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### A PARABLE

There were two women:

One went to her servant and said,  
"Make for me A DAY which all will respect and call holy."

The other woman summoned her servant and said,  
"Make for me A NAME that none will defame,  
And all will regard blessed."

The first servant returned saying,  
"I have made a HOLY DAY for you;  
It will be respected and enforced by civil pledge."

The second servant returned saying,  
"I have made a BLESSED NAME for you,  
And the governor has pledged to protect it  
From defamation and unauthorized use forever."

Who were the two women?  
How do we know the two women agree?

"Discretion shall preserve thee, understanding shall keep thee. . .  
. . . to deliver thee from the STRANGE WOMAN, even from the stranger  
which flattereth with her words; which forsaketh the Guide of her youth, and  
forgetteth the covenant of her God. For her house inclineth unto death, and  
her paths unto the dead. None that go unto her return again, neither take  
they hold of the paths of life." Proverbs 2:11,16-19.

How came THE REFORMATION of the past?

The Reformation did not and does not consist in exposure and  
enunciation of the iniquities of the Roman church. That is included in The  
Reformation, as an incident; because it is of the essence of Christianity to  
hate iniquity, as it is to love righteousness. It was the iniquities, enormities,  
and desolations, wrought by the Roman church, that caused the universal  
desire and the pressing demand that there should be a reformation. Yet  
The Reformation was not wrought by magnifying or dwelling upon those  
things. The Reformation springs from another principle, lives in another  
atmosphere and works in another field than that.

If exposure and denunciation of the iniquities of that church could

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have wrought reformation, then The Reformation would have been in the  
world more than five hundred years before it was. The quotations of the  
many scathing words of denunciation and exposure of the Roman church  
on her own part, and of the papacy as a whole, and all by men of standing  
in that church itself— men who lived all their days and died in full and  
honored membership in that church; some of them now saints of that  
church— are sufficient to show that if that could work reformation there was  
enough of it to have accomplished the most complete and perfect  
reformation.

The men whose preaching made The Reformation could have said  
all that they ever said, and more, in denunciation of the iniquity in the  
church, and the enormities of the Popes; and yet could have remained in  
good standing in that church, all their days: if they had still held that church  
to be the only and true church, and have held themselves in conformity with  
her accordingly.

All men saw the iniquities practiced. They actually felt them on  
every side. Nobles, kings, emperors, priests, bishops, cardinals, and  
councils called for reformation. Even Popes confessed the sore need of it.  
Princes and peoples wanted it for relief. The more observant of the clergy  
wanted it because of the fear that without it there would be such an  
universal uprising of the people in wrathful retaliation as would literally wipe  
out the whole order of the clergy.

But from whatever cause a reformation was desired, it was always  
sought without righteousness. It was from men only, and not from God.  
And it was in this way from the very men who were essentially the cause of  
the demand for reform, and were essentially of the thing that must be  
reformed: that is, the church. Inevitably all such attempts must be flat  
failures. How dismal was the effort—the failure— of the Council of  
Constance at reformation, when what was considered the best that it could  
do to save the church,— the burning of Huss and Jerome— was the worst  
thing that it could possibly do, for any cause or for any reason!

The explanation of this blank incongruity, and the key of the whole  
vicious circle of self-involved contradictions, is in the fact that all those men  
who denounced the Popes and their evil practices, and the extortions and  
oppressions of the clergy, held that the church of which all these evils were  
but the expression, was the true and only church! Even when they were  
compelled to admit that the church was inextricably involved in it all, and  
when they were thus required to reflect even upon the church, this was  
always done with the reservation and apology that in spite of all this she  
was the true and only church. They denounced the men and the activities  
of the men, even of the Popes and the papal court, but still apologized and  
pleaded for the machine. They condemned the evil practices, but justified

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the system by which alone it was possible that those practices could not only be perpetuated, but could even exist.

The times were evil, but "the church," which made the times what they were, was "righteous!"

Church-men were bad; but "the church," whose members and the expression of whose life those church-men essentially were, was "good!"

Customs were pernicious; but "the church," whose the customs essentially were, was "the abode of sanctity!"

Practices were abominable; but "the church," which invented many and profited by all of these practices, was "holy!"

Popes were demoniac; but "the church," of which the Popes were "the head—the acting will, the guiding mind— was "divine!"

See the grand churches and magnificent cathedrals! Hear the "heavenly" music of the "Divine" chants! Catch the impressive odor of the "holy" incense! Feel the awe of the "solemn" services, as the richly-robed ecclesiastics minister at the "altar," kneel before the "host," and move in "holy" procession! Think of the wide extent of her "missions!" Behold her "perfect organization," by which she executes as by one man the wonders of her will, holds empires in awe, and rules the world! Is not that the true and holy church?

The church was "the ark of God," "the ship of Salvation." The pilot, the captain, and the crew, might all be pirates, and use every nation of the ship only for piratical purposes, and load her to the sinking point with piratical plunder, and keep her ever headed straight toward perdition, yet "the grand old ship" herself was all right and would come safely to the heavenly port. Therefore, "cling to the ark," "stand by the old ship," and you will be safe and will land at last on the heavenly shore.

Such in essence is the conception held, and that for ages has been inculcated. Cardinal Baronius describes the fearful conditions of the church in the ninth century: "Christ was then assuredly sleeping a profound sleep in the bottom of His vessel whilst the winds battered it on all sides, and covered it with the waves of the sea. And what was more unfortunate still, the disciples of the Lord slept more profoundly than He, and could not awaken Him either by their cries or clamors." And in the General Council of Basle, 1432, The Pope's legate exhorted the Bohemians that: "In the time of Noah's flood, as many as were without the ark perished."

So long as this delusion was systematically inculcated, blindly received, and fondly hugged, of course reformation was impossible! But as soon as there arose men with the courage of conviction and the confidence of truth and spoke out plainly and flatly that the Roman system is not The Church at all in any feature or in any sense, then The Reformation had begun.

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\*\*Adapted from: *Lessons From the Reformation*, A.T. Jones .

God has provided His Church as a place of protection for lost sheep He has carried safely home. He points to His Church and says, "Here is the patience of the saints; here are they who keep the commandments of God and the faith of Jesus." (Revelation 14:12). God's True Church observes all of the Creator's commandments (including the seventh-day Sabbath, Exodus 20: 8-11 and "The New Moons", Psalms 81:3,4; Isaiah 66:22,23— along with the charge to "Be ye perfect . . ." and "Love your enemies . . ."). His Church also proclaims a whole health message, (spiritual, mental, and physical) with its various reforms, in order to preserve the soul blameless to the coming of Christ. They are the ones who bear testimony that they have received "the faith of Jesus." The "image of the beast" with Babylon fallen is not the church any longer. He points to The Reformation, and says, "These are My commandment- keeping people— 'repairers of the breach'."

How is it in the religious establishment that you attend? Do the gates of hell occasionally prevail against you and the people with whom you worship? Does your shepherd tell you that you are safely within the fold while you still find yourself in a lost condition now and again? Do you hear about eternal life but experience only the temporary "between temptations" kind? Then call out for the Good Shepherd, Jesus, the Christ! He will pull you safely to His "ark" and "the fellowship of His saints."

THE REFORMATION continues through the end, and all who endure until the end shall be saved. Will you be saved at last?

### WHAT IS PROTESTANTISM?

This article appeared in *The Signs of the Times*, March 5, 1894, page 281. The author, Elder Alonzo T. Jones, was instrumental in defeating the National Sunday Law (Blair Sunday Rest Bill) by his argument before the United States Senate Committee on Education and Labor, at Washington, D.C., December 13, 1888. Ordained minister and history professor for the Seventh-day Adventist Church, Elder Jones co-championed the "most precious message" of Christ's Righteousness before the Seventh-day Adventist membership, 1888 and through the 1890's. This "question" is critical in our day as Protestantism, and even mainline Adventism, drifts further and further into the precincts of Rome. May all read, hungering and thirsting for righteousness.

This is a question of living interest and vital importance just now [March, 1894] to the people of the United States.

When the point has been reached where professed Protestants call upon Congress and courts to decide religious controversies for them, and to enact laws enforcing their church dogmas, and where they insist upon calling out the troops to enforce upon the people at the point of the bayonet the recognition and observance of religious observances, then it is time, and it is proper, too, to inquire, Is this Protestantism?

At the second Diet of Spires, held in 1529, there was presented the Protest, which originated, and gave to those who made it, the title and name of Protestants. And in summarizing this protest the historian states its principles as follows:—

The principles contained in the celebrated protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes the abuse of man in matters of faith; the first is the intrusion of the civil magistrate; and the second, the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says, with the prophets and apostles, "We must obey God rather than man." In the presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ.— D'Aubigne, *History of the Reformation*, book 13, chapter 6. The Sunday managers [of the 1893 Chicago World's Fair] claim that Sunday is the "Christian Sabbath," that it is the great charter of their religion, that it is indeed the very citadel of their faith. And they claim to be Protestants. Now did they oppose the intrusion of the civil magistrate into this great question of their religion? — No, indeed. Everybody knows that

so far were they from opposing any intrusion of the civil magistrate that they actually and by threat required the civil authority to intrude upon the discussion and decision of the question and the enactment of a law requiring its observance, and also required the courts to intrude themselves into it when the act of Congress was called in question, and further called upon the executive to further intrude the civil authority by force of arms. All this they have done before the eyes of all the people.

Now, as it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in religious things, and as they did not oppose, but required this intrusion, it plainly follows that they are not Protestants, and that their movement and work is not Protestantism. As it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in things religious, and as the people engaged in the Sunday movement, professing to be Protestants, not only did not oppose it, but actually required the whole magisterial power of the United States Government under threats to intrude there, it follows that the people who engaged in this Sunday-law movement are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

Secondly, it is the essence of Protestantism to oppose "the arbitrary authority of the church."

Now, for Sunday observance in any way there is no authority but the arbitrary authority of the church. The Sunday-law people not only know this, but they openly say it. The American Sabbath Union itself, in one of its own official publications, in answer to a call for a citation to a command of God for Sunday observance, plainly says, "We admit there is no such command." The Woman's Christian Temperance Union, also in one of its own publications, inquiring about the change of day from the seventh to the first, says that "Christ did not command it." There are other such statements also— too many to cite here. Well, then, as they know that there is no command of God for Sunday observance, and as the church power only is that which requires its observance, this is proof in itself that the only authority for it is the arbitrary authority of the church.

Yet more than this. Even though Christ had commanded it, for the church to require, and force upon men, its observance by law— this would be nothing else than to assert arbitrary authority of the church; because Christ himself has said, "If any man hear my words and believe not, I judge [condemn] him not." As, therefore, Christ leaves every man free to observe His words or not, for the church to compel any man to do it is to put herself above Christ and do what He does not do. And this in itself is only to assert the arbitrary authority of the church. So that whether there be a command of God for Sunday observance or not, in this matter the result is the same; to do as the professed Protestant churches of the United

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States have done and are doing, in requiring Sunday observance of all by law, is nothing else than to assert the rightfulness of the arbitrary authority of the church.

But it is the essence of Protestantism to oppose the arbitrary authority of the church. Therefore, as the professed Protestants of the United States have not opposed the arbitrary authority of the church in this matter of Sunday observance, it plainly follows that they are not Protestants. And as it is the essence of Protestantism to oppose the arbitrary authority of the church, and as these professed Protestants not only did not oppose it, but actually asserted it and still maintain it, it unmistakably follows they are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

This proves that to oppose the Sunday movement in all its parts, to oppose Sunday laws in any and all their phases, to oppose and deny the right of congresses, or courts, or executives, to touch the question of Sunday observance, or any other religious question, in any way, and to reject entirely the authority of any such action when it is asserted—this and this only is Protestantism. Even admitting that Sunday is the Sabbath, those who observe it can be Protestants only by opposing all intrusion of the magistrate into the question, by opposing all attempt of the church to require its recognition or observance by law, and by asserting their own individual right to observe it as they choose, without any dictation or interference from anybody. This alone is Protestantism.

This is the living, present, absolute truth. There is no discount on it at all. "Protestantism sets the power of conscience above a magistrate," even though the magistrate calls himself a Christian and a Protestant, and proposes to enforce the "Christian Sabbath." "Protestantism sets the authority of the Word of God above the visible church," even though the church calls itself Protestant. Protestantism "rejects the civil power in divine things, and says, with the prophets and apostles, 'We must obey God rather than man,' and that too, as God commands it, and not as man commands it, nor as man says that God commands it. Protestantism opposes and rejects every human intrusion, whether of the magistrate or the ecclesiastic, between the soul and Jesus Christ, and everlastingly maintains the divine right of the individual to worship according to the dictates of his own conscience, exercised at his own free choice.

This is Protestantism; and genuine Protestantism, as related to this question, is the constant, unwavering, uncompromising, opposition to every form of Sunday legislation, or any other religious legislation, and to all interference or control of ecclesiastics in the affairs of government. Protestants are needed today to protest against this apostate Protestantism which is now carrying things with so high a hand.

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### A CRUCIAL LESSON FROM CHURCH HISTORY

I want you to see what the Roman Catholic idea of justification by faith is, because I have had to meet it among professed Seventh-day Adventists the past four years. . . . These very things . . . that are in this Catholic book, as to what justification by faith is, and how to obtain it, are just such expressions as professed Seventh-day Adventists have made to me as to what justification by faith is.

I want to know how you and I carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast. Can it be done? [Congregation: "NO."] . . . There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what faith is. Now think carefully, because I have met people all the way along who think that this very thing is faith which this Catholic book calls faith. I read page 368:

"The word 'faith,' in the Scripture, sometimes means confidence in God's omnipotence and goodness, that He can and is willing to cure or benefit us by some miraculous interposition. Mostly it refers to re-vealed truths, and signifies belief in them as such . . . These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation, but the faith of the creed, the faith in revealed truth."

Now, what is faith according to that?—"The Faith of the Creed." They simply draw up a statement of stuff that they call the doctrine of God, and then you believe that and do your best, and that passes for justification by faith. Whether the creed is drawn up in actual writing, or whether it is somebody's idea that they want to pass off by a vote in a General Conference, it makes no difference in principle, the creed is there, and subscription to it is just that kind of faith. And there are people here who remember a time, four years ago; and a place—Minneapolis—when three direct efforts were made to get just such a thing as that fastened upon the third angel's message, by a vote in a General Conference. What somebody believe—set that up as the landmarks, and then vote to stand by the landmarks, whether you know what the landmarks are or not; and then go ahead and agree to keep the commandments of God, and a lot of other things that you are going to do, and that was to be passed off as justification by faith.

Were we not told at that time that the angel of God said, "Do not take that step; you do not know what is in that." . . . The papacy was in it. That was what the LORD was trying to tell us, and get us to understand . . . It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God, and then fix up some man's idea of doctrine, and vote to stand by that, and vote that [to be] the

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doctrine of the church, and then that is "the faith of the creed," and then follow it up with their own doing. . . .

Oh that we may have the mind of Christ and not the carnal mind! Oh that we may have the mind of Christ. . . . Oh that we may receive the LORD's idea of righteousness by faith, and not Satan's. (*1893 General Conference Bulletin, #12*, A. T. Jones; cited in *Liberty Review*, January, 1989.)

### THE HOSPITAL CHURCH

No, reader, we have not inverted the words. We have not written THE HOSPITAL CHURCH when we meant "the church hospital." The words stand just as we intended they should— THE HOSPITAL CHURCH.

What do these words mean? What is the hospital church? Well, if the confession must be made, it is the kind of church to which a large share of Americans belong. It is the church of the invalids. It is the church of Christ as it has been perverted and weakened and devitalized by members who are only half alive, or rather dead. It is the church in which nine tenths are lying on comfortable cots of self-righteousness, and the other tenth are just able to crawl around and minister to our spiritual inability. Does not the average church— of whatever denomination— present this aspect? How many churches do you know in which all the members are alive and active? Do you know of any church in which one third of the members are engaged in sturdy, healthful, and helpful work for Christ and the kingdom? If not,— if the churches you do know of contain two thirds or more helplessly inactive members,— what else are they, in heaven's name, but ecclesiastical infirmaries? The members are there to get good rather than to give it, to be nursed rather than to minister. If this does not make them spiritual cripples, what does?

The plain truth, friends, is that there are too many in our churches who do not belong there— who have no right to be there. We have, as it were, drafted a lot of incompetent material into the army of the Lord, for the mere sake of making a great show of numbers. In our zeal for converts and large membership rolls, more tithe money and newer buildings, we have churched thousands ceremonially who are still unchurched spiritually, who are not yet in a condition of mind and heart to subscribe to the true conditions of church membership, which are first, supreme love of God, and, second, self-exclusive love of man. The Church of Christ cannot stand on any other foundation than this, and be the Church of Christ.

In making the charge that modern churches, as a rule, are becoming simply ecclesiastical hospitals, we are aware that we are speaking out quite boldly. So be it; we accept the responsibility. The facts

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are on our side, and it doesn't make much difference whether some are offended or not. We cannot keep silent on this subject while "Christian churches" keep growing larger and larger in numbers and smaller and smaller in influence. We claim that it is because there are too many invalids on the list. The Church of Christ is to be an army, not a hospital for sinners.

