

THE LOUD CRY MESSAGE

LAST GOSPEL APPEAL TO THE WORLD



Franklin S. Fowler Jr.

WORKBOOK – SCHOOL OF PROPHECY

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These conclusions are always subject to progressive understanding.

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KEY QUOTATIONS FROM THE PEN OF ELLEN G. WHITE REGARDING THE LOUD CRY

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" – *Early Writings*, p. 271.

"The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message." – *Early Writings*, p. 277.

"In the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard 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.'" – *Maranatha*, p. 189.

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. – *Testimonies to Ministers*, p. 300. (1885)." – *Evangelism*, p. 118.

"God is raising up a class to give the loud cry of the third angel's message. [it] will soon be heard and the earth will be lightened with the glory of God." – *Manuscript Releases*, vol. 20, p. 357.

"Thus will the message of the third angel be proclaimed. As the time comes for the loud cry to be given, 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 a union of Church and State, 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 have never listened to 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. 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 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, are filled with anger as their authority is questioned; they denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it." – *Spirit of Prophecy*, vol. 4, pp. 424-425.

"The mighty movement under the loud cry of the third message ... will be similar to that of the day of Pentecost. Servants of God, with their faces lighted up and shining with holy consecration, hasten from place to place to proclaim the warning from Heaven. By thousands of voices, all over the earth, the message will be given. Miracles are wrought, the sick are healed, and signs and wonders follow the believers." – *Spirit of Prophecy*, vol. 4, pp. 429-430.

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. {1888, p. 1073} We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake His people should not add sin to sin by charging God with the consequence of their own wrong course of action." – *Evangelism*, pp. 695-696.

"But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast." – *Evangelism*, pp.234-235.

"When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together, and present to the enemy a united front.... The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord. – Testimonies, vol. 6, p. 401 (1900). *Evangelism*, p. 693.

"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. – Review and Herald, Oct. 13, 1904." – *Evangelism*, p. 694.

"But as 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 message may do its work. When the loud cry 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.” – *Spirit of Prophecy*, vol. 4, p. 429.

“Today you are to have your vessel purified, that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord – fitted for the baptism of the Holy Spirit. – *Evangelism*, p. 701.

“As the third message swells to a loud cry and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. – 7BC 984 (1862).” – *Last Day Events*, 201.

“It is to swell to the loud cry. The Lord has a time appointed when He will bind off the work; but when is that time? When the truth proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. – Lt 83, 1896.” – *The Publishing Ministry*, p. 389.

“The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with **increasing** importance till the close of time. “ – *The Review and Herald*, August 26, 1909.

“A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. **Then** Daniel will stand in his lot, to give his testimony.” – *Manuscript Releases*, vol. 2, p. 20.



THE FIRST ANGEL'S MESSAGE

“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 14:6).

The “Angel”

“And I saw another angel” (vs 6)

The Greek word for this “angel” is *angelon*.

- This is the first time the word “another” (*allon*) is used with an angel “flying” (*potomenon*).

The last “angel” he saw was in 10:1: “*And I saw another mighty angel come down from heaven*” (Revelation 10:1).

- That angel (Jesus) was flying down from heaven on a special mission.
- Could this be what John was referring to when saying “another”?

Before the fifth Trumpet sounded, John saw an “angel” (though it is actually the Greek word for “eagle”) similarly positioned (Revelation 8:13).

- It was crying out three woes (last three Trumpets) – warning of three pending end-time *judgments* of Satan against the wicked – his own people.
- The three angels’ messages (Revelation 14) are three *final warnings* to an unrepentant world.

All these “sets” of messages must be heralded collectively during earth’s final appeal.

- Each contains distinctive convicting truths and describes the final issues of the war between good and evil.

	<u>Rev. 8:13</u> (Final message of Satan's judgment)	<u>Rev. 10:1-7</u> (Final timing of last message)	<u>Rev. 14:6</u> (Final message of God's invitation of love and pending judgment)
Message delivered:	Speaking voice	Speaking voice	Speaking voice
By:	"Angel" – eagle	Another angel	Another angel
While:	Flying in midst of heaven	Flying down from heaven	Flying in midst of heaven
Addressing:	Ones dwelling on the earth (unbelievers)	Those dwelling on the earth (unbelievers)	Those dwelling on the earth (unbelievers)
Warning:	Satanic wrath coming	Mystery of God finished Knows little book	God's wrath coming

It isn't clear which angel John was alluding to in this first angel's message. Both have merits – but evidence suggests that it is Jesus of 10:1-6 by sequence:

- The timing of the gospel
- Final events of conflict depicted
- It is the story of possibilities. Man can become like Jesus (Ezekiel 36:26-27; I Thessalonians 5:23; Psalm 51:1-2, 7), cleansed from all unrighteousness (I John 1:9).

"Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression."¹

- It also introduces the wrath or justice of God against sin.

"Fly in the midst of heaven," (vs 6)

This means it is:

- In midair – straight overhead
- Symbolic that everyone will hear the messages
- What follows suggests that the three angels represent God's people who proclaim those messages to everyone.
- Everyone hears.

When will these messages be given? Chapter 5 of this workbook will talk of that.

- The Revelation 10 glorious angel – Jesus – already announced all will begin when a clock is no longer delayed (10:6), associated with a Loud Cry (vs 3).
- There, John (representing the two witnesses) was to "*prophesy again*" before the world (Revelation 10:11).

¹ *The Signs of the Times*, July 23, 1902.

The First Truth of This Angel – The Gospel is to be preached to all of earth's inhabitants.

“having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (vs 6)

When did Jesus say the gospel would go to all the world?

- *“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).
- Now we know that this angel's message is for the very end of time.
- The *“gospel of the kingdom”* was introduced in a narrative during Christ's early ministry: *“And Jesus went about all Galilee, teaching in their synagogues, and preaching the **gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people”* (Matthew 4:23; cf. Mark 1:15).

Christ's teaching is to be replicated by the final witnesses to the whole world.

- This work was inaugurated in prototype by Christ after His resurrection.
- *“Go ye therefore, and teach all nations, ... Teaching them”* everything He taught (Matthew 28:19-20).

What is the *“everlasting gospel”* or the *“gospel of the kingdom”*?

- Many expositors sidestep this question.
- It is “Christ our righteousness” and His “amazing grace” – “justification by faith” – the “faith of Jesus.”

“But he was wounded for our transgressions, he was bruised for our iniquities.... hath laid on him the iniquity of us all” (Isaiah 53:5a, 6b; cf. Ephesians 2:4-14).

$\left(\begin{array}{l} \textbf{Grace:} \text{ Love – mercy} \\ \textbf{Glory:} \text{ Love – justice} \end{array} \right)$	Opportunity to destroy or restore
--	-----------------------------------

“Everlasting” or *“eternal”* (*aionios*) gospel carries a wonderful meaning.

- It is the gospel unchanged since the apostles.
- To proclaim this message in an end-time setting is the church's final mission.²
- See Appendix I – “What is the ‘Everlasting Gospel’?” – Herbert E. Douglass.

² LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible*, (First Impressions, Sarasota, FL), pp. 329-330).

“*Dwellers*” on the earth means **every** nation, kindred, tongue and people.

- This draws again from God’s previous counsel.

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Revelation 10:11; cf. 19MR 320).

- He had just eaten the unsealed portion of Daniel.³
- It was part of him.
- That end-time prophecy, with the opened secrets of earth’s final clocks, was to go “*again*” to the world.

“This gospel of the kingdom shall be preached in all the world”
(Matthew 24:14).

That means the first angel’s message will be combined with the unsealed portion of Daniel as part of the Loud Cry.

“After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.”⁴

The whole world will be given a final chance to come to the Cross of Jesus.

The Second Truth of this Angel – The gospel goes to all the world at the very end.

*“The **end** will come”* (Matthew 24:14) following the gospel to all the world.

Jesus used the word *telos* for “*end*.”

- Tied to the **eschatological end** in Matthew 24:6, Mark 13:7 and Luke 21:9.
- Paul also tied *telos* to the conclusion of eschatological events (I Corinthians 15:23-24): “*at his coming*” – “*then cometh the end*.”

This means that the final message to the world is at the *telos* or the end of time.

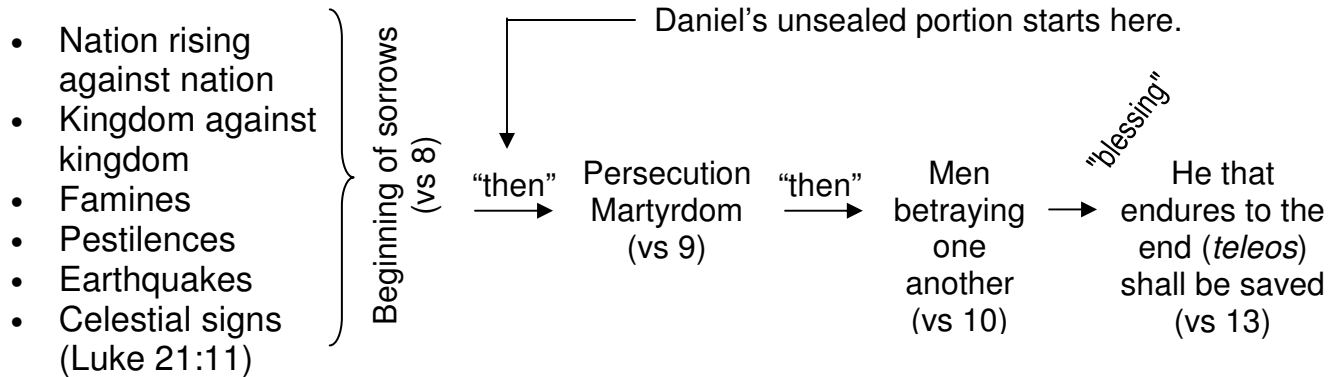
- That is why Daniel’s unsealed prophecy of the end-time must accompany this angel.

³ *Selected Messages*, bk 2, p. 105 (1887).

⁴ *Manuscript Releases*, vol. 19, p. 320 (1887).

- This unique **end-time**, event-driven framework was further described by Jesus:

Matthew 24:7



Signs/events → Persecution → Hatred → Patience of Saints

Where else can we find this prophetic end-time sequence?

- Stunning replication of this is not only in Daniel 8–12 but the Seven Seals, Seven Trumpets and Revelation 12–19!
- Thus, tied to the gospel message about Jesus will be included:
 - End-time prophecy that follows this template of the end because the kingdom of glory is about to come in
 - AND the amazing instruction of these three angels' messages
- Some of this will be unfolded in subsequent chapters.

The Third Truth that is tied to this first angel – Judgment Hour has Come

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 14:7).

“Saying with a loud voice” (vs 7) – The Unique Cry of the First Angel

- This comes as the final cry to the world – a **loud cry** – *when* the end is very near.
- It denotes:
 - Urgency
 - Rapidity

- Universality⁵
- It affirms another provocative issue:
 - Those messengers **HAVE SOMETHING TO PREACH ABOUT!**
 - God's witnesses are prepared to teach a distinct series of truths.
- Jesus (the mighty Angel of Revelation 10:1) also cried with a loud voice (10:3).

What is cried in this first message?

<p>“Fear God, and give glory to him” (vs 7)</p>
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Glory and reverence toward God and Christ should motivate our conduct and words. There are Biblical imperatives for this:

- Acts 9:31 – this fear represents deep reverence (cf. I Peter 2:17)
- Reward to those who “*fear thy name*” (Revelation 11:18) (work out salvation with fear – Philippians 2:12)

These are all descriptive ways to stress the vital need to relate to God correctly and under His terms.

- **BUT** – contextually, it is important to also grasp another kind of fear:
- We are **commanded** here to “**fear God**” with dread or trepidation.

This sympathizes with Jesus' warning:

- “*Fear him which is able to destroy both soul and body*” (Matthew 10:28; cf. Luke 12:5).
- Paul: “*It is a fearful thing to fall into the hands of the living God*” (Hebrews 10:31; cf. vs 27)
- Why such strong language?

A judgment that brings a **legal end** to everyone's **destiny** is now in view!

- This ties to deeper issues of Christ's righteousness.
- His *love* and *mercy* prevail in contemporary sermons and discourses.

BUT – His *justice* comes just before the second advent as the kingdom of glory is announced!

⁵ *The Great Controversy*, p. 355.

“Say unto them, 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, O house of Israel?” (Ezekiel 33:11; cf. II Kings 17:13).

The work of the two witnesses in Revelation 11:3 is the same as that of this first angel.

- In beautiful words it says of their success: *“They [those who responded] became fearful and gave glory to the God of heaven” (vs 13).*

The saints respond to this call: *“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).*

Why We are to Fear – Last Opportunity to Repent has Come.

“for the hour of his judgment is come” (vs 7)
--

The word *“hour” (hora)* is associated with *“is come” (elthen)*.

- This means a **definite time**, a specific time has arrived!
- It contextually suggests that it has previously been predicted.
- A time prophecy for the judgment has arrived.

Scripturally, there are two divine motivations that bring judgment.

1. Punitive – sometimes called *executive* (Exodus 6:5-6) – punishing
 2. Redemptive – sometimes called *investigative* (Isaiah 33:22) – choosing
- The appeal to fear and give glory has finality in its invitation.
 - This is the last chance to yield total allegiance to God.

Why? – The judgment of “final decisions” for eternity has begun.

Where is this found elsewhere in the Bible?

1. A significant judgment scene is described in Daniel 7:9-10.
 - The court was seated (including the Ancient of Days).
 - The *“judgment was set, and the books were opened” (7:10).*
 - A kingdom is made up – the Son of man comes to receive it (7:13-14).
2. Another describes the judgment being given to the saints (7:22).
 - Time came for the saints to possess the kingdom (7:22).

Judgment number one is tied to the little horn that comes out of the Roman Empire, and follows its introduction.

- This would appear to be the antichrist during the Dark Ages.
- The papacy

Judgment number two ties to Revelation 20, where the saints sit in judgment during the millennium.

Neither fits the setting of the first angel's message.

- The counsel to fear God and give glory to Him is ***a command to the living***.
- The setting is end-time.
 - The harvest immediately follows (last half of Revelation 14) the three angels' messages.
 - Those harvested are chosen (described in Revelation 14:1-5).

When are they chosen?

- In Revelation 11:1 John is instructed to measure (*judgment*) three things related to the temple (end-time setting when the two witnesses go to all the world):
 1. The temple per se (church)
 2. The altar (where the spiritual leaders minister)
 3. The worshipers (the living)

This represents the same judgment hour as in the first angel's message! – to the living – to worshipers!

- The judgment scene initiates (11:1):
 - 3 ½ years of persecution (11:2)
 - 3 ½ years of witnessing (11:3)
- The first angel's message heralds the time when the judgment of the living is under way.

Many may protest!

- The judgment began in 1844 – called by Seventh-day Adventists the “investigative judgment.”
- That was the first application – BUT – it was ***not*** for the ***living***.

Note what E. G. White said:

- “The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture *will soon* [future to 1904] *be understood in all its bearings* and the messages given to John the revelator *will be repeated* with distinct utterance.”⁶
 - The “repeated” is future to 1904.
 - The 1844 judgment of the dead and “state of Babylon” from that era will have no relevance to the contemporary world at the end.
 - Those messages are to “stir the people” of the world.⁷
- They were yet to be fully understood in 1904. She had said two years previously: “We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost. – Letter 97, 1902”⁸

Then came this stunning message: “The messages of Revelation 14 are those by which the world *is to be tested* [future to 1896]; they are the everlasting gospel, and are to be *sounded everywhere*.”⁹

- They must be of **immediate** concern.
- They must be conveyed with objective urgency.
- These messages are the everlasting gospel. They are to be a test.
- She noted that: “Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. **Christ was both the law and the gospel.** The angel that proclaims **the everlasting gospel proclaims** the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.”¹⁰
- Christ will be centered in this first angel’s message, God’s character will be made clear and the requirements of the law will be strongly made – in context of final preparation.

The last truth of this first angel’s message is filled with amazing information – the Sabbath!

⁶ *The Review and Herald*, October 13, 1904 (emphasis added).

⁷ *Manuscript Releases*, vol 19, p. 41.

⁸ *Evangelism*, p. 196.

⁹ *Selected Messages*, vol. 2, p. 112 (emphasis added).

¹⁰ *Ibid.*, p. 106 (emphasis added).

“and worship him that made heaven, and earth, and the sea, and the fountains of waters” (vs 7)

A Catholic scholar noted that the herald of the first angel “announces the reaffirmation of the Decalogue.”¹¹

- In a divine imperative – worship the Creator
- He is referenced in the heart of these commandments – in the Sabbath commandment (Exodus 20:11)!!!

Here, the God of the Sabbath in this end-time setting:

- Is the Creator AND
- Is to be worshiped
- The implication is contextually strong – the Sabbath will be a fundamental avenue to fulfill this worship command.
- In a last-day setting, the Sabbath is to be a continual reminder of:
 - Our Creator and
 - His universal authority
 } His claim to worship

This same Sabbath imagery was previously identified with similar language in 10:6 when Jesus declared time would “*no longer be delayed.*”

- But there is more!
- The heaven, earth, sea and springs of water are what are first destroyed (in that sequence) in the first four Trumpets!¹²
 - Because of man’s wickedness
 - In God’s wrath – a de-creation process begins
 - “*For 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).
- ***Man defies the Sabbath that honors the Creator God. God begins to remove from man things He created. An unparalleled judicial response.***

This parallels a mighty call of the apostles to turn from idols to the living God “*who made heaven, and earth and sea and everything in them*” (Acts 14:15; cf. Acts 17:24-27, Romans 1:19-20).

¹¹ Ford, J. Massingberde; *The Anchor Bible* (Doubleday, New York), 1975, p. 248.

¹² Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 537.

- The Ten Commandments will remain a valid expression of God's will.¹³
- It will be kept by the remnant – noted in several apocalyptic prophecies (Revelation 12:17; 14:11-12).

The Sabbath, therefore, will be an end-time issue.

“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. A false sabbath could not be a true standard.”¹⁴

White gets more explicit!

“In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.”¹⁵

Crucial Issue in the End-Time!

- Revelation 13 talked of the **world**:
 - Worshiping the beast
 - Worshiping the dragon
 - Setting up a false standard of loyalty
 - Not to the Creator
 - But to man – 666 – a Babylonian numeric system
- Revelation 14 in this first Loud Cry message is a **command to reverse** the prevailing state of Revelation 13!
 - John reports in Revelation 20:4: The victorious saints “*had not worshiped the beast or his image.*”
 - They worshiped the Creator God.

¹³ Canter, Bryan; *Revelation – A Study of the Eschatological Application of Prophecy, Part 5, The Great Controversy* (Revelation 11:19 – 14:20) (Prophecy Research Initiative document – 2003), p. 159.

¹⁴ *Selected Messages*, bk 2, pp. 105-106.

¹⁵ *Ibid.*, p. 106 (1887).

What to Know and Share from the First Message

1. Our audience will be the world – everyone.
2. The gospel of Christ's wonderful grace, the cleansing by the blood and the restoration through His power will be central.
3. It will be proclaimed at the time of the end, during earth's last 3½ years.
 - That timing prophecy will be made convictingly clear from Matthew, Daniel and Revelation.
 - The events heralding its onset and carrying through that period are embedded in those prophecies.
4. The onset of that time will begin the judgment of the living.
5. A pivotal issue will be worshiping the Creator God, honored through the seventh-day Sabbath.
6. Representing Christ's character will be glory to His name – an imperative within this message.



THE SECOND ANGEL'S MESSAGE

PART 1

“And there followed another angel, saying, 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).

“And there followed another angel,” (vs 8)

With this sequential expression, this angel **and** his message come after the first angel and his message, which:

- Emphasizes the close ties between the two
- **AND** – develops a *sequence* in how they are to be presented
 1. Everlasting gospel
 2. Fear God – respect His character/dread His wrath
 3. Give Him glory – repent/resist sin/follow Him
 4. Your eternal destiny is pending – irrevocable judicial decision
 5. That judgment is under way.
 6. The messages are for the living.
 7. Worship Creator by:
 - Honoring the Sabbath (addressed)
 - Honoring the law (implied)

Divine End-Time Spiritual Instruction and Warning

8. Babylon is Fallen (warning of the corruption in Christianity)

Divine *End-Time* Warning (Babylon is center of apostasy – Christianity corrupted)

This sequence was recognized by E. G. White approximately a century ago.

“I was shown **three steps**—*the first*, second, and third angels' messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these

messages.’ The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.”¹

“It is just as essential now as ever before that **they shall be repeated** to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and **the application** of the prophecies **that bring us** to the third angel’s message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be. – Manuscript 32, 1896.”²

“Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages **in their order.**”³

The thoroughness of these messages will leave the world without excuse if they are not ready when He comes.

- Recall – these truths will go to the *whole world*.
- Everyone will hear the stunning issues of grace and the conditions for salvation.

How do we know it is an end-time message?

- Matthew 24:14 – gospel to all the world – which is *at the end*
 - First angel – gospel to all the world
- Second coming follows immediately after the third angel (Revelation 14:14-16)
- “*Judgment*” ties to a timed prophecy of Daniel and John – which is at the end.

This means, once again, that there is a recapitulation or reapplication of the three angels’ messages right at the end!

Babylon’s fall leads to its destruction (Revelation 16:19; 17:16; 18:8, 21) (at the seventh Plague).

“saying, Babylon is fallen, is fallen, that great city,” (vs 8)
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This is a judgmental statement:

- Of a “*great city*” named Babylon
- Not an appeal to an individual, which the previous angel addressed

¹ *The Story of Redemption*, p. 385 (1858) (emphasis added).

² *Counsels to Writers and Editors*, pp. 26-27 (emphasis added).

³ *Life Sketches of Ellen G. White*, p. 429 (emphasis added).

- It alludes to the fallen spiritual state of a body of believers.

Why are the terms “Babylon” and “city” used?

Literal Babylon – Background

The story of this name/city goes back apparently to ~2300 B.C. The oldest record of civilization is that of the Akkadian dynasty dated at 2340 B.C.

- Sargon appears to have been its first king.
- Some historians now think that he was actually Nimrod, the great-grandson of Noah (through Ham).

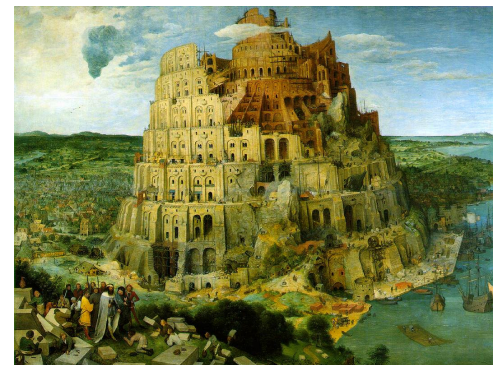
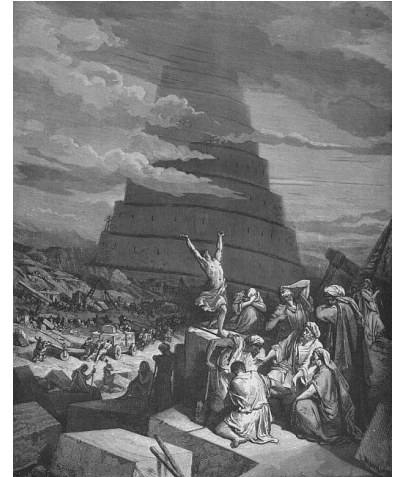
Nimrod and the people who followed him were in rebellion against God.

Nimrod is the first person who tried to develop a kingdom that resisted God. Babel, the tower he built, became a metaphor for end-time apostasy.

- One man was its universal ruler
 - He was Satan’s representative
- } The same with **end-time** Babylon
- God intervened: “*Let us go down and there confound their language*” (Genesis 11:7). **End-time**: God breaks apart its three powers (16:18).

Nimrod later founded several cities:

- Bab-il, where the Tower of Babel had been constructed
- This was on the Euphrates River and later would be the same area of two Babylons, one in Daniel’s time (the second kingdom rise).
- Also, the city of Akkan (which was later known as Nineveh) was built farther north along the Tigris River.



Considerable history has been reconstructed regarding Bab-il or Babylon.

- The city that Nimrod established vanished.
- Its first major kingdom was in the 1800-1600 B.C. era, filled with archeological history.

- The reign of Hammurabi (~1796–1750 B.C.) was one example.
 - He developed a major system of laws known as the Code of Hammurabi.
 - This is used as the basis of many legal systems today.
 - That kingdom also came to an end – but the name of Babylon lived on.

Nineveh was the next major city to rise again in power, and it became the capital of the Assyrian Empire.

- This would not become part of the prophetic symbols related to redemptive history and its culmination.
- But the subsequent rise again of the Babylonian Empire would.
 - It would be the first literal kingdom to rebel – it will also symbolically be the last (*“Babylon is fallen”*).

Ashurbanipal was the last Assyrian king during the greatest phase of that empire.

- He had destroyed Shushan, capital of Elam, around 639 B.C. – east of the Tigris River.
- That is a key historical event to know when studying Daniel 8.
- The Chaldeans were a major tribe of people that had occupied the whole Mesopotamian area in the ninth century B.C., where the Euphrates and Tigris Rivers flow.

A Chaldean named Nabopolassar (626–605 B.C. – grandfather of Nebuchadnezzar) proclaimed himself king of Babylon.

- He overthrew Assyria (with the help of the Medes).
- Nebuchadnezzar and his Babylonian kingdom became the first symbol of mercy and justice in God’s apocalyptic story.
- The last king, Belshazzar, became the last apocalyptic symbol of God’s retribution against apostasy and he ties to this second angel’s message.
- Nebuchadnezzar (a pagan), through contact with God’s people and divine punishment, repented and acknowledged the God of heaven.
 - He represents those who *“come out of Babylon.”*
 - Belshazzar represents the fate of those who stay in Babylon.

A Sequential Prophetic Pattern

- Adam and Eve
 - Rebellion – loss of Paradise
 - Promise of deliverance (Genesis 3:15)

- Antediluvian World
 - Rebellion – loss of Paradise/home (pre-flood world)
 - Deliverance by the ark – a metaphor for the original covenant promise
- Ancient Israel
 - Bondage in Egypt
 - Deliverance from Egypt
 - Metaphor for final deliverance from the world (Egypt) at the apocalyptic end
- Ancient Judah
 - Bondage in Babylon (symbol of apostasy)
 - Deliverance by Cyrus (a symbol of Christ)
 - A metaphor for deliverance at the end of time – Daniel 12:1

Bondage of God's people (sinful world):

- Babylon falls – Christian church
- Deliverance from Babylon [a remnant (Revelation 12:17), saints (Revelation 14:12)]
- Homeward bound to Canaan [Son of man on white cloud with sickle [*“and the earth was reaped”* (14:14-16); *“they ascended up to heaven”* (11:12)]

Apocalyptic prophecy is symbolically built on kingdoms that surround the first advent! – Babylon being the first.

Isaiah first conveyed those foundational prophecies regarding Babylon.

- It was while Assyria was still in its power that Isaiah, a Judean citizen, began to record those apocalyptic messages.
- They focused on the rebellion of God's people and how He would use a pagan power – yet to emerge – to punish them:
 - The prophecies began with Babylon, the greatest of the earthly kingdoms (future to Isaiah)
 - After it served as arbiter of God's will
 - It would fall (cf. Isaiah 47:1, 48:20).
 - *“And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah”* (Isaiah 13:19).
 - *“And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground”* (Isaiah 21:9).

- As the end of Israel had occurred and Judah's apostasy was anticipated, Babylon became prophetically important.
- At the end of apostate Christianity, "*Babylon*" becomes symbolically important.

Jeremiah (a contemporary when Babylon rose to power) warned of the destructive nature of Babylon.

- Its leader is an enemy (Jeremiah 21:7).
- He will have no mercy and take life (Jeremiah 21:7).
- Make the land desolate (Jeremiah 25:11)
- Make slaves of people (Jeremiah 27:16)
- Destroy property (Jeremiah 27:17-18)

He also noted that Babylon would later fall (Jeremiah 25:12).

- From an assembly of great nations (Jeremiah 50:9).
- Land will become desolate (Jeremiah 50:13, 23; 51:29)
- Never to rise again (51:64)

Then Jeremiah warned (regarding apostasy within God's people):

- Can't rely on advice or teachings of leaders of Judah (Jeremiah 27:9)
- "*For they prophesy a lie unto you.*"
- This was the first time that apostasy among God's people would be firmly addressed, which tied to the end of time.

Babylon, a Spiritual Symbol – End-Time Application – Deeper Issues

In Revelation 17 the harlot woman represents an ***apostate*** church (Hosea 2:5, 3:1, 4:10-15).

- Woman in prophecy is a church (II Corinthians 11:2, Isaiah 54:5-6, Jeremiah 3:14, Ephesians 5:31-33)
- Her name was on her forehead (her character or nature). She was called:
 - "*Babylon the Great, Mother of Harlots*" (Revelation 17:5)
 - She contrasts with the pure woman clothed in white (Revelation 12:1)⁴
- ***Thus, in Revelation, an end-time book, Babylon is an unfaithful or apostate church!***⁵

⁴ Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 456.

⁵ *Ibid.*, pp. 608-609.

Many scholars believe that Babylon – the harlot – represents the Roman Church.

- Her harlot daughters would be a timing statement **when** she has followers adopting illicit behavior like hers. She is on a beast full of names, called “blasphemy.”
- They all collectively (woman and beast) represent the sea beast of Revelation 13 (whose heads are filled with names of blasphemy).
- The earth beast of Revelation 13 represents a kingdom of her daughters.

God’s spiritual church – Israel – also called “*Jerusalem*” – became an apostate church and was rejected by Christ (Matthew 23:37-38).

- This led Grant R. Osborne of the Trinity Evangelical Divinity School of Deerfield, IL, to argue:
 - That Jerusalem and Rome (Babylon) are amalgamated into one city (Revelation 11–18) in prophecy.⁶
- With her daughters – Babylon represents the world of apostate Christianity (Catholic and Protestant) at the end of time.

The harlot is also called “**Mystery**” in Revelation 17.

- The Roman Church is built on mysteries.
 - *The Great Mysteries: Experiencing Catholic Faith from the Inside Out* by Andrew M. Greeley (B. Blanton Publishing), 1976, 2004.
 - “The existence of theological mysteries is a doctrine of Catholic faith defined by the Vatican Council, which declares: ‘If any one say that in Divine Revelation there are contained no mysteries properly so called (*vera et proprie dicta mysteria*), but that through reason rightly developed (*per rationem rite excultam*) all dogmas of faith can be understood and demonstrated from natural principles: let him be anathema” (Sess. III, Canons, 4. De fide et Ratione, 1).⁷
 - *The Mysteries of the Rosary*⁸
 - *The Five Luminous Mysteries*
 - *The Five Joyful Mysteries*
 - *The Five Glorious Mysteries*
 - *Sacraments of Sacred Mysteries*

⁶ Osborne, *Op. cit.* pp. 426-428.

⁷ <http://www.newadvent.org/cathen/10662a.htm>

⁸ <http://www.catholic.org/clife/prayers/mystery.php>

The gigantic system of moral corruption and idolatry is depicted as:

- A harlot with a “golden cup in her hand” (17:4).
- “making all nations drunk [numb, can’t discern] with the wine of her fornication [unfaithfulness to God, idolatrous worship] (17:2, 18:3)
- Divinely called “mystery, Babylon the Great” (17:5)
 - That cup of wine had its literal ancient counterpart.
 - “Babylon hath been a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad” (Jeremiah 51:7).



Paul described the “man of sin” or antichrist (II Thessalonians 2).

- As controlled by the “**Mystery**” of iniquity – it seduces through deception
- Then he renamed the “man of sin” – “wicked.”

The Roman Catholic Church portrays herself as the:

- “Mother church,” paralleling Revelation 17.
- A woman with a cup in her hand (image on Vatican coin – 1969 – just like Revelation 17) and a sunburst around her head.

The first coin to bear this image was that of Pope Leo XII in 1825.

- The legend was “The whole world is her seat.”

Ancient pagan traditions, images and practices were relabeled “Christian” by the early apostate Christian church.⁹



- That became Roman Catholicism.
- Apostate Protestantism is quickly identifying with this false system of worship.

The use of the epithet “Babylon” for Rome was common (I Peter 5:13, II Bar 11.1, 67:7, 79:1, 4 Ezra 3:2).

⁹ Hislop, Alexander; *The Two Babylons* (Loizeaux Brothers, New York – 1916 – 1950 (5th printing).

“Babylon” occurs six times in Revelation (14:8; 16:19; 17:5; 18:2; 18:10, 21).

“Babylon the Great” is found only once in the Old Testament (Daniel 4:30).

- It forms an expression for Nebuchadnezzar’s pride.

The **“great city”** is noted in Revelation 14:8; 16:19; 17:18; 18:10, 16, 19, 21.

Knowing that Babylon with her daughters refers to Rome:

- We expect Rome will experience Babylon’s fate (Isaiah 13:19-22, 14:20-23; Jeremiah 25:12-14, 50:35-40, 51:24-26).
- In reality, It will end under the seventh plague (Revelation 16:19).

Babylon – the Prostitute of Truth

The second angel’s message gives a simple message:

- Babylon is fallen
- Because she makes the world drink of her deceptive wine

This would be inadequate as a theme to convey to the world.

- God knew that.
- He embellished its meaning in chapters 16, 17 and 18.
- In fact, this information is so vital to understand:
- One of the vile angels came to John and promised he would show John how the harlot – Babylon – came into judgment.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters” (Revelation 17:1).

- Chapter 17 is a vital link to our understanding of what the fall of Babylon represents.
- It is the subject of a special workshop.

God reaffirms the fall of the Christian churches in embellished language in Revelation 18:1-8.

“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. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her” (Revelation 18:1-7).

- Another angel comes out of heaven (just like the angel in Revelation 10:1).
- This could be the fourth angel if we follow the numbering introduced in chapter 14.
- As the Revelation 10 angel had authority over the world with its feet on the land and the sea (10:2).
- So this angel has “great authority” – so much so “the earth” is “illuminated with his glory” (18:1).

Also – most intriguing, another parallel to Revelation 10 is made!

Revelation 10:3

*Cried with a loud voice
as when a lion roareth*

Revelation 18:2

Cried with a strong voice

“And he cried mightily with a strong voice” (Revelation 18:2a).

When Jesus cries that time is no longer delayed (10:6), his servants will cry with a strong voice, “*Babylon the great is fallen, is fallen.*”

- The second angel’s message
- Is repeated

“The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches.... The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus pre-

pared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."¹⁰

Now John is told why Babylon (Rome), the apostate church, is fallen:

"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" (Revelation 18:2b).

1. It has become a home for demons (18:2).
 - They have flaunted God's laws and fallen under His judgment.¹¹
2. Prison of every unclean spirit, unclean bird and unclean and hated beast.
 - These are symbols of irrevocable spiritual desolation [cf. Isaiah 13:21-22 (Babylon); 34:11-14 (Edom); Jeremiah 50:39, 51:37 (Babylon); Zephaniah 2:14-15 (Assyria)].¹²
 - The apostate church is captive to false doctrines and beliefs that oppose truth.
3. God calls these things "sins" which will lead to the destructive plagues.

"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 18:4).

Once again the message of angel two is repeated.

"For all nations have drunk of the wine of the wrath of her fornication" (Revelation 18:3a).

- The apostate church
- Spreads its false doctrines to the whole world

Now it has become clear that Babylon has made the whole world drink – accept – apply – the wine of unfaithful beliefs.

- Beliefs that Satan has conveyed – taught.
- "What is that wine? – her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has

¹⁰ *Early Writings*, p. 277 (cf. *Manuscript Releases*, vol. 16, p. 270).

¹¹ Osborne, *op. cit.*, p. 636.

¹² Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago – 1992), p. 318.

repeated the falsehood that Satan first told to Eve in Eden – the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men.'"¹³

¹³ *Maranatha*, p. 171 (emphasis added).



THE SECOND ANGEL'S MESSAGE

PART 2

Introduction

The second angel's message, tied to the fourth, contains damning words against apostasy.

- E. G. White counseled that a well organized effort needed to be made to bring this to the churches.
- Also, it would need to be brought in such a way as to appeal to "thoughtful minds."

"We are to give the message, '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.... 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, 4). This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds."¹

- The issue?
- Fallen from God's standards.

"Fallen, is fallen" (vs 8)

Relates to Isaiah 21:9a: "*Fallen, fallen is Babylon*"

The cry of God's people in the last days will be to "*come out of Babylon.*"

- It "*is fallen.*"
- What can we discover regarding the eschatological meaning of this?
- What is "*fallen*" regarding the Roman Church and her daughters?

Jeremiah gave us clues regarding Babylon's apostasy:

- Worshiped idols/images (Jeremiah 50:2)
- Flee out of her midst for "*every man's soul because of her iniquity*" (Jeremiah 51:6)

¹ *Manuscript Releases*, vol. 10, p. 315 (emphasis added).

- Iniquity (*avon*) – Christ bore that “*iniquity*” for us all (Isaiah 53:6)
- Iniquity was one sin that God’s people needed to address before the Most Holy would be cleansed (Daniel 9:24).
- They have done evil (Jeremiah 51:24); behavior that provokes God (Jeremiah 25:7). Their iniquity remains.
- Killed unwontedly individuals (Jeremiah 51:35, 41)

Isaiah sets the end-time fall of Babylon as the “Day of the Lord” (Isaiah 13:6, 9, 13).

- “*Babylon has fallen, has fallen*” (Isaiah 21:9a).
- It is to come to an end suddenly (“*in one day*” – Revelation 18:8).
- It will cease like Sodom and Gomorrah (Isaiah 13:19), which was sudden and cataclysmic.
- Isaiah prophesied of Babylon’s rise, its fall and the captivity of the Jewish people:
 - Long before Babylon rose to power (Isaiah 13, 14, 21, 43, 47, 48)
 - Similar prophecies were given to Jeremiah (50–51).
- This city became a metaphor for the **fallen** churches of God at the end of time.

Future Application

1. The desolation of both Isaiah 13:20 and Jeremiah 51:26 has not really occurred. Thus, an end-time fulfillment yet remains!
2. Also, she has not yet made all nations to “*drink*” or follow her adulterous message.

Babylon’s end-time metaphor is divided into two timing periods:

1. Lesser application in 1844 era
2. Very end of time

“The Second Angel’s Message was first given in the summer of 1844 [The Great Controversy, p. 604]. For ten years the Dan. 8:14, 2300 year-day prophecy was proclaimed regarding the soon coming of Jesus. By the summer of 1844, the Christian churches had put those who believed in the prophetic timeline out of the churches with much persecution. More than 50,000 Christians had voluntarily withdrawn from membership. It was under these circumstances that the Rev. 14:8 message was given, identifying the apostate churches who despised the prophecies of Daniel and Revelation as ‘Babylon.’ **This was called the ‘moral fall’ of the churches** [The Great Controversy, p.

389]. ***But that fall was not yet complete*** because ***Babylon had not yet made all nations conform to one system of false worship.***²

“This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel [Rev 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.”³

“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***

“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.*”⁴

What is White saying?

- There will be a reapplication of the angels' messages in the final days of earth's history.
- It follows a judgment message. It mainly refers to apostate Protestantism making all nations drink wine (wrath) but has a Roman link in Revelation 17.
- “Fallen” relates to Decalogue – with the specific issue being the Sabbath.

With these ***two*** words together (fallen, is fallen), it stresses the absolute truth of unchanging degradation (judicial opinion or decision means it is final).

- That means the coming destruction is certain (third message).
- Jesus and Gabriel called it “desolation.”

The word for “fallen” is *epesan* (Gr.).

- It is written as if it had already occurred (aorist) but really was yet to occur in the future.

² Berry, Marian; *Revelation Workbook* (CHJ Publishing; Middleton, ID), p. 50 (emphasis added).

³ *The Great Controversy*, p. 604 (emphasis added).

⁴ *Ibid.*, p. 383 (emphasis added).

