

VISUAL BIBLE STUDY GUIDE \* PANORAMIC REVIEW OF THE BIBLICAL PLAN OF SALVATION: MAIN LANDMARKS FROM CREATION UP TO LIFE ETERNAL \* TOPICAL BIBLE STUDY \* MAIN IDEA OF THE TOPIC IN THE SUMMARY \* 366 BIBLE VERSES BY TOPICS \* STUDIO «BPLAN»

**SOLA SCRIPTURA**

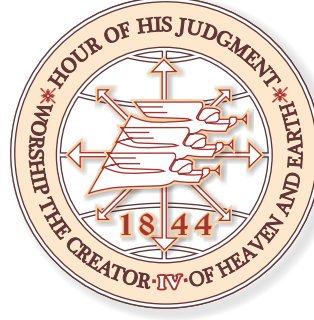


**GOD IS LOVE**

**“FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.”**

JN.3:16; 1JN.4:16,7-9; JER.31:3; IS.41:10, 54:10; ZEP.3:17

**500 YEARS OF REFORMATION**



**2017**

JANUARY calendar grid

FEBRUARY calendar grid

MARCH calendar grid

APRIL calendar grid

MAY calendar grid

JUNE calendar grid

JULY calendar grid

AUGUST calendar grid

SEPTEMBER calendar grid

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**LOVE TO GOD**



THIS IS THE FIRST AND GREAT COMMANDMENT: THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. IF YE LOVE ME, KEEP MY COMMANDMENTS; AND THIS IS LOVE, THAT WE WALK AFTER HIS COMMANDMENTS; THIS IS THE COMMANDMENT, THAT, AS YE HAVE HEARD FROM THE BEGINNING, YE SHOULD WALK IN IT. MT.22:37-38; JN.14:15; 2JN.1:6; EX.20:3-11

**LAW OF GOD**

\* \* \*



“AND THE SECOND IS LIKE IT, THOU SHALT LOVE THY NEIGHBOR AS THYSELF. FOR THIS, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT KILL, THOU SHALT NOT STEAL, THOU SHALT NOT BEAR FALSE WITNESS, THOU SHALT NOT COVET; AND IF THERE BE ANY OTHER COMMANDMENT, IT IS BRIEFLY COMPREHENDED IN THIS SAYING, NAMELY, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. LOVE WORKETH NO ILL TO HIS NEIGHBOUR; THEREFORE LOVE IS FULFILLING OF THE LAW. MT.22:39-40; RM.13:9-10; GAL.5:14; EX.20:12-17

«SEARCH THE SCRIPTURES...TEACH ALL NATIONS...» JN.5:39; MT.28:19-20, 24:14; 2PT.3:9; REV.22:20-21

**1 GOD - THE CREATOR AND LAWGIVER**

**I**N THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. FOR BY HIM (SON OF GOD\*) WERE ALL THINGS CREATED. GE.1:1; JN.1:3; HE.1:10; COL.1:16-17\*; IS.40:26, 45:12 ...AND THE HOST OF HEAVEN WORSHIPPETH THEE. NE.9:6; PS.148:1-6, 89:14, 93:1; JOB.37:23; GE.2:16-17

**2 THE ORIGIN OF SIN IN THE UNIVERSE**

THE DEVIL SINNEH. AND THERE WAS WAR IN HEAVEN. 1JN.3:4, 8; EZ.28:14-15; IS.14:13-14; REV.12:7-9 SIN ENTERED INTO THE WORLD, AND DEATH BY SIN. GE.3:1-6; JAS.1:15; RM.5:12; JOB.14:10-12; PS.146:4, 49:7-9

**3 GOD'S PLAN OF REDEMPTION**

«...I KNOW THAT MY REDEEMER LIVETH...» GE.3:15, 49:10; MI.5:2; DAN.9:25; IS.53; JOB.19:25-27 FOR UNTO US A CHILD IS BORN...HIS NAME IS JESUS. ...HE SHALL SAVE HIS PEOPLE FROM THEIR SINS. IS.9:6; MT.1:21-23; JN.1:14,18; 1JN.5:20; 1TIM.3:16

**4 CALVARY-THE REVELATION OF GOD'S LOVE**

HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE. **BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD!** RM.8:3; HE.2:14, 17; PH.2:6-8; 1PT.2:24; JN.1:29, 3:16\* **«IT IS FINISHED!»** GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF. RM.5:8-10, 6:23; 2COR.5:19-21; RM.8:31-34; HE.4:14-16, 10:19 **BY GRACE ARE YE SAVED THROUGH FAITH... BEING JUSTIFIED FREELY BY HIS GRACE THROUGH...** EPH.1:7, 2:8-9; RM.3:24-26, 5:1-2; TIT.2:11, 3:4-7; 2COR.13:14

**5 JESUS CHRIST OUR HIGH PRIEST**

...WE HAVE AN ADVOCATE WITH THE FATHER, JESUS. JN.14:6; 1TIM.2:5-6; ACT.4:12; HE.8:1-2; 1JN.2:1-2, 1:9 REPENT YE THEREFORE, AND BE CONVERTED... PR.28:13; ACT.3:19; IS.43:25-26; PS.51:1, 32:5; MI.7:18-19 THEN SHALL THE SANCTUARY BE CLEANSED (1844 year\*). DAN.7:9-10, 13; HE.9:24; LEV.16:33; DAN.8:14\*; HE.9:1-12

**6 SEVENTH-DAY ADVENTIST CHURCH**

THEY THAT KEEP THE COMMANDMENTS OF GOD, THE FAITH OF JESUS AND HAVE THE TESTIMONY OF JESUS. REV.11:19; HE.12:22; IS.2:2-3, 51:4, 7; REV.12:17, 14:12, 22:14

**7 THE LAW AND GOSPEL**

«MY COVENANT WILL I NOT BREAK...» EX.20:3-17\*; DEU.4:13; PS.89:34, 111:7-8, 119:89, 142 «...I HAVE KEPT MY FATHER'S COMMANDMENTS...» IS.42:21; PS.40:7-8; MT.5:17; JN.15:10, 14:15-17, 3:7 «I WILL PUT MY LAWS INTO THEIR HEARTS...» EZ.36:26-27; HE.10:15-16; 2COR.3:2-3; JN.13:35; 1JN.5:2-3

**8 SABBATH THE MEMORIAL OF GOD CREATOR**

«HALLOW MY SABBATHS...I AM THE LORD YOUR GOD» GE.2:1-3; HE.4:4, 9-10; EZ.20:20; IS.58:13-14, 66:22-23

**9 THE 'THREE ANGELS' MESSAGE TO THE WORLD**

«THE HOUR OF HIS JUDGMENT IS COME...WORSHIP THE CREATOR» REV.14:6-12, 18:4; ZEP.3:4; EZ.22:26; IS.52:11; 2COR.6:17-18 THE LORD HE IS GOD! IT IS HE THAT MADE US. IS.56:6-7; PS.100:3; JN.17:21-22, 10:16; EPH.4:5-6; PS.96:10

**10 THE SIGNS OF THE LAST DAYS**

NO TRUTH, NOR MERCY, NOR KNOWLEDGE OF GOD... HOS.4:1-2, IS.24:5; MT.24:12; MI.7:2-4; 2TIM.3:1-5; 1JN.2:15-17 WARS, FAMINES, PESTILENCES, AND EARTHQUAKES... JER.51:46, 50:22; ZCHR.15:5-7; LK.21:9-11; IS.24:19-20 THERE SHALL ARISE FALSE CHRISTS AND FALSE PROPHETS... 1TIM.4:1; MT.24:24, 7:21-23; IS.8:20; COL.2:8; 2PT.2:1 ...THE MAN OF SIN \*...AND THE MARK OF THE BEAST.\* 2TH.2:1-4, 7\*; DAN.7:25; REV.13:5-18\*; DAN.11:32-36 THEN SHALL BE GREAT TRIBULATION, SUCH AS WAS NOT. MT.24:15-22; DAN.12:1; JER.30:7; IS.26:20-21, 13:9

**11 THE SECOND COMING OF CHRIST**

«HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM!» IS.40:10; HAB.3:3-4; REV.14:14, 1:7; MT.24:30-31; PS.50:5 ...THE RESURRECTION OF LIFE \*...THE FIRST RESURRECTION\*\* 2TIM.2:11; JN.11:26, 5:25-29\*; DAN.12:2; REV.20:6, 5\*\*; IS.24:22 «I/O, THIS IS OUR GOD! WE HAVE WAITED FOR HIM!» PH.3:20-21; 1COR.15:51-55; IS.25:8-9; 1TH.4:16-17; IS.26:2, 62:12

**12 GOD'S ETERNAL LOVE**

«...BEHOLD, I MAKE ALL THINGS NEW...» ALLELUIA! GLORY TO OUR GOD FOR EVER AND EVER! AMEN! REV.21:2-6, 22:1-5; DAN.12:3, 7:27; REV.19:6, 5:13, 7:12



THOU SHALT HAVE NO OTHER GODS BEFORE ME.



THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS, OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.



THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTYLESS THAT TAKETH HIS NAME IN VAIN.



**REMEMBER THE SABBATH DAY, TO KEEP IT HOLY.**

SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THY SHALT NOT DO ANY WORK, THY, NOR THY SON, NOR YOUR DAUGHTER, THY MAN SERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THE STRANGER THAT IS WITHIN THY GATE: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IS IN THEM, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT..

“SURELY I COME QUICKLY! AMEN!”

AMEN! EVEN SO, COME, LORD JESUS!

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN



FROM GENESIS

# BIBLICAL PLAN OF SALVATION

TO REVELATION



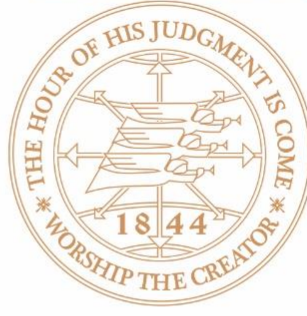
SOLA SCRIPTURA



## GOD IS LOVE

"FOR GOD SO LOVED THE WORLD  
THAT HE GAVE  
HIS ONLY BEGOTTEN SON,  
THAT WHOSOEVER  
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SHOULD NOT PERISH,  
BUT HAVE EVERLASTING LIFE."

500 YEARS OF REFORMATION



LOVE TO GOD ←

LAW OF GOD

→ LOVE TO NEIGHBORS

# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 1•2•3



"SURELY I COME QUICKLY. AMEN."



EVEN SO, COME, LORD JESUS.

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN



# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 1◦2◦3



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## INTRODUCTION

"**THE BIBLICAL PLAN OF SALVATION**" is a course of Bible study and preaching the gospel, consisting of twelve themes. The topics are interlinked with each other and transit into one another. Each theme is compiled of thematically connected Bible verses and comments which dynamically and step by step reveal the plan of salvation. Before us unfolds a panorama of God's plan of salvation, from the origin of sin in the universe and the fall of man and ending with the second coming of Jesus Christ and the establishment of God's eternal kingdom.

In the center of the plan of salvation stands the cross of Calvary, proclaiming to the entire universe the great truth of God's love by offering the fallen humanity the gift of God's grace – salvation and eternal life.

«The just shall live by faith» – this grand truth of justification and sanctification through faith in the atoning sacrifice of Jesus Christ, is seen in connection with obedience to God's commandments. In this way, an interrelation is observed between the law of God and the Gospel, and between the Old and New Testament. The mediation service of Christ in the heavenly sanctuary is the culmination of the plan of salvation.

In the heavenly sanctuary all the truths of the biblical plan of salvation merge together, opening the complete harmony of God's Word.

God has revealed to his people the fullness of the biblical truth. The Church is called to take the Gospel to the world. In His mercy, God sends "them that dwell on the earth, and to every nation, and kindred, and tongue, and people," the last warning, which is presented in the book "Revelation" as The Three Angels' Message. The Three Angels' Message must prepare the inhabitants of earth for the second coming of Christ. When proclaiming The Three Angels' Message the Lord will gather his people, the people who keep the commandments of God, faith in Jesus Christ, has the testimony of Jesus and prepares for the glorious coming of the Savior.

A special feature that distinguishes the Church of God of the last days, is the observance of the fourth commandment of God's eternal law, the commandment about the Lord's Sabbath.

The Lord expects from His Church the proclamation in the power of the Holy Spirit of the following important truths for the present time:

– The revelation of God's love in the plan of redemption;

– The Divine and human nature of the Savior, the Creator and Redeemer, the Son of God and Son of Man, the Lamb of God and High Priest;

– The investigative judgment and the intercession of Christ in the Heavenly Sanctuary before the throne of grace.

The interconnection between the Law of God and the Gospel of Grace, the inseparable unity of God's justice, mercy and love;

– Justification and righteousness by faith in Jesus Christ;

– The role of the Holy Spirit in restoring the image of God in man;

– God's seal, the observance of the Lord's Sabbath and the warning against the mark of the beast;

– Signs of the last time and the proximity of the second coming of the Savior.

Following the Three Angels' message to the world, our Lord Jesus Christ will come in the glory of the Father and the holy angels to take His Church to the heavenly abodes.

We sincerely wish that many people could get acquainted with the history of the plan of salvation and to get to know God's love and to be among those who "keep the commandments of God and have faith in Jesus Christ" and are preparing for the glorious coming of the Savior.

**«Surely I come quickly! Amen! »**

**Even so, come, Lord Jesus.**

**The grace of our Lord Jesus Christ  
be with you all. Amen.**

- 📖 The seminar consists of Bible verses, commentary of the spirit of prophecy and questions to the 12 topics of the "Biblical plan of salvation."
- 📖 At the beginning of each topic, there are bundles of Bible verses to study this topic in the context of the Scripture.
- 📖 The comments to the "Biblical plan of salvation," present the main milestones of God's plan of salvation, from the creation of the world and ending with the second coming of Jesus Christ.
- 📖 Comments to the topics of the "Biblical plan of salvation" are based on the books of the Christian author Ellen G. White (1827 – 1915). From the Conflict of the Ages book series.
- 📖 At the end of every topic there are questions attached regarding that topic.



## THE GIFT OF PROPHECY

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«**Declaring the end from the beginning...**»

**Isa.46:10**, 42:9; Am.3:7; Joel 2:28; Jn.15:13, 14; 1Th.5:19–21

«**...for the testimony of Jesus is the spirit of prophecy.** »

1Jn.4:1 – 3; Mt.7:21 – 23; Isa.8:20; Rev.22:18, 19; Isa.51:7; **Rev.12:17, 19:10**

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 Bible verses for the topic:

**Isaiah 46:10** – Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure...

**Isaiah 42:9** – «Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

**Amos 3:7** – Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

**Joel 2:28** – And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions...

**John 16:13** – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

**John 16:14** – He shall glorify me: for he shall receive of mine, and shall shew it unto you.

**1 Thessalonians 5:19** – Quench not the Spirit.

**1 Thessalonians 5:20** – Despise not prophesyings.

**1 Thessalonians 5:21** – Prove all things; hold fast that which is good.

**1 John 4:1** – Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

**1 John 4:2** – Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God...

**1 John 4:3** – And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

**Matthew 7:20** – Wherefore by their fruits ye shall know them.

**Matthew 7:21** – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

**Matthew 7:22** – Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

**Matthew 7:23** – And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

**Isaiah 8:20** – To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

**Revelation 22:18** – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book...

**Revelation 22:19** – And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

**Isaiah 51:7** – Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

**Revelation 12:17** – And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

**Revelation 19:10** – For the testimony of Jesus is the spirit of prophecy.

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☐ Commentaries on the topic:

## CONVERSE WITH GOD

**Beginning from the creation of the world up to the present time, God used different ways and means to communicate His will to people.**

\* Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege (see Isaiah 59:2). By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21).

The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language. (*Ellen G. White, The Great Controversy, p. V*)

\* **"Certainly the sovereign Lord does nothing without first revealing his plan to his servants the prophets" (Amos 3:7). In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the spirit of prophecy has He made known unto them His will. (*Ellen G. White, Testimonies for the Church, VOL. 4, p. 13*)**

\* **God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write.** The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

**In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. (*Ellen G. White, The Great Controversy, p. VI – VII*)**

\* **The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker.**

God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: "Write the vision, and make it plain, ... that he may run that readeth it." (Habakkuk 2:2)

**The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. (*Ellen G. White, The Great Controversy, p. 522*)**

\* Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word. (*Ellen G. White, The Great Controversy, p. VII*)

## THE GIFT OF PROPHECY IN THE OLD TESTAMENT TIMES

The prophetic gift has no limits in time. The manifestations of this gift were already marked since the early days. Enoch, the seventh from Adam, was also a prophet. With his prophetic gaze he looked forward through the centuries, and saw the Lord's glorious coming and the judgment of the wicked (Jude 14, 15).

To Abraham, Isaac and Jacob, the Lord appeared in a vision and foretold the future blessing on their posterity. God renewed his covenant with them, and in special visions they looked at the reward of the righteous. They expected the city "whose builder and maker is God" (Hebrews 11:10).

Moses, whom God chose to release Israel from Egypt, was a great prophet. Through him, God foretold the coming of the Savior. He said: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken..." (Deut. 18:15). The Lord gave many revelations to this faithful servant. And although the divine glory was not open to him in its entirety, it is said that the Lord "knew (him) face to face" (Deut. 34:10).

After that the people of Israel settled in the land of Canaan, he succumbed to the influence of heathenism, fell into idolatry, left the living God and began to worship the sun, moon, stars and various images. Thus they have transgressed the commandment given by God for their own good.

Among the general apostasy in Israel there still were individuals who remained faithful to God; and from among these people the Lord has chosen prophets to whom He instructed to call people to repentance and to warn of a forthcoming punishment for the disobedience. "And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place..." (2Chron. 36:15).

Outstanding among the prophets were: Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel and others. In loud and persuasive words they called sinners to turn from their evil ways. They assured the people that had fallen away, that the Lord will mercifully accept, bless and heal them. This teaching about the conversion of sinners, repent and justification was central in the the work of the prophets. And so, the Lord gave them the advantage of foretelling the future. Some prophecies talked about the distant future. Many times they wrote about the events that will occur in the last days, or in the end times (Daniel 12:9).

\* Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained. Peter, writing of the salvation brought to light through the gospel, says: Of this salvation "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister." (1 Peter 1:10–12)

Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They "inquired and searched diligently," "searching what, or what manner of time the Spirit of Christ which was in them did signify." (*Ellen G. White, The Great Controversy*, p. 344)

**God's prophets of all times were moved by the Holy Spirit, who, by revealing the secrets of God's plan of redemption, pointed to Jesus Christ as the Redeemer of the world. (See Genesis 3:15; 49:10; Micah 5:2; Daniel 9:25; Isaiah 53; Job 19:25–27)**

**\* In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. (*Ellen G. White, Prophets and Kings*, p. 22)**

**\* Many were the messages of comfort given the church by the prophets of old. "Comfort ye, comfort ye My people" (Isaiah 40:1), was Isaiah's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless been sustained by His sure promises. By faith they have looked forward to the time when He will fulfill to His church the assurance, "I will make thee an eternal excellency, a joy of many generations." (Isaiah 60:15) (*Ellen G. White, Prophets and Kings*, p. 723)**

### THE GIFT OF PROPHECY

#### DURING THE FIRST COMING OF CHRIST

The last of the Old Testament's prophets was Malachi. After that, for 400 years, nothing is mentioned about the manifestation of the spirit of prophecy among the people of Israel. However, the prophets were sent to prepare the way for the Savior. And so, Zechariah, father of John the Baptist was "filled with the Holy Ghost, and prophesied" (Luke 1:67). Simeon who was righteous and devout, awaiting the consolation of Israel, came to the temple of Jerusalem, being filled with the Holy Spirit, and prophesied of Christ, that He is the "light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). Anna, a prophetess, "spake of him to all that looked for redemption in Jerusalem". And finally, "among them that are born of women there hath not risen a greater than John the Baptist". He was chosen by God to proclaim in Israel that Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29).

**\* It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New. (*Ellen G. White, The Desire of Ages*, p. 799)**



## THE PROPHETIC GIFT IN THE DAYS OF THE APOSTLES

**The beginning of the christian era was marked by the outpouring of the Holy Spirit, expressed in the manifestation of various spiritual gifts. One of the greatest spiritual gifts was the gift of prophecy.**

**This gift has a special place among the many gifts of the Spirit. The New Testament encourages believers to aspire to obtain the gift of prophecy. (See Rom.12:6; 1Cor.12:28; Eph.4:11; 1Cor.14:1, 39)**

**\* The activities of persons so endowed in NT times may be summarized as follows:**

**1. They were commissioned at times to forewarn of coming difficulties (Acts.11:27–30; 20: 23; 21:10–14).**

In the first instance (Acts.11) the warning of coming famine resulted in a brotherly bonding of the Gentile Christians in Antioch with the Jewish Christians in Judea. The former, contrary to ethnic customs, willingly sent relief to their Jewish brothers in Christ.

**2. Through the gift the foreign mission outreach of the church was initiated (Acts.13:1, 2).**

It also had a part in directing where the early missionaries were to labor (Acts.16:6 – 10). In Paul's second missionary tour it is noted that he was accompanied by Silas, a prophet (Acts.16:40).

**3. In a doctrinal crisis the gift functioned to encourage and to confirm the membership in the true doctrine.**

The crisis pertained to the relationship of the Jewish ritual to the salvation of Gentile Christians. A large church council made a decision in harmony with the Spirit's directive (Acts.15), although the decision was not inwardly accepted by all. The controversy had broken out in Antioch to which church the decision of the council was related by letter. Judas and Silas ministered for a time to this group: "And Judas and Silas, who were themselves prophets, exhorted the brethren with many words and strengthened them" (Acts.15:32).

**4. The prophets built up, encouraged, and consoled the church.**

"He who prophesies speaks to men for their upbuilding, and encouragement and consolation" (1Cor.14:3).

**5. The prophets tended (along with the other gifts) to unify the church in the true faith and to protect it from false doctrines.**

"And his gifts were ... until we all attain to the unity of the faith ... so that we may no longer be children, tossed to and fro, and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles" (Ephesians 4:11–15).

**6. The prophets along with the apostles assisted in founding the church.**

"You are ... built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone" (Ephesians 2:20; 3:5; 4:11) (*Ellen G. White, The Biblical Basis for a Modern Prophet, p. 3*)

In the Acts of the Apostles we read about the inspired sayings of Peter, Stephen, and others related to the early Christian church; of the four daughters of Philip, prophesying; also of the prophet Agave. Apostle Paul received an abundance of revelations (see 2Cor.12:1–7; Galatians 1:11). He devoted an entire chapter (1Cor.12) to spiritual gifts, which are not only relevant to one century, but "till we all come in the unity of the faith" (Ephesians 4:13). "And God hath set some in the church, first apostles, secondarily prophets..." (1Cor.12:28).

Apostle John, who lived until the end of the first century, was a prophet. In the concluding book of the Bible he tells about the revelations given to him during his exile on the island of Patmos. Speaking of these revelations and visions, he calls them "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ" (Revelation 1:1, 2).

**\* The whole Bible is a revelation, for all revelation to human beings comes through Christ and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption.**

**Christ came to John, exiled on the isle of Patmos, to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history...**

**John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation.**

**The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study, for we are living in a time when persons who are not under the teaching of the Holy Spirit will bring in false theories... (Ellen G. White, Christ Triumphant, p. 367)**

### POST – BIBLICAL PROPHETS

**The Bible was written through the prophetic gift. In the post – biblical times, namely, after the writing of the Bible was completed, it is prohibited to make any changes and additions to the Scriptures, since the formation of the canon of the Bible is completed. (See Deut. 4:2; Prov.30:6; Eccles.3:14; Gal.1:8; Heb. 13:9; Revelation 22:18 – 19)**

**The prophetic gift functions in the end – time much as it did in the time of the apostles. Its thrust is to uphold the Bible as the basis of faith and practice, to explain its teachings, and to apply its principles to daily life. It is involved in establishing and edifying the church, enabling it to carry out its divinely appointed mission. The prophetic gift reproves, warns, guides, and encourages both individuals and the church, protecting them from heresy and unifying them on Bible truths.**

Post – Biblical prophets function much like prophets such as Nathan, Gad, Asaph, Shemaiah, Azariah, Eliezer, Ahijah, and Obed, Miriam, Deborah, Huldah, Simeon, John the Baptist, Agabus, Silas, Anna, and Philip's four daughters, who lived in Bible times, but whose testimonies never became a part of the Bible. The same God who spoke through the prophets whose writings are in the Bible inspired these prophets and prophetesses. Their messages did not contradict the previously recorded divine revelation. From this follows that the testimony of the prophets of the post – biblical times are also inspired by God and are important for the Church of the end times.

### CONTINUITY OF SPIRITUAL GIFTS

The prophets in the Old Testament and in the New Testament times performed a service of vital importance. Many Christians believe that the gift of prophecy ceased with the end of the apostolic period of the Church.

In the Bible there is not the slightest indication that God would deprive the Church of the spiritual gifts before they will fulfill its purpose. Paul specifically outlined a goal: "till we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4: 13). Since this task has not yet been completed by the Church, the need in all the gifts of the Holy Spirit is maintained. All of them, and the gift of prophecy in particular, will serve for the benefit of the people of God until the Second Coming of Christ. Therefore, apostle Paul warned believers, "Quench not the Spirit. Despise not prophesyings" (1Thess.5:19, 20). "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (1Cor.14:1).

**God's gifts were not always manifested the same way in the Christian Church, as in the days of the Apostles. The Scripture preached before the retreat from the truth, which already began to appear in the church between some false brothers in the days of the Apostles.**

### THE CENTURIES OF WITHDRAWAL

**History shows that after the death of the last of the apostles and disciples of Christ, namely John, some members of the church began to retreat from the simplicity of Christ's truth and gradually returned to the old heathen customs.**

Over time, when the church multiplied, and its popularity grew, there were many who no longer wanted to follow the teachings of the Bible, until finally, in the fifth century, most of the Christians only used the name of Christ, but did not live in harmony with Him. And then, for centuries, retreating Christianity had a detrimental impact on the world. The truth was neglected and in oppression, ignorance also had a free hand.

**Subsequently, this retreat has evolved and manifested itself in the "man of lawlessness" and the "man doomed to destruction" of which Paul wrote in 2 Thessalonians (2Thess.2:1–7).**

**\* The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, (See Daniel 7:25; Revelation 12:6, 13 – 15), was to maintain its supremacy for 1260 years. (Ellen G. White, The Great Controversy, p. 356)**

**\* The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7 – – the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. (Ellen G. White, The Great Controversy, p. 439)**

\* The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. ... With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard – bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions. (*Ellen G. White, The Great Controversy, p. 55*)

These centuries of retreat from the truth of Christ are mentioned in the history as the "Dark Ages". At that time attempts were made to change or completely eliminate some of the fundamental truths of the Bible's teachings. The decline of spirituality in the Church and, as a consequence, her apostasy restricted the manifestation of the Holy Spirit and His gifts. Therefore there is nothing surprising in the fact that during these centuries of spiritual darkness there is only an insignificant manifestation of the spirit of prophecy.

#### RESTORATION OF THE GIFT IN THE LAST DAYS

The decline of the prophetic gift during certain periods in church history did not mean that God had withdrawn the gift permanently. The Bible indicates that, as the end approaches, this gift will be present to assist the church through those difficult times. More than that, it points to an increased activity of this gift.

And since the gates of hades have not prevailed against the church, but God still has a people on earth, we may look for the development of the gifts in connection with the third angel's message (See the Three Angels' Message, Revelation 14:6–12), a message which will bring back the church to apostolic ground and make it indeed the light – not darkness – of the world. (*Ellen G. White, Early Writings, p. 138*)

Speaking about the apostasy and the terrible retreat from the path of truth; the Scripture

also preached before, that through the preaching of the gospel, many will be rescued from the darkness of delusion and superstition before the second coming of Christ. Thus, earth must be illuminated by the glory of God again. The pureness of the Biblical truth must shine all over the world again. And then, when the signs foretell the approaching end, the gift of prophecy must reappear in the true church again.

#### PRESENCE OF THE PROPHETIC GIFT IN GOD'S CHURCH

The 12th chapter of Revelation shows two major periods of persecution:

- During the first period, from 538 to 1798 A.D. (Revelation 12:6, 14; see Chapter 12 of this book), the faithful followers of Christ suffered from the most severe persecutions.
- Just before the Second Coming, Satan will oppose the "remnant of her seed" again, that is the remnant church still faithful to Christ. Revelation describes the true believers that make up this Remnant, as those who "keep the commandments of God" (Revelation 12:17).

The fact that the phrase "the testimony of Jesus Christ" is a prophetic revelation is clear from the following conversation of the angel with John. At the end of the Book of Revelation the angel, speaking to John, calls himself "I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Revelation 19:10), and – "I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book" (Revelation 22:9). From the comparison of these similar statements follows that the true prophets only "have the testimony of Jesus". In this light, the angel's following statement becomes clear: "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10).

**Through the testimony of Jesus or the spirit of prophecy, Jesus Christ reveals Himself to His Church.**

The fast fulfillment of the signs and events foretold in the Bible that indicate the advance of the end of world's history shows that we are living in the last days. The days in which the Lord gathers His Church. That is the "brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Revelation 12:17; 19:10; 14:12).

Therefore, God's true Church of the last times must have attributes indicated by God, namely:



1. The church must keep all God's commandments (God's law);

2. Keep faith in Jesus (justification and righteousness by faith in the Savior);

3. Must possess the manifestation of the prophetic gift in their environment.

\* In Revelation 12, John the Revelator identifies the church in the last days as the "remnant... which keep the commandments of God, and have the testimony of Jesus Christ" (verse 17).

We believe that in this brief prophetic picture the Revelator is describing the Seventh – day Adventist Church, which not only keeps "the commandments of God" but has "the testimony of Jesus Christ," which is "the spirit of prophecy" (Revelation 19:10). *(This statement was approved and voted by the General Conference session in Utrecht, the Netherlands, June 30, 1995.)*

\* The apostle John identifies the members of the last – day church, "the remnant church," as those "which keep the commandments of God," (Revelation 12:17), thus making them a commandment – keeping church. This remnant church would also have "the testimony of Jesus," which is "the spirit of prophecy." (Revelation 19:10). Paul states that the church that is expectantly waiting for the coming of Christ would come behind in no gift. (1Corinthians 1:7, 8). It would be blessed with the gift of the testimony of Christ.

It is clear, then, that in God's plan the church of the last days would, when it came into being, have in its midst the spirit of prophecy. How reasonable it is that God should speak to his people in earth's last days just as he spoke to his people in time of special need in centuries past. *(Ellen G. White, Counsels for the Church, p. 10)*

Prophecy – one of the gifts of the Holy Spirit. This gift is one of the hallmarks of the Remnant Church – the Church of Seventh – day Adventists.

#### SPIRIT OF PROPHECY IN THE SEVENTH – DAY ADVENTIST CHURCH

\* In the life and ministry of Ellen G. White (1827 – 1915), we see God's promise fulfilled to provide the remnant church with the "spirit of prophecy."

Although Ellen G. White did not claim the title "prophet," we believe she did the work of a

prophet, and more. She said: "My commission embraces the work of a prophet, but it does not end there" (Selected Messages, Book One, p 36); "If others call me by that name (prophetess), I have no controversy with them" (ibid., p 34); "My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people" (ibid., p 36). *(This statement was approved and voted by the General Conference session in Utrecht, the Netherlands, June 30, 1995.)*

\* In brief, she was a woman of remarkable spiritual gifts who lived most of her life during the nineteenth century, yet through her writings and public ministry has made a revolutionary impact on millions of people around the world in the twentieth century.

During her lifetime she wrote more than 5,000 periodical articles and 26 books; but today, including compilations from her 55,000 pages of manuscript, more than 100 titles are available in English. From the information available, she may well be the most translated woman writer in the entire history of literature, and the most translated American author of either gender. Her writings cover a broad range of subjects, including education, health, prophecy, nutrition, cultural and ethno – linguistic issues, creationism, and the origin of life. *(Ellen G. White, Ye Shall Receive Power, p. 5)*

Although many of her writings are directed to the Seventh – day Adventist Church, large portions have been appreciated by wider audiences. Her popular book *Steps to Christ* has been translated into 135 languages and has sold more than 15 million copies.

Her greatest work is the well – received five – volume Conflict of the Ages Series, which details the great controversy between Christ and Satan from the origin of sin till its eradication from the universe. The book "The Desire of Ages" tells the story of the unparalleled redeeming love of our Lord, the Creator and Savior, and is considered one of the best books about the earthly life of Jesus Christ.

The main feature of Ellen G. White's works is their Christocentric nature – the connection of any topic with the person of Jesus Christ.

\* Seventh – day Adventists believe that Mrs. White was more than a gifted writer; they believe she was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's second advent. *(Ellen G. White, Ye Shall Receive Power, p. 5)*

## TRIAL OF THE GIFT OF PROPHECY

To what extent does Ellen G. White's ministry correspond to the biblical requirements for a prophet?

Since the Bible warns us about the rise of false prophets before the coming of Christ, there is need for a thorough inspection of all the manifestations of the gift of prophecy.

**"Despise not prophesyings, – Paul counseled. – Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Thess. 5:20– 2; 1 John 4:1).**

The Bible designates special testing criteria, using them as a guide we can distinguish the true gift of prophecy from the false.

### 1. Does the message agree with the Bible and God's law?

\* ... We are forewarned that there would be false prophets in the last days, and the Bible gives a test by which to try their teachings in order that we may distinguish between the true and the false. The grand test is the law of God, which is applied both to the prophesyings and to the moral character of the prophets. (*Ellen G. White, Early Writings, p. 138*)

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is.8:20). This text implies that the message of any prophet is to be in harmony with the law of God, and with all the Scriptures. The later prophets should not contradict the revelations of the earlier prophets. The Holy Spirit never contradicts His previously given testimonies, because God "with whom is no variable-ness, neither shadow of turning" (James 1:17).

### 2. Do the predictions come true?

"How shall we know the word which the Lord hath not spoken?" When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut.18:21, 22; Jer.28:9). Prophetic foreseings must be fulfilled.

### 3. Is the incarnation of Christ acknowledged?

\* ... **So Christ was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. (*Ellen G. White, The Desire of Ages, p. 23*)**

\* ... "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1:51). Jesus the precious Saviour, the Son of the living God, is the ladder uniting the celestial world with the terrestrial.

**His divinity lays hold of the throne of God. His humanity touches the earth. His human arm encircles the entire human race.**

**Through Jesus Christ the angelic ministrations in love, in comfort, in reproof, in light, reach us. Oh thank the Lord, for He is good, and His mercies endure forever. (*Ellen G. White, Letter 152, 1896*)**

\* **But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. (*Ellen G. White, The Review and Herald, April 5th, 1906*)**

\* **Christ is the pre-existent, self-existent Son of God... Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. (*Ellen G. White, The Signs of Times, august 29th, 1900*)**

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1John 4:2, 3). This test involves more than the acknowledgment of the truth that Jesus Christ lived on earth in human flesh. A true prophet must recognize the fullness of the biblical teaching on the mystery of the incarnation of Christ – to believe in His true Divinity and eternal being, birth from the Virgin Mary, His true human nature, sinless life, atoning sacrifice, resurrection, ascension, in His intercessory ministry, and Second Coming.

\* **...Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." (1 John 5:12). The divinity of Christ is the believer's assurance of eternal life.**

### 4. Does the prophetic gift bring good fruit?

\* Jesus says, "Beware of false prophets.... Ye shall know them by their fruits." (Matthew 7:15, 16). This is a part of the Sermon on the Mount, and all can see that this discourse has a general application to the church through the gospel age. False prophets are to be known by their fruits; in

other words, by their moral character. The only standard by which to determine whether their fruits are good or bad, is the law of God. Thus we are brought to the law and to the testimony. True prophets will not only speak according to this word, but they will live according to it. (*Ellen G. White*, Early Writings, p.138)

Prophecy comes from the Holy Spirit, inspiring "holy men of God" (2Peter 1:21). False prophets can be recognized by their evil fruits. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matthew 7:18–20)

This advice plays a crucial role in the verification of the authenticity of the prophetic gift. First of all we talk about the prophet's life. It is the "fruit of the Spirit" and not the "works of the flesh" that must characterize the life of the prophet (see Galatians 5:19–23).

This criterion evaluates the influence of the prophet on other people. What happens in the lives of those who received this message? Does his testimony promote the unity of the faith of God's people and the cause of salvation? (Ephesians 4:12–16)

These are the basic Biblical criteria for the verification of the authenticity of the prophetic gift.

### THE TESTIMONY

#### OF ONE OF THE CLOSE CO – WORKERS

Preacher Uriah Smith, a long time fellow worker of Ellen G. White and her husband, gives the following testimony about the special gift of Ellen:

**"Every experience given through Ellen G. White's indications and revelations prove their truth. Their obviousness is undeniable. They are in line with God's Word, as well as with themselves. They are given in special manifestation of the Holy Spirit and can only be neglected by those, who let themselves be deceived by the enemy. Their fruits testify that the source of their origin is opposite to evil".**

**"They direct us to pure morals and ethics. They condemn every vice and exalt virtue. They point to every danger through which we must pass on the way to the Kingdom of God. They discover the plans of Satan, and warn for his tricks. They suppress fanaticism, that the enemy is trying to bring into our environment".**

**"They lead us to Christ. Like the Bible, they point to Him as the only hope and Savior of**

**mankind. They represent to us the true nature of His holy life and His divine behavior, and urge us to follow Him".**

**"Ellen G. White's testimonies guide us towards the Bible. They claim that this book contains the inspired and unchanged Word of God. They encourage us to make the Word our advisor, guide of faith, and practical life. With convincing power, they advise us to take up a diligent study of the Holy Scripture to know its teachings, as we once will be judged by this Word".**

**"They have brought comfort to many hearts. They strengthen the weak and encourage the sad. They make order instead of confusion, align the crooked ways, shedding light where darkness and confusion is. For the unprejudiced it is impossible not to take these calls for clean and high morality, to the exaltation and glorification of God and our Savior Jesus Christ. Is it not obvious that this word is not of the one in whom the evil spirit is".**

### CHRIST EXALTED AND HONORED

**The incarnation of Jesus Christ, the Son of God is the greatest theme of the gospel. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power", "Christ in you, the hope of glory" (Col. 2:9, 10; 1:27.). Acceptance or rejection of this important truth is one of the divine trials for those who claim to possess the gift of prophecy.**

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1John 4:1–3).

**Ellen G. White wrote a lot about Christ. His role as the Lord and Saviour, His atoning sacrifice on the cross and intercessory ministry – these are the main themes of her literary works.**

**Her works clearly portray Christ as fully God and fully man. Her balanced expositions fully agree with the Biblical view, carefully avoiding the overemphasizing of one nature or the other – a problem that has caused so much controversy throughout the history of Christianity.**

**False prophets do not exalt Christ. But rather exalt themselves. According to apostle Paul,**



they are "speaking perverse things, to draw away disciples after them" (Acts.20:30). To achieve this, they teach according to the fleshly inclinations of their listeners who say to the seers, "See not", and to the prophets, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Is.30:10). False teachers and prophets are "of the world (this world), therefore speak they of the world, and the world heareth them" (1John 4:5).

**However, in the testimonies of *Ellen G. White*, Christ is exalted and recognized as the only Savior of sinners. As it is written: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts.4:12).**

In her book "Gospel Workers", Ellen G. White gives the following instructions to preachers: \* Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of and Jesus will be made manifest. Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer.

Let all your powers be directed to pointing souls, confused, bewildered, lost, to "the Lamb of God." Lift Him up, the risen Saviour, and say to all who hear, Come to Him who "hath loved us, and hath given Himself for us." (Ephesians 5:2). Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour. (*Ellen G. White, Gospel Workers*, pp. 159–60)

#### REVELATION OF GOD'S LOVE

\* The love of God as manifested in Jesus, will lead us to the true conception of the character of God. (*Ellen G. White, Selected Messages Book 1*, p. 312)

\* Jesus, precious Saviour! We may study the love of the Father in that He gave His dear Son to die for a fallen world. As we study this inexpressible love in the light of the cross of Calvary, we are filled with wonder, with amazement. We see mercy, tenderness, and forgiveness blended harmoniously with justice and dignity and power. Jesus bids the

sinner to look to Him and live. "I," He says, "have found a ransom." (Job 33:24). The gulf of perdition opened by sin is bridged by the cross of Calvary. Penitent, believing souls may see a forgiving Father reconciling us to Himself by that cross of Calvary.

The knowledge of Christ reveals the depths of sin and its offensive character, while by faith we see the cleansing stream, the blood of Christ which washes away every spot, every stain of sin. This salvation is not half appreciated. Salvation brought to us through the blood of Jesus is not estimated of priceless value. By faith this gift must be fully accepted as the great gift of God through Jesus Christ. The burden of our sins and of our sorrows was laid upon One who is merciful to pardon, mighty to save. (*Ellen G. White, Letter 6*, 1881)

\* Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ. Without Christ there can be only condemnation and a fearful looking for a fiery indignation, and final separation from the presence of God. But he whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). All despair is swept from the soul when Christ is seen in His true character. (*Ellen G. White, Selected Messages Book 1*, p. 372)

\* The love of God is without measure, without comparison. It is infinite... When we contemplate the dignity and glory of Christ we see how great was that love that prompted the sacrifice made upon the cross of Calvary for the redemption of a lost world. This theme will fill the saints with wonder and amazement through eternal ages, and why should we not meditate upon it here in this world?

O the mystery of godliness – God manifest in the flesh! This mystery increases as we try to comprehend it. It is incomprehensible, and yet human beings will allow worldly, earthly things to intercept the faint view it is possible for mortals to have of Jesus and His matchless love... How can we be enthusiastic over earthly, common things and not be stirred

with this picture – the cross of Calvary, the love that is revealed in the death of God's dear Son?.. (*Ellen G. White, That I May Know Him, p. 371*)

## JUSTIFICATION AND RIGHTEOUSNESS BY FAITH

\* The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought.

The enemy of God and humanity is not willing that this truth should be clearly presented, for he knows that if the people receive it fully, his power will be broken. If he can control minds, so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation.

The simple faith that takes God at His word should be encouraged. God's people must have that faith which will lay hold of divine power; “for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” (Ephesians 2:8). Those who believe that God for Christ's sake has forgiven their sins should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, “The blood of Jesus Christ his Son cleanseth us from all sin.” (1John 1:7). (*Ellen G. White, From The Heart, p. 66*)

If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour.

Unless divine power is brought into the experience of the people of God, false theories and ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life.

Ministers are to present Christ in His fulness both in the churches and in new fields, that the hearers may have an intelligent faith. The people must be instructed that Christ is unto them salvation and righteousness. (*Ellen G. White, Gospel Workers 1915, pp. 161–162*)

\* When through repentance and faith we accept Christ as our Saviour, the Lord pardons

our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.

Then there is yet another work to be accomplished, and this is of a progressive nature. The soul is to be sanctified through the truth. And this also is accomplished through faith. For it is only by the grace of Christ, which we receive through faith, that the character can be transformed. (*Ellen G. White, Selected Messages Book 3, p. 191*)

## GOD'S PLAN OF REDEMPTION AND REVIVAL

\* How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne.

The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then,

can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? (*Ellen G. White, The Review and Herald, March 10, 1891*)

\* The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption, – the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers. (*Ellen G. White, Gospel Workers 1915, p. 315*)

### CHRIST OUR RIGHTEOUSNESS

\* Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be “merciful and gracious, long – suffering, and abundant in goodness and truth.”

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, “It is the third angel's message in verity.” (*Ellen G. White, The Review and Herald, April 1, 1890*)

\* ...The most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ (*Ellen G. White, Selected Messages Book 3, p. 168*)

### FOR REFLECTION ABOUT THE JUSTIFICATION AND RIGHTEOUSNESS BY FAITH

**1. The Son of God** is equal to the Father, He is eternal and has no beginning, like the Father. Between the Father and the Son there is unity in their Divine nature, perfect love and harmony; unity of character, plans and actions.

(See Isaiah 9:6; Prov.8:22; John 1:1; John 8:25, 58; 10: 0; Heb.1:8–12)

**2. By accepting human nature**, Jesus combines the fullness of Divine and human nature in Himself, He was simultaneously God and human.

(See Matthew 1:21–23; Col.2:9; Romans 9:5; 1 John 5:20; Revelation 1:8; Titus 2:13)

**3. Jesus, by becoming man**, accepted by inheritance sinful human nature, but did not sin and lived a holy unblemished life. He won a total victory over sin.