In the denomination to which I used to belong it was often said, even preached from the pulpit, that church members should not be uncomfortable with the presence of ongoing known sin in their lives because "after all, we're all human" and "the church is a hospital for sinners anyway, not a museum for saints".

The core message was: "Don't feel guilty if you're still sinning. Everybody's sick in this church." "As your spiritual leaders we're here to help you," the pastors tell them, "by administering liberal doses of Scripture and alot of good sermons." Fellowship with others as contaminated as themselves is also considered effective medication. After a message of this sort nearly everyone goes home feeling much better about his wretched condition, but the results leave a lot to be desired since few ever recover at THE HOSPITAL CHURCH.

I had to flee that poisonous environment to avoid nosocomial (hospital acquired) infections. In the world of medicine, infectious conditions such as pneumonia are far more serious if acquired in a hospital setting. Normally, pneumonia is easily treated with a low toxicity, single antibiotic, but hospital acquired strains of bacteria are "survivors" which have acquired strong resistance to commonly administered antibiotics. When the usual treatment is administered, these may actually thrive in the presence of familiar antibiotics since only competing bacteria are destroyed.

Many infected with the pneumonia of sin are gasping for their spiritual breath but those who have acquired this killing disease in the "hospital for sinners" are in far worse condition than the "worldly", for their infection possesses much greater resistance to the Word of God. The plain declaration of Scripture that he who is "begotten of God keepeth himself and that wicked one toucheth him not" (1 John 5:18) fails to reach many a church patient because a Greek scholar once explained away that very text during the eleven o'clock worship hour. The patient can't quite recall the scholar's explanation, but that resistance to truth acquired in church is still with him.

The more powerful the administered antibiotic, the more deadely the surviving bacteria. The common publicans of Jesus' day who overcharged in business knew that the law of God condemned them as thieves, but priestly Pharisees wheeling and dealing in sacrificial animals were immune to such ethical twinges because of a highly developed resistance to both

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conscience and Scripture acquired by continually dwelling in an atmosphere of self-serving religious rhetoric.

When sin is tolerated in a church, the more texts read, the more preaching done on righteousness by faith, the more incurable become the sins of the congregation. "No stronger delusion can deceive the mind, than that which makes them believe they are right, and that God accepts their works, when they are sinning against Him."

Antibiotics do not eradicate bacteria, only change their type, amount, and sometimes location. In THE HOSPITAL CHURCH this is likewise the result of the treatment of preaching, prayer, and Bible study. Some of these churches tolerate most any sin while in others only the quiet and less visible sins are allowed. These are, of course, the least detected and most deadly strains.

In God's true church no disease is tolerated and the use of long doses of antibiotics is considered malpractice. If you wish to leave THE HOSPITAL CHURCH and join the people of God, you must go to the Great Physician, confess your sins and accept His repentance and surrender fully to His expertise, believing He is able to "cleanse you from all unrighteousness." Instant recovery will be yours with the creation of a new heart and every symptom will disappear as you go forth to "sin no more."

Leave the "hospital for sinners" behind you, shouting for joy as you go! Tell its wretched patients what the Great Physician has done for you. Speak to the people in their homes and introduce them to the Balm of Gilead as their only hope. Don't visit them in THE HOSPITAL CHURCH. Remember that nosocomial infections lurk there. Don't return to the "halls of healing" for death is happening there.

Inspiration warns us of the dangers of THE HOSPITAL CHURCH. "We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish His voice from that of a stranger."

"Come out from among them and be ye separate, says the Lord. Do not touch what is unclean, and I will receive you."

(2 Corinthians 6:17 NKJV)

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### A PECULIAR PEOPLE

"But ye are 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." 1 Peter 2:9. "The calling and character of God's people are peculiar. Their prospects are peculiar, and their peculiarities distinguish them from all people."

As professed Christians, are we peculiar?— Some are so conformed to the world that one can scarcely distinguish them as God's people. Paul says, "Be not conformed to this world." Rom. 12:2. "God's people should not imitate the fashions of this world. Some have done this, and are fast losing their peculiar, holy character, which should distinguish them as God's people."

"Those who would be heirs of God, and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar; yes, so peculiar that God places a mark upon them as his. Think ye that God will receive honor from, and acknowledge, a people so mixed up with the world that they differ from them only in name?" "The Israel of God are in constant danger of mingling with the world, and losing all signs of their being the chosen people of God."

We know that the Lord is purifying unto himself a peculiar people to stand without spot, or wrinkle, or any such thing; shall we grieve the Holy Spirit away by following the customs and practices of the world? What says the apostle?— "If any man love the world, the love of the Father is not in him." 1 John 2:15. Is this our home? Are we not, rather, pilgrims and strangers here, seeking for a home in a better country?

What crosses do God's people bear— "The way of the cross is an onward and upward way; and as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to this earth."

When God's people will stand every test, give up every idol, and heed the counsel of the True Witness, then, by the latter rain they will be fitted for translation. On the other hand, if we neglect to put away selfishness, pride, and every evil way, as the Spirit of God says, "The angels of God have their charge,— They are joined to their idols, let them alone; and they leave them, with their evil traits unsubdued, to the control of evil angels."

Shall we forsake God, as did ancient Israel? Shall we, like them, say, "All that the Lord has said we will do," and then neglect to put forth every effort to obey his commands, keep his statutes, and regard his laws? The promise is that the obedient shall have his particular care, especially during the trials of the last days. God will not suffer any disease to come

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upon the obedient, nor any plagues, though a thousand shall fall by their side. "For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11.

God will give grace to those who fear him, and walk in the truth; and he will withdraw his blessing from all that assimilate to the world. Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast.

How shall we stand in that great day  
When every thought, and word, and action,  
God, the righteous Judge, shall weigh?  
Shall we be found before him wanting,  
Or with our sins all washed away?

We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent. The reason we have had so little influence upon unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world.

### "BABYLON IS FALLEN"

"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 21:9b.

"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. Jeremiah 51:8.

"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 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." Revelation 18:2, 3.

Light is progressive (Proverbs 4:18), and just as we see some diversity in literal Babylon in the Old Testament and symbolic Babylon in the New Testament, it can be shown that the conditions of "being in Babylon" and being "Babylon" which "is fallen" are different. Recovery is possible when in captivity to Babylon, but once the "fallen" condition is reached, judgment is pronounced: "Thou art weighed in the balances and art found

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wanting." Dan. 5:27. We begin our development with background laid by the *Seventh-day Adventist Encyclopedia*, under the heading "BABYLON, SYMBOLIC."

" . . . Adultery is a common OT metaphor for apostate religion. . . . The revelator declares that Babylon has 'fallen' (Rev 14:8; 18:2), has seduced 'the kings of the earth' to commit fornication with her (ch 17:2), has enticed 'the inhabitants of the earth' to become 'drunk with the wine of her fornication' (chs 17:2; 19:2), and has deceived the nations with her 'sorceries' (ch 18:23). He represents her as 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus' (chs 17:5, 6; 18:24; 19:2). He sees her 'sins' as consisting of pride and arrogance (chs 17:4; 18:7, 16), defiance of God, and the persecution of His people on earth (cf. chs 16:19; 17:6; 18:24), and an illicit alliance with the political powers of earth (chs 17:2,3; 18:9). He notes that 'her sins' eventually reach 'unto heaven,' and the time comes for God to judge her (chs 16:19; 18:5,6; 19:2). God therefore summons His people to leave Babylon, in order to avoid complicity in her 'sins,' and the 'plague' He is about to visit upon her (ch 18:4). . . .

"Babylon is 'a name of mystery' (ch 17:5, RSV), that is, a figurative or cryptic title; hence the often-used designation, 'mystical Babylon.' This symbolic name connotes the historical fact that in OT times literal Babylon was the archfoe of God's covenant people. Mystical Babylon is to be understood in terms of the role played by its historical counterpart in OT times. . . . The Babylonian name Babilu (Babel or Babylon) meant 'gate of god.' In ancient times the city gate was the place where official visitors conducted public business. The name *Babilu* reflected the belief that Babylon was the place selected by the gods to meet with men, and the claim of Babylonian kings that the gods had commissioned them to rule the world. In Hebrew, *Babilu* was disparagingly associated with the word *balal*, 'to confuse'— a reminder that God had confused the speech of the Babel builders (Gen 11:9).

"From the time of its founding by Nimrod (Gen 10:9, 10; 11:1-9), Babylon was characterized by disbelief in the true God and defiance of His will. Its tower was a monument to apostasy, and a citadel of rebellion against Him. Isaiah identifies Lucifer as king of Babylon (Is 14:4, 12-14), and implies that Satan made Babylon the center and agent of his master plan to secure control of the human race, even as God purposed to work through Jerusalem to accomplish His plan for this world. . . .

"As early as the first century A.D., Christians were referring to Rome by the cryptic title Babylon (see 1 Pe 5:13). . . .

". . . Joachim of Floris (d. 1202), was among the first to include the Roman Church under the term 'Babylon'. . . . This identification came to be



widespread among Protestants.

"William Miller identified mystical Babylon with 'Rome under papal rule'. . . . When the Protestant churches rejected the message of Christ's soon coming, Adventists began to include them under the term 'Babylon,' along with papal Rome, and interpreted the fall of Babylon to be these churches' rejection of that message. . . .

"In 1851, James White wrote: 'The woman, which is the great city, called Babylon, symbolizes the fallen apostate churches'. . . . J. N. Andrews similarly defined Babylon as being 'all the corrupt religious bodies which ever have existed, or which exist at the present time, united to the world, and sustained by the civil power,' including 'the corrupt Jewish Church,' 'the corrupt Papal and Greek churches,' that 'imitate the Romish church'. . . .

"SDA interpretation today [1976]. . . . The fall is understood to be progressive; it is not yet complete, but it will be so when the major Protestant churches collaborate with the Church of Rome in an attempt to coerce the conscience (Rev 13). . . ."

Another important characteristic of Babylon is described in *Our Firm Foundation*, April 1987; "BABYLON IS FALLEN", p. 20.

"The doctrinal premise of the Babylonian faith was that salvation could be assured to men and women who were uncleansed from sin. From this promise made by Satan stemmed the idolatry so characteristic of the heathen nations."

And on the same page, the authors note:

"We can never fulfill God's will in proclaiming the fall of Babylon while we fraternize with church organizations which are part of Babylon."

On page 21 the following paragraph is worth quoting:

"Just as the fall of literal Babylon led to its eventual overthrow and obliteration as a nation, so the fall of its spiritual successor will lead to its destruction. The tragic end of false Christianity along with all other false religions, testifies to God's requirement of purity of faith. . . ."

From Satan's Babylonish rebellion in Heaven to modern Babylon's attempt to bolster its self-image, the pride and self-exaltation of the usurper has been at the root of each successive attempt to make oneself "like the Most High." For example, the sons of Ham and Nimrod decided to undertake a work that would insure their own salvation. They sought to build a mighty tower that would save them from the destructive power of any flood that Jehovah might bring upon them.

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4.

Notice what their fear was: ". . . lest we be scattered abroad . . ."

What ultimately happened? Let us read verse 8: "So [YAH] scattered them abroad from thence upon the face of all the earth. . . ." Could they save themselves? Of course not, and the very thing they feared came upon them (see Job 3:25). They thought to build a tower that would reach to heaven, and then they would become the gatekeepers of heaven for all the rest of the world. That is what the name they gave their tower signified. What they named the gate to heaven God rightly named Babel, or "confusion." Hence, what they called the gate to heaven, God shows to be the entrance to perdition. Babylon's dogma of self-salvation was in itself confusion. It was opposed to God and His truth; it was another system designed to supplant the true worship of YAH.

Literal Babylon of old was overthrown under the direct judgment of God; but before this, the call went forth to God's people: "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's vengeance; He will render unto her a recompense." Jer. 51:6. Babylon went down but the principles of Babylon's religion persisted in the nations she had taught, even in the nations that overthrew her. Every false religion of earth has been founded upon that Babel principle of self-righteousness and self-salvation.

The end of Babylon's long history begins with the call of the mighty angel of Revelation 18, and the judgment of the living as announced by the first angel of Revelation 14. Her moral fall is progressive and there must be an "abomination of desolation" seen to warn the inhabitants to flee the impending destruction. Adventists have long understood that the "loud cry" of the Revelation 18 angel is in response to the activity of the "lamb-like beast" in setting up the "image of the [papal] beast" in Revelation 13. Once apostate Protestantism joins with the U. S. Federal government in an attempt to limit religious liberty, the "abomination of desolation" or "image to the beast" is in place. This fulfillment of prophecy, in turn, calls for the "loud cry of the third angel" of Revelation 14, which warns the people against the worship of the beast and his image-- calling all faithful worshipers out of the fallen churches (Babylon fallen). This call is especially directed to the constituency of those bodies responsible for the union of Church and State and persecution of God's people. Modern Babylon is made up of bodies which were "once pure and have become corrupt." GC, 383. Ellen White says, "The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power [Rev. 18:1-8 quoted]. . . ." 7BC, 980.

What do other "church fathers" write regarding the characteristic which easily discriminates "Babylonian captivity" or "being in Babylon" from

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being in the "Babylon fallen" condition.?

"When a church in alliance with the state employs the secular power to enforce its doctrines by punishing heretics, it repudiates the essential idea of Christianity." W. W. Prescott, 1915.

". . . whenever the church forms any connection with any State or kingdom on the earth, in the very doing of it she rejects God." A. T. Jones.

"It has ever been true that a backslidden body— one that has turned from God's word to men, from God's power to the state— was never reformed in itself. Invariably God's message has called out those from the fallen church who would do His will and preach His gospel." *International Sabbath School Quarterly*, 1896.

"None but a fallen church will call for the civil power to enforce a tradition upon observers of God's word." G. I. Butler, 1891.

"The utter corruption of Babylon is accomplished by her alliance with the State— her descent into the arena of politics." L. A. Smith, 1901.

As a cap-stone source from "historical Adventism" we choose to cite the *International Sabbath School Quarterly*, Feb. 29, 1896:

"When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell, and, as an organization, was the body of Christ no longer."

Taking our development a step further, we may use the Jewish Church as a pattern, tracing the progression of her fall.

"It was by departure from the LORD, and alliance with the heathen that the Jewish church became a harlot." GC, 382.

"We found there that [the Jewish Church] turned its back upon God, and joined itself to Caesar, in order to put Christ out of the way, and to execute their mind concerning Him. Then the LORD called out of that church and nation all who would obey Him, and who would serve Him, before the nation was destroyed, and He did that work by those few disciples that believed in Jesus when He ascended to heaven." A. T. Jones, *1893 General Conference Bulletin*, p. 51.

"When they said ['We have no king but Caesar.'], they unchurched themselves." MR 999-4 (EGW).

History records that the Jewish Church apostatized from their rightful Husband. In this state they were captivated by Babylon, and in a condition called Babylon or "confusion." Once they chose Caesar as their "unlawful husband" instead of Christ, they were "Babylon fallen," and following a short period of extended mercy, they were "found wanting" and "without remedy." Thus it will be for any professed church. The progressive steps may be listed as 1) apostasy, 2) unholy union with civil power, 3) the exercise of civil power to persecute, and 4) probation closes and judgment is pronounced.

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The end of Babylon's history is the end of the history of all sin and all confusion in the universe of God. It is no wonder that the heavens and the earth are called upon to celebrate that grand consummation. "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." Rev. 18:20. The close of that history is near at hand; the call to come out of her is now ringing through the earth. The tragedy of sin closes when the result of Babylon's operations are wiped out in the triumph of the work of Christ. "Come out of her My people," is the message to you, Dear Reader. No time for delay!

### THE CONTROVERTED NAME

"Blessed are ye, when men shall hate you, and when they shall separate you [from their company], and shall reproach [you], and cast out your name as evil, for the Son of man's sake." LUKE 6:22.

"And they called them, and commanded them not to speak at all nor teach in the name of [YAHSHUA]." ACTS 4:18.

" . . . Did not we straitly command you that ye should not teach in this name? . . ." ACTS 5:28.

" . . . they commanded that they should not speak in the name of [YAHSHUA], . . . And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." ACTS 5:40, 41.

" . . . I will shew him how great things he must suffer for My name's sake." ACTS 9:16.

"Men that have [risked] their lives for the name of our Lord [YAHSHUA], [the] Christ." ACTS 15:26.

"And ye shall be hated of all [men] for My name's sake. . . ." MATT. 10:22

" . . . they shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake." LUKE 21:12.

"yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God." 1 PETER 4:16 (RSV).

"Is it not the rich who oppress you, is it not they who drag you into court? Is it not they who blaspheme that honorable name which was invoked over you?" JAMES 2:7 (RSV).

The above references should be a convincing list to suggest that THE CONTROVERTED NAME in the days of the apostles was first "YAHSHUA [the Christ]," and soon afterwards, "Christian."