- This is called “prophecy perfect” or a “proleptic message.”
- It is a prophecy that will be fulfilled with perfect assurance.⁵
- This “double” use of the word recalls a similar prophecy that was repeated twice to Pharaoh *“And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass”* (Genesis 41:32).
- It will happen with “perfect assurance.”

The cry, “*Babylon is fallen*” – from a divine perspective.

“She made all nations drink of the wine of the wrath of her fornication” (Revelation 14:8).

The first angel’s message must come first. It is foundational.

- The message of Jesus, the law and timing prophecy have been introduced.
- The judgment of the living begins.
- Then the Sabbath becomes an issue.

Then this cry to come out of Babylon is to be given.

Seven points that help define what end-time Babylon is giving the world to drink:

1. In prophecy a woman represents a church [(a woman clothed in white or light = God’s true church (Revelation 12:1)); a harlot – an apostate or rebellious church – Revelation 17:1, 4-6).

- | |
|--|
| <ul style="list-style-type: none"> • God had said that Zion was His people (Isaiah 51:16). • Zion had a daughter – a delicate woman (Jeremiah 6:2) (the remnant – the final group of people loyal to God). • His true church is likened to a virgin (II Corinthians 11:2; cf. Isaiah 54:5-6, Jeremiah 3:14, Ephesians 5:31-33). • But God’s ancient church became a <i>harlot</i> (Ezekiel 16:15-58: Israel) because she had illicit relationships with other religious practices. |
|--|

2. The harlot church is given a name in Revelation 17: *“Mystery, Babylon the Great, Mother of Harlots and Abominations of the Earth.”*
3. That church is typified by the Roman Catholic Church. How?
 - She sits on seven hills – the city of Rome is that city.
 - It is a church centered in Rome.

⁵ Aune, David E.; *52A World Biblical Commentary; Revelation 14* (World Books, publisher; Dallas, Texas), 1997, p. 829.

- It is a church that claims to be the “mother church.”
 - In the year 2000, Cardinal Joseph Ratzinger (who became Pope Benedict XVI) wrote a document called:
 - *Declaration of the Lord Jesus – On the Unicity and Salvific Universality of Jesus Christ and the Church*. He said:
 - The Roman Catholic Church is the “mother” church.
 - All others are **not** sisters but “daughters” and are defective.
 - Salvation comes only through the Roman Catholic Church.
 - It is a church that has illicit relationships with falsehood.
 - It is a church that has abominations and mysteries.
- 4. Any church that sympathizes with Catholicism will be identified with Babylon as a daughter, part of the antichrist.
 - This is the antichrist.
 - The leader of Babylon is described by Paul as the “man of sin.”
 - This “denomination” is portrayed in prophecy as the little horn, the vile person, the king of the north and the beast of Revelation 13 and 17.
- 5. How has that church been the epitome of blasphemy? Claims to be Christian, but:

Appendix II – Adoption of pagan symbols and practices (53-point table).

Appendix III – Theological and doctrinal issues (two *End-Time Issues* articles).

Appendix IV – The pope is addressed as “Sweet Christ on Earth.”

6. “*Thou shalt worship the Lord thy God and Him only shalt thou serve*” (Luke 4:8) (Note picture).

7. Pope John Paul II – a mortal man with sinful nature – canonized 483

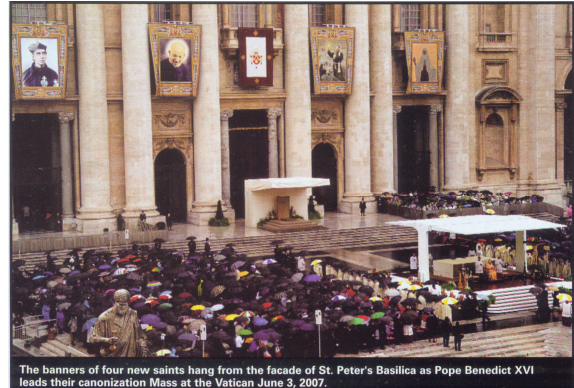
saints. Pope Benedict XVI in the first three years of his administration has canonized 14 “new saints.”



■ Six priests lie prostrate during their episcopal ordination in St. Peter's Basilica at the Vatican Sept. 29. Pope Benedict XVI ordained the men and asked them to be “guardian angels” of their people.

- Catholics declare that saints have **eternal life**.
- They are **intercessors** who can now be prayed to.
- Jesus said that “life eternal” is to know God. What man, church or committee can pass judgment on that?
- *“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings”* (Hebrews 2:9-10). *“To know him is life eternal”* (John 17:3).

There’s more – Apostle John was told greater detail as to why Babylon – this Roman Church – is fallen.



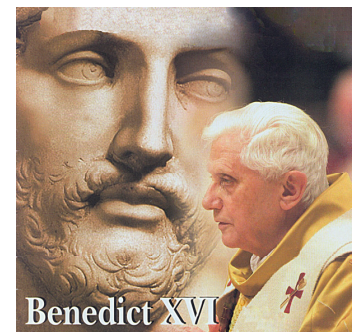
The banners of four new saints hang from the facade of St. Peter's Basilica as Pope Benedict XVI leads their canonization Mass at the Vatican June 3, 2007.

“because she made all nations drink of the wine of the wrath of her fornication” (vs 8)

Here comes that cup again – from which the whole world drinks

In the Last Supper Jesus noted that the cup’s contents were to represent:

- His blood (*“blood of the covenant”* – Exodus 24:8)
- Of the New Covenant (Luke 22:20)
 - cf. Jeremiah 31:31-34 – New Covenant is promise that man will be restored to godliness
 - That promise is fulfilled in the wonderful imagery of saints surrounding God’s throne.
 - Too numerous to count
 - Who washed their robes in the blood of the Lamb (Revelation 7:14)
- Jesus also made note of another cup, speaking of the disciples: *“drinking the cup that I drink”* (Mark 10:38-39) – spilled blood – death.
- At the end Jesus replaces the cleansing blood with the wine of His wrath.



Benedict XVI

The harlot church named Babylon – papacy – Roman Catholic Church in Revelation 17:

- Had a golden cup in her hand “full of abominations and filthiness of her fornication” (Revelation 17:4)
- She **is** Babylon – the apostate “Christian” church captive to illicit pagan practice.
- In place of the blood of the covenant – Christ’s blood:
 - There is something in that cup that is of the Catholic Church’s doing.
 - Not the symbolic blood of Jesus
 - But something abominable, filthy (God’s judicial description)
 - It is illicit – false – adulterous (“*her fornication*”)

That sounds terrible! What could be in Babylon’s cup?

- Jeremiah 51:7, we have noted, said:
 - A golden cup was Babylon.
 - Of its wine the nations drank.
 - And thereupon went mad.
 - Suddenly, Babylon fell (vs 8).

What is the “*wine*” in that apostate cup?

- What is in that cup is **something** that can be shared.
- Something that is experienced or internalized
- Something that can stupefy (make drunk – mad) (Jeremiah 51, Revelation 17)
- Something God calls an “*abomination*”

Since this is a church and fornication or immorality is tied to that wine, it represents:

- Doing something that detracts from God’s authority
- An illicit practice or teaching – or a teaching that tries to take the place of God’s objectives

This “*fornication*” language is not new for God to use.

- Jeremiah 3:8: “*And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*”

- Ezekiel 23:37: *“That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.”*

Still we must answer: What is the wine in that cup?

- Whatever it is, it brings God’s wrath.
- It is an abomination to Him.
- It is what causes those apostate Christian churches to fall.
- We have three important clues:
 1. In the first angel’s message, ***the Sabbath*** was ***distinctly*** alluded to as part of the everlasting gospel that goes to the world and immediately preceded this second angel.
 2. God’s wrath comes at the time of the end during the appointed time (Daniel 8:19).
 - The appointed time begins with the ***abomination*** that leads to ***desolation*** (Daniel 8:19).
 - That ***is*** setting up a false Sabbath (Daniel 12:11).
 3. AND taking the *“daily”* or true Sabbath away (Daniel 12:11).⁶

It says that “she” (notice the gender which matches the woman of Revelation 17), Babylon, ***“made all nations drink.”***

- The setting suggests she is responsible for
- All nations setting up a false Sabbath
- Thomas⁷ goes so far as to state *“made all”* (*pepotiken*) means she exercised “coercive power over the inhabitants” of the earth.

This abominable wine represents a false Sabbath – interesting:

- We will learn that God calls ***that*** the “mark” of the beast (sea beast – Revelation 13).
- That really stirs up His wrath.
- Eventually, Babylon comes to its end by the *“cup of the wine of the fierceness of his God’s wrath”* (Revelation 16:19).
- Hosea 4:11-12 parallels this imagery: Harlotry, wine, and new wine take away the understanding. *“My people consult their wooden idols ... for a spirit of harlotry has led them astray”* (Holman Christian Standard Bible).

⁶ Note: *Sacred Time at the End of Time* workbook, Chapters 4 and 5.

⁷ Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago – 1992), p. 207.

In this second message the nations/world are “***made to drink.***”

- There is an element of *strange coercion* implied.
- This strikes at the tyranny and force seen in the earth beast of Revelation 13,⁸ giving authority to the sea beast.

Those nations weep and lament over Babylon’s fall.

- Revelation 18:3
- The process of its fall appears to cover a period of time, beginning with the first four Trumpets and ending with the seventh Plague. BUT:
- Her final end comes suddenly and that is right at the eschatological end.
- Here, the world laments her fall because of its loss of economic benefit.
- This relates to Daniel 11:43a: “*But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.*”

An economic tie with Rome is suggested from these prophecies.

This sequence is introduced in chapters 17 and 18 – linking with the second angel.

<u>Rev. 17</u> (embellishes Meaning of Babylon)	<u>Rev. 18:7</u> (review of 17)	<u>Rev. 18:1-5</u> (fourth angel)	<u>Rev. 18:8</u>	<u>Rev. 18:9-24</u>
Harlot (giving her wine to world) (Rev. 14:8, 17:2, 18:3) Harlot & Beast = Church & State Arrogance, unfaithfulness, murder depicted World gives it its power – ten horns	She had said: “I sit a queen.” I “shall see no sorrow.”	Babylon is fallen Come out of her Merchants are rich from her sensuousness (magnetic deception of her power and worship) (second angel swells to loud cry)	Babylon – Harlot Woman Roman Catholic Church comes to an end	Kings Merchants Shipmasters ↓ Wail/weep Over Babylon’s fall

⁸ Thomas, *Op. cit.*, p. 207.

“The wine of Babylon is a symbol for not only sexual licentiousness but every kind of excess that expresses unfaithfulness to God.”⁹ Contextually, the Sabbath is pivotal.

Now God begins to act: “*God hath avenged*” (Revelation 18:5, 6, 20).

Stunning Parallels

Amazing ways does God repeatedly open truth for the final scenes on earth.

- Through Babel and Nimrod came the great lesson of rebellion and finally God’s response (Genesis 11:7-9).
- Through Belshazzar’s final hours came incredible lessons.
 1. He knew of his grandfather’s miraculous conversion – but he wasted opportunities with indifference and self-glorification.¹⁰
 2. He made a feast when the leaders of Babylon praised the gods of gold, silver, brass, iron, wood and stone (Daniel 5:4).
 3. They drank intoxicating drink from the sacred cups of Jerusalem’s temple (Daniel 5:2).

These stunning revelations have explicit parallels with the fall of Babylon at earth’s final hours.

1. “*Babylon is fallen, is fallen*” means it was once in a higher state of glory and understanding.
2. Rome accepts the worship of itself from the world (Revelation 13:4) as it blasphemes God’s name and His church (13:6).
3. She gives a golden cup filled with abominations to the world as the world worships her (Revelation 13:8a; 17:4, 6, 12).
4. Babylon comes to its end by division (Revelation 16:19).

The cry of the saints – those written in the Lamb’s Book of Life – is to come out of her “*my people*.”

- “*For all nations have drunk of the wine of the wrath of her fornication*” (Revelation 18:3).
- Come out, that ye be not partakers of her sins (18:4).

What to Know and Share from the Second Message

1. This numbered message reveals that they are to be given in a sequence.

⁹ Thomas, *Op. cit.*, p. 207.

¹⁰ *Prophets and Kings*, pp. 522-523.

2. Babylon was originally built by Ham's son, Nimrod, around 2300 B.C. It represented the epitome of rebellion against God.
3. It was to rise again as a great power (~626 B.C.) and be:
 - A literal city that would punish apostasy
 - A city that would apostatize and fall
 - Become a symbol for all those who apostatize from God
4. Isaiah and Jeremiah prophesied of these representations.
5. The harlot in the Revelation 17 prophecy, riding the beast, is named Babylon.
 - She is an apostate church at the very end (Jesus comes shortly – Revelation 14).
 - Controlling ("*seated on*") the "*beast*" (people of the world and Rome)
6. That harlot is also a mother of harlots.
 - She has daughters/churches.
 - The Roman Catholic Church considers herself a mother of all churches.
7. God warns the world through this message that the Roman Catholic Church AND all those loyal to it are in apostasy.
 - Get out of it!
 - Be not partakers of her curses.

"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 Thess. 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."¹¹

"While Satan Works the Angel of Revelation 18 Proclaims His Message.—This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come [that was] foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her."¹²

¹¹ *The Faith I Live By*, p. 285.

¹² *Selected Messages*, bk 3, pp. 406-407.



THIRD ANGEL'S MESSAGE

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,” (Revelation 14:9).

“And the third angel followed them,” (vs 9)

Again, by the number and the word “followed,” a sequence in the delivery of these prophetic subjects to the world is decreed.

- The progression of these end-time messages is cumulative.
- The second amplifies the first.
- The third angel recapitulates and matures the warnings of the previous two, especially the second (Revelation 18).

E. G. White noted that this third angel will:

- Prepare a people to stand in the last days¹
- Accomplish a work few realize
- Command the attention of the world²

“saying with a loud voice,” (vs 9)

- This “*loud voice*” was part of the imagery of the first angel and of the angel with the little open book. They all relate to messages at the **same** period of time.
- This phrase emphasizes the:
 - Importance of the messages
 - Its universal application – to all the world
 - Everyone will hear it.

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attend-

¹ *Testimonies*, vol. 8, p. 94.

² *The Great Controversy*, p. 450.

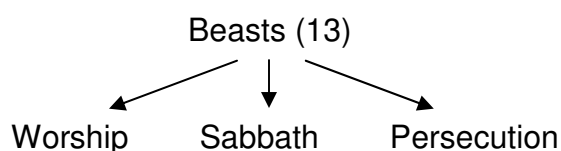
ed this angel penetrated everywhere, as he cried mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ The message of the fall of Babylon, as given by the second angel, ***is repeated***, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time ***to join*** in the *last great work of the third angel's message as it swells to a loud cry*. And the people of God are thus *prepared to stand in the hour of temptation*, which they are soon to meet. I saw a great light resting upon them, and they united to *fearlessly proclaim the third angel's message*.³

“And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”⁴

Judicial Case – a Judicial End is in Sight

“If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,” (vs 9)

Revelation 14 is a counter-message of Revelation 13.



God's Response (14)

1. Who He considers loyal
2. What truth is important
3. Warning about relating to beasts
4. Judicial response if you don't act
5. These are the saints

“If Any Man (vs 9)

That means any person in the world – no exceptions.

“worship the beast and his image” (vs 9)

Revelation 13 was all about worshipping the beast (vss 1-8) and worshipping its image (vs 15).

Versus worshipping only God – because He is a jealous God (Exodus 34:14-15) is a Biblical mandate.

- Relates to second commandment (Exodus 20:5, Deuteronomy 5:9)

³ *Early Writings*, p. 277 (emphasis added).

⁴ *Ibid.*, p. 33.

- Giving beast or its image honor in place of God brings God's "If" message
- God will shortly say: If you worship these things in place of me – I will act against you.
- Revelation 13:
 - Whole **world** wonders (is enamored with) the beast (vs 3)
 - Whole **world** worships the beast (vs 4)
 - All that dwell on **earth** shall worship him (vs 8)
 - Second beast "causeth" (forces) the **earth** and them that dwell therein to worship the first beast (vs 12)
 - Second beast causeth (forces) those who don't worship the image to the first beast will be killed (vs 15)
 - No wonder this warning comes. The world is worshipping the antichrist. Stop! Or I will react.

Who is the beast that is worshiped?

- It arises from the sea
 - Revelation 17:15: The "sea" is – "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."
 - Isaiah 57:20-21: The "sea" is – "But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is no peace, saith my God, to the wicked.*"
- Looks like a leopard! (13:2).
 - Is that important?

Where do we find another leopard beast?

- Out of the sea is a leopard (Daniel 7:6).
- That represents Greece.
- Is there an end-time application to Greece?

What is the little horn's sin?

- Transgression that leads to desolation
- Transgression = rebellion against God's law, authority and covenant
- That is rebellion against the Sabbath. Coincidental? No!

The beast has how many horns?

- Ten, with crowns – progression from chapter 17.
- Crowns are ruling/kingly crowns – not of victory

- “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast” (17:12).
- These kingdoms share power with the beast.

The dragon is on the shore there is Revelation 13 waiting for this beast to arise.

- That is where it is waiting now!
- He’s waiting for a little more slime to wash up on the shore **and** for the horns to get crowns.

Who then is the beast?

- Same as in Revelation 17:3 – the scarlet colored beast.
- A woman directs that beast – the Roman Catholic Church.
- The beast is located where? “The seven heads are seven mountains, on which the woman sitteth” (17:9).

Because it is a woman directing the beast, it is the Holy See Church/State of Rome of 1929 on.

- We are now in the seventh head.
- Pope Benedict XVI is the last head.
- We know that the end is near and the crowns will soon be placed on the horns.

What is the image to the beast that is also worshiped?

- There are two words in Greek for image in the New Testament:
 - One – usually means statue
 - Two – usually means non-statue representation of a god. This is what is used here in chapter 13 and 14.

The world is being forced by a law to worship the papacy and its image.

- By honoring a papal religious duty, one makes an image.
 “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 Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.”⁵

How do they worship the beast?

⁵ *The Great Controversy*, p. 448.

- The earth beast or false prophet (16:13, 19:20, 20:10):
- Makes a law (“speaks”) and forces (“causeth”) worship
- What religious activity is the sea beast conducting?
- Sins against the Sabbath: takes away the daily – sets up an abomination
- Blasphemes God – doing something that only belonging to God
 - Speaks out against Him
 - Changes times and laws
 - Tries to replace Christ
 - Undermines His restorative covenant – based on the Sabbath.

If there is a law that forces honor to any one of these, it is giving deference to the beast by:

- Making an image to him
- Worshiping him over God

The only thing we can clearly see is a law forcing a false Sabbath or removing the true Sabbath or both. That **is** worshiping the beast or making an image to him.

Who began the Sunday worship by law?

- Sylvester I – 316 A.D. – ecclesiastical Sunday law
- Constantine – 321 A.D. – civil Sunday law

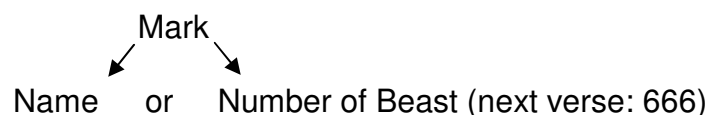
“and receive *his* mark in his forehead, or in his hand,” (vs 9)

What is that mark?

- The false prophet (a religious entity) causeth (forces) the world
- To receive a mark in the forehead or the hand
- That occurs **when** an individual accepts the worship of the beast or its image – i.e., the Sunday law – when they know the difference.

But how does the Bible define it?

- *“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” (13:17).*
- Actually it says: “the mark **which is** the name of the beast or the number of himself.”



“And I saw as it were a sea of glass mingled with fire: and 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” (Revelation 15:2).

“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” (Revelation 13:18).

- In Greek it simply says, victory over the beast, image and mark ... (that is) the name, the number.

How does the number 666 tie to the antichrist?

- Number of Babylon
- Number of the false trinity
- Apostate number because?
- It never reaches the sacred number system of God –
- Seven

The **sign** of the beast’s **authority** is its **“mark.”** The beast-worshipping world must, therefore, accept that mark of its authority!

- It is something that God hates – as we will see.
- Jesus called what God hates an *“abomination”* in Matthew 24:15, Ezekiel 8 and Daniel 11 and 12.
 - Gabriel tied that abomination to a special sin of rebellion (Daniel 8:13).
 - *Bepesha* – *“transgression”* that leads to desolation
- That is a sin that God tells Daniel His people must first deal with
 - Before everlasting righteousness comes in (9:24)
 - It is against God’s law, authority and covenant.

The “mark of the beast” is God’s judgment against the **“authority”** to set up a false Sabbath (we know that from Old Testament references).

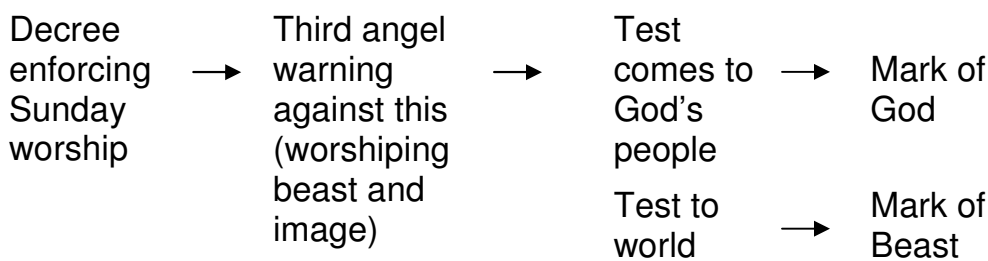
- Symbolized by its special insignia – 666
- The Sabbath was associated with the gospel and judgment hour of the living (first angel). That was **the** cue God gave to recognize His authority.
- Babylon followed, in contrast, representing false authority (second angel).
- Now the world worships that earthly kingdom (beast). Its authority, therefore, represents a false sabbath.

“The Mark of the Beast” (study Appendix V)

“No one has yet received the mark of the beast. The **testing time** has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when** the **decree** shall go forth **enforcing** the **counterfeit sabbath**, and **the loud cry** of the third angel **shall warn** men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive **the mark** of the beast.”⁶

- God gives that mark.
- The number six means that it will never enter God’s rest of seven (Hebrews 4).

Sequence (clearly outlined in apocalyptic prophecy)



The word “**if**” (anyone receives that “**mark**” – accepting the false sabbath and its civil enforcement) notifies us that:

- At the time of the third angel:
 - Moral decisions are still open to many.
 - Probation has not closed.
 - A time for repentance remains.
 - A time to “*fear God and give glory to Him*” lingers.
 - Competition as to who to worship comes front and center, defined through the Sabbath issue.

The warning embellished with judicial action – Introduction:

“*The same shall drink of the wine of the wrath of God*” (Revelation 14:10a).

Those who drink of the cup of immorality of Babylon (14:8b) will be forced to drink of the cup of God’s wrath (14:10).

⁶ *Evangelism*, p. 234 (emphasis added).

- It all began with Belshazzar's feast and the sacred cups of the temple.
- Understand this lingering opportunity.
- The mission of hate by the beast goes for 42 months (Revelation 13:5).
- This is when *"truth is cast to the ground"* (Daniel 8:12). Gabriel talks of this in relation to the little horn.
- Belshazzar drank of the wrath of Cyrus – a symbol of Jesus (Isaiah 44–45).

In preparation to understanding that sentence of wrath:

- The *"if"* is embellished
- ***"If any man:"***
 1. *"worship the beast"* (the world is doing that)
 2. *"and his image"* (what he stands for, what he represents)
 3. *"and receive his mark"* – clearly the badge or emblem of allegiance to the little horn/beast/vile person/king of the north/antichrist/man of sin by keeping the Sunday sabbath
- ***He will*** receive God's wrath.
 - The food deprivation, economic threats and death threats of the false prophet
 - Will be minor compared to the eternal consequences of God's wrath.
 - Once ***that*** begins, there will be no turning back.

<p><i>"If":</i> Anyone worships the beast (false sabbath issue) Receives beast's mark of immorality</p>	<p>And not the Creator (Sabbath issue) And not the everlasting gospel with its Sabbath memorial to the Creator</p>
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Then it says that the beast's mark would be on the forehead or the hand (mental – total identity; hand – outward identity).

- God's curse follows.
- This parallels other verses – Revelation 13, 16, 19 and 20.

Revelation 13

World worshiped beast (vss 3-4, 12)

Worship image of beast (vs 15)

Receive mark on right hand or forehead
(vs 16)

Drink wrath of God (vs 10)

Revelation 14

If any man worship the beast (vs 9)

If any man worship image of the
beast (vs 9)

If any man receive mark on forehead
or hand (vs 9)

Drink wrath of God (vs 10)

If Honor Beast

Have mark or worship image (16:2)
Have mark or worship image (19:20)

God's Wrath

Receive first Plague (16:2)
Cast into lake of fire (19:20)

If Resists Beast

Not worshiped beast or received mark (20:4)

Reward

Live and reign with Christ (20:4)

If the “beast” – the papacy – has a “mark,” does God have a mark also?

Worship of the God/Creator is tied to honoring the Creator's Sabbath. The commandment says “Remember.” **Worship of the beast ties, therefore, to honoring the beast's sabbath. God said His Sabbath would be a sign of our allegiance to Him: “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.... It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed”**
(Exodus 31:13, 17).

Lest anyone should question the blasphemous “authority” of the papacy on this issue: “We have in the authoritative voice of the Church the voice of Christ Himself. The Church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact. Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third – Protestant Fourth – Commandment of God.’ (*Catholic Record*, September 1, 1923).”⁷

The Curse:

“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:” (Revelation 14:10).

This begins to explain or describe **segments** of God's **terminal wrath** against sin.

- Here, **“if”** worship the beast, worship the image to the beast or receive its mark specifically,
- Such action related to the beast will have a disastrous reaction from God.
- This adds a penetrating dimension to “fear God” and “give glory to Him.”

⁷ Catholic quotation in Proulx and Laplante, *Op. cit.*, p. 25.

- Fear to disobey Him
 - Fear anything blasphemous
- } God's indignation is assured.

The third angel's message uses future tense.

- It provides a sense of warning and an opportunity to urgently benefit from it.
- It confirms that a judicial act (a judgment) will come related to:
 - Worshiping God or worshiping the beast – keeping the true Sabbath or the false

Identity with that apostate Roman Catholic Church (“*woman*” of Revelation 17 and her “*beast*,” especially its promotion of a false sabbath), brings God's wrath.

- Those who drink of the wine of wrath of the woman's/beast's cup of fornication (14:8, 17:2-4) (unfaithfulness to the Word/the Law/the Sabbath)
- Will drink of God's cup – the wine of His wrath (14:10).
- Thus, there are **two prophetic wines**.

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;” (vs 10)

Jewish writings often depict God's wrath as a **cup of wine**.

- Jeremiah 25:15-18, 27-28 (esp. vs 27); Job 21:20; Psalm 50:3, 75:8; Isaiah 51:17-22; Zechariah 12:2
- God forces His enemies to drink it
- To bring harm or death.

Wine was often diluted with water and/or mixed with stupefying herbs.⁸

- The wine God uses is **unmixed** – God's wrath is **full** – undiluted.
 - The word for wine is *oinos* and can be either pure unfermented juice or a fermented drink.
- Because wine is drunk or imbibed, it *becomes a part of*, it can represent falsehood/false doctrine as it relates to the harlot (still called wrath – Acts 14:8) or God's wrath in judgment.
 - It works from the inside out (spiritual symbol).
 - Fire works from outside in (physical symbol).

God's wine wrath is drunk – “becomes a part of the person” – its action will be complete.

⁸ Kittle, Gerhard; *Theological Dictionary of the New Testament*, vol. 5, p. 165.

- Two words are used here for God's wrath – which intensify the message.
- “*wrath of God*” (*thymou*) – vehement fury
- “cup of his indignation” (*orges*) – judicial response – a judgment has been made. This is part of the sentencing.

There is **no** mercy or grace.

“With unerring accuracy, the Infinite One keeps a record of the impiety of nations and individuals. Long is his mercy tendered to them, with calls to repentance; but when their guilt reaches a certain limit, which he has fixed, then *mercy ceases* her pleadings, and the ministration of wrath begins.”⁹

Another cup that was drunk (to be remembered in this context):

- Jesus accepted the cup of divine wrath from God's hand in Gethsemane (Matthew 20:22; 26:39, 42).
- Because He accepted that cup – we don't have to receive this cup of divine wrath.
 - The communion cup reminds us that He took that cup in our place (Matthew 26:27-29).
 - If we live as He lived – His acceptance of God's wrath brings eternal security to us.

It is under this third angel's message that the “last generation” will make their final choice: Drink the cup of remembrance or drink the cup of wrath.

How will God's wrath consummate?

- “*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God*” (Revelation 15:1).
- The Seven Last Plagues are a **full** expression of God's indignation.

“The end of all things is at hand. God will not much longer bear with the crimes and debasing iniquity of the children of men. Their crimes have indeed reached unto the heavens and will soon be answered by the fearful plagues of God upon the earth. They will drink the cup of God's wrath unmixed with mercy.”¹⁰

⁹ *Sketches from the Life of Paul*, p. 318.

¹⁰ *Testimonies*, vol. 3, p. 473.

“It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is presented as being unmixed with mercy; and the very earth will be desolated.”¹¹

“I saw that the **remnant** were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, ‘Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment. A great work must be done **for the remnant**.’”¹²

“and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:” (vs 10b)

Divine wrath first directed inwardly – then outwardly.

The emphasis on the judicial punishment is the “torment” in the presence of the holy angels and the Lamb.

- Torment (*basanist*) means vexed with pain (mental or physical).
- This alludes to the time of the second death.
- To be vexed means suffering must go on for a varying period of time.

The fire and brimstone draws upon the “total destruction” of Sodom and Gomorrah (Luke 17:28-30). **But:**

- There is a period of suffering at the end – brief – but prophesied.
- Its culmination is total destruction (Genesis 19:24; cf. Deuteronomy 29:23, Job 18:15, Isaiah 30:33, Ezekiel 38:22, Psalm 11:6)

Will there be a “period of time” of judicial torment?

“Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they meted out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. Satan's punishment was to be far greater than that of those whom he had deceived. His suffering would

¹¹ *Selected Messages*, vol. 2, pp. 372-373.

¹² *Early Writings*, p. 119 (emphasis added).

so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer.”¹³

Why it mentions this torment in the presence of the *“holy angels”* and then the *“Lamb”*:

- Is a puzzle
- It is only temporary but appears to forward a judicial objective.
- The angels and the Lamb appear to be part of the execution of this judgment scene or act as special witnesses.¹⁴
- Each sufferer must know why he is lost and be convicted that his end is just.

Christ does note also that he will acknowledge the overcomers *before* His Father and His angels (Revelation 3:5).

- They are part of the heavenly witness to judicial acts.
- They will be part of the judicial decisions that bring a culmination and annihilation of sin.
 - *“Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup”* (Psalm 11:6).
 - This final act will fulfill this prophecy.

“And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Revelation 14:11).

There are *two distinct* “ends” to Babylon and the beast described in Revelation:

1. *“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath”* (Revelation 16:19).
2. *“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever”* (Revelation 20:10).

The first describes the earthly end to the coalition between Satan, the papal beast and the apostate Christianity’s false prophet. The wrath that follows is described this way:

¹³ *Early Writings*, p. 290.

¹⁴ Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 760.

- *“For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double”* (Revelation 18:5-6).
- This is the pre-eschaton Plagues or Vials.
 - They are numbered.
 - They are sequenced.
- During the last one – after all six others have occurred – Babylon’s coalition ceases (during the seventh).

The second “end” to Babylon, when it describes fire and brimstone, adds another dimension that helps us understand the third angel’s message.

- *“and shall be tormented [devil – now joining the beast and false prophet in the lake of fire] day and night forever and forever”* (Revelation 20:10b).
- The final end of sin, the beast, Satan and the false prophet are in view.
 - When the world is finally cleansed from sin
 - When Jesus comes He separates the sheep and the goats.
 - The goats are on the “left” and He says: *“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels”* (Matthew 25:41).
- This occurs after the one thousand years that the saints have spent in heaven (Revelation 20:6c, 7a).

“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.*”¹⁵

<p>“And the smoke of their torment ascendeth up for ever and ever:” (vs 11)</p>
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- *“tormented day and night for ever and ever”* (vs 10)
- *“smoke ... ascendeth up for ever and ever”* (vs 11)
- *“tormented day and night for ever and ever”* (Revelation 20:10)

This discloses the terrifying reality of those who follow the antichrist.

- Stunning – it is part of a hymn of praise of the saints.
- *“Hallelujah! The smoke from her goes up for ever and ever”* (Revelation 19:3).

This is **not** an issue that calls into question God’s character.

¹⁵ *The Great Controversy*, p. 449 (emphasis added).

- It is an issue that elevates how terrible sin is.
- It portrays the love of God in finally bringing to an end this moral malignancy within the universe.

The majority of Protestant scholars see these statements as teaching that these fires continue to burn the wicked forever.

- The doctrine of alleged “eternal torment” is drawn from many texts (cf. Mark 9:44, Matthew 25:46, Romans 2:3-9, II Thessalonians 1:6-9).
- BUT – There are many texts that reveal an end to the people/fire/judgment process: *“For, behold, the day cometh, that shall burn as an oven; and 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. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts”* (Malachi 4:1-3).
- *“for ever and ever”* is idiomatic for the finality of the situation (cf. II Peter 3:7, 9; 2:6; John 3:16; II Thessalonians 1:6-10; Ezekiel 28:17-19; Obadiah 1:15-18).
- “The imagery of Revelation 14:10-11 could indicate a great judgment that will be remembered forever, not one that leads to eternal suffering.”¹⁶
- *“For evil men will be cut off; ... the wicked will be no more ... the wicked will perish ... they will vanish – vanish like smoke.”* (Psalm 37:9-10, 20).

“and they have no rest day nor night,” (vs 11) (cf. Hebrews 4)

This is a judicial warning statement that is to be compared with:

- The saints reward: they will *“rest from their labors”* (14:13)!
- This warning is borrowed from a curse that was given to apostate Israel: *“In my anger, they shall never enter my rest”* (Psalm 95:11).
- That applied to the promised *“rest”* in Canaan (the *“promised land”*).

God added a new meaning to this rest in the New Testament.

- There would be the *“rest”* related to the heavenly home (Acts 7:49 – implied).
- There is also a rest and peace through Christ for the saints (Hebrews 4:3).

¹⁶ Biele, *Op. cit.*, p. 762.

- That rest was to have been actualized as part of the promised blessing associated with the Sabbath instituted at creation (Genesis 2:2-3).
- Its restored meaning could not be expressed until after the Cross (Hebrews 4:9-10).
- A foretaste of heavenly Canaan rest comes through the Sabbath.

Why will these wicked have no rest?

- It relates to the final curse from rebellion: You won't experience what the saints will enjoy.
- Day or night – you won't find rest – no matter what time it is, the curse will never cease.

“who worship the beast and his image, and whosoever receiveth the mark of his name” (vs 11)

This duplicates verse 9.

- Those who pay deference to Rome and its symbol of power and authority – Sunday keeping
- And do so in spite of knowledge of truth to the contrary
- Will receive the mark of his name – the beast's name is *“blasphemy”*
- The *“mark”* is God's invisible sign that the person had irrevocably identified with the falsehood of the papal Sabbath – symbolized by 666.

The word for *“seal”* that God refers to, which the saints receive, is *sphragis* (sphragizo). It means sealed up with God's power. Here in Revelation 14 the *“mark”* is *charagma*. This ties to the verb *charasso* – I engrave.

- God “engraves” a *mark of rebellion* on their foreheads or their hands.
- They are judged and sentenced.
 - Whether hand or forehead
 - It means eternal loss (20:4)

“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.”¹⁷

God's judicial reaction to sin is eventually *“death”* (Romans 6:23) to its protectors.

¹⁷ *The Great Controversy*, pp. 445-445 (emphasis added).

- *“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries”* (Hebrews 10:26-27). (This describes a rejecter of Christ’s grace.)
- These messages provide clear direction to fear God and give glory to Him.
 - They urgently describe where Satan’s temptations will be.
 - They provide explicit information that the Sabbath will be an end-time pivotal issue.

What to Know and Share from the Third Message

1. This message just precedes the second coming prophecy. Thus, it is end-time.
2. It is given as a loud cry.
3. Warning that if the beast and its imagery is worshiped (instead of the Creator God noted in the first angel’s message), dire consequences will follow.
4. Warning that if any person receives the “mark,” which signifies allegiance to the authority and power of the beast, grievous punishment will follow.
5. God’s mark is the Sabbath **because** it recognizes the Creator God as the one to be worshiped.
6. The beast is worshiped by the world, and its mark is defined as a false Sabbath in Danielic (Daniel 11 and 12) ties with the little horn (Daniel 8) and king of the north (Daniel 11 and 12).
7. The beast is part of Babylon and represents the antichrist that promotes and enforces falsehood.
 - God is identified by the Sabbath.
 - The antichrist is identified by a false sabbath.
8. The Catholic Church claims to have authority to change the Sabbath and is encouraging civil powers to enforce it.
9. God’s wrath will eventually come without mercy on those who fail to identify with the Creator God.
10. This wrath terminates sin and sinner.
11. God ends the discourse by revealing two characteristics of saints.
 - Keep the commandments of God (we obey like Jesus obeyed)
 - Have the faith of Jesus (we trust like Jesus trusted)



WHEN IS THE LOUD CRY OF THE THREE ANGELS TO BEGIN?

Introduction

Since the three angels' messages are numbered, they come in sequence.

- One apparently follows quickly upon another.
- Amazingly, the first message has a clock.
 - This tells how late the hour is.
 - This provides a stunning reason for urgency when giving these messages
 - Because it states that time is about to end!

Here is an introduction in how we can know what time it is.

1. When the ***gospel goes*** to all the world (first angel's message) – Jesus said that this would *signal* the end of the world (Matthew 24:14). We won't know this exact time but *the open doors globally will be a major clue*.
2. The *first angel's loud voice* means: Attention everyone – this is urgent – ***honor God, give Him glory*** – don't delay – because:
 - The ***hour*** of His *judgment* has come.
 - This is present tense – a clock concerning a judicial period has started.

“loud voice”

Gospel <i>begins</i> to go to the world	}	Some point of time that must be clear in prophesy
Judgment Hour <i>begins</i>		

“beginning of the end”

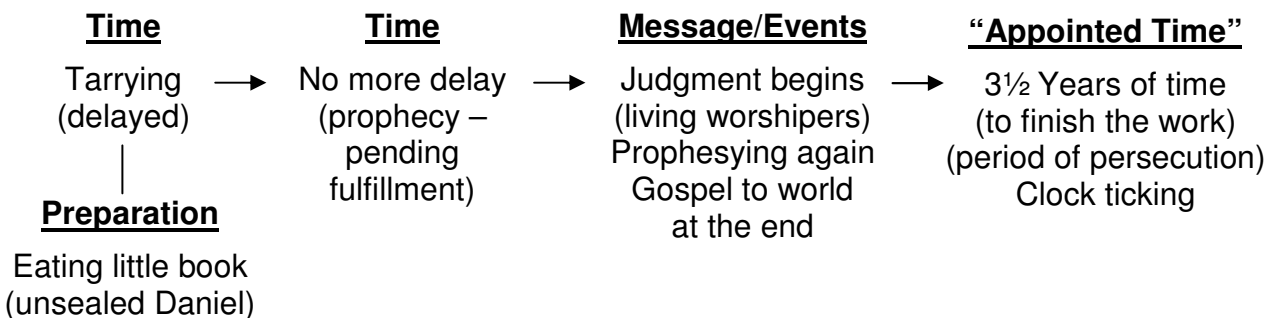
- Now we know there is a beginning point to a legal proceeding – judgment hour – at the time of the end where some prophetic clock begins to tell time!