(See Hebrews 2:14,17; Romans 8:3; Phil. 2:6 – 8; John 1:14, 18; 2Cor.4:3–6)

**4. Jesus, moved by love**, willingly incurred the penalty and died on the cross for the sins of every human being living on earth. He took upon Himself the conviction for the sins of all mankind. Christ became the atoning sacrifice, taking away the condemnation, to which the sinner is exposed for the violation of God's law, and in return has given mercy, forgiveness and eternal life. The blood of Jesus Christ reconciles us with God and His Law.

(See John 3:16; Isaiah 53; 1Peter 2:24; Romans 5:8–10, 6:23, 8:31–34, 2Cor. 5:19–21)

**5. Salvation or redemption** is a free undeserved gift of God's love and mercy to every sinner who by faith accepts the merits of the Savior at the cross.

(See Hebrews 4:15-16, 10:19, Eph.1:7, Romans 3:24-26, 5:1-2, Tit.2:11, 3:4-7; 2Cor.13:13)

**6. Obedience to the commandments of God** – it is the gift of Christ's righteousness, the fruit of faith, the result of the unification with Jesus Christ and a close trusting relationship with Him based on love.

(See Is.42:21; Psalms 40:7–8; Matthew 5:17; John 14:15–21; 15:8–10; 1John 3:24; 4:13–16)



**7. The new birth** – the gift of the Christ's grace, the creative work of the Holy Spirit (The Third Person of the Godhead), who regenerates man in the image and likeness of God, who engraves the law of God in the human heart, changes human nature, transforms the character and gives (Endows) people the love for God and neighbor.

(See 1 John 4:7–13; John 3:7; Ezek. 36:26–27; Hebrews 10:15–17; 2Cor.3:2–3, 17–18; Romans 5:5 )

#### LAW AND GOSPEL

On the relation of God's Law to the Gospel Ellen G. White wrote the following:

\* In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart, as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. "The law of the Lord is perfect, converting the soul." (Psalm 19:7).

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." (Luke 16:17). The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the Decalogue are as immutable as the throne of God. (*Ellen G. White, The Desire of Ages*, p. 308)

#### RIGHTEOUSNESS BY FAITH DOES NOT ELIMINATE THE LAW

\* Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. (*Ellen G. White, Selected Messages Book 3*, p. 176)

\* It reproves sin, it condemns the sinner, but it shows him his need of Christ, with whom is plenteous mercy and goodness and truth. Though the law cannot remit the penalty for sin, but charges the sinner with all his debt, Christ has promised abundant pardon to all who repent, and believe in His mercy. The love of God is extended in abundance to the repenting, believing soul. The brand of sin upon the soul can be effaced only through the blood of the atoning Sacrifice. No less an offering was required than the sacrifice of Him who was equal with the Father. The work of Christ – His life, humiliation, death, and intercession for lost man – magnifies the law, and makes it honorable. (*Ellen G. White, Selected Messages Book 1*, p. 371)

\* The cross of Christ testifies to the immutability of the law of God – testifies that God so loved us that He gave His Son to die for our sins; but Christ came not to destroy but to fulfill the law. Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition. Jesus died that He might ascribe unto the repenting sinner His own righteousness, and make it possible for man to keep the law. (*Ellen G. White, Selected Messages Book 1*, p. 312)

#### THE BIBLE AND SPIRIT OF PROPHECY

Seventh-day Adventists unconditionally adhere to the principle of the reformers "Sola Scriptura" – "Scripture alone", according to which the Bible explains itself and is the only basis for the doctrine.

\* The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. (*Ellen G. White, The Signs of Times*, June 2<sup>nd</sup>, 1898)

\* "The writings of Ellen White are not a substitute for Scripture. They cannot be placed on the same level. The Holy Scriptures stand alone, the unique standard by which her and all other writings must be judged and to which they must be subject." (*Ellen G. White, Seventh-day Adventists Believe*, p. 227)

In her works, Ellen G. White constantly points to The Holy Scripture as a great source of spiritual truth. Not herself nor her co-workers considered her books and articles as an addition to the Bible, and did not in any case recommend them instead of the Bible.

**\* Little heed is given to the Bible, – she said, – and the Lord has given a lesser light to lead men and women to the greater light. (Ellen G. White, The Review and Herald, January 20, 1903)**

\* The word of God – Ellen G. White wrote, – is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.” (Ellen G. White, Testimonies for the Church, VOL. 5, p. 663)

Ellen G. White considered her writings as a guide which helps to understand the Bible more clearly.

\* “The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word, yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. (Ellen G. White, Testimonies for the Church, VOL. 5, p. 665)

#### RESPONSIBILITY FOR THE RECEIVED REVELATION

**\* We are accountable only for the light that shines upon us. The commandments of God and the testimony of Jesus are testing us. If we are faithful and obedient, God will delight in us, and bless us as His own chosen peculiar people. When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. (Ellen G. White, Testimonies for the Church, VOL. 2, p. 694)**

**\* “Be ye also ready: for in such an hour as ye think not the Son of man cometh” (Matthew 24:44). This is our message, the very message that the three angels flying in the midst of heaven are proclaiming (See Revelation 14:9 – 12). The work to be done now is that of sounding this last message of mercy to a**

**fallen world.** A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages.

**The truth as it is in Jesus is the refuge in these days of error... (Ellen G. White, Selected Messages Book 2, p. 114)**

#### PROCLAIMING GOD'S MESSAGE TO ALL NATIONS

**Ellen G. White wrote – I am bidden to say to our publishing houses. Lift up the standard; lift it up. (See Is.62:10–12; Song 6:10). Proclaim the third angel's message, that all the world may hear, (See Revelation 14:9 – 12) and know that there is a people who “keep the commandments of God, and have the testimony of Jesus Christ.” (See Revelation 12:17). Let our literature give the divine message as a witness to all the world.**

Now, as never before, the great and wonderful work of this message is to be carried on. The world is to receive the light, and many will gain their knowledge of the truth through an evangelizing ministry of the word in our books and papers. Our periodicals are to be distributed by men and women of all stations and walks in life. Young and old are to act a part. These publications are to show that the end of all things is at hand.

We have, as it were, been asleep regarding this matter. Let us now send forth the word with determined energy, that the world may understand the messages that Christ gave to John on the Isle of Patmos.

**Let everyone professing the name of Christ act a part in sending forth the message, “The end of all things is at hand”; “prepare to meet thy God”. Our publications should go everywhere. The circulation of our periodicals should be greatly increased. The third angel's message is to be given through gospel literature, and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to employ every possible means to help in the proclamation of the truth.**

When you are riding on the cars, visiting, conversing with your neighbors – wherever you are, let your light shine forth. Hand out the papers and tracts to those with whom you associate, and speak a word in season, praying that the Holy Ghost will make the seed productive in some hearts. **This work will be blessed of God.** (*Ellen G. White, The Publishing Ministry, p. 58*)

\* The commandments of God and the testimony of Jesus is the message we have to bear to the world. (*Ellen G. White, Selected Messages Book 2, p. 88*)

\* The third angel is represented as flying through the midst of heaven, crying with a loud voice, “Here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12). The first, second, and third angels’ messages are all linked together. (*Ellen G. White, Selected Messages Book 2, p. 117*)

### LAST MESSAGE OF MERC

\* Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message (See Revelation 14:9–12), the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment. (*Ellen G. White, Selected Messages Book 2, p. 114*)

\* The message of death and life – The third angel's message is to be given with power. The power of the proclamation of the first and second messages is to be intensified in the third. In the Revelation John says of the heavenly messenger who unites with the third angel: “I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice.” (Revelation 18:1, 2).

We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people.

**Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers.**

Let nothing lessen the force of the truth for this time. The present truth is to be our burden. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.

Our message is a life – and – death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. (*Ellen G. White, Testimonies for the Church, VOL. 6, pp. 60–61*)

And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory. (*Ellen G. White, Testimonies for the Church, VOL. 7, p. 140*)

### SABBATH – AN IMPORTANT QUESTION

\* The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel's message. (*Ellen G. White, Selected Messages Book 1, p. 383*)

\* ““And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:6, 7).

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh – day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin.



The fourth commandment, so plain and explicit, has been ignored.

The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. (*Ellen G. White, Selected Messages Book 2, p. 105*)

#### THE TIME OF PROCLAMATION OF THE THIRD ANGEL'S MESSAGE

The loyal under the proclamation of the third angel's message have turned their feet into the way of God's commandments, to respect, to honor, and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid of conviction, men have tried to destroy the whole law.

But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods. (*Ellen G. White, Selected Messages Book 2, p. 107*)

#### THE EARTH WILL BE ILLUMINATED WITH GOD'S GLORY

\* "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12).

Here we stand, under the third angel's message.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:1 – 5).

The essence of the message of the second angel is proclaimed to the world once again by "another Angel", which illuminates the earth with his glory. All of these messages merge together so that every human at the end of the earth's history heard them. The whole world will be tested, and all who were in the darkness of delusion regarding the Fourth Commandment (Sabbath), will understand the last message of mercy that must be brought to the people.

Our work is to proclaim the commandments of God and the testimony of Jesus Christ. "Prepare to meet thy God" (Amos 4:12), is the warning to be given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us.

The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ? Have I been born again? Am I complying with the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28)? ... Do you count all things but loss for the excellency of the knowledge of Christ Jesus? And do you feel it your duty to believe every word that proceeds out of the mouth of God? (*Ellen G. White, Selected Messages Book 2, p. 116*)

#### THE HOLY SPIRIT IN THE LIFE OF THE CHURCH

\* Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on his church. (*Ellen G. White, The Review and Herald, November 19, 1908*)

\* The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will

co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. (*Ellen G. White, Evangelism, pp. 62-63*)

\* By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. (*Ellen G. White, Last Day Events, p. 183*)

\* We are to believe that we are chosen of God to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of His unmerited favor. It is the love of God that draws the soul to Christ to be graciously received and presented to His Father. Through the work of the Holy Spirit, the divine relationship between God and the sinner is renewed. Our heavenly Father says, "I will be to them a God, and they shall be to Me a people. I will exercise forgiving love toward them, and bestow upon them My joy. They shall be to Me a peculiar treasure; for this people whom I have formed for Myself shall show forth My praise" (see: Jeremiah 30:22; 31:1,33; Exodus 19:5). (*Ellen G. White, Ye Shall Receive Power, p. 41*)

\* We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them. (*Ellen G. White, Lift Him Up, p. 109*)

\* As a Christian submits to the solemn rite of baptism, the three highest powers in the universe – the Father, the Son, and the Holy Spirit – place Their approval on his act, pledging Themselves to exert Their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection...

The three great powers of heaven pledge Themselves to furnish the Christian with all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the Word of God, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. (*Ellen G. White, Reflecting Christ, p. 107*)

\* The Lord calls for a decided reformation... Let (a truly reconverted soul] renew his cov-

enant with God, and God will renew His covenant with him... Let angels and men see that there is forgiveness of sin with God.

Extraordinary power from God must take hold of Seventh – day Adventist churches. Reconversion must take place among the members, that as God's witnesses they may testify to the authoritative power of the truth that sanctifies the soul. Renewed, purified, sanctified, the church must be... (*Ellen G. White, Lift Him Up, p. 301*)

\* The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of his Holy Spirit. He is sending out messengers that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lighted with the glory of God. (*Ellen G. White, The Review and Herald, July 16, 1895*)

I saw that this message will close with power and strength far exceeding the midnight cry. Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. (*Ellen G. White, Early Writings, pp. 278–279*)

### THE VICTORIOUS CHURCH

The prophecies of the 18th chapter of Revelation are soon to be fulfilled. During the proclamation of the third angel's message another angel will come down from heaven with great power, and the earth will be illuminated by his glory. The Spirit of the LORD will so richly bless the instruments devoted to him that men, women and children will open their mouth to the glory and thanksgiving, filling the earth with the knowledge of God and His matchless glory, just as the sea fills the land.

Those who have held the beginning of their confidence firm unto the end will be wide – awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere. (The Review and Herald, *Ellen G. White*, October 13, 1904)

\* The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant.

And still our General, who never makes a mistake, says to us, "Advance; enter new territory; lift the standard in every land. 'Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee."

The time has come when through God's messengers the scroll is being unrolled to the world.

The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work.

Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord. (*Ellen G. White*, *Gospel Workers* 1915, p. 470)



**❑ INSERT FOR THE SEMINAR "BIBLICAL PLAN OF SALVATION"**  
**QUESTIONS TO THE THEME "PROPHETIC GIFT":**

**① WHO MANAGES THE EVENTS OF WORLD HISTORY?**

Verses for reflection:

1. **Isaiah 46:10** – Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:
2. **Isaiah 42:9** – Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Choose the correct answer:

- The events are run by accidental circumstances
  - Stars
  - Smart people
  - The rulers of the earth
  - The Creator of the universe
- 
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**② THROUGH WHOM DOES THE LORD PROCLAIM HIS WILL AND THE FUTURE?**

Verse for reflection:

1. **Amos 3:7** – Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

Choose the correct answer:

- Through the soothsayers and astrologers
  - Through the prophets
  - Through the scientists/ the educated
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**③ BY WHOM WERE THE PROPHETS OF THE LORD LED?**

Fill in the correct answer:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by \_\_\_\_\_ . – **2 Peter 1:21**

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④ ON WHAT CONDITION DID THE LORD PROMISE THE HOLY SPIRIT TO HIS PEOPLE?

Fill in the correct answer:

If ye love me, \_\_\_\_\_ my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. – **John 14:15 – 17**

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⑤ HOW CAN WE DISTINGUISH THE SPIRIT OF TRUTH FROM THE SPIRIT OF ERROR?

Choose the correct answers:

- The Spirit of truth refers to Jesus Christ as the only Saviour from sin
  - He points to other ways of salvation
  - He teaches that people are free from the demands of God's law
  - It leads to the fulfillment of all of God's commandments
  - His teachings are not contradictory and based only on the Bible
  - His teaching is based on the traditions of the Church and tradition
  - His teachings are based on the Bible, but contradict to some of its provisions
- 
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⑥ WHAT WARNING HAS THE LORD GIVEN THOSE WHO DISTORT THE BIBLICAL PROPHECIES?

Verses for reflection:

1. **Revelation 22:18** – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
2. **Revelation 22:19** – And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Write the correct answer \_\_\_\_\_

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⑦ WHICH SPECIAL GOD'S GIFT DOES THE CHURCH OWN?

Fill in the correct answer:

And the dragon was wroth with the woman (God's Church), and went to make war with the remnant of her seed (faithful remnant of Christians), which keep the commandments of God, and have the \_\_\_\_\_ of Jesus Christ. – Revelation 12:17

...for the testimony of Jesus \* is the \_\_\_\_\_. – Revelation 19:10

*\* Note: The prophetic gift, interprets the Bible's teaching, opening Biblical prophecies, instructing the Church*

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⑧ FOR WHAT PURPOSE HAS THE LORD GIVEN HIS CHURCH THE TESTIMONY OF JESUS OR THE SPIRIT OF PROPHECY?

Choose the correct answers:

- In order to supplement and replace the Bible
- To assist in the study of the Bible, especially the prophetic books containing symbols
- Spirit of Prophecy glorifies and exalts the cross of Jesus Christ
- Spirit of Prophecy glorifies and exalts the human
- Spirit of Prophecy declares "peace and security" and the onset of the millennial kingdom of well – being on earth
- Spirit of Prophecy proclaims the three angels' messages and calls to prepare for the second coming of Jesus Christ

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«In the beginning God created the heaven and the earth. »

«For by Him\* were all things created...»

**Ge.1:1**; Jn.1:3; He.1:10; **Col.1:16 – 17\***; Isa.40:26, 45:12

«...And the host of heaven worshippeth thee...»

**Ne.9:6**; Ps.148:1–6, 89:14, 93:1; Job.37:23; Ge.2:16–17

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 Bible verses for the topic:

**Genesis 1:1** – In the beginning God created the heaven and the earth.

**John 1:3** – All things were made by Him, and without Him was not anything made that was made.

**Hebrews 1:10** – And, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands.

**Colossians 1:16** – For by Him were all things created that are in heaven and that are on earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him and for Him.

**Colossians 1:17** – And He is before all things, and by Him all things consist.

**Isaiah 40:26** – Lift up your eyes on high, and behold who hath created these things, who bringeth out their host by number. He calleth them all by names by the greatness of His might, for He is strong in power; not one faileth.

**Isaiah 45:12** – I have made the earth and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded.

**Nehemiah 9:6** – Thou, even Thou, art LORD alone; Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee.

**Psalms 148:1** – Praise ye the LORD! Praise ye the LORD from the heavens; praise Him in the heights!

**Psalms 148:2** – Praise ye Him, all His angels; praise ye Him, all His hosts!

**Psalms 148:3** – Praise ye Him, sun and moon; praise Him, all ye stars of light!

**Psalms 148:4** – Praise Him, ye heavens of heavens, and ye waters that be above the heavens!

**Psalms 148:5** – Let them praise the name of the LORD, for He commanded and they were created.

**Psalms 148:6** He hath also established them for ever and ever; He hath made a decree which shall not pass.

**Psalms 89:14** – Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face.

**Psalms 93:1** – The LORD reigneth; He is clothed with majesty. The LORD is clothed with strength, wherewith He hath girded Himself. The world also is established, that it cannot be moved.

**Job 37:23** – Concerning the Almighty, we cannot find Him out; He is excellent in power and in judgment, and abounding in justice; He will not afflict.

**Genesis 2:16** – And the LORD God commanded the man, saying, "Of every tree of the garden thou mayest freely eat;

**Genesis 2:17** – but of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day that thou eatest thereof, thou shalt surely die."

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☐ Commentaries on the topic:

## GOD IS LOVE

**“GOD IS LOVE.” 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be.**

**“The high and lofty One that inhabiteth eternity,” whose “ways are everlasting,” changeth not. With Him “is no variableness, neither shadow of turning.”**

**Isaiah 57:15; Habakkuk 3:6; James 1:17.**

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. The psalmist says: «Strong is Thy hand, and – high is Thy right hand. Righteousness and judgment are the foundation of Thy throne: Mercy and truth go before Thy face. Blessed is the people that know the joyful sound: They walk, O Lord, in the light of Thy countenance. In Thy name do they rejoice all the day: And in Thy righteousness are they exalted. For Thou art the glory of their strength: . . . For our shield belongeth unto Jehovah, And our king to the Holy One. »

Note: Psalm 89:13 – 18, R.V. (In this text and in some other Bible quotations used in this book the word “Jehovah” is employed instead of “Lord,” as rendered in the American Supplement to the Revised Version)

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

## THE CREATION OF THE UNIVERSE

The Sovereign of the universe was not alone in His work of beneficence. He had an associate – a co – worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father – one in nature, in character, in purpose – the only being that could enter into all the counsels and purposes of God.** “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5:2. And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight,

rejoicing always before Him.” Proverbs 8:22 – 30.

The Father wrought by His Son in the creation of all heavenly beings. “By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the “express image of His person,” “the brightness of His glory,” “upholding all things by the word of His power,” holds supremacy over them all. Hebrews 1:3. “A glorious high throne from the beginning,” was the place of His sanctuary (Jeremiah 17:12); “a scepter of righteousness,” the scepter of His kingdom. Hebrews 1:8. “Honor and majesty are before Him: strength and beauty are in His sanctuary.” Psalm 96:6. Mercy and truth go before His face. Psalm 89:14<sup>1</sup>

**In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth.** It was His hand that hung the worlds in space, and fashioned the flowers of the field. “His strength setteth fast the mountains.” “The sea is His, and He made it.” Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love.<sup>2</sup>

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was;” “He commanded, and it stood fast.” Psalm 33:6, 9. He “laid the foundations of the earth, that it should not be removed forever.” Psalm 104:5.

## GARDEN OF EDEN

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God.

## THE CROWN OF CREATION

After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for "God said, Let Us make man in Our image, after Our likeness: and let them have dominion over ...all the earth.... So God created man in His own image; ...male and female created He them." Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions.

God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God."

He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: ... the beasts of the field; the fowl of the air, ... and whatsoever passeth through the paths of the seas." Psalm 8:6-8.

Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. **He was holy and happy in bearing the image of God and in perfect obedience to His will.**

## ADAM AND EVE

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.

After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them "there was not found an help meet for him." Among all the creatures that God had made on the earth, there was not one equal to man. And God said, "It is not good that the man should be alone; I will make him an help meet for him." Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.

God Himself gave Adam a companion. He provided "an help meet for him" – a helper corresponding to him – one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Ephesians 5:29. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one."

**God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise.**

When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.



## THE TREE OF LIFE

“And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.” Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.

The creation was now complete. “The heavens and the earth were finished, and all the host of them.” “And God saw everything that He had made, and, behold, it was very good.” Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin or shadow of death marred the fair creation. “The morning stars sang together, and all the sons of God shouted for joy.” Job 38:7.

## DAY OF REST

The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God “rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker.

**In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.**

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator.

God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.” Psalm 19:1, 2. The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature and trace therein the wisdom, the power, and the love of the Creator.<sup>3</sup>

## THE DAYS OF CREATION

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man.

In the law given from Sinai, God recognized the week, and the facts upon which it is based. After giving the command, “Remember the Sabbath day, to keep it holy,” and specifying what shall be done on the six days, and what shall not be done on the seventh, He states the reason for thus observing the week, by pointing back to His own example: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and

rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8–11. This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in commemoration of the Creator's rest.

But the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

**The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, "These are the generations of the heavens and of the earth when they were created."** Genesis 2:4. But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of His work.

### TRUE SCIENCE

Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. Bones of men and animals, as well as instruments of warfare, petrified trees, et cetera, much larger than any that now exist, or that have existed for thousands of years, have been discovered, and from this it is inferred that the earth was populated long before the time brought to view in the record of creation, and by a race of beings vastly superior in size to any men now living. Such reasoning has led many professed Bible believers to adopt the position that the days of creation were vast, indefinite periods.

But apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries have no adequate conception of the size of men, animals, and trees before the Flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present, but the time when these conditions existed can be learned only from the Inspired Record. In the history of the Flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood – the things which God gave them as a benefit, they turn into a curse by making a wrong use of them.

It is one of Satan's devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens and the earth.

There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts. There are many who oppose the investigation of the prophecies, especially those of Daniel and the Revelation, declaring them to be so obscure that we cannot understand them; yet these very persons eagerly receive the suppositions of geologists, in contradiction of the Mosaic record. But if that which God has revealed is so difficult to understand, how inconsistent it is to accept mere suppositions in regard to that which He has not revealed!

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deuteronomy 29:29. Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence.

God has permitted a flood of light to be poured upon the world in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's word

has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting without chart or compass upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.

These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of everyday life, that finite minds, with all their boasted wisdom, can never fully understand.

Yet men of science think that they can comprehend the wisdom of God, that which He has done or can do. The idea largely prevails that He is restricted by His own laws. Men either deny or ignore His existence, or think to explain everything, even the operation of His Spirit upon the human heart; and they no longer reverence His name or fear His power. They do not believe in the supernatural, not understanding God's laws or His infinite power to work His will through them. As commonly used, the term "laws of nature" comprises what men have been able to discover with regard to the laws that govern the physical world; but how limited is their knowledge, and how vast the field in which the Creator can work in harmony with His own laws and yet wholly beyond the comprehension of finite beings!

Many teach that matter possesses vital power – that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. **There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work." John 5:17.**

The Levites, in their hymn recorded by Nehemiah, sang, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, ... and Thou *preservest* them all." Nehemiah 9:6. As regards this world, God's work of creation is completed. For "the works were finished from the foundation of the world." Hebrews 4:3. But His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all – pervading care of Him in whom "we live, and move, and have our being." Acts.17:28. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets and keeps them in position in their orderly march through the heavens. He "bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:26. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom. He "maketh grass to grow upon the mountains" (Psalm 147:8), and by Him the valleys are made fruitful. "All the beasts of the forest ... seek their meat from God," and every living creature, from the smallest insect up to man, is daily dependent upon His providential care. In the beautiful words of the psalmist, "These wait all upon Thee.... That Thou givest them they gather: Thou openest Thine hand, they are filled with good." Psalm 104:20, 21, 27, 28. His word controls the elements; He covers the heavens with clouds and prepares rain for the earth. "He giveth snow like wool: He scattereth the hoarfrost like ashes." Psalm 147:16. "When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with



rain, and bringeth forth the wind out of His treasures." Jeremiah 10:13.

**God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government.**

Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His word.

No finite mind can fully comprehend the existence, the power, the wisdom, or the works of the Infinite One. Says the sacred writer: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11:7–9. The mightiest intellects of earth cannot comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond.

**Yet the works of creation testify of God's power and greatness. "The heavens declare the glory of God; and the firmament showeth His handiwork."** Psalm 19:1. Those who take the written word as their counselor will find in science an aid to understand God. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans 1:20.<sup>4</sup>

#### THE PRINCIPLE OF GOD'S GOVERNANCE

**But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18.**

**In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved on, the Father's lifeflows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.**<sup>5</sup>

**God's government is moral, and truth and love are to be the prevailing power.**<sup>6</sup>

**The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator.**

God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required.

Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator's law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin.<sup>7</sup>

**Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts.**<sup>8</sup>

#### THE FREEDOM OF CHOICE

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man's existence a check was placed upon the desire for self – indulgence, the fatal passion that lay at the foundation of Satan's fall.

In these words is set forth the great principle which is the law of life for the universe. All things The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the



temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God.

**God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law.**

God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life.<sup>9</sup>

**While they remained true to God, Adam and his companion were to bear rule over the earth.** Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

## PERFECT HARMONY

The holy pair were not only children under the fatherly care of God but students receiving instruction from the all – wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe – “the wondrous works of Him which is perfect in knowledge” (Job 37:16) – afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framers and Upholders of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, “the balancings of the clouds,” the mysteries of light and sound, of day and night – all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude.

**So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unending love of God.<sup>10</sup>**

☐ INSERT FOR THE SEMINAR “BIBLICAL PLAN OF SALVATION”  
QUESTIONS TO THE THEME 1 «GOD THE CREATOR AND LAWGIVER»:

① HOW DID THE UNIVERSE EMERGE?

Choose the correct answer:

- The universe originated from an explosion.
- The universe is created by the Creator.

Fill in the correct answer:

In the beginning \_\_\_\_\_ created the heaven and the earth. **Genesis 1:1**

Thus saith \_\_\_\_\_, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. **Isaiah 42:5**

For thus saith \_\_\_\_\_ that created the heavens; \_\_\_\_\_ himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: \_\_\_\_\_ ; and there is none else. **Isaiah 45:18**

For all the gods of the nations are idols: but \_\_\_\_\_ made the heavens. **Psalms 96:5**

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② WHO PARTICIPATED WITH GOD THE FATHER IN THE CREATION OF THE UNIVERSE?

Verses for reflection:

**Genesis 1:1** – In the beginning God created the heaven and the earth.

**Genesis 1:2** – And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God (*Holy Spirit*) moved upon the face of the waters.

**Genesis 1:26** – And God said, Let us make man in our\* image, after our likeness...

**Job 33:4** – The Spirit of God (*Holy Spirit*) hath made me, and the breath of the Almighty hath given me life.

**John 1:1** – In the beginning was the Word (*the Word* – *Son of God* – See. **John 1:14, 18**), and the Word was with God, and the Word was God.

**John 1:2** – The same was in the beginning with God.

**John 1:3** – All things were made by him (*Son of God*) ; and without him was not any thing made that was made.

**Colossians 1:16** – For by him (*Son of God*) were all things created, that are in heaven...

**Hebrews 1:10** – And, Thou, Lord, (*Son of God*) in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

*\* Note: God talks about Himself in the plural - God the Father, Son, Holy Spirit - one God in three Persons.*

*All three persons of the Godhead participated in the creation of the universe, the earth and (the redemption) of man.*

\_\_\_\_\_

\_\_\_\_\_

### ③ WHAT IS THE FOUNDATION OF GOD'S RULE IN THE UNIVERSE?

Fill in the correct answer:

\_\_\_\_\_ \* and \_\_\_\_\_ – are the habitation of thy throne: mercy and truth shall go before thy face. **Psalms 89:14**

*\* Note: God's rule is approved on the eternal and immutable laws of God.*

\_\_\_\_\_

### ④ WHAT DAY HAS THE LORD BLESSED AND SANCTIFIED DURING THE CREATION?

And God blessed the \_\_\_\_\_ \*, and sanctified it: because that in it he had rested from all his work which God created and made. **Genesis 2:3**

*\* The seventh day - Sabbath (See **Exodus 20:10**)*

\_\_\_\_\_

### ⑤ FOR WHAT REASON IS IT NECESSARY TO WORSHIP GOD?

Verses for reflection:

**Nehemiah 9:6** – «Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee».

**Psalms 96:5** – For all the gods of the nations are idols: but the LORD made the heavens.

**Psalms 96:6** – Honour and majesty are before him: strength and beauty are in his sanctuary.

**Psalms 96:7** – Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

**Isaiah 45:18** – For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

**Revelation 4:11** – Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Write the correct answer: \_\_\_\_\_

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### ⑥ HAS THE CREATOR GIVEN MAN FREE WILL AND THE RIGHT TO CHOOSE?

Fill in the correct answer:

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he \_\_\_\_\_ . **Job 37:23**

Write the correct answer:

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### ⑦ WHAT HAS GOD COMMANDED ADAM AND EVE IN THE GARDEN OF EDEN?

Fill in the correct answer:

But of the tree of the knowledge of good and evil, thou shalt \_\_\_\_\_ of it: for in the day that thou eatest thereof thou shalt \_\_\_\_\_. **Genesis 2:17**

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### ⑧ WHAT WAS THE WORLD CREATED BY GOD?

Fill in the correct answer:

And God saw every thing that he had made, and, behold, it was \_\_\_\_\_...  
**Genesis 1:31**

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## TOPIC 2: ORIGIN OF SIN IN THE UNIVERSE

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«...The devil sinneth... And there was war in heaven.»  
**1Jn.3:4, 8**; Ezek.28:14, 15; Isa.14:13, 14; **Rev.12:7 – 9**  
«...Sin entered into the world and death by sin.»  
Ge.3:1 – 6; Jas.1:15; **Ro.5:12**; Job.14:10 – 12; Ps.146:4, 49:7 – 9

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 Bible verses for the topic:

**1 John 3:4** – Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

**1 John 3:8** – He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

**Ezekiel 28:14** – Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

**Ezekiel 28:15** – Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

**Isaiah 14:13** – For thou hast said in thine heart, `I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north.

**Isaiah 14:14** – I will ascend above the heights of the clouds; I will be like the Most High.'

**Revelation 12:7** – And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

**Revelation 12:8** – And prevailed not; neither was their place found any more in Heaven.

**Revelation 12:9** – And the great dragon was cast out – – that serpent of old called the Devil and Satan, who deceiveth the whole world. He was cast out onto the earth, and his angels were cast out with him.

**Genesis 3:1** – Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, "Yea, hath God said, `Ye shall not eat of every tree of the garden'?"

**Genesis 3:2** – And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden,

**Genesis 3:3** – But of the fruit of the tree which is in the midst of the garden, God hath said, `Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

**Genesis 3:4** – And the serpent said unto the woman, "Ye shall not surely die;

**Genesis 3:5** – For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

**Genesis 3:6** – And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and ate, and gave also unto her husband with her; and he ate.

**James 1:15** – Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

**Romans 5:12** – Therefore, as by one man sin entered into the world, and death by sin, so death passed onto all men, for all have sinned.

**Job 14:10** – But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

**Job 14:11** – As the waters fail from the sea, and the flood decayeth and drieth up,

**Job 14:12** – So man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep.

**Psalms 146:4** – His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

**Psalms 49:7** – None of them can by any means redeem his brother, nor give to God a ransom for him

**Psalms 49:8** – (For the redemption of their soul is precious, and it ceaseth for ever:)

**Psalms 49:9** – That they should still live for ever, and not see corruption.

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☐ Commentaries on the topic:

## PERFECT HARMONY

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word, and essential to salvation.<sup>1</sup>

**Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father, – one in nature, in character, and in purpose, – the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. «By Him were all things created, that are in heaven, ... whether they be thrones, or dominions, or principalities, or powers» (Colossians 1:16) and to Christ, equally with the Father, all Heaven gave allegiance.<sup>2</sup>**

**The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness.** God desires from all His creatures the service of love – service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures.

## THE ORIGIN OF SIN

Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He

stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12–15.<sup>3</sup>

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin.<sup>4</sup>

**Our only definition of sin is that given in the word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.<sup>5</sup>**

In heaven itself this law was broken. **Sin originated in self – seeking.** Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self – exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness.<sup>6</sup>

Little by little Lucifer came to indulge the desire for self – exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, ...I will exalt my throne above the stars of God.... I will be like the Most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host,

he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

### BEGINNING OF THE GREAT CONTROVERSY

Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.

### THE POSITION OF THE SON OF GOD

**The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self – existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng – “ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.** Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into

His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father.<sup>7</sup>

**There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning.<sup>8</sup>**

**Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father;** His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord?<sup>9</sup>

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired

to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all.

**Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father.** In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is he thus honored above Lucifer?"

### THE SPIRIT OF RESENTMENT

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self – exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.

### MERCIFUL CREATOR

God, in his great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven.<sup>10</sup>

In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was

made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that "the Lord is righteous in all His ways, and holy in all His works" (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long – suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship.<sup>11</sup>

### OPEN REBELLION

God in his wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of Heaven, but of all the worlds that he had created; and Satan thought that if he could carry the angels of Heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising



himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character, or see to what his work was leading.

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law. Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of his government, and the good of all the inhabitants of Heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in Heaven.

#### CONFLICT OF SATAN AGAINST THE LAW

In his dealing with sin, God could employ only righteousness and truth. Satan could use what God could not – flattery and deceit. He had sought to falsify the word of God, and had misrepresented his plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of Heaven; that in requiring submission and obedience from his creatures, he was seeking merely the exaltation of himself. Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, his law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in Heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

#### SATAN'S EXPULSION

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of his law might forever be placed beyond all question.

**Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority.**

**It would testify that with the existence of God's government and his law is bound up the well – being of all the creatures he has made.** Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

To the very close of the controversy in Heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of Heaven might enter upon a more exalted, more glorious state of existence.

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled. Thus stubborn and

defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the arch-rebel and all his sympathizers were at last banished from Heaven.<sup>12</sup>

### TEMPTATION AND FALL OF MAN

No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven.

Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow.

**It was by disobedience to the just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honor that law by which alone it was possible for order and equity to be maintained.**<sup>13</sup>

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in Heaven, that God's law was oppressive, and opposed to the good of his creatures. And, furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God, and brought them under his own power, he might gain possession of the earth, and here establish his kingdom, in opposition to the Most High.

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing

his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve, "Hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1) Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God, and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:2-5) He declared that they would become like God, possessing greater wisdom than before, and being capable of a higher state of existence. Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what he said; they distrusted their Creator, and imagined that he was restricting their liberty, and that they might obtain great wisdom and exaltation by transgressing His law.

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die"? Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." (Genesis 3:19) The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

**In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to**

**this tree, and would have lived forever. But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, “Dust thou art, and unto dust shalt thou return,” points to the utter extinction of life.**<sup>14</sup>

The warning given to our first parents – “In the day that thou eatest thereof thou shalt surely die” (Genesis 2:17) – did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced.

**Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life.** That very day they would be doomed to death.

In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass the barrier to partake of the life – giving fruit; hence there is not an immortal sinner.

The tide of woe that flowed from the transgression of our first parents is regarded by many as too awful a consequence for so small a sin, and they impeach the wisdom and justice of God in His dealings with man. But if they would look more deeply into this question, they might discern their error. God created man after His own likeness, free from sin. The earth was to be peopled with beings only a little lower than the angels; but their obedience must be tested; for God would not permit the world to be filled with those who would disregard His law. Yet, in His great mercy, He appointed Adam no severe test. And the very lightness of the prohibition made the sin exceedingly great. If Adam could not bear the smallest of tests, he could not have endured a greater trial had he been entrusted with higher responsibilities.

Had some great test been appointed Adam, then those whose hearts incline to evil would have excused themselves by saying, “This is a trivial matter, and God is not so particular about little things.” And there would be continual transgression in things looked upon as small, and which

pass unrebuked among men. But the Lord has made it evident that sin in any degree is offensive to Him.

To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the floodgates of woe upon the world. Who can know, in the moment of temptation, the terrible consequences that will result from one wrong step?

**Many who teach that the law of God is not binding upon man, urge that it is impossible for him to obey its precepts. But if this were true, why did Adam suffer the penalty of transgression? The sin of our first parents brought guilt and sorrow upon the world, and had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair. Let none deceive themselves. “The wages of sin is death” Romans 6:23. The law of God can no more be transgressed with impunity now than when sentence was pronounced upon the father of mankind.**

#### LOST EDEN

After their sin Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.

In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold.

As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.

The Garden of Eden remained upon the earth long after man had become an outcast from its

pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim – guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new

heaven and a new earth” (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning.

Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin – a sample of what the whole earth would have become, had man but fulfilled the Creator's glorious plan.<sup>15</sup>



☐ INSERT FOR THE SEMINAR “BIBLICAL PLAN OF SALVATION”  
QUESTIONS TO THE THEME 2 «ORIGIN OF SIN IN THE UNIVERSE»:

① WHAT DOES THE BIBLE CALL SIN?

Fill in the correct answer:

Whosoever committeth sin transgresseth also the law: for sin is the

\_\_\_\_\_ \* 1 John 3:4

\* Note: Lawlessness - a violation of the Ten Commandments of God's Law.

② WHO SINNED FIRST IN THE UNIVERSE?

Fill in the correct answer:

He that committeth sin is of the devil; for the \_\_\_\_\_ sinneth from the \_\_\_\_\_.  
1John 3:8

③ HOW WAS THE DEVIL BEFORE HIS REBELLION AGAINST GOD?

Fill in the correct answer:

Thou (*Satan*) wast \_\_\_\_\_ n thy ways from the day that thou wast created, till iniquity was found in thee. Ezekiel 28:15

④ WHAT HAPPENED IN HEAVEN AFTER THE REBELLION OF SATAN AGAINST GOD?

Fill in the correct answer:

And there was \_\_\_\_\_ in heaven: Michael (*Christ*) and his angels fought against the dragon (*Satan*); and the dragon fought and his angels. Revelation 12:7

⑤ WHO ELSE WAS TEMPTED BY SATAN AFTER HIS EXILE FROM HEAVEN?

Verses for reflection:

Genesis 3:1 – Now the serpent was more subtil than any beast of the field which the LORD God had made. And he (*Satan*) said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Genesis 3:2 – And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

**Genesis 3:3** – But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

**Genesis 3:4** – And the serpent said unto the woman, Ye shall not surely die:

**Genesis 3:5** – For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Write the correct answer: \_\_\_\_\_

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## ⑥ HOW DID ADAM AND EVE VIOLATE THE LAW OF GOD?

Verse for reflection:

**Genesis 3:6** – And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Write the correct answer: \_\_\_\_\_

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## ⑦ WHAT ARE THE CONSEQUENCES OF SIN FOR HUMANS?

Verses for reflection:

**James 1:15** – Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

**Romans 5:12** – Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

**Job 14:4** – Who can bring a clean thing out of an unclean? not one.

**1 Corinthians 15:22** – For as in Adam all die...

**Ezekiel 18:20** – The soul that sinneth, it shall die...

**Romans 6:23** – For the wages of sin is death...

Write the correct answer: \_\_\_\_\_

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## ⑧ WHAT IS THE STATE OF THE DEAD IN THE TESTIMONY OF THE HOLY SCRIPTURE??

Verses for reflection:

**Ecclesiastes 12:7** – Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

**Psalms 146:4** – His breath goeth forth, he (*Man after death*) returneth to his earth; in that very day his thoughts perish.

**Ecclesiastes 9:5** – For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

**Ecclesiastes 9:6** – Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

**Job 14:10** – But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

Job 14:11 – As the waters fail from the sea, and the flood decayeth and drieth up:

Job 14:12 – So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Write the correct answer: \_\_\_\_\_

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## ⑨ WHAT IS THE NATURE OF A SINFUL PERSON?

Verses for reflection:

Romans 5:12 – Wherefore, as by one man (*Through Adam*) sin entered into the world...

Job 14:4 – Who can bring a clean thing out of an unclean? Not one.

1 John 1:8 – If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Romans 3:23 – For all have sinned, and come short of the glory of God.

Proverbs 20:9 – Who can say, I have made my heart clean, I am pure from my sin?

Isaiah 64:6 – But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jeremiah 13:23 – Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil?

## ⑨ CAN MAN SAVE HIMSELF?

Verses for reflection:

Proverbs 5:22 – His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

Ezra 9:6 – ... O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

Romans 3:19 – Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 3:20 – Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Write the correct answer: \_\_\_\_\_

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## TOPIC 3: GOD'S PLAN OF SALVATION

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«I know that my redeemer liveth.... »

Gen.3:15, 49:10; Mic.5:2; Dan.9:25; Isa.53; **Job.19:25-27**

«...For unto us a child is born. ...His name is Jesus...»

«...He shall save his people from their sins.»

**Isa.9:6; Mt.1:21- 3; Jn.1:14,18; 1Jn.5:20; 1Tim.3:16**

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 Bible verses for the topic:

**Genesis 3:15** – And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel."

**Genesis 49:10** – The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be.

**Micah 5:2** – "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto Me He that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

**Daniel 9:25** – Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem until the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublesome times.

**Isaiah 53:1** – Who hath believed our report? And to whom is the arm of the LORD revealed?

**Isaiah 53:2** – For He shall grow up before Him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him.

**Isaiah 53:3** – He is despised and rejected of men, a Man of sorrows, and acquainted with grief. And we hid as it were our faces from Him; He was despised, and we esteemed Him not.

**Isaiah 53:4** – Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

**Isaiah 53:5** – But He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed.

**Isaiah 53:6** – All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

**Isaiah 53:7** – He was oppressed, and He was afflicted, yet He opened not his mouth; He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth.

**Isaiah 53:8** – He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people was He stricken.

**Isaiah 53:9** – And He made His grave with the wicked, and with the rich in His death, because He had done no violence, neither was any deceit in His mouth.

**Isaiah 53:10** – Yet it pleased the LORD to bruise Him; He hath put Him to grief. When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

**Isaiah 53:11** – He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities.

**Isaiah 53:12** – Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death. And He was numbered with the transgressors; and He bore the sin of many, and made intercession for the transgressors.

**Job 19:25** – For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth;

**Job 19:26** – and though after my skin, worms destroy this body, yet in my flesh shall I see God,



**Job 19:27** – whom I shall see for myself, and mine eyes shall behold, and not another, though my heart be consumed within me.

**Isaiah 9:6** – For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

**Matthew 1:21** – And she shall bring forth a Son, and thou shalt call his name JESUS, for He shall save His people from their sins."

**Matthew 1:22** – Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

**Matthew 1:23** – «Behold, a virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel" (which being interpreted is, "God with us").

**John 1:14** – And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth.

**John 1:18** – No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him.

**1 John 5:20** – And we know that the Son of God is come and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and Eternal Life.

**1 Timothy 3:16** – And beyond controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen by angels, preached unto the Gentiles, believed on in the world, received up into glory.

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☐ Commentaries on the topic:

#### MYSTERY HIDDEN FROM AGES

**The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law.** Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him.

**But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven.** Christ would take upon Himself the guilt and shame of sin – sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.<sup>1</sup>

#### THE PLAN OF REDEMPTION

**The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8);** yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only – begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

**God was to be manifest in Christ, "reconciling the world unto Himself" 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become "sons of God" 1 John 3:2.<sup>2</sup>**

**Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth.**

Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels.

Thus were revealed to Adam important events in the history of mankind, from the time when the divine sentence was pronounced in Eden, to the Flood, and onward to the first advent of the Son of God. He was shown that while the sacrifice of Christ would be of sufficient value to save the whole world, many would choose a life of sin rather than of repentance and obedience. Crime would increase through successive generations, and the curse of sin would rest more and more heavily upon the human race, upon the beasts, and upon the earth. The days of man would be shortened by his own course of sin; he would deteriorate in physical stature and endurance and in moral and intellectual power, until the world would be filled with misery of every type. Through the indulgence of appetite and passion men would become incapable of appreciating the great truths of the plan of redemption. Yet Christ, true to the purpose for which He left heaven, would continue His interest in men, and still invite them to hide their weakness and deficiencies in Him. He would supply the needs of all who would come unto Him in faith. And there would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing iniquity.