"Long before the close of the century the prophecy of Christ had come true: the Christians were hated of all men "because of the name." *Persecution in the Early Church*, by Herbert B. Workman, p. 21.

The jealousy of the Jewish Church and compulsory emperor worship of pagan Rome aroused a constant threat of persecution to the Christians. Beginning with Jewish pursuits in 31 A.D. (Matt. 24:9), the Romans brought a wave of torments starting with Nero, after he burned Rome in the year 64, followed by Domitian in 95 and Emperor Decius in 250.

"The remark in the Smyrna letter about persons who 'say that they are Jews and are not' (Rev. 2:9), may perhaps be a literal reference to those

Jewish people who, in their excitement, assisted in the burning of Polycarp" [c. 155 A.D.], *God Cares*, Vol. 2, p. 121.

The notable ten-year persecution, from 303 to 313, came at the hands of Emperor Diocletian (Rev. 2:10). By the time of his reign it had become settled policy of the Roman emperors to treat Christianity as itself a crime.

"In the month of March, A.D. 313, Constantine and Licinius met at Milan, and formed an alliance, and jointly issued an edict, granting 'to the Christians, and to all, the free choice to follow that mode of worship which they may wish,' decreeing 'that no freedom at all shall be refused to Christians to follow or to keep their observances or worship, but that to each one power be granted to devote his mind to that worship which he may think adapted to himself.' This freedom was 'absolutely granted to them.' The privilege was 'also granted to others to pursue that worship and religion they wish, . . . that each may have the privilege to select and to worship whatsoever divinity he pleases.'

"Plainly, with reference to the separation of religion and the state, this edict put the Roman empire exactly in the attitude in which the United States government stood at its organization and under its Constitution.

"But, as we have seen, the rulers of the apostate church were anxious 'to assert the government as a kind of sovereignty for themselves,' and there was another portion of this edict upon which they seized and which they made to work to their advantage, in securing a union of the church with the state, by which they could indeed assert the imperial government as a kind of sovereignty for themselves. That other portion of the edict commanded that all the property of the Christians which had been destroyed, or confiscated, in the late persecution, should be restored 'to the Christians.' And it was definitely stated in the edict that this contemplated 'the right of the whole body of Christians,' and commanded that this property should 'without any hesitancy,' 'be restored to these same Christians; that is, to their body, and to each conventicle respectively.'

"Now no sooner were the claims presented, and restitution begun, according to the edict, than the Catholic Church raised the issue that only those in communion with her were Christians: and so insisted that only these were entitled to the restored property. She thus forced a governmental interpretation of the term 'Christians,' and a governmental decision as to who could properly bear the title of 'Christians.' And, since that church had given to Constantine her active support, in his campaign against Maxentius, which brought to him the whole power of the Western empire, this issue which she raised, was pressed with this added force of the political favor which she has rendered to him and for which she demanded a corresponding return.

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"Accordingly, upon the first appeal, Constantine issued an edict to the proconsul in the province from which the appeal came, in which he said: 'It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities of other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches; since we have previously determined that whatsoever these same churches before possessed, shall be restored to their right.' This was not true in fact: it was not 'the Catholic Church of those Christians,' but 'the Christians,' 'the whole body of Christians,' to whom it was 'previously determined' that the property should be restored. Yet this interpretation being that of the supreme imperial power, was final as to what was implied in this edict. And this interpretation was in effect a decision that those of the Catholic Church were the only Christians, and made the edict of Milan, from the beginning, bear that meaning.

"It having now been decided that only those of the Catholic Church were Christians, the issue was next raised as to what was in truth the Catholic Church. A division of the church in Africa, that was not just then in communion with the bishop of Rome, claimed, equally with the communion of Rome, to be the Catholic Church. This also called for a decision on the part of the emperor.

"Accordingly, still in the same month of the issue of the original edict of Milan—March, A.D. 313,—Constantine addressed an edict to the proconsul of the province in which the question was raised, in which he specified that to be 'the Catholic Church, over which Caecilianus presides.' Caecilianus was the principal bishop in that province over that portion of the church which was in communion with the bishop of Rome. This was, therefore, in effect, with the decisions already made, to settle it that only those of the Catholic Church were Christians, and only those who were in communion with the bishop of Rome were the Catholic Church. The effect of this was, of course, to make the Church of Rome the standard in the new imperial religion.

"However, the opposite party was not satisfied with this decision, but sent a petition to the emperor, requesting that he refer the matter to the bishops of Gaul for a decision. Constantine accepted their petition, and responded, so far as to refer it to a council of bishops. But, instead of having the council composed of the bishops of Gaul, he had it composed of the bishop of Rome and eighteen others, of Italy, before whom the contending parties were required to appear in Rome for the hearing.

"The bishop of Rome here concerned and definitely named in the edict, was 'Miltiades;' the same as 'Melchiades' who was the very bishop who had invited Constantine to come from Gaul to the rescue of oppressed

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Israel under the Pharaoh, Maxentius; and who thus early began to reap in imperial and joint authority, the fruit of that episcopal-political endeavor. And, thus, one of the very first steps in that union of church and state, was that 'the bishop of Rome sits, by the imperial authority, at the head of a synod of Italian bishops, to judge the disputes of the African Donatists.'—Milman. The council met Oct. 2, A.D. 313.

"Of course, the council decided in favor of the Church of Rome. The defeated party again appealed—to the emperor, asking for a larger council to consider the matters involved. Again their appeal was heard, and a council composed of 'many bishops' was appointed and held at Aries, in Gaul, August, A.D. 314. This council confirmed the decision of the previous council, in favor of the Church of Rome as the Catholic Church.

"The defeated party again appealed—this time for a decision from the emperor himself. Constantine held a consistory, listened to their plea, and, in harmony with the councils already held, pronounced in favor of the church of Rome as the Catholic Church.

"The course of the positive growth, in favor and distinction, of the Catholic Church, throughout this whole procedure, is distinctly and most suggestively marked in the expressions used by the emperor in the successive documents which he issued in connection with the question.

"As we have seen, in the edict of Milan, March, A.D. 313, 'the whole body of Christians' were included, without any distinctions or any suggestions as to any distinction.

"But, when the issue was raised that only those of the Catholic Church were Christians, the next edict ran, in the same month: 'The Catholic Church of the Christians.'

"Next, in his epistle summoning the first council, in the autumn of A.D. 313, he calls it 'the holy Catholic Church.'

"Next, in the summer of A.D. 314, in his epistle summoning the second council, he referred to the doctrine of the Catholic Church as embodying 'our most holy religion.'

"Then, at last, when the controversy had run its course of appeal to where it came to him in person, and he had rendered the final decision, a document issued A.D. 316, granted money, and announced the imperial favor, to the 'ministers of the legitimate and most holy Catholic religion.'

"This final document also gave to Caecilianus and to the party who, with him, were in communion with the bishop of Rome, authority to call upon the imperial officers of the province, to enforce conformity upon those who 'wished to divert the people from the most holy Catholic Church by a certain pernicious adulteration;' and commanded him: 'If thou seest any of these men persevering in this madness, thou shalt without any hesitancy proceed to the aforesaid judges, and report it to them, that they may

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animadvert upon them, as I have commanded them when present.'

"Thus was formed the union of church and state, out of which came the Beast, and all that the papacy has ever been, or ever can be. And it all grew out of the interpretation of a governmental document that was perfectly just and innocent in itself." (Quoted from *Review & Herald*, May 8, 1900, p. 296; by A. T. Jones.)

Adventist prophetic understanding can be further delineated by quoting *Review & Herald*, July 3, 1913, p. 632 (8):

"In the thirteenth chapter of the book of Revelation we have a striking prophecy of the work which the people of the United States, represented by the symbol of the two-horned beast, will do in the closing days of earth's history. There shall be formed an image to the papal beast, a union of church and state. The church will carry on its work and enforce its dogmas and doctrines through the power and support which the state affords." (by F.M.W.)

THE CONTROVERTED NAME continues even unto this present time when Seventh-day Adventists are posed with a great question: "Who are the real Seventh-day Adventists?" Their "messenger," Ellen G. White, intimated that the commandment-keeping people of God would be called by "this name [which] means much," and that "this distinctive banner [would] be borne through the world to the close of [human] probation" (Ms. 15, 189). She also wrote that **this name "marks us** a peculiar people," and that Seventh-day Adventists "excite [the dragon's] ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world..." *Testimonies for the Church*, p. 223. [Emphases and brackets supplied.]

History repeats for Christ's Church, and just as the following was true in Tertulian's time (2nd Century), it will again be viewed in events connected with THE CONTROVERTED NAME, Seventh-day Adventist:

"Christians alone are not allowed to say anything to clear themselves, to defend truth, to save a judge from injustice. That alone is looked for, which the public hate requires—the confession of the name, not the investigation of the charge. . . ." *Tert. Apology* (197), ii.

Even though the real Seventh-day Adventists will be regarded as guilty of maiestas (Latin, stirring up civil strife), in violating the papal trademark law(s), YAHSHUA will be able to say, ". . . thou [are faithful to] My name, and hast not denied My faith. . . ." Revelation 2:13.

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### THE FALSE PROPHET

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Revelation 19:20.

When Christ was on the earth He warned, ". . . there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matt. 24:24.

Interestingly enough, true prophets of the Most High have been regarded by the people of Israel as false prophets. Why is it thus? How can this be? Do they not understand that ". . . by their fruits ye shall know them"? Matt. 7:20. But "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. "The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so. . . ." Jeremiah 5:31. ". . . this is a rebellious people, lying children, children that will not hear the law of YAH: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:9-11.

In these last days we hear the message of THE FALSE PROPHET just as recorded in Jeremiah 8:10, 11: ". . . from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace."

There are many false prophets in these days, to whom sin does not appear specially repulsive. They complain that the peace of the people is unnecessarily disturbed by the reproofs and warnings of God's messengers. As for them, they lull the souls of sinners into a fatal ease by their smooth and deceitful teachings. Ancient Israel was thus charmed by the flattering messages of the corrupt priests. Their prediction of prosperity ["the ship will go through"] was more pleasing than the message of the true prophet, who counseled repentance and submission. Those who seek to cloak sin and make it appear less aggravating to the mind of the offender are doing the work of the false prophets and may expect the retributive wrath of God to follow such a course. THE FALSE PROPHET condemned Jeremiah for afflicting the people with his severe denunciations; and he sought to reassure them by promising them prosperity ["the church is not Babylon"], thinking that the poor people should not be continually reminded

of their sins and threatened with punishment. God has no sympathy with the evil doer. He gives no one liberty to gloss over the sins of His people [General Conference trademark prosecutions], nor to cry, 'Peace, peace,' when He has declared that there shall be no peace for the wicked who have crucified Christ afresh, "and put Him to an open shame." Heb. 6:6. The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which spiritualism imparts is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." James 3:15. He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner as an angel of light. He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes; and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One. In place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward—a "retreating to Egypt."

"Thus saith YAH, Let My people go, that they may serve Me." Exodus 8:1. And again, the voice is heard, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. When YAH sees sin "piled up to heaven," He remembers the iniquities in a time of judgment. (see: Rev. 18:5; Gen. 11:4-9). The Heavenly Father desires to see His people freed from the bondage of Egypt—the power of sin. He wants His people delivered from the confusion of Babylon and the errors she contrives. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of YAH's vengeance; He will render unto her a recompense." Jeremiah 51:6. The Bible speaks of a plague of frogs (Ex.8) which were gathered into piles after they died in Egypt—"and the land stank." The whole earth "stinks" now from "all the abominations that be done in the midst [of the land]." Eze. 9:4. And those who participate in piling up the iniquity will receive of the resultant plagues. "Whatsoever a man soweth, that shall he also shall reap." The only mention of frogs in the New Testament is in the prophecy of Revelation 16:13, 14:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of THE FALSE PROPHET. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

John here writes of the unity of those living on the earth to make void the law of God. The dragon is "called the Devil, and Satan, which deceiveth the whole world . . ." Rev. 12:9. The beast is none other than the Papacy—a church-state union of Pagan Roman government and apostate Christian religion. THE FALSE PROPHET is now made up of apostate Protestant-Adventist America, forming "the image of the beast"—another church-state union bent on persecuting the saints and perpetuating false religion. "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb. . . ." Rev. 17:13, 14a.

"In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth. . . . All things in nature and in the world at large are charged with intense earnestness. Satan, in cooperation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated, for the days of apostasy will be ended." 3SM 392-93.

"The gospel of the kingdom was preached in Babylon through Daniel, and Nebuchadnezzar was brought to acknowledge and to worship the true God. But after Nebuchadnezzar's death his successors failed to profit by his experience. The climax was reached when Belshazzar used the sacred vessels from the house of God, dedicated to His worship, in which to drink the Babylonian wine of idolatrous worship. Then came the handwriting on the wall, the fall of ancient Babylon, and the death of Belshazzar. (See Daniel 5.) *Bible Readings for the Home*, p. 240.

In like manner modern Babylon falls. When the "sacred" is mixed with the "common," a final judgment is then pronounced, "Thou art weighed in the balances [of the sanctuary], and art found wanting." Dan. 5:27. A church uniting with the state to persecute dissenters would again merit the sentence: "Found wanting."

"In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the

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advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: 'Found wanting.'" 8T 247.

"If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting. . . . If her talents are unimproved, if her fruit is not **perfect** before God, if her light has become darkness, she is indeed found wanting." 5T 83. (Emphasis added.)

The threefold message of Revelation 14:6-12 is proclaimed in connection with the closing scenes of the great controversy between Christ and Satan. Satan has developed a "false gospel" which is represented by the prophecy of Revelation 16:13, 14. In the authentic "three angels' messages" of Revelation 14, angels in the person of God's saints herald a message of judgment, hope, separation from corruption, salvation from sin, and a solemn warning of the final battle to be waged against the beast and his image. The power of the Creator to deliver from sin and His eternal purpose for His beloved children is foremost. This message erects the standard of God's immutable law above the commandments and traditions of men— exalting the Sabbath as "the seal of God." In contrast, the counterfeit "threefold message" is as a plague of frogs issuing from the dragon, the beast, and THE FALSE PROPHET, bent on destroying mankind by deception and "every unclean and hateful [vulture]." Rev. 18:2. These "doctrines of devils" are designed by Lucifer to keep mankind enslaved to sin and ignorance until the plague of death and eternal ruin overtakes them. The message of this "threefold union" is one of "peace and safety," salvation in sin, separation from the Creator and his principles, compromise with the commandments of men— "making void the law of God," and exalting the spurious sabbath of man's own reasoning. YAH's character is maligned and confused to the extent of erasing all confidence in His eternal design and abolishing trust in His Word. "Faith that works by love and purifies the soul" is ridiculed as obsolete. Man-made laws and worldly policies are seen as "wisdom" in contrast to the downtrodden law of YAH's Ten Commandments of love.

"And [THE FALSE PROPHET] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Revelation 13:13.

In the time of EliYAH, in the controversy over Baal [or self-worship as opposed to the commandments of YAH ], this was the test as to who was the true God-- the God that answered by fire. (See: 1 Kings 18:24.) Now, in earth's final hour, when self-worship is still in controversy with YAH's law, the counterfeit test of fire will be made to come down as if from God's heaven to confirm men in false worship. But this fire will be "the fires

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of persecution" as performed by THE FALSE PROPHET and "image of the beast." "Force is the last resort of all false religion." E. G. White. The world hates righteousness and loves sin. This is what caused the hostility of men against YAHSHUA when He walked the earth. Those who do not accept the love of God will find true Adventism a disturbing element and will soon war against the truth and its membership. Fellowship with God ultimately brings enmity with the world. The wicked always persecute the righteous.

On which side are you standing? On the side of those that worship the beast and his image? Are you connected with THE FALSE PROPHET and those who have lost the spiritual principles that distinguish them as men, and allied them to God, and who have become secondary subordinates, united with the great apostate? Christ died to make it possible for you to be allied with angels, "heirs of God and joint heirs with Christ." Rom. 8:17. If you are obedient to all His commandments, you will reign as "kings and priests unto God." Rev. 1:6. Will you link yourselves with those who make void God's law, or will you, with His saints, "keep the commandments of God, and the faith of YAHSHUA?" "Choose you this day whom ye will serve. . . ." Jos. 24:15. The True Witness shall defeat the dragon, the beast, and THE FALSE PROPHET!!!

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### THE TRADEMARK NAME

The matter of a name has been and continues to be significant to the human race. What is so important about a name? It appears that God Himself places great emphasis on names. Let us consider a few examples from the Bible for illustration.

In Genesis 2:19,20 and 3:20, we read how Adam named God's creatures and even the woman. We notice that names in the Bible were determined by events of the time (Gen. 30:8), prophetic position (Gen. 25:26,30), fondness of hope (Gen. 29:32-35), change of character (John 1:42), innate character (1 Sam. 25:25), coming events (Isa. 8:1-4), and divine mission (Matt. 1:21). God warns His people not to take the name of YAH in vain (Ex. 20:7). In Revelation 2:9 Jesus speaks of a people who take a name which is not rightfully theirs. "A GOOD name is rather to be chosen than great riches . . . (Prov. 22:1). A GOOD name is better than precious ointment . . . (Eccl. 7:1)". One's "name" is intimately connected to one's reputation. When the reputation is blemished, the "name" suffers loss.