The next clues come from two important chapters in Revelation:

3. Jesus (the “*mighty angel*”) also cries with a ***loud voice*** (Revelation 10:1, 3). There are many things He shares, but looking at the context (which includes a ***timing*** message and a ***judgment***), it suddenly brings glaring insights:
 - a. Jesus cries “*that there should be time no longer*” (literally, “*time should be no longer delayed*” – Revelation 10:6). That means:
 - Time had been delayed or “*tarried*,” but a clock now begins to tick again. (That’s implied in the first angel’s message.)
 - This ties explicitly to Ezekiel 12:22-28 and Habakkuk 2:2-3. In exasperation over Judah’s inept understanding of prophecy, God says: “*None of my words will be delayed any longer*” (Ezekiel – NIV). In a distinct end-time setting, the Lord tells Habakkuk that justice will come to those who cause harm to God’s people. Though it lingers, it will come at an appointed time, it then won’t delay.
 - b. This loud cry also comes at the same time as the first angel’s message.
 - c. Then John eats a book of ***prophecy*** (Revelation 10:9-10) – Daniel. It becomes part of him – he understands it – and he is to share it with the world – just like the ***gospel*** goes to the world in the first angel.¹
4. Then begins a ***judgment*** at the appointed time on the church (“*temple of God*”), the ministry (“*the altar*”) and the people who are worshipping there (Revelation 11:1) (they are living).
 - a. This judgment is the same one as in the first angel’s message.
 - b. It begins the time of witnessing – the gospel to all the world (3½ years – Revelation 11:3).
 - c. It begins the tribulation – which has an end (3½ years – Revelation 11:2).

Now – stunning associations begin to unfold.

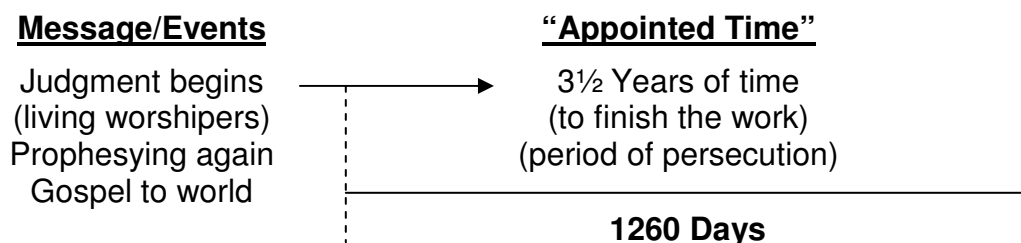
Loud Cry Setting



¹ Manuscript Releases, vol. 23, p. 105 (emphasis added).

The three angels' messages begin when four things closely occur:

1. Judgment of the living begins – at an appointed time.
2. Gospel (Loud Cry) starts to go to all the world – 1260 days appointed (11:3).
3. The witnesses have been prepared by eating the little book (10:10). They are filled with the Holy Spirit from the olive trees (11:4).



4. A time of persecution of 42 months begins (Revelation 11:2), which ends at the deliverance of God's people (Daniel 12:7).

This association is an amazing set of events that will soon direct us to other Scriptural areas.

- We will be able to reconstruct greater details as to other developments that tell us ***"what time it is."***
- God's rescue plan always includes:
 - Warning incidents
 - Timing clues to give the message urgency – and
 - Specific occurrences to show that we have entered a vital prophetic time
- Historic examples of timing clues:
 - Noah – destruction of the world (120 years) (Genesis 6:3)
 - Jeremiah – fall of Judah to Babylon in one generation (beginning with the reign of Jehoiakim – Jeremiah 25)
 - Jesus – destruction of Jerusalem (within one generation) (Luke 21:32)

More Prophecy-Driven Timing Events

Right after Jesus said the **end** would be defined by the gospel to all the world:

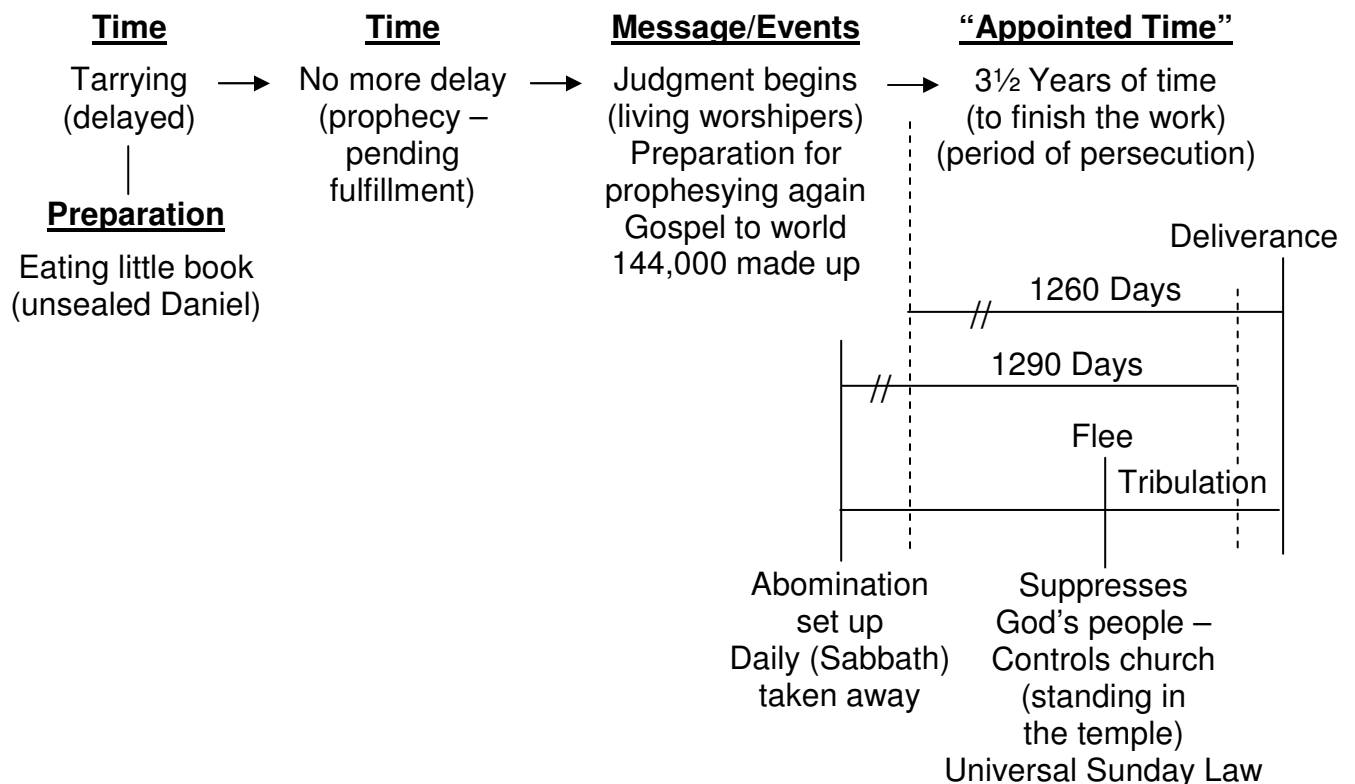
- He gave another timing clue.
- ***"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"*** (Matthew 24:15). ***"When ye shall see the abomination ... standing where it ought not ... flee"*** (Mark 13:14). ***"When ye shall see Jerusalem compassed with armies ... flee"*** (Luke 21:20).

- Note what Mark said: When the abomination stands in the holy place or where it “*ought not*,” where might that be? That “terrible deed” is assuming **full** authoritative control of God’s church (people) – the universal Sunday law.
- Luke intimates that it is when Jerusalem is encompassed with armies (21:20) – representing those hostile against God’s people – against all God’s people.
- The gospel is going to the world **when** those prophecies of Daniel unfold! (Daniel 11 reveals this.)
 - The abomination will be another timing clue when things “begin” – or are “no longer delayed.”

Somewhere in Daniel we must find God’s messenger talking of an abomination that leads to desolation – a power that encompasses (confines/persecutes) God’s people and enters and stands (controls) in a place where it has no right to be.

- There are several areas in Daniel where these issues are described.
- We begin with this key area:
 - “*And **from the time** that the daily sacrifice shall be taken away, and the **abomination that maketh** desolate set up, there shall be a thousand two hundred and ninety days.*” (Daniel 12:11).

Loud Cry Setting



When the gospel begins to go to the world, an “abomination” that God hates, which pervades the world, will have begun.

- It will counter part of the gospel message.
- It is defined as a false sabbath when the true Sabbath is being taken away (the “*daily*” being removed).
- That first angel’s message was at a time when the Sabbath **became** an issue.
- Now we know that that abomination against the Sabbath – setting up laws of a false Sabbath – lasts 1290 days.
- If there is hostility against the Sabbath, then Sabbath-keepers will be opposed.
- Jesus said that the saints would keep the commandments (Revelation 14:12).
- He also said that they would be persecuted (Matthew 24:9).

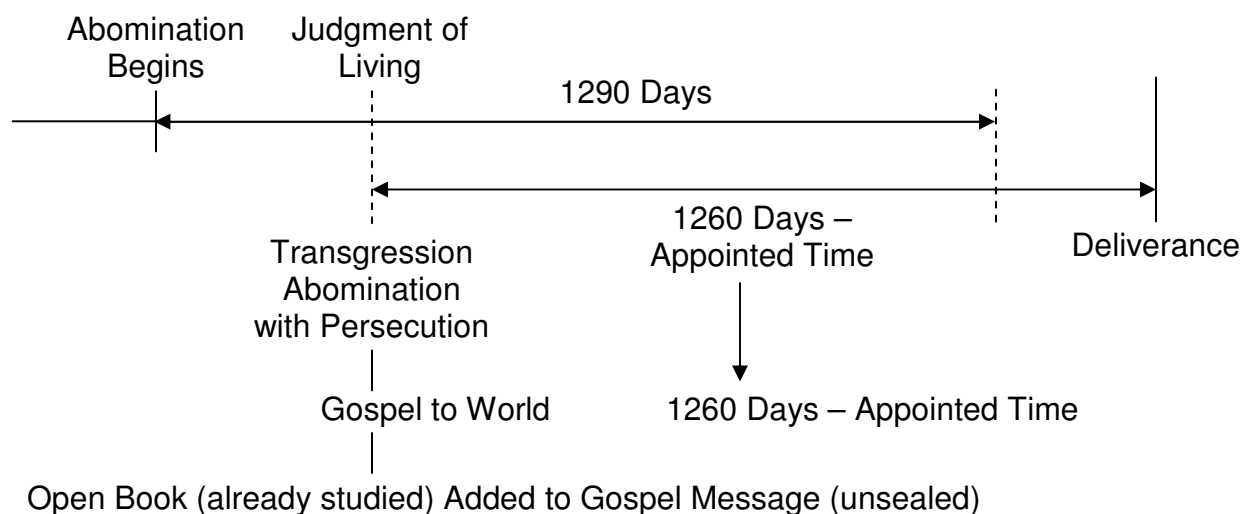
That’s interesting because, as we noted in Revelation 11, there are two other timing messages that **immediately follow** the onset of the **judgment** of the living!

- God’s people (the “*holy city*” – we now know as Jerusalem) will be persecuted for 42 months (3½ years) (Revelation 11:2).
- God’s people (His two witnesses) will prophecy – give the gospel AND the specific prophetic messages of the little open book over a 1260-day period (3½ years) (Revelation 11:3).

Could that 3½-year period of persecution be **within** the 1290 days?

- Gabriel told Daniel that the “*transgression that desolates*” and persecution of God’s people would come at the time of the end – at the “*appointed time*” (Daniel 8:10, 13, 19) – just what Habakkuk said.
- Gabriel told Daniel that a “*vile person*” (11:21) would pollute the sanctuary (God’s Church) (“*where he ought not to be*”) at the time of the abomination when the Sabbath was taken away (11:31) – when persecution comes (11:23).
- This was at the “appointed time” – at the “*time of the end*” (11:35).
- Gabriel again said to Daniel, seal the book till the “*time of the end*” (12:4).

We now have some incredible timing information.



Will the persecution end when the three and a half years are up?

- *"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things **shall be finished**" (Daniel 12:7).*
- This occurs when God's people are delivered (Daniel 12:1, 6).

Is that open book of Revelation 10 that John eats and is added to the everlasting gospel the unsealed timing prophecies of Daniel?

"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' (verse 10), was spoken of the visions of Daniel that were to be unsealed."²

"The book that was sealed was not the book of Revelation, but that **portion** of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Dan. 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation

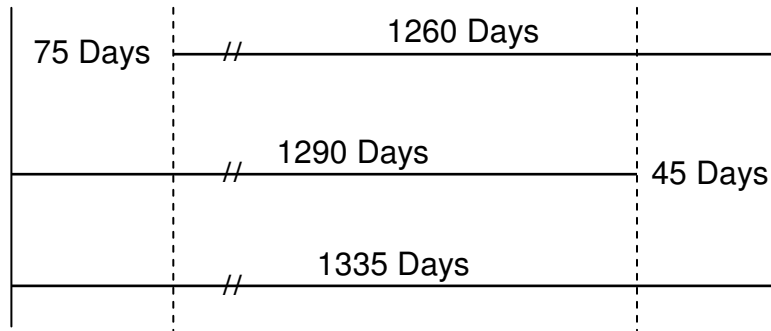
² *Prophets and Kings*, p. 547.

10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.”³

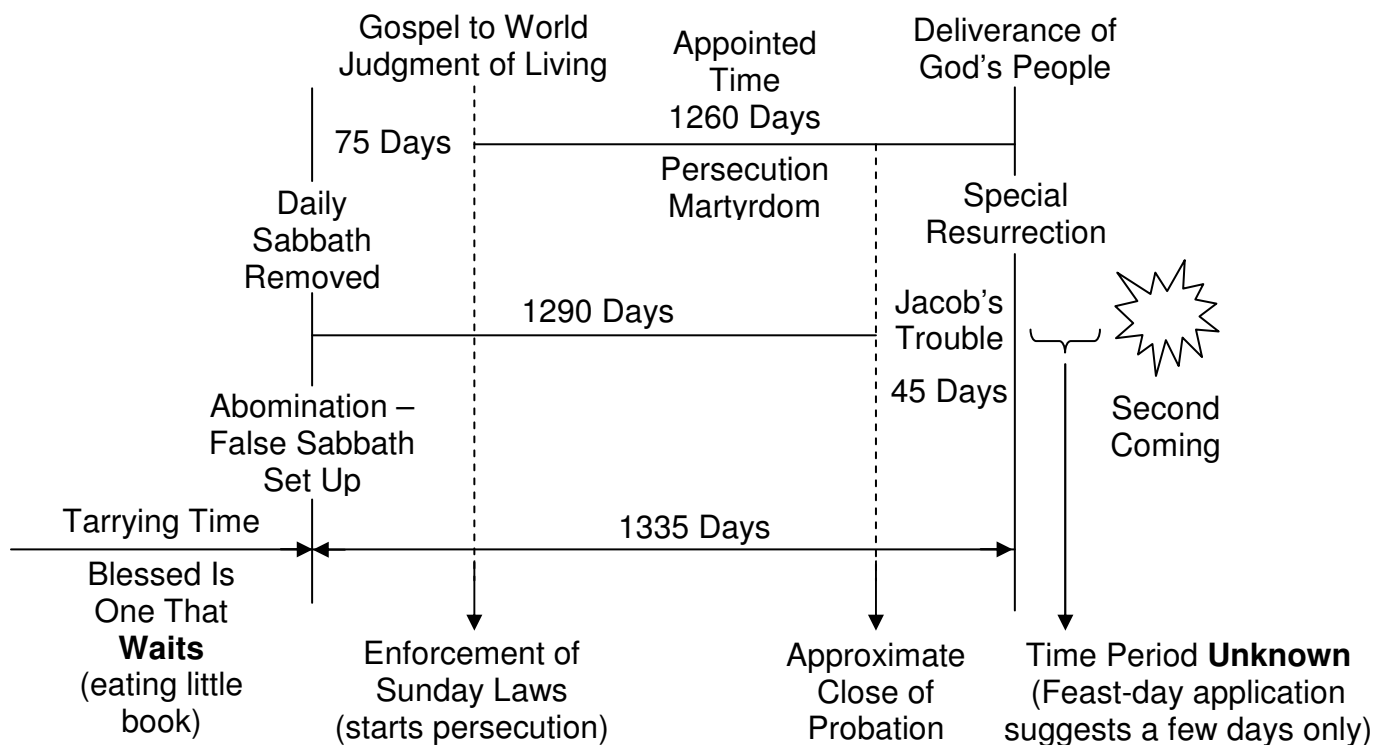
The abomination begins the 1290 days, the deliverance from persecution finishes the 1260 days.

- How far apart are these extremes?
- 1335 Days: *“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days”* (Daniel 12:12).

³ *Selected Messages*, bk 2, p. 105 (emphasis added).



Let's now add **events** to make it meaningful:



Notice that verse 12 of Daniel 12 begins *“blessed is he that waiteth.”*

- This is part of the **“patience of the saints”** in Revelation 12:12 in the third angel’s message.
- This is the time we are now in – the **tarrying time** – with the appointed time of 3½ years to follow.

“John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.”⁴

That **is** when:

- The judgment of the living will be completed
- The three angels' messages are given – and then
- God's people will finally be delivered!

His second coming follows shortly thereafter.

Riveting Sequel

When Jesus (the mighty angel) cried with a loud voice:

- It says it sounded like a lion roaring (Revelation 10:3).
- And when He roared – “*seven thunders uttered their voices*” (Revelation 10:3).

Jesus cries **when**:

- The little book is open in His hand (it's unsealed – open to understanding)
- He had full authority over the world – His right foot was on the sea and his left foot on the earth.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the ***closing scenes*** of the great controversy ***with Satan***. This position denotes His supreme ***power*** and ***authority over the whole earth***. *The controversy* has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness *shall reach their height*. ***Satan, united with evil men***, will deceive the whole world and the churches who receive not the love of the truth. But ***the mighty angel demands attention***. He cries with a loud voice. He is to show [future] the ***power*** and ***authority*** of His voice to those who have united with Satan to oppose the truth. After these ***seven thunders*** uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered’ (Revelation 10:4). These ***relate to future events*** which will be [future] disclosed ***in their order***. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be [future]

⁴ *Manuscript Releases*, vol. 19, p. 320 (1887).

given to the world. The **unsealing of the little book** was the message in **relation to time**.”⁵ (1900)

That is stunning information.

- The Seven Thunders are **events** that come in **order**.
- Tied to:
 - The closing scenes of earth’s history
 - Daniel’s prophecy when he stands in his lot at the Loud Cry⁶
 - The time of the unsealed portion of Daniel – which had three timing prophecies
 - When the three angels’ messages go to all the world

Why was it sealed?

- It was to be understood only at the very end.
- It would have been a challenge to the early advent believers if they knew too many details.⁷ The Advent Movement would not have occurred.
- Those **events** were already given in the sealed portion of Daniel.

The Advent Movement is well under way (though Satan is fighting it with infiltration of apostasy). Resistance to truth is increasing.

- But now the E. G. White clues are embellished.
- In 1906 she said: “A message will soon be given by God's appointment that will swell into a **loud cry**. Then Daniel will stand in his lot, to give his testimony.”⁸

Jesus – Seven Thunders – First Angel’s Message – Loud Cry

Since Daniel is now unsealed, the Three Angels’ Messages **and** the Seven Thunders can now to be fully understood.

⁵ *Manuscript Releases*, vol. 1, p. 99 (1900) (emphasis added).

⁶ *Ibid.*, vol. 2, p. 20.

⁷ *Ibid.*

⁸ *Manuscript Releases*, vol. 21, p. 20 (emphasis added).



THE SEVEN THUNDERS BEGIN WITH THE LOUD CRY (REVELATION 10:1-7)

Introduction

Between Trumpets 6 and 7 is an ***Interlude***. This is a special prophetic *brief* that adds new information to the prophecy under discussion.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:” (Revelation 10:1).

- Jesus, the mighty Angel,¹ “*comes down from heaven.*”
 - He has a special earthly mission (which we have alluded to in the previous chapter).
 - Divine assistance comes to those who finish the gospel work at the end.

He is clothed with a “**cloud**” (which will become a sign of His second coming – Luke 21:27). A cloud represents:

- A signal that divine help is arriving (I Kings 18:44).
- A veil protecting man from God’s glory (Leviticus 16:2).
 - A symbol of His presence – “cloud of the Presence.”²
 - “In one of the most beautiful and comforting passages of Isaiah’s prophecy, reference is made to the pillar of cloud and of fire to represent God’s care for His people in the great final struggle with the powers of evil: ‘The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.’ Isaiah 4:5, 6, margin.”³

¹ *Patriarchs and Prophets*, vol. 1, p. 99.

² *Ibid.*, p. 315.

³ *Ibid.*, p. 283.

Here, we can see it as a symbol of His presence and arrival to bring assistance to His witnesses.

The “**rainbow**” upon His head is beautiful imagery of His mercy.⁴

- This is a stunning revelation in this prophetic setting.
- At a **time** of judgment (as we shall see) – mercy still pleads.

Isn't it awesome that before the issue of judgment is described, He assures us, “*I am with you* – My mercy is there pleading for you. I care so much for you.”

His “**brilliant face**” represents His divine glory (Matthew 17:2, Revelation 1:6) that is a consuming fire to the wicked (II Thessalonians 2:8; Revelation 6:16, 21:23; I Peter 3:12). But as for the saints, they will see his face and his name will be on their foreheads (Revelation 22:4; cf. Psalm 27:4).

The “**pillar of fire**” (Revelation 1:15) imagery of His feet represents:

- Judgment against rebellion
- Guidance for those of faith (Exodus 13:21, 14:24)
- “The pillar of fire that speaks terror and wrath to the transgressor of God's law is a token of light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Everyone who is faithful will be saved. ‘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.’ Matthew 24:31 [cf. Daniel 10:4-6].”⁵

“And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth” (Revelation 10:2).

The book has two characteristics:

1. Little – clue when looking elsewhere for understanding
2. Open – it intimates that it had been previously closed or sealed – another clue

This wording distinguishes it from the scroll of Revelation 5:1.

- Though there are important similarities

⁴ *God's Amazing Grace*, p. 159.

⁵ *Acts of the Apostles*, pp. 589-590.

- The Revelation 5 scroll is a different word, “little” is not implied and it is never described as open (which only occurs after the second coming).
- There is a distinct allusion to **another scroll** than that one with Seven Seals.

An important cross-reference: Daniel 8–12 is composed of two major visions related to the end of time.

- First: The *mareh* vision, which outlines the final deliverance of God’s people.
- Secondly: The *ha hazon* – *chazown* vision, which is the one sealed (its prophecy includes the ram, he-goat and little horn with a detailed review in Daniel 11:29-45 and the timing prophecies of Daniel 12).
- “The book that was **sealed** was not the book of Revelation, but that **portion** of the prophecy of **Daniel** which related to the **last days**. The Scripture says, But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (Dan. 12:4).”⁶
- This represents that portion of Daniel identified in Hebrew as the *ha chazown* (“*the*” vision). It is specific. It is a small section of Daniel’s book.

Thus, it is only a portion of Daniel. What can be revealed from its text?

- It was **small** – a “portion” of Daniel.
- It was **sealed**.
- It **was to be opened** at the time of the end (which is depicted here in Revelation 10).

The little open book is the unsealed portion of Daniel.

While Christ is holding that little book, His feet are on the sea and earth in a command setting:

- Jesus shouts with a loud voice (10:3) a stunning timing message.
- Revelation 10:6 tells us what He said.
 - “*There should be time no longer*” (Revelation 10:6).
- Most scholars conclude the word here for “*time*” (*chronos*) has another meaning.

Chronos also means “delay,” “no longer is possible.”

⁶ *Selected Messages*, vol. 2, p. 105 (emphasis added).

- A tarrying time has clearly come to an end.
- A clock begins to tick.
- Delay no longer is possible. End-time prophecy must now be fulfilled!

What is to be no longer delayed?

- The judgment of the **living** (11:1).
- That begins two concurrent time periods of 3½ years (11:2-3) (originally prophesied in Daniel!).

The Shout and the Thunders

As Jesus shouts that message, something else happens!

“And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices” (Revelation 10:3).

- Each of the Seven Thunders conveys a verbal message.
- How do we know?

“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not” (Revelation 10:4).

Let's review this revelation again.

- Jesus is in a command position.
- The open, unsealed prophecy of Daniel is in His hand.
 - That **is** the message to be understood – it's vital to see this.
 - John is told to eat it (10:9).
 - Which he does (10:10).
- The **only** words of declaration from Christ that John records (and he is free to write them) **is** that timing message in verse 6!

Therefore(!) – His loud voice is that timing message (!) while making a stunning oath (Revelation 10:6b), which includes Sabbath language. (It is for a time when the Sabbath is an issue! Just like the first angel's message.):

“And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” (Revelation 10:6b).

- As He holds that open book – ready to be enacted
- As He declares a time message
A declaration so loud it sounded like a lion
- The Thunders speak.

This contextual analysis is very important! When Jesus speaks, then the Thunders speak.

John is barred from writing what they spoke.

- He was not to explain it.
- Why?
- It was open to understanding in that little book, which had to be studied (eaten) (i.e., it had already been written).

Seven Thunders represent a complete series:

- In relation to a clock beginning to tick.
- Is a story of seven events associated with this prophecy and Daniel, which addresses crucial timing periods!

Thunders in Revelation are related to:

1. God's power (4:5, 11:19, 14:2)
2. Deliverance of God's people (19:6)
3. Judgment of the ungodly (8:5, 16:18)

David had affirmed the last one long ago.

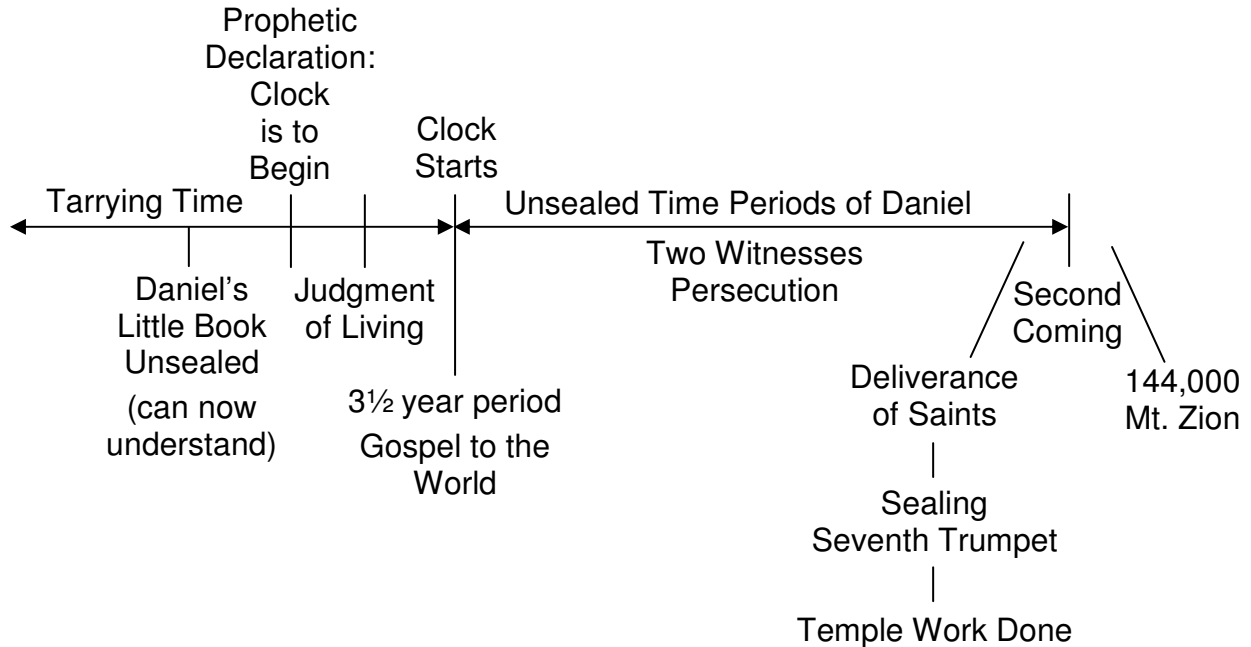
- The “voice” of the Lord is associated with judgment (Psalm 29).
- But to those who give Him glory and worship the Lord in holiness (vss 1-2), it brings blessing and peace (vs 11).

Something judicial, a summation of distinct events, is in those Thunders.

Intriguing:

- The time period(s) that begin with the loud voice and now the thunders (which start right after the judgment of the living) are associated with Daniel's unsealed book.
- The **last** thundering/voice is associated with:
 1. Seventh Trumpet (11:19)
 2. Temple of God opened in heaven (its mission complete) (11:9)
 3. Sealed 144,000 on Mt. Zion

4. Deliverance of the saints (19:6)

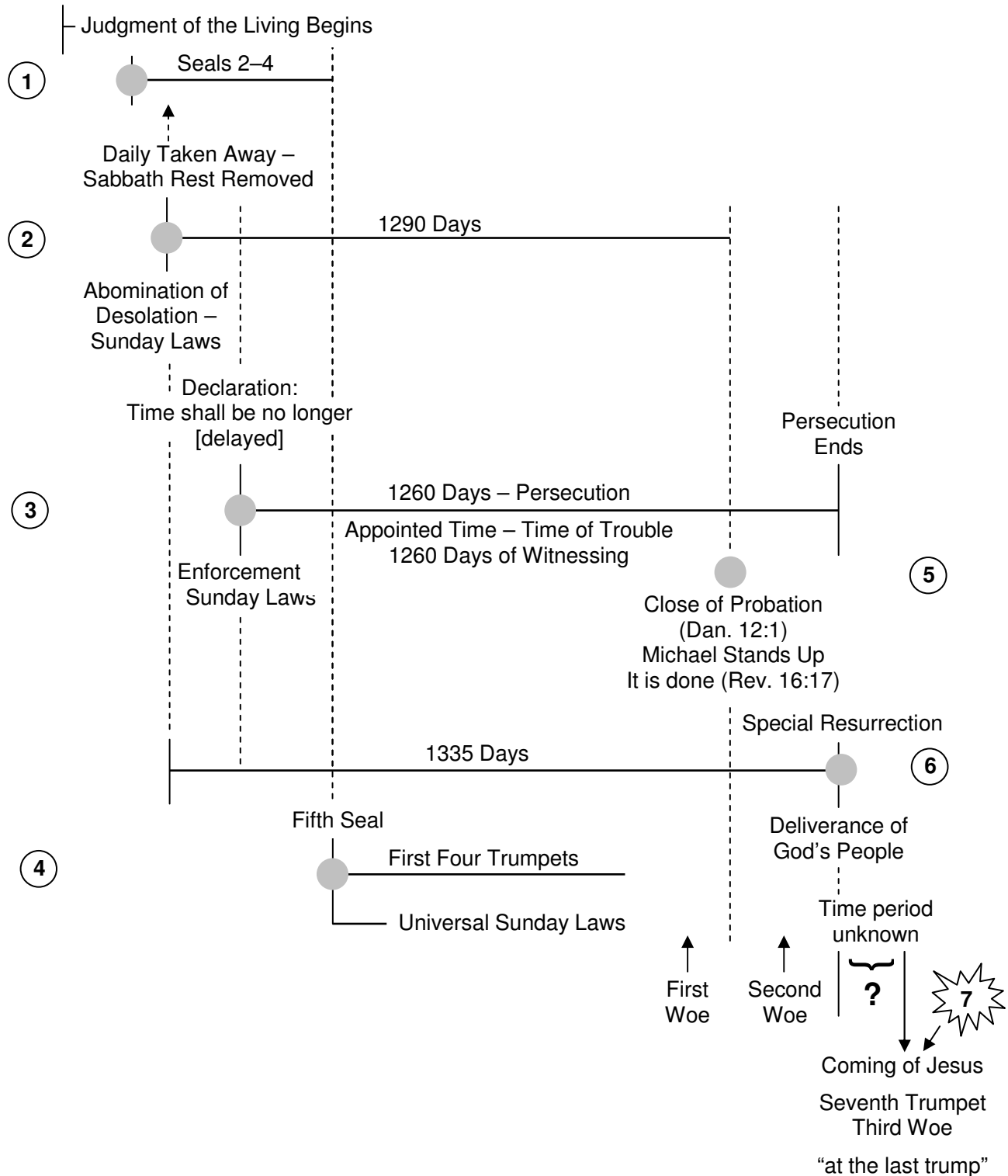


The Seven Thunder voices/messages must be seven **judicial events** or way marks during this prophetic period of events.

- Associated with the timing prophecies of Daniel, John was not to record those sequential (they were numbered) judgments **because**
- Daniel had already done it **and**
- They weren't to be understood until the very end.

SEVEN-THUNDER WARNING

First Seal (white horse) – 144,000 Made Up – Voice Like Thunder (this is the first recorded “voice” Thunder in Revelation) (Daniel’s open book has been eaten. It is understood, and they go out to teach it.)



Will those prophecies of Daniel be part of the three angels' messages?

"After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time."⁷

"The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days [1896]."⁸

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer."⁹

"Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry [1903]."¹⁰

"And there should be no delay in **repeating** the message, for the signs of the times are fulfilling; *the closing work* must be done. A great work will be done in *a short time*. A message will **soon be given** by God's appointment that will swell into a *loud cry*. **Then** Daniel will stand in his lot, to give his testimony [1906]."¹¹

"The message that the angel delivers culminates redemptive history. In Dan. 12:5-7 the great question is, 'How long will it be?' The answer there is, 'Only

⁷ *Manuscript Releases*, vol. 19, p. 320 (1887).

⁸ *Selected Messages*, bk 2, p. 105 (1896).

⁹ *Manuscript Releases*, vol. 1, pp. 99-100 (1900).

¹⁰ *Manuscript Releases*, vol. 21, p. 437 (1903).

¹¹ *Ibid.*, p. 20 (1906) (emphasis added).

God knows,' and in verse 7 the time of fulfillment is linked to the apocalyptic phrase, 'time and times and half a time' (the LXX uses ... *chronos*, time). Using the same term here, the oath the angel takes on behalf of God is ... (*chronos ouketi estai*, there will be no more delay). In other words, the time of the eschaton predicted by Daniel has now arrived, and nothing can hold it back. The various designations for the three-and-a-half year 'tribulation period' have not appeared before chapter 10, but in ensuing chapters they appear often (11:2, 3; 12:6, 14; 13:5). God has instigated the final events of world history, and nothing can delay them.

"Daniel 12:5-10 asks both 'how long' it will be until the end (v. 6) and what the 'outcome' will be (v. 8). The man clothed in linen replies that the answer to both questions would not be given 'until the time of the end' (v. 9). In Revelation that time has now arrived."¹²

¹² Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), pp. 399-400.



“KEEP THE COMMANDMENTS OF GOD”

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

These words close the third angel’s message. Should anyone contemplate defecting to the beast – this is a gentle reminder that there are saints and what they stand for.

“Here is the patience of the saints:” (vs 12)

“Patience” (hypomone) is translated by many as “endurance.”

- It goes beyond the ability to wait (patience).
- It describes successfully tolerating persecution while anticipating the consummation.
- This is the last of seven times John mentions this special characteristic of the saints (1:9; 2:2-3, 19; 3:10; 13:10; 14:12).

This describes loyalty, trust and obedience, which embodies the deeper meaning of faith (*pisteuo* – verb).

- In fact, John is inspired to combine these concepts in 13:10:
- *“Here is the patience (hypomone) and the faith (pistis) of the saints.”*

Jesus spoke of this time through Daniel in a stunning timing prophecy.

- *“Blessed is he that **waiteth**, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:12).*
- The Hebrew reveals a blessing (*“here is”* – a positive implication) on those who patiently wait during the delay (tarrying time) and come to and through (this is implied in the Hebrew) the 1335 days.
- During this time the saints are persecuted – a **time limited** tribulation.

God gave even more amazing information to Daniel.

- Daniel was privy to apocalyptic prophecy describing the antichrist from several perspectives.
- During each message the trials and persecution of the saints are described.

He then is given the privilege of personally asking Jesus questions about those visions.

- The first query: When will the wonders of deliverance and resurrection end? (Daniel 12:6).
- When will these spectacular things come to a close? For **then** I will know that all heartache is past. (paraphrased)
- Jesus then tells him that at the end of a 3½-year period that all *persecution* will cease (Daniel 12:7).

"Blessed are all they that wait for him" (Isaiah 30:18).

Those Special People are Further Characterized

"here are they that keep the commandments of God, (vs 12).

The "saints" (*hagion* – holy ones; cf. I Peter 1:14) have the Father's name written in their foreheads (Revelation 14:1) and are identified as **keeping** His commandments (Revelation 14:12).

- Keep (*terountes* – "follow" or "obey") the commandments (*entolas* – decrees)

What then do the commandments refer to?

- These commandments (*entole*) must be special injunctions from God.
- Jesus told the rich young ruler that the way to eternal life was to keep the commandments (*entole*) (Matthew 19:17).
- Thus, having the family name of God, holiness and eternal life are all associated with obedience to some divine directive.

What specific commandments does *entole* refer to?

- Jesus said that they related to murder, adultery, stealing, bearing false witness, honoring father and mother and loving your neighbor as yourself (Matthew 19:18-19 – context of the rich young ruler story; cf. Mark 10:19).
- Obeying the Decalogue **IS**, therefore, related to eternal life.

Does *entole* refer to the same "law" with the root word *nomos* (a common general word for "law") that is used elsewhere in the New Testament?

- *"For whosoever shall keep the whole law [nomos], and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a trans-*

gressor of the law [nomos]. So speak ye, and so do, as they that shall be judged by the law [nomos] of liberty” (James 2:10-12).

- This “law,” this “commandment” is also the law which James calls the “royal law” (*nomon basilikon*) or the “king’s law” (vs 8).

Obedience to these special injunctions (the divine royal standards) from God (the King) leads to liberty.

- How? The Holy Spirit gives power to help us overcome!
- The will or power of choice is restored (I Corinthians 10:13).

The Decalogue **is** also referred to as the **law**.

John went even further and said, “*Whosoever committeth sin transgresseth also the law [nomia]: for sin is the transgression of the law [nomia]*” (I John 3:4; cf. vss 22-24).

- Breaking the Decalogue (*nomos*), even in one area (one of the commandments – *entole*), is sin.

Scholars often water down the Decalogue to explain away its details by simply saying God only wants a loving man or woman. The above texts, pre- and post-Cross, show that this is in error!

- Paul addressed this issue:
- “*Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law [nomos]. 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 the fulfilling of the law*” (Romans 13:8-10).
- Love fulfills the law. Love is an expression of obedience to the law. The details of the Decalogue (*nomos*) pointedly reveal what shatters that love – rebellion against its precepts.

John embellished this “love” and “law” issue further:

- “*By this we know that we love the children of God, when we love God, and keep his commandments [entole]” (I John 5:2).*
- “*For this is the love of God, that we keep his commandments [entole]: and his commandments [entole] are not grievous” (I John 5:3).*

Since the saints “keep the commandments” – they are a target for Satan’s hatred.

- “And the dragon was wroth with the woman, and went to make war with the **remnant** of her seed, which **keep the commandments** [entole] of God, and have the testimony of Jesus Christ” (Revelation 12:17).

These texts point vividly to the eschatological “*remnant*” (later referred to as “*saints*”) who keep God’s commandments.

- The law and the commandments in these contexts represent the Decalogue.
- Moses, speaking to Israel: God “*declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone*” (Deuteronomy 4:13).
 - The ark became known as the “*ark of the covenant*” (Deuteronomy 31:25-26).
 - This referred distinctly to the Decalogue.
- Those commandments, that covenant, was also called the “*testimony*” of God (Exodus 40:20; cf. Exodus 25:16, 31:18).

The Covenant and the Law

When mankind was created, God made them “*in His image*” (Genesis 1:27).

- From that perfect start, God established a **relationship** with these new beings.
- Any “bond” or “relationship” has rules, laws (Genesis 1:28-30).
 1. Be fruitful and multiply
 2. Replenish the earth
 3. Have dominion over earth’s creatures
 4. Every herb bearing seed, every tree with fruit that has seed – it is food.
 5. Adam was to name the animals (Genesis 1:28-31).
- But the Tree of the Knowledge of Good and Evil “*thou shalt not eat of*” (Genesis 2:17-18) became a moral test of loyalty to the friendship.