**The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer.** They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.<sup>3</sup>

When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, "Live: I have found a ransom."<sup>4</sup>

To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32<sup>5</sup>

**Lucifer had said, "I will exalt my throne above the stars of God; ... I will be like the Most High" Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men" Philippians 2:6, 7.**

**This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.**<sup>6</sup>

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God" Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only – begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!<sup>7</sup>

It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation – that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand.<sup>8</sup>

The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption, for they saw that man's salvation must cost their loved Commander unutterable woe. In grief and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; yet few would receive Him as the Son of God. He would leave His high position as the Majesty of heaven, appear upon earth and humble Himself as a man, and by His own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might be able to succor them that should be tempted. Hebrews 2:18.

When His mission as a teacher should be ended, He must be delivered into the hands of wicked men and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must pass long hours of agony so terrible that angels could not look upon it, but would veil their faces from the sight. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression – the weight of the sins of the whole world – should be upon Him.<sup>9</sup>

Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before

He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8.

Ever before Him He saw the result of His mission. His earthly life, so full of toil and self – sacrifice, was cheered by the prospect that He would not have all this travail for nought. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame.<sup>10</sup>

«...If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. » This is the result of Christ's death.<sup>11</sup>

**As the substitute and surety for sinful man, Christ was suffering under divine justice.<sup>12</sup>**

## GOD'S CHARACTER

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice – its influence upon the intelligences of other worlds, as well as upon man – the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin.

## GREAT CONTROVERSY

From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be

changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, he thought that he had gained possession of this world; "because," said he, "they have chosen me as their ruler." He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave His own dear Son – one equal with Himself – to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favor, and brought back to their Eden home. Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his.<sup>13</sup>

### MERCY AND JUSTICE

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner.

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God.

**Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be**

**changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19.**<sup>14</sup>

**Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality.**<sup>15</sup>

### LOVE TO SINNERS

**It was love for sinners that led Christ to pay the price of redemption.**<sup>16</sup>

**But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe.**<sup>17</sup>

"That the thoughts of many hearts may be revealed." In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." Jeremiah 29:11.

It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.<sup>18</sup>

### KNOWING GOD

...God was to be revealed in the character of His Son. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by Him who made the world. Man's necessities could be met in no other way.<sup>19</sup>



## THE PROMISE OF THE COMING REDEEMER

**The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. This is the knowledge that works transformation of character. Received into the life, it will re – create the soul in the image of Christ.** This is the knowledge that God invites His children to receive, beside which all else is vanity and nothingness.<sup>20</sup>

In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God.<sup>21</sup>

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2.<sup>22</sup>

### SPIRITUAL DARKNESS

Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. Satan had been working to make the gulf deep and impassable between earth and heaven. By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction.

Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had His agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. The dark shadow that Satan had cast over the world grew deeper and deeper.<sup>23</sup>

Multitudes were sitting in the shadow of death. Their only hope was for this gloom to be lifted, that God might be revealed.

With prophetic vision David, the anointed of God, had foreseen that the coming of Christ should be "as the light of the morning, when the sun riseth, even a morning without clouds." 2 Samuel 23:4. And Hosea testified, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness and waking the earth to life. So was the Sun of Righteousness to arise, "with healing in His wings." Malachi 4:2. The multitudes dwelling "in the land of the shadow of death" were to see "a great light." Isaiah 9:2.<sup>24</sup>

Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. The whole earth, wrapped as it is in the darkness of sin and sorrow and pain, is to be lighted with the knowledge of God's love.

From no sect, rank, or class of people is the light shining from heaven's throne to be excluded.

The message of hope and mercy is to be carried to the ends of the earth. Whosoever will, may reach forth and take hold of God's strength and make peace with Him, and he shall make peace. No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness.<sup>25</sup>

**Through the long centuries of "trouble and darkness" and "dimness of anguish" (Isaiah 8:22) marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave.**

**The first intimation of such a hope was given to Adam and Eve in the sentence pronounced upon the serpent in Eden when the Lord declared to Satan in their hearing, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15.**

As the guilty pair listened to these words, they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression. To

them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God.

**Satan, by means of his success in turning man aside from the path of obedience, became “the god of this world.” 2 Corinthians 4:4. The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeemer, but recover the dominion forfeited.** It is of this restoration that Micah prophesied when he said, “O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.” Micah 4:8. The apostle Paul has referred to it as “the redemption of the purchased possession.” Ephesians 1:14. And the psalmist had in mind the same final restoration of man's original inheritance when he declared, “The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29.

#### HOPE FOR THE REDEMPTION

**This hope of redemption through the advent of the Son of God as Saviour and King, has never become extinct in the hearts of men. From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob – through these and other worthies the Lord has preserved the precious revealings of His will. And it was thus that to the children of Israel, the chosen people through whom was to be given to the world the promised Messiah, God imparted a knowledge of the requirements of His law, and of the salvation to be accomplished through the atoning sacrifice of His beloved Son.**

The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, “In thee shall all families of the earth be blessed.” Genesis 12:3. As the purpose of God for the redemption of the race was unfolded to Abraham, the Sun of Righteousness shone upon his heart, and his darkness was scattered. And when, at last, the Saviour Himself walked and talked among the sons of men, He bore witness to the Jews of the patriarch's bright hope of deliverance through the coming of a Redeemer. “Your father Abraham rejoiced to see My day,” Christ declared; “and he saw it, and was glad.” John 8:56.

This same blessed hope was foreshadowed in the benediction pronounced by the dying patriarch Jacob upon his son Judah:

«Judah, them art he whom thy brethren shall praise: Thy hand shall be in the neck of thine enemies; Thy father's children shall bow down before thee... The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh come; And unto Him shall the gathering of the people be.» Genesis 49:8–10.

Again, on the borders of the Promised Land, the coming of the world's Redeemer was foretold in the prophecy uttered by Balaam:

«I shall see Him, but not now: I shall behold Him, but not nigh: There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, And shall smite the corners of Moab, and destroy all the children of Sheth.» Numbers 24:17.

Through Moses, God's purpose to send His Son as the Redeemer of the fallen race, was kept before Israel. On one occasion, shortly before his death, Moses declared, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.” Plainly had Moses been instructed for Israel concerning the work of the Messiah to come. “I will raise them up a Prophet from among their brethren, like unto thee,” was the word of Jehovah to His servant; “and will put My words in His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:15, 18.

**In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour, and thus it was with the entire ritual of the sanctuary services throughout Israel's history.** In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. **The earthly sanctuary was “a figure for the time then present,” in which were offered both gifts and sacrifices; its two holy places were “patterns of things in the heavens;” for Christ, our great High Priest, is today “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 9:9, 23; 8:2.<sup>26</sup>**

**It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.**<sup>27</sup>

Those who claim that Christ came to abrogate the law of God and to do away with the Old Testament, speak of the Jewish age as one of darkness, and represent the religion of the Hebrews as consisting of mere forms and ceremonies. But this is an error. All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful.

In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. **Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age.** Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ.

**It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.**

Christ was not only the leader of the Hebrews in the wilderness – the Angel in whom was the

name of Jehovah, and who, veiled in the cloudy pillar, went before the host – but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone.

**It was Christ that spoke to His people through the prophets.** The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10.

**In His teachings while personally among men Jesus directed the minds of the people to the Old Testament. He said to the Jews, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39.** At this time the books of the Old Testament were the only part of the Bible in existence. Again the Son of God declared, "They have Moses and the prophets; let them hear them." And He added, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29, 31.

The ceremonial law was given by Christ. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine Presence shone forth. Thus through age after age of darkness and apostasy faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah.

Jesus was the light of His people – the Light of the world – before He came to earth in the form of humanity. The first gleam of light that pierced the gloom in which sin had wrapped the world, came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth.



## **In the plan of redemption Christ is the Alpha and the Omega – the First and the Last.**<sup>28</sup>

The work that the Saviour was to do on the earth had been fully outlined: «The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord. » The One thus anointed was «to preach good tidings unto the meek; ... to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.» Isaiah 11:2, 3;61:1–3.

“Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.” Isaiah 42:1–4.

With convincing power Paul reasoned from the Old Testament Scriptures that “Christ must needs have suffered, and risen again from the dead.” Had not Micah prophesied, “They shall smite the Judge of Israel with a rod upon the cheek”? Micah 5:1. And had not the Promised One, through Isaiah, prophesied of Himself, “I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting”? Isaiah 50:6. Through the psalmist Christ had foretold the treatment that He should receive from men: “I am ... a reproach of men, and despised of the people. All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.” “I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture.” “I am become a stranger unto My brethren, and an alien unto My mother's children. For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me.” “Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.” Psalm 22:6–8, 17, 18; 69:8, 9, 20.

How unmistakably plain were Isaiah's prophecies of Christ's sufferings and death! “Who hath believed our report?” the prophet inquires, “and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

“Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

“All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and he was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.” Isaiah 53:1–8.

Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

“One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends.” Zechariah 13:6.

“He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief.” Isaiah 53:9, 10.

But He who was to suffer death at the hands of evil men was to rise again as a conqueror over sin and the grave. Under the inspiration of the Almighty the Sweet Singer of Israel had testified of the glories of the resurrection morn. “My flesh also,” he joyously proclaimed, “shall rest in hope. For Thou wilt not leave My soul in hell (the grave); neither wilt Thou suffer Thine Holy One to see corruption.” Psalm 16:9, 10.

Paul showed how closely God had linked the sacrificial service with the prophecies relating to the One who was to be “brought as a lamb to the slaughter.” The Messiah was to give His life as



“an offering for sin.” Looking down through the centuries to the scenes of the Saviour's atonement, the prophet Isaiah had testified that the Lamb of God “poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.” Isaiah 53:7, 10, 12.

The Saviour of prophecy was to come, not as a temporal king, to deliver the Jewish nation from earthly oppressors, but as a man among men, to live a life of poverty and humility, and at last to be despised, rejected, and slain. **The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.**

Paul told the Thessalonian Jews of his former zeal for the ceremonial law and of his wonderful experience at the gate of Damascus. Before his conversion he had been confident in a hereditary piety, a false hope. His faith had not been anchored in Christ; he had trusted instead in forms and ceremonies. His zeal for the law had been disconnected from faith in Christ and was of no avail. While boasting that he was blameless in the performance of the deeds of the law, he had refused the One who made the law of value.

But at the time of his conversion all had been changed. Jesus of Nazareth, whom he had been persecuting in the person of His saints, appeared before him as the promised Messiah. The persecutor saw Him as the Son of God, the one who had come to the earth in fulfillment of the prophecies and who in His life had met every specification of the Sacred Writings.

As with holy boldness Paul proclaimed the gospel in the synagogue at Thessalonica, a flood of light was thrown upon the true meaning of the rites and ceremonies connected with the tabernacle service. He carried the minds of his hearers beyond the earthly service and the ministry of Christ in the heavenly sanctuary, to the time when, having completed His mediatorial work, Christ would come again in power and great glory, and establish His kingdom on the earth. Paul was a believer in the second coming of Christ; so clearly and forcibly did he present the truths concerning this event, that upon the minds of many who heard there was made an impression which never wore away.

For three successive Sabbaths Paul preached to the Thessalonians, reasoning with them from the Scriptures regarding the life, death, resurrection, office work, and future glory of Christ, the “Lamb

slain from the foundation of the world.” Revelation 13:8. He exalted Christ, the proper understanding of whose ministry is the key that unlocks the Old Testament Scriptures, giving access to their rich treasures.<sup>29</sup>

**Thus, through patriarchs and prophets, as well as through types and symbols, God spoke to the world concerning the coming of a Deliverer from sin.** A long line of inspired prophecy pointed to the advent of “the Desire of all nations.” Haggai 2:7. Even the very place of His birth and the time of His appearance were minutely specified.

The Son of David must be born in David's city. Out of Bethlehem, said the prophet, “shall He come forth ... that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5:2.

“And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a Governor, Which shall be Shepherd of My people Israel.” Matthew 2:6.

#### THE TIME OF THE FIRST COMING

The time of the first advent and of some of the chief events clustering about the Saviour's lifework was made known by the angel Gabriel to Daniel. “Seventy weeks,” said the angel, “are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.” Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (Daniel 9:25), sixty – nine weeks, or four hundred and eighty – three years. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 B.C. See Ezra 6:14; 7:1, 9. From this time four hundred and eighty – three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, “The time is fulfilled.” Mark 1:15.

Then, said the angel, "He shall confirm the covenant with many for one week (seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

The one week – seven years – ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts.8:4); and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles.

The many prophecies concerning the Saviour's advent led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing.

Not at first had God revealed the exact time of the first advent; and even when the prophecy of Daniel made this known, not all rightly interpreted the message.

Century after century passed away; finally the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel. As the Jews departed from God, faith grew dim, and hope well – nigh ceased to illuminate the future. The words of the prophets were uncomprehended by many; and those whose faith should have continued strong were ready to exclaim, "The days are prolonged, and every vision faileth." Ezekiel 12:22. But in heaven's council the hour for the coming of Christ had been determined; and "when the fullness of the time was come, God sent forth His Son, ... to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5.

Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men.<sup>30</sup>

**The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out.** It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." Matthew 24:15. After His resurrection He explained to the disciples in "all the prophets" "the things concerning Himself." Luke 24:27. The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.

"The Lord God will do nothing, but He revealeth His secret unto His servants and prophets." While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children forever." Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.<sup>31</sup>

#### GOD MANIFESTED IN FLESH

**Christ had come at the exact time and in the manner foretold by prophecy. The testimony of Scripture had been fulfilled in every detail of His ministry.** He had preached the message of salvation, and "His word was with power." The hearts of His hearers had witnessed that it was of Heaven. **The word and the Spirit of God attested the divine commission of His Son.**<sup>32</sup>

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Hebrews 10:5–7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." **Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded.**

**His divinity was veiled with humanity, – the invisible glory in the visible human form.**

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all – merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in “the body of our humiliation” (Philippians 3:21.), “in the likeness of men.” **In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.**

God commanded Moses for Israel, “Let them make Me a sanctuary; that I may dwell among them” (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. “The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.” John 1:14.

**Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see “God with us.”**

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. “In all things it behooved Him to be made like unto His

brethren.” Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was “in all points tempted like as we are.” Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

**By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, “I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” Exodus 3:14. This was the pledge of Israel's deliverance. So when He came “in the likeness of men,” He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God “manifest in the flesh.” 1 Timothy 3:16. And to us He says: “I AM the Good Shepherd.” “I AM the living Bread.” “I AM the Way, the Truth, and the Life.” “All power is given unto Me in heaven and in earth.” John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. **I AM; be not afraid. “God with us” is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.**<sup>33</sup>**

When the Saviour finally appeared “in the likeness of men” (Philippians 2:7), and began His ministry of grace, Satan could but bruise the heel, while by every act of humiliation or suffering Christ was bruising the head of His adversary. The anguish that sin has brought was poured into the bosom of the Sinless; yet while Christ endured the contradiction of sinners against Himself, He was paying the debt for sinful man and breaking the bondage in which humanity had been held. Every pang of anguish, every insult, was working out the deliverance of the race.

Could Satan have induced Christ to yield to a single temptation, could he have led Him by one act or even thought to stain His perfect purity, the prince of darkness would have triumphed over man's Surety and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could



cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity.

**In the wilderness of temptation, in the Garden of Gethsemane, and on the cross, our Saviour measured weapons with the prince of darkness. His wounds became the trophies of His victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced and evil men reviled, then indeed His heel was bruised by Satan. But that very act was crushing the serpent's head. Through death He destroyed "him that had the power of death, that is, the devil." Hebrews 2:14. This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death He gained the victory over its power; in rising again, He opened the gates of the grave to all His followers. In that last great contest we see fulfilled the prophecy, "It shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15.**

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father.<sup>34</sup>

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so **Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5.**

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only – begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only – begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder."

**God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.**

Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zechariah 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that ... unto the principalities and the powers in the heavenly places might be made known ... the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 2:7; 3:10, 11.<sup>35</sup>



① WHAT SAYS THE FACT THAT ALL THE BIBLICAL PROPHECIES REGARDING THE BIRTH OF THE SAVIOR (EVEN THE PLACE AND TIME OF HIS BIRTH) ACCURATELY CAME TRUE?

Choose the correct answers:

1. God governs the events of world history \_\_\_\_\_
  2. Bible can be trusted \_\_\_\_\_
  3. All this is random coincidence \_\_\_\_\_
- 

② WHO IS THE BABY IN BETHLEHEM?

Verses for reflection:

1. **Isaiah 9:6** – For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
2. **Matthew 1:22** – Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
3. **Matthew 1:23** – Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
4. **John 1:14** – And the Word (Christ) was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
5. **John 1:18** – No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
6. **Matthew 11:19** – The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
7. **1 John 5:20** – And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
8. **1 Tim.3:16** – And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Choose the correct answers (several options possible):

- A. Human \_\_\_\_\_
- B. God's Son \_\_\_\_\_
- B. God the Lord \_\_\_\_\_
-

### ③ WHO BROUGHT US THE LIGHT OF THE KNOWLEDGE OF GOD?

Fill in the correct answer:

And we know that the \_\_\_\_\_ is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.

Сей, есть \_\_\_\_\_ true God, and eternal life. **1 John 5:20**

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### ④ WHAT GREAT SACRIFICE HAS GOD MADE FOR OUR JUSTIFICATION AND SALVATION?

Verses for reflection:

1. **John 3:16** – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
2. **Isaiah 53:5** – But he (*Иисус Христос*) was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
3. **Isaiah 53:6** – All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
4. **Isaiah 53:7** – He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
5. **Isaiah 53:8** – He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
6. **2 Corinthians 5:19** – To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
7. **2 Corinthians 5:20** – Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
8. **2 Corinthians 5:21** – For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Write the correct answer: \_\_\_\_\_

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⑤ WHAT WILL BE THE RESULTS OF THE ATONING SACRIFICE OF JESUS CHRIST?

Verse for reflection:

**Isaiah 53:10** – «Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.»

Write the correct answer: \_\_\_\_\_

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### 1. GOD THE CREATOR AND LAWGIVER

- 1 Patriarchs and Prophets (33-34)
- 2 The Desire of Ages (20)
- 3 Patriarchs and Prophets (44-48)
- 4 Patriarchs and Prophets (111-116)
- 5 The Desire of Ages (21)
- 6 The Desire of Ages (759)
- 7 Patriarchs and Prophets (52-53)
- 8 Patriarchs and Prophets (363)
- 9 Patriarchs and Prophets (48-49)
- 10 Patriarchs and Prophets (50-51)

### 2. ORIGIN OF SIN IN THE UNIVERSE

- 1 The Great Controversy (492)
- 2 The Great Controversy (493)
- 3 Patriarchs and Prophets (34-35)
- 4 The Great Controversy (492-493)
- 5 The Great Controversy (492-493)
- 6 The Desire of Ages (21-22)
- 7 Patriarchs and Prophets (35-37)
- 8 Patriarchs and Prophets (38)
- 9 Patriarchs and Prophets (38)
- 10 The Great Controversy (495)
- 11 Patriarchs and Prophets (39-40)
- 12 The Great Controversy (497-500)
- 13 Patriarchs and Prophets (52)
- 14 The Great Controversy (531-533)
- 15 Patriarchs and Prophets (60-62)

### 3. GOD'S PLAN OF SALVATION

- 1 Patriarchs and Prophets (63)
- 2 Patriarchs and Prophets (63-64)
- 3 Patriarchs and Prophets (67-68)
- 4 Patriarchs and Prophets (154)
- 5 Patriarchs and Prophets (154)
- 6 The Desire of Ages (22-23)
- 7 The Desire of Ages (48-49)
- 8 Patriarchs and Prophets (69)
- 9 Patriarchs and Prophets (64)
- 10 The Desire of Ages (410)
- 11 The Desire of Ages (625)
- 12 Prophets and Kings (691)
- 13 Patriarchs and Prophets (68-69)
- 14 The Desire of Ages (761-762)
- 15 Patriarchs and Prophets (66-67)
- 16 Prophets and Kings (692)
- 17 The Desire of Ages (626)
- 18 The Desire of Ages (57)
- 19 Prophets and Kings (693)
- 20 The Acts of the Apostles (475)
- 21 Prophets and Kings (696)
- 22 The Desire of Ages (22)
- 23 The Desire of Ages (34-35)
- 24 Prophets and Kings (688)
- 25 Prophets and Kings (719)
- 26 Prophets and Kings (681-685)
- 27 The Desire of Ages (799)
- 28 Patriarchs and Prophets (365-367)
- 29 The Acts of the Apostles (224- 229)
- 30 Prophets and Kings (697-700)
- 31 The Desire of Ages (234)
- 32 The Great Controversy (346)



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- <sup>33</sup> The Desire of Ages (23–25)  
<sup>34</sup> Prophets and Kings (701–702)  
<sup>35</sup> The Desire of Ages (25–26)

A

FROM GENESIS

BIBLICAL PLAN OF SALVATION

TO REVELATION

Ω

SOLA SCRIPTURA

500 YEARS OF REFORMATION



### GOD IS LOVE

"FOR GOD SO LOVED THE WORLD  
 THAT HE GAVE  
 HIS ONLY BEGOTTEN SON,  
 THAT WHOSOEVER  
 BELIEVETH IN HIM  
 SHOULD NOT PERISH,  
 BUT HAVE EVERLASTING LIFE."



LOVE TO GOD ←

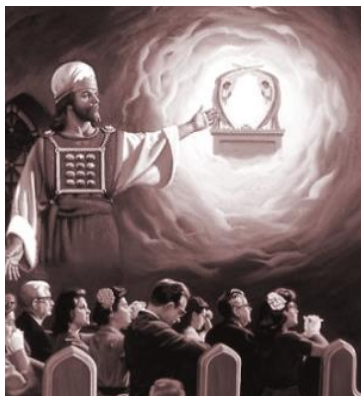
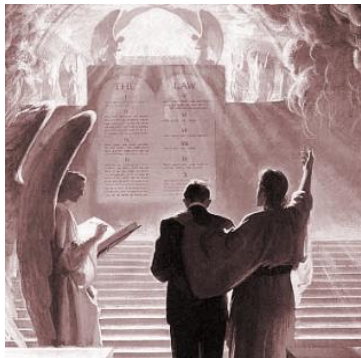
LAW OF GOD

→ LOVE TO NEIGHBORS

# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 4°5°6



"SURELY I COME QUICKLY. AMEN."



EVEN SO, COME, LORD JESUS.

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN



# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 4°5°6



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## INTRODUCTION

"**THE BIBLICAL PLAN OF SALVATION**" is a course of Bible study and preaching the gospel, consisting of twelve themes. The topics are interlinked with each other and transit into one another. Each theme is compiled of thematically connected Bible verses and comments which dynamically and step by step reveal the plan of salvation. Before us unfolds a panorama of God's plan of salvation, from the origin of sin in the universe and the fall of man and ending with the second coming of Jesus Christ and the establishment of God's eternal kingdom.

In the center of the plan of salvation stands the cross of Calvary, proclaiming to the entire universe the great truth of God's love by offering the fallen humanity the gift of God's grace – salvation and eternal life.

«The just shall live by faith» – this grand truth of justification and sanctification through faith in the atoning sacrifice of Jesus Christ, is seen in connection with obedience to God's commandments. In this way, an interrelation is observed between the law of God and the Gospel, and between the Old and New Testament. The mediation service of Christ in the heavenly sanctuary is the culmination of the plan of salvation.

In the heavenly sanctuary all the truths of the biblical plan of salvation merge together, opening the complete harmony of God's Word.

God has revealed to his people the fullness of the biblical truth. The Church is called to take the Gospel to the world. In His mercy, God sends "them that dwell on the earth, and to every nation, and kindred, and tongue, and people," the last warning, which is presented in the book "Revelation" as The Three Angels' Message. The Three Angels' Message must prepare the inhabitants of earth for the second coming of Christ. When proclaiming The Three Angels' Message the Lord will gather his people, the people who keep the commandments of God, faith in Jesus Christ, has the testimony of Jesus and prepares for the glorious coming of the Savior.

A special feature that distinguishes the Church of God of the last days, is the observance of the fourth commandment of God's eternal law, the commandment about the Lord's Sabbath.

The Lord expects from His Church the proclamation in the power of the Holy Spirit of the following important truths for the present time:

– The revelation of God's love in the plan of redemption;

– The Divine and human nature of the Savior, the Creator and Redeemer, the Son of God and Son of Man, the Lamb of God and High Priest;

– The investigative judgment and the intercession of Christ in the Heavenly Sanctuary before the throne of grace.

The interconnection between the Law of God and the Gospel of Grace, the inseparable unity of God's justice, mercy and love;

– Justification and righteousness by faith in Jesus Christ;

– The role of the Holy Spirit in restoring the image of God in man;

– God's seal, the observance of the Lord's Sabbath and the warning against the mark of the beast;

– Signs of the last time and the proximity of the second coming of the Savior.

Following the Three Angels' message to the world, our Lord Jesus Christ will come in the glory of the Father and the holy angels to take His Church to the heavenly abodes.

We sincerely wish that many people could get acquainted with the history of the plan of salvation and to get to know God's love and to be among those who "keep the commandments of God and have faith in Jesus Christ" and are preparing for the glorious coming of the Savior.

**«Surely I come quickly! Amen! »**

**Even so, come, Lord Jesus.**

**The grace of our Lord Jesus Christ  
be with you all. Amen.**

- 📖 The seminar consists of Bible verses, commentary of the spirit of prophecy and questions to the 12 topics of the "Biblical plan of salvation."
- 📖 At the beginning of each topic, there are bundles of Bible verses to study this topic in the context of the Scripture.
- 📖 The comments to the "Biblical plan of salvation," present the main milestones of God's plan of salvation, from the creation of the world and ending with the second coming of Jesus Christ.
- 📖 Comments to the topics of the "Biblical plan of salvation" are based on the books of the Christian author Ellen G. White (1827 – 1915). From the Conflict of the Ages book series.
- 📖 At the end of every topic there are questions attached regarding that topic.



## TOPIC 4: CALVARY-THE REVELATION OF GOD'S LOVE

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«For God so loved the world that He gave His only begotten Son ...»  
**Jn.3:16**; 1Jn.4:16, 7-10; Jer.31:3; Isa.41:10, 54:10; Zeph.3:17  
«His own self bare our sins in his own body on the tree...»  
«...Behold the Lamb of God, which taketh away the sin of the world! »  
Ro.8:3; He.2:14, 17; Phil.2:6-8; **1Pe.2:24**; **Jn.1:29**  
**«...IT IS FINISHED! »**  
«...God was in Christ, reconciling the world unto himself...»  
Ro.5:8-11; **2Cor.5:19-21**; Ro.8:31-34; He.4:14-16, 10:19  
**«By grace are ye saved through faith...»**  
**«Being justified freely by his grace...»**  
**Eph.1:7, 2:8, 9; Ro.3:24-26**, 5:1, 2; Titus.2:11, 3:4-7; 2Cor.13:14

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 Bible verses for the topic:

**John 3:16** – «For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

**1 John 4:16** – And we have known and believed the love that God hath for us. God is love, and he that dwelleth in love dwelleth in God, and God in him.

**1 John 4:17** – Herein is our love made perfect, that we may have boldness in the Day of Judgment; because as He is, so are we in this world.

**1 John 4:8** – He that loveth not, knoweth not God, for God is love.

**1 John 4:9** – In this was manifested the love of God toward us: that God sent His only begotten Son into the world, that we might live through Him.

**1 John 4:10** – Herein is love: not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

**Jeremiah 31:3** – The LORD hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.

**Isaiah 41:10** – Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

**Isaiah 54:10** – For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed," saith the LORD that hath mercy on thee.

**Zephaniah 3:17** – The LORD thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

**Romans 8:3** – For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

**Hebrews 2:14** – Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil.

**Hebrews 2:17** – Therefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

**Philippians 2:6** – Who, being in the form of God, thought it not robbery to be equal with God,

**Philippians 2:7** – But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

**Philippians 2:8** – And being found in the fashion of a man, He humbled Himself and became obedient unto death, even the death of the cross.

**1 Peter 2:24** – Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

**John 1:29** – The next day John saw Jesus coming unto him, and said, "Behold, the Lamb of God, who taketh away the sin of the world!"

**Romans 5:8** – But God commendeth His love toward us in that, while we were yet sinners, Christ died for us.

**Romans 5:9** – Much more then, being now justified by His blood, we shall be saved from wrath through Him.

**Romans 5:10** – For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

**Romans 5:11** – And not only that, but we shall also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement.

**2 Corinthians 5:19** – To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation.

**2 Corinthians 5:20** – Now then we are ambassadors for Christ, as though God were beseeching you by us: we pray you on Christ's stead, be ye reconciled to God.

**2 Corinthians 5:21** – For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him.

**Romans 8:31** – What then shall we say of these things? If God be for us, who can be against us?

**Romans 8:32** – He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

**Romans 8:33** – Who shall lay anything to the charge against God's elect? It is God who justifieth.

**Romans 8:34** – Who is he that condemneth? It is Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us.

**Hebrews 4:14** – Seeing then that we have a great High Priest who has passed into the Heavens, Jesus the Son of God, let us hold fast to our profession.

**Hebrews 4:15** – For we do not have a High Priest who cannot be touched with the feelings of our infirmities, but was in all points tempted as we are, yet without sin.

**Hebrews 4:16** – Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

**Hebrews 10:19** – Having therefore boldness, brethren, to enter into the Holiest by the blood of Jesus.

**Ephesians 1:7** – In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

**Ephesians 2:8** – For by grace are ye saved through faith, and that not of yourselves: it is the gift of God:

**Ephesians 2:9** – Not by works, lest any man should boast.

**Romans 3:24** – Being justified freely by His grace through the redemption that is in Christ Jesus.

**Romans 3:25** – Him God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

**Romans 3:26** – to declare, I say, His righteousness at this time, that He might be just, and the justifier of him who believeth in Jesus.

**Romans 5:1** – Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ,

**Romans 5:2** – by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

**Titus 2:11** – For the grace of God that bringeth salvation hath appeared to all men.

**Titus 3:4** – But after the kindness and love of God our Savior toward man appeared,

**Titus 3:5** – He saved us not by works of righteousness which we had done, but according to His mercy, by the washing of regeneration, and by the renewing of the Holy Spirit,

**Titus 3:6** – which He shed on us abundantly through Jesus Christ our Savior,

**Titus 3:7** – that, being justified by His grace, we should be made heirs according to the hope of eternal life.

**2 Corinthians 13:14** – The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

☐ Commentaries on the topic:

## REVELATION OF GOD'S LOVE

**“His name shall be called Immanuel, ... God with us.” “The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God,” the image of His greatness and majesty, “the outshining of His glory.”**

It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love, — to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Immanuel.”

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God, — God's thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name,”— “merciful and gracious, long-suffering, and abundant in goodness and truth,” — “that the love wherewith Thou hast loved Me may be in them, and I in them.” But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love.

**In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.<sup>1</sup>**

Satan led men into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all.

## FROM MANGER TO CALVARY

When Jesus came into the world, Satan's power was turned against Him. From the time when He appeared as a babe in Bethlehem, the usurper worked to bring about His destruction. In every possible way he sought to prevent Jesus from

developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from a work He had come on earth to do. From the desert to Calvary, the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path. All the efforts of Satan to oppress and overcome Him only brought out in a purer light His spotless character.<sup>2</sup>

When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the bloodstained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counteragencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger.<sup>3</sup>

The Son of God stooped to uplift the fallen. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth to be “wounded for our transgressions” and “bruised for our iniquities.” Isaiah 53:5. He was in all things made like unto His brethren. He became flesh, even as we are. He knew what it meant to be hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He was a stranger and a sojourner on the earth—in the world, but not of the world; tempted and tried as men and women of today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God. “The Word was made flesh, and dwelt among us, ... full of grace and truth.” John 1:14.<sup>4</sup>

**...The Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, “even the death of the cross” (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven.**

## JUSTIFICATION BY FAITH

**When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice.**

We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. The cloud of vengeance that threatened only misery and despair, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom.<sup>5</sup>

**We were all debtors to divine justice, but we had nothing with which to pay the debt. Then the Son of God, who pitied us, paid the price of our redemption.**<sup>6</sup>

Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just and yet the justifier of all who believe in Jesus.<sup>7</sup>

With great clearness and power the *apostle Paul* presented the doctrine of justification by faith in Christ. He hoped that other churches also might be helped by the instruction sent to the Christians at Rome; but how dimly could he foresee the far-reaching influence of his words! Through all the ages the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life. It was this light that scattered the darkness which enveloped Luther's mind and revealed to him the power of the blood of Christ to cleanse from sin. The same light has guided thousands of sin-burdened souls to the true Source of pardon and peace.<sup>8</sup>

**The Apostle Paul had ever exalted the divine law. He had shown that in the law there is no power to save men from the penalty of disobedience. Wrongdoers must repent of their sins and humble themselves before God, whose just wrath they have incurred by breaking His law, and they must also exercise faith in the blood of Christ as their only**

**means of pardon. The Son of God had died as their sacrifice and had ascended to heaven to stand before the Father as their advocate. By repentance and faith they might be freed from the condemnation of sin and through the grace of Christ be enabled henceforth to render obedience to the law of God.**<sup>9</sup>

## THE MESSENGERS OF THE CROSS

Paul and his fellow workers proclaimed the doctrine of righteousness by faith in the atoning sacrifice of Christ. They presented Christ as the one who, seeing the helpless condition of the fallen race, came to redeem men and women by living a life of obedience to God's law and by paying the penalty of disobedience. And in the light of the cross many who had never before known of the true God, began to comprehend the greatness of the Father's love.<sup>10</sup>

The apostle exalted Christ before his brethren as the One by whom God had created all things and by whom He had wrought out their redemption. He declared that the hand that sustains the worlds in space, and holds in their orderly arrangements and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for them. "By Him were all things created," Paul wrote, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight."<sup>11</sup>

His lips had been touched with a live coal from off the altar, and he was enabled to rise above bodily infirmities and to present Jesus as the sinner's only hope. Those who heard him knew that he had been with Jesus. Endued with power from on high, he was able to compare spiritual things with spiritual and to tear down the strongholds of Satan. Hearts were broken by his presentation of the love of God, as revealed in the sacrifice of His only-begotten Son, and many were led to inquire, What must I do to be saved?

This method of presenting the gospel characterized the labors of the apostle throughout his ministry among the Gentiles. Always he kept before them the cross of Calvary. "We preach not ourselves," he declared in the later years of his experience, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God,



who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:5, 6.

The consecrated messengers who in the early days of Christianity carried to a perishing world the glad tidings of salvation, allowed no thought of self-exaltation to mar their presentation of Christ and Him crucified. They coveted neither authority nor pre-eminence. Hiding self in the Saviour, they exalted the great plan of salvation, and the life of Christ, the Author and Finisher of this plan. Christ, the same yesterday, today, and forever, was the burden of their teaching.

**If those who today are teaching the word of God, would uplift the cross of Christ higher and still higher, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin.**

#### LOVE OF THE FATHER AND THE SON

**Christ's death proves God's great love for man. It is our pledge of salvation.**

To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father's love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.<sup>12</sup>

"Therefore doth My Father love Me, because I lay down My life, that I might take it again." That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

**While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die.**<sup>13</sup>

The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said

Jesus to his disciples, before he went away, "I say not unto you, that I will pray the Father for you; for the Father himself loveth you." (John 16:26, 27) God was "in Christ, reconciling the world unto himself." (2 Corinthians 5:19) And in the ministration in the sanctuary above, "the counsel of peace shall be between them both." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)<sup>14</sup>

...The Eternal One himself proclaims his character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." (Exodus 34:6, 7)

#### THE CONDEMNATION OF SATAN

In the banishment of Satan from Heaven, God declared his justice, and maintained the honor of his throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of his love by yielding up his only begotten Son to die for the fallen race. In the atonement the character of God is revealed.

**The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in no wise chargeable upon the government of God.**

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging him to cast himself down from the dizzy height, the unsleeping malice that hunted him from place to place, inspiring the hearts of priests and people to reject his love, and at the last to cry, "Crucify him! crucify him!"—all this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, his compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life

with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until he had presented the request, "I will that they also, whom thou hast given me, be with me where I am." (John 17:24) Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship him." (Hebrews 1:6) Not a stain rested upon Jesus. His humiliation ended, his sacrifice completed, there was given unto him a name that is above every name.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of Heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

**Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of himself in requiring submission and obedience from his creatures, and had declared that while the Creator exacted self-denial from all others, he himself practiced no self-denial, made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for "God was in Christ, reconciling the world unto himself." (2 Corinthians 5:19) It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled himself, and become obedient unto death.**

God had manifested his abhorrence of the principles of rebellion. All Heaven saw his justice revealed, both in the condemnation of Satan and in the redemption of man.<sup>15</sup>

**At the cross of Calvary, love and selfishness stood face to face.** Here was their crowning manifestation. Christ had lived only to comfort

and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown.

By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. **In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.**

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? ... for Thy judgments are made manifest." Revelation 15:3, 4.<sup>16</sup>

His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration.<sup>17</sup>

**Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe.**

**Through eternal ages all are secure from apostasy.** <sup>18</sup>

The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." <sup>19</sup>

### BEHOLDING THE LAMB OF GOD

Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love, and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain.

Through the cross we learn that the heavenly Father loves us with a love that is infinite. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"? Galatians 6:14. It is our privilege also to glory in the cross, our privilege to give ourselves wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness. <sup>20</sup>

**Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.**

He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. <sup>21</sup>

When we see Jesus, a Man of Sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till His mission was accomplished; when we behold Him in Gethsemane, sweating great drops of blood, and on the cross dying in agony, — when we see this, self will no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart service for the

Master. We shall rejoice to bear the cross after Jesus, to endure trial, shame, or persecution for His dear sake. <sup>22</sup>

In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 4:10;3:1.

In every true disciple this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Christ. It is on the earth that His children are to reflect this love through blameless lives. Thus sinners will be led to the cross to behold the Lamb of God. <sup>23</sup>

**Let the repenting sinner fix his eyes upon "the Lamb of God, which taketh away the sin of the world" (John 1:29); and by beholding, he becomes changed. His fear is turned to joy, his doubts to hope. Gratitude springs up. The stony heart is broken. A tide of love sweeps into the soul. Christ is in him a well of water springing up unto everlasting life.** <sup>24</sup>

"As Moses lifted up the serpent in the wilderness," even so was the Son of man "lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15. All who have ever lived upon the earth have felt the deadly sting of "that old serpent, called the devil, and Satan." Revelation 12:9.

The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God's word, and trusted in the means provided for their recovery. **So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice.** Unlike the inert and lifeless symbol, **Christ has power and virtue in Himself to heal the repenting sinner.**

While the sinner cannot save himself, he still has something to do to secure salvation. "Him that cometh to Me," says Christ, "I will in no wise cast out." John 6:37. But we must *come* to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of



God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.

Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. There are many who have long desired and tried to obtain these blessings, but have not received them, because they have cherished the idea that they could do something to make themselves worthy of them. They have not looked away from self, believing that Jesus is an all-sufficient Saviour. We must not think that our own merits will save us; Christ is our only hope of salvation. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. Let none look to self, as though they had power to save themselves. Jesus died for us because we were helpless to do this. In Him is our hope, our justification, our righteousness. When we see our sinfulness we should not despond and fear that we have no Saviour, or that He has no thoughts of mercy toward us. At this very time He is inviting us to come to Him in our helplessness and be saved.<sup>25</sup>

...If we are conscious of our needs, we should not devote all our powers to mourning over them. While we realize our helpless condition without Christ, we are not to yield to discouragement, but rely upon the merits of a crucified and risen Saviour. Look and live. Jesus has pledged His word; He will save all who come unto Him. Though millions who need to be healed will reject His offered mercy, not one who trusts in His merits will be left to perish.<sup>26</sup>

Many are unwilling to accept of Christ until the whole mystery of the plan of salvation shall be made plain to them. They refuse the look of faith, although they see that thousands have looked, and have felt the efficacy of looking, to the cross of Christ.<sup>27</sup> ...It is our duty, first, to look; and the look of faith will give us life.<sup>28</sup>

### CALVARY

The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled

His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life, — offers Himself upon the cross as a sacrifice, and this from love to thee.

He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.<sup>29</sup>

**Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law.** The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man.<sup>30</sup>

Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.

With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed.

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the



cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him.

In the thick darkness, God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence, — the image of God. But His accusers would not give heed to the signet of heaven. Through long hours of agony Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God.<sup>31</sup> ...Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "My God, My God, why hast Thou forsaken Me?"<sup>32</sup>

In silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city and the plains of Judea. The Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem. The fierce lightnings of God's wrath were directed against the fated city.

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died.

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor.<sup>33</sup>

### IT IS FINISHED!

**Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won.** His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy

among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.<sup>34</sup>

**Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled.**<sup>35</sup>

...The fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established.<sup>36</sup>

Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12.<sup>37</sup>

**The plan of redemption has invested humanity with great possibilities...**<sup>38</sup>

**Jesus was earning the right to become the advocate of men in the Father's presence. ... To all, forgiveness is freely offered. "Whosoever will" may have peace with God, and inherit eternal life.**<sup>39</sup> He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.<sup>40</sup>

### THE IMMUTABLE LAW

**But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not**

**alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up his life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.**

In the final execution of the Judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death he might destroy him that had the power of death, that is, the devil." (Hebrews 2:14) Lucifer's desire for self-exaltation had led him to say, "I will exalt my throne above the stars of God.... I will be like the Most High." God declares, "I will bring thee to ashes upon the earth, ... and never shalt thou be any more." (Isaiah 14:13, 14; Ezekiel 28:18, 19) When "the day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Malachi 4:1)

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate his love and establish his honor before a universe of beings who delight to do his will, and in whose heart is his law. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time." (Nahum 1:9) The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved

creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.<sup>41</sup>

### HE IS RISEN!

...Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.<sup>42</sup>

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 10:17, 18; 2:19.

**Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.**<sup>43</sup>

**...Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death.**<sup>44</sup>

By His word and His works He declared Himself the Author of the resurrection.<sup>45</sup>

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.

"I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 10:10; 4:14; John 6:54.<sup>46</sup>

"And he shall bear the glory." To Christ belongs the glory of redemption for the fallen race.

Through the eternal ages, the song of the ransomed ones will be, "Unto Him that loved us, and washed us from our sins in his own blood, ... to him be glory and dominion forever and ever." (Revelation 1:5, 6)<sup>47</sup>

Jesus lives, and because He lives, we shall live also. From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.<sup>48</sup>

### THE STEPS TO CHRIST

Every true turning to the Lord brings abiding joy into the life. When a sinner yields to the influence of the Holy Spirit, he sees his own guilt and defilement in contrast with the holiness of the great Searcher of hearts. He sees himself condemned as a transgressor. But he is not, because of this, to give way to despair; for his pardon has already been secured. He may rejoice in the sense of sins forgiven, in the love of a pardoning heavenly Father. It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation.<sup>49</sup>

Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

These words of comfort were spoken to the multitude that followed Jesus. The Saviour had said that only through Himself could men receive a knowledge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But He left none to feel themselves shut out from His care and love. All who labor and are heavy-laden may come unto Him.

Scribes and rabbis, with their punctilious attention to religious forms, had a sense of want that rites of penance could never satisfy. Publicans and sinners might pretend to be content with the sensual and earthly, but in their hearts were distrust and fear. Jesus looked upon the distressed and heart burdened, those whose hopes were

blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him.

Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." Isaiah 53:6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "telleteth the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:4, 3. "Come unto Me," is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life



shall last. We are to take upon us His yoke, that we may be co-workers with Him.

**The yoke that binds to service is the law of God.**<sup>50</sup>

### “I HAVE REDEEMED YOU”

Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your life plans thwarted and your hopes dead, do you sit alone and desolate? That voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, “Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.” Micah 2:10. Return to your Father's house. He invites you, saying, “Return unto Me; for I have redeemed thee.” “Come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” Isaiah 44:22; 55:3.

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait until then you will never come. When Satan points to your filthy garments, repeat the promise of the Saviour, “Him that cometh to Me I will in no wise cast out.” John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7.<sup>51</sup>

**“Instead of torturing yourself on account of your sins, cast yourself into the arms of your Redeemer. Trust in him, — in the righteousness of his life, — in the atonement of his death. Listen to the Son of God. He became man to give you the assurance of divine favor.” “Love him who has first loved you.”**<sup>52</sup>

Our Lord says, Under conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you.<sup>53</sup>

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need

Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration.

Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is today standing at the altar of incense, presenting before God the prayers of those who desire His help.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God. “Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:33, 34.<sup>54</sup>

### READER, HE LOVES YOU!

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, “Follow Me,” and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, “My sheep hear My voice, and I know them, and they follow Me.” He cares for each one as if there were not another on the face of the earth.

“He calleth His own sheep by name, and leadeth them out.... And the sheep follow Him: for they know His voice.” The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, “Thou leddest Thy people like a flock by the hand of Moses and Aaron.” Through the prophet, Jesus declares, “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” He compels none to follow Him. “I drew them,” He says, “with cords of a man, with bands of love.” Psalm 77:20; Jeremiah 31:3; Hosea 11:4.

**It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of**



**Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.**

As the shepherd goes before his sheep, himself first encountering the perils of the way, so does Jesus with His people. "When He putteth forth His own sheep, He goeth before them." The way to heaven is consecrated by the Saviour's footprints. The path may be steep and rugged, but Jesus has traveled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called to bear He Himself has borne.

Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish, neither shall any man pluck them out of My hand." The soul that has given himself to Christ is more precious in His sight than the whole world.

**The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died.** Unless His followers choose to leave Him, He will hold them fast.

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." Revelation 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me,

and I know the Father." John 10:14, 15. What a statement is this! — the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow" (Zechariah 13:7), — the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. **Reader, He loves you.** Heaven itself can bestow nothing greater, nothing better. Therefore trust.<sup>55</sup>

#### HEAVENLY MEDIATOR

From that scene of heavenly joy, there comes back to us on earth the echo of Christ's own wonderful words, "I ascend unto My Father, and your Father; and to My God, and your God." John 20:17. The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.<sup>56</sup>

#### THE HOLY MISSION

Before ascending to heaven, Christ gave His disciples their commission. He told them that they were to be the executors of the will in which He bequeathed to the world the treasures of eternal life. You have been witnesses of My life of sacrifice in behalf of the world, He said to them. You have seen My labors for Israel. And although My people would not come to Me that they might have life, although priests and rulers have done unto Me as they listed, although they have rejected Me, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to Me confessing their sins, I freely receive. Him that cometh to Me I will in no wise cast out. To you, My disciples, I commit this message of mercy. It is to be given to both Jews and Gentiles—to Israel, first, and then to all nations, tongues, and peoples. All who believe are to be gathered into one church.

**The gospel commission is the great missionary charter of Christ's kingdom.** The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message.

The disciples were to carry their work forward in Christ's name. Their every word and act was to fasten attention on His name, as possessing that

vital power by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power. In His name they were to present their petitions to the Father, and they would receive answer. They were to baptize in the name of the Father, the Son, and the Holy Spirit. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.

When Christ said to the disciples, Go forth in My name to gather into the church all who believe, He plainly set before them the necessity of maintaining simplicity. The less ostentation and show, the greater would be their influence for good. The disciples were to speak with the same simplicity with which Christ had spoken. They were to impress upon their hearers the lessons He had taught them.

Christ did not tell His disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. But they would not be left to fight alone. He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks—the General of the armies of heaven. He made full provision for the prosecution of their work and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe and be assured that My presence will be with you even there. Labor in faith and confidence; for the time will never come when I will forsake you. I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven.

**Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan and had become heir of all things. He was on His way to the throne of God, to be honored by the heavenly host. Clothed with boundless authority, He gave**

**His disciples their commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end." Matthew 28:19, 20.**

Just before leaving His disciples, Christ once more plainly stated the nature of His kingdom. He recalled to their remembrance things He had previously told them regarding it. He declared that it was not His purpose to establish in this world a temporal kingdom. He was not appointed to reign as an earthly monarch on David's throne. When the disciples asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He answered, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1:6, 7. It was not necessary for them to see farther into the future than the revelations He had made enabled them to see. Their work was to proclaim the gospel message.

Christ's visible presence was about to be withdrawn from the disciples, but a new endowment of power was to be theirs. The Holy Spirit was to be given them in its fullness, sealing them for their work. "Behold," the Saviour said, "I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:5, 8.

The Saviour knew that no argument, however logical, would melt hard hearts or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life. The work committed to the disciples would require great efficiency; for the tide of evil ran deep and strong against them. A vigilant, determined leader was in command of the forces of darkness, and the followers of Christ could battle for the right only through the help that God, by His Spirit, would give them.<sup>57</sup>

#### THE PROMISE ABOUT THE HOLY SPIRIT

**The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people.** The Spirit was to be

given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. **Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.**

**Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people.**

"When He (the Spirit of truth) is come, He will reprove the world of sin, and of righteousness, and of judgment." The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine." Acts 5:28.

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit.

They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people "to will and to do of His good pleasure." Philippians 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.<sup>58</sup>

### « TEACH ALL NATIONS »

Christ told His disciples that they were to begin their work at Jerusalem. That city had been the scene of His amazing sacrifice for the human race. There, clad in the garb of humanity, He had walked and talked with men, and few had discerned how near heaven came to earth. There He had been condemned and crucified. In Jerusalem were many who secretly believed Jesus of Nazareth to be the Messiah, and many who had been deceived by priests and rulers. To these the gospel must be proclaimed. They were to be called to repentance. The wonderful truth that through Christ alone could remission of sins be obtained, was to be made plain. And it was while all Jerusalem was stirred by the thrilling events of the past few weeks, that the preaching of the disciples would make the deepest impression.

During His ministry, Jesus had kept constantly before the disciples the fact that they were to be one with Him in His work for the recovery of the world from the slavery of sin. When He sent forth the Twelve and afterward the Seventy, to proclaim the kingdom of God, He was teaching them their duty to impart to others what He had made known to them. In all His work He was training them for individual labor, to be extended as their numbers increased, and eventually to reach to the uttermost parts of the earth. The last lesson He gave His followers was that they held in trust for the world the glad tidings of salvation.

### ASCENSION

When the time came for Christ to ascend to His Father, He led the disciples out as far as Bethany. Here He paused, and they gathered about Him. With hands outstretched in blessing, as if in assurance of His protecting care, He slowly ascended from among them. "It came to pass,



while He blessed them, He was parted from them, and carried up into heaven.” Luke 24:51.

### “I WILL COME AGAIN”

While the disciples were gazing upward to catch the last glimpse of their ascending Lord, He was received into the rejoicing ranks of heavenly angels. As these angels escorted Him to the courts above, they sang in triumph, “Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord, to Him that rideth upon the heavens of heavens.... Ascribe ye strength unto God: His excellency is over Israel, and His strength is in the heavens.” Psalm 68:32-34.

The disciples were still looking earnestly toward heaven when, “behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:10, 11.

**The promise of Christ's second coming was ever to be kept fresh in the minds of His disciples. The same Jesus whom they had seen ascending into heaven, would come again, to take to Himself those who here below give themselves to His service. The same voice that had said to them, “Lo, I am with you always, even unto the end,” would bid them welcome to His presence in the heavenly kingdom.**

As in the typical service the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white, “so as no fuller on earth can white them.” Mark 9:3. He will come in His own glory, and in the glory of His

Father, and all the angelic host will escort Him on His way.

Thus will be fulfilled Christ's promise to His disciples, “I will come again, and receive you unto Myself.” John 14:3. Those who have loved Him and waited for Him, He will crown with glory and honor and immortality. The righteous dead will come forth from their graves, and those who are alive will be caught up with them to meet the Lord in the air. They will hear the voice of Jesus, sweeter than any music that ever fell on mortal ear, saying to them, Your warfare is accomplished. “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:34.

**Well might the disciples rejoice in the hope of their Lord's return.<sup>59</sup>**

### IMMANUEL, «GOD WITH US »

**By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.**

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died, — here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, —

### IMMANUEL, “GOD WITH US “.<sup>60</sup>



QUESTIONS TO THE THEME 4 « CALVARY-THE REVELATION OF GOD’S LOVE »:

① HOW DOES GOD PROVE HIS LOVE FOR SINNERS?

Verses for reflection:

**John 3:16** - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**Jeremiah 31:3** - The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

**1John 4:9** - In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

**1John 4:10** - Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

**Romans 5:8** - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

**1 John 4:16** - And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Write the correct answer: \_\_\_\_\_

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② WHOSE SINS BORE THE CHRIST ON HIMSELF?

Fill in the correct answer:

Who his own self bare \_\_\_\_\_ in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. **1 Peter 2:24**

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### ③ HOW CAN I BE SAVED?

Verses for reflection:

**Romans 3:24** - Being justified freely by his grace through the redemption that is in Christ Jesus.

**Romans 3:25** - Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

**Romans 3:26** - To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Choose the correct answer:

- Doing good deeds
  - Performing religious rites and traditions
  - Only by believing in the atoning sacrifice of Christ
- 

### ④ SALVATION IS:

Verses for reflection:

**Ephesians 2:8** - For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

**Ephesians 2:9** - Not of works, lest any man should boast.

Choose the correct answer:

- The gift of God's Grace
  - The merit of man
- 

### ⑤ GOD'S GRACE IS ENOUGH IN ORDER TO SAVE:

Verses for reflection:

**1Timothy 2:4** - Who (God) will have all men to be saved, and to come unto the knowledge of the truth.

**Titus 2:11** - For the grace of God that bringeth salvation hath appeared to all men.

**Romans: 10:13** - For whosoever shall call upon the name of the Lord shall be saved.

Choose the correct answer:

- Every believer
- Only the selected

⑥ WHO, ACCORDING TO THE WORDS OF CHRIST, WILL BE SAVED?

Fill in the correct answer:

He that \_\_\_\_\_, shall be saved; but he that believeth not shall be damned. **Mark 16:16**

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⑦ WHAT ARE THE THREE DIVINE PERSONALITIES THAT GRANT US THEIR MERCY?

Verse for reflection:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. **2 Corinthians 13:14**

Write the correct answer:

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## TOPIC 5: JESUS OUR HIGH PRIEST

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«...We have an advocate with the Father, Jesus...»

Jn.14:6; 1Tim.2:5, 6; Ac.4:12; He.8:1, 2; **1Jn.2:1, 2**; 1:9

«Repent ye therefore, and be converted...»

Pro.28:13; **Act.3:19**; Isa.43:25, 26; Ps.51:1, 32:5; Mi.7:18, 19

«...Then shall the sanctuary be cleansed. »

Dan.7:9, 10, 13; He.9:24; Lev.16:33; **Dan.8:14**; He.9:1-12

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 Bible verses for the topic:

**John 14:6** – Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**1 Timothy 2:5** – For there is one God and one mediator between God and men, the man Christ Jesus,

**1 Timothy 2:6** – Who gave himself a ransom for all, to be testified in due time.

**Acts 4:12** – Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved.

**Hebrews 8:1** – Now of the things of which we have spoken, this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens,

**Hebrews 8:2** – A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.

**1 John 2:1** – My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

**1 John 2:2** – And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

**1 John 1:9** – If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**Proverbs 28:13** – He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.

**Acts 3:19** – Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

**Isaiah 43:25** – «I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.

**Isaiah 43:26** – Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified.

**Psalms 51:1** – Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies, blot out my transgressions.

**Psalms 32:5** – I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, "I will confess my transgressions unto the LORD," and Thou forgavest the iniquity of my sin.

**Micah 7:18** – Who is a God like unto Thee, who pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.

**Micah 7:19** – He will turn again; He will have compassion upon us; He will subdue our iniquities. And Thou wilt cast all their sins into the depths of the sea.

**Daniel 7:9** – "I beheld till the thrones were cast down, and the Ancient of Days sat down, whose garment was white as snow and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire.

**Daniel 7:10** – A fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.



**Daniel 7:13** – «I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

**Hebrews 9:24** – For Christ has not entered into the holy places made with hands, which are copies of the true, but into Heaven itself, now to appear in the presence of God for us.

**Leviticus 16:33** – And he shall make an atonement for the Holy Sanctuary, and he shall make an atonement for the tabernacle of the congregation and for the altar, and he shall make an atonement for the priests and for all the people of the congregation.

**Daniel 8:14** – And he said unto me, "Until two thousand and three hundred days; then shall the sanctuary be cleansed."

**Hebrews 9:1** – Then verily, the first covenant also had ordinances of divine service and a worldly sanctuary.

**Hebrews 9:2** – For there was a tabernacle made, the first, wherein was the candlestick and the table and the showbread, which is called the sanctuary.

**Hebrews 9:3** – And after the second veil was the tabernacle which is called the Holiest of All,

**Hebrews 9:4** – Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant;

**Hebrews 9:5** – And over it were the cherubims of glory shadowing the mercy seat, of which we cannot now speak particularly.

**Hebrews 9:6** – Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service to God.

**Hebrews 9:7** – But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people;

**Hebrews 9:8** – The Holy Spirit by this signifying that the way into the Holiest of All was not yet made manifest, so long as the first tabernacle was yet standing.

**Hebrews 9:9** – It was a figure for the time then present in which were offered both gifts and sacrifices, which could not make him that did the service perfect, as pertaining to the conscience,

**Hebrews 9:10** – Since it concerned only meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation.

**Hebrews 9:11** – But Christ, having come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands (that is to say, not of this building);

**Hebrews 9:12** – Neither by the blood of goats and calves, but by His own blood, entered in once into the Holy Place, having obtained eternal redemption for us.

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☐ Commentaries on the topic:

### HEAVENLY SANCTUARY

Since the Saviour shed His blood for the remission of sins, and ascended to heaven "to appear in the presence of God for us" (Hebrews 9:24), light has been streaming from the cross of Calvary and from the holy places of the sanctuary above.<sup>1</sup>

**The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in Heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." (Hebrews 6:20) There the light from the cross of Calvary is reflected. There we**

**may gain a clearer insight into the mysteries of redemption.**<sup>2</sup>

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them.

**The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin.**

It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.<sup>3</sup>

**The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:14)**<sup>4</sup>

The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. «Then, » said the angel, «shall the sanctuary be cleansed. » All the preceding specifications of the prophecy' had been unquestionably fulfilled at the time appointed.<sup>5</sup>

Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed."<sup>6</sup>

**The question, what is the sanctuary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle in heaven, to which the earthly sanctuary pointed.**<sup>7</sup>

### PROTOTYPICAL SERVICE

**Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated.**

Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When

the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end.

"In three days I will raise it up." In the Saviour's death the powers of darkness seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Jesus came forth a conqueror. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them." Colossians 2:15. By virtue of His death and resurrection He became the minister of the "true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect. "Behold the Man whose name is The Branch; ... He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." Zechariah 6:12, 13.

**The sacrificial service that had pointed to Christ passed away; but the eyes of men were turned to the true sacrifice for the sins of the world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant, and "to the blood of sprinkling, that speaketh better things than that of Abel." "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ... but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, ... by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 12:24; 9:8-12.**

**"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.**

Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of

power because of the Saviour's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you always, even unto the end of the world." Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.

**"Seeing then that we have a great high priest, ... Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.<sup>8</sup>**

In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour, and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.

**The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was "a figure for the time then present," in which were offered both gifts and sacrifices; its two holy places were "patterns of things in the heavens;" for Christ, our great High Priest, is today "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2.<sup>9</sup>**

**Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth, the other is in Heaven.<sup>10</sup>**

**The holy places made with hands were to be "figures of the true," "patterns of things in the heavens" (Hebrews 9:24, 23) — a miniature representation of the heavenly temple**

**where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf.<sup>11</sup>**

The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed his Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of show-bread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, wrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding-place of the King of kings, where thousand thousands minister unto him, and ten thousand times ten thousand stand before him; (Daniel 7:10) that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption, were taught by the earthly sanctuary and its services.

The holy places of the sanctuary in Heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in Heaven, he beheld there "seven lamps of fire burning before the throne." (Revelation 4:5) He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." (Revelation 8:3) Here the prophet was permitted to behold the first apartment of the sanctuary in Heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," (Revelation 11:19) and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.



Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in Heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that that pattern was the true sanctuary which is in Heaven. And John testifies that he saw it in Heaven.<sup>12</sup>

**At the death of Christ the typical service ended. The "true tabernacle" in Heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in Heaven.**

### THE CLEANSING OF THE SANCTUARY

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old-Testament Scriptures. But can there be anything in Heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of animals); but the heavenly things themselves with better sacrifices than these," (Hebrews 9:22, 23) even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood; in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission*. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in Heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served "unto the example and shadow of heavenly things." (Hebrews 8:5)

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing

his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." (Leviticus 17:11) The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." (Leviticus 10:17) Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." (Leviticus 16:16, 19)

Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scape-goat." (Leviticus 16:8) The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities



unto a land not inhabited.” (Leviticus 16:21, 22) The scape-goat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

The whole ceremony was designed to impress the Israelites with the holiness of God and his abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed “unto the example and shadow of heavenly things.” And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After his ascension, our Saviour began his work as our high priest. Says Paul, “Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us.” (Hebrews 9:24)

The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at his ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which

ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in Heaven.

**Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.” “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” (Hebrews 6:19, 20; 9:12)**

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigation, — a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works. (Revelation 22:12)

Thus those who followed in the light of the prophetic word saw, that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the

heavenly sanctuary, to perform the closing work of atonement, preparatory to his coming.<sup>13</sup>

### THE INVESTIGATIVE JUDGMENT

**At the time appointed for the Judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged “out of those things which were written in the books, according to their works.”<sup>14</sup>**

“I Beheld,” says the prophet Daniel, “till thrones were placed, and One that was ancient of days did sit. His raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.” (Daniel 7:9, 10)

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered “according to his works.” The Ancient of days is God the Father. Says the psalmist, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” (Psalm 90:2) It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment. And holy angels, as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.

“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away.” (Daniel 7:13, 14) The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his work as a mediator. It is this coming, and not his second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of his ministration in behalf of man, — to perform the work of investigative Judgment,

and to make an atonement for all who are shown to be entitled to its benefits.

**In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative Judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. “Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel?” (1 Peter 4:17)**

### THE BOOK OF LIFE

The books of record in Heaven, in which the names and the deeds of men are registered, are to determine the decisions of the Judgment. Says the prophet Daniel, “The Judgment was set, and the books were opened.” The Revelator, describing the same scene, adds, “Another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” (Revelation 20:12)

The book of life contains the names of all who have ever entered the service of God. Jesus bade his disciples, “Rejoice, because your names are written in Heaven.” (Luke 10:20) Paul speaks of his faithful fellow-workers, “whose names are in the book of life.” (Philippians 4:3) Daniel, looking down to “a time of trouble, such as never was,” declares that God's people shall be delivered, “everyone that shall be found written in the book.” (Daniel 12:1) And the Revelator says that those only shall enter the city of God whose names “are written in the Lamb's book of life.” (Revelation 21:27)

**“A book of remembrance” is written before God, in which are recorded the good deeds of “them that feared the Lord, and that thought upon his name.” (Malachi 3:16)**

Their words of faith, their acts of love, are registered in Heaven. Nehemiah refers to this when he says, “Remember me, O my God, ... and wipe not out my good deeds that I have done for the house of my God.” (Nehemiah 13:14) In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist. “Thou tellest my wanderings. Put thou

my tears into thy bottle; are they not in thy book?" (Psalm 56:8)

**There is a record also of the sins of men. "For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:14)** "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Said the Saviour, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 13:36, 37) The secret purposes and motives appears in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Corinthians 4:5) "Behold, it is written before me, ... your iniquities, and the iniquities of your fathers together, saith the Lord." (Isaiah 65:6, 7)

**Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness.**

Opposite each name in the books of Heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

**The law of God is the standard by which the characters and the lives of men will be tested in the Judgment. Says the wise man: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment." (Ecclesiastes 12:13, 14) The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2:12)**<sup>15</sup>

#### THE UNITY OF JUSTICE AND MERCY

**In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption.**

This union infinite wisdom alone could devise and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat,

represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look — that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own righteousness to unite with angels who have never fallen and to dwell forever in the presence of God.<sup>16</sup>

**The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.**

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Proverbs 28:13) If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf his wounded hands, his bruised body; and he declares to all who would follow him, "My grace is sufficient for thee." (2 Corinthians 12:9) "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:29, 30) Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.<sup>17</sup>

#### THE GREAT HIGH PRIEST

Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me." Psalm 40:17.<sup>18</sup>

**"If any man sin, we have an Advocate with the Father." (Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1)**

**His intercession is that of a pierced and broken body, of a spotless life. The wounded**



**hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.**<sup>19</sup>

### CONDITIONS OF GAINING GOD'S MERCY

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The conditions of obtaining mercy from God are simple and reasonable. The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that "confesseth and forsaketh" his sin "shall have mercy." Proverbs 28:13.

**In the courts above, Christ is pleading for His church—pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice. Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast. If our salvation depended on our own efforts, we could not be saved; but it depends on the One who is behind all the promises. Our grasp on Him may seem feeble, but His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand.**<sup>20</sup>

"If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all, the pitying Saviour's answer is, "If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, "Him that cometh to Me I will in no wise cast out." John 6:37. Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief." You can never perish while you do this — never.<sup>21</sup>

The God whom we serve is long-suffering; "His compassions fail not." Lamentations 3:22. Throughout the period of probationary time His Spirit is entreating mento accept the gift of life.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. It is Satan's special device to lead man into sin and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. In Christ every provision has been made, every encouragement offered.<sup>22</sup>

It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart.

### THE HEART OF UNLIMITED LOVE

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver.

Not even a sparrow falls to the ground without the Father's notice. Satan's hatred against God leads him to hate every object of the Saviour's care. He seeks to mar the handiwork of God, and he delights in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. "Fear ye not therefore, ye are of more value than many sparrows."

Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection. I am the medium through which



Heaven's blessings shall come to you. And everyone who confesses Me by sharing My sacrifice for the lost shall be confessed as a sharer in the glory and joy of the redeemed.<sup>23</sup>

The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and He graciously offers to strengthen them to live for Him. «Fear thou not, » He bids them; «for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. » «I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.» Isaiah 41:10, 13, 14.<sup>24</sup>

Of everyone He expects loyalty, and to everyone He grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. “Surely, shall one say, in the Lord have I righteousness and strength.” Isaiah 45:24.

### THE ONLY HOPE

**Fellow Christian, Satan knows your weakness; therefore cling to Jesus. Abiding in God's love, you may stand every test. The righteousness of Christ alone can give you power to stem the tide of evil that is sweeping over the world.**

Bring faith into your experience. Faith lightens every burden, relieves every weariness. Providences that are now mysterious you may solve by continued trust in God. Walk by faith in the path He marks out. Trials will come, but go forward. This will strengthen your faith and fit you for service. The records of sacred history are written, not merely that we may read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked manner will the Lord work now, wherever there are hearts of faith to be channels of His power.

To us, as to Peter, the word is spoken, “Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.” Luke 22:31, 32. Christ will never abandon those for whom He has died. We may leave Him and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and

ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones, forcing back the hosts of evil that encompass them, and placing their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.

In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as His messengers are not to feel that His work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work. He will thwart the purposes of wicked men and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations He guards His children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands.<sup>25</sup>

**The divine Intercessor presents the plea that all who have overcome through faith in his blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with himself to the “first dominion.” (Micah 4:8)**

Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for his people not only pardon and justification, full and complete, but a share in his glory and a seat upon His throne.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.<sup>26</sup>

As Satan accused Joshua and his people, so in all ages he accuses those who seek the mercy and favor of God. He is “the accuser of our brethren, ... which accused them before our God day and night.” Revelation 12:10. Over every soul that is rescued from the power of evil, and whose name is registered in the

Lamb's book of life, the controversy is repeated. Never is one received into the family of God without exciting the determined resistance of the enemy. But He who was the hope of Israel then, their defense, their justification and redemption, is the hope of the church today.

Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters; for he knows that only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his power. All the hatred and malignity of the archrebel is stirred as he beholds the evidences of Christ's supremacy; and with fiendish power and cunning he works to wrest from Him the children of men who have accepted salvation. He leads men into skepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break the law and then claims them as his captives, contesting Christ's right to take them from him.

Satan knows that those who ask God for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. Against those who are trying to obey God, he is constantly seeking occasion for complaint. Even their best and most acceptable service he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation.

**In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God's law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man.**

To the accuser of His people He declares: "The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning." And to those who rely on Him in faith, He gives the assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4.

**All who have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour.**

**Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power.<sup>27</sup>**

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, he lifts his wounded hands before the Father and the holy angels, saying, "I know them by name. I have graven them on the palms of my hands. 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.'" (Psalm 51:17) And to the accuser of his people he declares, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?" (Zechariah 3:2) Christ will clothe his faithful ones with his own righteousness, that he may present them to his Father "a glorious church, not having spot, or wrinkle, or any such thing." (Ephesians 5:27) Their names stand enrolled in the book of life, and concerning them it is written, "They shall walk with me in white; for they are worthy." (Revelation 3:4)

Thus will be realized the complete fulfillment of the new-covenant promise, "I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." (Jeremiah 31:34; 50:20) "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isaiah 4:2, 3)

## THE TIME OF GRACE

**The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out «when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ. » (Acts 3:19, 20) When the investigative Judgment closes, Christ will come, and his reward is with him to give to every man as his work shall be.<sup>28</sup>**

We are now living in the great day of atonement. In the typical service, while the high priest was

making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

**Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The Judgment is now passing in the sanctuary above. For more than forty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray; for ye know not when the time is." (Mark 13:33) "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Revelation 3:3)**

**When the work of the investigative Judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Revelation 22:11, 12)**

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom

was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." (Matthew 24:39) Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore; ... lest coming suddenly He find you sleeping." (Mark 13:35, 36) Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments, — it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting." (Daniel 5:27) <sup>29</sup>

**The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.**

When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What must I do to be saved?" he is on the ground, seeking to match his power against the power of Christ and to counteract the influence of the Holy Spirit. <sup>30</sup>

**Satan invents unnumbered schemes to occupy our minds that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.**

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative Judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and



work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.<sup>31</sup>

When the work of the investigative Judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven.<sup>32</sup>

**In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us.**

Men cannot with impunity reject the warnings which God in mercy sends them. A message was sent from Heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, "Your house is left unto you desolate." (Matthew 23:38) Looking down to the last days, the same infinite power declares, concerning those who "received not the love of the truth, that they might be saved," "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:10-12) As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love.

**But Christ still intercedes in man's behalf, and light will be given to those who seek it.**<sup>33</sup>

## PEACE AND FORGIVENESS

"Whosoever sins ye remit," said Christ, "they are remitted; ... and whosoever sins ye retain, they are retained." Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount He forbade this. It is the prerogative of God. But on the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. "Reprove, rebuke, exhort," the Lord says, "with all long-suffering and doctrine." 2 Timothy 4:2. Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbathbreaking, stealing, idolatry, and every other evil. "They which do such things shall not inherit the kingdom of God." Galatians 5:21. If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church despises the authority of Christ Himself.

But there is a brighter side to the picture. "Whosoever sins ye remit, they are remitted." Let this thought be kept uppermost. In labor for the erring, let every eye be directed to Christ. Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Saviour. Let them encourage the sinner to repent, and believe in Him who can pardon. Let them declare, on the authority of God's word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. All who repent have the assurance, "He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven.

Only in this sense has the church power to absolve the sinner. **Remission of sins can be obtained only through the merits of Christ.** To no man, to no body of men, is given power to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations; but they themselves were not empowered to remove one stain of sin. The name of Jesus is the only "name under heaven



given among men, whereby we must be saved." Acts 4:12.<sup>34</sup>

But "if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Proverbs 24:11, 12. In the great Judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation.

To every soul a trust is given. Of everyone the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when He shall punish thee?" Jeremiah 13:20, 21.<sup>35</sup>

**The messengers of the cross must arm themselves with watchfulness and prayer, and move forward with faith and courage, working always in the name of Jesus. They must exalt Christ as man's mediator in the heavenly sanctuary, the One in whom all the sacrifices of the Old Testament dispensation centered, and through whose atoning sacrifice the transgressors of God's law may find peace and pardon.**<sup>36</sup>

📖 INSERT FOR THE SEMINAR “BIBLICAL PLAN OF SALVATION”

QUESTIONS TO THE THEME 5 « JESUS OUR HIGH PRIEST »:

① WHO IS THE SOLE MEDIATOR BETWEEN SINFUL MAN AND GOD THE FATHER?

Verses for reflection:

**John 14:6** - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**1 Timothy 2:5** - For there is one God, and one mediator between God and men, the man Christ Jesus;

**1 Timothy 2:6** - Who gave himself a ransom for all, to be testified in due time.

Write the correct answer: \_\_\_\_\_  
\_\_\_\_\_

② WHAT DOES THE SINNER NEED TO DO, TO BE FORGIVEN?

Fill in the correct answer:

If we \_\_\_\_\_, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. **1 John 1:9**

\_\_\_\_\_

③ WHAT DOES GOD DO WITH CONFESSED SINS?

Verse for reflection:

**Micah 7:19** - He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Write the correct answer: \_\_\_\_\_  
\_\_\_\_\_

④ WHERE DID CHRIST ENTER AFTER HIS RESURRECTION AND ASCENSION?

Verses for reflection:

**Hebrews 9:12** - Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

**Hebrews 9:24** - For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Write the correct answer: \_\_\_\_\_  
\_\_\_\_\_

⑤ WHAT SERVICE DOES JESUS CHRIST IN THE HEAVENLY SANCTUARY?

Fill in the correct answer:

But Christ being come an \_\_\_\_\_ of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. **Hebrews 9:11**

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⑥ SINCE WHAT TIMES STARTED THE COURT IN THE HEAVENLY SANCTUARY?

Verse for reflection:

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. **Daniel 8:14**

Write the correct answer: \_\_\_\_\_

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## TOPIC 6: THE CHURCH THAT KEEPS THE LAW AND FAITH

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«They that keep the commandments of God,  
the faith of Jesus and have the testimony of Jesus...»  
Rev.11:19; He.12:22; Isa.2:2, 3, 51:4, 7; **Re.12:17, 14:12, 22:14**

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📖 Bible verses for the topic:

**Revelation 11:19** – And the temple of God was opened in Heaven; and there was seen in His temple the ark of His testament, and there were lightnings and voices, and thunderings and an earthquake, and great hail.

**Hebrews 12:22** – But ye have come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

**Isaiah 2:2** – And it shall come to pass in the last days that the mountain of the LORD'S house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

**Isaiah 2:3** – And many people shall go and say, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

**Isaiah 51:4** – "Hearken unto Me, My people, and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest as a light of the people."

**Isaiah 51:7** – «Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings.»

**Revelation 12:17** – And the dragon was wroth with the woman, and he went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

**Revelation 14:12** – Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

**Revelation 22:14** – Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.

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📖 Commentaries on the topic:

### APOSTOLIC CHURCH

**In the days of the apostles the Christian believers were filled with earnestness and enthusiasm. So untiringly did they labor for their Master that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth.** The zeal manifested at this time by the followers of Jesus has been recorded by the pen of inspiration for the encouragement of believers in every age. Of the church at Ephesus, which the Lord Jesus used as a symbol of the entire Christian church in the apostolic age, the faithful and true Witness declared:

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." Revelation 2:2, 3.

At the first the experience of the church at Ephesus was marked with childlike simplicity and fervor. **The believers sought earnestly to obey every word of God, and their lives revealed an earnest, sincere love for Christ. They rejoiced to do the will of God because the Saviour was in their hearts as an abiding presence. Filled with love for their Redeemer,**



**their highest aim was to win souls to Him.**

They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling; and, weighted with the message, "On earth peace, good will toward men," they burned with desire to carry the glad tidings of salvation to earth's remotest bounds. And the world took knowledge of them that they had been with Jesus. Sinful men, repentant, pardoned, cleansed, and sanctified, were brought into partnership with God through His Son.

The members of the church were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and in their lives were revealed the joy and peace of Christ. They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world, realizing that a failure to do this would be a contradiction of their profession and a denial of their Redeemer.

In every city the work was carried forward. Souls were converted, who in their turn felt that they must tell of the inestimable treasure they had received. They could not rest till the light which had illumined their minds was shining upon others. Multitudes of unbelievers were made acquainted with the reasons of the Christian's hope. Warm, inspired personal appeals were made to the erring, to the outcast, and to those who, while professing to know the truth, were lovers of pleasure more than lovers of God.

### SURE FOUNDATION

But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger workers, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief.

As these false doctrines were urged, differences sprang up, and the eyes of many were turned from beholding Jesus as the Author and Finisher of their faith. The discussion of unimportant points of doctrine, and the contemplation of pleasing fables of man's invention, occupied time that should have been spent in proclaiming

the gospel. The masses that might have been convicted and converted by a faithful presentation of the truth were left unwarned. Piety was rapidly waning, and Satan seemed about to gain the ascendancy over those who claimed to be followers of Christ.<sup>1</sup>

In the quarry of the Jewish and the Gentile world the apostles labored, bringing out stones to lay upon the foundation. In his letter to the believers at Ephesus, Paul said, «Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. » Ephesians 2:19-22.

And to the Corinthians he wrote: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Corinthians 3:10-13.

**The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building upon a false foundation.**

Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah's day, of whom it is written: "They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah 4:17.

### PERSECUTIONS IN THE FIRST CENTURIES

**Kings and governors, priests and rulers, sought to destroy the temple of God.** But in the face of imprisonment, torture, and death, faithful men carried the work forward; and the structure grew, beautiful and symmetrical. At times the workmen were almost blinded by the mists of superstition that settled around them. At

times they were almost overpowered by the violence of their opponents. But with unfaltering faith and unflinching courage they pressed on with the work.

One after another the foremost of the builders fell by the hand of the enemy. Stephen was stoned; James was slain by the sword; Paul was beheaded; Peter was crucified; John was exiled. Yet the church grew. New workers took the place of those who fell, and stone after stone was added to the building. Thus slowly ascended the temple of the church of God.

**Centuries of fierce persecution followed the establishment of the Christian church, but there were never wanting men who counted the work of building God's temple dearer than life itself.** Of such it is written: "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Hebrews 11:36-38.<sup>2</sup>

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance, He foretold the portion which the rulers of this world would mete out to the church of God. (Matthew 24:9, 21, 22) The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers.

**Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled.** Christians were stripped of their possessions, and driven from their homes. They "endured a great fight of afflictions." (Hebrews 10:32) They "had trial of cruel mockings and

scourgings, yea, moreover of bonds and imprisonment." (Hebrews 11:36, 37, 38) Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

**These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries.**

Christians were falsely accused of the most dreadful crimes, and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals, and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight, and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." (Hebrews 11:36, 37, 38) The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats, the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Lifegiver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

Like God's servants of old, many were "tortured, not accepting deliverance, that they might obtain a better resurrection." (Hebrews 11:35) These called to mind the words of their Master, that when persecuted for Christ's sake they were to

be exceeding glad; for great would be their reward in Heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of Heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10)

**In vain were Satan's efforts to destroy the church of Christ by violence.** The great controversy in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but his work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed." —Tertullian, Apology, paragraph 50.

Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and, where least expected, the subjects of Satan were leaving his service, and enlisting under the banner of Christ.

#### FALLBACK

**Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.**

**The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements**

**of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in his death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.**

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith, and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith, and turn their minds from the Word of truth.

#### PAGAN LEAVEN

**Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith, and worship.** As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power.

**There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth, and worshiped God alone.**

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life, and earnestly seek to correct their defects and to conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate, and church was not composed wholly of the true, pure, and sincere.<sup>3</sup>

**Early in the history of the church the mystery of iniquity foretold by the apostle Paul began its baleful work; and as the false teachers**



**concerning whom Peter had warned the believers, urged their heresies, many were ensnared by false doctrines. Some faltered under trial and were tempted to give up the faith. At the time when John was given this revelation, many had lost their first love of gospel truth.**

#### «REPENT, AND DO THE FIRST WORKS»

But in His mercy God did not leave the church to continue in a backslidden state. In a message of infinite tenderness He revealed His love for them and His desire that they should make sure work for eternity. "Remember," He pleaded, "from whence thou art fallen, and repent, and do the first works." Revelation 2:5.

The church was defective and in need of stern reproof and chastisement, and John was inspired to record messages of warning and reproof and entreaty to those who, losing sight of the fundamental principles of the gospel, should imperil their hope of salvation. But always the words of rebuke that God finds it necessary to send are spoken in tender love and with the promise of peace to every penitent believer. "Behold, I stand at the door, and knock," the Lord declares; "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

And for those who in the midst of conflict should maintain their faith in God, the prophet was given the words of commendation and promise: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name." "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The believers were admonished: "Be watchful, and strengthen the things which remain, that are ready to die." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Verses 8, 10, 2, 11.<sup>4</sup>

#### SEPARATION

**But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers.**

When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led farther and farther from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true

Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

**After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God.** They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith.

#### STRUGGLE BETWEEN THE TRUTH AND THE FALLACIES

The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

**The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evil-doers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain.**



**For the same reason that Cain slew Abel did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour, — because the purity and holiness of this character was a constant rebuke to their selfishness and corruption. From the days of Christ until now, his faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.**

How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to him the title, "Prince of peace." When angels announced to the shepherds that Christ was born, they sung above the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) There is a seeming contradiction between these prophetic declarations and the words of Christ, "I came not to send peace, but a sword." (Matthew 10:34) But rightly understood, the two are in perfect harmony. The gospel is a message of peace. Christianity is a system, which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it brings, occasion hatred and strife—that the gospel is called a sword.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked, has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God, because he suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of his love, and we are not to doubt his goodness because we cannot understand the workings of his providence. Said the Saviour to his disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness, "Remember the word that I said unto you, The servant is not greater than his lord. If they

have persecuted me, they will also persecute you." (John 15:20) Jesus suffered for us more than any of his followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom, are but following in the steps of God's dear Son.

"The Lord is not slack concerning his promise." (2 Peter 3:9) He does not forget or neglect his children; but he permits the wicked to reveal their true character, that none who desire to do his will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

**God permits the wicked to prosper, and to reveal their enmity against him, that when they shall have filled up the measure of their iniquity, all may see his justice and mercy in their utter destruction. The day of his vengeance hastens, when all who have transgressed his law and oppressed his people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ himself.**

There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) Why is it, then, that persecution seems in a great degree to slumber? — The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and his apostles. It is only because of the spirit of compromise with sin, because the great truths of the Word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.<sup>5</sup>

## GOD'S CHURCH

**The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His**

**watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.**

**Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.**

During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it.

**Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless.**

Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel's vision of the river of healing: "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever

the rivers shall come, shall live:... and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12.

From the beginning God has wrought through His people to bring blessing to the world. To the ancient Egyptian nation God made Joseph a fountain of life. Through the integrity of Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances are as object lessons; they illustrate the spiritual blessings offered to the world through connection with the God whom Joseph and Daniel worshiped.

**Everyone in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life.<sup>6</sup>**

The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her.

**Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified? It is the privilege of every Christian, not only to look for, but to hasten the coming of the Saviour.**

If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it

additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers and triumph over every obstacle.<sup>7</sup>

#### “MY WORDS WHICH I HAVE PUT IN YOUR MOUTH”

**The enemy of righteousness left nothing undone in his effort to stop the work committed to the Lord's builders. But God “left not Himself without witness.” Acts 14:17. Workers were raised up who ably defended the faith once delivered to the saints. History bears record to the fortitude and heroism of these men. Like the apostles, many of them fell at their post, but the building of the temple went steadily forward. The workmen were slain, but the work advanced. The Waldenses, John Wycliffe, Huss and Jerome, Martin Luther and Zwingli, Cranmer, Latimer, and Knox, the Huguenots, John and Charles Wesley, and a host of others brought to the foundation material that will endure throughout eternity. And in later years those who have so nobly endeavored to promote the circulation of God's word, and those who by their service in heathen lands have prepared the way for the proclamation of the last great message—these also have helped to rear the structure.**

Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries and see the living stones of which it is composed gleaming like jets of light through the darkness of error and superstition. Throughout eternity these precious jewels will shine with increasing luster, testifying to the power of the truth of God. The flashing light of these polished stones reveals the strong contrast between light and darkness, between the gold of truth and the dross of error.

Paul and the other apostles, and all the righteous who have lived since then, have acted their part in the building of the temple. But the structure is not yet complete. We who are living in this age have a work to do, a part to act. We are to bring to the foundation material that will stand the test of fire—gold, silver, and precious stones, “polished after the similitude of a palace.” Psalm 144:12. To those who thus build for God, Paul speaks words of encouragement and warning: “If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.” 1 Corinthians 3:14, 15. The Christian who faithfully

presents the word of life, leading men and women into the way of holiness and peace, is bringing to the foundation material that will endure, and in the kingdom of God he will be honored as a wise builder.

Of the apostles it is written, “They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” Mark 16:20. As Christ sent forth His disciples, so today He sends forth the members of His church. The same power that the apostles had is for them. If they will make God their strength, He will work with them, and they shall not labor in vain. Let them realize that the work in which they are engaged is one upon which the Lord has placed His signet. God said to Jeremiah, “Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee.” Then the Lord put forth His hand and touched His servant's mouth, saying, “Behold, I have put My words in thy mouth.” Jeremiah 1:7-9. And He bids us go forth to speak the words He gives us, feeling His holy touch upon our lips.<sup>8</sup>

#### ATTITUDE TO THE TRUTH IN OUR DAYS

**Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther, — a truth at that time of special importance; there is a present truth for the church today.**

He who does all things according to the counsel of his will, has been pleased to place men under various circumstances, and to enjoin upon them duties peculiar to the times in which they live, and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history.<sup>9</sup>

**Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering—a battle not between rival churches contending**



**for the supremacy, but between the religion of the Bible and the religions of fable and tradition.**

The agencies which have united against truth are now actively at work. God's Holy Word, which has been handed down to us at so great a cost of suffering and bloodshed, is little valued. There are few who really accept it as the rule of life. Infidelity prevails to an alarming extent, not in the world only, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, the perpetuity of the law—these all are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves on their knowledge regard it as an evidence of weakness to place implicit confidence in the Bible, and a proof of learning to cavil at the Scriptures and to spiritualize and explain away their most important truths.

**Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation.**

**The words of the Bible and the Bible alone, should be heard from the pulpit.**

But the Bible has been robbed of its power, and the result is seen in a lowering of the tone of spiritual life. In many sermons of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers cannot say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32. There are many who are crying out for the living God, longing for the divine presence. Let the word of God speak to the heart. Let those who have heard only tradition and human theories and maxims, hear the voice of Him who can renew the soul unto eternal life.

### TRUE REFORMERS

Great light shone forth from patriarchs and prophets. Glorious things were spoken of Zion, the City of God. Thus the Lord designs that the light shall shine forth through His followers today. If the saints of the Old Testament bore so bright a testimony of loyalty, should not those upon whom is shining the accumulated light of centuries, bear a still more signal witness to the power

of truth? The glory of the prophecies sheds their light upon our pathway.

Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection, and the life." John 11:25. He has sent His Spirit into the world to bring all things to our remembrance. By a miracle of power He has preserved His written word through the ages.

The Reformers whose protest has given us the name of Protestant, felt that God had called them to give the light of the gospel to the world; and in the effort to do this they were ready to sacrifice their possessions, their liberty, even life itself. In the face of persecution and death the gospel was proclaimed far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves. Are we, in this last conflict of the great controversy, as faithful to our trust as the early Reformers were to theirs? <sup>10</sup>

**The Reformation had presented to the world an open Bible, unsealing the precepts of the law of God, and urging its claims upon the consciences of the people. Infinite love had unfolded to men the statutes and principles of Heaven.** God had said, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." (Deuteronomy 4:6) <sup>11</sup>

**In this age of the world, when Satan is seeking, through manifold agencies, to blind the eyes of men and women to the binding claims of the law of God, there is need of men who can cause many to «tremble at the commandment of our God. » Ezra 10:3. There is need of true reformers, who will point transgressors to the great Lawgiver and teach them that "the law of the Lord is perfect, converting the soul." Psalm 19:7. There is need of men mighty in the Scriptures, men whose every word and act exalts the statutes of Jehovah, men who seek to strengthen faith. Teachers are needed, oh, so much, who will inspire hearts with reverence and love for the Scriptures.** <sup>12</sup>

### SPIRITUAL REVIVAL

The spiritual restoration of which the work carried forward in Nehemiah's day was a symbol, is outlined in the words of Isaiah: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities." "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be



called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 61:4; 58:12.

The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law — the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.