It is no wonder that Calvin Rock wrote the following in the *Adventist Review*, June 9, 1988:

The name Seventh-day Adventist carries special meaning. If its significance is to be retained, the church must protect it from those who would misrepresent it.

In *Ministry*, December, 1988, the article "General Conference trademark policy" contains the following:

Questions have been asked regarding efforts by the General Conference to protect the name of our church through the use of the trademark laws . . .

**Q:** Is it true that the General Conference has federally registered trademarks for the name "Seventh-day Adventist" . . . ? **A:** Yes. The General Conference Corporation of Seventh-day Adventists, on behalf of the ENTIRE DENOMINATION, has registered under the United States trademark laws the name "Seventh-day Adventist" and a variety of the church's programs and services . . .

What was the original reason for needing "protection for the name"? We cannot be certain, but there are indicators. For example, in the March, 1991 edition of *SDA Kinship Connection*, Ron Lawson reports in "The General Conference of Seventh-day Adventists vs. SDA Kinship International" that the General Conference "purpose in proceeding with that

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case [prosecuting the little "Congregational SDA Church" in Hawaii] was to give the GC legitimacy in its attack on us [SDA Kinship]". (Brackets supplied.) Notice how Lawson, a practicing homosexual, responds to the GC vs. Kinship lawsuit:

Our church, which claims to believe in religious liberty (when its own liberty is threatened) here chose to attack the religious liberty of some of ITS OWN MEMBERS. Its leaders, whose prophetic interpretation identifies the United States with the lamb-like beast of Revelation 13 that will someday "speak as a dragon," were THEMSELVES FLEXING THEIR MUSCLES AND BEHAVING AS A DRAGON.

Let us digress for a moment and establish an historical back-drop. It is very likely that the Adventist Denomination reaped a "trademark name for protection" as a result of sowing homosexual church membership in the United States. Let the following citations lend credibility to my suggestion:

1) *Ministry*, February, 1982; "Homosexuals and the church":

Perhaps you will be surprised to know that in China we are not aware of homo-sexuality as a social problem; much less is it a problem in our church . . .

Because of this background, you can perhaps understand my shock when I first heard the term "homosexual Adventists". It offends me that the name of our church should be associated with homosexuality. What if another group should call itself Seventh-day Adventist adulterers? . . .

2) *Andrews University Student Movement*, Oct. 20, 1982; "Facing the gay dilemma":

The first significant action [of responding to the Adventist homosexual issue] was General Conference approval of Adventist scholars and pastors meeting with homosexuals for a special "Kampmeeting" organized by Kinship in the summer of 1980 . . . The *Adventist Review*, (May 21, 1981), published a statement by the GC Spring Council that said although it was not possible for the church to condon practicing homosexuality, they felt it necessary to develop a ministry that will meet homosexual needs . . . Kinship, as stated in their 1981 Statement of Beliefs, thinks people of the same gender can be Christians and at the same time have a positive and healthy relationship.

3) *SDA Kinship Connection*, May, 1986; "What's Been Said & Done":

Even in the late 1970's, when the gay liberation movement had thoroughly intruded on the consciousness of the general population, few in the church gave any thought to the possibility of homosexual SDA's. After



all, they assumed homosexuality was antithetical to Adventism . . . had always been sin . . . In assessing what subsequently happened and what did not, it is helpful to keep in mind that in 1980/81 homosexuality was not the only problem facing the church. Places and names such as Glacier View, Desmond Ford, Walter Rea and Dr. Donald Davenport were much in the minds of administrators as well as the laity. In addition, the unofficial Adventist press attacked the church leadership for having "recognized gay lifestyle." . . .

The equanimity of the church leaders was shaken . . . at the time of the 1983 Fall Council when the president of Andrews University was arrested and charged with having propositioned an undercover policeman. Before the full effect of that development had been absorbed, the associate pastor of "the General Conference church" in Takoma Park also was arrested on charges of illegal homosexual activity. Both men resigned their posts. . . . (The generally accepted estimate [of SDA members with "homosexual problems"] is about 50,000 to 70,000 gay and lesbian Adventists in the North American Division.) . . .

Accounts of openly gay and lesbian Adventists who remain active in their congregations are increasing. Contacts by Kinship with Adventist college and university administrators and teachers have increased . . . The official position of the church has not significantly changed, but the attitudes of individuals within the church are steadily changing. It still isn't easy growing up gay and Adventist, but it is generally a much less painful and solitary experience today than it was . . .

#### 4) *Adventist Review*, February 4, 1988; "SDA Church Moves Against Homosexual Support Group":

The Seventh-day Adventist (SDA) Church has asked the U. S. District Court for the Central District of California to issue injunctions to prevent a support group for homosexuals from using the church's name . . .

#### 5) *Church and State Observer*, Special Edition, Summer, 1990:

1980 . . . General Conference hires Catholic attorney to trademark the name "Seventh-day Adventist".

1981 . . . SDA name trademarked. General Conference remains silent during a "five-year" waiting period: a time when the trademark could have been contested had it been known.

1986 . . . General Conference took legal action against one hundred thirty-five different cases charged with violating trademark laws.

When one examines closely the foregoing references, a picture develops. It appears that homosexuality became a church problem in the late 1970's when in the North American Division local churches allowed the influx of membership. Before the church realized her condition, Kinship

had taken root and become a formidable organization (by 1980). In 1886 Ellen White warned the church concerning sexual sin in the following way:

We must as a people arouse and cleanse the camp of Israel. . . We are in danger of becoming a SISTER to FALLEN BABYLON, of allowing our churches to become corrupted and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil? (*Testimonies on Sexual Behavior*, page 188).

More specific counsel was written in *Review and Herald*, Nov. 10, 1885:

The Sodomitish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity. If homosexuality "brought the judgment of God upon the world" in Noah's day, and "caused Sodom to be destroyed by fire", is it not possible, or more likely certain, that the "Sodomitish practices" would bring the judgment of God upon the SDA Denomination?! Concerning judgment, read the following: In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged. (*Testimonies*, Vol. 8, page 247).

And again Ellen White writes in *Testimonies*, Vol. 5, page 83:

The [SDA] church cannot measure herself by the world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The [SDA] church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting . . . If her talents are unimproved, if her fruit is not PERFECT before God, if her light has become darkness, she is indeed found wanting.

According to the testimony of the 19th Century Seventh-day Adventist Church "fathers", judgment has been pronounced on the present General Conference of Seventh-day Adventist Denomination. I will cite their testimonies as proof-positive.

1) A.T. Jones, *Christian Patriotism*, 1900, page 33:

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. . . Whenever the church forms ANY CONNECTION with any State or kingdom on the earth, in the very doing of it she REJECTS GOD. [In employing the federal and state governments for church name protection, the SDA Denomination rejected God.]

2) A.T. Jones, *1895 General Conference Bulletin*, page 28:

I need not undertake to give a definition in detail of what the IMAGE of the beast is; we all know well that it is the CHURCH POWER using the government, the CIVIL POWER, for church purposes . . . And of all Christians, SEVENTH-DAY ADVENTISTS CANNOT DO IT [start any procedure in connection with civil government]. The very KEEPING OF THE SABBATH FORBIDS IT.

The SDA Church under the General Conference has not only made an "image to the beast"; she has become guilty of Sunday-keeping [exalting a spurious sabbath], because of her unholy union with the civil government.

3) Ellen G. White, *Great Controversy*, page 581:

Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws . . . and the triumph of Rome in this country is assured.

The General Conference Trademark Policy has assured the triumph of Rome in this country by the alliance of church/state.

4) W.W. Prescott, *The Protestant Magazine*, Nov. 1911:

When a church in alliance with the state employs the secular power to enforce its doctrines by punishing heretics, it repudiates the essential idea of Christianity.

The SDA Denomination repudiates the essential idea of Christianity by punishing Sabbathkeepers through secular power.

5) *International Sabbath School Quarterly*, First Qtr., 1896:

It has ever been true that a backslidden body— one that has turned from God's word to men, from God's power to the state— was never reformed in itself. Invariably God's message has called out those from the fallen church who would do His will and preach His gospel . . . The Jewish church failed, and God called out the apostolic church to do His bidding. The Roman Church failed, and out of it God called the churches of the

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Reformation. Some of these churches failed in advance, and God called out others . . . Adventists. His last "called-out" people will know no standard but His word, no power but His Spirit.

The General Conference of SDA's will not "go through to the end". She is fallen and Revelation 18 is calling God's remnant out to the "highway of holiness".

6) *International Sabbath School Quarterly*, First Qtr., 1896:

When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell, and as an organization, was the body of Christ no longer.

The organized body of General Conference SDA's is the body of Christ no longer; she allowed Sodomitish Pagan errors to infiltrate, and then sealed her fall by uniting with the state and persecuting Christians.

7) Ellen G. White, *SDA Bible Commentary*, Vol.7A, p.976: "FORCE IS THE LAST RESORT of EVERY FALSE RELIGION . . . "

### THE MARK

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17.

The most popular belief among Sabbath-keepers has been that the "mark of the beast" would become the enforcement of Sunday sacredness by oppressive law. More specifically, Seventh-day Adventists have expected the United States to pass a "National Sunday Law", and then other countries would follow suite with Sunday legislation to restrict liberty of conscience. This would finally culminate in a "universal Sunday law" to be enforced by international means. The obvious hardships imposed upon Sabbath-keepers would cause job problems and barriers to buying and selling. Observations following are made in Ellen White's words.

"The test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast." 4SP 282. "To receive this mark [of the beast] means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God." 7BC 979. "Although church and State will unite their power to compel 'all, both small and great, rich and poor, free and bond,' to receive 'the mark of the beast,' yet the people of God will not receive it." GC 450. "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." ST 11-08-99.

When one researches the issue of Sunday legislation in the United States, the following information is uncovered:

"In 1970, twenty-five states had statewide blue laws, with enforcement of varying intensity. By 1984, twelve of these states had repealed their Sunday-closing legislation, and others were threatening to modify or repeal their respective restrictions." Blue Laws, David N. Laband, p. 162. Dennis Lynn Pettibone, in his Doctor of Philosophy dissertation (August, 1979) entitled *Caesar's Sabbath: The Sunday-Law Controversy in the United States 1879-1892*, offers his conclusion: "The Sunday-law movement . . . was in essence a movement to secure the multiple establishment of evangelical Protestantism in the United States. Its leaders

insisted that their understanding of God's law should become the basis of Federal and state legislation. Attempting to use the power of the state to force people to conform to their conception of religious duty, they demanded the legal suppression of public sin . . . The theocratic ideas of the National Reform Association, dedicated to the union of religion and the state, permeated the entire movement." (Chapter X, p. 354).

The National Reform Association and others of the Protestant ranks were, for the most part, defeated in their efforts by the Seventh-day Baptists and Seventh-day Adventists, along with various groups of secularists. The first national Sunday legislation in the United States was enacted by Congress August 5, 1892. This was the Sunday-closing of the Chicago Exposition. However, as one reads the news accounts of the efforts to enforce such Sunday-closing, the complexities of the issue become evident. The last significant act of Congress relating to Sunday legislation was approved August 24, 1912.

"Provided, That hereafter post offices of the first and second classes shall not be open on Sundays for the purpose of delivering mail to the general public, but this provision shall not prevent the prompt delivery of special delivery mail."

In the *Adventist Review*, December 9, 1993, Gary M. Ross wrote an article entitled *A Victory for Religious Freedom*. In this "Newsbreak" the Religious Freedom Restoration Act (RFRA) signed by president Bill Clinton, November 16, 1993, is discussed. This law is seen as a positive step in behalf of Sabbath-keepers and other religious minorities.

The cause for enforcement of Sunday-keeping in this country has waned since the early part of the twentieth century. We are not saying, however, that it is impossible to imagine a Sunday law controversy at some time future; we do say that the threat of such is not visibly imminent. It is not today's "impending conflict".

In *Selected Messages Book 3*, page 381, the publishers write the following explanatory note:

"Agitation for Sunday legislation gradually waned, but in succeeding years Ellen White kept the issues of the final conflict before church leaders. Times might have changed, so far as actual persecution for Sabbath observance was concerned, but the issues and the principles involved remained the same. Since Ellen White's death further changes have taken place, but we believe that the same principles and the same issues will be revived in the coming conflict, present appearances to the contrary notwithstanding."

But what has Satan been doing, if not deploying oppressive Sunday legislation to bring the eventual demise of God's Sabbath-keeping people? Is the "mark of the beast" and the "mark of his image" one and the

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same? Why does Satan need an "image of the beast"? Why not just attack with the beast himself? We believe that Satan has been working in the dark and appearing as an "angel of light". He is endeavoring to deceive "the very elect" if possible. Note the following statement from the E.G. White pen:

"I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you will reverence it as the banner of Christ." Ms 18, 1888, p.4. From the foregoing excerpt it appears that the deceptions will be keen indeed. This necessitates us to be divinely enlightened.

Let us partake of "divine enlightenment" by the following analysis. Considering that Satan would try to camouflage his real purposes in bringing the Sabbath issue to the front, we may look at some of the principles surrounding THE MARK. Consider please:

- 1) Church-State union forces people to take THE MARK.
- 2) U.S. Federal Government joins with a Protestant church or churches.
- 3) Sabbath issues and/or principles are related.
- 4) The contest is between the commandments of God and man-made law(s).
- 5) A prohibition to buy or sell [something?] exists (Rev.13:17).
- 6) The "name of the beast" is involved (Rev.13:17).
- 7) The "number" of the beast's name is involved (Rev.13:17).
- 8) The "mark of [the beast's] name" is involved (Rev. 14:11).
- 9) Religious persecution is involved (Rev.13:15).
- 10) Deception is exercised by the U.S. Government (Rev.13:14).
- 11) THE MARK can be received in two ways (forehead and right hand, v.16).
- 12) "To receive THE MARK means to come to the same decision as the beast has done, and to advocate the same ideas . . ." (7BC 979; RH 07-13-97).

With the fore-going twelve identifiers kept in mind, let us discuss the "image of the beast" briefly. The image forms a reflection or likeness of the Papacy, "the first beast" of Rev. 13. There is a deceptive difference, however. The image is a "Sabbath-keeping" church. But she does not enter into His rest. In this work Satan seeks to "deceive, if possible, the very elect". To add to the trickery, this denomination professes to champion religious liberty. No one should ever suspect this body of sponsoring

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religious persecution or willfully violating a righteous principle of God's "Ten Words of Love." But the enemy attacks at the heart of God's work, and "it will appear as though Satan is triumphant, and that truth is overborne with falsehood and error; because the people over whom God has spread His shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of His truth, are placed in desperate jeopardy through its oppressive legislation (RH 12-11-88)."

How does Satan conceal his objective? He works through the laws of commerce. Circumstances are so arranged that the church becomes bound up with the bureaucracy of business and commerce. Then, this worldly confederacy seeks governmental protection from their competitors. Satan's agencies reason that this development is logical and "good business sense." After sufficient apostasy within the church, leaders are insensitive to the dangers involved, and the righteous principles once borne aloft the "good ship" are sacrificed for the cause of mammon. Christ speaks plainly, "Ye cannot serve God and mammon." Matt. 6:24. Thus THE MARK is issued to the church, at her request from the Federal Government. THE MARK prohibits the unauthorized use of the church's name [trademark] and bars "unfair competition" with regards to her "products and services." In his "mid-Oct. 1993" newsletter, Pastor Jan Marcussen writes:

After doing some deep research into the trademark and copyright laws, and going all the way to the top, I've learned that a trademark is for the slogan or name of a 'product' which can be bought or sold— like Pepsi Cola, or Cue Tips. Whoever tricked the General Conference into getting a trademark on the name 'Seventh-day Adventist,' has turned it into a 'product' to be bought or sold!

From the opinion [in SDA Kinship lawsuit] of Mariana R. Pfaelzer, United States District Judge, dated October 3, 1991, the following information is derived:

On November 10, 1981, THE MARK 'Seventh-day Adventist' was registered to the General Conference under Registration No. 1,177,185. The registration covers religious books, magazines, pamphlets, newsletters, brochures, encyclopedias, dictionaries, commentaries, fliers, bulletins, yearbooks, booklets and bibles, as well as health care benefit programs and services, educational services, and conducting religious observances and missionary services. (p.6).

Can it be that Satan has managed to subvert the very church that God raised up to stand in the final conflict, vindicating His character,

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exalting His down-trodden law of love, and holding aloft "the banner of truth and religious liberty" which the reformers maintained. This is precisely what we are alleging. To buttress our position, we shall now check-off the twelve parameters listed previously in this tract by asking the following questions:

1) Is there a Church-State union which forces people to take THE MARK? Yes, the General Conference Corporation of Seventh-day Adventists has prosecuted those persons/groups using the name Seventh-day Adventist without General Conference authorization. In order to be an "authentic" Seventh-day Adventist, you must take THE MARK according to Federal law.