A contract was established in that perfect world.

- Conditions to a joyful relationship were established.
- Breaking those requirements had negative consequences.

A restriction on freedom preserved the bond of friendship **because**:

- It was the key that maintained respect as to who was in charge.
- It was **the** great test of trust. Is man willing to obey a restriction?

- It also gave to man a unique power – control over his own destiny.

“I will risk being obedient because I trust Him” is what God wants.

Man's Part

Don't eat of
noted tree

God's Part

Personal friendship
Face to face communication¹

The Creator is the Covenant Maker. So He has also the right to judge a covenant breach.

- Why? He **is** the Creator.
 - If you eat of this fruit
 - That day you will die
- } Genesis 2:17

Sin came – it demanded death.

But God – as the covenant maker – offered a “loophole” to escape death.

- Obedience remained a contractual condition.
- Death remained the outcome of sin. BUT – He would die in place of man!
- God accepted sin's consequences.

From Adam to Christ there was a series of laws or covenants with these promises:

1. The death penalty would be exercised against Adam and Eve's Friend – Jesus (**substitution**).
2. The scars and hurt from their mistake – and all post-Edenic rebellion – could be corrected through Jesus (**redemption**).
3. Man could someday regain the image of his Maker through the Holy Spirit (**restoration**).

For man to avail himself of this incredible arrangement, he had to remain obedient to the contract.

“The angels related to them the grief that was felt in Heaven, as it was announced that they had transgressed the law of God, which had made it expedient for Christ to make the great sacrifice of his own precious life.

“When Adam and Eve realized how **exalted and sacred was the law of God**, the transgression of which made so costly a sacrifice necessary to save them and their posterity from utter ruin, they plead to die themselves, or to let them and their pos-

¹ *Patriarchs and Prophets*, p. 88.

terity endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that Heaven's honored Commander, who had walked with him, and talked with him, while in his holy innocence, whom angels honored and worshiped, must be brought down from his exalted position to die because of his transgression. Adam was informed that an angel's life could not pay the debt. ***The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as God himself;*** and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. The Father could not abolish nor change one precept of his law to meet man in his fallen condition [obedience would remain an irrevocable condition]. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ.”²

God's Rewards are Conditional – Obedience to a Standard

There were covenants worked out with Adam and Eve, Abraham and with Israel at Sinai – obey/live. Provisions for eternal salvation were defined through the law.

The Davidic covenant (Genesis 12:2-3, II Samuel 7:12-17, Isaiah 11) was the last formal Old Testament Covenant. *It was different.*

- The previous Old Testament contracts had two key parts:
 1. Obedience to God's precepts (laws)
 2. The promise of a beautiful nation/people established in a promised land (peace, joy)
- That was to fulfill the “*gathering of God's people*” (Genesis 49:10).
- They were great promises and filled with imagery of ***earthly security*** with God as Israel's head – their Protector and Defender.

A change was introduced with David – he became a metaphor for God's people at the end of time – restored (like Jesus) – heavenly Canaan (eternal home).

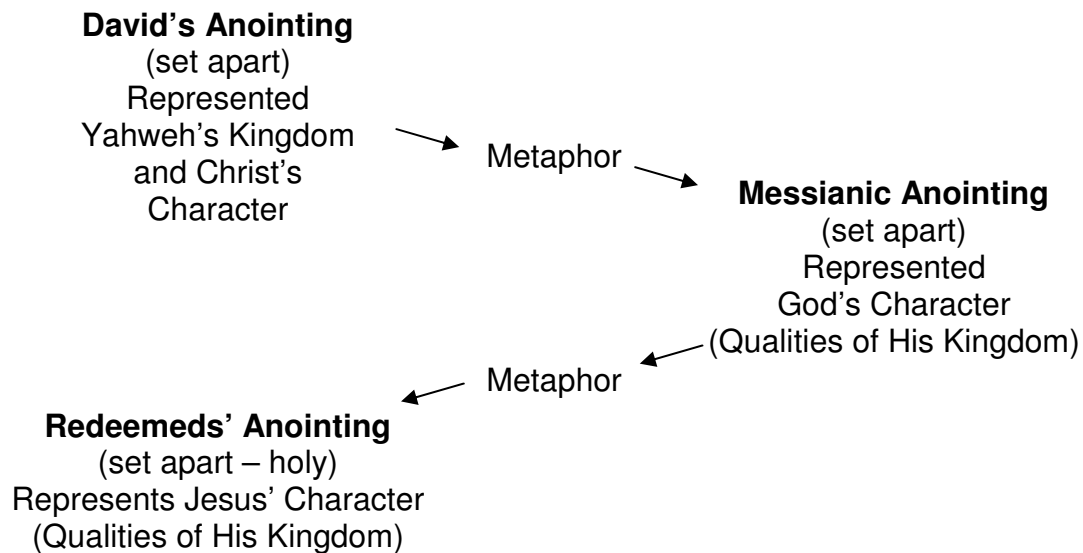
- When David became king, he was a man chosen by God – a man “*after his own heart*” (I Samuel 13:14).
- When anointed with oil, it says “*from that day on the spirit of the Lord came upon David in power*” (I Samuel 16:13).

² *The Spirit of Prophecy*, vol. 1, pp. 50-51 (emphasis added).

- This anointing marked David as the *Vicar of Yahweh* (Christ). He became:
 - A prophetic type of the Messiah – a type of
 - “*The Anointed One*” to come

God anointed Jesus **with** the Holy Ghost and with power (Acts 10:38; cf. Luke 4:18-21).

- At His baptism
- He was the *Vicar of God the Father*



Beyond the Abrahamic and Mosaic Covenants, the Davidic Covenant had a new promise:

- “*He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son*” (II Samuel 7:13-14).
- Israel had been God’s “*firstborn son*” (Exodus 4:22).
- Now David was His special son (II Samuel 7:13-14a, 16; cf. Psalm 89:27, 89:26).

David became the arbiter for the New Covenant. On his death bed he said, “*he hath made me an everlasting covenant*” (II Samuel 23:5). This contract had two parts:

- If your sons keep My covenant (laws) and the statutes (obedience to its full intent) (Psalm 89:31)
- Then they will sit on your (David’s) throne for ever and ever (promise) (Psalm 89:28, 34-36).

The New Covenant had **new** emphasis on Jesus Christ and His **eternal kingdom**.

1. Eternal kingdom: *“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end”* (Luke 1:32-33).
2. Messiah as head: *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”* (Acts 2:36).

Jesus came as a subject of that kingdom and demonstrated what an ideal citizen was like. He obeyed and fulfilled all the conditional aspects of the covenant – obedience to the law.

- *“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous”* (Romans 5:19).
- Then a conditional part of the citizens of His kingdom is repeated:
“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:8-9).

The law remained – there was something to obey – salvation was related to this obedience:

“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 15:10).

“If ye love me, keep my commandments” (John 14:15).

- Jesus fulfilled both sides of the covenant.
- He now says: I'll show you how to do it – I was there.

Faith in Him brings power (I Corinthians 10:13) – that's grace.

Trust in Him uses that power (Matthew 19:17) – that's obedience to the contract.

- Thus, the **saints** may experience that power to keep the commandments of God and have the faith of Jesus (Revelation 14:12) by copying Him.

In a sequel to this obedience comes stunning characteristics to those saints:

- The remnant have the “testimony of Jesus” – about God's character in dealing with sin – especially depicted in Revelation 12:17.

- They represent – they witness to – **His holiness** – by having the “faith of Jesus.”
- The law can become part of their minds and hearts (Hebrews 8:10, 10:16) in fulfilling:
 - The everlasting covenant (Romans 11:25-27, Isaiah 59:20-21, II Corinthians 6:16)
 - Restoration to be like Jesus.

That is part of the great prophecy/promise of Daniel 8:14.

- After 2300 years (atonement evenings and mornings)
- Holiness would be vindicated – adjudicated!
- The saints, the remnant, have become citizens of the kingdom.

The Remnant Declaration

*“Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a **remnant** shall be saved”* (Romans 9:27; cf. Isaiah 10:27, 23; II Kings 18:11-16).

- *“And it shall come to pass in that day, that the **remnant** of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth”* (Isaiah 10:20).
- The remnant will be a community of individuals with loyal devotion to God and transformed characters – separated from the body of Jacob – described in Revelation as the “*remnant*” (Revelation 12:17) and “*saints*” (Revelation 14:12).

Elijah’s pessimism was informed of 7000 devoted worshipers remaining in Israel (I Kings 19:18) – a “*remnant*.”

The remnant proclamation is **proof** that a covenant people will emerge.

- These are the “*overcomers*” of the seven churches: *“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God”* (Revelation 2:7).
- These are the ones from the Philadelphia church that “*kept my word*” (Revelation 3:8). They obeyed. They followed the commandments.

God’s original objective for the descendents of Israel was their elevation to be “*kings and priests*” (Exodus 19:6).

- Through Christ and His cleansing blood, that achievement will come (prophe-
sied in an eschatological message – Revelation 1:6-7).
- It is consummated in Revelation 20:6, 22:5.
- They overcame sin by the blood of the Lamb.
 - Sin is defined or referenced by the law (I John 3:4).

Their restoration is seen as a ratification of the covenant.

- They have “*passed over*” into new life.
 - “*This cup is the new covenant in my blood*” (Luke 22:20, I Corinthians 11:25).
 - “*This is my blood of the covenant, which is poured out for many for the forgiveness of sins*” (Matthew 26:28).
- } Cleanses and makes holy

This ratifies what Jesus said of old regarding the blood of animals in the Sinaitic covenant.

- “*And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words*” (Exodus 24:8).
- There is a redemptive/restorative meaning in the blood of the Passover Lamb.

This remnant is eventually described as “*a great multitude, which no man could number*” (Revelation 7:9).

- They stood before the throne and before the Lamb.
- Their robes were white because:
- They came through tribulation and washed their robes in the blood of the Lamb.
- They followed all that the ***Son of God*** directed and trusted in the ***Son of Man***.

This means that they have the ***Faith of Jesus***, which means that they will become also ***Sons of God*** (Romans 8:14, Philippians 2:15, I John 3:1-2).

Remnant

“Keep the commandments
(*entole*) of God” (Rev. 12:17)

Testify of Jesus

Saints

“Keep the commandments
(*entole*) of God” (Rev. 14:12)

Live like Jesus

The Old Testament and the New Testament have similar language.

Exodus 20:6: “*And showing mercy unto thousands of them that **love me**, and **keep my commandments**.*”

Deuteronomy 5:10: *“And showing mercy unto thousands of them that **love me** and **keep** my commandments”*

John 14:15: *“If ye **love me**, **keep** my commandments.”*

John 14:23: *“If a man **love me**, he will **keep** my words: and my Father will **love** him, and we will come unto him, and make our abode with him.”*

Old Testament – obey and live – earthly Canaan will be yours.

- First, His presence in the tabernacle.
- Then man’s presence in the Promised Land.

New Testament – obey and live – heavenly Canaan will be yours.

- First, His presence in us.
- Then our presence with Him – “my Father’s house.”



FAITH OF JESUS

(A GIFT EACH SAINT TREASURES)

“Saints ... keep ... the faith of Jesus” (Revelation 14:12).

Disagreement exists among scholars as to whether this is:

- A faith *of* Jesus (the faith He had) or
- A faith *in* Jesus

Jesus is recognized as ***faithful*** in this apocalyptic book.

- He was first introduced as a “*faithful witness*” (Revelation 1:5).
- He was then called “*the Amen, the faithful and true witness*” responsible for “*the beginning of creation of God*” (Revelation 3:14).
- Jesus on the white horse is called “*faithful and true*” (Revelation 19:11).

The saints who are persecuted and even martyred, depicted in Smyrna, are said to have “*not denied my faith.*”

- They have remained loyal to faithful Jesus.
- In Revelation’s setting – Jesus’ truth – as His witness giving His testimony

These faithful saints are the same as “*the rest*” of the woman’s seed or remnant in 12:17 because they too keep the commandments of God.

- It ties to 13:10b: “*Here is the patience and the faith of the saints.*”
- But 12:14 appears to elevate the meaning of faith the saints are to possess.
- They have copied or emulated the faith that Jesus exhibited.

This portrays Him as man’s ultimate example and is analogous to the many areas where John pays tribute to His faithfulness.

Illustration of that Faith

One of the dramatic stories of Christ is His calming the storm on the Sea of Galilee.

- On a giant scale, nature obeyed His command.
- It is fascinating that:

1. The disciples didn't cry for help – until they were **helpless**. Their need was perceived only in a life-threatening terminal state – “*Master, we perish.*”
2. At **that point** – Jesus was peacefully asleep (a great metaphor) in the storm-tossed boat (perhaps water flowing over Him).

When Jesus arose (in response to the cry) He calmed the treacherous storm – AND THEN asked the disciples a provocative question:

- “Where is your faith?” (Luke 8:25).
- The word for “*faith*” that Jesus used is *pistis* (Gr).
- By **implication** Jesus said: Why don't you have faith like I do?

The saints will have that “*faith of Jesus*” (Revelation 14:12).

- *pistis* is more than “belief” (though it is often translated that way).
- It is **trust** – **not** blind trust – but trust based on *experiential evidence*.
- I have faith/trust because I ...
- This is, therefore, a **very personal** gift the saints possess.

Expositor White brilliantly saw this and penned in 1908: “Faith is trusting God – believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing.”¹

- Christ's trust acknowledges all circumstances as granted or authorized by God.
- Life threatening or simply stressful, faith acknowledges each incident as God's opportunity.
- The disciples did not have that faith or trust because:
 - “They had forgotten that Jesus was on board.”²
 - They relied only on self.
- At the end of His time with the disciples He said regarding His presence, “*Lo, I am with you always, even unto the end of the world*” (Matthew 28:20).
 - His partnership in all situations is assured.
 - His power to face all predicaments is promised (I Corinthians 10:13).

What **depth** of faith did Jesus then have?

¹ *Education*, p. 253.

² *The Desire of Ages*, p. 334.

“When Jesus was awakened to meet the storm, He was in **perfect peace**. There was **no trace of fear** in word or look, for no fear was in His heart. But He rested **not** in the possession of almighty power. It was **not** as the ‘Master of earth and sea and sky’ that He reposed in quiet. That power He had laid down, and He says, ‘I can of Mine own self do nothing.’ John 5:30. **He trusted in the Father’s might**. It was in faith – faith in God’s love and care—that Jesus rested, and **the power** of that word which **stilled** the storm was the **power of God**.”³

Full Surrender – A “saint”

Pagan religions were/are based upon trust in the “mysteries” of angry gods. *Faith* was abandoned to appeasement of a deity who is easily upset.

- Sacrifices of animals/people/crops/money were made to quell the anger of the gods.
- These gods were frequently represented by inanimate, man-made objects.
- Worshipping these idols/icons was an objective submission to servility.
- Trust in the goodness of a merciful, moment by moment loving God was missing.

Catholicism, based upon paganism, is a “mystery” religion, and its magnetism relates to:

- Similar acts of submission, obeisance and worship of icons made by man
- Allegiance is defined more through liturgy and the worship of a man than having faith.
- Appeasement comes through worship of priests or prelates, payments to forgive sins or confession to man.
- New gods are created by the ecclesiastical leaders with each cannonization of a “saint.”
- This system of worship is the ultimate demonstration of having faith in man – and man working out his own salvation.

Faith in God – as Jesus demonstrated (the “*faith of Jesus*”) – is what we are to have towards Jesus.⁴

“As the Son of God lived by faith in the Father, so are we to live by faith in Christ. So fully was Jesus surrendered to the will of God [faith of Jesus] that the Father alone appeared in His life. Although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame.”⁵

³ *Ibid.*, p. 336 (emphasis added).

⁴ *Ibid.*

⁵ *Ibid.*, p. 389.

- He wants us to demonstrate a faith like that,
- Trusting in the adoption of His way of life (I John 3:2-3).
 - That means abandoning sin
 - Adopting Jesus fully

} Natural man fights this as impossible or unnecessary to fully surrender.

“Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility *lies in your own will*. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God.”⁶

“As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.”⁷

Those who have the “*faith of Jesus*”

- Become witnesses for Him
- Become the last plea to a sinful world to “be like Jesus”

They understand fully Jesus’ question: “*Where is your faith?*”

- Revelation 7:14 tells us that a large multitude will follow this charge.
- “*These are they which came out of great tribulation.*” (Every saint will have a Sea of Galilee experience, but they will have *faith* that He is with us in each one of life’s emergencies).
- They “*have washed their robes, and made them white in the blood of the Lamb*” (they have addressed the sin issue).
- They not only have that faith but have become just like Him.

“Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”⁸

The Words Translated as “Faith” (this part is simplistic, but outlined to illustrate special faith issues)

To understand Jesus’ *faith*, we must explore a translation issue in many Bibles.

- There are two “faith” words that are frequently translated as if they were the same:

⁶ *Christ’s Object Lessons*, p. 331 (emphasis added).

⁷ *Reflecting Christ*, p. 298.

⁸ *Christ’s Object Lessons*, p. 69.

- *pistis* – faith (noun)
- *pisteuo* – faith (verb)
- There are various ways these words can be translated, based on the context. BUT – the noun and the verb aren't distinguished.

Pistis relates to a conviction about Jesus, as recorded in the gospels, that:

- He is Savior, Messiah, Divine
- The story of His birth/life/death/resurrection as the Son of God is true.
- It encompasses an acceptance of the physical Christ and His spiritual redemptive mission.
- It even sees Him in resolving legal issues related to Satan's charges.
- He is a priest, king, judge and defense attorney.

This is personal ***belief*** with conviction, evidence and/or knowledge. It is often talked about in Scripture (John 6:59, 17:8, I John 4:6).

This faith is often incorrectly accepted by Christians as “saving faith.”

- E.g.: Do you believe? Then you are saved.
 - BUT *pistis* anticipates *action*! It is ***not the action***.
 - Expectation of future benefit from that knowledge places ***demands on that faith!***
- There is an expectation of possibilities through that knowledge.
- By itself it ***cannot save***.

This concept is revealed through many important passages:

1. “*When Jesus saw their faith*” (Mark 2:5). They anticipated Christ's healing.
2. “*Have faith in God*” (Mark 11:22) – confidence that miraculous possibilities can occur.
3. This belief provokes hope (I Corinthians 2:5, 9) – a conviction of benefits beyond this world.
4. Without resurrection, faith is vain (I Corinthians 15:14, 17) – faith in a risen living Christ is vital for any redemptive conviction regarding His blood.
5. Faith (just knowing) without love is of no avail (implied – Galatians 5:6). There is a Christ-like response to that knowledge [amazing – faith ***works*** through love (cf. Galatians 6:15, I Corinthians 7:19)].
6. Testing of your faith (James 1:3) – trials will reveal how genuine that trust is.
7. Faith made perfect by works (James 2:26) – belief is so personal, one is willing to follow Jesus.
8. The just (justified) live by faith (Hebrews 10:38). They risk trusting all to Him.

This raises the important **question**: When does faith (knowledge) become saving? The answer: When it is used as a tool to repair:

- When it **stands** or acts in the power of the Spirit (I Corinthians 2:5).
- When it **directs** our lives by conviction to copy Jesus (Romans 13:14, 9-13).
- When it becomes the **motive** for loyalty (Revelation 2:2, 19) to God.

When the knowledge of Jesus moves into observable action, another Greek word becomes descriptive.

The “*faith of Jesus*” is *pistis* – action is constantly anticipated.

Pisteuo relates to that **action** or a **working faith**.

- This word is a verb.
- The individual with *pisteuo* is **establishing and demonstrating a relationship** with Jesus and helping others to do the same.

This important verb is used in many beautiful passages.⁹

1. Whosoever believeth on Him (John 3:16) – has everlasting life (this is heart transforming work) (Acts 16:31).
2. Have faith (Mark 5:36, 9:23; II Corinthians 4:13) – the knowledge of Jesus is transforming. Copy what you know about Jesus!
3. Have faith in Christ (John 3:1, Acts 2:44, II Thessalonians 1:10). Specifically, make your insights into Jesus *experiential*.
4. Whosoever believeth in me shall never die (John 11:26) – Jesus makes faith active and personally meaningful, actually responding to Him (cf. I Corinthians 11:18, 13:7).
5. Blessed is she (referring to news given to Mary of her Messianic child) that believeth; for there will be a performance of things promised by God (Luke 1:45) – this is beautiful. When acts of trust are full, God can act! (cf. John 20:31, Romans 6:8, 10:9; I Thessalonians 4:14; James 2:19a).

Paul said: “*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*” (II Corinthians 5:17).

- Faith is more than believing – or simply “lip service.”
- It **is** a happening.¹⁰ An experience through willful copying of Jesus.

⁹ Brown, Colin, editor, *New International Dictionary of New Testament Theology*, vol. 3, p. 607 (Zondervan, Grand Rapids, MI), 1986, vol. 3, p. 121.

¹⁰ Douglass, Herbert E.; *The Faith of Jesus* (TEACH Services, Inc., New York; 2002), p. 24.

- As we put our foot into the “Red Sea” – obstructions part and the spirit has now opportunity to lead and transform.

The Faith of Jesus – What then is it?

Jesus’ entire life was one of faith and submission. He illustrates *pistis* and *pisteuo* perfectly!

- With only a few examples of God personally affirming His mission, He could say:
“I must work [action] the works of him that sent me [trust], while it is day: the night cometh, when no man can work” (John 9:4).
*“Jesus saith unto them, My meat is to **do the will** [action] of **him that sent me** [trust], and to finish his work”* (John 4:34).
 - That is responsive faith. It is explicit trust.
 - As a man accepts, He works; He does God’s will by helping to finish His work.
- Jesus – leaning on His own example – instructed us:
“And this is the will of him that sent me, that every one which seeth the Son, and believeth [pisteuo] on him, may have everlasting life: and I will raise him up at the last day” (John 6:40).
“He that believeth [pisteuo] on the Son hath everlasting life: and he that believeth [pisteuo] not the Son shall not see life; but the wrath of God abideth on him” (John 3:36; cf. 6:47).

Each story of His life is an illustration to emulate. These imperatives are **to be** like Jesus – **to copy** Him – **to follow** Him.

Gethsemane – A Powerful Lesson of Faith – Especially for the Remnant

Did Jesus know that this night was the eve of His crucifixion?

- My soul is sorrowful, even unto death (Matthew 26:38).
- He had celebrated the “new Passover” experience with the disciples.
 - In mysterious comments He had noted, “*not all were clean*” among them.
 - That one would betray Him.
- Judas left to commit treason against the government of heaven.

Then Jesus – knowing the end was near:

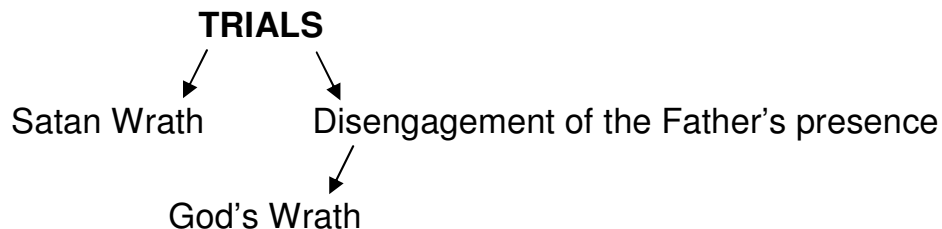
1. Taught His disciples with words of amazing hope (John 13:31-38, 14:1-7)

2. The last corporate act with His disciples before Gethsemane was to sing a praise song (many feel it was Psalm 17).
 - Stunning **faith** (*pisteuo*) – led to nurturing His disciples when anticipating death!
 - He exhibits utter confidence in **submission** to His Father – His John 17 prayer was given during this upper room time.
 - “Christ did not fail, neither was He discouraged, and His followers are to manifest a **faith** of the same **enduring nature**.”¹¹

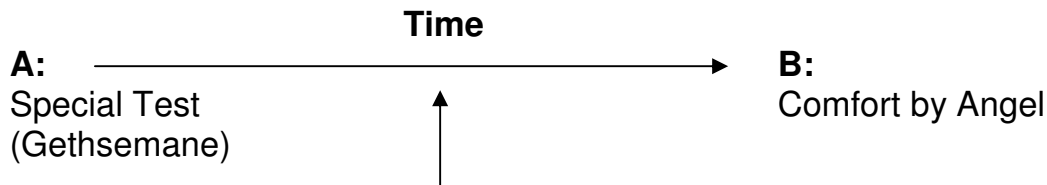
YET – that “*faith of Jesus*” would now be tested **more** than it had ever been.

Christ’s ultimate test began when?

- As He approached the foot of the Mount of Olives.
- Two trials of unprecedented magnitude started.



A faith relying on **past evidence** and belief in God’s paternal love now relies **only** on that knowledge. If that faith had not been experimental and experiential, He would have failed. He must now experience a severance from God’s love and be subjected to his justice.



He had to experience this period, as past evidence, for His faith remained his only security. Only an **explicit** knowledge of redemptive love could then carry Him forward.

The “faith of Jesus” finally accepted the Cross of justice based upon being grounded in trust.

Trust comes from experimental faith.

When His decision was made to accept justice, the angel could comfort.¹²

- The trial had to complete its work.

¹¹ *The Desire of Ages*, p. 679 (emphasis added).

¹² *Ibid.*, p. 693.

- Exactly as the fifth-Seal martyrs will experience!

What happened – legally/literally?

1. Shut out from light of God's presence
2. Strangely silent – sad (progressive)
Sin appears dreadful to Him as its guilt is experienced.
Groaned aloud – hard to walk
3. Numbered with transgressors – started to suffer their sin consequence.
That made Him fear it would permanently shut out the Father's presence (brought Him dread).
Tempted to doubt humanity worth the cross/suffering
Longed for sympathy
4. Began to suffer divine justice – superhuman agony
 - a. Sins of man weighed heavily on him
 - b. Sensed God's wrath against sin crushing out His life – horror of great darkness.
5. Fainting – exhausted – sweating great drops of blood
6. Longed for encouraging words from disciples

He had tasted the "*sufferings of death*" for every man.¹³

- The cup of the wine of God's wrath began to be tasted.
- This will be drunk by the wicked at the end (Revelation 14:9-11).

In spite of this supreme agony:

- The sleeping disciples ***awakened sympathy*** in Jesus.
 - He feared they might not endure the trial of the Cross.
- } Another supreme evidence of the "faith of Jesus"

Third time back to His prayer spot:

- The woe of the world looms up before Him – compassion of extreme love for the world drives his mind – His choice – His action.
- He decides to accept the baptism of blood – the ultimate exercise of extreme faith – the ultimate expression of "the faith of Jesus."
- He fell dying to the ground.

Angels had seen the beams of light, love and glory being drawn away from the Son, separating Father and Son.

¹³ *Ibid.*, 694 (emphasis added).

- It was a ***literal change*** from a ***realm*** we cannot fathom.
- Christ could feel that separation.
- God's angels/Satan's angels waited to see what Christ's decision would be.

Not until Jesus had made the decision to go to the Cross did heaven send a mighty angel to comfort Him.

- This caused his depression and discouragement to cease.¹⁴
- He had tasted the sufferings of death.

Faith is seen at its most elevated state. It is ***the*** supreme illustration in the "*faith of Jesus.*"

- When all hope seems lost
- When no human comfort is near
- When life is ebbing away
- When heaven's presence is not perceived

All based upon a life of experience, commitment to the Father and "knowing" (John 6:38):

1. He prayed to the Father.
2. He looked to the Father.
3. He made a decision that He knew would please the Father.

The ultimate sermon on faith is now given to the disciples.

1. Jesus was arrested – He didn't resist.
2. He told them that they would be "*scattered*" – abandoning Him.
3. You will leave me alone.
4. Yet, I am not alone, because the Father is with Me (John 16:32)!

That is ***the ultimate expression of the principle of trust***, the ***declaration of faith that knew no immediate evidence***, except for the angel's visit.

- This is the supreme testimony of the "*faith of Jesus.*"

Faith of the Saints before the Second Advent

The coming of Jesus is presented in 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.*"

¹⁴ *Ibid.*

Keeping the commandments of God and having the faith of Jesus is the last description of the saints in this unique prophetic message before that advent.

- It is preceded by the saints having patience (*hypomone*) – more accurately, endurance.
- Again, this is the seventh time God’s people are called to endure (1:9; 2:2-3, 19; 3:10, 13:10).
- This theme echoes the past counsel to “hold fast” while waiting:
 - I Thessalonians: “*Prove all things; **hold fast** that which is good.*”
 - Hebrews 3:6: “*But Christ as a son over his own house; whose house are we, if we **hold fast** the confidence and the rejoicing of the hope firm **unto the end.***”
 - Hebrews 4:14: “*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us **hold fast** our profession.*”
 - Hebrews 10:23: “*Let us **hold fast** the profession of our faith without wavering; (for he is faithful that promised;)*”
 - Revelation 2:25: “*But that which ye have already **hold fast till I come.***”
 - Revelation 3:3: “***Remember** therefore how thou hast received and heard, and **hold fast**, and repent. 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.*”

These saints constitute the true church, the “body of Christ,” at the end. Experiential knowledge, in face of all negative odds, helps us “remember.”

- The pure woman of Revelation 12 has children who are that body.
- At the very end her corporate offspring are called the “*remnant*” (of the original church of Israel) (12:17).
- They had a wilderness/Gethsemane experience – their faith was exercised (12:14-16).

That church is symbolized as being “*clothed with the sun*” (Revelation 14:6-7).

- She is dazzling and glorious.
- She echoes the glory and brilliance of Jesus (Revelation 1:16).
- The church radiates light and truth to the world.
 - The position in the heavens of the woman means she will be seen by all.
 - She will radiate glory and truth to all.

Those who are saved will bathe in this “*marvelous light*” (II Peter 2:9).

“Evil angels are commissioned to employ **men as their agents** upon the earth. These can the most successfully exert an influence to make Satan's attacks effective against the remnant whom God calls ‘a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.’ This, Satan is determined to hinder. **He will** employ everyone who will engage in his service to **hinder the chosen people of God** from showing forth the praises of Him who has called them from darkness into His marvelous light. To hide, to cover up this light, to cause people to distrust it, to disbelieve it, is the work of the great rebel and his host. While Jesus is purifying His people unto Himself, redeeming them from all iniquity, **Satan will employ his forces to hinder the work and prevent the perfection of the saints**. He does not exert his power upon those who are all covered up with deception and walled in by fables and error, and who make no effort to receive and obey the truth. He knows he is sure of them; but those who are **seeking for truth, that they may obey it** in the love of it, are the ones who excite his malice and stir his ire. He can never weaken them while they keep close to Jesus; therefore he is pleased when he can lead them in a course of disobedience.”¹⁵

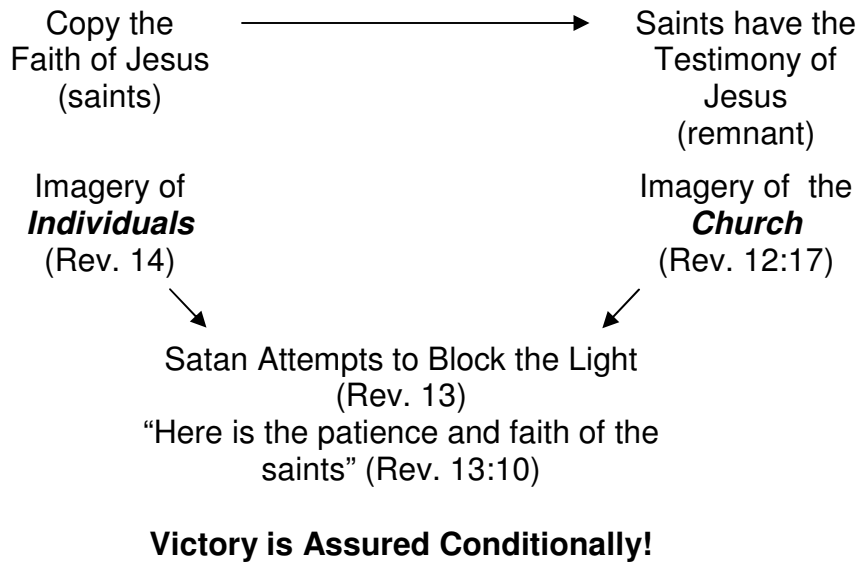
The remnant will testify to this light. That is why they have the testimony of Jesus – the Sun of Righteousness.

- Their testimony – our witness – will be the light that shines from the Cross.

“The light from the cross of Calvary is now shining forth in clear, bright rays, revealing Jesus, our Sacrifice for sin. As you read the promises which I have set before you, remember they are the expression of unutterable love and pity. The great heart of infinite Love is drawn toward the sinner with boundless compassion. ‘We have redemption through His blood, the forgiveness of sins.’ Yes, only believe that God is your helper. He wants to restore His **moral image** in man. As you draw nigh to Him with confession and repentance, He will draw nigh to you with mercy and forgiveness. We owe the Lord everything. He is the author of our salvation. As you work out your own salvation with fear and trembling, ‘it is God which worketh in you both to will and to do of His good pleasure.’”¹⁶

¹⁵ *Testimonies*, vol. 2, p. 105 (emphasis added).

¹⁶ *Ibid.*, vol. 5, p. 634 (emphasis added).



Saints mean holiness has been awarded to this group. They:

- Have patience
- Obey the Decalogue
- Have faith like Jesus

One without the other won't work. Remember Abraham:

- Was called – and he obeyed (Hebrews 11:8)
- He went out not knowing where – **faith** working (Hebrews 11:8)
- Looking for a future city whose builder and maker was God (patience) (Hebrews 11:10)

Interesting – the characteristics of a saint have been in vogue for over 4000 years.



CHRIST'S SOON COMING

MOST ECSTATIC EVENT IN HISTORY

Points of Reference

- Advent: "coming" – the coming of Jesus
- Eschatology: Study of the "final point in time"¹ – the study of when Jesus returns
- Eschaton: The end of everything, when Jesus returns
- Parousia* [Gr]: The "presence" – the appearance and then presence of Jesus

Overview

Christianity gives assurance of eternal life, a destiny where wrongs will be eliminated and a sustained hope that there is something good beyond the grave.

- Christianity is the only religion that claims a God who accepted the punishment for its evil subjects.
- It is the only religion whereby man can be elevated to a moral nature like its God!

That understanding is based 100% on prophecy. Prophecy exudes a unique type of hope. It is a form of Biblical promises that offers stunning solace and hope of restoration.

- Even the Jewish liturgy of the tabernacle was a choreograph of *things to come* – at Jesus' coming.
- When Jesus, the Lamb, did arrive:
 - He embellished the prophetic hope by promising a second return.
 - The first advent started the reclamation process.
 - The second advent will begin the final restoration.

Why was there need for a first and a second advent?

- Why not just finish everything up at the first visit?

¹ Brown, Colin, editor, *New International Dictionary of New Testament Theology*, vol. 3, p. 607 (Zondervan, Grand Rapids, MI), 1986, p. 905.

God's plan to eradicate sin required stages.

- Man's rebellion created terrible delays.
- Sin was an intruder. The universe must be convinced that God's plan to deal with it was loving and just.

The antediluvian world was His first step. But everything was changed because of violence and man's sinfulness.

- He brought the flood in 2370 B.C. We assume the angels and universe understood that action.
- Then a restart with the patriarchs and then Israel.
- A *timed* Messianic prophecy didn't come until 540 B.C. It came to Daniel when in captivity from another rebellion.
- God's people waited ~1830 years for that *specific* timing prophecy of the Savior's advent.
 - Daniel 9 is what helped the wise men in pagan lands to know that the Messiah had come.
 - That first advent would bring legal and demonstrative assurance of that redemptive love.
- Interestingly – 1830 years after the Cross the foundations for the Seventh-day Adventist church were laid to begin to tell the world that a second advent was soon to occur.

The next stage: The Christian dispensation began at the Cross.

- Another restart
- But – He still didn't have a blood-cleansed people, a promised outcome of redemption.
- But – this time two important events had occurred:
 - Man's eternal penalty for sin was paid.
 - Jesus gave proof that a life not at variance with God was possible in a sinful world.

Matthew, Mark and Luke were given special prophecies regarding the second advent.

- They were event-driven.

“After He had given the signs of His coming, Christ said, ‘When ye see **these things come** to pass, know ye that the kingdom of God is nigh at hand.’ ‘Take ye heed, watch and pray.’ God has always given men warning of coming

judgments.... we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.”²

“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.’”³

But Jesus said much more in that discourse. If the details were to be known, a special area of Daniel would have to be studied (Matthew 24:15)! That would add ***timing information!*** And in turn, it tied beautifully with John’s apocalyptic Revelation.

- The questions that now arise for us are deep and provocative.
 - What assurance do we have of a second coming?
 - What will the second coming be like?
 - Will there be a people ready when he comes? This dispensation began with only 12.
 - When will that second coming happen?

Let’s begin our journey to know more.

Assurance of His Return

It is a certainty.

- “*I will come again*” (John 14:3)
 - “*I come quickly*” (Revelation 3:11, 22:12)
 - “*He cometh with clouds; and every eye will see him*” (Revelation 1:7)
- } Jesus said that!

Peter passionately looked for Christ’s return.

- He ever held that event up in his discourses.
- II Peter 3:9-10a: “*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should*

² *The Desire of Ages*, p. 634 (emphasis added).

³ *The Acts of the Apostles*, p. 260 (emphasis added).

perish, but that all should come to repentance. But the day of the Lord will come."

What promise did the Lord Himself make?

- *"In my Father's house are many mansions: if it were not so, I would have told you. 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; that where I am, there ye may be also"* (John 14:2-3).
 - He did "go" – *"a cloud received Him out of their sight"* (Acts 1:9).
 - That means He is coming again.
- In that information-filled discourse about the end of the world, Jesus twice commented on His coming.
 - *"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 24:27).
 - *"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 24:30).

The Bible is loaded with promises that Jesus – **the** Savior of man – will return in a final rescue mission!

This issue is so important that we are counseled:

*"The truths of prophecy are bound up together, and as we study them, they form a beautiful cluster of practical Christian truth. All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope. This hope is to be bound up with all our words and works, with all our associations and relationships. – Letter 150, 1902.... The truth that Christ is coming should be kept before every mind.–Letter 131, 1900."*⁴

The reason He comes:

- He will come to take us to another place (we will leave this world):
"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:1-2).

⁴ *Evangelism*, p. 220 (emphasis added).

- Since He withdrew from earth's magnetic attraction
- Since He traveled into the sky
- He takes us to another celestial realm.
- That will be a paradise:
"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" (Revelation 7:16).
"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 22:5).
"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 21:4).

What a hope! What a tragedy if missed! What an eternal vacation to plan for!

The **details** regarding His coming are a special issue in Scripture.

Jesus' Deep Concern – False Eschatological Theories

In His discourse to the disciples regarding "the end," something unusual was presented.

- In a short space of 35+ verses, He warned us of false views about His coming.
"He replied: 'Watch out that you are not deceived. For many will come in my name, claiming, "I am he," and, "The time is near." Do not follow them.'" (Luke 21:8 – NIV).
- Notice two issues that He raised:
 1. If any being on earth claims to be the Christ, the Messiah, avoid him.
 2. If any being claims the second coming is near:
 - In the context of the rest of the chapter, they must have specific reasons for saying that
 - Otherwise – avoid them!

Jesus is addressing man's apocalyptic responses.

- Know what you believe – know what you are teaching about the coming of the Messiah (Matthew 24:4, 11, 24).
- The watch command is then repeated several times.
- I'll give to you specific signs for you to really know. Truth and error will be affirmed by those **events**, which you must watch for.

- In almost wearisome language Jesus warned: *“Behold, I have told you before”* (Matthew 24:25). Are you really paying attention?
- You don’t have to be in the *“elect”* group who might be deceived by false christs (Matthew 24:24).