In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

#### OBEDIENCE TO ALL COMMANDMENTS

**In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. Isaiah 58:12.**<sup>13</sup>

But how is that law disregarded! Behold the world today in open rebellion against God. This is in truth a froward generation, filled with ingratitude, formalism, insincerity, pride, and apostasy. Men neglect the Bible and hate truth. Jesus sees His law rejected, His love despised, His ambassadors treated with indifference. He has spoken by His mercies, but these have been unacknowledged; He has spoken by warnings, but these have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice — all are cherished.

Many do not hesitate to sneer at the word of God. Those who believe that word just as it

reads are held up to ridicule. There is a growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Violence and crime are the result of turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols and who seek in vain for happiness and peace.

Behold the well-nigh universal disregard of the Sabbath commandment. Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week, at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to an evil that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactments above the divine, and he does all in his power to lead men into the broad road that ends in destruction.

So long have men worshiped human opinions and human institutions that almost the whole world is following after idols. And he who has endeavored to change God's law is using every deceptive artifice to induce men and women to array themselves against God and against the sign by which the righteous are known. But the Lord will not always suffer His law to be broken and despised with impunity. There is a time coming when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Isaiah 2:11. Skepticism may treat the claims of God's law with jest, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few, the cause of God may hold its ground only by great exertion and continual sacrifice, yet in the end the truth will triumph gloriously.

#### A VOICE OF STRONG REBUKE

**In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the populous cities of the land, and in the places where men have gone to the greatest lengths in speaking against**

**the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. "Fear God, and give glory to Him," they will proclaim to every nation; "for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.... If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:7-10**

**God will not break His covenant, nor alter the thing that has gone out of His lips. His word will stand fast forever as unalterable as His throne. At the judgment this covenant will be brought forth, plainly written with the finger of God, and the world will be arraigned before the bar of Infinite Justice to receive sentence.**

#### **DIVIDING LINE**

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. And the message for today is: "Babylon the great is fallen, is fallen.... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:2, 4, 5.

**The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness.<sup>14</sup>**

Among many of the professing followers of Christ there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred.

All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and His word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey Him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints.

**God desires His people to prepare for the soon-coming crisis. Prepared or unprepared, they must all meet it; and those only who have brought their lives into conformity to the divine standard, will stand firm at that time of test and trial. When secular rulers unite with ministers of religion to dictate in matters of conscience, then it will be seen who really fear and serve God. When the darkness is deepest, the light of a godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in Jehovah. And while the enemies of truth are on every side, watching the Lord's servants for evil, God will watch over them for good. He will be to them as the shadow of a great rock in a weary land.<sup>15</sup>**

By substituting human law for God's law, Satan will seek to control the world. This work is foretold in prophecy. Of the great apostate power which is the representative of Satan, it is declared, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand." Daniel 7:25.

Men will surely set up their laws to counterwork the laws of God. They will seek to compel the

consciences of others, and in their zeal to enforce these laws they will oppress their fellow men.

**The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion.**

**Then the end will come. God will vindicate His law and deliver His people.** <sup>16</sup>

### THE REMNANT THAT STANDS TO THE END

**As the end of all things earthly should would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end.** <sup>17</sup>

**The remnant church will then be brought into great trial and distress.**

Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.

Those who are true to God will be menaced, denounced, proscribed. They will be "betrayed both by parents, and brethren, and kinsfolks, and friends," even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. <sup>18</sup>

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will

come these arching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word?

**Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?** <sup>19</sup>

In the soon-coming conflict we shall see exemplified the prophet's words: «The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. » (Revelation 12:17) <sup>20</sup>

Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict.

### DECREE OF THE SUNDAY

**The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath.**

Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a "Thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack.

**To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue.**



Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people.<sup>21</sup>

**Heaven is very near those who suffer for righteousness' sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him.**<sup>22</sup>

### “IN THE WORLD YOU WILL HAVE TRIBULATION”

The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one.

When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches its final deliverance, Satan is to work with greater power. He comes down “having great wrath, because he knoweth that he hath but a short time” (Revelation 12:12). He will work «with all power and signs and lying wonders» (2 Thessalonians 2:9). For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming, “without spot, and blameless” (2 Peter 3:14). At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.<sup>23</sup>

**Satan's enmity against Christ has been manifested against His followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard Him with fear and hate rather than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his**

**persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers.**<sup>24</sup>

Christ said of Himself, “Think not that I am come to send peace on earth: I came not to send peace, but a sword” Matthew 10:34. The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And He warns His followers, “In the world ye shall have tribulation.” “They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.” “Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.” John 16:33; Luke 21:12, 16.

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, “Crucify Him! crucify Him!” the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the Massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.

### “I WILL STRENGTHEN YOU”

**What was the strength of those who in the past have suffered persecution for Christ's sake? It was union with God, union with the Holy Spirit, union with Christ. Reproach and persecution have separated many from earthly friends, but never from the love of Christ. Never is the tempest-tried soul more dearly loved by his Saviour than when he is suffering reproach for the truth's sake. “I will love him,” Christ said, “and will manifest Myself to him.” John 14:21**



When for the truth's sake the believer stands at the bar of earthly tribunals, Christ stands by his side. When he is confined within prison walls, Christ manifests Himself to him and cheers his heart with His love. When he suffers death for Christ's sake, the Saviour says to him, They may kill the body, but they cannot hurt the soul. "Be of good cheer; I have overcome the world." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." John 16:33; Isaiah 41:10.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." "He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight." Psalm 125:1-3; 72:14.

"The Lord of hosts shall defend them; ... the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land." Zechariah 9:15, 16.<sup>25</sup>

#### **"THE CAPTIVES OF THE MIGHTY SHALL BE TAKEN AWAY"**

**Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And He will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep His commandments." Psalm 78:7.**

**"Shall the prey be taken from the mighty, or the lawful captive delivered?" "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Isaiah 49:24, 25.**

"They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Isaiah 42:17.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God!" Psalm

146:5. "Turn you to the stronghold, ye prisoners of hope!" Zechariah 9:12. Unto all the honest in heart in heathen lands — "the upright" in the sight of Heaven — "there ariseth light in the darkness." Psalm 112:4. God hath spoken: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16.<sup>26</sup>

#### **RETURN TO GOD**

**From the opening of the great controversy it has been Satan's purpose to misrepresent God's character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan's deceptions and set themselves against God. But amid the working of evil, God's purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Through Satan's temptations the whole human race have become transgressors of God's law, but by the sacrifice of His Son a way is opened whereby they may return to God.**

**Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people "in whose heart is His law." Isaiah 51:7.<sup>27</sup>**

Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind.

Yet this apostasy, widespread as it has come to be, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will come soon to end the reign of sin and death. And there are many who have been worshiping Baal ignorantly, but with whom the Spirit of God is still striving.

These need the personal help of those who have learned to know God and the power of His word. In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God. Many will cease to pay homage to man-made institutions and will take their stand fearlessly on the side of God and His law.<sup>28</sup>

**The people of God are His representatives upon the earth, and He intends that they shall be lights in the moral darkness of this world. Scattered all over the country, in the towns, cities, and villages, • they are God's witnesses, the channels through which He will communicate to an unbelieving world the knowledge of His will and the wonders of His grace. It is His plan that all who are partakers of the great salvation shall be missionaries for Him.**<sup>29</sup>

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people.

**In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law.**

Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine.<sup>30</sup>

**In comparison with the millions of the world, God's people will be, as they have ever been, a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the broad shield of Omnipotence. God is always a majority. When the sound of the last trump shall penetrate the**

**prison house of the dead, and the righteous shall come forth with triumph, exclaiming, «O death, where is thy sting? O grave, where is thy victory? » (1 Corinthians 15:55) — standing then with God, with Christ, with the angels, and with the loyal and true of all ages, the children of God will be far in the majority.**

#### FINAL VICTORY OF GOD'S CHURCH

**Christ's true disciples follow Him through sore conflicts, enduring self-denial and experiencing bitter disappointment; but this teaches them the guilt and woe of sin, and they are led to look upon it with abhorrence. Partakers of Christ's sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw the ultimate triumph of God's remnant church. He writes:**

**"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory ... stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15:2, 3.**

"And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads." Revelation 14:1. In this world their minds were consecrated to God; they served Him with the intellect and with the heart; and now He can place His name "in their foreheads." "And they shall reign for ever and ever." Revelation 22:5. They do not go in and out as those who beg a place. They are of that number to whom Christ says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He welcomes them as His children, saying, "Enter thou into the joy of thy Lord." Matthew 25:34, 21.

"These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Revelation 14:4. The vision of the prophet pictures them as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven must first have followed Him on earth, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd.

"I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne: ... and no man could learn that

song but the hundred and forty and four thousand, which were redeemed from the earth.... In their mouth was found no guile: for they are without fault before the throne of God." Verses 2-5.

"And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." "The twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:2, 11, 12, 21, 22.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Revelation 22:3.

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

**"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."** Verses 1, 2, 14.

**«And I heard a great voice out of heaven saying, «Behold, the tabernacle of God is with men, And He will dwell with them, And they shall be His people, And God Himself shall be with them, And be their God. » Revelation 21:3.**<sup>31</sup>

QUESTIONS TO THE THEME 6 « THE CHURCH THAT KEEPS THE LAW AND FAITH »:

① WHAT DID JOHN SEE IN A VISION, IN THE HEAVENLY TEMPLE?

Fill in the correct answer:

And the temple of God was opened in heaven, and there was seen in his temple the \_\_\_\_\_ \*... Revelation 11:19

\* Note: In The Heavenly Temple (Sanctuary of the New Testament) in the ark of God lies the eternal law of God (the Ten Commandments).

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② WHAT WILL COME OUT OF ZION \* IN THE LAST DAYS?

Fill in the correct answer:

And it shall come to pass in the last days... out of Zion \* shall go forth the \_\_\_\_\_ and the \_\_\_\_\_ from Jerusalem. Isaiah 2:2, 3

\* Note: In the Old Testament time, Zion is: Jerusalem, the Temple of God, God's people. In the New Testament, Zion is: the Heavenly Jerusalem, the Heavenly Sanctuary (the heavenly Temple of God), God's people...

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③ WHAT PEOPLE DOES GOD CALLS HIS?

Verses for reflection:

Isaiah 51:7 - Hearken unto me, ye that know righteousness, the people in whose heart is my law!

Hebrews 10:15 - Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Hebrews 10:16 - This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.

2 Corinthians 3:3 - Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Write the correct answer: \_\_\_\_\_

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④ WHAT ARE THE THREE HALLMARKS OF GOD'S CHURCH?

Fill in the correct answer:

And the dragon (*Satan*) was wroth with the woman (*the church of God*), and went to make war with the remnant of her seed (Church of the end times), which keep the

\_\_\_\_\_, and have \_\_\_\_\_\* of Jesus Christ. *Revelation 12:17*

Here is the patience of the saints: here are they that keep the commandments of God, and the \_\_\_\_\_ of Jesus. *Revelation 14:12*

\* Note: ... *The testimony of Jesus is the spirit of prophecy. Revelation 19:10*

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⑤ WHOM DID JOHN NAME BLESSED (HAPPY)?

Fill in the correct answer:

Blessed are they that do his \_\_\_\_\_, that they may have right to the tree of life, and may enter in through the gates into the city. *Revelation 22:14*

#### 4. CALVARY-THE REVELATION OF GOD'S LOVE

1	The Desire of Ages	(19–20)
2	The Desire of Ages	(759)
3	Patriarchs and Prophets	(69)
4	The Acts of the Apostles	(472)
5	The Acts of the Apostles	(333)
6	Prophets and Kings	(652)
7	The Great Controversy	(502–503)
8	The Acts of the Apostles	(373–374)
9	The Acts of the Apostles	(393)
10	The Acts of the Apostles	(207)
11	The Acts of the Apostles	(471–472)
12	The Acts of the Apostles	(208-209)
13	The Desire of Ages	(483-484)
14	The Great Controversy	(416–417)
15	The Great Controversy	(500–502)
16	The Desire of Ages	(57–58)
17	Patriarchs and Prophets	(70)
18	The Desire of Ages	(26)
19	The Desire of Ages	(626)
20	The Acts of the Apostles	(209–210)
21	The Desire of Ages	(661)
22	The Desire of Ages	(439-440)
23	The Acts of the Apostles	(333–334)
24	The Desire of Ages	(439)
25	Patriarchs and Prophets	(431)
26	Patriarchs and Prophets	(431)
27	Patriarchs and Prophets	(432)
28	Patriarchs and Prophets	(432)
29	The Desire of Ages	(755–756)
30	The Desire of Ages	(753)
31	The Desire of Ages	(753–754)
32	The Desire of Ages	(753–754)
33	The Desire of Ages	(756)
34	The Desire of Ages	(758)
35	The Desire of Ages	(834)
36	The Great Controversy	(348)
37	The Desire of Ages	(757)
38	The Desire of Ages	(568)
39	The Desire of Ages	(745)
40	The Desire of Ages	(598–599)
41	The Great Controversy	(503–504)
42	The Desire of Ages	(794)
43	The Desire of Ages	(785)
44	The Desire of Ages	(530)
45	The Desire of Ages	(530)
46	The Desire of Ages	(786–787)
47	The Great Controversy	(416)
48	The Desire of Ages	(794)
49	Prophets and Kings	(668)
50	The Desire of Ages	(328–329)
51	Prophets and Kings	(319–320)
52	The Great Controversy	(123–124)
53	The Desire of Ages	(659)
54	The Desire of Ages	(568)
55	The Desire of Ages	(480–483)
56	The Desire of Ages	(835)
57	The Acts of the Apostles	(27–31)
58	The Desire of Ages	(671–672)
59	The Acts of the Apostles	(31–34)
60	The Desire of Ages	(26)

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## 5. JESUS OUR HIGHPRIEST

1	Patriarchs and Prophets	(367–368)
2	The Great Controversy	(489)
3	The Great Controversy	(488-489)
4	The Great Controversy	(409)
5	The Great Controversy	(410)
6	The Great Controversy	(328)
7	The Great Controversy	(417)
8	The Desire of Ages	(165–166)
9	Prophets and Kings	(684–685)
10	The Great Controversy	(413)
11	Patriarchs and Prophets	(343)
12	The Great Controversy	(414–415)
13	The Great Controversy	(417–422)
14	The Great Controversy	(486)
15	The Great Controversy	(479–482)
16	The Great Controversy	(415)
17	The Great Controversy	(489)
18	Patriarchs and Prophets	(351)
19	The Great Controversy	(416)
20	The Acts of the Apostles	(552–553)
21	The Desire of Ages	(429)
22	Prophets and Kings	(325–326)
23	The Desire of Ages	(356-357)
24	Prophets and Kings	(316)
25	Prophets and Kings	(175–176)
26	The Great Controversy	(484)
27	Prophets and Kings	(585-587)
28	The Great Controversy	(484–485)
29	The Great Controversy	(489–491)
30	The Great Controversy	(518)
31	The Great Controversy	(488)
32	The Great Controversy	(491)
33	The Great Controversy	(431)
34	The Desire of Ages	(805-806)
35	The Desire of Ages	(641)
36	The Acts of the Apostles	(230)

## 6. THE CHURCH THAT KEEPS THE LAW AND FAITH

1	The Acts of the Apostles	(578–581)
2	The Acts of the Apostles	(596 –598)
3	The Great Controversy	(39–43)
4	The Acts of the Apostles	(587–588)
5	The Great Controversy	(45–48)
6	The Acts of the Apostles	(11-13)
7	The Acts of the Apostles	(600–601)
8	The Acts of the Apostles	(598–600)
9	The Great Controversy	(143-144)
10	Prophets and Kings	(625–627)
11	The Great Controversy	(230)
12	Prophets and Kings	(624)
13	Prophets and Kings	(677–678)
14	Prophets and Kings	(185–188)
15	The Acts of the Apostles	(431-432)
16	The Desire of Ages	(763)
17	The Acts of the Apostles	(536)
18	Prophets and Kings	(587)
19	The Great Controversy	(593–594)
20	The Great Controversy	(592)
21	Prophets and Kings	(605-606)
22	Prophets and Kings	(545)
23	The Great Controversy	(IX-X)
24	The Great Controversy	(X-XI)
25	The Acts of the Apostles	(84–86)

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26	Prophets and Kings	(377-378)
27	Patriarchs and Prophets	(338)
28	Prophets and Kings	(170-171)
29	Patriarchs and Prophets	(134)
30	Prophets and Kings	(188-189)
31	The Acts of the Apostles	(590-592)



A

FROM GENESIS

BIBLICAL PLAN OF SALVATION

TO REVELATION

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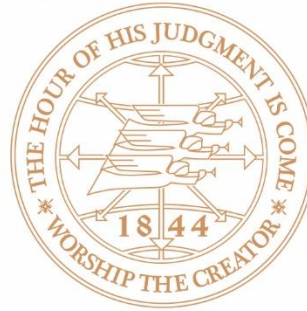
SOLA SCRIPTURA



GOD IS LOVE

"FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

500 YEARS OF REFORMATION



LOVE TO GOD ←

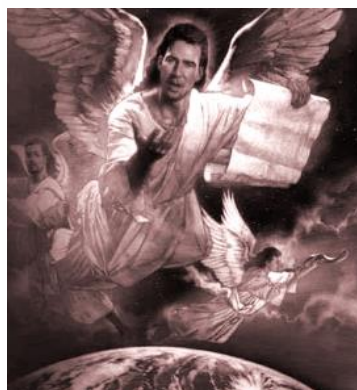
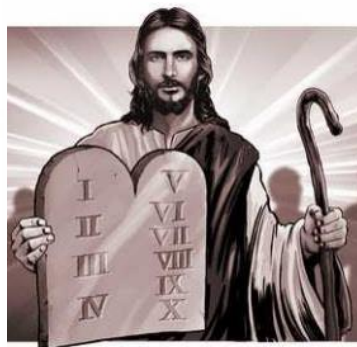
LAW OF GOD

→ LOVE TO NEIGHBORS

THE BIBLICAL PLAN OF SALVATION

SEMINAR

Topic: 7•8•9



"SURELY I COME QUICKLY. AMEN."



EVEN SO, COME, LORD JESUS.

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN

# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 7°8°9



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## INTRODUCTION

"**THE BIBLICAL PLAN OF SALVATION**" is a course of Bible study and preaching the gospel, consisting of twelve themes. The topics are interlinked with each other and transit into one another. Each theme is compiled of thematically connected Bible verses and comments which dynamically and step by step reveal the plan of salvation. Before us unfolds a panorama of God's plan of salvation, from the origin of sin in the universe and the fall of man and ending with the second coming of Jesus Christ and the establishment of God's eternal kingdom.

In the center of the plan of salvation stands the cross of Calvary, proclaiming to the entire universe the great truth of God's love by offering the fallen humanity the gift of God's grace – salvation and eternal life.

«The just shall live by faith» – this grand truth of justification and sanctification through faith in the atoning sacrifice of Jesus Christ, is seen in connection with obedience to God's commandments. In this way, an interrelation is observed between the law of God and the Gospel, and between the Old and New Testament. The mediation service of Christ in the heavenly sanctuary is the culmination of the plan of salvation.

In the heavenly sanctuary all the truths of the biblical plan of salvation merge together, opening the complete harmony of God's Word.

God has revealed to his people the fullness of the biblical truth. The Church is called to take the Gospel to the world. In His mercy, God sends "them that dwell on the earth, and to every nation, and kindred, and tongue, and people," the last warning, which is presented in the book "Revelation" as The Three Angels' Message. The Three Angels' Message must prepare the inhabitants of earth for the second coming of Christ. When proclaiming The Three Angels' Message the Lord will gather his people, the people who keep the commandments of God, faith in Jesus Christ, has the testimony of Jesus and prepares for the glorious coming of the Savior.

A special feature that distinguishes the Church of God of the last days, is the observance of the fourth commandment of God's eternal law, the commandment about the Lord's Sabbath.

The Lord expects from His Church the proclamation in the power of the Holy Spirit of the following important truths for the present time:

– The revelation of God's love in the plan of redemption;

– The Divine and human nature of the Savior, the Creator and Redeemer, the Son of God and Son of Man, the Lamb of God and High Priest;

– The investigative judgment and the intercession of Christ in the Heavenly Sanctuary before the throne of grace.

The interconnection between the Law of God and the Gospel of Grace, the inseparable unity of God's justice, mercy and love;

– Justification and righteousness by faith in Jesus Christ;

– The role of the Holy Spirit in restoring the image of God in man;

– God's seal, the observance of the Lord's Sabbath and the warning against the mark of the beast;

– Signs of the last time and the proximity of the second coming of the Savior.

Following the Three Angels' message to the world, our Lord Jesus Christ will come in the glory of the Father and the holy angels to take His Church to the heavenly abodes.

We sincerely wish that many people could get acquainted with the history of the plan of salvation and to get to know God's love and to be among those who "keep the commandments of God and have faith in Jesus Christ" and are preparing for the glorious coming of the Savior.

**«Surely I come quickly! Amen! »**

**Even so, come, Lord Jesus.**

**The grace of our Lord Jesus Christ  
be with you all. Amen.**

- 📖 The seminar consists of Bible verses, commentary of the spirit of prophecy and questions to the 12 topics of the "Biblical plan of salvation."
- 📖 At the beginning of each topic, there are bundles of Bible verses to study this topic in the context of the Scripture.
- 📖 The comments to the "Biblical plan of salvation," present the main milestones of God's plan of salvation, from the creation of the world and ending with the second coming of Jesus Christ.
- 📖 Comments to the topics of the "Biblical plan of salvation" are based on the books of the Christian author Ellen G. White (1827 – 1915). From the Conflict of the Ages book series.
- 📖 At the end of every topic there are questions attached regarding that topic.

## TOPIC 7: THE LAW & THE GOSPEL

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**“My covenant will I not break...”**

Ex.20:3-17; Deu.4:13; **Ps.89:34**, 111:7, 8; 119:89, 142

**“I have kept my Father’s commandments...”**

Isa.42:21; Ps.40:7, 8; Mt.5:17; **Jn.15:10**, 14:15-17, 3:7

**“...I will put my laws into their hearts...”**

Ezek.36:26, 27; **He.10:15, 16**; 2Cor.3:2, 3; Jn.13:35; 1Jn.5:2, 3

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 Bible verses for the topic:

**Deuteronomy 4:13** – And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tablets of stone.

**Psalms 89:34** – My covenant will I not break, nor alter the things which have gone out of My lips.

**Psalms 111:7** – The works of His hands are verity and judgment; all His commandments are sure.

**Psalms 111:8** – They stand fast for ever and ever, and are done in truth and uprightness.

**Psalms 119:89** – Forever, O LORD, Thy word is settled in heaven.

**Psalms 119:142** – Thy righteousness is an everlasting righteousness, and Thy law is the truth.

**Isaiah 42:21** – The LORD is well pleased for His righteousness' sake; He will magnify the law and make it honorable.

**Psalms 40:7** – Then said I, "Lo, I come: in the volume of the book it is written of me:

**Psalms 40:8** – I delight to do Thy will, O my God; yea, Thy law is within my heart."

**Matthew 5:17** – Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill.

**John 15:10** – If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love.

**John 14:15** – "If ye love Me, keep My commandments.

**John 14:16** – And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever"

**John 14:17** – Even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him. But ye know Him, for He dwelleth with you, and shall be in you.

**John 3:7** – Marvel not that I said unto thee, Ye must be born again.

**Ezekiel 36:26** – A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

**Ezekiel 36:27** – And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them.

**Hebrews 10:15** – Of this the Holy Spirit also is a witness to us; for after he had said before,

**Hebrews 10:16** – «This is the covenant that I will make with them after those days, saith the Lord: I will put My laws into their hearts, and in their minds will I write them.

**2 Corinthians 3:2** – Ye are our epistle written in our hearts, known and read by all men;

**2 Corinthians 3:3** – For ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but in fleshy tablets of the heart.

**John 13:35** – By this shall all men know that ye are My disciples: if ye have love one for another.

**1 John 5:2** – By this we know that we love the children of God: when we love God and keep His commandments.

**1 John 5:3** – For this is the love of God: that we keep His commandments; and His commandments are not grievous.

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☐ Commentaries on the topic:

## GOD'S LAW IN THE HEAVENLY SANCTUARY

**“The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.” (Revelation 11:19) The ark of God's testament is in the holy of holies, the second apartment of the sanctuary.**

In the ministration of the earthly tabernacle, which served «unto the example and shadow of heavenly things, » this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness.

**When the temple of God was opened in Heaven, the ark of his testament was seen. Within the holy of holies, in the sanctuary in Heaven, the divine law is sacredly enshrined, — the law that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone.**

**The law of God in the sanctuary in Heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript.**

Those who arrived at an understanding of this important point, were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour's words, “Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law.” (Matthew 5:18) The law of God, being a revelation of his will, a transcript of his character, must forever endure, “as a faithful witness in Heaven.” Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist “Forever, O Lord, thy word is settled in Heaven.”

“All his commandments are sure. They stand fast forever and ever.” (Psalm 119:89; 111:7, 8) <sup>1</sup>

## ETERNAL LAW OF LOVE

**The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and his law is love. Its two great principles are love to God and man. “Love is the fulfilling of the law.” (Romans 13:10) The character of God is righteousness and truth; such is the nature of his law. Says the psalmist, “Thy law is the truth;” “all thy commandments are righteousness.” (Psalm 119:142, 172) And the apostle Paul declares, “The law is holy, and the commandment holy, and just, and good.” (Romans 7:12) Such a law, being an expression of the mind and will of God, must be as enduring as its Author.**<sup>2</sup>

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity. He said, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:8. “I came down from heaven, not to do Mine own will, but the will of Him that sent Me.” John 6:38. Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.<sup>3</sup>

## SATAN'S FIGHT AGAINST GOD'S LAW

**From the very beginning of the great controversy in Heaven, it has been Satan's purpose to overthrow the law of God.**

It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of Heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends “in one point,” manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes “guilty of all.” (James 2:10) <sup>4</sup>

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means Satan carries the world with him. But a day is coming when his triumph will be forever ended.

God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law.

The time is not far distant when God will arise to vindicate His insulted authority. "The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:21. "But who may abide the day of His coming? and who shall stand when He appeareth?" Malachi 3:2.<sup>5</sup>

### NEGLECTING GOD'S LAW

**In the precepts of His holy law, God has given a perfect rule of life; and He has declared that until the close of time this law, unchanged in a single jot or tittle, is to maintain its claim upon human beings. Christ came to magnify the law and make it honorable. He showed that it is based upon the broad foundation of love to God and love to man, and that obedience to its precepts comprises the whole duty of man. In His own life He gave an example of obedience to the law of God. In the Sermon on the Mount He showed how its requirements extend beyond the outward acts and take cognizance of the thoughts and intents of the heart.**

The law, obeyed, leads men to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present world." Titus 2:12. But the enemy of all righteousness has taken the world captive and has led men and women to disobey the law. As Paul foresaw, multitudes have turned from the plain, searching truths of God's word and have chosen teachers who present to them the fables they desire.

Many among both ministers and people are trampling under their feet the commandments of God. Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices.

With the growing contempt for God's law there is an increasing distaste for religion, an increase of pride, love of pleasure, disobedience to parents, and self-indulgence; and thoughtful minds everywhere are anxiously inquiring, What can be done to correct these alarming evils? The answer is found in Paul's exhortation to Timothy, "Preach the word." In the Bible are found the only safe principles of action. It is a transcript of the will of God, an expression of divine wisdom. It opens to man's understanding the great problems of life, and to all who heed its precepts it will prove an unerring guide, keeping them from wasting their lives in misdirected effort.

God has made known His will, and it is folly for man to question that which has gone out of His lips. After Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering possibilities for him to adjust. All that is required of him is a frank, earnest concurrence in the expressed will of God. Obedience is the highest dictate of reason as well as of conscience.<sup>6</sup>

**True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God. From Adam's day to the present time the great controversy has been concerning obedience to God's law. In all ages there have been those who claimed a right to the favor of God even while they were disregarding some of His commands. But the Scriptures declare that by works is "faith made perfect;" and that, without the works of obedience, faith "is dead." James 2:22, 17. He that professes to know God, "and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.<sup>7</sup>**

Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt.

**In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver.<sup>8</sup>**

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its

results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings he has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory, — that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul his law, and leave the world without a standard to condemn the guilty or justify the obedient.<sup>9</sup>

Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which have called down judgments upon the heathen.

Those who teach the people to lightly regard the commandments of God, sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon his statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by

so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.<sup>10</sup>

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

There are, in the various denominations, men eminent for their piety, by whom this fact is acknowledged and deplored. Prof. Edward Park, in setting forth the current religious perils, ably says: "One source of danger is the neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo of the voice of conscience... Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of underrating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it."

"Affiliated to the dangers already named is the danger of underestimating the justice of God. The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin." Thus the gospel loses its value and importance in the minds of men, and soon they are ready to practically cast aside the Bible itself.



## “NOT TO DESTROY BUT TO FULFILL”

Many religious teachers assert that Christ by his death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke, and in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, “I will walk at liberty; for I seek thy precepts.” (Psalm 119:45) The apostle James, who wrote after the death of Christ, refers to the decalogue as the “royal law,” and the “perfect law of liberty.” (James 2:8; 1:25) And the Revelator, half a century after the crucifixion, pronounces a blessing upon them “that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Revelation 22:14)

**The claim that Christ by his death abolished his Father's law, is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to “magnify the law, and make it honorable.” (Isaiah 42:21) He said, “Think not that I am come to destroy the law;” “till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” (Matthew 5:17, 18) And concerning himself he declares, “I delight to do thy will, O my God; yea, thy law is within my heart.” (Psalm 40:8) <sup>11</sup>**

## THE LAW AND THE GOSPEL

In answer to the claim that at the death of Christ the precepts of the Decalogue had been abolished with the ceremonial law, Wesley said: «The moral law, contained in the Ten Commandments and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' . . . This was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

“I am not come to destroy, but to fulfill.’ ... Without question his meaning in this place is (consistently with all that goes before and follows after),—I am come to establish it in its fullness, in spite of all the glosses of men; I am come to place in a full and clear view whatsoever was dark and obscure therein; I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches.” —Wesley, sermon 25.<sup>12</sup>

Wesley declared the perfect harmony of the law and the gospel **“There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law.** The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that ‘with man this is impossible;’ but we see a promise of God to give us that love, and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done to us according to our faith; and the righteousness of the law is fulfilled in us, ‘through faith which is in Christ Jesus.’”

“In the highest rank of the enemies of the gospel of Christ,” said Wesley, “are they who openly and explicitly ‘judge the law’ itself, and ‘speak evil of the law;’ who teach men to break (to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke. . . . The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine! Yea, they honor Him just as Judas did when he said, ‘Hail, Master, and kissed Him.’ And He may as justly say to every one of them, ‘Betrayest thou the Son of man with a kiss?’ It is no other than betraying Him with a kiss, to talk of His blood, and take away His crown; to set light by any part of His law, under pretense of advancing His gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience: who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God. »

To those who urged that “the preaching of the gospel answers all the ends of the law,” Wesley replied: “This we utterly deny. It does not answer



the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ... 'They that be whole,' as our Lord himself observes, 'need not a physician, but they that are sick.' It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken." — Ibid., sermon 35.<sup>13</sup>

### A TRANSFORMING POWER OF OBEDIENCE

«This is the will of God» concerning you, «even your sanctification. » 1 Thessalonians 4:3. Is it your will also? Your sins may be as mountains before you; but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, He will forgive and will cleanse you from all unrighteousness. God demands of you entire conformity to His law. This law is the echo of His voice saying to you, Holier, yes, holier still. Desire the fullness of the grace of Christ. Let your heart be filled with an intense longing for His righteousness, the work of which God's word declares is peace, and its effect quietness and assurance forever.

As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches you will come into possession of them and will reveal the merits of the Saviour's sacrifice, the protection of His righteousness, the fullness of His wisdom, and His power to present you before the Father "without spot, and blameless." 2 Peter 3:14.<sup>14</sup>

Any habit or practice that would lead into sin, and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God cannot benefit the soul. The blessing of heaven cannot attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of the character, and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul!<sup>15</sup>

There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience,

and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." He bids them seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added. Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet.

"Learn of Me," says Jesus; "for I am meek and lowly in heart: and ye shall find rest." We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.<sup>16</sup>

The sanctification set forth in the Scriptures embraces the entire being, — spirit, soul, and body. Paul prayed for the Thessalonians, that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thessalonians 5:23) Again he writes to believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." (Romans 12:1) In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish." So Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ, "Thou shalt love the Lord thy God with all thy heart." Those who do love God with all the heart, will desire to give him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do his will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.

Says Peter, "Abstain from fleshly lusts, which war against the soul." (1 Peter 2:11) Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and the Word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) And with the fruits of the Spirit, — "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, "— he classes temperance. (Galatians 5:22, 23)

Notwithstanding these inspired declarations, how many professed Christians are enfeebling their powers in the pursuit of gain or the worship of fashion; how many are debasing their godlike manhood by gluttony, by wine-drinking, by forbidden pleasure. And the church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for gain, or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. Were Jesus to enter the churches of today, and behold the feasting and unholy traffic there conducted in the name of religion, would he not drive out those desecrators, as he banished the money-changers from the temple?

The apostle James declares that the wisdom from above is "first pure." Had he encountered those who take the precious name of Jesus upon lips defiled by tobacco, those whose breath and person are contaminated by its foul odor, and who pollute the air of heaven, and force all about them to inhale the poison, — had the apostle come in contact with a practice so opposed to the purity of the gospel, would he not have denounced it as "earthly, sensual, devilish"? Slaves of tobacco, claiming the blessing of entire sanctification, talk of their hope of Heaven; but God's Word plainly declares that "there shall in nowise enter into it anything that defileth." (Revelation 21:27)

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:19, 20) He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How could he be guiltless in squandering this intrusted capital? Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life. God is robbed in tithes and offerings, while they consume upon the altar of destroying lust more than they give to

relieve the poor or for the support of the gospel. If all who profess to be followers of Christ were truly sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world.

The world is given up to self-indulgence. "The lust of the flesh, the lust of the eye, and the pride of life," control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." In the light of God's Word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.

To those who comply with the conditions, Come out from among them, and be ye separate, and touch not the unclean, God's promise is, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6:17, 18) It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. "I am the light of the world," said Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) Every step of faith and obedience brings the soul into closer connection with the Light of the world, in whom "there is no darkness at all." The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. As the stars tell us that there is a great light in Heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The graces of his Spirit, the purity and holiness of his character, will be manifest in His witnesses.<sup>17</sup>

**In obedience to God's law there is great gain. In conformity to the divine requirements there is a transforming power that brings peace and good will among men. If the teachings of God's word were made the controlling influence in the life of everyman and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and in social life would find no place. From everyhome would go forth an influence that would make men and women strong in spiritual insight and in moral power, and thus nations and individuals would be placed on vantage ground.<sup>18</sup>**

**“The law of the Lord is perfect, converting the soul.” (Psalm 19:7) Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.**

Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine, and dangerous in practical results; and the fact that they are so generally finding favor renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.<sup>19</sup>

## TEN COMMANDMENTS

**The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.<sup>20</sup>**

**The first four of the Ten Commandments are summed up in the one great precept, “Thou shalt love the Lord thy God with all thy heart.” The last six are included in the other, “Thou shalt love thy neighbor as thyself.” Both these commandments are an expression of the principle of love.**

The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.

And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law

of God is not so many separate precepts, some of which are of great importance, while others are of small importance and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments.<sup>21</sup>

I

**“Thou shalt have no other gods before Me.”**

Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

II

**“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.”**

The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

“I the Lord thy God am a jealous God.” The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

“Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation.



This fearful truth should have a solemn power to restrain men from following a course of sin.

“Showing mercy unto thousands of them that love Me, and keep My commandments.” In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to *thousands* of generations.

### III

**“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.”**

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. “Holy and reverend is His name.” Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

### IV

**“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”**

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. “Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and ... honor Him, not doing thine own ways, nor finding thine own pleasure.” Isaiah 58:13. Nor does the prohibition end here. “Nor speaking thine own words,” says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day.

### V

**“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”**

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.

This, says the apostle, “is the first commandment with promise.” Ephesians 6:2. To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin.

### VI

**“Thou shalt not kill.”**

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for “whosoever hateth his brother is a murderer”); a



selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the sixth commandment.

## VII

### **“Thou shalt not commit adultery.”**

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.

## VIII

### **“Thou shalt not steal.”**

Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

## IX

### **“Thou shalt not bear false witness against thy neighbor.”**

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment.

## X

**“Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.”**

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.

**Such were the sacred precepts of the Decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of His law with exhibitions of His power and glory, that His people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of His law.<sup>22</sup>**

## MERCY AND JUSTICE

**Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption. “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19.**

The law requires righteousness, — a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can “be just, and the justifier of him which believeth in Jesus.” Romans 3:26.

God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan's purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God's law is an enemy to peace. But Christ shows that in God's plan they are indissolubly joined together; the one cannot exist without the other. “Mercy and truth are met together; righteousness and peace have kissed each other.” Psalm 85:10.

**By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love.**

**Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.**

That the law which was spoken by God's own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world. He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained. For "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. By consenting to break one precept, men are brought under Satan's power.<sup>23</sup>

## CONVERSION AND SANCTIFICATION

The sanctification now gaining prominence in the religious world, carries with it a spirit of self-exaltation, and a disregard for the law of God, that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they attain to perfect holiness. "Only believe," say they, "and the blessing is yours." No further effort on the part of the receiver is supposed to be required. At the same time they deny the authority of the law of God, urging that they are released from obligation to keep the commandments. But is it possible for men to be holy, in accord with the will and character of God, without coming into harmony with the principles which are an expression of His nature and will, and which show what is well-pleasing to Him?

The desire for an easy religion, that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the Word of God? Says the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save

him? ... Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? ... Ye see then how that by works a man is justified, and not by faith only." (James 2:14-24)

The testimony of the Word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted. It is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures.

**Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. "Sin is the transgression of the law." And "whosoever sinneth (transgresseth the law) hath not seen him, neither known him." (1 John 3:6) Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." (1 John 2:4, 5)**

Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in Heaven and in earth. If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of these commandments, and teach men so, they shall be of no esteem in the sight of Heaven, and we may know that their claims are without foundation.

And the claim to be without sin is, in itself, evidence that he who makes this claim is far from holy. It is because he has no true conception of the infinite purity and holiness of God, or of what they must become who shall be in harmony with his character; because he has no true conception of the purity and exalted loveliness of Jesus, and the malignity and evil of sin, that man can regard himself as holy. The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine character and requirements, the more righteous he appears in his own eyes.<sup>24</sup>

**It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of His law.**

In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Romans 8:7) But "God so loved the world, that he gave his only begotten Son," that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace, he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

**The first step in reconciliation to God, is the conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." (1 John 3:4; Romans 3:20) In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own.**<sup>25</sup>

Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that His Father's law contained something deeper than mere authoritative commands. In the law is embodied the same principle that is revealed in the gospel. The law points out man's duty and shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins.<sup>26</sup>

**The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins that are past," and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, "Abba, Father!"**

**Is he now free to transgress God's law? Says Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." "How shall we, that are dead to sin, live any longer therein?" And John declares, "This is**

**the love of God, that we keep his commandments; and his commandments are not grievous." (Romans 3:31; 6:2; 1 John 5:3)**<sup>27</sup>

**The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And when among men He said, "The Father hath not left Me alone; for I do always those things that please Him." John 8:29.**

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For what the law could not do, in that it was weak through the flesh"—it could not justify man, because in his sinful nature he could not keep the law — "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 5:1; 3:31; 8:3, 4.<sup>28</sup>

## THE NEW BIRTH

**In the new birth the heart is brought into harmony with God, as it is brought into accord with his law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:4) And the language of the soul will be, "O how love I thy law! it is my meditation all the day." (Psalm 119:97)**<sup>29</sup>

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Through the power of Christ, men and women have bro-



ken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is «Christ in you, the hope of glory.»

When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered. He has exercised repentance toward God for the violation of the divine law, and faith toward Christ, who died for man's justification. "Being justified by faith," he has "peace with God through our Lord Jesus Christ." Romans 5:1<sup>30</sup>

True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares, "This is the will of God, even your sanctification." And he prays, "The very God of peace sanctify you wholly." (1 Thessalonians 4:3; 5:23) The Bible clearly teaches what sanctification is, and how it is to be attained. The Saviour prayed for his disciples, "Sanctify them through thy truth; thy Word is truth." (John 17:17, 19) And Paul teaches that believers are to be "sanctified by the Holy Ghost." (Romans 15:16) What is the work of the Holy Spirit? Jesus told his disciples, "When he, the Spirit of truth, is come, he will guide you into all truth." (John 16:13) And the psalmist says: «Thy law is the truth.» By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is «holy, and just, and good,» a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: «I have kept My Father's commandments.» «I do always those things that please Him.» (John 15:10; 8:29)

**The followers of Christ are to become like him, — by the grace of God, to form characters in harmony with the principles of his holy law. This is Bible sanctification.**

**This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2:12, 13)**

The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:57)

### GROWING IN GOD'S GRACE

**The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto perfection;" to grow up "unto the measure of the stature of the fullness of Christ." Says the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13, 14) And Peter sets before us the steps by which Bible sanctification is to be attained: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.... If ye do these things, ye shall never fall." (2 Peter 1:5-10)**

Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness, in contrast with the purity and exalted perfection of the Infinite One.

The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man "greatly beloved" (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: "We do not present our supplications before thee for our righteousnesses, but for thy great mercies." "We have sinned, we have done wickedly." He declares, "I was speaking, and praying, and confessing my sin and the sin of my people." And when at a later time the Son of God appeared, to give him instruction, he declares, "My comeliness was turned in me into corruption, and I retained no strength." (Daniel 9:18, 15, 20; 10:8)

When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." (Job 42:6) It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy, is the Lord of



hosts," that he cried out, "Woe is me! for I am undone." (Isaiah 6:3, 5) Paul, after he was caught up into the third heaven, and heard things which it was not possible for a man to utter, speaks of himself as "less than the least of all saints." (2 Corinthians 12:2-4 (Margin); Ephesians 3:8) It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the feet of the angel. (Revelation 1:17)

There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.<sup>31</sup>

In the second letter addressed by Peter to those who had obtained "like precious faith" with himself, the apostle sets forth the divine plan for the development of Christian character. He writes:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

These words are full of instruction, and strike the keynote of victory. The apostle presents before the believers the ladder of Christian progress, every step of which represents advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus He is made unto us wisdom, and righteousness, and sanctification, and redemption.

God has called His people to glory and virtue, and these will be manifest in the lives of all who are truly connected with Him. Having become partakers of the heavenly gift, they are to go on unto perfection, being "kept by the power of God through faith." 1 Peter 1:5. It is the glory of God to give His virtue to His children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead His unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in Him.

Having received the faith of the gospel, the next work of the believer is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of His Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God.

"This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. And the prophet Jeremiah declared: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:23, 24. Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge.

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory.

**Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The**

**holiness that God's word declares he must have before he can be saved is the result of the working of divine grace as he bows in submission to the discipline and restraining influences of the Spirit of truth.**

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help.

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them.

There are those who attempt to ascend the ladder of Christian progress; but as they advance they begin to put their trust in the power of man, and soon lose sight of Jesus, the Author and Finisher of their faith. The result is failure—the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. “He that lacketh these things,” declares the apostle, “is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven. <sup>32</sup>

#### “ASK AND YE SHALL RECEIVE”

Paul, in his letter to the Colossians, sets forth the rich blessings granted to the children of God. He says: We “do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk wor-

thy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.” (Colossians 1:9-11)

Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs “to be strengthened with might by his Spirit in the inner man,” to be “rooted and grounded in love,” to “comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” But the prayer of the apostle reaches the climax of privilege when he prays that “ye might be filled with all the fullness of God.” (Ephesians 3:16-19)

Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfill his requirements. Through the merits of Christ, we have access to the throne of infinite power. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32) The Father gave his Spirit without measure to his Son, and we also may partake of its fullness. Jesus says: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13) “If ye shall ask anything in my name, I will do it.” “Ask, and ye shall receive, that your joy may be full.” (John 14:14; 16:24)

While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of every one to so live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be cleansed, and stand before the law without shame and remorse. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Romans 8:1)

Through Jesus the fallen sons of Adam become “sons of God.” “Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.” (Hebrews 2:11) The Christian's life should be one of faith, of victory, and joy in God. “Whatsoever is

born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John 5:4) Truly spake God's servant Nehemiah, "The joy of the Lord is your strength." (Nehemiah 8:10) And says Paul: "Rejoice in the Lord alway; and again I say, Rejoice." "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." (Philippians 4:4; 1 Thessalonians 5:16-18)

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world, that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

**It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of his character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that**

**there has followed a decline of living piety in the church. Saith the Lord, "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:3)**

"Blessed is the man that walketh not in the counsel of the ungodly.... But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm 1:1-3)

**It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among his professed people. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16)<sup>33</sup>**

📖 INSERT FOR THE SEMINAR “BIBLICAL PLAN OF SALVATION”

QUESTIONS TO THE THEME 7 « THE LAW & THE GOSPEL »:

① WHAT IS THE COVENANT BETWEEN GOD AND HIS PEOPLE?