2) Has the U.S. Federal Government joined with a Protestant church? Yes, the General Conference and the Federal government are in an unholy, unlawful union. The civil government is at the disposal of the church.

3) Are Sabbath issues and/or principles related to this case? Yes, according to "the Sabbath rest principle", God is one's only Protector. The keeping of the Sabbath forbids starting any procedure in connection with civil government. The church needs the "strong arm" protection of her new husband.

4) Does a contest exist between the laws of God and man? Yes, the law of love for one's fellow-men is in direct conflict with this trademark law. Liberty of conscience in practice of religion is being violated by U.S. law. The law of God is thereby "made void" by the traditions of men.

5) Does a prohibition to buy or sell exist? Yes, the "gospel" is being "merchandised" as a "product", and dissenting SDAs cannot freely evangelize and spread the SDA message outside GC church membership without violating the provisions of THE MARK. In principle, THE MARK is required to "trade."

6) Is the "name of the beast" involved? Yes, the character and authority of the Papacy is fully exercised by the General Conference in this matter. The actual name of the image is involved as THE MARK.

7) Is the "number" of the beast's name involved? Yes, the number of the beast's name in this case is the Fed. Reg. No. 1,177,185. One might insist on applying 666, but that number is "the number of a man"—the "carnal" man (Rev. 13:18). The carnal, proud, and rebellious 666 signifies anti-Christ activity, and the trademark policy fits the description.

8) Is the "mark of [the beast's] name" involved? Yes, this is THE MARK itself. In this case the trademark is the name of the "image beast".

9) Does religious persecution exist? Yes, ask Pastor John R. Marik (Congregation SDA Church in Hawaii).

10) Has the U.S. Government exercised deception? Yes, although

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the First Amendment prohibits the establishment of religion, the United States has accomplished that very thing through the guise of commerce. The General Conference Seventh-day Adventist Church is protected by the State under the application of Federal trademark laws which pertain to commercial entities— not to religion per se.

11) Can THE MARK be received in the right hand or forehead? Yes. Those who believe in and advocate the General Conference Trademark Policy take THE MARK in the "forehead." Those dissenters who yet support it with church membership, tithes, offerings, etc. take THE MARK in the "right hand."

12) Does the one receiving THE MARK "come to the same decision as the beast has done, and advocate the same ideas . . ."? Yes. The trademark law is a disguised "Sunday law". (This concept will be explained in greater detail as you read this book.) Those receiving THE MARK are transgressing the law of God.

The "third angel's message" of Rev. 14 is a solemn warning against receiving THE MARK. We urge you not to receive it!!

### THE BEAST'S NAME AND NUMBER

" . . . no one can buy or sell who does not have the mark, that is, the name of the beast or the number of its name." Revelation 13:17 (New Revised Standard Version, 1989).

"So that no man might be able to do trade but he who has the mark, even the name of the beast or the number of his name." Revelation 13:17 (The Bible in Basic English).

Many commentaries have been published regarding the "mark of the beast." In this brief article, we attempt to simplify the meaning with direct application to this last generation Church of Christ living on planet earth.

Seventh-day Adventists have long been known for their expounding of Bible prophecy. Many have received great blessings as they have come to employ the Scriptures as its own interpreter—one text magnifying and illuminating another. Others have discovered benefit from SDA sources such as Ellen White, Uriah Smith, Alonzo T. Jones, E. J. Waggoner, J. N. Andrews, W. W. Prescott, J. N. Loughborough, Stephen Haskell, and various others, too numerous to list here. Some have gathered further enlightenment from the SDA Bible Commentary volumes. Whichever source you have preferred, God has inspired human instrumentalities to expound upon the prophecies of the Bible that you and I might know more of the Divine Plan for our lives. We know beyond any "shadow of a doubt" that we must shun "the mark of the beast" with all our strength. May God

help us!

Some notions regarding the meaning of Revelation 13:17 have been influenced by the rendering in the King James Version which reads, "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." "The mark" being separated from "the name" by an "or" leads one to think that "the mark" is divided from "the name." But can this be so, if we consider other translations (see above), and the weight of evidence from a broad field of Bible commentaries? And using the Scripture as its own expositor, read Revelation 14:11 from the James Moffatt Translation, "the smoke of their torture rises for ever and ever, and they get no rest from it, day and night, these worshipers of the Beast and his statue, and all who are marked with his name." This last phrase in the King James Bible records, ". . . whosoever receiveth the mark of his name." Without further elaboration it can be readily understood that "the mark" is defined by two possibilities. The first possibility is the BEAST'S NAME. The second is the BEAST'S NUMBER. As a result, the New American Standard Bible correctly says, ". . . the mark, either the name of the beast or the number of his name." Revelation 13:17b. Just as a postscript to our discussion notice what the *SDA Bible Commentary*, Vol. 7, page 822 suggests,

**"Or the name.** Important textual evidence may be cited . . . for the omission of the 'or.' If it is omitted, the phrase 'name of the beast' may be considered to be in apposition with the word 'mark.' The passage would then read, 'the mark, that is, the name of the beast.'

This would imply that the mark John saw in vision was the name of the beast. This relationship may be compared with the seal of God placed on the forehead of the saints (ch. 7:2), concerning whom John later declared that they had 'his Father's name written in their foreheads' (ch. 14:1)."

We have given ample evidence to propound that "the mark" is "the name of the Beast", but there must be a development of the second portion of the definitio— "the number of his name." Note that "the mark" is NOT necessarily BOTH the name AND number as if it required BOTH to be marked. It is the name OR the number which marks one as a worshiper of the Beast (and his image). So those who take the Beast's name will be in a diverse group from those who take the Beast's number without his literal name. However, without introducing any inconsistency to our reasoning, we must submit that if one takes the NAME of the Beast, he would most certainly be taking the NUMBER of the Beast also, because it is written to be "the number of his name," (Rev. 13:17). Let us apply a Scripture from Luke 12:47-48 to expand our point.

"And that servant, which knew his lord's will, and prepared not

himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. . . ." From this we may conclude that there are three categories of people in the world. There are those who KNOW their Lord's will and DO it; those who KNOW their Lord's will and DO NOT fulfill it; and those who DO NOT KNOW their Lord's will and DO NOT fulfill it. Thus, we can see how some choose "the seal of God" (Rev. 7:3), with "the Father's name written in their foreheads" (Rev. 14:1) bearing the number 144,000; some choose "the mark of the Beast" which is "the name of the Beast" including the equivalent "number of his name"— coded 666 (some in this class actually choose the number without the literal name); and the rest possess "the mark of the Beast" by "the number of his name" without knowledge. In principle, the name is equivalent to the number and the number to the name— each representing the character of Satan. An individual bearing either or both are lost. In Luke 15 the parables of the lost sheep, coin, and son are recorded. The lost coin was without any knowledge of it, so could not reconcile itself; the lost sheep had knowledge of its condition, but did not know how to return to safety; the lost son became aware of his condition, and knew the way home. Since "the lost" will be "judged . . . according to their works" (Rev. 20:12), in the judgment, varying degrees of condemnation are experienced.

"There is therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit." (Romans 8:2, KJV). "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness . . . )" Rom. 2:12-15. See the summary below.

**SAVED CONDITION:**

- 1 SEAL OF GOD.....KNOW THE FATHER'S WILL AND DO IT
- Receive the Father's Name in their foreheads with God's equivalent "Divine" number— 144,000.

**LOST CONDITION:**

2 MARK OF THE BEAST

.....KNOW THE FATHER'S WILL and FAIL TO DO IT

Choose the Beast's name in their foreheads or right hands; or choose the Beast's "human" number— 666, in their foreheads. In this case the severity of condemnation is greater than taking the number of the Beast in the hand only as in #3 below.

3 MARK OF THE BEAST

.....DO NOT KNOW AND DO NOT PERFORM IT

Possess the Beast's "human" number— 666, in their right hands only. Without knowledge it is impossible to take the Beast's number in the forehead. (See: Jer. 10:14; Hosea 4:6; Romans 3:20; 8:7).

NOTE: "To receive the mark means to come to the same decision as the beast has done, and to advocate the same ideas . . ."  
(Ellen G. White, RH 07-13-97).

Having said all of the above, it is appropriate at this point to analyze and explain the BEAST's NUMBER. From Ethelbert W. Bullinger's book entitled *Number in Scripture* (1894), we discover the following:

Six is either 4 plus 2, i.e., man's world (4) with man's enmity to God (2) brought in; or it is 5 plus 1, the grace of God made of none effect by man's addition to it, or perversion, or corruption of it; or it is 7 minus 1, i.e., man's coming short of spiritual perfection. In any case, therefore, it has to do with man; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ . . . (page 150).

If six is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it; 666 is therefore the trinity of human perfection; the perfection of imperfection; the culmination of human pride in independence of God and opposition to His Christ . . . (page 282).

But 666 was the secret symbol of the ancient pagan mysteries connected with the worship of the Devil. It is today the secret connecting link between those ancient mysteries and their modern revival in Spiritualism. (page 283).

*The New Bible Commentary*, 21st Century Edition (1994), reads, "For Christians, 666 was an eminently suitable figure for the antichrist; it represents a consistent falling short of the divine perfection suggested by 777, whereas the name Jesus in Greek totals 888!" (page 1443).

We choose to carry this line of reasoning a bit farther. It is widely taught, and rightly so, that humans are made up of three parts: 1) the spiritual, 2) the physical, and 3) the mental. The number "6", being a

merely human representation in opposition to humanity combined with Divinity (the "new birth" experience), could be applied to each sector of man's being. Consequently, the code 666 would define an unconverted human, i.e., a value of "6" in the spiritual, "6" in the physical, and "6" in the mental. The Scriptures speak of the "carnal" (natural) man in this way.

"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. "For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7:14. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Many, if not most, Christians have envisioned a final appearance of the antichrist who would do miraculous works to deceive the world and seduce many away from the Savior, Yahshua. Paul speaks of "that man of sin", the "son of perdition" which is to be revealed before the second coming of Christ (see: 2 Thess. 2:1-12). In 1 Timothy 4:1, Paul writes of "some [that] shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." But only John refers to the word antichrist in 1 John 2:18, 22; 4:3; and 2 John 7. Antichrist means one who is against Christ or one who usurps His place. Thus the Pope of Rome fulfills the definition of antichrist by his self-bestowed name, "VICAR OF CHRIST" which can be ciphered to 666. The Pope of Rome professes to be the visible head of the church upon the earth. This, of course, is blasphemy! The Papacy endeavored to change the law of God by substituting the man-made (666) Sunday sabbath for the Creator's Sabbath, the seventh day. The Papacy clearly meets all the criteria to be named "the Beast" of Revelation. The "image of the beast" as developed in the 13th chapter of the book of Revelation, has been seen in this present generation to be a reflection of the Papacy— the General Conference Corporation of Seventh-day Adventists. By the act of trademarking the name Seventh-day Adventist, which originally God gave to his last day people, the General Conference Corporation made God's law void in their attempt to alter the Sabbath Rest Principle, the spiritual essence of the Creator's Rest (cf. Hebrews 4:1-11). The number "666" rightly represents "the mystery of iniquity" mentioned by Paul in 2 Thess. 2:7. Thus, 666 symbolizes the carnal nature of man which, while professing Christ, forsakes the law of God for "worldly policy." "So then they that are in the flesh cannot please God." (Romans 8:8). "But in vain they do worship Me, teaching for doctrines the commandments of men." (Matt. 15:9). ". . . whoever shall trample upon God's law to obey a

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human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God." White, GC 604. "We are Seventh-day Adventists. Are we ashamed of our name? We answer, 'No, no! We are not.' It is the name the Lord has given us. It points out the truth that is to be the test of the churches." (E.G. White, 2 SM 384). "No name which we can take will be appropriate but that which accords with our profession and expresses our faith and **MARKS us** a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. . . ." (E.G. White, 1T 223, emphasis supplied).

To remain carnal (unconverted) is 666; to accept Papal Sunday is 666; to partake of the "trademarked church name" is to choose the BEAST's NAME and NUMBER. Will you not reconsider??

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### THE BUY OR SELL DECREE

"And [the image of the beast, together with the beast coming up out of the earth, provides] that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:17.

Every generation of Christians, since the time of John's writing the book of Revelation, c. 98 A.D., has expected the day when "no man might buy or sell"— an oppressive liberty-restricting decree enforced by the second beast of Rev. 13. This is not to say that Christians have not in every generation been greatly oppressed for their diverse beliefs. In fact, no country has ever been entirely free from religious persecution and restrictions placed on "life, liberty, and the pursuit of happiness." The United States, however, has become a "haven of rest" for those seeking freedom of religion and liberty of conscience. The symbol of the "lamblike beast" in Revelation 13:11, is a suitable representation of the new nation coming into existence on a new continent in the late 1700's. With the framing of the U.S. Constitution, the world saw for the first time the principles of "separation of church and state" constituted in government. This concept is rightly portrayed in the Bible by the "two horns like a lamb", depicting the separation of civil government from the realm of religion— a provision of theoretical religious liberty. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." ART. I, *BILL OF RIGHTS*.

James Madison wrote in a letter to Edward Everett, in 1823, "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both." George Washington, in his reply to the Baptists of Virginia, 1789, writes, "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." The *DECLARATION OF INDEPENDENCE* asserts: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Further attitudes of Thomas Jefferson are read in the "Virginia act for religious freedom" of Dec. 16, 1785: "Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious



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opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

In the prophecy of Revelation 13:11, the United States is said to "speak as a dragon." "The voice of the dragon is the voice of intolerance and persecution. It is repugnant to the American mind to think that religious persecution might mar the fair record of the nation founded on liberty to all. But all through the history of the country, from its very founding, farseeing statesmen have recognized that the tendency to enforce religious dogmas by civil law is all too common with mankind, and is likely to break out in active persecution in unexpected places unless specifically guarded against. Said Thomas Jefferson, at the very beginning of the nation's existence: 'The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims.'" *Bible Readings for the Home*, pp. 260-61.

Sunday laws have been one prominent indication of church involvement in American government. "During nearly all our American history the churches have influenced the States to make and improve Sabbath [or Sunday] laws."— W.F. Crafts, in *Christian Statesman*, July 3, 1890, p. 5.

"The state [Sunday] laws enforcing a religious day are relics of a union of church and state in colonial times. But the nation whose foundation principles of civil and religious freedom are aptly symbolized by two lamblike horns does not exercise "all the power of the first beast" and require men "to worship the first beast, whose deadly wound was healed," until it abandons its separation of church and state to the extent of enforcing religious requirements on a national scale . . ." *Bible Readings for the Home*, p. 265.

What does the prophet John say the image of the beast will attempt to enforce upon all the people?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads." Rev. 13:16. THE MARK is a requirement of an ecclesiastical organization which is to be enforced by the United States Federal Government "on a national scale."

What is the means used to compel all to receive THE MARK?

"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." Rev. 13:17.

According to *Bible Readings for the Home*, p. 266, ". . . all who refuse to receive this mark will be boycotted, or denied the rights and privileges of business and trade, or the ordinary means of gaining a livelihood."

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We fully understand how Sunday legislation, becoming the mark, could cause dissenters denial of normal "rights and privileges of business and trade." If a "National Sunday Law" were enacted and enforced in this nation, we can see how the inevitable persecutions of Sabbath-keepers would recur. It has long been the position of Seventh-day Adventists that the oppressive enforcement of Sunday observance in the United States would constitute the mark of the beast, along with restrictions on buying and selling. (See *The Great Controversy*, p. 579). However, Adventists have been actively opposing Sunday legislation, and successfully so. The "winds of strife" have been held in check for many decades, and in recent history, the threat of national Sunday legislation has been almost entirely halted. The last successful national Sunday legislation was in 1912, when the U.S. Post Offices were directed to close Sundays. Since that time Sunday legislation has waned, not only on the national scene, but also among the States. By 1984, only thirteen States continued to have statewide "blue laws". To contrast, in 1911 all but one State had Sunday laws, and strenuous efforts were being made to swing that State into line. From 1885 to 1896, as a result of Sunday law enforcement, "over one hundred Seventh-day Adventists in the United States, and about thirty in foreign countries, were prosecuted for quiet work performed on the first day of the week, resulting in fines and costs amounting to \$2,269.69, and imprisonments totaling 1,438 days, and 455 days served in chain-gangs." *American State Papers*, p. 734.

The question is asked by the unbelieving, "Will the prophecy of Revelation 13 ever be fulfilled?" Our answer is a decided, "Yes!" However, it must be understood that Sunday [or Sabbath] legislation can appear in more than one guise. We must remember, law has two dimensions. The overt and obvious segment of law is "the letter." The covert and more subtle fact of law is "the spirit." Christ taught His followers: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:" Matt. 5:21, 22. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28.

In the like manner, the Sabbath of the fourth commandment is composed of the literal time of prohibited labor and the spiritual time of prohibited labor. The literal time is to be observed from sundown Friday through sundown Saturday. This is the letter of the law. The Bible says, "[God] hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:6.