Nature of His Return – Keys to Understanding

1. It is associated with cataclysmic events.
 - a. *“Every mountain and island moved out of their place ... hide us from the face of him that sitteth on the throne”* (Revelation 6:14, 16; cf. 16:17-18, 20).
 - b. Unnumbered saints around the throne: *“these are they which came out of great tribulation”* (Revelation 7:14).
 - c. Saints *“ascended up to heaven”* in a cloud *“and the same hour was there a great earthquake”* (Revelation 11:12-13).
2. It will be a noisy time – not silent or secret.
 - a. The Lord descends from heaven with a *“shout, with the voice of the arch-angel, and with the trump of God”* (I Thessalonians 4:16).
 - b. Jeremiah 25:30-33 talks of this:
 - The Lord will mightily roar from on high, utter his voice; give a shout
 - All so loud, it goes to *“the ends of the earth”*
 - c. *“Day of Lord ... a great noise”* (II Peter 3:10)
3. He will come suddenly – not silently.
 - a. As a thief to the wicked – those in darkness
 - b. Not as a thief for the prepared – those in light

“For yourselves know perfectly that 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, as travail upon a woman with child; and they shall not escape. 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” (I Thessalonians 5:2-5).
4. The wicked will not be given a second chance.
 - a. *“When the Son of man shall come in his glory, ... he shall separate them one from another, ... sheep on his right hand, but the goats on the left”* (Matthew 25:31-33).

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34).

- b. *“The day of the Lord so cometh as a thief in the night ... sudden destruction cometh upon them ... they shall not escape”* (I Thessalonians 5:2-3).

Since there is a vast gap between diehard Protestants and Evangelicals regarding the second coming, let's review more of these Biblical issues.

New Testament Greek Word that Helps Us Understand Christ's Coming

Parousia (noun) – it has many rich meanings. All embody **presence**. In a special way it is bound to the return of Jesus (though used in other settings). *Christ comes to be present.*

- This word occurs 24 times in the New Testament.
- It is pivotal to understand eschatological truth.
- An important thought is in II Thessalonians 2:9. The antichrist also “comes.” *“Even him, whose coming [parousia] is after the working of Satan with all power and signs and lying wonders.”*
- It is used even with Satan: *“And no marvel; for Satan himself is transformed into an angel of light”* (II Corinthians 11:14).
- Since Satan competes for attention just before Christ's advent, we must know the details well!

The disciples had asked Jesus what “shall be **the sign** of your **coming**”? (Matthew 24:3).

- **Sign of your parousia** – personal – distinctly His second advent
- Jesus answers, *“as lightning comes out of the east, and shines even to the west, so shall the coming [parousia] of the Son of man be”* (Matthew 24:26-27).
- The sign **when** that happens will be: *“The Son of man coming in the clouds of heaven with power and great glory”* (vs 30).

Jesus directed the disciples' attention to that advent with these key facts:

- It will be **sudden** and **powerful**.
- It will be **bright** and **glorious**.
- It will be **visible** in the sky.
- It will be **dramatic**.
- Jesus will be **seen** on **clouds**.

Intermixed with this information, Christ repeatedly warned:

- Don't be deceived (Matthew 24:4-5, 11, 24).
- The return of Jesus will be **unique, singular** and **impossible to counterfeit**.

- Thus: **Know the details!**

Paul, in describing Christ's coming, used exactly the same word, **parousia** (I Thessalonians 4:15-17).

- “*coming of the Lord*” (vs 15)
- “*descends from heaven*” (vs 16)
- “*with a shout*” – trumpet of God (vs 16)
- Dead in Christ raised (vs 16)
- They, with those already alive, are “*caught up together*” in the **clouds** (vs 17)
- “*to meet the Lord in the air*” (vs 17)
- Yet – evangelicals use this text for the “secret rapture.”

What key points are now added to what Christ already shared?

- Enters our sky **from heaven**
- Someone **shouts** a message to earth's inhabitants (presumptive)
- There is a **trumpet blast** (judgment and cheer)
- **Resurrection** occurs when He comes
- Those raised plus **living saints**
- Rise up against earth's gravity
- **Meet Jesus** – personally, first time(!) in the **cloud**
- This is exactly what was described when He ascended.

*“While they [disciples] beheld, he was taken up, and a **cloud** received him”*
(Acts 1:9).

Jesus caps off His second-coming description – that no mistake would be made:

- “*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. 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*” (Matthew 24:30-31).
- **Tribes of earth** mourn (the whole world sees) and are terrified.
- **When they see** the Son of man coming (*erchomai* – spatially arriving) in clouds – but tied to the *parousia* in verses 26 and 27.
- Angels gather elect (saved) for Jesus
 - From the “Four winds” – a Jewish expression for the four directions of the compass.
 - Before entering the cloud, there is a “gathering.”

A tie to this comes just after the Lamb breaks the sixth Seal of the “Father's Destiny Scroll.”

“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 free man, hid themselves in the dens and in the rocks of the mountains” (Revelation 6:15).

- This summation lists all the wicked inhabitants of the world.
- They haven’t yet been decimated by the Trumpets, Plagues, Vials, Armageddon and calamities, which takes the lives of millions.
- They represent a **distinct** group that God has protected to **see** His second coming!

Then John continues:

“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 6:16-17).

- The coming
 - The earth (wicked) mourns
 - The inhabitants (wicked) want to be hidden from Christ’s face
 - His coming is seen as wrath (judgment)

Paul also talks of the **parousia** when the antichrist is destroyed.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (parousia) (II Thessalonians 2:8).

“The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses. Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are, altogether profitless as vanity. What are we to do with the world's vanities, its praises, its riches, its honors, or its enjoyments?

“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 in our respect for the recompense of the reward, what distinct lines of demarcation would be evidenced between us and the world. – Manuscript 39, 1893.”⁵

⁵ *Evangelism*, p. 220.

What will the “next coming” (from the disciples’ perspective – the first advent) be like?

- Visible – dramatic (every eye will see Him coming in the clouds – Revelation 1:7)
- Lethal to the wicked – no second chance
- Glorious to the saints – they begin eternity with Jesus

The Days of Noah Link (cf. Luke 17:26-30)

*“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the **day** that Noe entered into the ark, and **knew not** until the flood came, and took them all away; so shall also the coming [parousia] of the Son of man be”* (Matthew 24:37-39).

This is another part of the second coming message.

- At first reading, it appears as though the only issue is their fixation on things of this world.
- That view is presented by E. G. White.

“Men and women now carry their eating and drinking so far that it ends in gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to widespread corruption. Violence and sin reached to heaven. This moral pollution was finally swept from the earth by means of the flood. The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crime seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: ‘Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.’”⁶

But there is another embedded message!!!

- The preceding verses to this warning about Noah’s day involve time.
- All signs will occur in “*one generation*” (Matthew 24:34).

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matthew 24:36).

⁶ *Counsels on Diet and Foods*, p. 145.

The antediluvian world had witnessed the movement of creatures into the ark. It had then to inquire of philosophers. Yet, supernatural **signs** did not bring a change.

The **day** Noah entered the ark:⁷

- A flash of dazzling light was seen.
- The door was shut.
- A cloud of glory appeared (just as will occur at the second coming).
- It was more vivid than lightning.
- It descended from heaven and hovered above the **door** (the only entrance to refuge).
- The door slowly swung shut.

They **knew not** the timing and meaning of God's warning (though Noah had preached a timing prophecy – 120 years) till the floods came.

- In that incredible context:
- *“So shall also the coming (parousial) of the Son of man be”* (Matthew 24:39).

What parallels are we to draw?

- Earthliness – which is described – will drive the passions of man.
- There will be final signs to tell that the door of mercy is about to close.
- The witness of a faithful few will be earth's final invitation.
- God embedded a timing message there. Daniel 12 and Revelation 11–13 have a distinct timing message for when mercy will cease.

“In Noah's day there was **plenty of warning**, but **utter unpreparedness**. Most people are either indifferent about the second coming or have fanciful schemes or programs about it. Few are really eager and expectant and leave to God the time and the plans.”⁸

Jesus has given signs. He explicitly referred us to Daniel, which is loaded with end-time timing prophecies. Note the following thoughts:

- “The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near.”⁹
- “In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of

⁷ *Patriarchs and Prophets*, p. 98.

⁸ *Robertson's NT Word Pictures*, on Matthew 24:37 (Broadman Press 1932-33, Renewal 1960.).

⁹ *The Review and Herald*, November 22, 1906.

Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation.”¹⁰

Will we then know of a close approximation of His coming?

- Unquestionably – from Daniel
- And – by the Jewish feasts it clearly will occur in the fall.¹¹
- But there is more, much more, in Daniel – **but not time setting** – we won’t know the “*day and hour*,” but we will know when He is “*even at the doors*.” That’s close!

Secrets Hidden in Scripture?

This brings us to another *parousia* issue.

- All end-time advent messages suggest that it will be very public.
- Will there be a “secret rapture” part?
“Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left” (Matthew 24:40-41).

This is the “secret rapture” text (along with Paul’s thoughts in I Thessalonians 4:17).
Note:

- The last phrase **before** these verses relate to the *parousia* – “*coming of the Son of man*” (Matthew 24:39).
- The next verse **after** these two verses is “*watch ... ye know not what hour your Lord doth come [erchomai – when He enters our space]*” (Matthew 24:42).
- They relate to the *parousia* – the glorious second coming!

Who is taken? Who is left?

- Believers join Jesus in the clouds of glory.
- Wicked are left
 - Cry for the rocks and the mountains to fall on them and hide them from His face (Revelation 6:16).

¹⁰ *Ibid.*, September 25, 1883.

¹¹ *The Great Controversy*, pp. 399-400.

- They will be destroyed with the brightness of His coming (*parousia*) (II Thessalonians 2:8).
- “*Then the flood came and took them away*” (Matthew 24:39). (“floods” symbolic of totality or completeness of action.)

Is there any clue in the text to suggest a **secret rapture**? None.

- The second coming is mentioned on both sides of those verses.
- The wicked *are* “left behind” – and destroyed.

A similar story is unfolded in Luke 17:34 and 35 – “one shall be taken, and the other shall be left.”

- Contrary to a secret taking of a saint is the unyielding sign that the man and the woman are “taken” at His dramatic second coming.

Jesus made sure, through an analogy, that there would be no misunderstanding.

“For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day” (Luke 17:24).

“Wheresoever the body is, thither will the eagles be gathered together” (Luke 17:37b). This is an idiomatic expression – look at the NIV, which is more correct.

The revelation of the Son of man will be a public affair (when those individuals are taken). Just as vultures (“*eagles*”) circling in the sky suggest the presence of carrion (“*the body*”), so will His presence be clearly evident.

The Tribulation Factor

Will Jesus come before or after the tribulation or “*evil day*” (Ephesians 6:13)?

- Jesus said explicitly (Matthew 24:29-30):
 - “**Immediately after** the tribulation of those days” (vs 29)
 - “**shall** the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven.” (vs 29)
 - “**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” (vs 30).

	Tribulation	Celestial Signs	Jesus' Coming

- *“My words shall not pass away” (24:35)*
- What Jesus said is fixed.
- No one can change that sequence.
- He comes **after** the tribulation.

Another powerful reference comes from Daniel.

- *“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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:1-2).*
- There, the resurrection associated with His coming follows the tribulation or time of trouble.

End of King of North's (antichrist) Power	Michael Stands Up for His People – Tribulation	Resurrection	Jesus' Coming by Inference
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The context and language point to a single second advent.

God's people are still here during the tribulation.

- *“For the sake of the elect those days will be shortened” (Matthew 24:22).*
- To the Philadelphia Church: *“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” (Revelation 3:10).*

“This period of tribulation will immediately precede the coming of the Lord to earth in power and great glory.”¹²

- The next verse in that Church's message: I will come quickly! (Revelation 3:11).
- Many dispensationalists feel that God cannot “keep” “from the hour of temptation [trial]” His people unless He removes them (i.e., rapture them).
- But, in Christ's revealing prayer, He said: *“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15).*

¹² Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago – 1992), p. 289.

The overwhelming consensus is that there is a tribulation before the eschaton and the remnant are protected.

- This parallels the message of Revelation 12:6 and 14, where the “woman” flees to the desert where she is taken “*care of.*”

What *are* the saints protected from?

- Contextually, God’s wrath or judgments that are being poured out.
- But also Satan’s wrath, which reaches a nadir during the great time of trouble. That is why there is a “*deliverance*” message (Daniel 12:1).

Another powerful image of the post-tribulation advent is in the stunning vision John had of the saints around the throne.

- “*And I said unto him, Sir, thou knowest. And he said to me, These are they which **came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb*” (Revelation 7:14).
- They came through the tribulation and were then translated
- From “*every nation, tribe, people and tongue*” (Revelation 7:9).
 - More than the Jews, who are part of so many dispensational interpretations

God’s people will be rescued from tribulation.

- “*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*” (Daniel 12:1).
- At the time of the great tribulation – God’s people are protected or delivered.

A question lingers in many minds as to who God’s people are.

- Gabriel twice addressed Daniel, telling him that his messages were for “*thy people*” (9:23, 12:1). For the Jews? Let’s look deeper.
- Lest there be any question, Gabriel later stated that “*thy people*” were “*every-one that shall be found written in the book*” (12:1).

“*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world*” (John 16:33).

“So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure” (II Thessalonians 1:4).

- The deliverance comes to all the saints – not just the Jews.

As John began his apocalyptic discourse, he drew close to us by saying: *“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ” (Revelation 1:9).*

- He prophetically looked forward to the tribulation the saints would have.
- I’m your companion.

Paul told us to put on the whole armor of God that we might *“withstand in the evil day, and having done all, to stand” (Ephesians 6:13).*

- The *“evil day”* is the time of the great tribulation.
- Those prepared with God’s armor will be the only ones to stand.

Other Greek words that allude to His second coming:

- *Erchomai* (when He enters our space) – Matthew 24:44 – won’t know day nor hour of His **coming**
- *Apokalypsis* (time of great crisis) – I Corinthians 1:7 – waiting for the **coming** of our Lord Jesus Christ
- *Epiphaneia* (when we see) – I Timothy 6:14 – **appearing** of our Lord Jesus Christ



JUSTIFICATION BY FAITH

Introduction

“As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.”¹ This suggests a cooperative effort between man and God.

In 1890 expositor White made this observation:

“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.’”²

- This view, that “justification by faith” is embedded in that third message, has been heralded in sermons, books and articles.
- BUT – marginally explained.
- It just doesn't seem to fit – yet, in that message God's people are called saints.

This area of Biblical thought (justification) **is** such a divisive topic in Christianity. Additionally, where is it tied to the third angel's message?

There are added challenges (all from Paul's writings):

- “*Being justified freely by his **grace** ...*” (Romans 3:24).
- “*The doers of the **law** shall be justified*” (Romans 2:13).
- “*Being justified by **faith**, we have peace*” (Romans 5:1).

Accepting the divine inspiration of the writers of Scripture, we must conclude that grace, law and faith have an associated mission.

- Our charge, our quest, must begin there.
- Without knowing the context and writer's intent – we can argue many viewpoints within a morass of opinions.

¹ *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1070.

² *Evangelism*, p. 190; *The Review and Herald*, April 1, 1890.

It is not to be mysterious but an exciting part of our spiritual understanding.

“Justification by faith is a mystery to many. A sinner is justified by God when he repents of his sins. He sees Jesus upon the cross of Calvary. Why all this suffering? The law of Jehovah has been broken. The law of God's government in heaven and earth has been transgressed, and the penalty of sin is pronounced to be death.”³

If I can repent or confess the sins that made Jesus suffer so much, something must happen to cleanse me enough to be ready to get dressed for heaven – wearing the robe of Christ's righteousness. That's what we must explore.

But first, let's study some basic New Testament terms that will help guide us:

3. Faith (noun) – *pistis*: Understood as “the issue of faith” (anticipates a reaction)
4. Faith (verb) – *pisteuo*: Best expressed as “obeys Him [Jesus]” or “copies Him [Jesus]”
 - This intimates risking loss to trust Him – to be like Him.
 - Active confidence in Him
 - Within these expressions are two “givens” in Hebrews 11:1:
 - Faith is the embodiment of hope.
 - It is not based on tangible **sensory** evidence.
 - This suggests that our confidence in Jesus:
 - Is based on attractive knowledge about Him.
 - Is deep enough that we want an identity with Him.
 - Is deep enough to trust His promises of restoration.
 - “*In God have I put my trust*” (Psalm 56:11).
 - “*I will surely deliver thee ... because, thou hast put thy trust in me, saith the Lord*” (Jeremiah 39:18).
5. Commandments (*entole*) – divine rules that Jesus has instructed us to follow. “*Whatsoever I have commanded you*” (Matthew 28:20). It often refers to the Decalogue.
6. Law (*nomos*) – the Decalogue plus, at times, the statutes and judgments
7. Sin (*hamartia*) – breaking the Decalogue, “*transgression of the law* [*nomos*]” (I John 3:4).
8. Grace (*charis*) represents a **divine quality** or spirit of gracious or unmerited **gift** from God to man. He loves doing things “free” for man. It is used in several ways:
 - Grace brings justification – man is acquitted of charges (Romans 3:21-31, 8:31).

³ *Selected Messages*, bk 3, p. 193.

- Grace cannot be given if men go on in sin (Romans 6:1, 15; Hebrews 10:26).
- Grace is often seen as power (meaning the Holy Spirit) (Acts 6:8, 11:23, 14:26, 15:40; I Corinthians 10:13) to resist and sever sin.
- Grace is often intimated as the gospel (Acts 13:43, 20:24).
- Grace makes a new man (I Corinthians 15:10) – the Spirit’s power.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8). God offers salvation as a gift – but it comes conditionally through “the issue of faith.”

9. “Works” (*ergon*) – means simply, deeds. This is an area of supreme confusion. Let’s step through a few principles:
 - Work relates to salvation since God renders *“to every man according to his works”* (Romans 2:5; cf. II Corinthians 5:10, Revelation 2:23).
 - There are good works (I Timothy 5:10, 25; 6:18; Titus 1:16; 2:7, 14; 3:8, 14; I Peter 2:12).
 - There are evil works (John 3:19, 7:7; I John 3:12; cf. John 8:41, 44; I John 3:8).
 - “Works of the law” is a concern of Paul: *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified”* (Galatians 2:16; cf. Romans 3:20, 27, 4:6; 9:12, 32; Galatians 3:2, 10).
 - Paul says we are justified by the *“law of faith”* (Romans 3:27).
 - Works were a major issue with the Jews.
 - This was illustrated in the story of the rich young ruler.
 - A beautiful distinction is made by Christ that is the pulse of our understanding: *“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 7:21).
 - “Doing” is making God happy.
 - Following the law as an actor is legally, spiritually unacceptable.
8. Obey (*hypakouo*) – it implies “answering the door” – cliché to mean obedience:
 - Jesus is the source of salvation to those who obey (Romans 5:8).
 - Obey even in thought (II Corinthians 10:5).
 - Obedience to truth (I Peter 1:22)
 - Not to obey sinful passions (Romans 6:12)
 - Obey gospel (Romans 10:16, II Thessalonians 1:8)
 - Salvation comes to those who obey Jesus (Hebrews 5:9).

- **Important: *The verb for faith (pisteuo) means we are obeying Jesus.***

9. Justification (*dikaiosis*) – means we are **acquitted** from the charges of sin. That is a legal achievement.

- When acquitted we become
- Righteous (*dikaioō*) – how God judges us when we are justified (*dikaioō*)
- Righteousness is then given as a divine gift, fulfilling the covenant promise (Hebrews 13:20).

“I will put my laws into their mind, and write them in their hearts: ... and their sins and their iniquities will I remember no more” (Hebrews 8:10, 12; cf. Romans 6:18, 22; Ezekiel 36:37).

- We are getting dressed up for heaven. Righteousness is heaven’s uniform.

Of all the words we have reviewed that describe our saving position before God’s throne – it is **justification**.

- Christ can acquit (wipe out) the charges because He died for us – He took our punishment in our place.
- His blood (the symbol of His death) is His “bargaining chip.” *“Justified by his blood, we shall be saved”* (Romans 5:9).
- His blood (the symbol of His death) is available to everyone.
 - Christ died for everyone (“all”) (II Corinthians 5:15).
 - Christ died for the sins of the world (I Corinthians 15:3).

Justification – righteousness – is a free gift.

- That gracious gift offer comes by the characteristic of God the Bible calls:
- Grace
 - When Jesus acquits by the legal reason of His blood, He does so by grace – a free gift (Romans 5:16).
 - When God views man as righteous, He does so by grace – a free gift.
 - In fact, the incarnation, His life of toil and sorrow and death, came by grace – all loving gifts.
 - Before any commitment of man
 - He made these gifts available to everyone
 - Grace, a characteristic of God craving to be friends with us, created the vast possibilities for restoration.

When the gifts of grace are received, we have forgiveness of sin.

- *“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace”* (Ephesians 1:7).
- *“In whom we have redemption through his blood, even the forgiveness of sins”* (Colossians 1:14).
- In fact, that “justification” is associated with cleansing: *“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).
- Did you notice that the gift is activated by confession or repentance?!
- *“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”* (Acts 2:38).

This whole process is described in beautiful Hebrew language in Daniel 9:24.

- When sin (broken down into three categories that relate to atonement cleansing) is eliminated:
 - Everlasting **righteousness** (*sedeq* – Heb.) comes in.
 - The conflict between good and evil ceases.
 - The Most Holy is anointed:
 - Cleansed
 - Made holy
- The result is described by Jesus in a victory statement in Daniel 8:14, where He declares “holiness adjudicated” (*qodesh nisdaq*) – *nisdaq* is Hiphil tense (passive) – requires man’s part to fulfill.

That brings us to expand “the issue” – man has a part.

- God’s grace – offered Christ’s blood to the world (John 3:16) with its attendant gifts.
- God’s grace restricts the use of that blood to **responsive individuals**.

Here are the issues related to God’s acquittal of charges (John 5:30) – note the imperative messages.

1. **“Seek first the Kingdom of God, and His righteousness [dikaiōsyne]”** (Matthew 6:33).
 - We must begin our journey by applying for citizenship in that kingdom.
 - Making Christ’s righteousness (*dikaioyene*) our standard (Acts 3:14, 7:52, 22:14)

- That means we risk all to follow Him.
 - We want to copy Him.
 - This is a salvic issue because in the final judgment review, Jesus says, Let the *“righteous be righteous still”* (Revelation 22:11).
 - They have become like Jesus (Daniel 12:10).
 - This object we are to seek after: *“Give diligence to make your calling and election sure”* (II Peter 1:10), i.e., make sure you are ready to receive those free gifts.
2. More joy in heaven over one sinner that **repents** than over 99 righteous (Luke 15:7).
- Greatest joy comes with true conversion
 - The **sinner** repents of acts that are contrary to Christ’s righteousness.

This parallels Peter’s evangelistic admonition to “repent and be baptized” for the remission of sins (Acts 2:38).

- Repentance (with baptism) brings acquittal/pardon.
- The gift of grace which contains forgiveness and pardon is **actuated** by repentance (Romans 6:14-16).

This is seen in John’s thinking (I John 1:9).

- If we confess our sins
 - God is faithful (just, righteous) to cleanse us.
3. Going deeper – we now tread into an area where many resist. Paul said: *“The **doers** of the law shall be justified”* (Romans 2:13, 10:3).
- But John said: *“If we say that we have no sin we deceive ourselves, and the truth is not in us”* (I John 1:8; cf. James 3:2, I Kings 8:46).
 - Paul said: *“All have sinned, and come short of the glory of God”* (Romans 3:23).
 - How can I “do the law” if I’m a sinner?

The everlasting covenant anticipates God’s law in our hearts and minds (Hebrews 8:10).

- Thus, justification is not only an act of grace
- But it even sees ahead when Christ’s righteousness becomes –
- *“Christ in you, the hope of glory”* (Colossians 1:27).

Since other Biblical messages support “doing,” there must be a **formula** – a way to tap into understanding obedience by a “sinner like me.”

- Jesus – we enter the kingdom by doing *“the will of my Father”* (Matthew 7:21; cf. 7:24, Luke 6:47).
- James – *“Be doers of the word”* (James 1:27; cf. 1:25).

If we are to obey the law, be doers (followers of its principles), repent and confess, seek the kingdom and Christ's righteousness, ***there must be another gift of grace that helps us achieve "the impossible."***

- Here is that "other gift":
- *"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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the **Spirit**" (Romans 8:3-4).*
- *"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make **a way to escape**, that ye may be able to bear it" (I Corinthians 10:13; cf. Romans 8:9-10; II Corinthians 3:18, 10:4-5).*

That's our key: ***Power from the Spirit.***

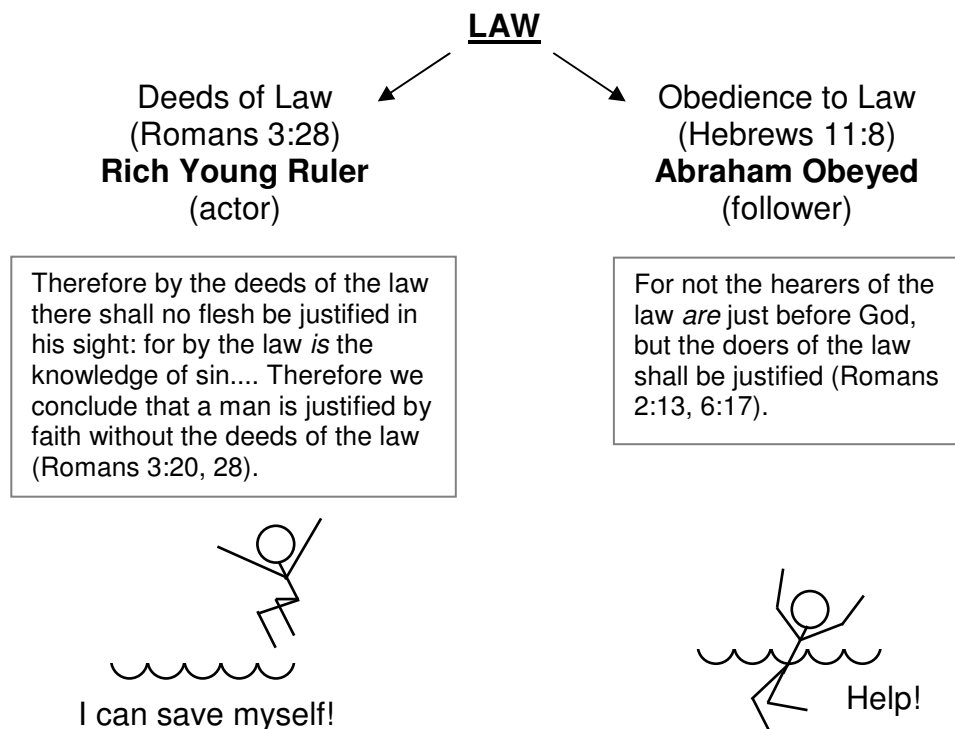
BUT NOTE: Nowhere does it say that the power ***controls*** me!

Nowhere does it say we are forced to ***accept*** this power!

If my nature is sinful continually (Genesis 6:5), that power must be countering my "natural man" enough that I can willfully decide to override its strength.

- That is exactly what Paul said.
- *"I can do all **things through** Christ which **strengtheneth me**" (Philippians 4:13).*

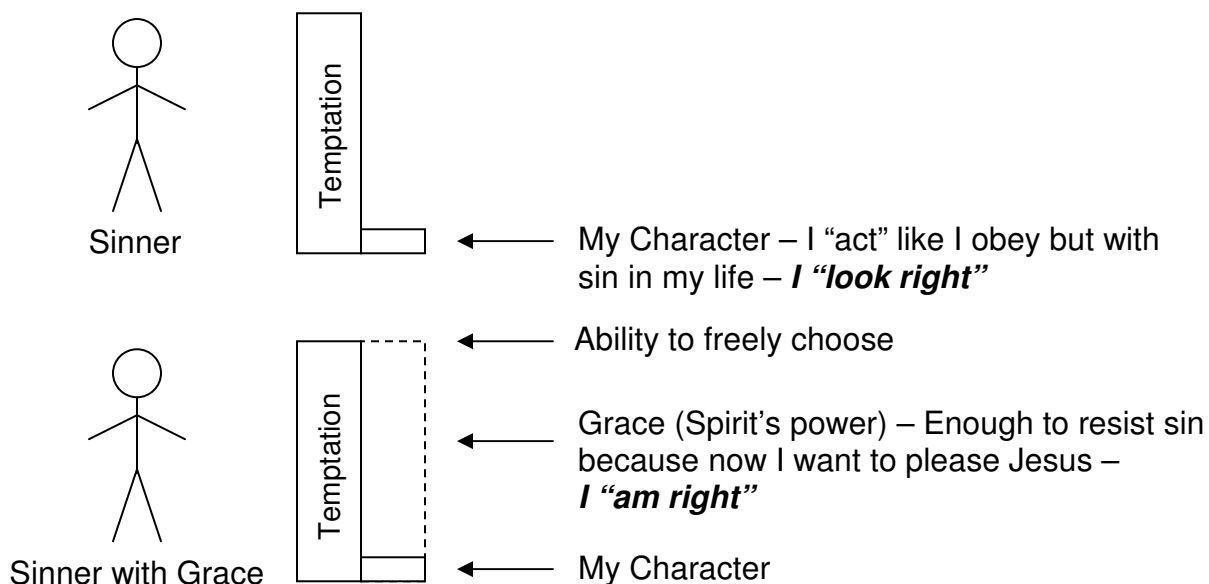
ILLUSTRATION:



What is the difference between the first and the second?

- Deeds of Law – I’m an actor (my own performance)
- Obedience to Law – I’m a follower ***from the heart*** (grace – the Holy Spirit – is giving me power)

What does that mean?



I **can** be a doer of the law. I can obey.

- “*Teaching them to observe all things I command you*” (Matthew 28:20).
- THEN

When are we justified?

If I have many things to observe – I must have the power to do that.

- When I make my choice to repent and obey Jesus
- Then I am cleansed, forgiven, acquitted, justified
- As His grace (here, His Spirit) gives me strength to maintain.

This concept is **vital** – it means right at the very **beginning** of my choosing a life like Jesus, stunning changes occur.

- “But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, **before** justification can take place; and in order for man to retain justification, there **must be continual obedience**, through active, living faith that works by love and purifies the soul....

“It is by **continual surrender** of the will, by **continual obedience**, that the blessing of justification is retained.

“He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must **put forth an effort** in harmony with the work done for him, and with **unwearied entreaty** he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent.”⁴

“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.... Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (II Corinthians 6:1, 7:1).

“Pardon and justification are one and the same thing.... It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprieved us, imputing to us His own righteousness.”⁵

⁴ *Selected Messages*, bk 1, p. 366, 397, 393-394 (emphasis added).

⁵ *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 1070.

Justification = Pardon = Forgiveness = Acquittal

By Faith – All This Happens

“Wherefore the law was our schoolmaster to bring us unto Christ, [it described characteristics of Him] that we might be justified by faith” (Galatians 3:24).

- The law (*nomos*) gives us an insight as to Christ’s wishes.
- We are attracted to Him – which leads us to seek to know more and more.
- My faith, my belief must be mature enough to trust **Him**.
 - In spite of my desire to sin
 - I will trust Him enough that if I resist sin, it will lead to eternal life.

“Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.”⁶ – That is the verb (*pisteuo*).

That salvation – that life – that eternity is a gift – but one He promises to those with *pisteuo*:

- “*For by grace are ye **saved** through faith*” (Ephesians 2:8).
- The law didn’t do it. The law helped to define God. As my attraction for Him grows, I begin to trust Him.
- He said that when you do that, I’ll activate my grace and give you salvation.

When we encounter Jesus and adore Him, we will want to be like Him.

- Then we must take a special step.

“No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty.”⁷

As we step out and obey – that is a sign that we trust Him (unseen – leaning on the evidence unseen) enough to risk all to copy Him.

- That **establishes** the faith journey.
- “In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.”⁸ I risk following Jesus.

⁶ *Selected Messages*, bk 1, p. 389.

⁷ *Ibid.*, p. 396.

⁸ *Ibid.*, p. 366.

- “This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, **with all the obligations** which it imposes.”⁹

What then is justifying (pardoning) faith?

- Trusting in God – when we cannot see Him.
- Willing to please Him – as we discover how.
- Standing up for Him – even if it means loss.
- Resisting sin – even when we don’t want to.
- Pleasing Him – even when ridiculed by others.

ILLUSTRATIONS THAT TEACH:

Noah

“By faith Noah, being warned of God **of things not seen as yet**, moved with fear [trust, reverence to God’s wishes], prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.’ Hebrews 11:7. While Noah was giving his warning message to the world, his works testified of his sincerity. **It was thus that his faith was perfected** and made evident. He gave the world an example of believing just what God says. **All that he possessed, he invested in the ark.** As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people.”¹⁰

“But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his **holy integrity and unwavering faithfulness**. A power attended his words, for it was the voice of God to man through His servant.”¹¹

What can we learn?

1. He obviously had a friendship with God.
2. He trusted God to:
 - Build the ark – something new
 - Preach of destruction of the world – something new

⁹ *Christ’s Object Lessons*, p. 112 (emphasis added).

¹⁰ *Patriarchs and Prophets*, p. 95 (emphasis added).

¹¹ *Ibid.*, p. 96 (emphasis added).

- “With agony of desire that words cannot express, he entreated them to seek refuge while it might be found.”¹²
3. When was it counted to him as righteousness?
 - All along
 - He was saved when the door of the ark closed.

Abraham – Moving

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God” (Hebrews 11:8-10).

1. He obviously had a friendship with God.

“Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God. ‘The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.’ Psalm 145:18. He communicated His will to Abraham, and gave him a distinct knowledge of the requirements of His law and of the salvation that would be accomplished through Christ.”¹³
2. He trusted God by leaving home – destination unknown (***risking to obey***).
3. He trusted God in His eternal promise.

Abraham – Sacrificing

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Hebrews 11:17-19).

“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?” (James 2:21-22).

- When He trusted God enough to act
- He was justified
- That trust is *pisteuo* or faith that works – he ***risked to obey***.

¹² *Ibid.*, p. 97.

¹³ *Ibid.*, p. 125

“Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ.”¹⁴

Going Deeper Into Justification

Since the Protestant Reformation the typical teaching of justification by faith is by “faith alone.”

- It was something that God does **for** us (which is true) – but:
- Without any commitment
- An example:
 - We’re justified only by what Christ did for us, apart from us, outside of us.¹⁵
 - That would be a legal – forensic declaration of God.
 - Saved **without any experience!**

Jesus said, as we just reviewed, that there is no entrance into the kingdom of heaven unless one is a “doer” of God’s will.

- “doeth” (*poieo*) – verb – present tense
- Imperative – “must do” (cf. I John 2:29)
- Justification is conditional on an **obedient faith**.

But we have a challenge:

- “The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.”¹⁶
- Sounds like legal justification.

What is implied?

- Justification – pardon – comes instantly – **BUT**
- That “faith” must have a special meaning.
 - Believe God’s promises (trust in what He will do)¹⁷
 - Subordination to God (submit to His will)¹⁸

¹⁴ *Selected Messages*, bk 1, p. 374.

¹⁵ Goldstein, Clifford; “By Grace Alone,” *Adventist Review*, June 22, 2006.

¹⁶ *The Faith I Live By*, p. 107.

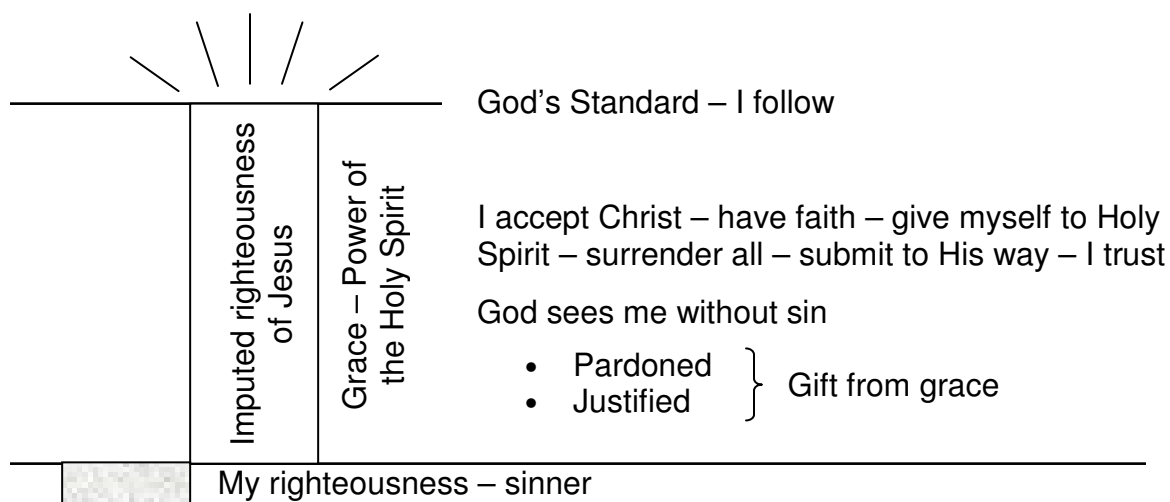
¹⁷ *Testimonies*, vol. 8, May 19, 1898.

¹⁸ *Ibid.*

This is embellished with:

- “If you pray in sincerity, **surrendering yourself**, soul, body, and spirit, unto God, you put on the whole armor of God, and open the soul to the righteousness of Christ; and this alone,—Christ's imputed righteousness,—makes you able to stand against the wiles of the devil.”¹⁹
- “If you **give yourself to Him**, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.”²⁰

Graphically:



- “Christ's imputed righteousness ... makes you able to stand against the wiles of the devil” (above quote – SDG 346).
- Also – “He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents.”²¹

What is the legal basis for such an act of grace?

- “Christ clothed his divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through his imputed righteousness.”²²

Is it possible that this imputed righteousness that is given to us – even in us – is the Holy Spirit?

¹⁹ *Sons and Daughters of God*, p. 346 (emphasis added).

²⁰ *Steps to Christ*, p. 62 (emphasis added).

²¹ *The Signs of the Times*, October 1, 1894.

²² *The Signs of the Times*, June 18, 1894 (cf. ST 1-16-1896).

- “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make **a way to escape**, that ye may be able to bear it” (I Corinthians 10:13).
- “Let him take hold of my **strength**” (Isaiah 27:5).
- “But as many as received him, to them **gave he power** to become the sons of God, even to them that believe on his name” (John 1:12).
- “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive **the gift of the Holy Ghost**” (Acts 2:38).

How can a sinner obey? I have no capability to obey!

- “Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my **spirit**, saith the LORD of hosts” (Zechariah 4:6).

What do you think God/Jesus now wants to see?

The Third Angel’s Message and Justification by Faith

- The mark of the beast
 - Worship of the beast
 - Wrath of God
- } The first part of that message is unrelated to justification

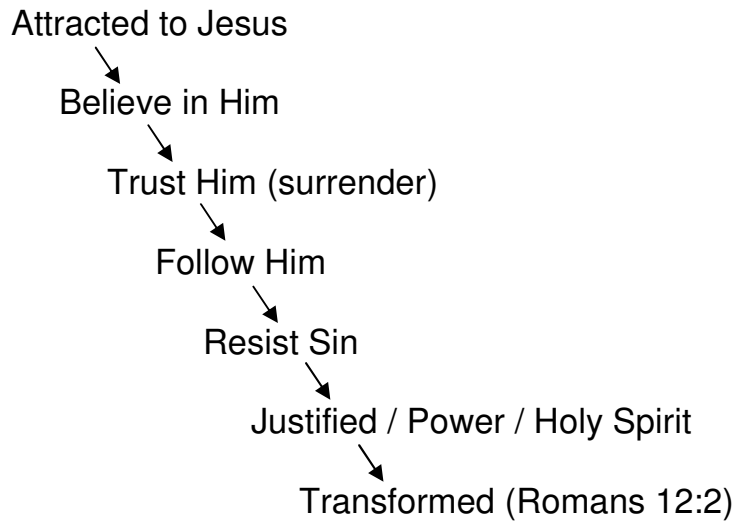
The second part (vs 12) is related to salvation:

- The characteristics of the saints (holy people) are described.
 - To be saints they:
 - Have patience – we are waiting – enduring
 - Obey the commandments – we are trusting
 - Experience the faith of Jesus – we are copying
- } Justified

In that light, by the original question raised by the thought of E. G. White (*Evangelism*, p. 190):

- Justification by faith is a collective experience of those three things by the saints. They risk all to trust Jesus – by copying the faith of Jesus.
- That’s what the collective message is from the texts we’ve studied.
- They are “doers” for Jesus Christ.