Fill in the correct answer:

«And he declared unto you his covenant, which he commanded you to perform, even \_\_\_\_\_ \* (*\*the Ten Commandments - God's law*) ; and he wrote them upon two tables of stone.» **Deuteronomy 4:13**

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② CAN GOD'S COVENANT (GOD'S LAW) BE CHANGED?

Fill in the correct answer:

«My covenant will I \_\_\_\_\_, \_\_\_\_\_ he thing that is gone out of my lips.» **Psalms 89:34**

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③ HOW DOES JESUS CHRIST RELATE TO THE COMMANDMENTS OF HIS FATHER?

Verses for reflection:

**Isaiah 42:21** - The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

**Psalms 39:9** - I (God's Son) delight to do thy will, O my God: yea, thy law is within my heart.

Write the correct answer: \_\_\_\_\_

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④ DID CHRIST COME TO CANCEL OR VIOLATE THE LAW OF GOD?

Verses for reflection:

**Matthew 5:17** - Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

**John 15:10** - If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Write the correct answer: \_\_\_\_\_

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⑤ IN WHAT IS OUR LOVE FOR GOD MANIFESTED?

Verses for reflection:

**John 14:15** - If ye love me (*Jesus Christ*) , keep my commandments.

**1John 5:3** - For this is the love of God, that we keep his commandments: and his commandments are not grievous.

**2 John 1:6** - And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

**Matthew 22:37** - Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

**Matthew 22:38** - This is the first and great commandment.

**Matthew 22:39** - And the second is like unto it, Thou shalt love thy neighbour as thyself.

**Matthew 22:40** - In these two commandments hang all the law and the prophets.

**Romans 13:9** - For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

**Romans 13:10** - Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Write the correct answer: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

⑥ WHO DID JESUS PROMISE TO GIVE HIS FOLLOWERS WHO KEEP HIS COMMANDMENTS?

Fill in the correct answer:

And I will pray the Father, and he shall give you another \_\_\_\_\_\* (*the Holy Spirit*), , that he may abide with you for ever **John 14:16**

\_\_\_\_\_

⑦ WHAT DOES BIRTH FROM ABOVE MEAN FOR HUMAN (BIRTH FROM GOD, THE HOLY SPIRIT)?

Verses for reflection:

**Ezekiel 36:26** - A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

**Ezekiel 36:27** - And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Write the correct answer: \_\_\_\_\_  
\_\_\_\_\_

⑧ WHAT IS THE PROMISE OF THE NEW TESTAMENT?

Verse for reflection:

**Hebrews 10:16** - This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.

Write the correct answer: \_\_\_\_\_

⑨ HOW MUST CHRISTIANS' FAITH MANIFEST IN DAILY LIFE?

Verse for reflection:

**John 13:35** - By this shall all men know that ye are my disciples, if ye have love one to another.

Write the correct answer: \_\_\_\_\_

⑩ HOW DO YOU KNOW, IF WE LOVE OUR NEIGHBOR OR NOT?

Verse for reflection:

**1John 5:2** - By this we know that we love the children of God, when we love God, and keep his commandments.

Write the correct answer: \_\_\_\_\_

## TOPIC 8: SABBATH THE MEMORIAL OF GOD CREATOR

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**“Hallow My sabbaths... I am the LORD your God.”**  
Ge.2:1-3; He.4:4, 9, 10; **Ezek.20:20**; Isa.58:13, 14; 66:22, 23

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📖 Bible verses for the topic:

**Genesis 2:1** – Thus the heavens and the earth were finished, and all the host of them.

**Genesis 2:2** – And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

**Genesis 2:3** – And God blessed the seventh day and sanctified it, because in it He had rested from all His work which God created and made.

**Hebrews 4:4** – For He spoke in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works."

**Hebrews 4:9** – There remaineth therefore a rest for the people of God.

**Hebrews 4:10** – For he that has entered into His rest, he also hath ceased from his own works, as God did from His.

**Ezekiel 20:20** – And hallow My Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the LORD your God.

**Isaiah 58:13** – "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the LORD, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,

**Isaiah 58:14** – then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it."

**Isaiah 66:22** – For as the new heavens and the new earth, which I will make, shall remain before me," saith the LORD, "so shall your seed and your name remain.

**Isaiah 66:23** – And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the LORD.

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📖 Commentaries on the topic:

### THE FOURTH COMMANDMENT

In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: **“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested theseventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.”** (Exodus 20:8-11)

The Spirit of God impressed the hearts of those students of his Word. The conviction was urged upon them, that they had ignorantly transgressed this precept by disregarding the Crea-

tor's rest-day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; **the blessing which first hallowed the seventh day had never been removed.** They had been honestly seeking to know and to do God's will; now, as they saw themselves transgressors of his law, sorrow filled their hearts, and they manifested their loyalty to God by keeping his Sabbath holy.

Many and earnest were the efforts made to overthrow their faith. **None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath**

**of the fourth commandment.** Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which he had closed. But "He that openeth, and no man shutteth; and shutteth, and no man openeth," had declared, "Behold, I have set before thee an open door, and no man can shut it." (Revelation 3:7, 8) Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in Heaven, and **the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.**<sup>1</sup>

**Those who received the light concerning the sanctuary and the immutability of the law of God, were filled with joy and wonder, as they saw the beauty and harmony of the system of truth that opened to their understanding.** They desired that the light which appeared to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the world were not welcome to many who claimed to be followers of Christ. Obedience to the fourth commandment required a sacrifice from which the majority drew back.

#### THE INFLUENCE OF TRADITIONS

As the claims of the Sabbath were presented, many reasoned from the worldling's standpoint. Said they: "We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we. The keeping of this new Sabbath would throw us out of harmony with the world, and we would have no influence over them. What can a little company keeping the seventh day hope to accomplish against all the world who are keeping Sunday?" It was by similar arguments that the Jews endeavored to justify their rejection of Christ. Their fathers had been accepted of God in presenting the sacrificial offerings, and why could not the children find salvation in pursuing the same course? So, in the time of Luther, papists reasoned that true Christians had died in the Catholic faith, and therefore that religion was sufficient for salvation. Such reasoning would prove an effectual barrier to all advancement in religious faith or practice.

Many urged that Sunday-keeping had been an established doctrine and a widespread custom of the church for many centuries. Against this argument it was shown that the Sabbath and its

observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. (Job 38:6, 7; Genesis 2:1-3) Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by his eternal word.<sup>2</sup>

#### SABBATH FROM THE CREATION OF THE WORLD

**The Sabbath was hallowed at the creation.** As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that He had made, and, behold, it was very good;" and He rested in the joy of His completed work. Genesis 1:31.

Because He had rested upon the Sabbath, **"God blessed the seventh day, and sanctified it,"— set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love.** The Scripture says, "He hath made His wonderful works to be remembered." "The things that are made," declare "the invisible things of Him since the creation of the world," "even His everlasting power and divinity." Genesis 2:3; Psalm 111:4; Romans 1:20.

**All things were created by the Son of God. "In the beginning was the Word, and the Word was with God.... All things were made by Him; and without Him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.**

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day.<sup>3</sup>

**Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he pro-**



**claimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.**

### SABBATH KEEPING

**From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept.** <sup>4</sup>

**The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." Matthew 5:18.** <sup>5</sup>

Christ, during His earthly ministry, emphasized the binding claims of the Sabbath; in all His teaching He showed reverence for the institution He Himself had given. In His days the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of God. Christ set aside the false teaching by which those who claimed to know God had misrepresented Him. Although followed with merciless hostility by the rabbis, He did not even appear to conform to their requirements, but went straight forward keeping the Sabbath according to the law of God.

In unmistakable language He testified to His regard for the law of Jehovah. "Think not that I am come to destroy the law, or the prophets," He said; "I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19. <sup>6</sup>

But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, «Remember the Sabbath day, to keep it holy,» the Lord said also to them, «Ye shall be holy men unto Me.» Exodus 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God.

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power

of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements.

**In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father.**

The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God. <sup>7</sup>

**Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept My Father's commandments, and abide in His love." John 15:10. Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth Me of sin?" John 8:46.**

The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity.

### THE SABBATH WAS MADE FOR MAN

**"The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind.** <sup>8</sup>

**When questioned, "Is it lawful to heal on the Sabbath days?" Jesus answered, "What man**

**shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.” Matthew 12:10-12.<sup>9</sup>**

**Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law.<sup>10</sup>**

It is the service of love that God values. When this is lacking, the mere round of ceremony is an offense to Him. So with the Sabbath. It was designed to bring men into communion with God; but when the mind was absorbed with wearisome rites, the object of the Sabbath was thwarted. Its mere outward observance was a mockery.<sup>11</sup>

In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. “It is lawful to do well on the Sabbath days,” He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day.<sup>12</sup>

“Pray ye that your flight be not in the winter; neither on the Sabbath day,” Christ said. He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death.<sup>13</sup>

### THE SIGN OF THE CREATOR

**...The worshipers of God will be especially distinguished by their regard for the fourth commandment, — since this is the sign of his creative power, and the witness to his claim upon man's reverence and homage...<sup>14</sup>**

“The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God,” because he is the Creator, and we his creatures. “The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten.” It was to keep this truth ever

before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.<sup>15</sup>

**In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest-day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to his law; therefore he directs his efforts especially against that commandment which points to God as the Creator.**

### THE MYSTERY OF LAWLESSNESS

**Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or his apostles. The observance of Sunday as a Christian institution had its origin in that “mystery of lawlessness” (2 Thessalonians 2:7) which, even in Paul's day, had begun its work.<sup>16</sup>**

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, “except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” (2 Thessalonians 2:3, 4, 7) And furthermore, the apostle warns his brethren that “the mystery of iniquity doth already work.” Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the

Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions.

**The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.**

**This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power, — a monument of his efforts to seat himself upon the throne to rule the earth according to his will.**

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and, showing him all the kingdoms of the world and the glory of them, offered to give all into his hands if he would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter, and forced him to depart. But Satan meets with greater success in presenting the same temptations to man.

**To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth, and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan, — the bishop of Rome.**

### PAPACY

**It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world.**

More than this, the pope has arrogated the very titles of Deity. He styles himself "Lord God the Pope," assumes infallibility, and demands that all men pay him homage. Thus the

same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this Heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8)

**God has never given a hint in his Word that he has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.**

**Romanists have persisted in bringing against Protestants the charge of heresy, and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ, and departed from "the faith which was once delivered unto the saints." (Jude 3)**

### BIBLE READING FORBIDDEN

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the Word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, he opposed the wisdom and power of the Word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures.

**he Bible would exalt God, and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over Church and State.**

### CHANGING THE LAW AND IDOL WORSHIPPING

The detector of error having been removed, Satan worked according to his will.

**Prophecy had declared that the papacy was to "think to change times and laws." (Daniel 7:25) This work it was not slow to attempt.**



**To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (Second Council of Nice, A.D. 787) finally established this system of idolatry.**

**To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.**

### THE DAY OF THE SUN

**The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified, (Genesis 2:2, 3) and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun."**

This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that his law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

**In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. (See Appendix, note 1) The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity.**

He was urged to do this by the bishops of the church, who, inspired by ambition, and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. **Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.**

**The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." (2 Thessalonians 2:4) He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God.<sup>17</sup>**

**Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?**

### DARK AGES

**In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." (Revelation 13:2) And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. (Daniel 7:25; Revelation 13:5-7)**

Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents,



and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." (Luke 21:16, 17)

**Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battle-field. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." (Revelation 12:6)**

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity.

**When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions, was manifest the corruption that ever results from setting aside the law of God.**

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth.

**The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.**

**They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church, — these and many similar acts were enjoined to**

**appease the wrath of God or to secure his favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!**<sup>18</sup>

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost her sway.<sup>19</sup>

The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8.

**It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower.**<sup>20</sup>

**While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.**

#### **“INERRANCY’ OF THE ROMAN CHURCH”**

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII. proclaimed the perfection of the Romish Church. Among the propositions which he put forth, was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff next claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by any one, but that it was his prerogative to reverse the decisions of all others.<sup>21</sup>

#### **MEDIATION OF THE SAINTS AND DEIFICATION OF MARY**

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy, the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. **Serious errors were thus introduced into the Christian faith.**

Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the virgin Mary. From this sprung also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

### THE PURGATORY AND THE INDULGENCIES

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to Heaven.

Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers, and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay his head.

### IDOLIC MASS

The scriptural ordinance of the Lord's supper had been supplanted by the idolatrous sacrifice of the mass. Papist priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual body and blood of Christ. With blasphemous presumption, they openly claimed the power of "creating God, the Creator of all things." All Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames.

### INQUISITION

In the thirteenth century was established that most terrible of all the engines of the papacy, — the Inquisition.

The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human eyes.

"Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

### THE CONSEQUENCES OF REJECTION OF THE WORD OF GOD

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

The noontide of the papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papist leaders hated the light which would reveal their sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint.

Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; ... seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." (Hosea 4:6, 1, 2) Such were the results of banishing the Word of God.

## THE LIGHT OF THE TRUTH

**Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God, — men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath.**

How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

### THE HISTORY OF THE PEOPLE OF GOD

The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in Heaven. But they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, was destroyed. A single expression of doubt, a question as to the authority of papal dogmas, was enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

**No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway; and one after another, the churches submitted to her dominion.**

In Great Britain, primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries, was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.

When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves, and the Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his collaborators, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.

But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In the sixth century her missionaries undertook the conversion of the heathen Saxons. They were received with favor by the proud barbarians, and they induced many thousands to profess the Romish faith. As the work progressed, the papal leaders and their converts encountered the primitive Christians.

A striking contrast was presented. The latter were simple, humble, and scriptural in character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader, "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as



the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.<sup>22</sup>

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath.<sup>23</sup>

In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for many centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church, — “the faith which was once delivered to the saints.

**“The church in the wilderness,” and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to his people to be given to the world.**

#### THE SPLIT OF THE TRUE CHURCH FROM ROME

**Among the leading causes that had led to the separation of the true church from Rome, was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal**

**power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted.**

The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace.

The Waldenses were the first of all the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy, there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's Word and his honor.<sup>24</sup>

**Though the “man of sin” succeeded in trampling under foot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.<sup>25</sup>**

#### SUNDAY KEEPING IN OUR DAYS

**The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent**



## **corruption, under the full blaze of gospel light in an age of religious freedom?**

Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs.

**The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of Spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to Spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.**

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not

an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility.

The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, his servants cannot unite with them. **Nothing can justify them in setting aside the commandments of God for the precepts of men.**<sup>26</sup>

### CHANGED POINTER

**In the beginning, God gave His law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law, and his constant effort has been to misrepresent its teachings and belittle its importance. His master stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it.**

One writer has likened the attempt to change the law of God to an ancient mischievous practice of turning in a wrong direction a signpost erected at an important junction where two roads met. The perplexity and hardship which this practice often caused was great.

**A signpost was erected by God for those journeying through this world. One arm of this signpost pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. The way to happiness was as clearly defined as was the way to the city of refuge under the Jewish dispensation. But in an evil hour for our race, the great enemy of all good turned the signpost around, and multitudes have mistaken the way.**<sup>27</sup>

During the Christian dispensation, the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says, "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign

between God and His people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day.

“Through my vicegerent, I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the nonobservance of the Sabbath that God instituted, I will bring His law into contempt. The words, ‘A sign between Me and you throughout your generations,’ I will make to serve on the side of my sabbath.

“Thus the world will become mine. I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath shall be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law. The earth will be wholly under my dominion.”

**Through the setting up of a false sabbath, the enemy thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever, has declared of the seventh-day Sabbath: “It is a sign between Me and you throughout your generations.” “It is a sign ... forever.” Exodus 31:13, 17. The changed signpost is pointing the wrong way, but God has not changed. He is still the mighty God of Israel.**

“Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” Isaiah 40:15-17.

**And He is just as jealous for His law now as He was in the days of Ahab and Elijah.<sup>28</sup>**

#### LAST DAYS REFORM

**The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” “The sons of the stranger, that join themselves to the Lord, to serve Him, and to**

**love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer.” (Isaiah 56:1, 2, 6, 7)**

These words apply in the Christian age, as is shown by the context: “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.” (Isaiah 56:8) **Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.**

The Lord commands by the same prophet, “Bind up the testimony, seal the law among my disciples.” (Isaiah 8:16)

**The seal of God's law is found in the fourth commandment. This only, of all ten, brings to view both the name and the title of the Law-giver. It declares him to be the Creator of the heavens and the earth, and thus shows his claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of his authority.**

“To the law and to the testimony.” While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, “If they speak not according to this word, it is because there is no light in them.” (Isaiah 8:20)

Again, the command is given, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” It is not the wicked world, but those whom the Lord designates as “my people,” that are to be reprov'd for their transgressions. He declares further, “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God.” (Isaiah 58:1, 2) Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of

the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." (Isaiah 58:12, 13) This prophecy also applies in our time.

**The breach was made in the law of God when the Sabbath was changed by the Romish power.**

**But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.<sup>29</sup>**

#### THE PEACE GAINED THROUGH THE SAVIOR

**The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing.**

"The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, **"Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise."** Psalm 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, **"Even them will I bring to My holy mountain, and make them joyful in My house of prayer."** Isaiah 56:6, 7.

**"Wherefore the Son of man is Lord also of the Sabbath."** These words are full of instruction and comfort. Because the Sabbath was

**made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"—make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.**

And the Lord says, **"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; ... then shalt thou delight thyself in the Lord."** Isaiah 58:13, 14. To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, **"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."** Matthew 11:28.<sup>30</sup>

#### « FROM SABBATH UNTO SABBATH »

So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. **"From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord."** Matthew 5:18; Isaiah 66:23.<sup>31</sup>

QUESTIONS TO THE THEME 8 « SABBATH THE MEMORIAL OF GOD CREATOR »:

① WHAT DAY DID GOD BLESS AND SANCTIFY DURING THE CREATION OF THE WORLD?

Fill in the correct answer:

And God blessed the \_\_\_\_\_ , and sanctified it: because that in it he had rested from all his work which God created and made. **Genesis 2:3**

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② WHY DID GOD BLESS AND SANCTIFY THE SEVENTH DAY?

Verse for reflection:

Because that in it \* (*\*the seventh day - Sabbath*) he had rested from all his work which God created and made. **Genesis 2:3**

Write the correct answer: \_\_\_\_\_

③ WHAT DAY ACCORDING TO THE BIBLICAL CALCULUS IS THE SEVENTH DAY OF THE WEEK?

Fill in the correct answer:

But the \_\_\_\_\_ is the sabbath of the LORD thy God... **Exodus 20:10**

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④ IS IT NECESSARY TO COMPLY TO SABBATH IN THE NEW TESTAMENT?

Verses for reflection:

**Hebrews 4:9** - There remaineth therefore a rest to the people of God.

Choose the correct answer:

- In honor of the resurrection of Jesus Christ, God moved the observance of the Sabbath to the first day of the week (Sunday)
  - Sabbath is given only to the Jews
  - The Son of God canceled the law of God
  - Sabbath is given to all Christians, regardless of their nationality
-



## ⑤ WHAT IS ADHERENCE TO SABBATH MEAN FOR THE PEOPLE OF GOD?

Fill in the correct answer:

«And hallow my sabbaths; and they shall be a \_\_\_\_\_ between me and you, that ye may know that I am the LORD your God. **Ezekiel 20:20**

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## ⑥ HOW TO KEEP THE SABBATH DAY?

Verses for reflection:

**Exodus 20:8** - Remember the sabbath day, to keep it holy.

**Exodus 20:9** - Six days shalt thou labour, and do all thy work:

**Exodus 20:10** - But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work...

**Leviticus 23:3** - Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation...

**Isaiah 58:13** - If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

**Isaiah 58:14** - Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

**Mark 2:27** - And he said unto them, The sabbath was made for man, and not man for the sabbath:

**Mark 2:28** - Therefore the Son of man is Lord also of the sabbath.

**Matthew 12:12** - ... Wherefore it is lawful to do well on the sabbath days.

Write the correct answer: \_\_\_\_\_

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## ⑦ WILL SABBATH BE RESPECTED IN ETERNAL LIFE?

Verses for reflection:

**Isaiah 66:22** - For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

**Isaiah 66:23** - And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Write the correct answer: \_\_\_\_\_

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## TOPIC 9: THREE ANGELS' MESSAGE TO THE WORLD

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«...Worship him that made heaven, and earth...»

**Rev.14:6-12**, 18:4; Zeph.3:4; Ezek.22:26; Isa.52:11; 2Cor.6:17, 18

«...The Lord he is God! It is he that made us...»

Isa.56:6, 7; Jn.17:21, 22; 10:16; **Ps.100:3**; Eph.4:5, 6; Ps.96:10

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 Bible verses for the topic:

**Revelation 14:6** – And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people,

**Revelation 14:7** – Saying with a loud voice, "Fear God and give glory to Him, for the hour of His Judgment has come. Worship Him that made heaven and earth, and the sea and the fountains of waters."

**Revelation 14:8** – And there followed another angel, saying, "Babylon is fallen! Fallen is that great city, because she made all nations drink of the wine of the wrath of her fornication."

**Revelation 14:9** – And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark on his forehead or on his hand,

**Revelation 14:10** – The same shall drink of the wine of the wrath of God, which is poured out unmixed into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

**Revelation 14:11** – And the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

**Revelation 14:12** – Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

**Revelation 18:4** – And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

**Zephaniah 3:4** – Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law.

**Ezekiel 22:26** – Her priests have violated My law and have profaned Mine holy things. They have put no difference between the holy and profane, neither have they shown difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them.

**Isaiah 52:11** – Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

**2 Corinthians 6:17** – Therefore, "Come out from among them, and be ye separate," saith the Lord. "And touch not the unclean thing, and I will receive you,

**2 Corinthians 6:18** – And will be a Father unto you, and ye shall be My sons and daughters," saith the Lord Almighty.

**Isaiah 56:6** – Also the sons of the stranger that join themselves to the LORD to serve Him, and to love the name of the LORD, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant,

**Isaiah 56:7** – Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall be called an house of prayer for all people."

**John 17:21** – That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.

**John 17:22** – And the glory which Thou gavest Me I have given them, that they may be one, even as We are one.

**John 10:16** – And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd.

**Psalms 100:3** – Know ye that the LORD, He is God; it is He that hath made us, and not we ourselves. We are His people, and the sheep of His pasture.

**Ephesians 4:5** – One Lord, one faith, one baptism,

**Ephesians 4:6** – One God and Father of all, who is above all, and through all, and in you all.

**Psalms 96:10** – Say among the heathen that the LORD reigneth; the world also shall be established, that it shall not be moved; He shall judge the people righteously.

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☐ Commentaries on the topic:

### THREE WARNINGS

**Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming.<sup>1</sup>**

#### THE MESSAGE OF THE FIRST ANGEL

**A Great religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message, "Fear God, and give glory to him; for the hour of his Judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6, 7)**

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth," — "to every nation, and kindred, and tongue, and people,"—give evidence of the rapidity and world-wide extent of the movement.

#### THE TIME FOR THE PROCLAMATION

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel

which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment *had come*. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." (Daniel 12:4)

**The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." (2 Thessalonians 2:3) Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.**

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the Judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near.

## ADVENTIST MOVEMENT

Like the great Reformation of the sixteenth century, the Advent movement appeared in the different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians, who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near.<sup>2</sup>

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent.<sup>3</sup>

### THE SIGNS OF THE SECOND COMING OF CHRIST

"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the Advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." (Matthew 24:36). A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with his disciples upon Olivet, after he had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of thy coming, and of the end of the world?" Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." (Matthew 24:3, 33, 42-51). One saying of the Saviour must not be made to destroy another.

**Though no man know-eth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming.**

And the parable in the same chapter contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth his coming," shows in what light Christ will regard and reward those whom he finds watching, and teaching his coming, and those denying it. "Watch therefore," he says; "blessed is that servant, whom his Lord when he cometh shall find so doing." (Matthew 24:3, 33, 42-51). "If therefore thou shalt not watch, I will come on these as a thief, and thou

shalt not know what hour I will come upon thee." (Revelation 3:3)

**Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape." But he adds, to those who have given heed to the Saviour's warning, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." (1 Thessalonians 5:2-5)**

**Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ's coming.<sup>4</sup>**

### PREPARATIONS FOR THE COMING

To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of his professed people were not building for eternity, and in his mercy he was about to send a message of warning to arouse them from their stupor, and lead them to make ready for the coming of their Lord.

**This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings, and immediately followed by the coming of the Son of man "to reap the harvest of the earth.**

### INVESTIGATIVE JUDGMENT

**The first of these warnings announces the approaching Judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6, 7)<sup>5</sup>**

The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters."



The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, ... in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.

### WORSHIPING THE CREATOR

By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law.

Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.

The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: ... I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalm 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." Revelation 4:11.

In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the three-fold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: ... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11.

Concerning the Sabbath, the Lord says, further, that it is "a sign, ... that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17. <sup>6</sup>

The keeping of the Sabbath is a sign of loyalty to the true God, "him that made heaven and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep his commandments, will especially call upon them to keep the fourth commandment. <sup>7</sup>

### THE MESSAGE OF THE SECOND ANGEL

In Revelation 14 the first angel is followed by a second proclaiming «Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.» (Revelation 14:8)

### THE ADULTEROUS CHURCH

The term Babylon is derived from Babel, and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17, Babylon is represented as a woman, a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

In the Bible the sacred and enduring character of the relation that exists between Christ and his church is represented by the union of marriage. The Lord has joined his people to himself by a solemn covenant, he promising to be their God, and they pledging themselves to be his, and his alone. He declares, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." (Hosea 2:19) And again, "I am married unto you." (Jeremiah 3:14) And Paul employs the same figure in the New Testament, when he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11:2)

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed. “I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.” “And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee.... But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.” “As a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord;” “as a wife that committeth adultery, which taketh strangers instead of her husband.” (Ezekiel 16:8, 13-15, 32; Jeremiah 3:20)

In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

**The woman, Babylon, of Revelation 17, is described as “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness.... And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.” Says the prophet, “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” (Revelation 17:4-6) Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” (Revelation 17:18)**

The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared “drunken with the blood of the saints” as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with “the kings of the earth.” It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

**Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.**

The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and his blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel, “Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.” But they fell by the same desire which was the curse and ruin of Israel, — the desire of imitating the practices and courting the friendship of the ungodly. “Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.”

**Many of the Protestant churches are following Rome's example of iniquitous connection with “the kings of the earth;” the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.<sup>8</sup>**

The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, ‘We are rich, and increased in goods, and have need of nothing.’

## THE FALSE DOCTRINES

**The great sin charged against Babylon is, that she “made all nations drink of the wine of the wrath of her fornication.” This cup of intoxication which she presents to the world, represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.**

**Rome withheld the Bible from the people, and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the Word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures?**

Said Charles Beecher, speaking of the Protestant churches: “They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration for saints and martyrs which they were fostering.... The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.... There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.”

When faithful teachers expound the Word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth.

**Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the Word of God. But religious faith appears so confused and discordant, that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.<sup>9</sup>**

### “BABYLON THE GREAT IS FALLEN, IS FALLEN»

Not yet, however, can it be said that “Babylon is fallen, ... because she made all nations drink of the wine of the wrath of her fornication.” She has not yet made all nations do this. The spirit of world-conforming and indifference to the testing

truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

**The Bible declares that before the coming of the Lord, Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness;” and they that “received not the love of the truth, that they might be saved,” will be left to receive “strong delusion, that they should believe a lie.” (2 Thessalonians 2:9-11) Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished, throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**

### “COME OUT OF HER, MY PEOPLE”

**Notwithstanding the spiritual darkness, and alienation from God, that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time.** Not a few are dissatisfied with their present condition, and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are “lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.”

**Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God, still in Babylon, will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that “believed not the truth, but had pleasure in unrighteousness,” (2 Thessalonians 2:12) shall be left to receive strong delusion, and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord, that remain in Babylon, will heed the call, “Come out of her, my people.” (Revelation 18:4)<sup>10</sup>**



**“I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” “And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Revelation 18:1, 2, 4)**

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel (Revelation 14:8) of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon his Word and his people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits, and doctrines of devils, and thus the influence of evil angels will be felt in the churches.

**Of Babylon, at the time brought to view in this prophecy, it is declared, “Her sins have reached unto heaven, and God hath remembered her iniquities.” (Revelation 18:5) She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of his judgments, these faithful ones must be called out, that they “partake not of her sins, and receive not of her plagues.” Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, “Come out of her, my people.” These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.<sup>11</sup>**

**Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity.**

The state of corruption and apostasy that in the last days would exist in the religious world, was presented to the prophet John in the vision of Babylon, “that great city, which reigneth over the kings of the earth.” Revelation 17:18. Before its destruction the call is to be given from heaven, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4. As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back to secure earthly treasures. “Ye cannot serve God and mammon.” Matthew 6:24.

### **“PEACE AND SAFETY”**

Like the dwellers in the vale of Siddim, the people are dreaming of prosperity and peace. **“Escape for thy life,” is the warning from the angels of God; but other voices are heard saying, “Be not excited; there is no cause for alarm.” The multitudes cry, “Peace and safety,” while Heaven declares that swift destruction is about to come upon the transgressor.**<sup>12</sup>

### **THE MESSAGE OF THE THIRD ANGEL**

**In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” (Revelation 14:9, 10) A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?**

### **A LEOPARD-LIKE BEAST**

The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at his birth. **The dragon is said to be Satan; (Revelation 12:9)** he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and his people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

**In chapter 13 (Verses 1-10) is described another beast, “like unto a leopard,” to which the dragon gave “his power, and his seat, and great authority.” This symbol, as most**



**Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies.... And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.**

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

#### A BEAST COMING OUT OF THE LAND

**At this point another symbol is introduced. Says the prophet, "I beheld another beast coming up out of the earth; and he had two horns like a lamb." (Revelation 13:11)**

Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." (Daniel 7:2) In Revelation 17, an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." (Revelation 17:15) Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

But the beast with lamb-like horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and

peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World, — that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent.

**What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.**

Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies to "grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "*the mystery of her coming forth from vacancy*," and says, "Like a *silent seed* we grew into empire." (Townsend, in "The New World Compared with the Old," p. 462) A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "*amid the silence of the earth* daily adding to its power and pride." (The Dublin Nation) Edward Everett, in an oration on the Pilgrim founders of this nation, said: "Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the *mighty regions* over which, in *peaceful conquest*, ... they have borne the banners of the cross."

**"And he had two horns like a lamb." The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty.**

The Declaration of Independence sets forth the great truth that "all men are created equal," and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was

also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

### IMAGE OF THE BEAST

**But the beast with lamb-like horns “spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, ...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” (Revelation 13:11-14)**

**The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented.**

The “speaking” of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak “as a dragon,” and exercise “all the power of the first beast,” plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast,” indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

**Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution.**

The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and that “no religious test shall ever be required as a qualification to any office of public trust under the United States.” Only in flagrant violation of these

safeguards to the nation's liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns—in profession pure, gentle, and harmless—that speaks as a dragon.

“Saying to them that dwell on the earth, that *they* should make an image to the beast.” Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy.

**But what is the “image to the beast”? and how is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself, — the papacy. When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power. The result was the papacy, a church that controlled the power of the State, and employed it to further her own ends, especially for the punishment of “heresy.” In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends.**

**Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines.**

Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of non-conformist ministers were forced to leave their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

**It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy, — the beast. Said Paul, There shall “come a falling away, ... and that man of sin be revealed.” (2 Thessalonians 2:3) So apostasy in the church will prepare the way for the image to the beast.**

**And the Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries.**

"In the last days perilous times shall come. For men shall be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, *despisers of those that are good*, traitors, heady, high-minded, *lovers of pleasures more than lovers of God*; *having a form of godliness*, but denying the power thereof." (2 Timothy 3:1-5)

**"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Timothy 4:1) Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." (2 Thessalonians 2:9-11) When this state of ungodliness shall be reached, the same results will follow as in the first centuries.**

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again?"

**And what do we see just ahead? — Another general council! A world's convention! evangelical alliance, and universal creed!" When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.**

When the leading churches of the United States, uniting upon such points of doctrine

**as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.**

The beast with two horns "causeth (commands) all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Revelation 13:16, 17) The third angel's warning is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

**"The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13,—the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.**

#### THE MARK OF THE BEAST

After the warning against the worship of the beast and his image, the prophecy declares, "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy, "He shall think to change the times and the law." (Daniel 7:25) And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other.

**Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.**



**The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath.**

But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. **An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.**

**While the worshipers of God will be especially distinguished by their regard for the fourth commandment, — since this is the sign of his creative power, and the witness to his claim upon man's reverence and homage, — the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome.** It was in behalf of the Sunday, that popery first asserted its arrogant claims; and its first resort to the power of the State was to compel the observance of Sunday as "the Lord's day." **But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, "The Son of man is Lord also of the Sabbath." The fourth commandment declares, "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it, "My holy day." (Mark 2:28; Isaiah 58:13)**

The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words. In his sermon on the mount he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." (Matthew 5:17-19)

It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday-school Union. One of these works acknowledges "the complete silence of

the New Testament so far as any explicit command for the Sabbath (Sunday, the first day of the week) or definite rules for its observance are concerned." ("The Abiding Sabbath," p. 184, a \$500 prize essay)

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they (the apostles) did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week. ("The Lord's Day" pp. 185, 186, a \$1,000 prize essay)

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power. In the "Catholic Catechism of Christian Religion," in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

**As the sign of the authority of the Catholic Church, papist writers cite, "the very act of changing the Sabbath into Sunday, which Protestants allow of ... because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin." ("Abridgment of Christian Doctrine.") What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church — "the mark of the beast"?**

**The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome, — that "the Bible, and the Bible only, is the religion of Protestants."**

The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church." ("Plain talk about Protestantism," p. 213) The enforcement of Sunday-keeping on



the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath; are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.

**But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath, and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before him.**

**But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."**<sup>13</sup>

## THE FINAL CHOICE

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, "both small and great, rich and poor, free and bond," (Revelation 13:16) shall conform to the customs of the church by the observance of the false sabbath.

All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's

rest-day demands obedience, and threatens wrath against all who transgress its precepts.

**With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God.**

The warning from Heaven is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." (Revelation 14:9, 10)

**But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light.**

He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. **The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.**

**The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the State, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator.**

**While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.**<sup>14</sup>

The most fearful threatening ever addressed to mortal is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel

would make his announcement to "every nation, and kindred, and tongue, and people."

**The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.<sup>15</sup>**

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been, the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.<sup>16</sup>

**In mercy to the world, Jesus delays his coming, that sinners may have an opportunity to hear the warning, and find in him a shelter before the wrath of God shall be poured out.**

#### PREACHING THE TRUTH

Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20) As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer.

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only

effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to his servants in this generation? Then they should let it shine forth to the world.

Anciently the Lord declared to one who spoke in his name, "The house of Israel will not hearken unto thee; for they will not hearken unto me." Nevertheless he said, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." (Ezekiel 3:7; 2:7) To the servant of God at this time is the command addressed, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

**So far as his opportunities extend, everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezekiel 33:7-9)**

The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" (2 Corinthians 4:17) with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt." (Hebrews 11:26)

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." (Isaiah 51:7, 8) <sup>17</sup>

**In every generation God has sent his servants to rebuke sin, both in the world and in the church.** But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible, — doctrines which they had been reluctant to present. They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

**Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open.**

The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power, — all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that **Babylon is the**

**church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven.**

As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears, and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men, and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions.

**The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, «Show us from the Word of God our error,» — the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.** <sup>18</sup>

**The principle for which the disciples stood so fearlessly when, in answer to the command not to speak any more in the name of Jesus, they declared, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," is the same that the adherents of the gospel struggled to maintain in the days of the Reformation.**

When in 1529 the German princes assembled at the Diet of Spire, there was presented the emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. It seemed that the hope of the world was about to be



crushed out. Would the princes accept the decree? Should the light of the gospel be shut out from the multitudes still in darkness? Mighty issues for the world were at stake. Those who had accepted the reformed faith met together, and their unanimous decision was, "Let us reject this decree. In matters of conscience the majority has no power."—Merle d'Aubigne, History of the Reformation, b. 13, ch. 5.

**This principle we in our day are firmly to maintain. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this word as supreme authority.**

We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A "Thus saith the Lord" is not to be set aside for a "Thus saith the church" or a "Thus saith the state." The crown of Christ is to be lifted above the diadems of earthly potentates.

We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would unnecessarily close up our way. We are to go forward in Christ's name, advocating the truths committed to us. If we are forbidden by men to do this work, then we may say, as did the apostles, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."<sup>19</sup>

### THE UPCOMING CRISIS

The words of Paul will be literally fulfilled, "All that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.

**As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition.** By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

**In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to his Word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, or sought to preserve their reputation or their lives.** Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim, "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. **God put the truth into their hearts, and they could not forbear to proclaim it.**

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tynedale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible, and declared that they would renounce everything which it condemned. Against these men, persecution raged with relentless fury; yet they ceased not to declare the truth.

**Different periods in the history of the church have each been marked by the development**



**of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands his servants to present the last invitation of mercy to the world.** They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the Word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them.

The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is, "We dare not tamper with God's Word, dividing his holy law, calling one portion essential and another non-essential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?"

**Persecution in its varied forms is the development of a principle which will exist as long as Satan exists, and Christianity has vital power.** No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

#### UPHOLDING INFLUENCE OF GOD'S SPIRIT

**But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is.**

While many of our rulers are active agents of Satan, God also has his agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a

powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work.

**When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.**

#### THE LATTER RAIN OF THE HOLY SPIRIT

**The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of worldwide extent and unwonted power is here foretold.**

**The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel.**

**The work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the up springing of the precious seed, so the "latter rain" will be given at its close, for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea 6:3) "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." (Joel 2:23) "In the last days, saith God, I will pour out of my Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:17, 21)**

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said, "Repent ye therefore, and be converted, that your sins may be blotted out (in the investigative Judgment), when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus." (Acts 3:19, 20)

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from

place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. (Revelation 13:13) Thus the inhabitants of the earth will be brought to take their stand.

**The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.**<sup>20</sup>

#### THOSE KEEPING THE COMMANDMENTS OF GOD AND FAITH IN JESUS

**Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race.**

For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.

But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon.

**In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7.**

**No longer have the hosts of evil power to keep the church captive; for "Babylon is**

**fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.**<sup>21</sup>

When the promised Messiah was about to appear, the message of the forerunner of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; "for the kingdom of heaven is at hand." Matthew 3:2.

**Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.**

In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people.<sup>22</sup>

**In the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed.<sup>23</sup> ...From "every nation, and kindred, and tongue, and people" there will be some who will gladly respond to the message, "Fear God, and give glory to**

Him; for the hour of His judgment is come.” They will turn from every idol that binds them to earth, and will “worship Him that made heaven, and earth, and the sea, and the fountains of waters.” They will free themselves from every entanglement and will stand before the world as monuments of God’s mercy. Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept “the commandments of God, and the faith of Jesus.” Revelation 14:6, 7, 12.  
24

In the issue of the contest all Christendom will be divided into two great classes, — those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark.

Although church and State will unite their power to compel “all, both small and great, rich and poor, free and bond,” to receive “the mark of the beast,” (Revelation 13:16) yet the

people of God will not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the song of Moses and the Lamb. (Revelation 15:2, 3) <sup>25</sup>

These truths, as presented in Revelation 14, in connection with the “everlasting gospel,” will distinguish the church of Christ at the time of his appearing. For as the result of the threefold message it is announced, “Here are they that keep the commandments of God, and the faith of Jesus.”

And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.<sup>26</sup>

QUESTIONS TO THE THEME 9 «THREE ANGELS' MESSAGE TO THE WORLD»

① TO WHO WILL THE THREE ANGELS' MESSAGE OF REVELATION 14:6-12 BE PREACHED?

Verse for reflection:

**Revelation 14:6** - And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Write the correct answer:

---

② ACCORDING TO THE TESTIMONY OF THE FIRST ANGEL, WHAT IS HAPPENING IN HEAVEN?

Verse for reflection:

**Revelation 14:7** - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come...

Write the correct answer:

---

③ WHAT THE FIRST ANGEL COMMANDS TO THE INHABITANTS OF THE EARTH?

Verse for reflection:

**Revelation 14:7** - ... worship him that made heaven, and earth, and the sea, and the fountains of waters.

④ WHAT DOES THE SECOND ANGEL DECLARE?

Verse for reflection:

**Revelation 14:8** - And there followed another angel, saying, Babylon\* is fallen, is fallen...

*\* Note: The word "Babylon" comes from the word "Babel", which means "confusion", "disorder". In the Holy Scripture this word denotes all kinds of delusions and religious apostasy.*

Write the correct answer: \_\_\_\_\_

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⑤ ACCORDING TO THE TESTIMONY OF THE THIRD ANGEL WHAT HAPPENS WITH THOSE WHO SHALL BOW BEFORE GODLESS POWER?

Verse for reflection:

**Revelation 14:10** - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Write the correct answer:

---

⑥ WHAT DISTINGUISHES THOSE WHO ACCEPTED THE THREE ANGELS' MESSAGE?

Verse for reflection:

**Revelation 14:12** - Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Write the correct answer:

---

⑦ WHAT VIOLATIONS DO RELIGIOUS TEACHERS COMMIT?

Verses for reflection:

**Ezekiel 22:26** - Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

**Zephaniah 3:4** - Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

**Hosea 4:6** - My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

**Matthew 15:8** - This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

**Matthew 15:9** - But in vain they do worship me, teaching for doctrines the commandments of men.

**Isaiah 29:11** - And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

**Luke 11:52** - Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Write the correct answer: \_\_\_\_\_

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## ⑧ WHAT DOES GOD COMMAND CHRISTIANS WHO ARE IN THE MISCONCEIVED CHURCHES (IN THE SPIRITUAL BABYLON)?

Verses for reflection:

**Revelation 18:4** - And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

**Isaiah 52:11** - Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

**2 Corinthians 6:16** - And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

**2 Corinthians 6:17** - Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

**2 Corinthians 6:18** - And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Write the correct answer: \_\_\_\_\_

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## ⑨ WHAT PROMISE WAS GIVEN TO THE CHURCH OF GOD IN THE LAST DAYS OF EARTHLY HISTORY?

Verses for reflection:

**Isaiah 56:6** - Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant (*The Law of God*),

**Isaiah 56:7** - Even them will I bring to my *holy mountain (Sanctuary)*, and make them joyful in *my house of prayer (Church of God)* ...

**Psalms 100:3** - Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

**John 10:16** - And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

**John 17:21** - That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

**John 17:22** - And the glory which thou gavest me I have given them; that they may be one, even as we are one.

**Ephesians 4:5** - One Lord, one faith, one baptism,

**Ephesians 4:6** - One God and Father of all, who is above all, and through all, and in you all.

Write the correct answer: \_\_\_\_\_

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⑩ WHAT DOES GOD SAY ABOUT THE CHURCH THAT KEEPS THE SABBATH?

Verse for reflection:

Isaiah 56:7 - ... For *mine house* (*Church of God*) shall be called an house of prayer for all people.