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Does this annul the letter of the law? God forbid! For "Ye see then how that by works a man is justified, and not by faith only." James 2:24. So, by the spirit only, none will be justified. And likewise, by the letter only, none can be justified. Those who have the spirit, will obey the letter. Thus, the letter by faith confirms the "fruit of the spirit."

Sabbath's "spiritual time of prohibited labor" is always. For the true Christian, every moment is experienced in a restful, trusting state of mind, knowing that YAH, the Heavenly Father, will work "in you both to will and to do of His good pleasure." Phil. 2:13. Thus, the Sabbath represents a life of salvation from sin and the ceasing from all human "works" which are of no more value than the futile prayers of a hypocrite in awarding merit to the carnal man. The keeping of Sabbath requires us to obey every command of God, both in letter and in spirit. Then we have become "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Those having entered into His rest will not fight for their rights or file lawsuits to recover damages. "Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers." Ms. 64, 1898.

Just as there is a letter and a spirit in each of the Ten Words, there exists a literal application and a spiritual concept in trade— i.e., buying and selling. The literal is not difficult to understand since we buy and sell for our basic livelihood. On the contrary, persons who have not studied the Bible carefully might overlook the spiritual meaning of buying and selling. Proverbs instructs us to, "Buy the truth, and sell it not . . ." Prov. 23:23. The Gospel invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." Isa. 55:1. Christ, Himself, says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich . . ." Rev. 3:18. In the "parable of the ten virgins", the oil of the Holy Spirit is pictured as being bought and sold (see: Matt. 25:9, 10). "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. 13:44. Referring to "Babylon fallen", the Bible reads, "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more." Rev. 18:11. The foregoing examples from Scripture indicate without question that receiving and sharing the Gospel, the Holy Spirit, and false doctrine as well, are symbolized by trade. Therefore, the denial of rights to "buy or sell" in Revelation 13:17 may just as easily be applied to the spiritual realm as to the physical. In fact, it is likely, yea most certain, that the enforcement of

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the mark will begin with the denial of spiritual trading and then escalate into restricting the freedoms of physical trading. This is precisely what is planned for all the saints [outside membership of the General Conference of Seventh-day Adventists] claiming to embody the "remnant" Seventh-day Adventist Church— those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Already, the United States has in principle established the religion: "Seventh-day Adventist". They have done this by issuing to the General Conference Corporation of Seventh-day Adventists the Federal trademark, "Seventh-day Adventist". This "mark" is protected by Federal and State law, constituting a "national Sunday law" in principle. Any "church" professing to be "Seventh-day Adventist" [by using that name] can be prosecuted, and if convicted of trademark infringement, fined and enjoined to cease using the name. Persons refusing to "cease and desist", can receive further sanctions resulting from contempt of court charges. The effect may be increased fines, imprisonment, confiscation of property, and any other judgments pleasing to the court— none may "buy or sell".

" . . . all who refuse to receive this mark will be boycotted [from using the name Seventh-day Adventist], or denied the rights and privileges of [church] business and [religious] trade, or the ordinary means of gaining a livelihood [imprisonment]." Bible Readings for the Home, p. 266; brackets mine.

To date, Satan has been foiled in his attempt to force the literal Sunday sabbath upon the American Seventh-day worshipers. Nonetheless, he has succeeded in his scheme to "make void the law of God" by enforcing a "religio-commercial mark" and a "spiritual Sunday law" upon any who keep "the commandments of God and the faith of Jesus." "In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell." DA 122. Your union with the body of true Adventists will certainly invoke THE BUY OR SELL DECREE against you.

### THE RESPONSIBILITY

"As it is written . . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Luke 3:4.

"The prophecy that John's mission fulfilled outlines our work: 'Prepare ye the way of the Lord, make His paths straight.' As John, the Baptist, prepared the way for the first, so we are to prepare the way for the second advent of the Savior." 7T 139. "In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as His shepherds." 1T 321.

When the law of God is made void, who is responsible? What does it really mean to "make void the law of God?" These are just a couple of questions that will be answered in this article. We are not intending here to write "smooth things"; rather, our intention is to lay "the ax . . . unto the root of the tree." Luke 3:9.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. The Bible definition for SIN is "the transgression of the law." This can be further explained as "lawlessness" or "unrighteousness." "Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God's requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. Says the prophet, 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' We can see from this Scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts." ST 04-22-89. From this text it is understood that persecution and making void the law go hand in hand. "Nations have become workers of iniquity. Evil has lifted up itself against good. Man says, It does not matter what God's law says; the laws of the nations must be obeyed. Despotism shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control. . . ." RH 04-16-01.

1. Put this information together— Man-made laws displace and make void the law of God, and then those who object are persecuted. Does this make sense? I think you will see that it does. The history of all the religious persecutions since Bible times is but a

repetition of this same story— the wicked persecute the righteous. And thus it will continue to be until the conflict between good and evil is ended. "The wicked plots against the righteous . . . The wicked have drawn the sword and bent their bow, To cast down the afflicted and the needy, To slay those who are upright in conduct. . . . The wicked spies upon the righteous, And seeks to kill him." Ps. 37:12,14,32. We recommend you consider the following statement very carefully: "If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God." 3T 281.

2. If you were walking down the street, and suddenly, you saw a rape taking place before your very eyes, what would you do? If you even hesitate in your response, your heart needs work. You would benefit by close self-examination and a thorough conversion. Individuals who do not have a converted heart will hesitate to act in defense of one being wronged. Society, television, and various other influences have all but desensitized the sympathies of men in this wicked generation. WHY?? ". . . religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church." GC 389. THE RESPONSIBILITY belongs to the church.

After breaking down along side the highway, you manage to get a stranger to stop and help you. You accept a ride into town, and in the process, the gentleman stops at a convenient store. Suddenly, he comes running out, jumps into his automobile, and speeds away. You know nothing of the planned robbery. When the police stops the hastening vehicle, who is considered an accessory to the crime? Where lies THE RESPONSIBILITY? Effect follows cause. Always keep in mind, ". . . whatsoever a man soweth, that shall he also reap." Gal. 6:7. This is an immutable law.

"We cannot swerve from the truth, we cannot depart from right principles, without forsaking Him who is our strength, our righteousness, and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to Him. Fraud runs all through [secret societies], and none can be bound up with them and be free men before God and heaven. . . . In the revelation of

His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus." 2SM 130-31. "This terrible picture [Rev. 18:1-8], drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God's commandments." Ms 135, 1902.

Partaking of THE RESPONSIBILITY for another man's sin can be illustrated by the voting issue. "We cannot with safety vote for political parties; for we do not know whom we are voting for . . . We cannot labor to please men who will use their influence to repress religious liberty . . . The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office." FE 475.

It is well established that salvation is our individual responsibility. "Though Noah, Daniel, and Job, were in [the land], as I live, saith YAH, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20. "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." Eze. 18:20. This plainly sets forth THE RESPONSIBILITY for personal sin.

However, what happens when we are in a covenant relationship with an organization or corporate body, such as is the case in church membership? Let us say that the leadership commits iniquity or "makes void the law of God" by employing man-made laws or worldly policy. Where lies THE RESPONSIBILITY? One might make an informed conjecture from the reading of the lines written heretofore. The answer is presented thus from the messenger, "God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins. . . . God's displeasure is upon His people, and He will not manifest His power in the midst of them while sins exist among them and are fostered by those in responsible positions." 3T 269-71. Besides individual responsibility, then, we have a corporate responsibility. For example, the simple question may be asked, "Who crucified Christ?" Most persons will respond with, "The Jews." Or others will on occasion say, "The Romans." But more than that, you and I crucified Christ. And you ask how and when? Christ says, ". . .

. . . to the extent that you did it to one of these brothers of Mine . . . you did it to Me." Matt. 25:40; NASB. "All have sinned and come short of the glory of God." Rom. 3:23. Our iniquity murdered Christ, because "He died for our sins." 1 Cor. 15:3. Ours is a corporate responsibility as members of the human family. Sharing the same fallen nature, we all need the Savior!

Are you willing to take THE RESPONSIBILITY for the death of Christ on the cross? The only way to be cleared of this capital offense is to repent of all your sin. He gives you the gift of His righteous life in order to save you from your sinful nature. You must turn resolutely from your "old man" of sin. To keep company with him means sure death and finally, eternal destruction. Will you not accept God's loving appeal to you for remission of sins?

In the book, *1888 RE-EXAMINED*, the authors write this following admission with respect to the "corporate involvement" of the members of the Seventh-day Adventist Church:

"It is true that the Seventh-day Adventist Church has delayed the proclamation to the world of the everlasting gospel in its purity. We all share in the responsibility for this failure. There is a corporate involvement. Ellen White often likened our failures to those of Israel of old when each generation shared in the guilt of their fathers because they not only shared the same fallen human nature but exercised the same unbelief. There are many tragic evidences of our backsliding, disobedience to the Spirit of Prophecy, and even apostasy. Our history for the past century since 1888 is clear." page 202.

Albeit the above confession is not the ultimate crime. The General Conference of Seventh-day Adventist members share a corporate guilt in the "crucifixion of Christ afresh" by the trademark lawsuit against John R. Marik, et al., including imprisonment and fines imposed. Are the constituents of this "Christian denomination" so desensitized by "the traditions of men" that, having eyes, yet they do not see? Persecution, alone, constitutes the "mind of the beast." "Force is the last resort of all false religion." 7A 976. Do you condemn us for unmasking "the stealthy but rapid progress of the papal power" or revealing the "fearful results of enforcing the [dictates] of the church by civil authority?" GC 606. "The banner of truth and religious liberty which the reformers held aloft has in this last conflict been committed to us." 6T 402. THE RESPONSIBILITY is ours! We have repented. Twelve years have passed since the papal trademark policy was set in place by the General Conference. We have not seen the first glimmer of remorse for their errors and sins. Leaving their Husband, they married the State in 1981, hoping to salvage their already apostate reputation by the strong arm of the civil government. Without realizing any willingness on the part of the General Conference to repent of

"making void the law of God", the faithful souls were bound by principle to depart "the fallen establishment." " . . . all who draw the sword will die by the sword." Matt. 26:52. Effect follows cause, and the homosexual support group (SDA Kinship International) won their lawsuit as defendants against the General Conference in October of 1991, 42 months after the date of initial persecution of John Marik— handing the G.C. a "deadly wound". Other lawsuits are yet pending regarding the trademarked church name in this country and abroad (as of this writing February, 1994). The dragon will not retreat from his obsession with persecution. It is very likely that the "deadly wound" will be healed at some time in the future. These sins have "reached unto Heaven" (Rev. 18:5), and we cannot keep silent!

"Jesus Himself never purchased peace by compromise . . . He was too much their friend to remain silent while they were pursuing a course that would ruin their souls . . . The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to 'follow after the things which make for peace' (Rom. 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition." DA 356.

The curse of Meroz will be upon those who do not now come up to the help of YAH against the mighty. Well may the question be asked in the spirit of Eli-Yah, "How long halt ye between two opinions? If YAH be God, follow Him; but if Baal, then follow him." We accept THE RESPONSIBILITY; what will you decide?

### THE TWO IMAGES

The Bible speaks of various images, and to many people the subject is one of much difficulty. In this short article we will find that there are only Two Images with which you need to be concerned. These images are active today, seeking our very souls.

It is found that with regard to these Two Images there are identifiers which the Bible describes as a sign, seal, and mark. For example: In Deut. 6:8, "And you shall bind them [YAH's commandments] as a sign on your hand and they shall be as frontals on your forehead." It is important here to remember the hand and the forehead. We would not expect these two places on the body to be interpreted literally at this point. The significance of these will be seen later. Another example of sign is found in Exodus 31:13,17 " . . . You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am [YAH] who sanctifies you. . . . It is a sign between Me and the sons of Israel forever; for in six days [YAH] made heaven and earth, but on the

seventh day He ceased from labor, and was refreshed." (See Eze. 20:12,20).

In the time of the end, Revelation 7:2,3 says, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The seal of the image of God is to be stamped in the decision-making mind. Notice now the first account of a mark mentioned in the Bible. It is found in the story of Cain and Abel (Genesis 4). YAH had instructed them as to the appropriate sacrifice to bring before Him. Abel's offering was satisfactory, but Cain's was not. "So Cain became very angry and his countenance fell . . . [and] Cain rose up against Abel his brother and killed him." (v. 5,8). YAH said, "The voice of your brother's blood is crying to Me from the ground . . . you shall be a vagrant and a wanderer on the earth." (v. 10,12). In Cain's fear he concluded, " . . . it will come about that whoever finds me will kill me." (v. 14). "And [YAH] set a mark [of rebellion] upon Cain, lest any finding him should kill him." (v. 15). This mark of Cain's separation from God and spiritual fall would serve as his protection from harm by like-minded rebels. Here is shared further insight by inspired pen, "Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe he bears the mark of Cain" (Ms 29, 1911). And, "All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face, once beheld by humanity, was never forgotten. As Cain's face expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence— the image of God. But His accusers would not heed the mark, the signet of heaven . . . "(12MR 999, 385). Thus there can be seen a contrast between the Two Images: The face of Cain, marked by guilt, jealousy, rebellion, and discontentment and the face of Christ, marked by "innocence, serenity, benevolence"— the image of Satan contrasted with the image of God.

"Before the fall of Satan, the Father consulted His Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man. Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. . . . The envy and jealousy of Satan increased. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his

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dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was dissatisfied with his position." (3SG 36). "Jealousy, envy, pride, and uncharitable feelings, self-righteousness, easily provoked, thinking evil, harshness, cold, unsympathetic, these are the attributes of Satan." (FE 278). "In word and deed Christ's followers are to be pure and true. In this world—a world of iniquity and corruption—Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father 'without spot, or wrinkle, or any such thing,' purified through His grace, bearing His [image]." (TDG 159). We can see that the first controversy came between Christ and Satan, and this controversy is carried out throughout the history and prophecy of planet earth—God's image and Satan's image in a great contest for the souls of men and angels.

"Leaving the royal courts of heaven Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same.' He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man." (Ms 21, 1895). "When man sinned, all heaven was filled with sorrow, for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is [hostility] against God, [and] is not subject to the law of [love]. . . ." (ST 12-15-14).

The "carnal man" has made many attempts to form himself in the image of God by his own works, but ". . . My thoughts are not your thoughts, neither are your ways My ways, saith [YAH]. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isaiah 55:8,9). And Christ said, ". . . in vain they do worship Me, teaching for doctrines the commandments of men. . . Thus have ye made the

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commandment of God of none effect by your tradition." (Matt. 15:9,6). Paul warned the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8). Adam and Eve tried to cover their sin with the "fig leaves" of their own efforts (Gen. 3:7). Cain brought an unacceptable sacrifice to YAH (Gen. 4:3). After the flood the apostate people who were motivated by fear, as was Cain, said, "Come, let us build for ourselves a city, and a tower whose top will reach into Heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth." The thing these people feared came upon them (see verses 8 & 9). Abram, thinking to help God in His promise to multiply his seed, took Hagar who bore Ishmael, but "the son by the bondwoman was born according to the flesh" (Gal. 4:23) and not by the promise of God. Time after time the children of Israel failed in their efforts to please YAH, for "without faith it is impossible to please Him . . ." (Heb. 11:6). Because of their unbelief they were unable to enter the promised land (Heb. 3:19). Nebuchadnezzar set up an image in the plain of Dura, in the province of Babylon, to be worshipped, and he called upon all his kingdom to worship it. This was a positive setting up of his own idea against that of God. This was to declare to all people that his golden kingdom was to endure forever. It was certainly an image of Satan that YAH's children could not agree with or obey. The Jewish nation had so corrupted themselves by the time Christ was anointed to His ministry that they could not recognize the Son of God in human flesh. "They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying 'We have no king but Caesar.' When they said this they unchurched themselves." (MR 999-4). They united with civil government for the enforcement of their wishes, forming an image of Satan. The Jewish nation, in securing that alliance, broke their covenant relationship with God.

The image of Christ being reflected by the Apostolic Church found the "mystery of iniquity" at work in her ranks too, "for the mystery of iniquity doth already work . . ." (2 Thess. 2:7). The "man of sin", "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God", was soon to be revealed as "the beast" of Revelation 13 (2 Thess. 2:3,4; Rev. 13:4-7). The Reformation Churches several centuries later understood the Pope to be "anti-christ", the "man of sin". This Roman Church erected the Sunday Sabbath as its mark of authority to change YAH's law of Love "written by the finger of God" (Ex. 31:18). They were not satisfied with the provisions set by the Creator, and decided to establish a "new law" (Dan. 7:25) to protect their carnal interests.