“God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.”²³



See Appendix VI.

²³ *Selected Messages*, bk. 1, p. 366.

Appendixes

Appendix I

WHAT IS THE “EVERLASTING GOSPEL”?

Herbert E. Douglass

[Journal of the Adventist Theological Society, 12/2 (2001)]

John the Revelator saw that some time before the end of the world, before Jesus returned, a movement would arise, “having the everlasting gospel¹ to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, ‘Fear God and give glory to Him, for the hour of His judgment has come’ (Rev 14:6, 7).² Those who respond to this “gospel” are described in v. 12 as “those who keep the commandments of God and the faith of Jesus.”³

This “everlasting gospel” focuses on (1) God to whom worship and obedience are due and on (2) a people who “give glory to Him” during the time of His judgment.

Why is this emphasis on the “everlasting gospel” so timely, so important, so necessary? Apparently there was something about the “gospel” that had been muted or muddled for

¹ Echonta euaggelion aiōnion. Only here in the Bible is aiōnion connected with euaggelion. All biblical texts are taken from the NKJV.

² Hōra (“hour”) refers to a time when something will take place, here referring to the time of “His judgment.” In the context of the great controversy theme of cosmic conflict between Christ and Satan pervading the Book of Revelation, the basic issue is over the fairness of God and His laws. Satan has resisted God and made “war” against Him (Rev. 12). Throughout human history Satan has been charging that God is severe, exacting, unfair, and arbitrary. And God has been telling His side of the conflict through His messengers (prophets) and finally, most forcefully, revealed His character through an incarnated member of the Godhead, Jesus Christ. Men and women must see that God is not the kind of person Satan has made Him out to be. They must choose to ally themselves with Him against evil. The contrast between Satan’s charges and God’s loving and just ways must be clearly seen so thinking beings may make an intelligent choice, especially in the end-times when Christ’s second advent will end probation (the period of testing) for that last generation.

During the time of “His judgment,” events in heaven and on earth are bringing the controversy to its close. Soon intelligent beings will sing: “Great and marvelous are your works, Lord God Almighty! Just and true are Your ways, O King of the saints!” “Even so, Lord God Almighty, true and righteous are Your judgments.” “Alleluia! Salvation and glory and honor and power to the Lord our God! For true and righteous are His judgments.” (Rev. 15:3, 16:7; 19:1, 2). This kind of judgment about God by intelligent beings is exactly what God has been patiently waiting for. These declarations are made after the character and judgments of God have been examined and after the trust unfallen beings (and those fallen but faithful) have in their Creator has been confirmed. The controversy is ended when intelligent beings, wherever in the universe, join in the triumphant declaration, in the face of Satan’s accusations, that God has been transparently fair and merciful in His dealings with rebellious beings. Further, God will be declared just in His judgments regarding the redeemed because those He has chosen to live forever will have settled in their heads and hearts whom they will serve, so settled that they would never be moved to think and do otherwise. They have demonstrated before unfallen intelligences that God’s judgment in their favor has been “true and righteous.”

³ Terountes (present participle) suggests that these commandment-keepers are making a life habit of loyalty to the will of God, especially under conditions that call for hupomone (“endurance”).

some time before the events seen in Rev 14, requiring this special heavenly intervention to set matters right, especially at this foretold time of “His judgment.”

A brief overview of church history for the past two thousand years highlights the remarkable confusion regarding the gospel that has existed since apostolic days. Where would one go during the Protestant Reformation to find the fullness of the “everlasting gospel”? With whom should we agree—Luther or Calvin or Zwingli, the Anabaptists, or the Papacy—when it comes to what is involved in the plan of salvation? In the nineteenth century, would we agree with Presbyterians, or Methodists, or Baptists?

Most Protestants and Catholics would agree that Jesus died for our sins. But this common agreement, in itself, did not (and does not) seem to spell out a common understanding of the gospel. If the gospel includes more than telling the story of Christ’s death, what is that something more? And why was an end-time correction needed in order for God to get His final message across to seekers of truth before Jesus returns? The question seems to stare us in the face: What is so helpful, so unambiguous about this “everlasting gospel” that it tells the truth about God and prepares a people for His coming?

One of my favorite gospel songs is “Because He Lives.” Its message is comforting. But the first stanza, true as it is, gives only part of the gospel: “He lived and died to buy my pardon.” By contrast, one of my favorite hymns, “Rock of Ages,” emphasizes the full gospel in its first stanza: “Be of sin the double cure: Cleanse me from its guilt and power.” We need a Great Physician to cure us of both the guilt of sin and its power over us.

This leads to a crucial question: Is the gospel (good news) primarily forgiveness (pardon), or is there more? One of the several ways of defining the “everlasting gospel” would be to ask three questions: Why did Jesus die? Why did He come to earth? And what is the purpose, or goal, of the gospel?

Why did Jesus die?

“[Jesus] gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works” (Titus 2:14). Here, what I like to call the ellipse of truth helps us to both achieve a correct balance and maintain the wholeness of its components. Jesus died (1) to redeem us and (2) to purify His special people for good works. Not an exclusive focus on one aspect, not a circle of truth focused on the other, but a double focus embracing the integrity (or wholeness) of truth. The everlasting gospel must have both foci at its core; the bright cloud of teaching surrounding the two foci forms not a circle but an ellipse, an ellipse of truth.⁴

⁴ A circle has one focus, or center. An ellipse is an oval (more properly a plane curve or conic section) with two fixed points (or foci) and meets the following condition: the sum of the distances from any one point of the curve to the two foci is a constant. The truth of many theological issues seems to reside in an evenly balanced dialectical synthesis of two good and true things (note that if we try to create an ellipse of, say, a good thing and an evil thing, we end up with dualism). Whether the two foci are so close that the ellipse is virtually circular, or so far apart that the ellipse looks like a hot dog, if you draw a line through the ellipse halfway between the two foci, both sides will be exactly the same size and shape. However, if one focus is emphasized more than the other, the ellipse is destroyed—the truth of the ellipse no longer exists. What is left is, perhaps, egg-shaped. In philosophy or theology, when objective truth (one focus) is over-emphasized at the expense of subjective truth (the ellipse’s second focus), or vice versa, we lose the ellipse of truth. Over emphasizing one focus and rejecting or minimizing the other leads to heresy (i.e., a partial understanding of truth which, by its partiality, leads people astray). Truth in any area of thought, whether theology, philosophy, law, music, education, etc., must be understood in the form of an ellipse, rather than a circle. An el-

A very insightful writer amplified Paul's good news: "How could He give you any stronger evidence of His love than He gave when He died for you on Calvary's cross? He died that you might have power to break with Satan, that you might cast off his hellish shackles, and be delivered from his power. Jesus paid your ransom with His own blood, and shall He have died for you in vain?"⁵

Notice the ellipse of truth again: He died that (1) we might have "power" over Satan as well as (2) that the "ransom" should be paid by His blood. As the hymn put it, cleansed from "its guilt and power."

All this is surely good news! The "everlasting gospel" flows out of this elliptical gift of grace. To ignore either focus of the ellipse is to proclaim a limited, inadequate gospel. Throughout Paul's letters, especially Romans, we hear the full-orbed gospel. Paul never tires of emphasizing how we are both "justified by His blood" and (2) "set free from sin and having become slaves of God, you have your fruit to holiness, and the end, everlasting life" (Romans 5:9, 6:22).

The pity throughout Christian history is that various groups have concentrated on one focus of the ellipse of truth or the other. Mighty clashes have originated by well-meaning leaders who focused either on Christ's gift of grace in terms of Sacrifice or on His gift of grace in terms of Example and Power to reflect His character. Both are right in what they emphasize, but dead wrong in what they omit or minimize. We often call these groups the Objectivists and the Subjectivists. At the risk of over-generalizing, Roman Catholics, Lutherans, and Calvinists would tend to be Objectivists, and Quakers, Pentecostals, and Wesleyan Methodists have tended to be Subjectivists.

lipse always has two foci; the circle has one. This means that truth is the sum total of its objective and subjective elements, the two foci in the ellipse. Biblical truth unites (for one example) the two circles of revelation and human responsibility within the ellipse of salvation. Some call this interchange the objective, external Word meeting the subjective response of a person who says, "This truth is for me." In other words, when someone appeals to the Bible as "truth" without an equal emphasis on personal responsibility rooted in relevance and personal meaning, we know that the ellipse of truth has become two circles.

Even as water cannot be divided between hydrogen and oxygen and remain water, so the objective and subjective elements of salvation cannot be divided and yet remain "salvation truth." In a way, the divisions between various churches within Christianity, and even between Christianity and other world religions, have occurred when the ellipse has been replaced with unconnected circles. For example, an overemphasis on objective justification tends to lead to human passivity, with faith becoming primarily a matter of mental assent to revelation. This often leads to a careless use of such phrases as "Jesus paid it all," or, "the atonement was completed on the cross," etc. But an overemphasis on subjective sanctification leads to feeling and reason as the test of faith. This often leads a person to minimize the primary authority of the Bible and to make predominant such expressions as "It's not truth for me unless I feel it or until it makes sense to me." Faith thus tends to be measured in emotional terms, depending on how one "feels" about a given religious experience. Again, an overemphasis on objective justification tends to make imputed righteousness the most important element in one's salvation, as if oxygen were the most important element in water. An overemphasis on subjective sanctification (imputed righteousness) tends to make human performance the basis of salvation, as if hydrogen were the most important element in water. For more examples, see the author's *Messenger of the Lord* (Nampa, ID: Pacific Press, 1998), 204, 206, 260, 440, 573.

⁵ Ellen G. White, *The Youth's Instructor*, March 2, 1893. In a letter to Elder and Mrs. Stephen Haskell, Nov. 28, 1898, she wrote: "God has given Himself to die for us, that He might purify us from all iniquity. The Lord will carry on this work of perfection for us if we will allow ourselves to be controlled by Him. He carries on this work for our good and His own name's glory."—*Manuscript Releases*, 4: 348.

The history of Christianity has been an oscillation, a see-saw, back and forth between prevailing sentiments of the Objectivists and the inevitable reaction of the Subjectivists. The Objectivists emphasize the objectivity of truth and the Subjectivists, its subjectivity. The Objectivists tend to emphasize unduly God's sovereignty and irresistible grace; the result is most often a focus on doctrine and compliance with external requirements. For objectivists, the *primary* purpose of grace becomes the gift of pardon—certainly a gift we all need and are eternally grateful for—but not a gift that equally includes the transformation of the sinner's life—certainly also a part of the plan of salvation. As some say, grace is God's amazing objective gift, not linked to any subjectivity within the believer's experience. The question remains: Is there something more that also is done in and through the believer?⁶

Subjectivists react to what seems to be the Objectivist's scant regard for experience, reason, and feeling in the human response to Christ's atonement. However, Subjectivists often over-stress experience and reason as the test of truth. Though understandable, this response has too often minimized the authority of God and His revelation. Grace then tends to be defined in such terms as "This seems right for me" and "The Holy Spirit told me." Many modern gospel hymns emphasize this subjective response to God's grace, such as my earlier reference to "He Lives." But in so doing, the biblical emphasis on "doing the will of God" (Matt 7:21-29) is strangely muted.

Why Jesus Came

Another question that should be asked before we focus on the purpose of the gospel is, why did Jesus come to earth? Matthew notes that our Lord called Jesus, "for He will save His people from their sins" (1:21). John wrote that "the purpose of the Son of God was . . . that He might destroy the work the devil" (1 John 3:8); Jesus said that He came that "they may have life, and that they may have it more abundantly" (John 10:10). And further, hours before Calvary, He affirmed one of His reasons for coming to earth: "I have glorified You on the earth, I finished the work which You have given Me to do" (John 17:4).

But Jesus was not yet finished with that magnificent prayer of John 17. For many reasons He then emphasized how His coming would benefit His believers: "Sanctify them by Your truth. Your word is truth. As You have sent Me into world, I also have sent them into the world" (vs. 17, 18).

⁶ Ellen G. White, *Steps to Christ*, 62, 63—"He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' Galatians 2:20. . . . Then with Christ working in you, you will manifest the same spirit and do the same good works,—works of righteousness, obedience.

"So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."

In light of these texts, we can better appreciate the following insight: “Jesus came to bring moral power to combine with human effort, and in no case are followers to allow themselves to lose sight of Christ, who is their example in all things. ... Jesus presents the truth before His children that they may look upon it, and by beholding it, may become changed, being transformed by His grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life.”⁷

Thus Jesus came, not only to die the sinner’s death, but to live the sinner’s transformed life, not only to be his Sacrifice but also his Example. He came not only to reveal the truth about God but also to reveal the truth about what men and women can be through His saving grace.

The Purpose of the Gospel

Again, the ellipse of truth helps us wrap together the two amazing purposes imbedded in (1) Christ’s mission to earth, (2) why He died, and (3) the purpose of the gospel. The purpose of the gospel is to make plain why Jesus came and why He died. The “everlasting gospel” in the end-times restores the New Testament gospel in its wholeness, in its integrity. It explains God’s plan to save men and women in such a way that their presence in the new earth would not jeopardize again the well-being and security of the universe.

Thus the gospel is not limited to the good news of His pardon and forgiveness. It presents the ellipse of truth that reveals the integrity of God’s grace as including His forgiveness and His power to transform. This gospel ellipse is revealed beautifully in the book of Hebrews as “mercy” and “grace to help”: “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (4:16). John expressed the same good news as “forgiveness” and “cleansing”: “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). Paul sang, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes [has faith]” (Rom 1:16).

The “everlasting gospel” adds much more to limited gospels that focus only on one half of the gospel ellipse. “The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It ... means a heart emptied of self.... The glory, the fullness, the completeness of the gospel plan is fulfilled in the life.”⁸

So, listening again to Revelation 14, the “everlasting gospel” will get a fair and full hearing in the end-times. Limited gospels that ridicule adherence to God’s expressed will as being outside of the gospel will appear inadequate beside the clear proclamation of the “everlasting gospel.” Limited gospels that cry “legalism” at any attempt to embrace faithful obedience will be seen as contrary to the message of New Testament grace (Acts 5:31, 32; 6:7; 24:24, 25; 26:20; Rom 1:5, 16; 16:26).

According to John, those who respond to the wonderful truths in the “everlasting gospel” are described as “those who keep the commandments of God and the faith of Jesus” (Rev 14:12). If the works of Satan (which Jesus came to destroy) are embraced in the word “sin,” and if the “essence of sin is to allow our selves to become a contradiction of God’s will,”⁹

⁷ White, *Selected Messages*, 1:262.

⁸ White, *Christ’s Object Lessons*, 419, 420.

⁹ White, *Manuscript Releases*, 5: 348.

then those who respond to the “everlasting gospel” are most grateful for the “good news” of both God’s pardon and power to destroy sin in their lives.

Thus, in the days when the “everlasting gospel” is heard again with New Testament precision and passion, Paul’s constant refrain in all his epistles will be heard again: “Examine yourselves as to whether you are in the faith. Prove yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified” (2 Cor 13:5). Only God’s magnificent grace can keep the vision of Christ’s sacrifice ever before the committed Christian. Only His marvelous grace can keep His sustaining power fresh daily as the Christian counts up the many reasons to be grateful for the “double cure.” Only God’s grace can “qualify” the redeemed to be safe to save.

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Appendix II

BAAL VERSUS THE "CATHOLIC" GOD

<http://www.remnantofgod.org/whoreofbabylon.htm>

Notice The List Below. Notice How Babylon Invented the Doctrine to Worship the Pagan Sun God. Then Notice the "Christian" Church of Rome Adopting 100% of the Pagan Doctrines, Giving Them Christian Names.

INVENTED FOR THE PAGAN SUN GOD BAAL	CATHOLIC DOCTRINES OF THE VATICAN
1. The nativity of the Sun, the birth of Tammuz Dec. 25	The nativity of Jesus, Christmas Dec 25
2. The Midsummer festival held June 24	The Nativity of St. John held June 24
3. The assumption of Semiramus, who became the mother goddess	The assumption of Mary, who became the mother of God
4. The mother goddess was worshipped as the Queen of Heaven. Jer. 7:18	The Virgin Mary worshipped as the Queen of Heaven.
4a. "Queen of Heaven" is wrath subduer of the Pagan god	Mary, "Queen of Heaven" subdues the wrath of Christ and His Father against sinners.
5. Cakes decorated to the goddess with a "+" drawn on it. Jer. 44:17,19	Hot cross buns
6. 40 days fasting for Tammuz, Ezek. 8:14	40 days of Lent
7. Pagan festival of Easter. Ezek 8:16	The festival of Easter
8. The resurrection of Tammuz at Easter and the procession of graven images during holy week	The procession of graven images of Jesus, Mary, Peter and of the saints
9. Veneration of graven images of Baal, Ishtar, Tammuz and lesser gods in the heavens	Veneration of graven images of Jesus, Mary, Peter, and of the "lesser" saints in the heavens
10. The belief of immortality of the soul and a burning place of torment	The belief of immortality of the soul and a burning place of torment
11. The doctrine of purgatory	The doctrine of purgatory
12. The belief of the dead visiting the living, feast held for all in November (All Souls' Day)	The festival of All Souls Day held Nov. 2 and all saints day held Nov. 1

13. Burning incense and candles Jer 11:17; Ezek 8:11	The burning of incense and candles
14. Chants and repetitive prayers. Beaded prayer chains.	Gregorian chants and the Rosary
15. Symbol of the cross as symbol of Sun worship. Mesopotamian cylinder seal depicted the "cross in the sky" as a symbol of sun worship. Ancient carvings of an Assyrian king have a huge cross carved on his chest. The oldest picture in the world from Mesopotamia has text explaining the "cross" in the sky as the sun. This particular find is on display at the University Museum in Philadelphia.	The crucifix
16. Amulets and idols to scare away evil spirits	The wearing of crucifixes and medals displayed for protection. (Scapular = main example)
17. The round disk "sun" wafer IHS symbol of Isis, Horus & Seb, eaten as food for the soul. Some wafers also had a large "+" sign engraved on them as well to symbolize Baal.	The wafer used in the Eucharist is round with IHS engraved on it on one side, and many have a large "+" engraved on the other side.
18. Painting of the child (Tammuz) and mother (Semiramus) with the glory of the Sun around their heads	Paintings of the child (Jesus) and mother (Mary) with halos or the Sun around their heads
19. Infant baptism, and sprinkling of holy water	Infant baptism, and sprinkling of holy water
20. Necromancy (Talking to the dead)	Mysticism [Novenas (prayers) to the dead]
21. The first day of the week kept sacred to honor the Persian sun god Mithra. "SUN"day	The admitted change of 7th day Sabbath to "SUN"day
22. Title Pontifex Maximus name for chief head of the pagan Babylonian system of idolatry	Pontifex Maximus one of the first names for the office of Pope
23. Janus and Cybele, holders of the keys to Heaven and Hell	The pope claims to have the keys of Peter
24. The high priest kings carried on a throne to the Temple of his god	The Pope carried on a portable throne to the Basilica of St. Peter (Sedia Gestoria)
25. The Pagan high priest king believed to be the incarnatation of the Sun god	The Pope proclaimed to be Christ's Vicar (replacement) here on Earth. It is also recorded in numerous documents that the pope believes he is God on earth.

26. Offerings of "good works" to appease the gods	Penance, indulgences, salvation by works
27. Houses for the virgin priestesses (prostitutes) to be employed at Pagan temples to "service" priests that were not 'gay'	Nuns. (Recent modern-day sex scandals involving nuns have uncovered this well-hidden reality)
28. Human sacrifices burned by fire as offering to appease Sun god	Opposers of doctrines of the Roman Catholic Church burned at the stake
29. Gold was considered the flesh of the "Sun God"	Vatican and numerous Cathedrals are virtually drenched in gold throughout
30. Gargoyles = a pagan god of protection	Vatican as well as thousands of Catholic churches have gargoyles on their roofs for "protection"
31. Phallic symbol placed on roofs as a sign of allegiance with Baal	Largest phallic symbol in center of St. Peter's square as well as steeples on all Catholic churches
32. Solar wheel as symbol for Baal worship can be found carved into ancient as well as modern Buddhist temples, carved into ancient ornaments representing Osiris. Stone carvings show a wheel to represent an Assyrio-Babylonian altar.	St Peter's square has largest solar wheel on planet. ALL Catholic churches have numerous solar wheels in stained glass windows as well as many other areas of the church. Notre Dame Cathedral in Paris sports a very huge one on its face. There is a great one in ceiling as well as the floor tiles of the monastery of St. Ignatius Loyola in Spain. Numerous paintings, statues, ornaments, and letterheads of all Catholic churches have one or more "solar wheels" depicted upon them. And the <u>ONE WORLD CHURCH</u> that started on June 26, 2000 uses the solar wheel as its official logo.
33. Symbol of serpent on numerous Roman bath houses	Symbol of serpent on numerous Catholic churches in door handles, Papal crests, etc.
34. Atlas carries the universe on his shoulders	Numerous Popes depicted in paintings in same manner
35. Symbols of the "Unicorn, Peacock, and Phoenix" used to signify sun god	Symbols of the "Unicorn, Peacock, and Phoenix" used to symbolize the Christ in many churches on doors or chapels as well as sanctuaries holding the "eucharist"
36. Crescent moon used to signify moon goddess "Nanna"	Crescent used to cradle Eucharist in the Monstrance of the Catholic church. As well as depicted in numerous paintings and sculptures with Mary standing within it

37. Three letters "S.F.S" within a small blaze is used to represent the universal symbol for the number "6" in the Pagan mysteries	S.F.S in a small blaze is carved into the Vatican Monstrance in the Vatican museum as well as many monstrances the world over
38. Alternating rays of the sun burst used to represent unity of "man and woman" common in all aspects of Paganism. (Curved ray = female "yonic" – Straight ray = male "phallic")	Monstrance of Catholicism as well as many paintings and sculptures all depict same rays of both the "phallic and yonic" symbolism, can be found literally all over the Roman Catholic church
39. Carvings of "nature spirits" (fauns or satyrs) depicting a horned, hoofed-god were a common feature in all Pagan cults	Carvings of "nature spirits" (fauns or satyrs) depicting a horned, hoofed-god are found all over the Treasury of the Vatican beneath St. Peter's square as well as many Cathedrals
40. Statues of a "Madonna" found in all Pagan cults as well as Egyptian Madonna Isis with her son Horus, or Hindu cults with Divaki and her son Krishna	Statues of Mary can be found in all Catholic churches holding baby Jesus
41. Statue of Zeus holds symbol of thunder and a lightning bolt to symbolize his position as a god.	Mary depicted in many statues holding the pagan symbol of thunder
42. Demigods holding crooked divining staff, representative of the serpent and lightning bolt	Pope carries exact same staff (serpent crosiers)
43. Adad, Enlil, Baal, Neptune, Poseidon and other "gods" of storm and sea were depicted as carrying tridents	Crosses as well as statues of Jesus and Mary in Cathedrals all over the world carved with tridents on them.
44. Hand gestures in the form of a trident found depicted in Jupiter, Buddha, Apollo, Hindu deities, as well as "votive hands" in pagan temples	Statue of St. Peter (actually the old Jupiter statue of Rome) as well as millions of other statues, paintings, photos, and videos of everyone from Jesus and Mary to priests, cardinals, bishops, all the Popes, Vatican guards and even lay people in the Catholic Church seen holding up the three finger trident salute of pagan Rome. (Now called the salute to the Trinity)
45. Pine cones used to represent the deity of a solar god Osiris, Bacchus, Dionysus, as well as Mexican gods, Hindu gods, and Assyrian gods	Largest pine cone sculpture in the world found in the "Court of the pine cone" at the Vatican. Pine cone is also found carved into the crooked pagan staff (serpent crosier) or those of the Popes of Rome. In fact the pine cone is found all throughout the Vatican as well as Cathedrals as decoration.

46. Oanne, Babylonian fish-god (half man half fish) was depicted by Pagan high priests by wearing a fish head mitre (head dress) upon a man's head to symbolize man and fish joining when "sun god" set into the ocean. (Neptune = case in point. Half man half fish) One particular Biblical deity = "Dagon" Dag=fish On=sun	Mitres are worn by all Popes
47. The Roman sun-god with the alternating yonic and phallic symbols surrounding his head was found carved in excavated Roman bath houses in England. It is also found as "Apollo" on the facade of the Pergamum Museum in East Berlin.	Almost all Catholic churches have the exact same carving above their pulpits, pillars, on statues, as well as carved into ceilings above altars. Some Catholic churches actually have it carved into the Eucharist itself.
48. Statues of the Romanized Egyptian's Isis with globes in hand, Hercules as a solar deity carried the very same globe in hand, and the Persian sun-god Mithra is also depicted with the globe in hand as a sign of being the ruler of the Universe.	The Vatican has a solid gold statue of Jesus with the globe in His hand; plus a black marble statue called "the black virgin of Montserrat" and a statue of a "child Jesus" with globe in hand, the list goes on...
49. Coptic shells were carved to symbolize the Universe. They were used to represent the Heavens on Roman gravestones. Statues of Atlas can be found carrying the "universe" shell upon its shoulders. Pagan Rome carved Poseidon with the shell in his head. Venus was said to be born IN a Coptic shell.	St. Peter's Basilica in the Vatican has the Pagan symbols within the papal crest upon the wall. The Coptic shell is found over the crypt of St. Paul's Cathedral in London. This cosmic symbol is often used as a font for holy water in Catholic churches the world over. They even have statues of angels holding the pagan symbol
50. Large evil eye can be found carved on a Roman sarcophagus in the National Archaeological Museum in Rome, Italy. Masonic pendants have them as well. Hathor the "eye of Osiris" can be found all over Egyptian temples. It was commonly used as protection against evil magic.	This very same evil eye within the pyramid is found on Roman Catholic pulpits, ceilings, altars, doors, pendants, medals, etc. It is also on the back of the dollar bill of the USA on the left side

<p>51. The multi-level crown was first worn by old Babylonian gods in 1800 B.C. The horned tiara was carved atop Assyrian winged-bull cherubim. The Jewish Kabalistic solar deity wore this very same tiara, as did Krishna.</p>	<p>The bronze tomb of Pope Sixtus (Pope 6) has this three-ringed tiara on his head. On that tiara you can also see 6 serpents upon it. All the Popes have worn the tiara as a symbol of their authority as "gods of the earth, heaven, and hell" – hence, the "three rings" upon it. The Vatican has a solid gold tiara on display in the Vatican treasury. This is the very crown the Pope will hand to Antichrist when he arrives to impersonate Jesus Christ in the days ahead.</p>
<p>52. Quetzalcoatl, the lord of life and death in the Aztec and Toltec cultures of 1000 A.D. had an open chest with an exposed heart displayed. This was believed to be nourishment offered to the sun gods.</p>	<p>Literally hundreds of thousands of statues, paintings, posters, lithographs, etc., have Jesus as well as Mary depicted in the same manner with what the Catholic church calls "The sacred heart." Notice that these "sacred hearts" also have the symbols of the sun god Mithra glowing rather boldly behind them.</p>
<p>53. Assyrian carvings show eagles as genies hovering over the dead. Their "book of the dead" depicts just such a picture on its cover.</p>	<p>Eagles are used as symbols all over the Roman Catholic church. Rev. 18:2 speaks of the Vatican as the "hold of ever foul spirit, and a cage of every unclean and hateful bird."</p>

Now do you understand WHY the Vatican is declared the “WHORE OF BABYLON”?



Appendix III

THE ANTICHRIST – PART 1

ROMAN CATHOLICISM

UNDERSTAND WHAT IT TEACHES

FRANKLIN S. FOWLER, JR. M.D.

Since Sir Isaac Newton (1642–1727) wrote the book *Daniel and Revelation*, Protestants have until recently viewed the terrible beast of Daniel and Revelation as the papacy. The final message to go to the world in Revelation 14 warns against that beast. The Bible describes the characteristics of that beast as truly an antichrist.

In spite of this history, in recent years Protestants have been signing documents of accord with Catholics. Catholic priests are not infrequently seen in Protestant churches and on their TV programs. Christian book stores carry a growing number of Catholic literature as an accommodation exercise. Pastor Ron Carlson of Christian Ministries International recently spoke out saying that this is treading dangerous ground. He is very correct to raise this flag of concern. So few, however, share his feelings.

The Bible says that the papacy will regain world influence and power right at the end. This would bring world allegiance and favor. But Scripture also says that its power would come from Satan. "... the dragon (Satan) which gave power unto the beast" (Revelation 13:4). Any coalition with the papacy then must be an alliance with Satan himself.

Even before Isaac Newton spoke out, Martin Luther, a Catholic scholar, protested in 1517 against many of the beliefs and practices of his own church. The problem? He saw a major variance between Catholicism and the Scriptures. He eventually was so disturbed that he bluntly said that the Roman Catholic Church was the Antichrist.

Catholicism holds many fundamental truths similar to Protestants. The central doctrines of the trinity, the deity of Jesus Christ, His sinlessness, the virgin birth, miracles, His vicarious atonement on the cross and the second coming of Jesus are all shared beliefs. But the nefarious problem has been the addition of tradition to their religious system and the adoption of a vast array of pagan cultic practices. Many Catholics today no longer see or hear His Word but only human tradition in their religious exercises.

Many Catholic ideas are contrary to the Bible, and this triggers a reminder warning Jesus gave: "This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men" (Matthew 15:8-9).

It was not until 1545 at the Council of Trent that *tradition* was to be made equal to the authority of the Bible. This opened the door to add more tradition such as the immaculate conception of Mary (being born without original sin), the sinlessness of Mary, the bodily assumption of Mary into heaven without seeing death (declared in 1950); Mary was the mother of God and, thus, the mother of the church (declared in 1955); and added to this are nuns, monks, Ash Wednesday, All Saint's Day, the monastery, 40-day lent, holy week, convent, etc. Many traditions have been fickle. For a long time the Catholic church taught it

was a sin to eat meat on Friday. Then came Vatican II (1960-1965) which changed this. Now it is not a sin. A “holy, sacred” tradition changed by a council of men.

Jesus attacked often the pharisaical traditions of His day: “For laying aside the commandments of God, ye hold the tradition of men.” “And he said unto them, full well you reject the command of God, that ye may keep your own tradition.... Making the word of God of none effect through your tradition.” Mark 7:8, 9, 13. That’s what Newton saw, what Luther spoke out against and today some brave Protestants are warning, “Beware!”

We begin this series on the Antichrist by looking at the doctrines and traditions of this Roman church. Let’s evaluate some of these major doctrinal issues that create variance with Protestants *and* discover how this system of religion actually matches the beast/antichrist in the Bible. We will see that it is more pagan than Christian.

Since the *Catechism* is the official source of Catholic doctrine, it is quoted extensively in this article.

FINAL AUTHORITY OF TRUTH

“It is clear therefore that, in the supremely wise arrangement of God, sacred Tradition, Sacred Scripture, and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way, under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls.” *Catechism*, Pg. 29, #95.

Sacred Scripture can’t stand by itself, according to the Roman Catholic Church (RCC).

“Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit. And (Holy) Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit.” *Catechism*, Pg. 26, #31.

This means that tradition can prejudice truth, and since tradition comes from man, the church in turn can mold tradition to bias Scripture to its desire.

“The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living, teaching office of the Church alone. This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.” *Catechism*, Pg. 27, #85.

If the Bible is God’s Word, it should be able to stand on its own and be available to everyone for study. The Bereans were called noble because they studied the Scriptures. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *sought the scriptures daily*, whether those things were so.” Acts 17:11. Jesus said, “Search the Scriptures; for in them ye think ye have eternal life.” John 5:39.

Jesus was so concerned that the Scriptures were not tainted by opinion and tradition He asked, “Why do ye also transgress the commandment of God by your tradition?” Matthew 15:3. He later said of the religious church leaders, “Ye do err, *not knowing the scriptures*, nor the power of God.” Matthew 22:29.

Paul, in a very deep message to the persecuted Thessalonians, wanted to make a distinction between God’s Word, tradition and opinion: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, *the word of God*.” I Thessalonians 2:13.

The Bible is a book for everyone, and His words are riveted in time: “Heaven and earth shall pass away, but *my words* shall not pass away.” Matthew 24:35. “*For ever*, O Lord, thy word is settled in heaven.” Psalm 119:89. “But the word of the Lord endureth *for ever*.” I Peter 1:25. “The word of our God shall stand *for ever*.” Isaiah 40:8.

There are other profound related issues and instructions in the Bible: II Timothy 3:16, I Thessalonians 5:21 and Hebrews 4:12. Proverbs 30:5,6: “Every word of God is pure ... Add thou not unto his words.” Let the word stand on its own.

For the first five centuries the church leaders taught that tradition was to be subject to the Holy Scriptures. The Berean believers studied to see if Paul’s teaching was consistent with the Bible. The Bible was the rule of faith. The standard by which all other truths were checked against. By the sixth century this started to change.

THE AUTHORITY FROM PETER

The early Christian leaders never assumed that Peter’s confession to Jesus was part of the beginning of papal succession. They believed the church was built on one’s confession of faith in Christ. A Roman Catholic theologian and historian, Yves Congar, made it clear that there was no universal primacy of Rome by divine right.¹

The early church fathers saw the “rock” as Christ. Vatican I strongly asserts the opposite and said there was a unanimous consensus of papal primacy and it could be validated from history. Some of the early councils rejected that false concept. In fact, Pope Gregory the Great (590-604 A.D.) rebuked the bishop of Constantinople for attempting to arrogate himself as the “universal bishop.”

“Gregory writes: ‘Now I confidently say that whoever calls himself, or desires to be called, Universal Priest, is in his elation the precursor of Antichrist, because he proudly puts himself above all others. Nor is it by dissimilar pride that he is led into error; for, as that perverse one wishes to appear as God above all men, so whoever this one is who covets being called sole priest he extols himself above all other priests ... Certainly Peter, the first of the apostles, himself a member of the holy and universal Church, Paul, Andrew, John – what were they but heads of particular communities? And yet all were members under one Head. And to bind all together in a short girth of speech, the saints before the law, the saints under the law, the saints under grace, all these making up the Lord’s Body, were constituted as members of the Church, and not one of them has wished himself to be called universal. Now let your holiness acknowledge to what extent you swell within yourself in desiring to be called by that name by which no one presumed to be called who was truly holy.’”²



“Authority from Peter”
Not God

The RCC denies that this past history places their authority away from the succession of the popes and Peter, allegedly, the first pope as declared by Vatican I. This position they defend by Jesus’ words to Peter: “Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matthew 16:18.

The whole Catholic system stands or falls on this verse. The Greek form of Peter’s name, used throughout the New Testament, is *Petros* (pet-ros), meaning a piece of a rock. *Petros* is the declaration here in Peter’s name. But Jesus said “upon *this* rock I will build my church.” That rock in Greek is *petra* (pet’-ra) that is used in various texts as a large rock or foundational rock.

Two verses before, it was Peter's affirmation that Jesus was the Son of the Living God. And upon that foundational rock (Jesus as the Son of the Living God), the church is going to be built.

Let's see what Peter himself said later: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, 'Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.' Unto you therefore which believe *he is* precious: but unto them which be disobedient, 'the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense' (I Peter 2:2-8). Is he referring to himself? No! To Jesus and Him alone.

The word "stone" in this verse is *lithos* (lee'-thos) – simply, a stone. The rock in verse 8 is, again, *petra* (pet'-ra), which is what Jesus said His church would be built upon. Paul said that Jesus Christ was the chief corner stone. Ephesians 2:20. He also called Jesus a spiritual rock, "That rock was Christ" (I Corinthians 10:4) (both are *Petra*). If there is any Scriptural doubt about who is head of the church: "And he [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he [Christ] might have the preeminence" (Colossians 1:18). "And hath put all things under his feet, and gave him [Christ] to be the head over all things to the church" (Ephesians 1:22).

Was that position understood by the RCC?

"The sole Church of Christ (is that) which our Savior, after his Resurrection, entrusted to Peter's pastoral care, commissioning him and the other apostles to extend and rule it ... This Church, constituted and organized as a society in the present world, subsists in (*subsistit in*) the Catholic Church, which is governed by the successors of Peter and by the bishops in communion with him" (*Catechism*, Pg. 215, #816).

Peter seals his understanding as to who the stone is when preaching in defense of Jesus to rulers, elders and scribes – even Caiaphas: "Then Peter, filled with the Holy Spirit, said to them: 'Rulers and elders of the people! If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and everyone else in Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you completely healed.' He is 'the stone you builders rejected, which has become the capstone.' Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved"(Acts 4:8-12).

Other counter texts to the RCC in this area: I Corinthians 3:11; 10:4. In the Old Testament the rock referenced God or the coming Messiah (Psalms 18:1,2; 19:14).

CONFESSION AND FORGIVENESS OF SINS

In spite of the claim that private confession of sins to a priest has been a universal practice since the church's inception, history shows it did not begin till the seventh or eighth century. Early on there was a practice of public confession for heinous crimes such as adultery and murder. Private confession came into being by Irish missionaries to Europe in the seventh century. This is recorded in the RCC's own *Catechism* #1447 in the 1991 and 1994 editions. This amazing claim of forgiveness by the RCC comes when people confess their



Public Confession
to a Man

sins to a priest, a mere sinful man! Yet, it is accepted by nearly one billion people as God's way to absolve sins.

"There is no offense, however serious, that the Church cannot forgive." *Catechism*, Pg. 256, #982.

"By Christ's will, the Church possesses the power to forgive the sins of the baptized." *Catechism*, Pg. 257, #986.

"The Church, who through the bishop and his priests forgives sins in the name of Jesus Christ..." *Catechism*, Pg. 363-364, #1448. The RCC claims Matthew 16:19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Catholic Church claims this authority first because of Peter's position and then because of Matthew 16:19. But the binding on earth was for all the disciples. Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." And the message of reconciliation could be given by all. John 20:21-23: "Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained." Acts 10:34, 43: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: ... To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

The psalmist felt the depth of going to God for cleansing: "Look upon mine affliction and my pain; and *forgive all my sins*." Psalm 25:18.

"I acknowledged my sin unto thee ... I said, I will confess my transgressions *unto the Lord*; and thou forgavest the iniquity of my sin" (Psalm 32:5). "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:2, 4).

Paul knew this: "And be ye kind one to another, tenderhearted, forgiving one another, even as *God for Christ's sake hath forgiven you*" (Ephesians 4:32).

It borders on arrogance when the RCC says: "Were there no forgiveness of sins in the Church, there would be no hope of life to come or eternal liberation. Let us thank God who has given his Church such a gift." *Catechism*, Pg. 256, #983.

The Bible says we can come directly to the very throne of God. "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 4:16).

Yet, the RCC states dogmatically: "Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins 'in the name of the Father, and of the Son, and of the Holy Spirit.'" *Catechism*, Pg. 255, #979.

The people in Christ's day called this blasphemy. In fact, some thought that that was what Christ was doing: "Why doth this man thus speak blasphemies? who can forgive sins but God only?" (Mark 2:7).



Forgiving Sins in
Public Booths

The Bible says of the papacy: "And there was given unto him a mouth speaking great things and blasphemies ... And all that dwell upon the earth shall worship him" (Revelation 13:5, 8). The flagrant claim of using the power that only God has will meet its ultimate defeat "... yet he shall come to his end, and none shall help him" (Daniel 11:45b).

Compounding this is the horrible practice of selling forgiveness.

MARY SAVES

A key element of the RCC is the veneration of Mary. She has been elevated to play a salvic role for mankind.