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

## 7. THE LAW & THE GOSPEL

1	The Great Controversy	(433–434)
2	The Great Controversy	(466-467)
3	The Desire of Ages	(329–330)
4	The Great Controversy	(582)
5	Patriarchs and Prophets	(338-339)
6	The Acts of the Apostles	(505–506)
7	Patriarchs and Prophets	(73)
8	The Great Controversy	(583)
9	The Great Controversy	(584)
10	The Great Controversy	(584–585)
11	The Great Controversy	(465–466)
12	The Great Controversy	(262)
13	The Great Controversy	(263–264)
14	The Acts of the Apostles	(566-567)
15	The Desire of Ages	(439)
16	The Desire of Ages	(330)
17	The Great Controversy	(473-476)
18	Prophets and Kings	(192)
19	The Great Controversy	(468-469)
20	Patriarchs and Prophets	(305)
21	The Desire of Ages	(607)
22	Patriarchs and Prophets	(305–309)
23	The Desire of Ages	(762–763)
24	The Great Controversy	(471–473)
25	The Great Controversy	(467)
26	The Desire of Ages	(608)
27	The Great Controversy	(467–468)
28	Patriarchs and Prophets	(372–373)
29	The Great Controversy	(468)
30	The Acts of the Apostles	(476)
31	The Great Controversy	(469-471)
32	The Acts of the Apostles	(529–533)
33	The Great Controversy	(476–478)

## 8. SABBATH THE MEMORIAL OF GOD CREATOR

1	The Great Controversy	(434–435)
2	The Great Controversy	(454-455)
3	The Desire of Ages	(281)
4	The Great Controversy	(453)
5	The Desire of Ages	(283)
6	Prophets and Kings	(183)
7	The Desire of Ages	(283-284)
8	The Desire of Ages	(287-288)
9	The Desire of Ages	(286)
10	The Desire of Ages	(285)
11	The Desire of Ages	(286)
12	The Desire of Ages	(287)
13	The Desire of Ages	(630)
14	The Great Controversy	(446)
15	The Great Controversy	(437–438)
16	The Great Controversy	(53–55)
17	The Great Controversy	(49–53)
18	The Great Controversy	(54–56)
19	The Great Controversy	(57)
20	Patriarchs and Prophets	(91)
21	The Great Controversy	(57)
22	The Great Controversy	(58–63)
23	The Great Controversy	(577)
24	The Great Controversy	(64–65)
25	The Great Controversy	(453)
26	The Great Controversy	(586-588)
27	Prophets and Kings	(178-179)
28	Prophets and Kings	(183–185)
29	The Great Controversy	(451–453)
30	The Desire of Ages	(288-289)
31	The Desire of Ages	(283)



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## 9. THREE-ANGELS MESSAGE TO THE WORLD

1	The Great Controversy	(435)
2	The Great Controversy	(355–357)
3	The Great Controversy	(369)
4	The Great Controversy	(370-372)
5	The Great Controversy	(311)
6	The Great Controversy	(435–437)
7	The Great Controversy	(438)
8	The Great Controversy	(381–383)
9	The Great Controversy	(388-389)
10	The Great Controversy	(389–390)
11	The Great Controversy	(603–604)
12	Patriarchs and Prophets	(166-167)
13	The Great Controversy	(438–449)
14	The Great Controversy	(604–605)
15	The Great Controversy	(449–450)
16	The Great Controversy	(605-606)
17	The Great Controversy	(458-460)
18	The Great Controversy	(606-607)
19	The Acts of the Apostles	(68–69)
20	The Great Controversy	(608–612)
21	Prophets and Kings	(714–715)
22	Prophets and Kings	(715-716)
23	Prophets and Kings	(299)
24	Prophets and Kings	(300)
25	The Great Controversy	(450)
26	The Great Controversy	(453–454)



FROM GENESIS

# BIBLICAL PLAN OF SALVATION

TO REVELATION



SOLA SCRIPTURA



## GOD IS LOVE

"FOR GOD SO LOVED THE WORLD  
THAT HE GAVE  
HIS ONLY BEGOTTEN SON,  
THAT WHOSOEVER  
BELIEVETH IN HIM  
SHOULD NOT PERISH,  
BUT HAVE EVERLASTING LIFE."

500 YEARS OF REFORMATION



LOVE TO GOD ←

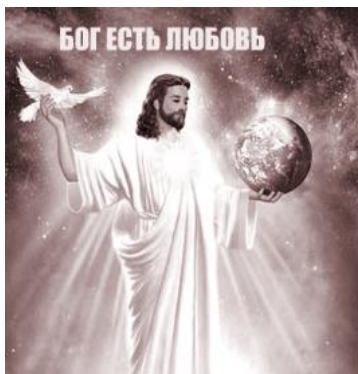
LAW OF GOD

→ LOVE TO NEIGHBORS

# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 10°11°12



"SURELY I COME QUICKLY. AMEN."



EVEN SO, COME, LORD JESUS.

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN



# THE BIBLICAL PLAN OF SALVATION

## SEMINAR

Topic: 10◦11◦12



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## INTRODUCTION

"**THE BIBLICAL PLAN OF SALVATION**" is a course of Bible study and preaching the gospel, consisting of twelve themes. The topics are interlinked with each other and transit into one another. Each theme is compiled of thematically connected Bible verses and comments which dynamically and step by step reveal the plan of salvation. Before us unfolds a panorama of God's plan of salvation, from the origin of sin in the universe and the fall of man and ending with the second coming of Jesus Christ and the establishment of God's eternal kingdom.

In the center of the plan of salvation stands the cross of Calvary, proclaiming to the entire universe the great truth of God's love by offering the fallen humanity the gift of God's grace – salvation and eternal life.

«The just shall live by faith» – this grand truth of justification and sanctification through faith in the atoning sacrifice of Jesus Christ, is seen in connection with obedience to God's commandments. In this way, an interrelation is observed between the law of God and the Gospel, and between the Old and New Testament. The mediation service of Christ in the heavenly sanctuary is the culmination of the plan of salvation.

In the heavenly sanctuary all the truths of the biblical plan of salvation merge together, opening the complete harmony of God's Word.

God has revealed to his people the fullness of the biblical truth. The Church is called to take the Gospel to the world. In His mercy, God sends "them that dwell on the earth, and to every nation, and kindred, and tongue, and people," the last warning, which is presented in the book "Revelation" as The Three Angels' Message. The Three Angels' Message must prepare the inhabitants of earth for the second coming of Christ. When proclaiming The Three Angels' Message the Lord will gather his people, the people who keep the commandments of God, faith in Jesus Christ, has the testimony of Jesus and prepares for the glorious coming of the Savior.

A special feature that distinguishes the Church of God of the last days, is the observance of the fourth commandment of God's eternal law, the commandment about the Lord's Sabbath.

The Lord expects from His Church the proclamation in the power of the Holy Spirit of the following important truths for the present time:

– The revelation of God's love in the plan of redemption;

– The Divine and human nature of the Savior, the Creator and Redeemer, the Son of God and Son of Man, the Lamb of God and High Priest;

– The investigative judgment and the intercession of Christ in the Heavenly Sanctuary before the throne of grace.

The interconnection between the Law of God and the Gospel of Grace, the inseparable unity of God's justice, mercy and love;

– Justification and righteousness by faith in Jesus Christ;

– The role of the Holy Spirit in restoring the image of God in man;

– God's seal, the observance of the Lord's Sabbath and the warning against the mark of the beast;

– Signs of the last time and the proximity of the second coming of the Savior.

Following the Three Angels' message to the world, our Lord Jesus Christ will come in the glory of the Father and the holy angels to take His Church to the heavenly abodes.

We sincerely wish that many people could get acquainted with the history of the plan of salvation and to get to know God's love and to be among those who "keep the commandments of God and have faith in Jesus Christ" and are preparing for the glorious coming of the Savior.

**«Surely I come quickly! Amen! »**

**Even so, come, Lord Jesus.**

**The grace of our Lord Jesus Christ  
be with you all. Amen.**

- 📖 The seminar consists of Bible verses, commentary of the spirit of prophecy and questions to the 12 topics of the "Biblical plan of salvation."
- 📖 At the beginning of each topic, there are bundles of Bible verses to study this topic in the context of the Scripture.
- 📖 The comments to the "Biblical plan of salvation," present the main milestones of God's plan of salvation, from the creation of the world and ending with the second coming of Jesus Christ.
- 📖 Comments to the topics of the "Biblical plan of salvation" are based on the books of the Christian author Ellen G. White (1827 – 1915). From the Conflict of the Ages book series.
- 📖 At the end of every topic there are questions attached regarding that topic.



## TOPIC 10: SIGNS OF THE LAST TIMES

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«...No truth, nor mercy, nor knowledge of God...»  
**Hos.4:1, 2**; Isa.24:5; Mt.24:12; Mi.7:2-4; 2Tim.3:1-5; 1Jn.2:15-17  
«...Wars, famines, pestilences, and earthquakes...»  
Jer.51:46, 50:22; 2Chr.15:5-7; **Lu.21:9-11**; Isa.24:19, 20  
«...There shall arise false christs and false prophets...»  
1Tim.4:1; **Mt.24:24**, 7:21-23; Isa.8:20; Col.2:8; 2Pe.2:1  
«...The man of sin \*...And the mark of the beast.\*\*»  
**2Th.2:1-4,7\***; Dan.7:25; **Rev.13:5-18\*\***; Dan.11:32-36  
«...Then shall be great tribulation, such as was not...»  
**Mt.24:15-22**; Dan.12:1; Jer.30:7; Isa.26:20, 21; 13:9

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 Bible verses for the topic:

**Hosea 4:1** – Hear the word of the LORD, ye children of Israel; for the LORD hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land.

**Hosea 4:12** – By swearing and lying, and killing and stealing and committing adultery, they break out, and blood toucheth blood.

**Isaiah 24:5** – The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

**Matthew 24:12** – And because iniquity shall abound, the love of many shall wax cold.

**Micah 7:2** – The good man is perished out of the earth, and there is none upright among men. They all lie in wait for blood; they hunt every man his brother with a net.

**Micah 7:3** – That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man uttereth his wicked desire; so they wrap it up.

**Micah 7:4** – The best of them is as a brier; the most upright is sharper than a thorn hedge. The day of thy watchman and thy visitation cometh; now shall be their perplexity.

**2 Timothy 3:1** – This know also: that in the last days perilous times shall come.

**2 Timothy 3:2** – For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

**2 Timothy 3:3** – Without natural affection, trucebreakers, false accusers, without selfcontrol, fierce, despisers of those who are good,

**2 Timothy 3:4** – Traitors, headstrong, arrogant, lovers of pleasures more than lovers of God,

**2 Timothy 3:5** – Having a form of godliness but denying the power thereof. From such turn away.

**1 John 2:15** – Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

**1 John 2:16** – For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**1 John 2:17** – And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.

**Jeremiah 51:46** – And lest your heart faint and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor and violence in the land, ruler against ruler.

**Jeremiah 50:22** – A sound of battle is in the land, and of great destruction.

**2 Chronicles 15:5** – And in those times there was no peace to him that went out nor to him that came in, but great vexations were upon all the inhabitants of the countries.

**2 Chronicles 15:6** – And nation was destroyed by nation, and city by city; for God vexed them with all adversity.

**2 Chronicles 15:7** – Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

**Luke 21:9** – But when ye shall hear of wars and commotions, be not terrified, for these things must first come to pass. But the end is not at once.

**Luke 21:10** – Then said He unto them, Nation shall rise against nation, and kingdom against kingdom,

**Luke 21:11** – And great earthquakes shall be in divers places, and famines and pestilences. And fearful sights and great signs shall there be from heaven.

**Isaiah 24:19** – The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

**Isaiah 24:20** – The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

**1 Timothy 4:1** – Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

**Matthew 24:24** – For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.

**Matthew 7:21** – "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father who is in Heaven.

**Matthew 7:22** – Many will say to Me in that Day, 'Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?'

**Matthew 7:23** – And then will I profess unto them, 'I never knew you: depart from Me, ye that work iniquity.

**Isaiah 8:20** – To the law and to the testimony! If they speak not according to this word, it is because there is no light in them.

**Colossians 2:8** – Beware lest any man spoil you through philosophy and vain deceit, following the tradition of men according to the rudiments of the world, and not in accordance with Christ.

**2 Peter 2:1** – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction.

**2 Thessalonians 2:1** – Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him,

**2 Thessalonians 2:2** – That ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as if from us that the Day of Christ is at hand.

**2 Thessalonians 2:3** – Let no man deceive you by any means, for that Day shall not come, unless there come a falling away first, and that man of sin be revealed, the son of perdition,

**2 Thessalonians 2:4** – Who opposeth God and exalteth himself above all that is called God or that is worshiped, so that he sitteth as God in the temple of God, showing himself to be God.

**Daniel 7:25** – And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time.

**Revelation 13:5** – And there was given unto him a mouth, speaking great things and blasphemies, and power was given unto him to continue forty and two months.

**Revelation 13:6** – And he opened his mouth in blasphemy against God to blaspheme His name, and His tabernacle, and them that dwell in Heaven.

**Revelation 13:7** – And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations.

**Revelation 13:8** – And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb, slain from the foundation of the world.

**Revelation 13:9** – If any man have an ear, let him hear:

**Revelation 13:10** – He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

**Revelation 13:11** – And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

**Revelation 13:12** – And he exerciseth all the power of the first beast before him; and he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

**Revelation 13:13** – And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

**Revelation 13:14** – And he deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword and lived.

**Revelation 13:15** – And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast.

**Revelation 13:16** – And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads,

**Revelation 13:17** – That no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

**Revelation 13:18** – Here is wisdom: Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred threescore and six.

**Daniel 11:32** – And such as do wickedly against the covenant shall he corrupt by flatteries; but the people who do know their God shall be strong, and do exploits.

**Daniel 11:33** – И разумные из народа вразумят многих, хотя будут несколько времени страдать от меча и огня, от плена и грабежа;

**Daniel 11:33** – And those who understand among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity, and by spoil many days.

**Daniel 11:34** – Now when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries.

**Daniel 11:35** – And some of those of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.

**Daniel 11:36** – "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that which is determined shall be done.

**Matthew 24:15** – «When ye therefore shall see the `abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place (whoso readeth, let him understand),

**Matthew 24:16** – Then let them that be in Judea flee unto the mountains.

**Matthew 24:17** – Let him that is on the housetop not come down to take anything out of his house;

**Matthew 24:18** – Neither let him that is in the field return back to take his clothes.

**Matthew 24:19** – And woe unto them that are with child, and to them that give suck in those days!

**Matthew 24:20** – But pray ye that your flight be not in the winter, neither on the Sabbath day.

**Matthew 24:21** – For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

**Matthew 24:22** – And unless those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened.

**Daniel 12:1** – And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Jeremiah 30:7** – Alas! for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it.

**Isaiah 26:20** – Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be past.

**Isaiah 26:21** – For, behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.

**Isaiah 13:9** – Behold, the day of the LORD cometh, cruel, both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it.

## THE SIGNS OF THE TIMES

**The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.**

Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7.

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

**The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear.**<sup>1</sup>

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for

our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided.

**Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.**<sup>2</sup>

## PRESUMPTION

When the Saviour pointed out to his followers the signs of his return, he foretold the state of backsliding that would exist just prior to his second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure-seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34, 36)<sup>3</sup>

There are in the world today many who close their eyes to the evidences that Christ has given to warn men of His coming. They seek to quiet all apprehension, while at the same time the signs of the end are rapidly fulfilling, and the world is hastening to the time when the Son of man shall be revealed in the clouds of heaven. Paul teaches that it is sinful to be indifferent to the signs which are to precede the second coming of Christ. Those guilty of this neglect he calls children of the night and of darkness. He encourages the vigilant and watchful with these words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief.



Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”<sup>4</sup>

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. “There shall come in the last days scoffers,” he wrote, “walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.”<sup>5</sup>

The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, “All things continue as they were from the beginning.” “Tomorrow shall be as this day, and much more abundant.” 2 Peter 3:4; Isaiah 56:12. We will go deeper into pleasure loving. But Christ says, “Behold, I come as a thief.” Revelation 16:15. At the very time when the world is asking in scorn, “Where is the promise of His coming?” the signs are fulfilling. While they cry, “Peace and safety,” sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.<sup>6</sup>

### EXPECTING THE COMING

Because we know not the exact time of His coming, we are commanded to watch. “Blessed are those servants, whom the Lord when He cometh shall find watching.” Luke 12:37. Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy.

**Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with the divine intelligences in working for the salvation of souls.**

**These are the faithful and wise servants who give to the Lord's household “their portion of meat in due season” Luke 12:42. They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses**

**each declared the truth for his time, so will Christ's servants now give the special warning for their generation.**<sup>7</sup>

### THE MESSAGE OF SALVATION

God's messengers in the great cities are not to become discouraged over the wickedness, the injustice, the depravity, which they are called upon to face while endeavoring to proclaim the glad tidings of salvation. The Lord would cheer every such worker with the same message that He gave to the apostle Paul in wicked Corinth: “Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.” Acts 18:9, 10. Let those engaged in soul-saving ministry remember that while there are many who will not heed the counsel of God in His word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Saviour. In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached with saving truth and be led to receive Christ as a personal Saviour.

**God's message for the inhabitants of earth today is, “Be ye also ready: for in such an hour as ye think not the Son of man cometh” Matthew 24:44.**

The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.

**“Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain” Isaiah 26:21. The storm of God's wrath is gathering; and those only will stand who respond to the invitations of mercy, as did the inhabitants of Nineveh under the preaching of Jonah, and become sanctified through obedience to the laws of the divine Ruler. The righteous alone shall be hid with Christ in God till the desolation be overpast.**<sup>8</sup>

## PERFECTION IN CHRIST

**Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ.**

Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." (John 14:30) Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

**It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits.** God's providence is the school in which we are to learn the meekness and lowliness of Jesus. The Lord is ever setting before us, not the way we would choose, which seems easier and pleasanter to us, but the true aims of life. It rests with us to cooperate with the agencies which Heaven employs, in the work of conforming our characters to the divine model. None can neglect or defer this work but at the most fearful peril to their souls.<sup>9</sup>

## WARNING

**Before the Flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon.**

**But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral government, they reject His warnings and deny the authority of His law.<sup>10</sup>**

**The sins that called for vengeance upon the antediluvian world exist today. The fear of God is banished from the hearts of men, and**

**His law is treated with indifference and contempt.<sup>11</sup>**

Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. They that make haste to be rich pervert justice and oppress the poor, and "slaves and souls of men" are still bought and sold. Fraud and bribery and theft stalk unrebuked in high places and in low. The issues of the press teem with records of murder—crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise. The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which Inspiration has given of the antediluvian world represents too truly the condition to which modern society is fast hastening. Even now, in the present century, and in professedly Christian lands, there are crimes daily perpetrated as black and terrible as those for which the old-world sinners were destroyed.<sup>12</sup>

## THE CONSEQUENCES OF THE LAWLESSNESS

**Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with his obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations.<sup>13</sup>**

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and frame-work of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. Great publicity is given to their character and crimes.

The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter." (Isaiah 59:14)<sup>14</sup>

There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.

From age to age Satan has sought to keep men in ignorance of the beneficent designs of Jehovah. He has endeavored to remove from their sight the great things of God's law—the principles of justice, mercy, and love therein set forth. Men boast of the wonderful progress and enlightenment of the age in which we are now living; but God sees the earth filled with iniquity and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has not been seen since the days of Noah and of apostate Israel, is sweeping over the world. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The black record of crime committed for the sake of gain is enough to chill the blood and fill the soul with horror.

### GOD'S LONGSUFFERING

**Our God is a God of mercy. With long-sufferance and tender compassion He deals with the transgressors of His law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe cannot behold with any**

**satisfaction the wicked cities, where reign violence and crime. The end of God's forbearance with those who persist in disobedience is approaching rapidly.**

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's ruler ship, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

**The forbearance of God has been very great—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes. But He will certainly arise to punish the wicked, who so boldly defy the just claims of the Decalogue.**

God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth will be blotted out, in mercy to themselves and to those who would otherwise be influenced by their example.

### THE TIME OF TRIBULATION

**The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn.**

Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God's purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.<sup>15</sup>



The "time of trouble such as never was," is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." (Ezekiel 14:20) <sup>16</sup>

### FALSE MIRACLES AND SIGNS

**The apostle John in vision heard a loud voice in Heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12) Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.**

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from Heaven contradicting the testimony of the Scriptures.

### FALSE CHRIST

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. (Revelation 1:13-15) The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air., "Christ has come!

Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is "the great power of God." (Acts 8:10)

But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures His blessing is pronounced upon the worshipers of the beast and his image, — the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned his people against deception upon this point, and has clearly foretold the manner of his second coming. "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.... Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16, 17) This coming, there is no possibility of counterfeiting. It will be universally known — witnessed by the whole world.

**Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive.** By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of



God now so firmly established upon his Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? <sup>17</sup>

### THE DECEIVING SPIRITS

Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils. <sup>18</sup>

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture.

**The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.**

**Furthermore, God has expressly forbidden all pretended communication with departed spirits.**

In the days of the Hebrews there was a class of people who claimed, as do the Spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be the "spirits of devils." (Compare Numbers 25:1-3; Psalm 106:28; 1 Corinthians 10:20; Revelation 16:14)

The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death (Leviticus 19:31; 20:27). The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But Spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bod-

ies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old. <sup>19</sup>

The coming of the Lord is to be preceded by «the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.» (2 Thessalonians 2:9, 10) And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: «He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.» (Revelation 13:13, 14) No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his master-mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which Spiritualism imparts is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." (James 3:15) This, however, the great deceiver conceals, when concealment will best suit his purpose. <sup>20</sup>

### MODERN SPIRITUALISM

It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years, and in these its real character stands revealed. These teachings cannot be denied or hidden.

Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle deception. While it formerly denounced Christ and the Bible, it now *professes* to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism making little distinction between good and evil. God's justice, his denunciations of sin, the requirements of his holy law, are all kept out of sight. The people are taught to regard the decalogue as a dead letter. Pleasing, bewitching fables captivate the

senses, and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.

There are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watch care of his angels; as the evil one presents his deceptions, they are without defense, and fall an easy prey. Those who thus place themselves in his power, little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." (Isaiah 8:19, 20) If men had been willing to receive the truth so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light, and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." (2 Thessalonians 2:10, 11)

### THE HOLY SCRIPTURES AS OUR DEFENSE FROM FALLACY

Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his

angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.<sup>21</sup>

**Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Revelation 3:10) All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations.**

### GOD'S PROTECTION

**Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou hast kept the word of my patience, I also will keep thee," (Revelation 3:10) is the Saviour's promise.**

**He would sooner send every angel out of heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.**

### FALSE REFUGE

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under the falsehood have we hid ourselves." (Isaiah 28:15) In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to Heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce

the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead, — the delusive pretensions of Spiritualism.

**Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell, — as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God.** Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:4, 5) Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation 16:13, 14) Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion.<sup>22</sup>

## TWO GREATEST ERRORS

**Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions.**

**While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.**

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

**The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.**

Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow.

**Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert**



**the minds of the people from the work of preparation to stand in the day of God.**

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

**While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation.** Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast.

**The earth mourneth and fadeth away," "the haughty people ... do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:4, 5)**

#### SLANDERED AND CONDEMNED

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until

Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." (1 Kings 18:17, 18) As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in Heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish, he charged upon the loyal angels. The same policy of deception has marked the history of the Romish Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God, and to change his law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evil-doers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear, in the eyes of the people, and even to themselves, as the vilest of criminals. So it will be now. **While Satan seeks to destroy those who honor God's law he will cause them to be accused as law-breakers, as men who are dishonoring God, and bringing judgments upon the world.**



God never forces the will or the conscience; but Satan's constant resort — to gain control of those whom he cannot otherwise seduce — is compulsion by cruelty. Through fear or force he endeavors to rule the conscience, and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

**Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.** Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

**As the Protestant churches reject the clear, scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal Sabbath.**

#### DECREE OF OBLIGATORY SUNDAY KEEPING

The dignitaries of church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected.<sup>23</sup>

**These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating.**

**The word of God teaches that these scenes are to be repeated as Ro-man Catholics and Protestants shall unite for the exaltation of the Sunday.**

**The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause “the earth and them which dwell therein” to worship the papacy — there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast;” and, furthermore, it is to command all, “both small and great, rich and poor, free and bond,” to receive the mark of the beast Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy.**

**But in this homage to the papacy the United States will not be alone.**

The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. “I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, “his deadly wound was healed: and all the world wondered after the beast.” **Paul states plainly that the “man of sin” will continue until the second advent 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: “All that dwell upon the earth shall worship him, whose names are not written in the book of life” Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.**

Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sunday keeping, and the same lack of Scriptural evidence, as with the papal leaders who fabricated miracles to supply the place of a command from God. The assertion that God's

judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?

The Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

History testifies of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. In the year 1204, Pope Innocent III extracted from Peter II, king of Arragon, the following extraordinary oath: "I, Peter, king of Arragonians, profess and promise to be ever faithful and obedient to my lord, Pope Innocent, to his Catholic successors, and the Roman Church, and faithfully to preserve my kingdom in his obedience, defending the Catholic faith, and persecuting heretical pravity."—John Dowling, *The History of Romanism*, b. 5, ch.6, sec. 55. This is in harmony with the claims regarding the power of the Roman pontiff "that it is lawful for him to depose emperors" and "that he can absolve subjects from their allegiance to unrighteous rulers."—Mosheim, b. 3, cent. 11, pt. 2, ch.2, sec. 9, note 17. (See also Appendix note for page 447.)

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the

power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

**God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare.** She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.<sup>24</sup>

#### LIMITATION OF RELIGIOUS FREEDOM

The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people.

On every occasion when persecution takes place, those who witness it make decisions either for Christ or against Him. Those who manifest sympathy for the ones wrongly condemned show their attachment for Christ. Others are offended because the principles of truth cut directly across their practice. Many stumble and fall, apostatizing from the faith they once advocated. Those who apostatize in time of trial will, to secure their own safety, bear false witness, and betray their brethren. Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light.<sup>25</sup>

## CAPITAL SENTENCE

**As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration.** It will be urged that the few who stand in opposition to an institution of the church and a law of the State, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." (John 11:50) This argument will appear conclusive; and a decree will finally be issued against those who hal- low the Sabbath of the fourth commandment, de- nouncing them as deserving of the severest pun- ishment and giving the people liberty, after a cer- tain time, to put them to death. **Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.**

## JACOB'S TIME OF TROUBLE

**The people of God will then be plunged into those scenes of affliction and distress de- scribed by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace." "All faces are turned into paleness. Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." (Jeremiah 30:5-7)<sup>26</sup>**

In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Revelation 13:11-17. But to the obedient is given the promise, "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. "They shall not be ashamed in the evil time: and in the days of fam- ine they shall be satisfied." Psalm 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: "Although the fig tree shall not blossom,

neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salva- tion." Habakkuk 3:17, 18.<sup>27</sup>

## GOD'S PEOPLE LEAVE CITIES AND TOWNS

**As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places.**

Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the "munitions of rocks." (Isaiah 33:16)

## IN PRISONS

But many of all nations, and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The be- loved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

## "I WILL NOT FORGET YOU"

Will the Lord forget his people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did he forget Lot when the fire came down from Heaven to consume the cities of the plain? Did he forget Jo- seph surrounded by idolaters in Egypt? Did he forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did he forget Jeremiah in the dark and dismal pit of his prison-house? Did he forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compas- sion on the son of her womb? yea, they may for- get, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." (Isaiah 49:14-16) The Lord of hosts has said, "He that toucheth you, toucheth the apple of his eye." (Zechariah 2:8)

**Though enemies may thrust them into prison, yet dungeon walls cannot cut off the**



**communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from Heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sung praises at midnight in the Philippian dungeon.**

**God's judgments will be visited upon those who are seeking to oppress and destroy his people.**

His long forbearance with the wicked emboldens men in transgression, but their punishment is none the less certain and terrible because it is long delayed. "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." (Isaiah 28:21) To our merciful God the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked," (Ezekiel 33:11) The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth," "forgiving iniquity and transgression and sin." Yet he will "by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." (Exodus 34:6, 7; Nahum 1:3) By terrible things in righteousness he will vindicate the authority of his downtrodden law.

**The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which he bears long, and which he will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy.**

#### GOD'S WRATH Poured OUT

**When Christ ceases his intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, (Revelation 14:9, 10) will be poured out.**

The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the Revelator, in describing these terrific scourges, "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which

worshiped his image." The sea "became as the blood of a dead man, and every living soul died in the sea." And "the rivers and fountains of waters became blood." Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares, "Thou art righteous, O Lord, ... because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. (Revelation 16:2-6, 8, 9) By condemning the people of God to death they have as truly incurred the guilt of their blood, as if it had been shed by their hands. In like manner Christ declared the Jews of his time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit, and were seeking to do the same work, with these murderers of the prophets.

In the plague that follows, power is given to the sun "to scorch men with fire. And men were scorched with great heat." (Revelation 16:2-6, 8, 9) The prophets thus describe the condition of the earth at this fearful time: "The land mourneth;... because the harvest of the field is perished." "All the trees of the field are withered; because joy is withered away from the sons of men." "The seed is rotten under their clods, the garners are laid desolate." "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture.... The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." "The songs of the temple shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence." (Joel 1:10-12, 17-20; Amos 8:3)

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final Judgment, wrath is poured out unmixed with mercy.

In that day, multitudes will desire the shelter of God's mercy which they have so long despised. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11, 12)



## “THE LORD YOUR KEEPER”

**The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish.**

That God who cared for Elijah will not pass by one of his self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants. To him that “walketh righteously” is the promise, “Bread shall be given him; his waters shall be sure.” “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” (Isaiah 33:16; 41:17)

“Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;” yet shall they that fear him “rejoice in the Lord,” and joy in the God of their salvation. (Habakkuk 3:17, 18)

“The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul.” “He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” (Psalm 121:5-7; 91:3-10)

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood, as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard. “Where now is your faith? Why does not God deliver you out of our hands if you are indeed his people?” But the waiting

ones remember Jesus dying upon Calvary's cross, and the chief priests and rulers shouting in mockery, “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.” (Matthew 27:42) Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.

## THE PROTECTION OF THE ANGELS

**Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake, the time of trouble will be shortened. “Shall not God avenge his own elect, which cry day and night unto him? ... I tell you that he will avenge them speedily.” (Luke 18:7, 8) The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.**

The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment-keepers may be put to death, their enemies will in some cases anticipate the decree, and, before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war.

In all ages, God has wrought through holy angels for the succor and deliverance of his people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at

noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of Heaven, they came to roll away the stone from the Saviour's tomb.<sup>28</sup>

They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to his people. In the hour of peril and distress, "the angel of the Lord encampeth round about them that fear him, and delivereth them." (Psalm 34:7)

**"HERE, I AM WITH YOU.  
DON'T BE AFRAID"**

**With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "'The morning cometh, and also the night.' (Isaiah 21:11, 12) Light is gleaming upon the clouds above the mountain tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand, — the opening of endless day to the righteous, the settling down of eternal night to the wicked."**

As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and, like the melody of angel songs, the words fall upon the ear, "Stand fast to your allegiance. Help is coming." Christ, the almighty victor, holds out to his weary soldiers a crown of immortal glory; and his voice comes from the gates ajar: "Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in my name you are more than conquerors."

**The precious Saviour will send help just when we need it. The way to Heaven is consecrated by his foot-prints. Every thorn that wounds our feet has wounded his. Every cross that we are called to bear, he has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.**

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; ... and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand."

"Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over." (Isaiah 51:11-16, 21-23)

**The eye of God, looking down the ages, was fixed upon the crisis which his people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest his mighty power and turn their captivity. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Malachi 3:17) If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies it would be a triumph for the prince of darkness. Says the psalmist, "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me." (Psalm 27:5) Christ has spoken: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it**

**were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.” (Isaiah 26:20, 21) Glorious will be the deliverance of those who have patiently waited for his coming, and whose names are written in the book of life.<sup>29</sup>**

The day of wrath to the enemies of God is the day of final deliverance to His church. The prophet declares:

«Strengthen ye the weak hands, And confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, Even God with a recompense; He will come and save you.»

“He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.” Isaiah 35:3, 4; 25:8. And as the prophet beholds the Lord of glory descending from heaven with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry:

«Lo, this is our God; We have waited for Him, And He will save us: This is the Lord; We have waited for Him, We will be glad and rejoice in His salvation. » Isaiah 25:9.<sup>30</sup>

### AT THE THRESHOLD OF THE ETERNAL CITY

**What sustained the Son of God during His life of toil and sacrifice? He saw the results of the travail of His soul and was satisfied. Looking into eternity, He beheld the happiness of those who through His humiliation had received pardon and everlasting life. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.**

We may have a vision of the future, the blessedness of heaven. In the Bible are revealed visions of the future glory, scenes pictured by the hand of God, and these are dear to His church. By faith we may stand on the threshold of the eternal city, and hear the gracious welcome given to those who in this life co-operate with Christ, regarding it as an honor to suffer for His sake. As the words are spoken, “Come, ye blessed of My Father,” they cast their crowns at the feet of the Redeemer, exclaiming, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

... Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Matthew 25:34; Revelation 5:12, 13.<sup>31</sup>

To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come — events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

**Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter as pictured by the hand of God. He who died for the sins of the world is opening wide the gates of Paradise to all who believe on Him. Soon the battle will have been fought, the victory won. Soon we shall see Him in whom our hopes of eternal life are centered.**

And in His presence the trials and sufferings of this life will seem as nothingness. The former things “shall not be remembered, nor come into mind.” “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.” “Israel shall be saved ... with an everlasting salvation: ye shall not be ashamed nor confounded world without end.” Isaiah 65:17; Hebrews 10:35-37; Isaiah 45:17.

**Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:7, 8.<sup>32</sup>**

### THE END OF THE HISTORY OF THE WORLD

**As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures.**



Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. "The wise shall understand" (Daniel 12:10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3.

**From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory.**

Babylon, with all its power and magnificence, the like of which our world has never since beheld, — power and magnificence which to the people of that day seemed so stable and enduring, — how completely has it passed away! As "the flower of the grass," it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation.

**Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.**

**A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure for ever and ever, we may be prepared at His coming to enter with Him into its possession.**<sup>33</sup>

As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10.<sup>34</sup>

**...We have reached the period foretold in these scriptures. The time of the end is come,**

**the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand.**

The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles, — the precious last years of grace to the chosen people, — they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain.

So today the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.<sup>35</sup>

## CHRIST IS COMING

**Christ had bidden his people watch for the signs of his advent, and rejoice as they should behold the tokens of their coming King.**

"When these things begin to come to pass," he said, "then look up, and lift up your heads; for your redemption draweth nigh." He pointed his followers to the budding trees of spring, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:28, 30, 31)<sup>36</sup>

These signs have appeared. Now we know of a surety that the Lord's coming is at hand. "Heaven and earth shall pass away," He says, "but My words shall not pass away."

**Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a relinking of the family chain.** When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:52. A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us "faultless before the presence of His glory with exceeding joy." Jude 1:24.

**Wherefore, when He gave the signs of His coming He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."**<sup>37</sup>



QUESTIONS TO THE THEME 10 «SIGNS OF THE LAST TIMES»:

① WHAT DOES THE WORD OF GOD TESTIFY REGARDING THE SPIRITUAL CONDITION OF EARTH'S INHABITANTS?

Verses for reflection:

**2 Timothy 3:1** - This know also, that in the last days perilous times shall come.

**2 Timothy 3:2** - For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

**2 Timothy 3:3** - Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

**2 Timothy 3:4** - Traitors, heady, highminded, lovers of pleasures more than lovers of God;

**2 Timothy 3:5** - Having a form of godliness, but denying the power thereof: from such turn away.

**1 John 2:16** - For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**1 John 2:17** - And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

② WHAT CRIMES FILLED THE EARTH?

Fill in the correct answer:

By swearing, and \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_ they break out, and \_\_\_\_\_ toucheth \_\_\_\_\_ . **Hosea 4:2**

\_\_\_\_\_

③ BECAUSE OF WHAT REASON DID CRIMES FILL THE EARTH?

Verses for reflection:

**Isaiah 24:5** - The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

**Hosea 4:1** - ... for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

#### ④ WHY DOES THE DEVIL ACT SO VIOLENTLY IN OUR TIMES?

Verse for reflection:

**Revelation 12:12** - ... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Write the correct answer: \_\_\_\_\_

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#### ⑤ WHAT DISASTERS WILL HAPPEN ON EARTH BEFORE THE END OF THE WORLD?

Verses for reflection:

**Luke 21:9** - But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

**Luke 21:10** - Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

**Luke 21:11** - And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Write the correct answer: \_\_\_\_\_

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#### ⑥ BY WHICH PROPHETS IS SATAN TRYING TO DECEIVE OTHERS?

Fill in the correct answer:

For there shall arise \_\_\_\_\_ and \_\_\_\_\_ , and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

**Matthew 24:24**

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#### ⑦ WHAT WILL JESUS CHRIST SAY TO THE FALSE TEACHERS AND PASTORS WHO DO INIQUITY?

Verse for reflection:

**Jeremiah 23:1** - Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

**Ezekiel 34:2** - Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

**Hosea 4:6** - My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

**Matthew 7:23** - And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Write the correct answer: \_\_\_\_\_

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### ⑧ HOW TO RECOGNIZE FALSE TEACHERS / FALSE PROPHETS?

Verse for reflection:

**Isaiah 8:20** - To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Write the correct answer: \_\_\_\_\_

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### ⑨ WHO MUST APPEAR AS THE RESULT OF RETREAT IN CHRISTIANITY?

Fill in the correct answer:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that \_\_\_\_\_ be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped... **2 Thessalonians 2:3, 4**

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### ⑩ AT WHAT PLACE WILL THE MAN OF SIN REVEAL HIMSELF?

Fill in the correct answer:

...So that he as God sitteth in the \_\_\_\_\_, shewing himself that he is God. **2 Thessalonians 2:4**

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### ⑪ WHAT WANTS TO CANCEL THE GODLESS POWER?

Fill in the correct answer:

...And think to change \_\_\_\_\_ and \_\_\_\_\_... **Daniel 7:25**

Write the correct answer: \_\_\_\_\_

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### ⑫ WHAT REPRESSIVE MEASURES WILL BE APPLIED TO THOSE WHO DO NOT OBEY TO THE GODLESS POWER?

Fill in the correct answer:

And that no man might \_\_\_\_\_, save he that had the mark, or the name of the beast, or the number of his name **Revelation 13:17**

«...And cause that as many as would not worship the image of the beast \_\_\_\_\_... **Revelation 13:15**

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⑬ **WHAT WILL HAPPEN IF GOD WILL NOT SHORTEN THE DAYS OF ADVERSITY?**

Verse for reflection:

**Matthew 24:22** - And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Write the correct answer: \_\_\_\_\_

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## TOPIC 11: THE SECOND COMING OF CHRIST

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«...The Lord God will come. Every eye shall see Him...»  
**Isa.40:10**; Hab.3:3, 4; **Rev.14:14, 1:7**; Mt.24:30, 31; Ps.50:5  
«...They that have done good, unto the resurrection...»  
2Tim.2:11; **Jn.11:26, 5:25-29**; Dan.12:2; Rev.20:6, 5; Isa.24:22  
«...Lo, this is our God; we have waited for him...»  
Phil.3:20, 21; 1Cor.15:51-55; **Isa.25:8, 9**; 1Th.4:16, 17; Isa.26:2, 62:12

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 Bible verses for the topic:

**Isaiah 40:10** – Behold, the Lord GOD will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.

**Habakkuk 3:3** – God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise.

**Habakkuk 3:4** – And His brightness was as the light; He had horns coming out of His hand, and there was the hiding of His power.

**Revelation 14:14** – And I looked, and behold, a white cloud; and upon the cloud sat one like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle.

**Revelation 1:7** – Behold, He cometh with clouds, and every eye shall see Him, and they also who pierced Him; and all kindreds of the earth shall wail because of Him. Even so. Amen.

**Matthew 24:30** – And then shall appear the sign of the Son of Man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and with great glory.

**Matthew 24:31** – And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

**Psalms 50:5** – «Gather My saints together unto Me, those that have made a covenant with Me by sacrifice.»

**2 Timothy 2:11** – It is a faithful saying: For if we be dead with Him, we shall also live with Him.

**John 11:26** – And whosoever liveth and believeth in Me shall never die. Believest thou this?"

**John 5:25** – "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

**John 5:26** – For as the Father hath life in Himself, so hath He given to the Son to have life in Himself,

**John 5:27** – And hath given Him authority to execute judgment also, because He is the Son of Man.

**John 5:28** – Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice

**John 5:29** – And shall come forth--they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

**Daniel 12:2** – And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

**Revelation 20:6** – Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

**Revelation 20:5** – But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

**Isaiah 24:22** – And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

**Philippians 3:20** – For our abiding is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ,

**Philippians 3:21** – Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

**1 Corinthians 15:51** – Behold, I show you a mystery: We shall not all sleep; but we shall all be changed

**1 Corinthians 15:52** – In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

**1 Corinthians 15:53** – For this corruptible must put on incorruption, and this mortal must put on immortality.

**1 Corinthians 15:54** – So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

**1 Corinthians 15:55** – «O death, where is thy sting? O grave, where is thy victory?"

**Isaiah 25:8** – He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth; for the LORD hath spoken it.

**Isaiah 25:9** – And it shall be said in that day: "Lo, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and rejoice in His salvation."

**1 Thessalonians 4:16** – For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God; and the dead in Christ shall rise first;

**1 Thessalonians 4:17** – Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

**Isaiah 26:2** – Open ye the gates, that the righteous nation which keepeth the truth may enter in.

**Isaiah 62:12** – And they shall call them the Holy People, the Redeemed of the LORD; and thou shalt be called Sought Out, a City Not Forsaken.

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☐ Commentaries on the topic:

### “I WILL COME BACK AGAIN AND TAKE YOU TO BE WITH ME”

**One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption.**

To God's pilgrim people, so long left to sojourn in the “region and shadow of death,” a precious, joy-inspiring hope is given in the promise of His appearing, who is “the resurrection and the life,” to “bring home again His banished.”

**The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise**

Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. “Behold,” he declared, “the Lord

cometh with ten thousands of his saints, to execute judgment upon all.” (Jude 14, 15) The patriarch Job in the night of his affliction exclaimed with unshaken trust: “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; ... in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.” (Job 19:25-27)

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sung of the power and majesty of Israel's King: “Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence.... He shall call to the heavens from above, and to the earth, that he may judge his people.” (Psalm 50:2-4) “Let the heavens rejoice, and let the earth be glad” “before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.” (Psalm 96:11, 13)

Said the prophet Isaiah: “Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” “Thy dead

men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isaiah 26:19; 25:8, 9)

And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light." "He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." "Thou didst ride upon thine horses and thy chariots of salvation." "The mountains saw thee, and they trembled... The deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." (Habakkuk 3:3, 4, 6, 8, 10, 11, 13)

When the Saviour was about to be separated from his disciples, he comforted them in their sorrow with the assurance that he would come again: "Let not your heart be troubled." "In my Father's house are many mansions." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." (John 14:1-3) "The Son of man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and before him shall be gathered all nations." (Matthew 25:31, 32)

The angels who lingered upon Olivet after Christ's ascension, repeated to the disciples the promise of his return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) And the apostle Paul, speaking by the Spirit of inspiration, testified: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (1 Thessalonians 4:16) Says the prophet of Patmos: "Behold, he cometh with clouds; and every eye shall see him." (Revelation 1:7)

About his coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) Then the long-continued rule

of evil shall be broken; "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." (Revelation 11:15) "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of his people." (Isaiah 40:5; 61:11; 28:5)

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isaiah 51:3; 35:2; 62:4, 5)

### HOPE FOR HIS RETURN

The coming of the Lord has been in all ages the hope of his true followers. The Saviour's parting promise upon Olivet, that he would come again, lighted up the future for his disciples, filling their hearts with joy and hope, that sorrow could not quench, nor trials dim. Amid suffering and persecution, "the appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thessalonians 4:16-18)

On rocky Patmos the beloved disciple hears the promise, "Surely, I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." (Revelation 22:20)

From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. "Being assured of Christ's personal resurrection, and consequently of their own at his coming, for this cause," says one of these Christians, "they despised death, and were found to be above it." They were willing to go down to the grave, that they "might rise free."

They looked for the “Lord to come from Heaven in the clouds with the glory of his Father,” “bringing to the just the times of the kingdom.” The Waldenses cherished the same faith. Wycliffe looked forward to the Redeemer’s appearing as the hope of the church.

Luther declared: “I persuade myself verily, that the day of Judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer.” “The great day is drawing near in which the kingdom of abominations shall be overthrown.”

“This aged world is not far from its end,” said Melancthon. Calvin bids Christians “not to hesitate, ardently desiring the day of Christ’s coming as of all events most auspicious;” and declares that “the whole family of the faithful will keep in view that day.” “We must hunger after Christ, we must seek, contemplate,” he says, “till the dawning of that great day, when our Lord will fully manifest the glory of his kingdom.”