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Satan has endeavored to destroy the image of God in many ways throughout history. He resorted to the cruelest of persecutions during "the dark ages" only to find more seeds sown for YAH's kingdom. In these last days the enemy of souls has come as an "angel of light" (2 Cor. 11:14) in hopes of erasing forever the seal of the living God. Just at the time when the "three angels' messages" of Revelation 14 are going forward to seal the 144,000 saints, Satan seeks to counterfeit the truth with one of his last deceptions—the "image of the beast" (Rev. 13:14,15; 14:9,11; 15:2; 16:2; 19:20; 20:4). What do you suppose would motivate this "image of the beast"? Yes, FEAR! Just as it was in the days of Cain, the tower of Babel, the image of Nebuchadnezzar, the Sunday Sabbath of Constantine, and the persecutions of "the dark ages"; "fear hath torment" (1 John 4:18). The third angel said, "If anyone worships the beast and his image, and receives a mark on his forehead [the center of reasoning and decision-making] or upon the hand [the symbol of agreement, support, or action, whether passive or active], he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name." (Rev. 14:9-11).

But ". . . perfect love casts out fear: because fear has torment, He that fears is not made perfect in love." (1 John 4:18). We can clearly see that those who are involved with the beast and his image have fear and no rest or spiritual satisfaction. They must erect something of their own devising to secure salvation, but the Scriptures are plain, ". . . by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast." (Eph. 2:8,9).

In 1981 an image of the beast was formed by the General Conference of Seventh-day Adventists when they obtained Federal trademark protection for their church name. This required leaning on the "strong arm of the civil power" to further her designs. In 1988 the General Conference of SDA's began actual persecutions for trademark violations, and continued until finally defeated in a California lawsuit forty-two months later (Rev. 11:2; 13:5). We know that Satan is not yet finished in his efforts to deface the image of God. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12). The keeping of the sign of YAH which is His Sabbath requires spiritual rest and satisfaction with the provisions of salvation as designed by the Creator. Anyone who tampers in any way with the Maker's plan will suffer torment because of their own dissatisfaction. The promises of YAH

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are sure, "yea, and in Him Amen, unto the glory of God . . ." (2 Cor. 1:20). Please do not worship "the beast or his image", because in your own image, you can never be saved from guilt and condemnation. Our Heavenly Father has provided "the Lamb of God, which taketh away the sin of the world." (John 1:29). Come out of the Babylon which is fallen (Rev. 14:8; 18:4— join the wedding procession, reborn in the image of God, and marching to "the marriage supper of the Lamb".

### THE FOREHEAD OR THE HAND

"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, the same shall drink of the wine of the wrath of God . . ." Rev. 14:9.

This solemn warning is one of the most significant messages in all of the Bible. And yet, very few understand the keys to unlocking the mysteries surrounding it. The most logical approach to discovering the meaning of this admonition is to define the symbols employed. Interpretations for "the beast", "his mark", "his image", the "forehead", and the "hand" are essential.

Most evangelical scholars have agreed that "the beast" is none other than the Roman Catholic Church. Quoting from Bible Readings for the Home, pp. 255-56, "Allowing a very broad meaning to the symbol [of the beast], the Douay Version, or English Catholic Bible, in a note on Revelation 13:1, explains the seven heads of this beast as follows: 'The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz., the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies; one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire.' That the seventh head represents antichrist, or the Papacy, there can be little doubt."

In the same book, page 465, the following question and answer are written:

"What has been one great characteristic of the papacy? A union of church and state, or the religious power dominating the civil power to further its ends."

The Great Controversy, page 446, sheds the following light: "The special characteristic of the beast . . . is the breaking of God's commandments."

We are thoroughly convinced that "the beast" is the church-state union culminating in the Papacy or Roman Catholic Church.

The "mark of the beast" has been variously defined by Bible interpreters. However, what makes most sense is to find a "mark" which is prided by the Papacy. This mark would be an outstanding characteristic which sets it apart and demonstrates its perverted authority. Citing from Bible Readings for the Home, p.430:

"What is the Papacy's mark, or sign, of authority?"

'Ques.— How prove you that the Church hath power to command feasts and holydays?

Ans.— By the very act of changing the Sabbath into Sunday, which Protestants allow of.— HENRY TUBERVILLE, An Abridgment of the Christian Doctrine (1833 approbation), p. 58."

"What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church— 'the mark of the beast'?" (The Great Controversy, p. 448). "To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God." (Ellen G. White comments on Revelation 13:16,17). Emphases supplied. With "the beast" identified and "his mark" defined, let us move to "the image of the beast" or "his image". A note at the bottom of page 261, Bible Readings for the Home, is helpful.

"The beast 'which had the wound by a sword, and did live,' is the Papacy. That was a church dominating the civil power, a union of church and state, enforcing its religious dogmas by the civil power, by confiscation, imprisonment, and death. An image to this beast would be another ecclesiastical organization clothed with civil power— another union of church and state— to enforce religion by law." (Emphases supplied.) The scholar who successfully defended the cause of religious liberty in 1888, disputing the proposed Blair Sunday Rest Bill, wrote:

"I need not undertake to give a definition in detail of what the IMAGE OF THE BEAST is; we ALL KNOW WELL that it is the CHURCH POWER USING THE GOVERNMENT, THE CIVIL POWER, FOR CHURCH PURPOSES . . .

"Now I want to state a little further upon the PRINCIPLE that no Christian, being a citizen of the kingdom of God, can of right START ANY PROCEDURE in connection with civil government. After it is started by the government itself, that is another question . . . I repeat therefore, that upon the PRINCIPLES which govern kingdoms and governments, the very PRINCIPLE of the law in heaven, or law in earth, a Christian CANNOT START ANY PROCEDURE IN CONNECTION WITH CIVIL GOVERNMENT. And of all Christians, SEVENTH-DAY ADVENTISTS CANNOT DO IT. The VERY KEEPING of the SABBATH FORBIDS IT." (A.T. Jones, 1895 G.C.B., p. 28; emphases mine.)

Brother Jones argues that, in principle, an individual could form a small-scaled "image to the beast" by initiating a procedure with the civil government. This is because the beast's mind-set is employed when seeking to enlist the civil power to benefit self. In contrast, those who keep the spirit of the Sabbath, rely on God as their only Protector. Their implicit trust in the Heavenly Father, His Providence, and His promises, is the essence of Christian faith. The "image of the beast" is not Christian; it is Satanic. Read again Ellen White's comment. "The special characteristic of the beast, and therefore of his image, is the breaking of God's



commandments." (The Great Controversy, p.446; emphases mine). Thus far we have established what "his image" is. But who it is in our day will require further development. The only churches outside of the Roman Church are the "Protestant churches". In 1888 the majority of the Sunday-keeping Protestant churches were forming an "image to the beast" in their attempt to bring about the National Sunday Law by the Blair Sunday Rest Bill. One might argue that, since their scheme failed, "the image" was not formed. We say that "his image" was formed, but no "life" was given to it (see, Rev. 13:15). There is a denomination "alive" and well today that received power from the United States Federal and State governments beginning in November, 1981. This particular denomination maintains a church government, hierarchical in structure, reflecting that of "the beast" more than any other church in America. The church here described wrote "demand letters" of threat ["the image . . . should . . . speak . . ." Rev. 13:15]. She imposed fines and imprisonment ["the image . . . should both speak, and cause that as many as would not worship the image . . . should be killed" Rev. 13:15]. Just as the beast before it, the image limits "liberty of conscience" by the employment of civil power. The persecuting church's attitude is paraphrased as, "I sit a queen, and am no widow, and shall see no sorrow (Rev. 18:7). Whoever does not recognize me [by worship] as the 'true church', does not have the keys to life eternal; and therefore, I will engage the civil government to make provision [trademark law] that no one should dishonor my name or reputation, without being blotted [killed] from the book of life (Rev.13:15). And furthermore, the only way anyone may buy or sell the gospel of salvation is by having the mark of my authority [or trademarked name ] (Rev. 13:17)." Hate amounts to murder (1 John 3:15). Jesus taught His disciples unconditional, selfless love. It is ludicrous that any Christian Church should bear such a self-centered mind. The fact is that no Christian Church could. That is why "the image of the beast" is "the synagogue of Satan". They "say they are [Christians], and are not, but do lie" (Rev. 3:9).

This church, posing as "the true church", further transgressed God's commandments by changing the holy Sabbath from a precept of "complete rest" to a "partial rest". What we are saying is, they teach and observe the day of rest and enjoy physical blessings therein. But that does not fulfill the Sabbath "promise" of "no work" [Exodus 20:10]. Unless an individual [or church] enters into the complete spiritual rest of the Sabbath (Heb. 4:1-11), there is no experience in Sabbath-keeping or "commandment-keeping", for that matter. The "image of the beast" keeps the right day, but fails to trust her professed Husband for her every need. She seeks another "strong man" to stand at her side insuring that her name is protected. Christians know, however, that the intimate involvement with

"the other man" is the very act which seals the corruption of her name. This allegation is strengthened by the writing of E.G. White in Manuscript Releases Volume Twelve, p. 388. "They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying 'We have no king but Caesar.' When they said this they unchurched themselves." (Emphases mine.)

Christ taught His Church the ensuing principles of holiness:

"I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). After Peter cut off the servant's ear, "Then said Jesus unto him, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword'" (Matt.26:52). And finally, before Pilate, "Jesus answered, 'My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence'" (John 18:36). The beast and his image seek first a kingdom in this world, contrary to the admonition of Christ in Matt. 6:33. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added . . .". You may have guessed by now that "his image" is, in our day, the General Conference of Seventh-day Adventists. Though on a smaller scale, and through much more subtle devices, the General Conference has managed to emulate the mind of "the beast", and as "an angel of light" (2 Cor. 11:4). Briefly, what they did was to trademark the name Seventh-day Adventist in hopes that no one else could use the name. In this way the General Conference saw a "legal method" through "worldly policy" to control heretics, homosexuals, off-shooting dissenters, etc. By employing force from the civil authorities, they intended to protect their "good name". Many folks, sincere at heart, have been deceived by this "creature". While it is true that we have not yet seen the entire manifestation of "his image" in Sunday legislation, growth of it will resume commensurate with the swelling of the "loud cry". The image received a "deadly wound" in the fall of 1991, after persecuting trademark violators at will for "42 months". The SDA Kinship International gay support organization won "legal rights" to the name in a California lawsuit. We do expect this "deadly wound" to be "healed" as it was with the beast (Rev.13:3).

The "forehead" and the "hand" can now be expounded. The "seal of God" is embedded or "written" in the forehead (Rev.7:3; 9:4; 14:1; 22:4), as is "the mark of the beast" (Rev.13:16; 20:4). The "seal of God" is His character, being properly symbolized by the Sabbath of the fourth commandment. Even the word, SabbaTH, has the Father within it (abba). "The sanctification of the Spirit signalizes the difference between those who

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have the seal of God and those who keep a spurious rest day" (7BC, 980). When the Father's law of love is written in the heart, the forehead is sealed in His character. The frontal lobe is the area of the brain where man makes rational decisions; consequently, the Christian has a sanctified will. On the other hand, when a person is in conflict with YAH's holy precepts, there is a "mark of rebellion" stamped in the mind. The will is bent to satisfy self at all costs, even to the death—"the second death". What a tragic state of mind!

Unlike the seal of God, "the mark of the beast" may also be taken in the "right hand" (Rev. 13:16). For example, you may not believe in the "spurious rest day" [Sunday-keeping or trademarked churches], but you "go with the flow." In other words, you support the apostasy with your tithes, offerings, church membership, or general apathy. Perhaps you worship on Sunday, rationalizing that any day is acceptable, as long as the "one in seven" principle is satisfied. You just try to avoid conflict; therefore, you compromise principle. Receiving the "mark" in the hand is a deceitful and deadly submission. "Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God." (Testimonies, Volume Three, p.281).

WARNING: THE FOREHEAD or THE HAND could mark your demise. The angel is crying with a loud voice, "Do not worship the beast or his image by receiving their mark. The Seal of God is your only hope; receive it in the forehead before it is too late!"

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### THE INTERCESSOR

Did you know that all human beings are living on "borrowed time"? Yes, if there was no intercessor, we would all be destroyed by the "fruit of our own doing." The reason is because "the wages of sin is death . . ." and "all have sinned and come short of the glory of God." If all have sinned, then all must die, because the consequences of sin is death. If you are burdened with sin in your life, you may have had many negative thoughts. Whatever your situation might be, you need to know THE INTERCESSOR. And the good news is: You have Him to save you from the bondage of sin and death. Yes, you have One who cares— who understands.

"Seeing then that we have a great High Priest, that is passed into the heavens, [YAHSHUA] the Son of [YAH] . . . For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:14-16). "Wherefore He is able also to save them to the uttermost that come unto [YAH] by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25).

A day is coming, however, when no one will have THE INTERCESSOR. Man's probation will close, and "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." (Rev. 22:11, 12). Those who are expecting to see the return of Christ for His people must be thoroughly clean, that is, holy and blameless before the throne of YAH. When the great High Priest leaves His work of intercession in the Heavenly Sanctuary, no one on this planet will have THE INTERCESSOR. If we learn how to become an intercessor ourselves, while we are here, in the school of Christ, then we will not need one at the time Christ returns for His Church. Christ must be formed within you now.

The Scriptures provide us with examples of holy men who assumed the role of intercessor. Consider the example of Moses as the intercessor for the children of Israel in the wilderness. He was a "type" of Christ who is the one true Intercessor.

"And [YAH] said unto Moses, Go, get thee down; for thy people . . . have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And [YAH] said unto Moses, I have seen this people, and behold, it is a

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stiffnecked people (Ex. 32:7-9) . . . And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men (v.28). For Moses had said, Consecrate yourselves today to [YAH], even every man upon his son, and upon his brother that he may bestow upon you a blessing this day (v.29). And Moses said unto the people, Ye have sinned a great sin: and now I will go up unto [YAH]; [perhaps] I shall make an atonement for your sin (v.30). And Moses returned unto [YAH], and said, Oh, this people have sinned a great sin, and have made them gods of gold (v.31). Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book [of life] (v.32). And [YAH] said unto Moses, Whosoever hath sinned against Me [willfully], him will I blot out of My book [of life] (v.33)."

In the prayer of Moses our minds are directed to the heavenly books in which the names of all men are recorded, and their deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction. Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by YAH, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered from Egypt. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But YAH did not permit Moses to bear, as did Christ, the guilt of the sinner.

By divine direction the tent that had served as a temporary place of worship was removed far from the camp. This was evidence that YAH had withdrawn His presence from them. All who were truly penitent, and desired to return to the Father, were directed to meet at the tent, confess their sins, and seek His mercy. When each had returned to their own tent, Moses entered the tabernacle. With agonizing interest the people watched for some token that his intercessions in their behalf were accepted. When the cloudy pillar descended, and stood at the entrance of the tabernacle, the people wept for joy, and they "rose up and worshipped, every man in his tent door." (Ex. 33:10). Moses succeeded in his intercession for the people on this occasion.

Was Achan alone in his transgression of covetousness regarding the "goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold . . ."? The story is found in Joshua, chapter 7. The children of Israel had just seen God break down the walls of Jericho, and allowed them to go in and capture and destroy that large city without one single

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casualty. YAH fought for them and gave them a complete victory. Now they are to go up and take a much smaller town called Ai (see chapter 8). They feel ever so confident, but they are put to flight and suffer thirty-six casualties. Thus, the sin of one man brings humiliation and defeat to the whole body. YAH says, "Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen . . . Therefore the children of Israel . . . were accursed: neither will I be with you any more, except ye destroy the accursed from among you." (Joshua 7:11,12). When God points out the problem to Joshua, the individual is not mentioned. God accuses the entire body. God sees the entire camp as a group of sinners; as a group who has taken of the accursed thing, stolen it, dissembled it, and hid it among their own stuff. That is why defeat came upon Israel. God told Joshua that the people could not stand before their enemies, and turned their backs before their enemies, because they were all accursed—and by the sin of one member of the body, the whole body suffered. In Joshua 7:6-10 it is noted that Joshua is concerned about YAH protecting His great name and reputation in front of the Canaanites and all the other heathens who may hear about God's people being defeated. But when there is sin in the camp, God will allow that curse to bring shame to the cause of Christ, along with great loss. He will not "prop up" His reputation in the sight of the world while there is sin in the camp. The only remedy is to "destroy the accursed from among you."

In the prophecy of Ezekiel chapter 9 we read of an intercession which takes place for the people of God just before the end of the world. Those making intercession for the people are the 144,000, for they "follow the Lamb whithersoever He goeth" (Rev. 14:4), being "made . . . kings and priests unto God" (Rev. 1:6). "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth . . ." (Zeph. 3:13). Only one who is holy can make intercession for the wayward church. The last generation of believers is "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that . . . show forth the praises of Him who hath called [them] out of darkness into His marvelous light" (1 Pet. 2:9). In this special work of intercession, YAH says, "Go through . . . the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (Eze. 9:4). Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark given by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the Church. The class of Christian who does not feel grieved over his own spiritual declension, nor mourn over the sins of others, will be left without the seal

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of YAH. Not one person will ever receive the seal of God while the character has one spot or stain upon it. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. The voice of an intercessor is heard, ". . . I fell upon my face, and cried, and said, Ah Lord YAH! wilt Thou destroy all the [remnant] of Israel in Thy pouring out of Thy fury upon [the church]?" (Eze. 9:8). THE INTERCESSOR will be "sighing and crying for the abominations done in the midst of the [church]." Those who receive the "mark in the forehead" establishing them as sealed in the truth, will be called into the ranks of the 144,000. These are Christ's last-generation intercessors. You will want to join them in the last intercession.