"Her role in relation to the church and to all humanity goes still further. 'In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.'" *Catechism*, Pg. 252, #968 (1991).

"This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation ... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix." *Catechism*, Pg. 252, #969 (1991).

The Scripture tells us:

"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.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

"I am the door: by me if any man enter in, he shall be saved." John 10:9.

Yet, the RCC tells us that Mary is not only a Mediatrix but, "She [Mary] is inseparably linked with the saving work of her Son." *Catechism*, Pg. 303, #1172.

Even in the Old Testament we're told:

"I, even I, am the LORD; and beside me there is no saviour." Isaiah 43:11.

"The theme of the Bible is Jesus and how He died to save men."

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21.

"Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Titus 1:4.

"Him [Jesus] hath God exalted with his right hand to be a Prince and a Saviour." Acts 5:32.

"... the Father sent the Son to be the Saviour of the world." I John 4:14.

Jesus is the only *soter* (so-tare') – Deliverer, Saviour.

THE HOLINESS OF MARY

Her place is far beyond what is accorded her in Scripture. Often we see people praying the rosary to Mary or praying in a mass to Mary. Even Pope John Paul II accorded saving his life when he was shot, to Mary. He traveled to Fatima in Portugal and placed a crown of diamonds on the image of Mary in gratitude for his life in May 1991. He worshipped her and gave her great honor.

We have the apparitions doctrine where Mary is appearing in different places throughout the world. Catholics are enamored, and the Marian doctrines deepen in their thinking. Other things the RCC teaches we cannot accept:

Immaculate Conception Of Mary

Pope Pius IX declared this doctrine on December 8, 1854 in *Ineffabilis Deus*. In this document it says if any one disputes this teaching, they are completely fallen from faith and are condemned to hell.³ They teach that this doctrine has always been in the church.

"This claim is not true and the teaching is *not* dogma of the faith. It originated in the 5th century with the heretics Pelagius and Celestius and was universally rejected by the Fathers and popes of the early Church, as evidenced by its rejection by Augustine, Pope Leo I, Pope Gregory the Great and in later centuries by Anselm, Bede, Bernard of Clairveaux and Thomas Aquinas. And for centuries it was a matter of violent dispute within the Church between the Dominicans and Franciscans."⁴

She Was Born Without Original Sin

This means she was redeemed from birth on.

"By the grace of God Mary remained free of every personal sin her whole life long." *Catechism*, Pg. 124, #493.

"Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son." *Catechism*, Pg. 124, #494.

"Mary is the most excellent fruit of redemption (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life." *Catechism*, Pg. 128, #508 (See also *Catechism*, Pg. 191, #722).

Refuting this heresy, Mary recognized her need of a saviour.

"And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour." Luke 1:46-47.

The Bible declares Jesus the sinless one and everyone else guilty of sin:

"For he hath made him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Corinthians 5:21.

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

"As it is written, There is none righteous, no, not one." Romans 3:10.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 3:12.

Jesus never elevated Mary: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12:48-50.

Mary Was/Is A Perpetual Virgin

Note Matthew 1:24, which indicates a virgin until after the birth of Jesus. Jesus had brothers and sisters.

“Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas? Matthew 13:55.

Yet the RCC states:

“Mary remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin.” *Catechism*, Pg. 128, #510.

“And so the liturgy of the Church celebrates Mary as Aeiparthenos, the ‘Ever-virgin.’” *Catechism*, Pg. 126, #499.

Assumption Of Mary

“Pope Pius XII declared in 1950 in *Munificentissimus Deus*, that Mary was taken body and soul to heaven at the end of her days. She was assumed into heaven. Pius’ declaration made this a dogma of the faith, meaning one had to believe it for salvation. If any would dispute this doctrine, they would be completely fallen from the faith and condemned to hell.”⁵

“Yet, the first mention of Mary in Christian literature was in 377 A.D. by Epiphanius. He said no one knows what happened to Mary ... her end no one knows.”⁶

“The teaching apparently came from an apocryphal book *Transitus Beatae Mariae*. For a long time this literature was formally declared as heresy by the RCC. Then, later, Pius XII in the twentieth century embodied it! When it was heresy the church said anyone who believed it was condemned and placed in eternal anathema.”⁷

She was given to John, and John took her. He was likely only 19 at that time. If anyone would know about Mary going to heaven, it would be he. He never mentions it.

Mary as Intercessor and CoRedemtrix

Pope Leo XIII (1891) in the Rosary Encyclical *Octobri mense* declared that nothing by the will of God comes to us except through Mary. And no one can approach Christ except through Mary.

“Pope Leo XIII makes these statements: ‘When Mary offered herself completely to God together with her Son in the temple, she was already sharing with him the painful atonement on behalf of the human race ... (at the foot of the cross) she was a co-worker with Christ in His expiation for mankind and she offered up her Son to the divine justice dying with him in her heart (*Jucunda semper*).’”⁸

Cardinal Spellman has prayers to Mary and states that none shall enter heaven except through her:

“Since her assumption into Heaven, Mary co-operates in the application of the grace of Redemption to man. She participates in the application of the grace of Redemption to man ... According to the view of the older, and many of the modern, theologians Mary’s intercessory co-operation extends to all graces, which are conferred on mankind, so that no grace accrues to men, without the intercession of Mary ... Leo XIII says in the *Rosary Encyclical ‘Octobri mense’* (1891): ‘From that great treasure of all graces, which the Lord has brought, nothing, according to the will of God comes to us except through Mary, so that, as

nobody can approach the Supreme Father except through the Son, similarly nobody can approach Christ except through the Mother.”⁹

Pope Benedict XV says: “Thus she [Mary] suffered and all but died along with her Son suffering and dying – thus for the salvation of men she abdicated the rights of a mother toward her son, and insofar as it was hers to do, she immolated the Son to placate God’s justice, so that she herself may justly be said to have redeemed together with Christ the human race”¹⁰

“Ludwig Ott states: ‘Mary, by her spiritual entering into the sacrifice of her Divine Son for men, made atonement for the sins of men, and (de congruo) merited the application of the redemptive grace of Christ. In this manner she co-operates in the subjective redemption of mankind.’”¹¹

Her titles: “Mediatrice, Mediatrix, Advocate of Sinners, Source of Salvation, Source of Grace, Queen of Mercy, Refuge of Sinners, Medicine of Sinners, Possessor of the Keys of the Kingdom of Heaven, Mother of Divine Grace, Protector, Guide, Appeaser of God’s Wrath, Intercessor, Reconciler of God with Man, Mother of Grace, Source of Love, Source of Light, Help in Temptation, Strength in Weakness, Succour of Sinners, Consolation in Sorrows, Defender, Deliverer, Our Joy, Our Happiness, Our Treasure, Omnipotent to Save Sinners, Protector against Satan, Deliverer in Temptation, Peacemaker between God and Man, Trust for Salvation, Mother of Mercy, Propitiatory of all Nations, Deliverer from Condemnation, Purifier of the Soul, Reconciler of God with Man, Gate of Heaven, Ladder to Heaven.”¹²

“Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.” *Catechism*, Pg. 252, #969.

These positions degrade Jesus:

Advocate: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I John 2:1.

Helper: “Behold, God is mine helper.” Psalm 54:4. “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.” Hebrews 13:6.

Mediatrice: “For there is one God, and one mediator between God and men, the man Christ Jesus.” I Timothy 2:5.

Intercessor: “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 8:34, 8:27.

Access to God: “For through him [Jesus] we both have access by one Spirit unto the Father.” Ephesians 2:18. “According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access.” Ephesians 3:11-12.

Catholics attempt to prove the veneration of Mary:

Luke 11:27: woman in crowd blessed womb and breast.

But verse 28: Jesus contradicted it!

In Quito, Ecuador there are many Catholic churches. The largest is the cathedral and at the altar is a crucifix with Mary on a cross shedding her blood for our sins!

John 14:6: “No one comes to the Father, but by me.”

Acts 4:12: “No other name given among men whereby we must be saved.”

References: (emphases added unless otherwise noted)

¹ Yves Congar, *After Nine Hundred Years* (New York: Fordham University, 1959), pp. 61, 62. Quoted: William Webster, *Roman Catholic Tradition – Claims and Contradictions* (Christian Resources Inc, Battle Ground, WA, 1999), pp. 33, 34.

- ² Philip Schaff and Henry Wace, *Nicene and Post-Nicene Fathers* (Grand Rapids: Eerdmans, 1956), Second Series, Vol. XII, Gregory the Great, *Epistles of St. Gregory the Great*, Book VII, Epistle 33, p. 226; Book V, Epistle 18, p. 167. Quoted: William Webster, *Roman Catholic Tradition – Claims and Contradictions* (Christian Resources Inc, Battle Ground, WA, 1999), pp. 33, 34.
- ³ Webster, *op. cit.*, p. 39.
- ⁴ Webster, *op. cit.*, pp. 39, 40.
- ⁵ Webster, *op. cit.*, p. 40.
- ⁶ Webster, *op. cit.*, pp. 40, 41.
- ⁷ Webster, *op. cit.*, p. 43.
- ⁸ Cited by Juniper Carol, Ed. *Maryology*, (Milwaukee: Bruce, 1957), vol. 1, pp. 383, 37.
- ⁹ Ludwig Ott, *Fundamentals of Catholic Dogma* (Rockford: Tan, 1974), pp. 213-214.
- ¹⁰ *De Corredemptione*. Cited by Juniper Carol, Ed., *Mariology* (Milwaukee: Bruce, 1957), Volume I, pp. 383, 37).
- ¹¹ *Fundamentals of Catholic Dogma* (Rockford: Tan, 1974), p. 213.
- ¹² Alphonsus de Ligouri, *The Glories of Mary* (Rockford: Tan, 1977).



THE ANTICHRIST – PART 2

ROMAN CATHOLICISM

UNDERSTAND WHAT IT TEACHES

FRANKLIN S. FOWLER, JR. M.D.

MASS

The Roman Catholic Church believes that each time the mass is “performed,” Christ’s sacrificial work on the cross is relived.

“In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.” Catechism, Pg. 344, #1367.

“When the Church celebrates the Eucharist, she commemorates Christ’s Passover, and it is made present. As often as the sacrifice of the Cross by which Christ our Pasch has been sacrificed is celebrated on the altar, the work of our redemption is carried out.” Catechism, Pg. 343, #1364.

This position contradicts the Holy Scriptures.

“For Christ also hath *once* suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” I Peter 3:18.

“But now *once* in the end of the world hath he [Jesus] appeared *to put away sin* by the sacrifice of himself.” Hebrews 9:26.

“By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*.” Hebrews 10:10.

The RCC’s declaration really says what Jesus did on the cross was not complete. He has to be sacrificed over and over again. It is self that has to be sacrificed over and over again, not God and Jesus. Yet the catechism says:

“Every time this mystery is celebrated, ‘the work of our redemption is carried on.’” Pg. 354, #1405.

God’s word cannot be more clear:

“So Christ was *once* offered to bear the sins of many.” Hebrews 9:28.

“But this man, after he had offered *one sacrifice for sins for ever*, sat down on the right hand of God;” Hebrews 10:12.

SACRAMENTS – NECESSARY FOR SALVATION

“The Church affirms that for believers the sacraments of the New Covenant are *necessary* for salvation.” Catechism, Pg. 292, #1129.

What are the sacraments?

“There are seven sacraments in the Church: Baptism, Confirmation or Chrismation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.” Catechism, Pg. 289, #1113.

These seven sacraments are nothing more than a list of seven good works. This means that anyone missing these in their life will not be saved.

Paul declared: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Romans 3:20.

Looking at the Eucharist/Partaking of the *Eucharist* has alleged power to cleanse from past sins and preserve from future sins.

"For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins:" Catechism, Pg. 351, #1393.

"By the same charity that it enkindles in us, the Eucharist preserves us from future mortal sins." Catechism, Pg. 352, #1395.

John said, "The blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7. But Jesus doesn't have to shed His blood again and again!

"Knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died He died to sin once for all ... Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, for this He did once for all when He offered up Himself ... But now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself ... So Christ, also, having been offered once to bear the sins of many ... By this will we have been sanctified through the offering of the body of Jesus Christ once for all ... But He, having offered one sacrifice for sin for all time, sat down at the right and of God ... For by one offering He has perfected for all time those who are sanctified. Now where there is forgiveness of these things, there is no longer any offering for sin." Romans 6:9-10; Heb. 7:27, 9:26, 28, 10:10, 12, 14, 18.

What preserves us from future sins? Eating this little sweet man-made wafer?

"Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11.

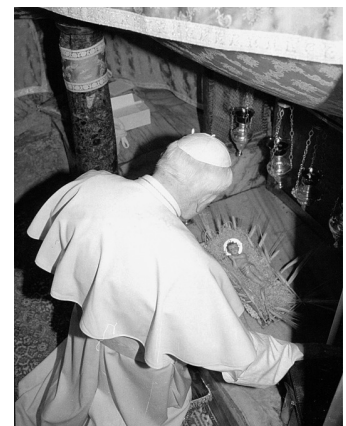
"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Psalm 119:9.

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." II Timothy 4:18.

The RCC will come back and say that when the wafer is eaten, it actually changes into the body of Jesus – so He does cleanse and preserve. This is another RCC tradition called *transubstantiation*.

"The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.' Catechism, Pg. 347, #1376.

Rome claims this universal teaching was with the church from its beginning. That is a false statement. "Pope" Gelasius I [492-496 A.D.] at the end of the fifth century said that the elements of the bread and wine are *not* changed at the eucharistic celebra-



The Pope Prays to
Doll Jesus

tion.

"The sacrament which we receive of the body and blood of Christ is a divine thing. Wherefore also by means of it we are made partakers of the divine nature. Yet the substance or nature of the bread and wine does not cease to be. And certainly the image and likeness of the body and blood of Christ is set out in the celebration of the mysteries ... Thus, as the elements pass into this, that is, the divine substance by the Holy Ghost, and none the less remain in their own proper nature, so they show that the principal mystery itself, the efficacy and virtue of which they truly make present (represent) to us, consists in this, that the two natures remain each in its own proper being so that there is one Christ because He is whole and real (Pope Gelasius I, *On the Two Natures of Christ*. Taken from Darwell Stone, *A History of the Doctrine of the Holy Eucharist* (London: Longmans, Green, 1909), Vol. I, p. 102)."¹

"At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood." Catechism, Pg. 336, #1333.

"The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ." Catechism, Pg. 347, #1377.

When Jesus became human, veiling the divine, He lost His omnipresence. His presence was revealed through the third person of the Godhead. "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." John 16:7

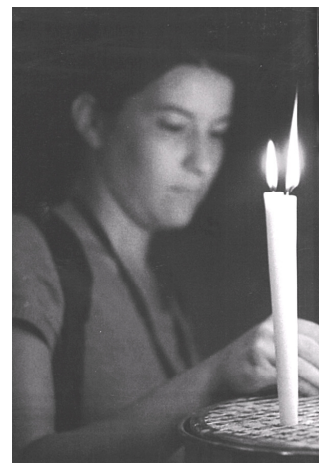
"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." John 6:40. He is neither back on this earth nor repetitively bleeding and dying for us.

Purgatory

"The roots of the teaching on purgatory can be traced to pagan Greek religion and philosophy in such writings as the Roman poet Virgil's *Aeneid* and especially through the influence of Plato, whose views were introduced into the Church primarily through Origen, who is considered a heretic by the Roman Catholic Church. He was an influential promoter of the concept of purgation through suffering after death. These views had a major influence on such Fathers as Ambrose, Jerome and most importantly Augustine [354-430 A.D.], who more fully developed the Roman Catholic teaching on purgatory. He, in turn, greatly influenced Gregory the Great [590-604 A.D.] and is the major authority appealed to by all subsequent Roman Catholic theologians. In fact, after Augustine, there is very little that is added by others to his basic teaching on the concept and nature of purgatory."²

The RCC admits that this doctrine was man-made:

"The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent." Catechism, Pg. 268-269, #1031.



Prayer for the
Dead

“All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” Catechism, Pg. 2658, #1030.

“The Church gives the name Purgatory to this final purification of the elect.” Catechism, Pg. 268-269, #1031.

“But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory.” Catechism, Pg. 249, #954.

Thousands pay money for prayers in mass, and become involved with all sorts of works to get relatives, even dead for decades, out of purgatory. It is not found in the Bible and never mentioned until the sixth century by Gregory I, and not till the Council of Leon in 1274 A.D. did the church begin to look officially at its positions.

Some people are not good enough to go to heaven and not bad enough to go to hell. So purgatory was created. The Council of Florence in 1439 made it official Catholic dogma. Martin Luther argued against it in 1517. It created the need for indulgences that built St. Peter’s Cathedral in Rome. Why are there so many poor towns in Catholic countries where the only building of splendor is the Catholic Church? Purgatory and indulgences funded the building programs.

God’s word declares that eternal life is free.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23.

“By the righteousness of one [Jesus] the free gift came upon all men unto justification of life.” Romans 5:18.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” Ephesians 2:8.

The price has already been paid. To charge for salvation through a false pretense that money will buy moral progress is extortion.

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” I Corinthians 6:20.

The price was the blood of Jesus Christ: “... feed the church of God, which he [Jesus] hath purchased with his own blood.” Acts 20:28.

Jesus paid our price by a death experienced once only.

“But now once in the end of the world hath he [Jesus] appeared to put away sin by the sacrifice of himself.” Hebrews 9:26.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.” I Corinthians 6:11.

INDULGENCES

As late as 2006 ago Pope John Paul II opened the door again to sell indulgences. This was consistent with the long-standing monetary exchange for spiritual benefits.

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.” Catechism, Pg. 370, #1471.

“Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.” Catechism, Pg. 374, #1498.

The Scripture teaches: “For the wages of sin is death.” Romans 6:23. “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” James 1:15.

Yet this practice continues even though it was one of the catalysts for the Reformation. Protestants paid little attention to this anti-Christian practice that the pope recently revived. Yet, it was a part of the Jubilee celebration the Vatican just completed.

“Indulgences were first introduced in the eleventh century and initially were granted on the basis of the Roman interpretation of the power of the keys. Later, there developed the theory of the treasury of merit. Popes began to offer them in order to raise money for personal building projects, or for the promotion of personal causes such as the Crusades or the extermination of heresy. The practice became so corrupted that the Church actually taught that by the payment of money one could buy an indulgence and secure the release of souls in purgatory.

“The theory and practice of indulgences and the treasury of merit certainly finds no sanction in the Scriptures or writings of the Church Fathers. It is non-existent in these sources and therefore can claim no biblical or historical validation. The indulgence teaching is the logical outcome of a corrupt theology. It is a serious depreciation of the sufficiency and exclusive nature of the atonement of the Lord Jesus Christ.”³

SALVATION THROUGH THE CHURCH

This has been a hot topic for the Catholic church since Pope John Paul II permitted the release of *Dominus Iesus* on September 5, 2000. It reiterated the RCC’s long stance that there is no salvation outside of the church. Though an outcry should have come from the Protestant world, it was met with only mild opposition. Here is the Catechism’s position:

“The Second Vatican Council’s Decree on Ecumenism explains: ‘For it is through Christ’s Catholic Church *alone*, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained.’ Catechism, Pg. 215, #816.

“All salvation comes from Christ the Head through the Church which is his Body: Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: ... Hence they could not be saved who, knowing that the Catholic Church was founded as necessary to God through Christ, would refuse either to enter it or to remain in it.” Catechism, Pg. 224, #846.

“It is in the Church that ‘the fullness of the means of salvation’ has been deposited. It is in her that ‘by the grace of God we acquire holiness.’” Catechism, Pg. 218, #824.



Bowing before the Pope
in Becoming a Cardinal

“In her subsists the fullness of Christ’s body united with its head; this implies that she receives from him the fullness of the means of salvation.” Catechism, Pg. 220, #830.

One of the earliest declarations of this came from Pope Innocence III (1198-1216 A.D.). “By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic, and Apostolic (Church) outside which we believe that no one is saved.”⁴

This was reiterated by Pope Pius IX (1846-1878 A.D.) and actually became church dogma at Vatican I that he presided over: “For, it must be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood; but, on the other hand, it is necessary to hold for certain that they who labor in ignorance of the true religion, if this ignorance is invincible, are not stained by any guilt in this matter in the eyes of God ... But the Catholic dogma that no one can be saved outside the Catholic Church is well-known; and also that those who are obstinate toward the authority and definitions of the same Church, and who persistently separate themselves from the unity of the Church, and from the Roman Pontiff, the successor of Peter, to whom ‘the guardianship of the vine has been entrusted by the Savior,’ cannot obtain eternal salvation.”⁵

Jesus said, “He that believeth on me hath everlasting life.” John 6:47.

“Neither is there salvation in any other [except Jesus]: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3:36.

“He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John 5:24.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:17.

“But we believe that through the grace of the Lord Jesus Christ we shall be saved.” Acts 15:11.

The favorite, John 3:16, refutes this centuries-old contemptible tradition.

Another salvation problem:

“Even though incorporated into the Church, one who does not however persevere in charity is not saved.” Catechism, Pg. 222, #837.

If members aren’t charitable to the community and to the church, they will be lost.

Paul refutes this legalistic concept: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” Ephesians 2:8, 9.

POPE’S ROLE IN THE CHURCH

Central Power Overall:

“For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered.” Catechism, Pg. 234, #882.

“The Roman Pontiff ... as supreme pastor and teacher of all the faithful.” Catechism, Pg. 235, #891.

The Bible says the Holy Spirit was sent in Jesus’ place – not a man or a pope:

"But 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.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13.

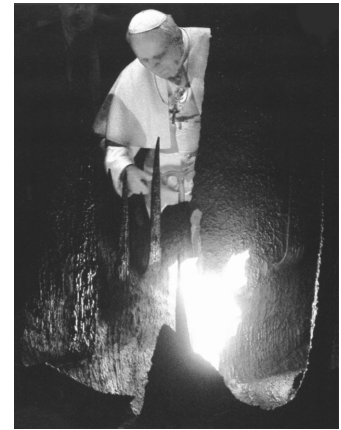
Head of Church:

"The Pope enjoys, by divine institution, supreme, full, immediate, and universal power in the care of souls." Catechism, Pg. 246, #937.

God's word refutes that:

"For the husband is the head of the wife, even as Christ is the head of the church." Ephesians 5:23.

"And he [Christ] is the head of the body, the church." Colossians 1:18.



A Church Full of
Pagan Mysteries

PAPAL INFALLIBILITY

"The Roman Pontiff ... enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful – who confirms his brethren in the faith – he proclaims by a definitive act a doctrine pertaining to faith or morals.... This infallibility extends as far as the deposit of divine Revelation itself." Catechism, Pg. 235, #891.

"In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is Truth willed to confer on her a share in his own infallibility. By a supernatural sense of faith the People of God, under the guidance of the Church's living magisterium, unfailingly adheres to this faith." Catechism, Pg. 235, #889.

This unfortunate tradition assumes a trait of God Himself. The Bible talks of the weakness of all men:

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

"As it is written, There is none righteous, no, not one." Romans 3:10.

"For he [God] hath made him [Jesus] to be sin for us, who knew no sin." II Corinthians 5:21.

Does this position extend to others?

"The pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals." Catechism, Pg. 235, #890.

"The infallibility of the Magisterium of the Pastors extends to all the elements of doctrine, including moral doctrine, without which the saving truths of the faith cannot be preserved, expounded, or observed." Catechism, Pg. 495, #2051.

Catholic documents tell us that this doctrine was not in the past history of the church.

"Roman Catholic medieval scholar, Brian Tierney, affirms these facts with these statements regarding the views of the twelfth and thirteenth century canonists who were the authoritative commentators of their day: 'What can be proved beyond doubt is that no public teaching affirming the infallibility of the pope was transmitted to the canonists of the twelfth and thirteenth centuries in whose works, for the first time, abundant texts for the investigation of this whole question becomes available. The commentators on Gratian's *Decretum*

knew all the most important texts – forged and genuine – relating to the authority of the pope and the indefectibility of the Roman Church. They did not associate those texts with any doctrine of papal infallibility. They showed no awareness that any of their predecessors had ever associated them with such a doctrine ... The theologians of the thirteenth century could not possibly have taken the doctrine of papal infallibility from the canonical tradition of the church because the doctrine simply did not exist in the writings of the canonists.”⁶

This came into the church after a fierce battle between Pope Pius IX and his cardinals during Vatican I deliberations. The outcome: The pope prevailed and this statement ensued:

“Vatican One states: ‘We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by the divine assistance promised him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the Church. But if any one – which may God avert – presume to contradict this our definition: let him be anathema”⁷

CONCLUSION

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.”⁸

Soon we will individually be called to defend our faith and positions. Our defense lies in the sacred Scriptures and a broad understanding of the three angels’ messages. The third angel warned that worshiping the beast would lead to loss of eternal life. In fact, it would trigger the wrath of God. What really does that beast mean, stand for and represent?

This is the second in a series of lead articles that will focus on the papacy – the antichrist. But this is more than an issue of simply identifying who the antichrist is. It is knowing what he represents. It needs to bring unquestioned understanding that the dragon gives it his authority and power. It transcends seeing a peaceful man that everyone loves and is positive about. It goes beyond the fascination of the Vatican’s beauty and awesome riches. It accepts the naked truth that the papacy is a tool of Satan and called a beast in both the Old and New Testaments.

We are told that our understanding of this matter is to be clear – very clear – so our sympathies will not side with Rome. Soon we will have to warn the world against the perverse nature of the papacy. These articles are to help us to be ever-so-clear in what that false system of worship represents.

References: (emphases added unless otherwise noted)

¹ William Webster, *Roman Catholic Tradition, Claims and Contradictions*, p. 57.

² *Ibid*, p. 63.

³ *Ibid*, p. 67.

⁴ From the letter *Eius exemplo*. Found in Henry Denzinger, *The Sources of Catholic Dogma* (London: Herder, 1954), p. 166, #423.

⁵ From the Allocution, *Singulari quidem*. Found in Henry Denzinger, *The Sources of Catholic Dogma* (London: Herder, 1954), 1647, 1677.

⁶ Brian Tierney, *Origins of Papal Infallibility* (Leiden: Brill, 1972), pp. 12-13.

⁷*Dogmatic Decrees of the Vatican Council, Concerning the Infallible Teaching of the Roman Pontiff, Chapter V.* Cited by Philip Schaff, *The Creeds of Christendom* (New York: Harper & Brothers, 1877, p. 270-271).

⁸*Seventh-day Adventist Bible Commentary*, vol. 7, p. 949.

Appendix IV

THE LORD POPE – SWEET CHRIST ON EARTH?

Michael Scheifler's Bible Light Homepage: <http://www.aloha.net/~mikesch/>

There are currently at least *five* documents on the Vatican web site that use the blasphemous phrase "sweet Christ on earth" to describe the Pope.

46. ... In founders and foundresses we see a constant and lively sense of the Church, which they manifest by their full participation in all aspects of the Church's life, and in their ready obedience to the Bishops and especially to the Roman Pontiff. Against this background of love towards Holy Church, "the pillar and bulwark of the truth" (1 Tim 3:15), we readily understand the devotion of Saint Francis of Assisi for "**the Lord Pope,**" the daughterly outspokenness of Saint Catherine of Siena towards the one whom she called "**sweet Christ on earth,**" the apostolic obedience and the *sentire cum Ecclesia* of Saint Ignatius Loyola, and the joyful profession of faith made by Saint Teresa of Avila: "I am a daughter of the Church." ...

Vatican Source #1: Pope John Paul II, *Apostolic Exhortation VITA CONSECRATA*, (On The Consecrated Life And Its Mission In The Church And In The World), March 25, 1996.

- The same document at [Eternal Word Television Network \(EWTN\)](#)

7. ... With the same vigor, Catherine addressed Churchmen of every rank, demanding of them the most exacting integrity in their personal lives and their pastoral ministry. The uninhibited, powerful and incisive tone in which she admonished priests, Bishops and Cardinals is quite striking. It is essential — she would say — to root out from the garden of the Church the rotten plants and to put in their place "new plants" which are fresh and fragrant. And strengthened by her intimacy with Christ, the Saint of Siena was not afraid to point out frankly even to the Pope, whom she loved dearly as her "**sweet Christ on earth,**" that the will of God demanded that he should abandon the hesitation born of earthly prudence and worldly interests, and return from Avignon to Rome, to the Tomb of Peter. ...

Vatican Source #2: Pope John Paul II, *Motu Proprio* proclaiming Co-Patronesses of Europe, October 1st, 1999.

- [The same document at Eternal Word Television Network \(EWTN\)](#)
- [The same document at Catholic Information Network \(CIN\)](#)

ST. CATHERINE AND THE PRIESTS: A MESSAGE FOR THE CHURCH OF THE THIRD MILLENNIUM

Your Eminencies, Excellencies, reverend and dear priests, I feel especially honoured to provide this small service to you, whom St. Catherine of Siena defines as "Ministers of the Blood of Christ," in this patriarchal Basilica, centre of Catholicism, housing the Chair of he who is the "**Sweet Christ on earth**". ...

Only the Pope could correct the defects of the priests, and not the laity who should always revere them, since Christ left to the Apostle Peter and his successors the key of His Blood, from which all the Sacraments gain life. The Pope, with ardent faith recognized by Catherine as "sweet Christ on earth" and called with tender affection "My kindest daddy" is asked to work strongly for the reform of the Church. "Intervene to eliminate the stink of the ministers of the Holy Church; pull out the stinking flowers and plant scented plants, virtuous men who fear God." ...

Vatican Source #3: Lecture by Professor Maria Antonietta Falchi Pellegrini, Vatican's Paul VI Hall, (17 May 2000).

... The twentieth century was one of the most crucial in human history, with its tragic and cruel events culminating in the assassination attempt on the "sweet Christ on earth." Now a veil is drawn back on a series of events which make history and interpret it in depth, in a spiritual perspective alien to present-day attitudes, often tainted with rationalism. ...

Vatican Source #4: Introduction to the Third Secret of Fatima, by Tarcisio Bertone, SDB, Archbishop Emeritus of Vercelli, Secretary of the Congregation for the Doctrine of the Faith.

The identical text regarding the Third Secret of Fatima also appears on scores of Catholic web sites, to include the following:

- Eternal Word Television Network (EWTN)
 - Catholic Information Network (CIN)
-

This Synod can be read, in this area, as an expression of full communion with and in the Universal Church, and with the Roman Pontiff His Holiness John Paul II "the sweet Christ on earth".

Vatican Source #5: Synodus Episcoporum 15 - 8.10.1999

The same text at Zenit: Address by Rev. Sr. Irina - M. Ioana BOTA, O.S.B.M., Provincial Superior in Romania of the Order of Basilian Sisters and President of the Romanian Conferences of Superiors Major, Romania, October 8th 1999, to the Twelfth General Congregation of the Second Special Assembly for Europe of the Synod of Bishops, in the Vatican's Synod Hall.

The phrase "sweet Christ on Earth" is a quote of St. Catherine of Siena [1347-1380] who used the phrase in a letter to Pope Gregory XI-

... I tell you, sweet Christ on earth, on behalf of Christ in Heaven, that if you do this, without strife or tempest, they will all come grieving for the wrong they have done, and lay their heads on your bosom. Then you will rejoice, and we shall rejoice, because by love you have restored the sheep to the fold of Holy Church. And then, sweet my father, you will fulfill your holy desire and the will of God by starting the holy Crusade, which I summon you in his name to do swiftly and without negligence. They will turn to it with great eagerness; they are ready to give their lives for Christ. Ah me, God, sweet Love! Raise swiftly, father, the

banner of the most holy Cross and you will see the wolves become lambs. Peace, peace, peace, that war may not delay that happy time! ...

Source: SAINT CATHERINE OF SIENA VIRGIN, Letter to Gregory XI translated by Vida D. Scudder, 1906, from *Lives of Saints*, Published by John J. Crawley & Co., Inc., on EWTN's web site.

Following are remarks reportedly made at the Mass celebrating Pope John Paul II's 80th birthday:

... In a greeting before the Mass, Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy, told the pope that those gathered prayed that God might let him "still guide us for a long time."

"We feel that we are led by a man of God, who has won love and respect beyond every human barrier," he said.

"The Lord has truly prepared an athlete to untiringly travel the streets of the world," said the Colombian cardinal.

"Thank you, **sweet Christ on earth**, for those white hairs, for the suffering which has made you even more dear in our eyes, for your steps, as spiritually intrepid as physically tired," he said. ...

Source: John Norton for the Catholic News Service, May-18-2000

... How great then was the saint's respect and passionate love for the Roman Pontiff! Today, we personally, the lowest servant of the servants of God, owe an immense recognition to Catherine, not indeed for the honor that might redound to our humble person, but for the mystical apology she made of the apostolic office of the successor of Peter. Who can forget it? She saw in him "**the sweet Christ on earth**," to whom is owed filial love and obedience, because, "He who will be disobedient to **Christ on earth, who stands in the stead of Christ in heaven**, will not share in the fruit of the blood of the Son of God." And, anticipating not only the teaching but the very language of Vatican II, the Saint wrote to Pope Urban VI, "Most holy Father ... know the great necessity that you and the holy Church have to preserve this people (of Florence) in obedience and reverence to Your Holiness, for he is the head and principle of our faith." ...

Source: Homily by Pope Paul VI on October 1, 1970, Given in the Vatican Basilica when Saint Catherine, Virgin, was declared a Doctor of the Universal Church.

... "**You are the sweet Christ on earth** who walks in our midst, and we love you and follow you. Twenty years ago you stole our heart and today we offer it to you." I greeted the Pope with these words just before Mass. ...

Source: With the Pope in the Magliana neighborhood, (Nov. 8, 1998), by Father Gerard McCarthy.

... "During his 21-year papacy, I have had the great fortune of meeting Pope John Paul II three times face to face in personal audiences. The first time was during his maiden visit in 1981 to Philippines; the second, in a gathering of university students and professors in Rome in 1985; and the last time, in his second visit to Manila in 1995. I pray to God that we Filipinos will have another opportunity to receive him in our country. By that time we should be able to beat our own record and gather ten million people in one place in order to pray with the **Sweet Christ on Earth**." ...

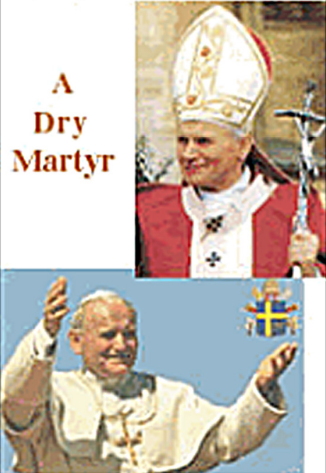
Source: Man of the Twentieth Century, by Bernardo Villegas, Manila Bulletin, Sunday, 7 November 1999.

... We recognize and accept the authority of the Church as we do that of Christ himself. **Our Holy Father the Pope is our dear sweet Christ on earth**, as St. Catherine called him, even when she was pointing out with the liberty of a saint, how wrong he was at the time, in his conduct of temporal affairs.

Source: "The Case of Father Duffy", By Dorothy Day, *The Catholic Worker*, December 1949, 1, 4.

4. ... Let us try to imitate this love and veneration for the Pope. His dignity as Vicar of Christ, as **"the sweet Christ on earth,"** is a more than sufficient reason for us to feel wholeheartedly united to the Roman Pontiff, as a consequence of a genuine filial obligation.

Source: A homily given by Bishop Javier Echevarría, Prelate of Opus Dei, at St. Eugene's Basilica in Rome on October 10, 2002, at the final Mass of thanksgiving for the canonization of Josemaría Escrivá.

<p>Pope John Paul II</p> <p>A Dry Martyr</p> 	<p>V66 – Pope John Paul II A "Dry" Martyr</p> <p>Follow the life of Pope John Paul II, visiting his birthplace at Wadowice, where he lived, the Church he visited and prayed before the Lady of Perpetual Help before going to school, each day. See the factory where he worked, studying underground for the priesthood. Visit the Church in Krakow where he said his first Mass.</p> <p>Go to Kalvaria, his special Shrine, where he would climb the mountain saying the Rosary at each of the chapels. Then go on to Rome and his life as our Sweet Christ on Earth.</p> <p>Walk, cry & rejoice as you witness our gift from Jesus and Mary.</p> <p>© Bob and Penny Lord</p>
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Above is a screen capture from the "*Journeys of Faith*" web site of Catholics Bob and Penny Lord, which also describes the Pope as **"Our Sweet Christ on Earth."** Click on the image to visit that page on their site.

Pope Pius II canonized Catherine of Siena in the year 1461, and she was proclaimed a Doctor of the Church in 1970 by Pope Paul VI. Her feast day is celebrated by Catholics on April 30. While John Paul II readily understands the devotion of Catherine of Siena, and Professor Pellegrini describes the phrase "sweet Christ on earth" as "*ardent faith*," it is nothing short of idolatry and blasphemy!

Appendix V

THE MARK OF THE BEAST

Franklin S. Fowler Jr., M.D.

Introduction

God has been warning us to disassociate ourselves from Babylon (Revelation 14:8, 18:2-6).

- He said it was the home of devils (18:2).
- All the world drank (accepted as part of their belief/policy)
 - Its wine from her cup (18:3, 6)
 - The wine = fornication = illicit relationship
 - Wine = abominations or false beliefs that detracted from God (17:4)
 - World was enamored by her and not God
- God said: “be not partakers of her sins.”
 - “For her sins have reached unto heaven, and God hath remembered her iniquities” (18:5).
 - That announces that God’s wrath is ready.

What sins could this wine refer to?

- Clue:
 - “Kings of the earth” had illicit relations with her (18:3).
 - “Merchants” – those dealing in business – became rich from her delicacies (18:3) or subtle actions.
- These describe honor and dealings with man and not with God.
 - Revelation 17 says that Babylon is the name of the harlot or false church.
 - She has a cup in her hand full of abominations.
 - Babylon was known at the time of John the Revelator as Rome [I Peter 5:13; II Barnabas 11:1, 67:7, 79:1; Sib Or. 5:143, 159; II Esdr. (4 Ezra) 3:2].
- Thus, the world, its kings and its people associate intimately with the false church – Roman Catholicism – and its heretical beliefs.

What constitutes Babylon?

- Through the imagery of the antichrist – the papacy – the Roman Catholic Church – we note these clues:
 - The Bible says that when it is finally destroyed it splits into three parts (Revelation 16:19).
 - Rome has two close partners:
 - The dragon (Satan – 12:9)
 - The false prophet (apostate Protestantism – 13:11-17, 16:13, 19:20, 20:10) centered in the U.S.A. (depicted as a beast with lamb-like horns but acts with terror).

Babylon became the center for both *false religion* and *world economic prosperity*.

- “Everyone has united in an ungodly union with the great city, so mankind is universally morally bankrupt, and God has chosen this time to act.”¹
- The “great city” – Babylon – the Vatican – has discouraged any sense of a deeper need of God.

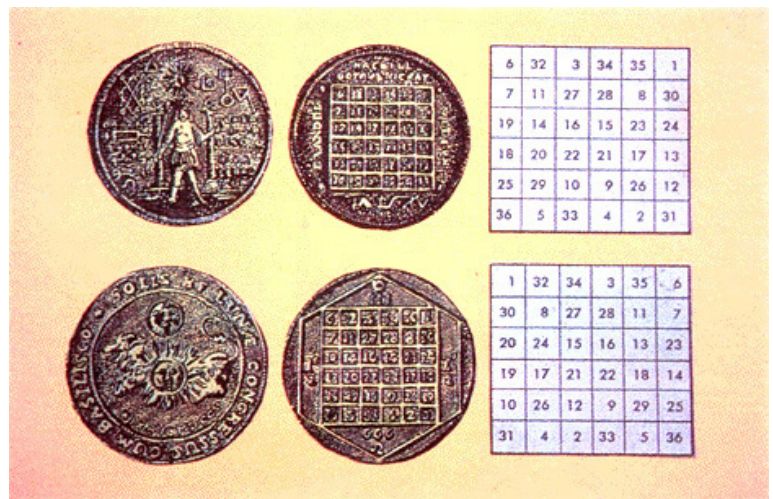
Babylon’s Numbering System

Our numbering system is based on *ten*.