“Has not our Lord Jesus carried up our flesh into Heaven?” said Knox, the Scotch reformer, “and shall he not return? We know that he shall return, and that with expedition.” Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord’s coming. Ridley wrote: “The world without doubt—this I do believe, and therefore I say it—draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come.”

“The thoughts of the coming of the Lord,” said Baxter, “are most sweet and joyful to me.” “It is the work of faith and the character of his saints to love his appearing and to look for that blessed hope.” “If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made.” “This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls.” “Hasten, O Lord, this blessed day!” Such was the hope of the apostolic church, of the “church in the wilderness,” and of the reformers.<sup>38</sup>

**Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. And the holy angels will attend Him on His way. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The**

**unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee, Christ’s followers will rejoice in His presence. Then it is that the redeemed from among men will receive their promised inheritance.**<sup>39</sup>

**...That which God purposes, man is powerless to disannul. Even amid the working of evil, God’s purposes have been moving steadily forward to their accomplishment.**<sup>40</sup>

## THE NIGHT OF TRIAL

**The coming of Christ will take place in the darkest period of this earth’s history. The days of Noah and of Lot picture the condition of the world just before the coming of the Son of man. The Scriptures, pointing forward to this time, declare that Satan will work with all power and «with all deceivableness of unrighteousness.» 2 Thessalonians 2:9, 10 His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight. To God’s people it will be a night of trial, a night of weeping, a night of persecution for the truth’s sake. But out of that night of darkness God’s light will shine.**<sup>41</sup>

## THE DELIVERY OF GOD’S PEOPLE

When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God — some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ... to come



into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lightning down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Isaiah 30:29, 30.

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.<sup>42</sup>

Said the prophets of old as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." (Isaiah 13:6) "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly the earth." (Isaiah 2:10-12, 21)

Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately

pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Psalm 46:1-3)

### THE LAW AS A STANDARD OF JUDGMENT

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, "The heavens shall declare His righteousness; for God is judge himself." (Psalm 50:6) That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them his law; they might have compared their characters with it, and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane his Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Malachi 3:18)<sup>43</sup>

**God has given in his Word decisive evidence that he will punish the transgressors of his law. Those who flatter themselves that he is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every**

**violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of his Father's face, until his heart was broken and his life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost, must bear, in his own person, the guilt and punishment of transgression.**<sup>44</sup>

The Lord declares by the prophet Isaiah, "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." (Isaiah 3:10, 11) "Though a sinner do evil a hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." (Ecclesiastes 8:12, 13) And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." (Romans 2:5, 6, 9)

**"No fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God." (Ephesians 5:5, Revised Version) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Revelation 22:14, 15)**

God has given to men a declaration of his character, and of his method of dealing with sin. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." (Exodus 34:6, 7) "All the wicked will he destroy." "The transgressors shall be destroyed together; the end of the wicked shall be cut off." (Psalm 145:20; 37:38) The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of his hands shall love him because he is worthy of love. He would have them obey him because they have an intelligent appreciation of his wisdom, justice, and benevolence. And all who have a just conception of these qualities will love him because they are drawn toward him in admiration of his attributes.

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that he taught nothing except that which he had received from his Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom his judgments are visited. He would make them happy if he could do so in accordance with the laws of his government and the justice of his character. He surrounds them with the tokens of his love, he grants them a knowledge of his law, and follows them with the offers of his mercy; but they despise his love, make void his law, and reject his mercy. While constantly receiving his gifts, they dishonor the Giver; they hate God because they know that he abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided.<sup>45</sup>

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath, and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office, and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say, Depart, thou wicked servant.

### THE SIGN OF THE SON OF MAN

The voice of God is heard from Heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine

as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory.

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, he comes, victor in Heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness he doth judge and make war." And "the armies in Heaven follow him." (Revelation 19:11, 14) With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend him on his way. The firmament seems filled with radiant forms, — "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene, nor mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light." (Habakkuk 3:3, 4)

### KING OF KINGS AND LORD OF LORDS

As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on his holy brow. His countenance outshines the dazzling brightness of the noon-day sun. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." (Revelation 19:16)

Before his presence, "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together," "and the faces of them all gather blackness." (Jeremiah 30:6; Nahum 2:10) The righteous cry with trembling, "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying, "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher, and sing again, as they draw still nearer to the earth.

**The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles**

**before him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." (Psalm 50:3, 4)**

### THE DAY OF WRATH

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17)

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood," (Isaiah 9:5) is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of his grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded, "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezekiel 33:11) Oh that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at naught all my counsel, and would none of my reproof." (Proverbs 1:24, 25) That voice awakens memories which they would fain blot out, — warnings despised, invitations refused, privileges slighted.<sup>46</sup>

The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of his law a devouring fire, is to his people a safe pavilion.

The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. It is apparent that an



omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

Saith the Lord: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." (Jeremiah 8:11; Ezekiel 13:22)

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! ... Behold, I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for your days for slaughter and your dispersions are accomplished; ... and the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jeremiah 23:1, 2; 25:34, 35)

Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever, — eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression...<sup>47</sup>

In the lives of all who reject truth, there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind!" (Proverbs 1:27) Those who would have destroyed Christ and his faithful people, now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming, "Lo, this is our God; we have waited for him, and he will save us." (Isaiah 25:9)

## THE RESURRECTION OF THE SAINTS

**Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising his hands to heaven he cries, "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, "O death, where is thy sting? O grave, where is the victory?" (1 Corinthians 15:55) And the living righteous and the risen saints unite their voices in a long, glad shout of victory.**<sup>48</sup>

**Paul showed that those living when Christ should come would not go to meet their Lord in advance of those who had fallen asleep in Jesus. The voice of the Archangel and the trump of God would reach the sleeping ones, and the dead in Christ should rise first, before the touch of immortality should be given to the living. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."**<sup>49</sup>

## TRANSFIGURATION

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto his glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave.

**Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of**



the Lord our God;" in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

### ASCENSION

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels "gather together the elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.<sup>50</sup>

### HEAVENLY JERUSALEM

Before the ransomed throng is the holy city. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocency. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying, "Your conflict is ended." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Now is fulfilled the Saviour's prayer for his disciples, "I will that they also whom thou hast given me be with me where I am." "Faultless before the presence of His glory with exceeding joy," (Jude 24) Christ presents to the Father the purchase of his blood, declaring, "Here am I, and the children whom thou hast given me." "Those that thou gavest me I have kept."

### THE JOY OF THE FATHER AND THE SON

**Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold his image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!**

**With unutterable love, Jesus welcomes his faithful ones to the "joy of their Lord." The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by his agony and humiliation.**

### A MEETING ON THE CRYSTAL SEA

**And the redeemed will be sharers in this joy, as they behold, among the blessed, those**

**who have been won to Christ through their prayers, their labors, and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise him through the endless cycles of eternity.<sup>51</sup>**

This reunion is witnessed by the angels who wept at the fall of Adam, and rejoiced when Jesus, after his resurrection, ascended to Heaven, having opened the grave for all who should believe on his name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire, — so resplendent is it with the glory of God, — are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." (Revelation 15:2) With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." (Revelation 14:1-5; 15:3; 7:14-17)

### THE SONG OF DELIVERANCE

And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb, — a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience, — an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever he goeth." These, having been translated from the earth, from among the living, are counted as "the first-fruits unto God and to the Lamb." "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile; for they are without fault" before God. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." They

have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” (Revelation 14:1-5; 15:3; 7:14-17)

In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with him of his glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were “destitute, afflicted, tormented.” Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now “God is judge himself.” (Psalm 50:6) Now the decisions of earth are reversed. “The rebuke of his people shall he take away.” (Isaiah 25:8) “They shall call them, The holy people, The redeemed of the Lord.” He hath appointed “to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” (Isaiah 62:12; 61:3) They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm-branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the

strain, until the anthem swells through the vaults of Heaven, “Salvation to our God which sitteth upon the throne, and unto the Lamb.” And all the inhabitants of Heaven respond in the ascription, “Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.” (Revelation 7:10, 12)<sup>52</sup>

## SATAN CAST AWAY

**At the coming of Christ the wicked are blotted from the face of the whole earth, — consumed with the spirit of His mouth, and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. “Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” “The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.” “Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned.” (Isaiah 24:1, 3, 5, 6)**

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

Now the event takes place, foreshadowed in the last solemn service of the day of atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scape-goat was presented alive before the Lord; and in presence of the congregation of high priest confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” (Leviticus 16:21) In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

The Revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: "I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." (Revelation 20:1-3)

That the expression, "bottomless pit," represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep." (Genesis 1:2; The word here translated "deep" is the same that in Revelation 20:1-3 is rendered "Bottomless Pit.")

Prophecy teaches that it will be brought back, partially, at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." (Jeremiah 4:23-27)

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.

The prophet Isaiah, looking forward to the time of Satan's overthrow, exclaims: "How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations." "Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God." "I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee,

saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that *opened not the house of his prisoners?*" (Isaiah 14:12-17)

For six thousand years, Satan's work of rebellion has "made the earth to tremble." He has "made the world as a wilderness, and destroyed the cities thereof." And "he opened not the house of his prisoners." For six thousand years his prison-house has received God's people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free.

Even the wicked are now placed beyond the power of Satan; and alone with his evil angels he remains to realize the effect of the curse which sin has brought. "The kings of the nations, even all of them, lie in glory, every one in his own house (the grave). But thou art cast out of thy grave like an abominable branch.... Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." (Isaiah 14:18-20)

For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of Heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed.

#### JUDGMENT OVER THE UNRIGHTEOUS

To God's people, the captivity of Satan will bring gladness and rejoicing. Says the prophet: "It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon (here representing Satan), and say, How hath the oppressor ceased! ... The Lord hath broken the staff of the wicked, the scepter of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained." (Isaiah 14:3-6)

During the thousand years between the first and the second resurrection, the Judgment of the wicked takes place. The apostle Paul points to this Judgment as an event that follows the second advent. "Judge nothing before the time, until



the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Corinthians 4:5) Daniel declares that when the Ancient of days came, "Judgment was given to the saints of the Most High." (Daniel 7:22) At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with him a thousand years." It is at this time that, as foretold by Paul, "the saints shall judge the world." In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

Satan also and evil angels are judged by Christ and his people. Says Paul, "Know ye not that we shall judge angels?" (Revelation 20:4, 6; 1 Corinthians 6:2, 3) And Jude declares that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains-under darkness unto the Judgment of the great day." (Jude 6)

### RESURRECTION OF CONDEMNATION

**At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of "the judgment written." Thus the Revelator, after describing the resurrection of the righteous, says, "The rest of the dead lived not again until the thousand years were finished." (Revelation 20:5; Isaiah 24:22) And Isaiah declares, concerning the wicked, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited" (Revelation 20:5; Isaiah 24:22)**<sup>53</sup>

**Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Malachi 4:1), — Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, «Because thou hast set thine heart as the heart of God; ... I will destroy thee, O covering cherub, from the midst of the stones of fire. . . Thou shalt be a terror, and never shalt thou be any more.» Then «the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;» «they shall be as though**

**they had not been.» Ezekiel 28:6-19; Psalm 37:10; Obadiah 1:16.**

### GOD'S JUSTICE

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe.

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law.<sup>54</sup>

### NO MORE TIME OF GRACE

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As he descends in terrific majesty, he bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim, "Blessed is He that cometh in the name of the Lord!" It is not love to



Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A life-time of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against Him.

### THE HOLY CITY

Christ descends upon the Mount of Olives, whence, after his resurrection, he ascended, and where angels repeated the promise of his return. Says the prophet, "The Lord my God shall come, and all the saints with thee." "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, ... and there shall be a very great valley." "And the Lord shall be King over all the earth. In that day shall there be one Lord, and his name one." (Zechariah 14:5, 4, 9) As the New Jerusalem, in its dazzling splendor, comes down out of Heaven, it rests upon the place purified and made ready to receive it, and Christ with his people and the angels, enters the holy city.

### THE LAST BATTLE

Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power, and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised, and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner, and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the Prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his

claims. He makes the weak strong, and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints, and to take possession of the city of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead, and declares that as their leader he is well able to overthrow the city, and regain his throne and his kingdom.

In that vast throng are multitudes of the long-lived race that existed before the flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused him to blot them from the face of his creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.

Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.

At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision, the serried ranks advance over the earth's broken and uneven surface to the city of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city, and make ready for the onset.

## CORONATION OF THE SON OF GOD

Now Christ again appears to the view of his enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around him are the subjects of his kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding his Son. The brightness of his presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance.

Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," "before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Revelation 7:9) Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, Salvation to our God, and unto the Lamb.

In the presence of the assembled inhabitants of earth and Heaven the final coronation of the Son of God takes place.

### JUST JUDGMENT

And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against his government, and ex-

ecutes justice upon those who have transgressed his law and oppressed his people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Revelation 20:11, 12)

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart, — all appear as if written in letters of fire.

### THE SCENES OF THE PLAN OF SALVATION

Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; his early life of simplicity and obedience; his baptism in Jordan; the fast and temptation in the wilderness; his public ministry, unfolding to men Heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die—all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes, — the patient Sufferer treading the path to Calvary; the Prince of Heaven hanging upon the cross; the haughty priests and the jeering rabble deriding his expir-

ing agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up his life.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, time-serving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and our children!"—all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming, "He died for me!"

### BEYOND THE CITY GATES

Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their true-hearted brethren, and with them the vast host of martyrs; while outside the walls, with every vile and abominable thing, are those by whom they were persecuted, imprisoned, and slain. There is Nero, that monster of cruelty and vice, beholding the joy and exaltation of those whom he once tortured, and in whose extremest anguish he found Satanic delight. His mother is there to witness the result of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the world to shudder.

There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of his people. There are the proud pontiffs who exalted themselves above God, and presumed to change the law of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused. Too late they are made to see that the Omniscient One is jealous of his law, and that he will in nowise clear the guilty. They learn now that Christ identifies his interest with that of his suffering people; and they feel the force of his own words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

The whole wicked world stand arraigned at the bar of God, on the charge of high treason against the government of Heaven. They have none to

plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.

It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor, for wretchedness, infamy, and despair." All see that their exclusion from Heaven is just. By their lives they have declared, "We will not have this Jesus to reign over us."

As if entranced, the wicked have looked upon the coronation of the Son of God. They see in his hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints;" and falling prostrate, they worship the Prince of life.

### GREAT REBEL

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling his glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.

Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness, — all come vividly before him. He reviews his work among men and its results, — the enmity of man toward his fellow-man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones,



the long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the city of God would be an easy prey; but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated, and compelled to yield. He knows too well the power and majesty of the Eternal.

The aim of the great rebel has ever been to justify himself, and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated, and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy his people, and take possession of the city of God, the arch-deceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.

Satan sees that his voluntary rebellion has unfitted him for Heaven. He has trained his powers to war against God; the purity, peace, and harmony of Heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down, and confesses the justice of his sentence.

#### “RIGHTEOUS AND TRUTHFUL ARE THINE WAYS”

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” (Revelation 15:4) Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of

Satan's rule in contrast with the government of God, has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, his justice, and his goodness stand fully vindicated. It is seen that all his dealings in the great controversy have been conducted with respect to the eternal good of his people, and the good of all the worlds that he has created. “All thy works shall praise thee, O Lord; and thy saints shall bless thee.” (Psalm 145:10)

**The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings he has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, “Just and true are thy ways, thou King of saints.”**

**Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf. The hour has come when Christ occupies his rightful position, and is glorified above principalities and powers and every name that is named. It was for the joy that was set before Him, — that he might bring many sons unto glory, — that he endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory. He looks upon the redeemed, renewed in his own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of his soul, and he is satisfied. Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, he declares, “Behold the purchase of my blood! For these I suffered; for these I died; that they might dwell in my presence throughout eternal ages.” And the song of praise ascends from the white-robed ones about the throne, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” (Revelation 5:12)**

#### WAGES FOR SIN

Notwithstanding that Satan has been constrained to acknowledge God's justice, and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of Heaven. He rushes into the midst of his subjects, and endeavors to inspire them with his own fury, and arouse them



to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit." "I will destroy thee, O covering cherub, from the midst of the stones of fire.... I will cast thee to the ground. I will lay thee before kings, that they may behold thee." "I will bring thee to ashes upon the earth in the sight of all them that behold thee.... Thou shalt be a terror, and never shalt thou be any more." (Ezekiel 28:6-8, 16-19)

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. "The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." "Upon the wicked he shall rain quick burning coals, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." (Isaiah 9:5; 34:2; 11:6) Fire comes down from God out of Heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. (Malachi 4:1; 2 Peter 3:10) The earth's surface seems one molten mass, — a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men, — "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." (Isaiah 34:8)

The wicked receive their recompense in the earth. (Proverbs 11:31) They "shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." (Malachi 4:1) Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of

those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch, — Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and Heaven and earth, beholding, declare the righteousness of Jehovah.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet; they (the righteous) break forth into singing." (Isaiah 14:7) And a shout of praise and triumph ascends from the whole loyal universe. "The voice of a great multitude," "as the voice of many waters, and as the voice of mighty thunders," is heard, saying, "Alleluia; for the Lord God omnipotent reigneth."

While the earth was wrapped in the fire of destruction, the righteous abode safely in the holy city. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, he is to his people both a sun and a shield. (Revelation 20:6; Psalm 84:11)

## NEW HEAVEN AND NEW EARTH

**"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." (Revelation 21:1) The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.**

**One reminder alone remains: our Redeemer will ever bear the marks of his crucifixion. Upon his wounded head, upon his side, his hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in his glory, "He had bright beams coming out of his side; and there was the hiding of his power." (Habakkuk 3:4) That pierced side whence flowed the crimson stream that reconciled man to God, — there is the Saviour's glory, there "the hiding of his power." "Mighty to save," through the sacrifice of redemption, he was therefore strong to execute justice upon them that despised God's mercy. And the tokens of his humiliation are his highest honor; through the eternal ages the wounds of Calvary will show forth his praise, and declare his power.**

O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." (Micah 4:8; Ephesians 1:14)

**The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption.**

All that was lost by sin has been restored. "Thus saith the Lord ... that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." (Isaiah 45:18) God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." (Psalm 37:29)<sup>55</sup>

... "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

him." (1 Corinthians 2:9) **Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.**<sup>56</sup>

In the Bible the inheritance of the saved is called a country. (Hebrews 11:14-16) There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.<sup>57</sup>

QUESTIONS TO THE THEME 11 « THE SECOND COMING OF CHRIST »:

① WHAT WILL THE SECOND COMING OF JESUS CHRIST BE LIKE?

Verses for reflection:

**Revelation 14:14** - And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

**Revelation 1:7** - Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

**Matthew 24:27** - For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

**Matthew 24:30** - And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

**Matthew 24:31** - And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Choose the correct answer:

- Universal, visible to all
  - Secret, invisible
  - Local, in some places
- 

② WHAT WILL HAPPEN TO THE RIGHTEOUS DEAD AT THE SECOND COMING OF JESUS CHRIST?

Fill in the correct answer:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear \_\_\_\_\_ . **Johna 5:25**

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③ FOR WHOM CHRIST WILL APPEAR AS THE SAVIOR, WHEN HE COMES FOR THE SECOND TIME?

Verse for reflection:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. **Hebrews 9:28**

Write the correct answer: \_\_\_\_\_

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④ IN WHICH RESURRECTION SHALL THE RIGHTEOUS COME FORTH, AND IN WHICH THE WICKED?

Fill in the correct answer:

And shall come forth; they that have done good, unto the \_\_\_\_\_  
; and they that have done evil, unto the \_\_\_\_\_. **John 5:29**

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⑤ HOW WILL THE RIGHTEOUS TRANSFORM IN THE TIME OF THE COMING OF THE SAVIOR?

Verses for reflection:

**1 Corinthians 15:51** - Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

**1 Corinthians 15:52** - In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

**1 Corinthians 15:53** - For this corruptible must put on incorruption, and this mortal must put on immortality.

**1 Corinthians 15:54** - So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

**1 John 3:2** - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

**Philippians 3:21** - Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Write the correct answer: \_\_\_\_\_

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⑥ WOULD YOU LIKE TO MEET JESUS CHRIST AMONG THE SAVED?

Your Answer:

YES

NO

I DO NOT KNOW

I DO NOT CARE

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## TOPIC 12: THE ETERNITY OF GOD'S LOVE

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“...Behold, I make all things new.”  
«Alleluia! Glory to our God for ever and ever! Amen! »  
**Rev.21:2-6**, 22:1-5; Dan.12:3, 7:27; **Rev.19:6**, 5:13, **7:12**

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 Bible verses for the topic:

**Revelation 21:2** – And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

**Revelation 21:3** – And I heard a great voice out of Heaven, saying, "Behold, the tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God Himself shall be with them and be their God.

**Revelation 21:4** – And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

**Revelation 21:5** – And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

**Revelation 21:6** – And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

**Revelation 22:1** – And he showed me a pure river of the Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb.

**Revelation 22:2** – In the midst of the street of it, and on either side of the river, there was the Tree of Life, which bore twelve kinds of fruit and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

**Revelation 22:3** – And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

**Revelation 22:4** – And they shall see His face, and His name shall be in their foreheads.

**Revelation 22:5** – And there shall be no night there, and they will need no candle, neither light of the sun; for the Lord God giveth them light. And they shall reign for ever and ever.

**Daniel 12:3** – And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

**Daniel 7:27** – And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him.

**Revelation 19:6** – And I heard, as it were, the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigneth.

**Revelation 5:13** – And I heard every creature which is in heaven and on the earth, and under the earth and such as are in the sea, and all that are in them, saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

**Revelation 7:12** – Saying, "Amen. Blessing and glory and wisdom and thanksgiving, and honor and power and might, be unto our God for ever and ever. Amen!"

☐ Commentaries on the topic:

## THE MYSTERY OF REDEEMING LOVE

**In this life we can only begin to understand the wonderful theme of redemption.** With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages, new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended, and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

**The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of Heaven, He whom cherub and shining seraph delighted to adore, — humbled himself to uplift fallen man; that he bore the guilt and shame of sin, and the hiding of his Father's face, till the woes of a lost world broke his heart, and crushed out his life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside his glory, and humiliate himself from love to man, will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in his countenance; as they behold his throne, which is from everlasting to everlasting, and know that his kingdom is to have no end, they break forth in rapturous song, "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by his own most precious blood!"**

The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of his throne, high and lifted up,

we see his character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, our Father.

**It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of his Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God, throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ himself, beholding the fruits of his great sacrifice, is satisfied.**<sup>58</sup>

## FELLOWSHIP WITH THE FATHER AND THE SON

**The people of God are privileged to hold open communion with the Father and the Son.** Now we "see through a glass, darkly." (1 Corinthians 13:12) We behold the image of God reflected, as in a mirror, in the works of nature and in his dealings with men; but then we shall see him face to face, without a dimming veil between. We shall stand in his presence, and behold the glory of his countenance.

**There the redeemed shall "know, even as also they are known." The loves and sympathies which God himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in Heaven and earth," (Ephesians 3:15)—these help to constitute the happiness of the redeemed.**<sup>59</sup>

## ETERNAL KINGDOM

**The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient.**

For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Daniel 7:18.

**“From the rising of the sun unto the going down of the same the Lord's name is to be praised.” Psalm 113:3. “In that day shall there be one Lord, and His name one.” “And Jehovah shall be king over all the earth.” Zechariah 14:9.**

### THE LAW OF HEAVEN

Says the Scripture, “Forever, O Lord, Thy word is settled in heaven.” “All His commandments are sure. They stand fast forever and ever.” Psalm 119:89; 111:7, 8. The sacred statutes which Satan has hated and sought to destroy, will be honored throughout a sinless universe. And “as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.” Isaiah 61:11.<sup>60</sup>

**The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in pro-claiming. “There shall be no more sin, neither shall there be any more death.”**

**“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” “The glory of the Lord shall be revealed, and all flesh shall see it together.” “The Lord God will cause righteousness and praise to spring forth before all the nations.” “In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people.”**

“The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord.” “The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.” “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My Delight, and thy land Beulah.... As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Isaiah 66:23; 40:5; Isaiah 61:11; 28:5; Isaiah 51:3; 35:2; Isaiah 62:4, 5.<sup>61</sup>

### THE SONG OF THE LAMB

**There the redeemed greet those who led them to the Saviour, and all unite in praising Him who died that human beings might have the life that measures with the life of**

**God. The conflict is over. Tribulation and strife are at an end. Songs of victory fill all heaven as the ransomed ones take up the joyful strain, Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror.**

“I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” Revelation 7:9, 10.

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 7:14-17; 21:4.<sup>62</sup>

### NEW JERUSALEM

“My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.” “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: ... mine elect shall long enjoy the work of their hands.” (Isaiah 32:18; 60:18; 65:21, 22)

There, “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” “Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree.” (Isaiah 35:1; 55:13) “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; ... and a little child shall lead them.” “They shall not hurt nor destroy in all my holy mountain,” (Isaiah 11:6, 9) saith the Lord.

Pain cannot exist in the atmosphere of Heaven. There will be no more tears, no funeral trains, no

badges of mourning. "There shall be no more death, neither sorrow, nor crying, ... for the former things are passed away." (Revelation 21:4) "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." (Isaiah 33:24)

**There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Saith the Lord, "I will rejoice in Jerusalem, and joy in my people." "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Isaiah 62:3; Revelation 21:11, 24; Isaiah 65:19; Revelation 21:3)**

In the city of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to his name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." (Revelation 22:5; 21:22) The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day.<sup>63</sup>

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field.<sup>64</sup>

### REDEEMED PEOPLE

**There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul.**<sup>65</sup>

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon

**our enraptured senses we shall remember that Jesus left all this for us...**<sup>66</sup>

**There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love.**

There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

**All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar, — worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation, — suns and stars and systems, all in their appointed order circling the throne of Deity.**

### GOD IS LOVE

**Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.**

**And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.**

**"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth**



upon the throne, and unto the Lamb forever and ever.” (Revelation 5:13)

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable

space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that

**GOD IS LOVE.**<sup>67</sup>

QUESTIONS TO THE THEME 12 « THE ETERNITY OF GOD'S LOVE »:

① WHAT CITY WILL BE THE CAPITAL OF THE NEW EARTH?

Fill in the correct answer:

And I John saw the holy city, \_\_\_\_\_, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. **Revelation 21:2, 3**

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② WHAT NEW WILL THE LORD CREATE IN THE ETERNITY?

Fill in the correct answer:

And he that sat upon the throne said, Behold, I make \_\_\_\_\_. And he said unto me, Write: for these words are true and faithful. **Revelation 21:5**

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③ WILL THERE BE TROUBLES AND MISFORTUNES ON THE NEW EARTH?

Verses for reflection:

**Revelation 21:4** - And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

**Isaiah 25:8** - He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

**Isaiah 35:10** - And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Write the correct answer: \_\_\_\_\_

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④ WHAT SPECIAL TREE WILL GROW IN THE NEW JERUSALEM?

Fill in the correct answer:

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. **Revelation 22:2**

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⑤ TO WHOM WILL GOD ENTRUST THE MANAGEMENT OF THE NEW EARTH?

Fill in the correct answer:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the \_\_\_\_\_ of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. **Daniel 7:27**

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⑥ THE INHABITANTS OF EARTH AND THE HEAVENS, WHO WILL THEY PRAISE FOR ALL ETERNITY?

Verses for reflection:

**Revelation 5:13** - And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

**Revelation 7:9** - After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

**Revelation 7:10** - And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb!

**Revelation 7:12** - Saying, Amen! Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and eve! Amen!

Write the correct answer: \_\_\_\_\_

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« Search the scriptures... Teach all nations ...»  
**Jn.5:39; Mt.28:19, 20; 24:14; 2Pet.3:9; Rev.22:20, 21**

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 Bible verses for the topic:

**John 5:39** – Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

**Matthew 28:19** – Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,

**Matthew 28:20** – Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

**Matthew 24:14** – And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

**2 Peter 3:9** – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**Revelation 22:20** – He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus!

**Revelation 22:21** – The grace of our Lord Jesus Christ be with you all. Amen.

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 Commentaries on the topic:

### SERVICE TO OTHERS

Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed "with the Holy Ghost and with power," and "went about doing good." Acts 10:38. In the synagogue at Nazareth He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. This was the work He commissioned His disciples to do. "Ye are the light of the world," He said. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14, 16.

This is the work which the prophet Isaiah describes when he says: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide

not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isaiah 58:7, 8.

Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.

**All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christ like love will be unsealed.**

**There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can**



**reach nor physician heal. Pray for these souls. Bring them to Jesus.** <sup>68</sup>

But not to any class is Christ's love restricted. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him. <sup>69</sup>

**In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others.**

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45. This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it.

Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, "Whosoever will be great among you, let him be your minister." Matthew 20:26. In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others. <sup>70</sup>

"Your energy and efficiency in the upbuilding of My kingdom, Jesus says, depend upon your receiving of My Spirit. You must be partakers of My grace, in order to be a savor of life unto life. Then there will be no rivalry, no self-seeking, no desire for the highest place. You will have that love which seeks not her own, but another's wealth." <sup>71</sup>

Divine love makes its most touching appeals to the heart when it calls upon us to manifest the same tender compassion that Christ manifested. That man only who has unselfish love for his brother has true love for God. The true Christian

will not willingly permit the soul in peril and need to go unwarned, uncared for. He will not hold himself aloof from the erring, leaving them to plunge farther into unhappiness and discouragement or to fall on Satan's battleground.

Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked.

"Let us not love in word," the apostle writes, "but in deed and in truth." The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life and enables God to bless his work.

**Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. "We love Him, because He first loved us." In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around.** <sup>72</sup>

#### «GO AND MAKE DISCIPLES OF ALL NATIONS»

It is in doing Christ's work that the church has the promise of His presence. Go teach all nations, He said; "and, lo, I am with you alway, even unto the end of the world." To take His yoke is one of the first conditions of receiving His power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. <sup>73</sup>

**The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world.**

**From the beginning it has been God's plan that through His church shall be reflected to**

the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to “the principalities and powers in heavenly places,” the final and full display of the love of God. Ephesians 3:10.<sup>74</sup>

We are to be consecrated channels, through which the heavenly life is to flow to others. The Holy Spirit is to animate and pervade the whole church, purifying and cementing hearts. Those who have been buried with Christ in baptism are to rise to newness of life, giving a living representation of the life of Christ. Upon us is laid a sacred charge. The commission has been given us: “Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world.” Matthew 28:19, 20, margin. You are dedicated to the work of making known the gospel of salvation. Heaven's perfection is to be your power.<sup>75</sup>

The disciples began to realize the nature and extent of their work. They were to proclaim to the world the wonderful truths which Christ had entrusted to them. The events of His life, His death and resurrection, the prophecies that pointed to these events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins,—to all these things they were witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour.<sup>76</sup>

**Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.**

**The church is God's agency for the proclamation of truth, empowered by Him to do a**

**special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her.**

**Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified?**

**It is the privilege of every Christian, not only to look for, but to hasten the coming of the Saviour.**<sup>77</sup>

## THE BIBLE ALONE

In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, “to observe all things whatsoever I have commanded you.” The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. “The law and the prophets,” with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom.<sup>78</sup>

The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's word, it is withheld from the common people. (See Appendix note for page 340) Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church. Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy.

There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by from God's word that they are light bearers? A lack of moral courage to step aside from the beaten track of the world leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible; and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us His word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him

the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know to the Scriptures, saying: "What is written in the law? how readest thou?" Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God's law; because there is in their hands a faithful presentation of that law and of its principles and claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

**It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.**<sup>79</sup>

**In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17**<sup>80</sup>

#### SOME PRINCIPLES OF BIBLE STUDY

**1. The Bible - is God's Word, God's revelation about Himself, this guide is for all who seek to understand the will of the Creator. The Bible is a textbook that successively reveals God's plan of salvation, presents God's justice, mercy and love in Jesus Christ .**

**2. The Bible is the inspired Word of God. The Bible is written by prophets, moved by the Holy Spirit. Without prayer and the help of the Holy Spirit, it is impossible to understand the Bible. Before studying the Bible a humble prayer is needed and request for the Holy Spirit - a Mentor who gives a correct understanding of the Bible.**



**3. The canonical Bible consists of 66 books, which were written in different historical times, under different circumstances. It is necessary to understand the historical background of the time of writing of each of the Bible's books.**

**4. The Bible interprets itself. One part of the Scripture explains another part of the Scripture. It is necessary to study the Bible in context, comparing text with text, one place of the Scripture with another.**

**5. In the Bible, there is no contradiction. The teachings of God's word in various passages of Scripture are one, interconnected, and not contradictory.**

**The contradictions are only in incorrect interpretations and commentaries, but not in the Word of God.**

**6. The new light of progressive revelation of God's Word, must not contradict to the early light of revelation of God's Word. God and His Word are immutable.**

**7. The Bible contains many parables, images and prophetic symbols. The meaning of biblical images and symbols is explained in the interrelation and the context, or in other places of the Scripture, where there are texts explaining the meaning of images and symbols.<sup>81</sup>**

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods

that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

#### HOLY SPIRIT - MASTER AND COMFORTER

**The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension.**

It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18. Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

Jesus promised His disciples: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the teachings of Christ must previously have been stored in the mind in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee." Psalm 119:11.<sup>82</sup>



The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed.

A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him.<sup>83</sup>

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. **Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart.** Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.<sup>84</sup>

**The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith.**<sup>85</sup>

#### PEOPLE OF THE BIBLE

But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: "The time will come when they will not endure sound doctrine." 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.<sup>86</sup>

**In our time there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant principle — the Bible, and the Bible only, as the rule of faith and duty.**<sup>87</sup>

**But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.**<sup>88</sup>

#### GOD'S CHURCH ON EARTH

**God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God they will become witnesses in the world of the power of God unto salvation.**

**There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren.**<sup>89</sup>

**Let everyone be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people who keep the commandments of God and have faith in Jesus, who are exalting the standard of righteousness in these last days.**

**God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies—men whom He is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents,**

**and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus.**<sup>90</sup>

**God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.**<sup>91</sup>

**Christ says of His people: “Ye are the light of the world.” Matthew 5:14. It is not a small matter that the counsels and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge that He has given us. It is His purpose that divine and human instrumentalities shall unite in the proclamation of the warning message.**<sup>92</sup>

**Are we to wait until the fulfillment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, “even at the doors.” Let us read and understand before it is too late.**<sup>93</sup>

## SEVENTH-DAY ADVENTISTS

We are Adventists. We are looking for the appearing of our Lord and Saviour Jesus Christ, and we love to think about it. We know in whom we have believed, and are not afraid to commit the keeping of our souls unto Him against that day. We are not at all humiliated by confessing ourselves to be Adventists....

We believe the Sabbath of the fourth commandment because it is written plainly and is the foundation of our religious faith. Let none of us be ashamed of this.... We accept not the authority of men's councils, but we go further back, even to the councils of heaven. “For ever, O Lord, thy word is settled in heaven.” (Psalm 119:89). We take a “Thus saith the Lord.” Here we stand. A doctrine that has not a “Thus saith the Lord” may be accepted by the whole world, but that does not make it truth.... If we want to know the way to heaven we must study the Bible, not man-made

theories or man's suppositions.... We are not at all ashamed of our faith, Seventh-day Adventism, for it is the very best specification we can have. We are waiting for the second coming of our Lord and Saviour Jesus Christ. Men may scoff and ridicule our faith, but this should not provoke or surprise us. All these demonstrations do not make the truth error, neither do they make error truth. We take our stand firmly and unmovably upon the platform of the Word of God...

Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are—altogether profitless.... We are pilgrims and strangers who are waiting, hoping, and praying for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. If we believe this and bring it into our practical life, what vigorous action would this faith and hope inspire; what fervent love one for another; what careful holy living for the glory of God; and ... what distinct lines of demarcation would be evidenced between us and the world!<sup>94</sup>

**In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import — the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.**

**The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them.**<sup>95</sup>

## A TIME FOR PREVAILING PRAYER

**The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and people reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law.**

**A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work as-**

signed us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work: for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of the wicked, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus He ordered it.

Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep—the same infinite Creator will work in behalf of His people if they will call upon Him in faith. He will restrain all the forces of darkness until the warning is given to the world, and all who will heed it are prepared for His coming.<sup>96</sup>

### GOD'S PROMISE TO HIS CHURCH

In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing and the promised blessings are soon to be realized in all their fullness.

Many were the messages of comfort given the church by the prophets of old. "Comfort ye, comfort ye My people" (Isaiah 40:1), was Isaiah's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age

have nevertheless been sustained by His sure promises. By faith they have looked forward to the time when He will fulfill to His church the assurance, "I will make thee an eternal excellency, a joy of many generations." Isaiah 60:15<sup>97</sup>

The church, in His name, is to carry to glorious perfection the work which He has commenced; and when that church shall be finally ransomed in the Paradise of God, He will look upon the travail of His soul and be satisfied. Through all eternity the ransomed host will be His chief glory.<sup>98</sup>

### VISION OF THE FUTURE GLORY

Eternity stretches before us. The curtain is about to be lifted. Christ is soon to come.<sup>99</sup>

There is a day just about to burst upon us when God's mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and reechoing through the heavenly courts. Thus the song of God's providence is sung, connecting the varying dispensations; for all is now seen without a veil between the legal, the prophetic, and the gospel. The church history upon the earth and the church redeemed in heaven all center around the cross of Calvary. This is the theme, this is the song, — Christ all and in all, — in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven.<sup>100</sup>

### SCIENCE OF REDEMPTION

The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened. Ephesians 1:17, 18

The science of redemption is the science of all sciences, the science that is the study of the angels and of all the intelligences of the unfallen worlds, the science that engages the attention of our Lord and Saviour, the science that enters into the purpose brooded in

the mind of the Infinite — “kept in silence through times eternal,” the science that will be the study of God's redeemed throughout the endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul....

The theme of redemption is one that angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? ...

The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice, and mediatorial work will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years, he will exclaim, “Great is the mystery of godliness.” 1 Timothy 3:16.

In eternity we shall learn that which, had we received the enlightenment that it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear.<sup>101</sup>

Christ will impart rich stores of knowledge. He will unravel mysteries in the providences of God which in this life we are unable to understand.<sup>102</sup>

And the education begun in this life will be continued in the life to come.

Day by day the wonderful works of God, the evidences of His wisdom and power in creating and sustaining the universe, the infinite mystery of love and wisdom in the plan of redemption, will open to the mind in new beauty. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9.

Even in this life we may catch glimpses of His presence and may taste the joy of communion with Heaven, but the fullness of its joy and blessing will be reached in the hereafter. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain.<sup>103</sup>

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.<sup>104</sup>

« GOD IS LOVE ».



QUESTIONS TO THE THEME «HOLY MISSION»:

① WHY SHOULD WE STUDY THE BIBLE?

Verse for reflection:

**John 5:39** - Search the scriptures (*The Old and New Testaments*); for in them ye think ye have eternal life: and they are they which testify of me.

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

② WHAT GREAT MISSION DID CHRIST LEAVE TO HIS DISCIPLES?

Fill in the correct answer:

Go ye therefore, \_\_\_\_\_, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. **Matthew 28:19**

\_\_\_\_\_

\_\_\_\_\_

③ WHERE AND TO WHOM WILL THE GOSPEL BE PREACHED?

Verse for reflection:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. **Matthew 24:14**

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

④ WHY HAS THE COMING OF CHRIST NOT OCCUR YET?

Verse for reflection:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. **2 Peter 3:9**

Write the correct answer: \_\_\_\_\_

\_\_\_\_\_

⑤ WHAT DO ALL TRUE BELIEVERS IN JESUS CHRIST WISH FOR?

Fill in the correct answer:

He which testifieth these things saith, Surely I come quickly. Amen. Even so, \_\_\_\_\_  
, Lord Jesus. **Revelation 22:20**

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⑥ DO YOU WISH TO BE IN CHURCH, WHO KEEP THE COMMANDMENTS OF GOD, AND  
WAITED FOR THE COMING OF CHRIST?

Ваш ответ:

- YES
  - NO
  - I DO NOT KNOW
-

## 10. SIGNS OF THE LAST TIMES

- 1 Prophets and Kings (536–537)
- 2 The Desire of Ages (636)
- 3 The Great Controversy (309)
- 4 The Acts of the Apostles (260)
- 5 The Acts of the Apostles (535)
- 6 The Desire of Ages (635)
- 7 The Desire of Ages (634)
- 8 Prophets and Kings (277–278)
- 9 The Great Controversy (623)
- 10 Patriarchs and Prophets (102)
- 11 Patriarchs and Prophets (101)
- 12 Patriarchs and Prophets (101–102)
- 13 The Great Controversy (285)
- 14 The Great Controversy (585–586)
- 15 Prophets and Kings (275–276)
- 16 The Great Controversy (622–623)
- 17 The Great Controversy (623–625)
- 18 The Great Controversy (559–560)
- 19 The Great Controversy (556)
- 20 The Great Controversy (553–554)
- 21 The Great Controversy (557–559)
- 22 The Great Controversy (560–562)
- 23 The Great Controversy (588–592)
- 24 The Great Controversy (578–581)
- 25 The Desire of Ages (630)
- 26 The Great Controversy (615–616)
- 27 The Desire of Ages (121–122)
- 28 The Great Controversy (626–631)
- 29 The Great Controversy (632–634)
- 30 Prophets and Kings (727–728)
- 31 The Acts of the Apostles (601)
- 32 Prophets and Kings (731–732)
- 33 Prophets and Kings (547–548)
- 34 The Desire of Ages (234)
- 35 The Desire of Ages (235)
- 36 The Great Controversy (308–309)
- 37 The Desire of Ages (632)

## 11. THE SECOND COMING OF CHRIST

- 38 The Great Controversy (299–304)
- 39 Prophets and Kings (720)
- 40 Prophets and Kings (720)
- 41 Prophets and Kings (717)
- 42 The Great Controversy (635–636)
- 43 The Great Controversy (638–640)
- 44 The Great Controversy (539–540)
- 45 The Great Controversy (540–542)
- 46 The Great Controversy (640–642)
- 47 The Great Controversy (654–655)
- 48 The Great Controversy (644)
- 49 The Acts of the Apostles (258)
- 50 The Great Controversy (644–645)
- 51 The Great Controversy (646–647)
- 52 The Great Controversy (648–651)
- 53 The Great Controversy (657–661)
- 54 The Desire of Ages (763–764)
- 55 The Great Controversy (662–674)
- 56 The Great Controversy (675)
- 57 The Great Controversy (675)

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## 12. THE ETERNITY OF GOD'S LOVE

58	The Great Controversy	(651-652)
59	The Great Controversy	(676-677)
60	Patriarchs and Prophets	(342)
61	Prophets and Kings	(732-733)
62	The Acts of the Apostles	(602)
63	The Great Controversy	(675-676)
64	Prophets and Kings	(730)
65	Prophets and Kings	(731)
66	The Desire of Ages	(131)
67	The Great Controversy	(677-678)

## HOLY MISSION

68	Prophets and Kings	(718-719)
69	The Desire of Ages	(638)
70	The Desire of Ages	(649-650)
71	The Desire of Ages	(439)
72	The Acts of the Apostles	(550-551)
73	The Desire of Ages	(825)
74	The Acts of the Apostles	(9)
75	Testimonies for the Church, vol.9	(20)
76	The Desire of Ages	(805)
77	The Acts of the Apostles	(600)
78	The Desire of Ages	(826)
79	The Great Controversy	(596-598)
80	The Great Controversy	(VII)
81	Studio "Biplan"	
82	The Great Controversy	(598-600)
83	The Desire of Ages	(355)
84	The Desire of Ages	(671)
85	The Great Controversy	(526-527)
86	The Great Controversy	(594-595)
87	The Great Controversy	(204-205)
88	The Great Controversy	(595)
89	Testimonies to ministers	(51)
90	Testimonies to ministers	(57-58)
91	Testimonies for the Church, vol.4	(307)
92	Testimonies for the Church, vol.9	(19)
93	Testimonies for the Church, vol.9	(20)
94	THAT I MAY KNOW HIM	(357)
95	Testimonies for the Church, vol.9	(19)
96	From the Heart	(36)
97	Prophets and Kings	(722-723)
98	Sons and Daughters of God	(296)
99	Testimonies for the Church, vol.8	(314)
100	Testimonies to Ministers and Gospel Workers	(433)
101	My life today	(360)
102	My Life Today	(361)
103	Patriarchs and Prophets	(602)
104	The Review and Herald, January 3, 1907	