In 1988 we experienced the inception of the fulfillment of Ezekiel, chapter 9. Sin had entered the camp of Seventh-day Adventists years prior, and was not severed from the body. The General Conference Churches were humiliated by one heresy after another. The General Conference President, Neal C. Wilson, in June 1988 stated, "We've got to protect that [Seventh-day Adventist] name, because we are giving a false impression to the world . . .". Earlier in 1981, after ten percent of the North American Division church constituency was classified homosexual, and the SDA Kinship International gay support group established, the General Conference had thought to "prop up" their "good name" by Federal trademark protection. Adventists, "sighing and crying" for the many abominations within the body, realized finally that corporate repentance would not loom. Mindful of God's former dealings with His people, we concluded that He would make no difference in our day. So, if corporate repentance were not forth-coming, we must perform our duty in true penitence and intercession. We shared in the guilt of our brethren; we were "sighing and crying for the abominations" of which we were a party to and suffering for. THE INTERCESSOR was pleading before the Father in our behalf. Then, we heard our Instructor say, "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." (Rev. 18:4,5). In this we heard judgment, "God hath remembered her iniquities". When the Almighty remembers sins, He blots out names, or removes candlesticks. Christ says, "I will . . . remove thy candlestick out of his place, except thou repent." (Rev. 2:5). We saw that repentance was our only option, "for the hour of His judgment is come" (Rev. 14:7). We believed the words of Ellen White, "The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of Life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the work

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of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen . . ." (UL 131).

In 1991, following the light sent to us from Heaven, we organized the Creation 7th Day Adventist Church, refusing to obey the papal trademark policy of the General Conference. (This mandated us to give up the name Seventh-day Adventist, and, in effect, worship "the image of the beast".) We noticed the following prophecy in Isaiah 65:15, "ye [General Conference] shall leave your name for a curse unto My Chosen [Christ]: for the Lord YAH shall slay [Eze.9] thee [General Conference], and call His servants [Creation 7th Day Adventists] by another name [or character]." Suffering their name, left as a curse to the gospel of Christ, we chose to drink the cup of THE INTERCESSOR and plead for His people. YAH is calling you to receive "the pure mark of truth."

### THE LAST CHURCH NAME

In 1991 we published a research paper entitled Crucified Afresh! This was the summation of a two-month study at Andrews University, Berrien Springs, Michigan. Some have desired to read an abbreviated version with updated information. This is our purpose for writing THE LAST CHURCH NAME.

Seventh-day Adventists are charged with a most solemn responsibility. "The banner of truth and religious liberty which the reformers held aloft has in this last conflict been committed to us." (6T 402). "The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." (GC 605). "The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided . . ." (7BC 976).

What forms the image of the beast? "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 . . . it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast." (GC 445-46). "NOTE: The beast 'which had the wound by a sword, and did live,' is the Papacy. That was a church dominating the civil power, a union of church and state, enforcing its religious dogmas by the civil power, by confiscation, imprisonment, and death. An image to the beast would be another ecclesiastical organization clothed with civil power— another union of church and state— to enforce religion by law." (Bible Readings for the Home, p.261).

Ellen G. White is considered a prophetess by all faithful Seventh- day Adventists. Anyone believing in E. G. White must regard the following as a faithful saying: "I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians . . . The other class, who were but a few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from heaven . . . No name which we can take will appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world . . . The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ." (1T 223-24). "I have been shown that this name [Seventh-day Adventist ] means much, and in adopting it we have followed the light given us from heaven . . . This distinctive banner is to be borne through the world to the close of probation." (Ms 15, 1896). Adventists can thus regard their name as sacred.

In a newsletter, SDA Kinship Connection, March 1991, the following is written by Ron Lawson, "Toward the end of 1981, the General Conference trademarked the name, "Seventh-day Adventist," which it had been using since its official formation in 1863. Trademarking its name was then an unusual action for a religious denomination, although some others have since followed suit. It is not clear what events prompted the action, although as early as April 1981 (when the trademarking process was probably already underway) the North American Division committee had mentioned seeking counsel concerning what could be done to stop Kinship from using the denominational name . . . The G.C. later trademarked "Adventist," although it has yet to try to enforce this mark legally . . . In December of 1987 the G.C., brought suit against us, demanding that we

change our name and requesting that they be awarded both damages and legal costs." (p.15).

On June 18, 1988, after fines had been imposed against the little Kona, Hawaii Adventist church, then G.C. President, Neal C. Wilson, made the following statement when asked how he could harmonize the G.C. trademark lawsuit position with the Bible and Ellen White's counsel: "She says, that's right, 'don't crucify Christ afresh by going to the civil court.' Work it out internally. Now, we have appealed, over, and over, and over and over again to these people, you know, don't use the name Seventh-day Adventist. If you're going to fight the church, you do it on your own, but don't try and use the name Seventh-day Adventist. If they don't respond to that. We're saying, 'We've got to protect that name, because we are giving a false impression to the world' . . . And this church-state business, be a little careful how you use that, because that is not in Scripture; separation of Church and State. That is a particular North American philosophy. It exists no where else in the world." (cited in Conflict, p.13). "When [the church] . . . shall influence the state to enforce their decrees and to sustain their institutions, Then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." (GC 445). There is an interesting parallel between the Papacy and the General Conference of Seventh-day Adventists. Consider the following illustration:

**PROPHECY OF THE BEAST (1260 Years)**

Church-State Union	Persecution	Deadly Wound
321 A.D.	538 A.D.-----	1798 A.D.
Constantine's Sunday Law	Heretics Punished	Pope taken prisoner

**PROPHECY OF THE IMAGE OF THE BEAST (42 Months)**

Church-State Union	Persecution	Deadly Wound
November 1981 (Demand Letters)	May 1988-----	October 1991
General Conference Trademark	Fines Imposed	Gays won lawsuit

A quote from *Bible Readings for the Home*, page 474 reveals a principle worth noting here, "The history of all the religious persecutions since Bible times is but a repetition of this same story— the wicked persecute the righteous. And thus it will continue to be until the conflict between good and evil is ended. (See Psalm 37:12, 14, 32.)"

Our conclusion is that the General Conference of Seventh-day Adventists has formed an image of the beast. To reinforce this position the following points may be considered:

1) The General Conference is a reflection of the Roman hierarchy.

After thoroughly studying the S.D.A. church structure, Judge Hart makes this startling but true assessment, 'Church documents that prescribe the church's structure and governance confirm that all parts of the church are parts of a single structure and governance confirm that all parts of the church are parts of a single entity. Next to the Roman Catholic church, the Adventist church is the most centralized of all the major Christian denominations in the country. The General Conference, as the world wide governing body of the Adventist denomination, is the church's highest legislative, judicial and ecclesiastical authority.' (cited in *Conflict*, p.11).

2) The General Conference has "made void the law of God."

In their religious bigotry men will resist all evidence and refuse all light. Those who make void the law of God, as the teachers of today are doing, have no standard by which to measure their own character or the character of others. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Instead of being softened by the compassion of God, they presume on His mercy. Instead of manifesting godlike compassion toward others, they cultivate the attributes of the enemy of God and bring oppression upon God's people by enforcing man-made laws. (ST 01-31-00).

3) The General Conference is guilty of Sabbath-breaking, and in this spiritual state, observes the false sabbath on Saturday as the Jewish nation past and present.

Now I want to state a little further upon the principle that no Christian, being a citizen of the kingdom of God, can of right start any procedure in connection with civil government. After it is started by the government itself, that is another question . . . I repeat therefore, that upon the principles which govern kingdoms and governments, the very principle of the law in heaven, or law in earth, a Christian cannot start any procedure in connection with civil government. And of all Christians, Seventh-day Adventists cannot do it. The very keeping of the Sabbath forbids it. (A.T. Jones, 1895).

4) The General Conference is in a church-state union with the U.S. government, and evidence of having exercised the power of the civil government to punish dissenters is published.

By now it should be obvious to you that the General Conference Churches are "Babylon fallen". If doubt persists read:

The legal 'complaint' [of the G.C. against SDA Kinship International] was a strange document, for since it was brought under trademark laws it had to be couched in purely commercial terms. So

Kinship was accused of trying to encroach on the church's market and utilize the goodwill that its marketing had built up around the church name. The complaint did not mention that we were either Adventists or gay or lesbian. (*SDA Kinship Connection*, page 15).

Notice the language of Rev. 18:3,7,11,15,23 in relationship to church-state union and commerce.

" . . . 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. . . . How much she hath glorified herself, and lived deliciously . . . she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow . . . And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more . . . The merchants of these things, which were made rich by her . . . And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

So, we conclude: The General Conference has no longer a moral right to the name Seventh-day Adventist.

We may claim to be Seventh-day Adventists, and yet fail of realizing how exalted is the standard to which we must attain in order to deserve this name. Some have felt ashamed of being known as Seventh-day Adventists. Those who are ashamed of this name should never connect with those who feel it an honor to bear this name. And those who are Christ's witnesses, standing where the truths of the Bible have placed them, are worthy of the name they bear. (Letter 6, 1903).

THE LAST CHURCH NAME has been given to us by God, Himself. Because of the righteous principles set forth by the Bible and E.G. White's counsel, the name of God's last visible body is the CREATION 7TH DAY ADVENTIST CHURCH. Our responsibilities are summarized in the following manner: SDA's are to prepare a people to receive the seal of God by heralding the "three angels' messages" of Rev. 14 to the world.

\* **FIRST ANGEL:** Preaching the "everlasting gospel" of "Christ in you, the hope of glory"— the remedy for all sin. Announcing the hour of God's judgment— soon coming of the Messiah for His Bride. Exalting the Creator by teaching the principles of Creation in the physical realm as well as the spiritual.

\* **SECOND ANGEL:** Warning God's people against the errors of Babylon which cause confusion in the mind. Calling the faithful souls out

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of the fallen churches into a "holiness highway" where victory over sin and error abounds.

\* **THIRD ANGEL:** Maintaining the cause of religious liberty by warning against worshipping "the beast and his image" and by reflecting the image of Christ in a life service of love. Exalting the standard of righteousness—God's Ten Commandments, calling special attention to the true Sabbath of YAH's rest. Teaching both the necessity of putting away all sin and the process of victory.

It is well established by the writings of E.G. White that the name Seventh-day Adventist will be the "banner" of God's true church until the end of probation. We are Seventh-day Adventists because we observe "the seventh day, and [are] waiting for the appearing of our Lord from heaven." This "name carries the true features of our faith in front, and will convict the inquiring mind." (1T 223-24).

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### A WARNING

The warning of the third angel of Rev. 14:9-11 is of the most serious nature. In fact, it is one of the most solemn warnings in all of the Bible.

"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, The same shall drink of the wine of the wrath of God . . ." (w. 9,10).

If you stay in the fallen SDA denomination you become guilty of her sins and will receive of her plagues (Rev. 18:4), effectively taking the mark of the beast: 1) In the forehead if you believe in the trademark policy, and 2) In the hand if you just go along with the trademark. If you come out of the fallen organization, but do not retain the name Seventh-day Adventist, you are in principle worshipping the image by obeying the trademark law. This law says that no true SDA can exist outside of membership in the G.C. Churches. When you give up the name, you obey the image. God's people can not obey this law any more than we can agree with a Sunday law or Sabbath law. If you come out of the fallen SDA system and do not desire to join with us in overcoming the beast and his image, you frustrate the prayer of Christ for our unity. "The prayer of Christ to His Father, contained in the seventeenth chapter of John, is to be our church creed. It shows us that our difference and disunion are dishonoring to God . . ." (LHU 296). Let us think on these things as we prepare to receive the seal of God.

### THE FINAL WARNING

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give THE FINAL WARNING against the beast and his image:

"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." Rev. 18:1-5. "In the last conflict in the great controversy between good and evil, God has called

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us to give THE FINAL WARNING to the world. The Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must make it plain to them that they are honoring a man-made institution in place of that which God Himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility." RH 01-31-93.

The prophecy of the Revelation 18 angel points to the present time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 [verse 8], is being repeated, with the additional mention of the corruptions which have been entering the various churches making up mystical Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is now recognized. With every rejection of truth the minds of the people have become darker, their hearts have become more stubborn, until they have entrenched themselves in an infidel hardihood. In defiance of the warnings which God has given, they continue to trample upon the precepts of the Decalogue, until they have been led, even in the great land of the United States of America, to persecute those who hold the law of God sacred. Christ is set at naught in the contempt placed upon His word. As the the teachings of spiritualism and secular psychology have been accepted by the churches, the restraint which once held the carnal heart in check has been removed, and the profession of religion has become a cloak to conceal the basest iniquity.

The Bible says, "Her sins have reached unto heaven, And God hath remembered her iniquities." Rev. 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and "receive not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with this message the call is heard: "Come out of her, My people."

Fearful is the issue to which the Adventist community is to be brought. First, the powers of the U.S. Government unite with the Church to war against the commandments of God by a man-made statute that "all, both small and great, rich, and poor, free and bond" [Rev. 13:16], shall conform to the requirements of the Church's trademark and receive the mark, Seventh-day Adventist. By this statute, the Federal Government has in effect established a religion in violation of the U.S. Constitution, First Amendment. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest, both physical and

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spiritual, demands obedience and threatens wrath against all who transgress its precepts and restrict liberty of conscience.

With the issue thus clearly brought before the people, whoever shall trample upon God's law by obeying a human enactment, the trademark law, receive "the mark of the beast"; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14:9, 10. But not one will be made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment, in the fullest sense of both physical and spiritual rest, has never been set before them in total display. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of this controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently in accepting or rejecting God's Sabbath Rest.

The Sabbath is the great test of loyalty, even though Satan has camouflaged the real issue under the guise of business and commerce. As the final test is being brought to bear upon Adventists at this time, the line of distinction is being drawn between those who serve God and those serve Him not. While agreement with the trademark policy of the General Conference of Seventh-day Adventists in compliance with the law of the State, contrary to the fourth commandment, is an avowal of allegiance to a power that is in opposition to God, the keeping of the true "Sabbath Rest Principle", in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receives "the mark of the beast," the other choosing the token of allegiance to divine authority, receives "the seal of God."

Adventists who have predicted that religious intolerance would gain control in the United States, that Church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the principles of Sabbath Rest and strict adherence to the pillars of the Advent faith become widely agitated, the storm is seen approaching. Now the third angel's message will have an effect which it could not have had before. The ten virgins hear the "cry" which awakes them.



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In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Eli-YAH, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible. They were impelled to zealously declare the truth and the danger which threatened souls. Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers are even now being qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer are being constrained to go forth with holy zeal. The sins of Babylon are being laid open. The fearful results of enforcing the trademark upon dissenters by civil authority, the inroads of spiritualism in all of its phases, the stealthy but rapid progress of the papal power within the General Conference Churches is all being unmasked. By these solemn warnings the Advent people are being stirred and shaken. The living testimony of "Christ in you, the hope of glory", the sinless life of Christ in continuous victory over sin is infuriating the sin-loving multitudes.

By every means the General Conference clergy are endeavoring to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and apostate Protestant Adventists unite. The trademark law is to be invoked against those who will not submit to giving up the sacred name of their religion—Seventh-day Adventist. The appeal from the fallen denomination is, "Stay in the Church. The Church is going through to the end." But the reformers have seen "the abomination of desolation", and to unite the pure with the corrupt is unconscionable. The saints are threatened with fines and imprisonment, and some are offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: "Show us from the word of God our error." Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of the "Sabbath Rest Principle" and "the seal of God."

Conscientious obedience to the word of God will be treated as

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rebellion. "Why do you have to keep the name, Seventh-day Adventist? You can practice your religion without having to use that name. Change your name to something else. You are just being uncooperative—stubborn." And such will be heard in variation from the prosecution. The words of Paul will be literally fulfilled: "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. As the defenders of truth refuse to obey the requirements of the man-made trademark law, which is in effect honoring a "spurious sabbath", some will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed. When Sabbath-keepers are brought before the courts to answer for their faith, former brethren will become their greatest enemies offering false reports and insinuations.

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given THE FINAL WARNING, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. God put the truth into their hearts, and they could not forbear to proclaim it. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave the results with God.

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THE FINAL WARNING is going forth to Adventists first. The message has swelled to a "loud cry". "Behold, the Bridegroom cometh, Come out of Babylon fallen, and go ye out to meet Him!" Trim your lamps and go ye "in with Him to the marriage." (Adapted from *The Great Controversy*, pp. 604-608)

### **The Creation 7th Day • Adventist Church**

<http://www.creation-7th-day-adventist-church.org>

INVITES YOU TO JOIN

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IN PREPARATION FOR THE SOON COMING OF CHRIST.

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