- This was developed by an Indian mathematician around 500 A.D.
- Adopted by North African Arabs, which in turn influenced Europe.
- From there it spread throughout the world.

But there were other numbering systems.

- God has a system based on sevens.
 - That began at creation.
 - The seventh was always sacred or very special!
- The Babylonians had a system based on **6** or **60**.
 - We see this in Daniel 3:1.
 - Nebuchadnezzar’s image of gold was:
 - 60 cubits high
 - 6 cubits wide



http://historical.benabraham.com/html/baylonian_solar_cult.html

¹ Thomas, Robert L.; *Revelation 8-22 – An Exegetical Commentary* (Moody Press, Chicago – 1992), p. 318.

The Babylonian priests (and citizens if they chose) wore amulets (necklaces) made up of numbers.

- No matter which way the lines were added up – horizontally or vertically
- They added up to 111, with six lines equaling 666
- In 133 B.C. sun worshiping cults gave to the Romans these symbols.

The Babylonians felt that God worked through mathematics.

- They divided the heavens into 36 constellations.
- Official seals were called “Sigilla Solis” or “sun seal.”
- Thus, numbers 1-36 were used in the amulet.

The central heavenly body in their amulets and seals was the **sun!**²

- Example 1:



- This coin was in the Berlin Museum (photo of 1910) – now in private hands.
- Observe: God of the sun standing on the lion (Leo)
- Reverse: the numbers and inscription “intelligence of the sun”

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Table 1
As on the amulet above

² <http://www.aloha.net/~mikesch/666.htm>

- Example 2:



- This is another solar seal with the sun in the middle of Leo the Lion.

Interesting:

- Sun worship/honor is associated with the number 666.
- Sun honor is above the lion or stepping on the lion.
- Jesus was called the Lion of the Tribe of Judah.
- Is this symbolic of stepping on Jesus by another sign of authority – honor to the sun?

Deeper Issues

Nebuchadnezzar set up an image to be worshiped in honor of Babylon's king (based on sixes) (Daniel 3).

The beast (representing papal power – the Vatican kingdom) is worshiped, and the world is forced to make an image to the beast that should be worshiped.

- Those who are worshipers of the beast or its image (14:9):
 - Have a “mark” (which God has decreed) or
 - The name of the beast (which is “blasphemy”) – or
 - The number 666 (the sun worship number of Babylon) of mankind

666 is obviously a human religious number because it is tied to the beast being worshiped.

- Representing Babylon – Rome – Catholic Church and its followers.

Revelation 13:17 (KJV) states that the wicked have the “number of his name.”

- Name (*autou*) means “himself.”
- They have the “number of himself,” referring to the beast.

- It actually means, therefore, they have the same symbolic “number of the beast.”

Revelation 13:18 states that those who have wisdom can “count the number of the beast.”

- Count (*psephisato*) means to calculate or figure out what that number is.
- It is to be easy to figure out in context.

Then John gives us two clues to understand:

- The number is 666 – it is already counted.
- We now must deal with what it symbolizes.
- Suddenly, we now know it relates to Babylon and sun worship or a false worship
 - Which the beast idolized in the place of God
 - It’s the number of apostate Christianity [explained as the harlot (Rev. 17)].
- The final clue: “It is the number of a man.”
- Special work on this has shown the New International Version of the Bible to be the most accurate: “It is man’s number” or the number of mankind.

It does not say that the clue is found in adding number values from letters of a name.

- It is a human number – a Babylonian number – that falls short of God’s number seven.
- “Man” is *anthropou* – mankind – human.

Several scholars have concluded that: “The triple six has each digit falling short of the perfect number seven and so is man’s number. The number, then, limits the beast to man’s level which is far short of the deity of Christ.”³

The system of “sixes” is representative of apostasy in Revelation.

- It is a distinguishing “mark.”
- It represents rebellion against the Sabbath or the seventh day.
- It represents a false sabbath related to the sun-day.

That is exactly why the first angel’s message brings into the open why we must address the true Sabbath.

³ Minear, *I Saw*, p. 258; Ladd, *Revelation*, p. 187; William Hendriksen, *More Than Conquerors* (Grand Rapids: Baker, 1944), p. 182; Thomas F. Thorrance, *The Apocalypse Today* (Grand Rapids: Eerdmans, 1959), p. 86; Walvoord, *Revelation*, p. 210. – From Thomas, *Op. cit.*, p. 183.

- It defines who to worship.
- It makes it clear that the Creator seeks that identity.

Appendix VI

IS FAITH THE ONLY CONDITION FOR ETERNAL SALVATION?

Or, The Biblical Doctrine of Justification by Faith

[This article covers some doctrinal viewpoints at variance with Prophecy Research Initiative. It is enclosed, however, because of its excellent review of the Biblical admonition that faith and obedience must be bonded in our Christian walk.]

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath Everlasting Life, and shall not come into condemnation; but is passed from Death unto Life" (John 5:24).

by Tom Stewart

(<http://www.whatsaiththescripture.com/>)

Preface

The question, "Is faith the only condition for Eternal Salvation?," is crucial to the Body of Christ, because the answer on one extreme leads to antinomianism (the concept that faith alone, *WITHOUT obedience to the Moral Law of loving God with all your heart, soul, and mind, and your neighbor as yourself* (Matthew 22:37-39), is all that is necessary for Salvation), while the other extreme results in the "unfruitful works of darkness" (Ephesians 5:11) as seen in the sacramental salvation of the Church of Rome. The antinomian declares anathema against any works in Salvation, as a type of legalism. But, they forget that the LORD Jesus Christ declared faith to be a work that man was to perform. "28 Then said they unto Him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John 6:28-29). In addition, the Apostle Paul exhorted the Philippian Christians to be personally active in their own Salvation. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own Salvation with fear and trembling" (Philippians 2:12).

The "other extreme" is represented by Roman Catholicism, which has traditionally been Babylon the Great (Revelation 17:5). It has, more than any other false cult, made "works" a dirty word. Our response is that Rome's salvation depends upon faith in Rome, while Christ's Salvation depends upon faith in Christ. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Romans 6:16). So then, faith in Christ is the great work we are called to do. "This is the work of God, that ye believe on Him whom He hath sent" (John 6:29).

The appropriate response to the question, "Is faith the only condition for Eternal Salvation?," is JESUS SAVES. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Though it is true that faith saves, i.e., "Believe on the LORD Jesus Christ, and thou shalt be saved" (Acts 16:31), faith saves only because JESUS SAVES. And, yes, there are Other Conditions for our Justification; but, the keeping of all the conditions in the world does not truly save us. JESUS SAVES! "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). If we can focus upon the real issue of our Eternal Salvation – that JESUS SAVES – then we can settle the question, "Is faith the only condition for Eternal Salvation?", with satisfaction. "Now I beseech you, brethren, by the Name of our LORD Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1Corinthians 1:10).

A Historical Note

When Martin Luther raised that blessed cry against the errors of the Church of Rome, Evangelical Christianity renewed its commitment to the doctrine of justification by faith. "Therefore being justified by faith, we have peace with God through our LORD Jesus Christ" (Romans 5:1). What freedom, to be justified by faith in Christ, than to be bound by the uncertainty of Rome's salvation! "Ye are bought with a price; be not ye the servants of men" (1Corinthians 7:23). As a consequence, what Bible Believing Christian today cannot recognize the quotation, "8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast" (Ephesians 2:8-9)? And, so great is our certainty concerning justification by faith, that the undoubted sentiment is that only a religious cult would desire to add a single condition to Eternal Life than faith. "Strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it" (Matthew 7:14).

However, what may be neglected in professing Christianity's understanding of the faith that justifies is that faith works; or, as Charles G. Finney phrased it in his "Systematic Theology" (1851):

"[Faith] is not a feeling of any kind; that is, it does not belong to, and is not a phenomenon of, the sensibility. The phenomena of the sensibility are passive states of mind, and therefore have no moral character in themselves. Faith, regarded as a virtue, cannot consist in any involuntary state of mind whatever. It is represented in the Bible as an active and most efficient state of mind. It works and 'works by love.' It produces 'the obedience of faith'" (from Lecture 55 on "Faith and Unbelief").

Faith is anything but passive, for "by faith Abraham, when he was tried, offered up Isaac: and he that had received the Promises offered up his only begotten son" (Hebrews 11:17). Faith is so bound up in the Other Conditions for our Justification, that to knowingly omit those other conditions, would declare our faith to be dead. "Faith without works is dead" (James 2:26). All the Other Conditions of our Justification are part of Evangelical Faith and are conditions for Eternal Salvation. These conditions may properly be called the Works of Faith, such as, perseverance (which is a description of those who follow Jesus to Heaven). "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are

ye My disciples indeed" (John 8:31).

What is Faith? Faith is Substance.

- God Requires Us to Have Faith in Him. Faith in God is not optional, because we cannot please God without it. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Hebrews 11:6). Faith is the commitment of ourselves to the invisible God (Colossians 1:15). "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). Faith is leaning upon the Everlasting Arms (Deuteronomy 33:27) with the complete confidence that "what He has promised, He is able also to perform" (Romans 4:21). Though faith is cultivated and engendered by God, it is what man must do. "Believe on the LORD Jesus Christ, and thou shalt be saved" (Acts 16:31). Evangelical Faith implies the presence of ALL the Other Conditions for our Justification, i.e., repentance, present obedience, full consecration, perseverance, etc., with each manifested as the Spirit gives opportunity. "5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience Godliness; 7 And to Godliness brotherly kindness; and to brotherly kindness charity. 8 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" (2 Peter 1:5-8).
- Faith Begins With an Intellectual Perception of the Truth. The Gospels are replete with stories about demons acknowledging Jesus to be the "Son of God" (Matthew 8:29), the "Holy One of God" (Mark 1:24; Luke 4:34), and "Son of the Most High God" (Mark 5:7). The enemy knows who Jesus is; but, that does not make them Christian. In fact, without the motivation of Love for God, even our faith is accounted as "nothing." "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Charity [Love], I am nothing" (1Corinthians 13:2). But, Evangelical Faith cannot believe what it does not understand, e.g.,

"I must first understand what a proposition, a fact, a doctrine, or a thing is, before I can say whether I believe, or whether I ought to believe, or not" (Charles G. Finney from his "Systematic Theology," Lecture 55 on "Faith and Unbelief").

"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" (1John 5:20). Scripture does not tell us how Jesus is both God and man, only that He is. For this reason, we are not required to believe how He can be both, only that He is both – by the statement of Inspired Scripture. "And the Word was made flesh, and dwelt among us" (John 1:14).

- Evangelical Faith Implies a Personal Appropriation of the Truths of the Gospel. Jesus Christ saves mankind, only so far as He saves individuals. "And last of all He was seen of me also, as of one born out of due time" (1Corinthians 15:8). Each one

of us must heed the Word of God for our own circumstances. "Thy Words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O LORD God of Hosts" (Jeremiah 15:16). After the LORD Jesus thoroughly interrogated the Apostle Peter concerning his love of Himself, Peter asked the LORD about the Apostle John's future, i.e., "LORD, and what shall this man do?" (John 21:21). Our LORD appropriately replied to Peter that it was more important what Peter would do with what he had just been told. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me" (21:22). Not only must we individually appropriate the Truths of the Gospel for ourselves, but we cannot do it for someone else. Just so it is with our sin and rejection of the Truth – we can only bear the burden of our own faith or unbelief. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezekiel 18:20).

- Faith Implies Repentance Towards God. It is morally impossible to trust in the LORD Jesus Christ while continuing in known sin. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24). This Unity of Moral Action [Please read "Unity of Moral Action" – New Window by Charles G. Finney] necessitates that all those who truly confide in Jesus Christ for Salvation, must repent and turn away from their sins, or they have not genuinely been saved by faith from their sins. "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel" (Mark 1:15). If someone tells you that Repentance is not a part of Saving Faith or that Repentance is not a condition of Salvation, then you must evaluate their words in light of the Word of God. "37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38). Also, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our LORD Jesus Christ" (20:21). And, if these who maintain a Salvation By Faith Without Repentance use Acts 16:31 literally – "Believe on the LORD Jesus Christ, and thou shalt be saved, and thy house" – then they would be claiming Household Salvation, not just Individual Salvation. (This, by the way, is a fine Promise for the Salvation of loved ones; but, it must be first understood and then claimed by faith in believing prayer to God.)
- Faith Renounces Self-Righteousness. It is impossible for a good person to be saved, because the LORD Jesus Christ came only to save sinners. "When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). Until a sinner comes to believe that his own righteousness is unacceptable before God, he cannot be saved. "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" (Isaiah 64:6). If the Scriptures reveal to the sinner, "all have sinned, and come short of the glory of God" (Romans 3:23), then it would be the height of unbelief for the sinner to continue to maintain his own righteousness. "Not by works

of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Self-righteousness is the mark of a man that knows not the "righteousness which is of God by faith." "And be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9).

- Gospel Faith Points to Perfect Love of God and Man. Even the Old Covenant Saints understood the necessity of perfect love to God. "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5). The concept that our neighbor ought to be loved as ourselves is also Old Covenant. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Leviticus 19:18). "For all the Law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Galatians 5:14). Do we claim to believe God? Then we ought to receive His Word concerning the Moral Law. "36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:36-39).
- Faith Implies the Reception of All Known Truth. The LORD Jesus declared that a *willing heart is the requirement to know and understand the teaching of His Word*. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:17). That same willing heart will receive in faith all the Truth that is understood from the clear teaching of Scripture, e.g., "In the beginning God created the Heaven and the Earth" (Genesis 1:1). Therefore, faith receives as a Truth that God is the Creator of Heaven and Earth. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Hebrews 11:3). We deceive ourselves that we are dwelling in Evangelical Faith, if we can look at the plainly revealed Truth of the Word of God on any subject, and reject it. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are Spiritually discerned" (1 Corinthians 2:14).
- The Faith of the Gospel Implies a Present State of Sinlessness. Holiness and sin are opposites, just as are faith and unbelief. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20). It is impossible to see God without faith or holiness. "Follow peace with all men, and holiness, without which no man shall see the LORD" (Hebrews 12:14). *Faith cannot entertain the presence of known sin, any more than sin can abide in the presence of God.* "Whosoever abideth in Him sinneth not" (1 John 3:6). The holiness of the Saints is more than a theoretical imputation of righteousness that some theologians ascribe to even Professed Christians dwelling in known sin. "7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. 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. 9 Whosoever is born of God doth not commit sin; for His seed remaineth in him: and

he cannot sin, because he is born of God" (1John 3:7-9). Evangelical Faith demands that we believe that anyone walking in known sin, is a liar. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth" (1:6). Later, in the Revelation, the Apostle John declares by inspiration that "all liars, shall have their part in the lake which burneth with fire and brimstone: which is the Second Death" (Revelation 21:8). We are reckoned, accounted, or imputed as righteous before God only for faith – the same faith that caused hundred-year-old Abraham to glorify God for a yet-to-be-born son to ninety-year-old Sarah. "20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what He had promised, He was able also to perform. 22 And therefore it was imputed to him for righteousness" (Romans 4:20-22).

Charles G. Finney comments in his "Systematic Theology" that the Doctrine of Sin Nature – "In Adam's fall, we sinned all," or, "We are all sinners, some lost and others saved, but all are still sinners" – is a mistake in theology that causes the erroneous position of an imputed righteousness.

"While yet at least in some degree of sin." He wrote: "The relations of the old school view of justification to their view of depravity is obvious. They hold, as we have seen, that the constitution in every faculty and part is sinful. Of course, a return to personal, present holiness, in the sense of entire conformity to the law, cannot with them be a condition of justification. They must have a justification while yet at least in some degree of sin. [WStS emphasis] This must be brought about by imputed righteousness. The intellect revolts at a justification in sin. So a scheme is devised to divert the eye of the law and of the lawgiver from the sinner to his Substitute, who has perfectly obeyed the law. But in order to make out the possibility of his obedience being imputed to them, it must be assumed, that he owed no obedience for himself; than which a greater absurdity cannot be conceived. Constitutional depravity or sinfulness being once assumed, physical regeneration [WStS explanation:

Finney reasoned that the proponents of "constitutional depravity" (or, the Doctrine of Sin Nature) teach that sin or human depravity is passed on physically from Adam to us; and so, all of their theological remedies for sin would erroneously but necessarily involve the physical.], physical sanctification, physical divine influence, imputed righteousness, and justification, while personally in the commission of sin [WStS emphasis. Finney rightly opposed any teaching of an "imputed righteousness... while personally in the commission of sin".], follow of course" (from Charles G. Finney's "Systematic Theology," Lecture 56 on "Justification").

It appears that the Pharisees during Christ's earthly ministry believed in this same mistaken notion that men were born sinners, i.e., "32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out" (John 9:32-34). [For a fuller discussion of this concept that the Doctrine of Sin Nature is not Scriptural, please see our exposition, "[An Urgent Call to Christian Perfection](#)." Of course, Charles G. Finney's "[Systematic Theology](#)" is offered to those who are committed to the "strong meat" of the Word of God, i.e., "who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:14).]

What is the Defining Characteristic of Faith? Faith Works.

- Faith and Life as Present Possessions. The LORD Jesus explained the relationship of His Word, Evangelical Faith, and Eternal Life. "He that heareth My Word, and believeth on Him that sent Me, hath Everlasting Life" (John 5:24). Evangelical Faith – "believeth on Him that sent Me" – comes by hearing the Word of God – "He that heareth My Word." "Faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). When anyone truly believes on the LORD Jesus Christ, then they presently possess Eternal Life, i.e., "hath Everlasting Life" (John 5:24). "We know that we have passed from Death unto Life, because we love the brethren. He that loveth not his brother abideth in death" (1John 3:14). Also, "He that believeth on the Son hath Everlasting Life: and he that believeth not the Son shall not see Life; but the wrath of God abideth on him" (John 3:36). In fact, the entire Gospel of John is dedicated to producing the Evangelical Faith that possesses Eternal Life. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have Life through His name" (20:31).
- Hearing is Necessary, But Only Believing Saves. But, if ONLY hearing the Word of God is Evangelical Faith, then Judas Iscariot, Pontius Pilate, and even Satan himself would be Christians! "24 Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a Rock...: 26 And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matthew 7:24, 26). Reading the Word of God and hearing the claims of the Gospel of Jesus Christ are necessary and good, but embracing Christ by faith gives blessing only on account of your *keeping of those things heard and read*. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep [literally, to attend to carefully or to hold fast] those things which are written therein: for the time is at hand" (Revelation 1:3).
- Intellectual vs. Evangelical Faith. A clear distinction must be made between Intellectual Faith and Evangelical Faith. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). Intellectual Faith is a clear understanding and apprehension of the Truth that may even affect the hearer emotionally, but it does not produce Evangelical Fruit, i.e., "as the body without the spirit is dead, so faith without works is dead also" (James 2:26). History is littered with multitudes who have heard a clear presentation of the claims of Christ, but have chosen to withhold repentance, trust, and obedience from the Son of God. "24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him" (Acts 24:24-26).
- Faith That Does Not Work is Not Evangelical Faith. "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Since faith cannot be humanly separated

from works, we must *evaluate faith – or the lack of it – by one's works*. "By their fruits ye shall know them" (Matthew 7:20). Dear Martin Luther achieved such a victory for the cause of Christ to direct so many away from the darkness of Rome's Christless salvation, that it was difficult for him to reconcile the Epistle of James – "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14) – with the Pauline epistles – "by grace ye are saved" (Ephesians 2:5). Though Luther asserted that the Epistle of James was a "right strawy epistle" ("eine rechte stroherne epistle"), he still included it as an inspired book in his German translation of the New Testament. Bless his heart! But, Rome subverted the words of the Epistle of James – "Ye see then how that by works a man is justified, and not by faith only" (James 2:24) – to bulwark their claims to a false representation of justification by works. "Cursed be he that doeth the work of the LORD deceitfully" (Jeremiah 48:10). Instead of teaching Faith's consistency with the Works of Faith, Rome used James simply to promote the keeping of Rome's sacraments. "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2:19). Rome did not desire that her children would lean in faith solely upon the Word of God and the Christ revealed therein; and so, Rome's justification by works is really a justification by the deeds of the Law. "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" (Romans 3:20).

- Faith is an Act of the Will. Evangelical Faith, according to Charles G. Finney, is a "phenomenon of will. It is an efficient state of mind, and therefore it must consist in the embracing of the truth by the heart or will. It is the will's closing in with the truths of the gospel. It is the soul's act of yielding itself up, or committing itself to the truths of the evangelical system. It is a trusting in Christ, a committing the soul and the whole being to him, in his various offices and relations to men. It is a confiding in him, and in what is revealed of him, in his word and providence, and by his Spirit" (from Lecture 55 on "Faith and Unbelief" of Finney's "Systematic Theology").

Though God gives Himself and His Word to be believed upon, *faith must be an act of the human will*, or there is no more virtue in believing than not believing. "Have faith in God" (Mark 11:22).

This embarrassment and de-emphasis of the will of man in the exercise of Evangelical Faith has been a traditional position of Professed Christianity. Sadly, the Westminster Confession of Faith (1646) – used currently, as well as with the Presbyterians of Charles G. Finney's day – confessed that the Believer's Justification was not Imputed by Faith:

"Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves [WStS emphasis], it

is the gift of God" (excerpted from Chapter 11 "Of Justification" of the Westminster Confession of Faith [1646]).

But, "What saith the Scripture? Abraham believed God, and it was counted [literally, imputed] unto him for righteousness" (Romans 4:3).

- Faith Works. The "righteousness which is by faith" (Hebrews 11:7) cannot separate itself from works. "5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by Love" (Galatians 5:5-6). In the Old Testament, it was understood that faith manifests itself in the lives of the Just. "The just shall live by his faith" (Habakkuk 2:4).
- Faith is the Medium, But Love is the Motivation. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by Love" (Galatians 5:6). The Faith Chapter of the New Testament is Hebrews 11. Throughout the annals of the History of the Saints, we find that the people of God have been active like their LORD:
 - (1) Abel offered a "more excellent sacrifice" (11:4),
 - (2) Noah "prepared an ark" (11:7),
 - (3) Abraham "went out, not knowing whither he went" (11:8),
 - (4) Sarah "received strength to conceive seed" (11:11),
 - (5) Moses "forsook Egypt" (11:27),
 - (6) Rahab "received the spies with peace" (11:31), and
 - (7) multitudes of others... "32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions... 38 (Of whom the world was not worthy:)" (Hebrews 11:32-33,38).

Love caused God to send us His Only Begotten Son. "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. 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" (1John 4:9-10). Likewise, our obedience to the Son is urged on by our Love for Him. "If ye Love Me, keep My Commandments" (John 14:15).

- Moral, Civil, and Ceremonial Law. Law can be divided into the following classifications:
 - (1) Moral Law, which has always been in force, is a rule concerning moral actions for men of all times coupled with sanctions for disobedience. "37 Jesus

said unto him, Thou shalt Love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great Commandment. 39 And the second is like unto it, Thou shalt Love thy neighbour as thyself" (Matthew 22:37-39).

- (2) Civil Law or national ordinances, which vary from place to place and time to time, are required by a secular nation-state to preserve its autonomy. "Let every soul be subject unto the higher powers" (Romans 13:1). Circumcision was required by Old Testament Israel to preserve its national identity. "This is My Covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised" (Genesis 17:10). And,
- (3) Ceremonial Law, which governed Old Testament Israel's worship, was the rule of action that taught Israel about Jehovah, and – by typology only – teaches us today. "For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Hebrews 10:1). Christ fulfilled – and not abrogated – the Ceremonial Law, so that we have no need to keep the ordinances of the Ceremonial Law. "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil" (Matthew 5:17).

The Apostle Paul condemned the Judaizers who would make circumcision necessary for Salvation. "1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:1-2). Circumcision was a national ordinance or law for Israel, but Israel's Laws were unnecessary and without authority for the Church. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law: to whom we gave no such commandment" (15:24).

The Ultimate Ground of Gospel Justification is the Love of God

- What is the difference between the Ultimate Ground of Gospel Justification and the Conditions of Gospel Justification? The Ground is the foundational argument or the fundamental reason, while the Conditions are the qualifications and provisions based upon the Ground. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1Corinthians 3:11). The necessity to distinguish between the Ground and the Conditions of Gospel Justification is to prevent the theological confusion that will ensue from an unstable foundation. "26 And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:26-27).

- Love is the Ground of Gospel Justification. God is love. "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" (1John 4:16). All of God's actions toward mankind in the giving of the Gospel, are an expression of His Love. "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. 10 Herein is Love, not that we loved God, but that He loved us, and sent His Son to be the propitiation [the appeasement of an Offended God, as accomplished at the Mercy Seat] for our sins" (4:9-10). Of all the Moral Attributes of God, that He is Love, best describes why He has troubled Himself with providing a Sinning World with the means of pardon, reconciliation, and justification through the Gospel. "The LORD is very pitiful, and of tender mercy" (James 5:11). Who, but a God of Love, would care if anyone was ever saved? "But is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).
- Holiness is not the Ground of Gospel Justification. God is also holy. "Ye shall be holy: for I the LORD your God am holy" (Leviticus 19:2). God's holiness seeks man's conformity to His idea of right, i.e., conformity to His Moral Law. "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the Earth" (Leviticus 11:44). As an attribute of Love, God's holiness seeks to promote man's happiness by conformity to His Moral Law. "Rejoice in the LORD, ye righteous; and give thanks at the remembrance of His holiness" (Psalm 97:12). Also, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth" (Psalm 110:3). So, holiness is not the Ground of Gospel Justification; rather, holiness is an attribute of Love – *and, only a Condition of Gospel Justification*, i.e., "Present Sanctification or Full Consecration to God" – that seeks our conformity to the Moral Law. "14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as He which hath called you is holy, so be ye holy in all manner of conversation" (1Peter 1:14-15). And, that Moral Law is the sum of all that God requires of man, which the LORD Jesus Christ summarized as the Perfect Love of God, and Perfect Love of our neighbor as ourselves (Matthew 22:37-39). *God's Moral Law is still binding upon the Saints*; and, we rejoice in keeping it as the Perfect Law of Liberty and the Royal Law. "But whoso looketh into the Perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25). "If ye fulfil the Royal Law according to the Scripture, Thou shalt Love thy neighbour as thyself, ye do well" (2:8).
- Love and Hyper-Calvinism.

"This love [the Ground] made the atonement [the Condition], but the atonement did not beget this love" (from Lecture 56 "Justification" of Charles G. Finney's "Systematic Theology").

If we were to mistake the Atonement and Vicarious Sufferings of Christ as the Ground of Gospel Justification, then we could incorrectly conclude with Hyper-Calvinism or Universalism. Hyper-Calvinism understands the world for whom Christ

died, to be only the Elect; since, Love – they would say – did not originate redemption at its source. However, Scripture plainly declares: "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" (John 3:16). Also, they incorrectly argue that Christ's Atonement satisfied an exact payment – of punishment or reward, i.e., a Retributive Justice – where Christ purchased Gospel Salvation for only the Elect, and did not obtain a pardon for "whosoever will." But, the Scripture clearly states: "Whosoever will, let him take the Water Of Life freely" (Revelation 22:17).

- Universalism's Misuse of the Love of God. Universalism is the belief that all will be saved – in direct contradiction to the LORD Jesus' Words, i.e., "Because strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it" (Matthew 7:14). Also, "23 Then said one unto Him, Lord, are there few that be saved? And He said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23-24). Universalism bases its conclusion of Universal Salvation upon its reaction to Hyper-Calvinism's flawed argument that the Atonement was an exact payment for the Sinners' Salvation – a Retributive Justice. But, unlike the Hyper-Calvinist, the Universalist views all mankind as the world for whom Christ died. Hence, a salvation that is an exact payment for the sins of all mankind purchases a Universal Salvation – which is a lie. "Say unto them, 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, O house of Israel?" (Ezekiel 33:11). Universalism today bears little resemblance to Christianity – only a few claim even to be Christian – and, the sentiment of Universal Salvation more nearly describes much of Mainline, Denominational Professed Christianity today. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Samuel 1:20).

Faith is the Predominate Condition of Our Justification

- Faith Saves, Only Because Jesus Saves. Even in the days of the Old Covenant, our God has gone on record as offering Himself as a Saviour for "all the ends of the Earth." "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the Earth: for I am God, and there is none else" (Isaiah 45:21-22). The New Testament records the initial reaction of the Believing Jews to the advent of Jesus as their Messiah was that the Saviour had appeared for Israel – with no thought of the Gentiles. "68 Blessed be the LORD God of Israel; for He hath visited and redeemed His people, 69 And hath raised up an horn of Salvation for us in the house of His servant David; 70 As He spake by the mouth of His holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us" (Luke 1:68-71). But, the greater light of the New Covenant showed that Jesus came to save the world, not just the Jews. Hallelujah! "For the grace of God that bringeth Salvation hath appeared to all men" (Titus 2:11).
- Justification by Faith Goes Back to the Beginning. God has always justified man by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which

he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4). The Apostle Paul's monumental epistle to the Romans attests to the Doctrine of Justification by Faith. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3). Self-righteous works are in opposition to the Works of Faith. "For if Abraham were justified by works, he hath whereof to glory; but not before God" (4:2). The obedience of the LORD Jesus Christ does not take away our need to obey God; and so, in that regard, Christ's obedience is not imputed to us – not taking away our necessity for obedience. "For the time is come that 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 of God?" (1 Peter 4:17).

- Our View of Man Affects Our Understanding of Justification by Faith. If man does not possess the free will agency to repent and believe the Gospel, then man would be condemned without the opportunity of choice. "What shall we say then? Is there unrighteousness with God? God forbid" (Romans 9:14). Regrettably, we usually underestimate the goodness and kindness of God toward us in describing His actions toward us. "7 That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is The Gift of God" (Ephesians 2:7-8).

"This doctrine [of a sinful nature] is a stumbling-block both to the church and the world, infinitely dishonourable to God, and an abomination alike to God and the human intellect, and should be banished from every pulpit, and from every formula of doctrine, and from the world. It is a relic of heathen philosophy, and was foisted in among the doctrines of Christianity by Augustine, as every one may know who will take the trouble to examine for himself. This view of moral depravity that I am opposing, has long been the stronghold of universalism. From it, the universalists inveighed with resistless force against the idea that sinners would be sent to an eternal hell. Assuming the long-defended doctrine of original or constitutional sinfulness, they proceed to show, that it would be infinitely unreasonable and unjust in God to send them to hell. What! create them with a sinful nature, from which proceed, by a law of necessity, actual transgressions, and then send them to an eternal hell for having this nature, and for transgressions that are unavoidable? Impossible! they say; and the human intellect responds, Amen" (from Lecture 40 "Moral Depravity" of Finney's "Systematic Theology").

"But it is good to be zealously affected always in a good thing" (Galatians 4:18).

Other Conditions of Gospel Justification – in Addition to Faith

- 1 – The Grace of God. "By grace ye are saved" (Ephesians 2:5). God's Grace is the First Condition of our Justification, and *is entirely the work of God*. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Romans 11:6). God's grace is the unmerited favor, so richly undeserved by all men. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" (Hebrews 2:9). Unlike the Limited Atonement of Hyper-Calvinism, where grace ap-

appears only to the Elect, the "grace of God that bringeth Salvation hath appeared to all men" (Titus 2:11). But, sadly, not all men have willingly received the grace of God. "For all men have not faith" (2 Thessalonians 3:2). We ought not take for granted the Matchless Grace of God. "Receive not the grace of God in vain" (2 Corinthians 6:1). Since God's Grace is key to our Justification, we should be careful not to frustrate His Grace in us, e.g., not seeking out the LORD's help through Promise and prayer to overcome the "sin which doth so easily beset us" (Hebrews 12:1). "I do not frustrate the grace of God" (Galatians 2:21).

- 2 – The Atonement and Vicarious Sufferings of Christ. The Atonement and Vicarious Sufferings of the LORD Jesus Christ – also, completely the work of God – are the means by which God is able to reconcile the legal requirement that "the soul that sinneth, it shall die" (Ezekiel 18:4) with the pardoning of guilty sinners. "6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth His Love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:6-8). Rather than to allow God's Moral Government to collapse from the lack of enforcement of His Law, i.e., Supreme Love for God, and Love of your neighbor as yourself (Matthew 22:37-39), either the sinner is to be executed, or a Sinless Substitute must be offered in the sinner's place, i.e., the "Just for the unjust, that He might bring us to God" (1 Peter 3:18). But, Christ's Substitutionary Atonement does not satisfy the literal payment of the penalty for all men's sins, i.e., a Retributive Justice; or, all men would be necessarily saved – which is Universalism. "For all men have not faith" (2 Thessalonians 3:2). Instead, His Atonement satisfies the righteous demands of the Law, i.e., a Public Justice, while making it appropriate for Him to mercifully pardon the sinner that repents. "1 Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity" (Psalms 32:1-2). Without the Vicarious Suffering and Voluntary Sacrifice of the Son of God, it would be unnecessary to discuss faith, repentance, etc. as Conditions of Gospel Justification. "But thanks be to God, which giveth us the victory through our LORD Jesus Christ" (1 Corinthians 15:57).
- 3 – Repentance. Changing the heart's preference away from selfishness to Love, from sin to holiness, from a state of consecration to self to a state of consecration to God, is Evangelical Repentance, which is a definite Condition of Gospel Justification. David repented of his adultery with Bathsheba. "1 Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psalm 51:1-4). The Apostle Peter's famous Pentecost sermon gave clear instructions to his hearers to repent. "37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38).

The wonderful response that the Apostle Paul and Silas gave to the Philippian jailer's question, "Sirs, what must I do to be saved?" (Acts 16:30) is an example of Spirit-filled directions. Instead of entering into a discourse on all possible Conditions of Evangelical Salvation, they were led by the Spirit to give the jailer the instructions that would remove the obstacle from the jailer's path to Eternal Life. "Believe on the LORD Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). It is an oversimplification to say that the correct instructions to an anxious sinner must ALWAYS be, "Believe" – just look at Peter's instructions to the Pentecostal converts. It would be just as erroneous to conclude that ALL anxious sinners must be told, "Repent." Wisdom will dictate just what needs to be emphasized to bring the sinner "from the power of darkness" and "into the kingdom of His Dear Son" (Colossians 1:13). "He that winneth souls is wise" (Proverbs 11:30). But, just as the "fruit of the Spirit" manifests itself in "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23), as the opportunity arises; just so, the Saints will fulfill – as Providence allows – all the Conditions of Gospel Justification that will bring them safely to Heaven. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Corinthians 8:12).

- 4 – Present Sanctification or Full Consecration to God. Most have probably been taught that we are first justified, then sanctified, and finally glorified; but, sanctification is actually a condition of our justification. "Follow peace with all men, and holiness, without which no man shall see the LORD" (Hebrews 12:14). *Confession and repentance of all KNOWN sin renders us pure in the sight of God.* "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). The Holiness of God demands a holy people. "But as He which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15). And, if (as some say) holiness is only the LORD adjusting His perception of us, why does He command us to be holy, if it is not also our willful cooperation with Him? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end Everlasting Life" (Romans 6:22).

The Apostle Paul prayed for the Present and Entire Sanctification of his readers with the assurance that such a thing was possible. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the Coming of our LORD Jesus Christ" (1 Thessalonians 5:23). This Entire Sanctification corresponds to our LORD's command to keep the Moral Law: "37 Jesus said unto him, Thou shalt Love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind... 39 And the second is like unto it, Thou shalt Love thy neighbour as thyself" (Matthew 22:37,39). And, lest we conclude that our obedience alone must be relied upon for our Salvation, the Saints of the New Covenant have been promised and given the Spirit of the Living God to "will and to do of His good pleasure" (Philippians 2:13). This is the New Testament's "Promise of the Spirit" (Galatians 3:14). "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. 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" (Ezekiel 36:26-27). So, God has assured to the end, the obedience of all that will lean in faith upon Him. "Being

confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). [For a Scriptural examination of our necessity to be Entirely Sanctified, see our exposition, "An Urgent Call to Christian Perfection."]

- 5 – Perseverance in Faith and Obedience. The faith that does not persevere to the end, is not truly Gospel Faith. "And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved" (Matthew 10:22). The outcome of a "patient continuance in well doing" is Eternal Life. "To them who by patient continuance in well doing seek for glory and honour and immortality, Eternal Life" (Romans 2:7). Even the Apostolic Church of Ephesus was warned, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God" (Revelation 2:7), with the understanding that those who did not overcome, do not partake of the Tree of Life. "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the Second Death" (Revelation 2:11). Those who do not persevere in faith and overcome the wicked one (1 John 2:13-14), shall experience Eternal Damnation, i.e., the Second Death in the Lake of Fire. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the Second Death" (Revelation 21:8).

Godly repentance is not repented of. "For Godly sorrow worketh repentance to Salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:10). Since the Saints do not repent of their repentance, they will persevere to the end. "4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4-5). A morbid dread of not overcoming the world, is not Gospel Faith. "There is no fear in Love; but Perfect Love casteth out fear: because fear hath torment. He that feareth is not made perfect in Love" (4:18). Instead, an Active Faith lays hold of the "Sword of the Spirit, which is the Word of God" (Ephesians 6:17), and boldly pitches camp upon the Promises of God, that are specifically designed to make us "partakers of the Divine Nature" and to help us escape the corruptions of the world. "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" (2 Peter 1:4). The Living God has a Promise to match our every necessity of life. "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" (1:3).

Quite the opposite of a uncertain and fearful pilgrimage to the Celestial City, the True Saint is to advance by faith, overcoming all obstacles, while persevering in faith and obedience. "37 Nay, in all these things we are more than conquerors through Him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our LORD" (Romans 8:37-39). The faith of the True Saints

cannot be stopped because it is actively and continually placed in the person of the LORD Jesus Christ. "30 But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the LORD" (1Corinthians 1:30-31). Better to stand with the Son of God in the "burning fiery furnace" – "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Daniel 3:25) – than to fail to persevere because of the "pleasures of sin for a season" (Hebrews 11:25). May God bless you, the reader, with the faith that endures. "Faithful is He that calleth you, who also will do it" (1Thessalonians 5:24).

Conclusion

"Faith in Christ is, in the same sense, another condition of justification... I fear that there has been much of error in the conceptions of many upon this subject. They have talked of justification by faith, as if they supposed that, by an arbitrary appointment of God, faith was the condition, and the only condition of justification. This seems to be the antinomian view. The class of persons alluded to speak of justification by faith, as if it were by faith, and not by Christ through faith, that the penitent sinner is justified ['And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus' (2Timothy 3:15)]; as if faith, and not Christ, were our justification [WStS emphasis]. They seem to regard faith not as a natural, but merely as a mystical condition of justification; as bringing us into a covenant and mystical relation to Christ, in consequence of which his righteousness or personal obedience is imputed to us. It should never be forgotten, that the faith that is the condition of justification, is the faith that works by love [Galatians 5:6]. It is the faith through and by which Christ sanctifies the soul ['That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me' (Acts 26:18).] A sanctifying faith unites the believer to Christ as his justification; but be it always remembered, that no faith receives Christ as a justification, that does not receive him as a sanctification, to reign within the heart. We have seen that repentance, as well as faith, is a condition of justification [Acts 2:38]. ...perseverance in obedience to the end of life is also a condition of justification. Faith is often spoken of in scripture as if it were the sole condition of salvation, because, as we have seen, from its very nature it implies repentance and every virtue [WStS emphasis]" (excerpted from Lecture 56 on "Justification" from Charles G. Finney's "Systematic Theology").

"He being dead yet speaketh" (Hebrews 11:4).

We must resist the orthodoxy of Laodicea in succumbing to a salvation by antinomian faith – that worketh not by love. Instead, we ought to "earnestly contend for the faith which was once delivered unto the Saints" (Jude 3) by insisting upon a Gospel Salvation that worketh, and that, by love.

Amen, and Amen.

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