

Revision 1.0

February 1, 2024

I am a Seventh-day Adventist who believes in the inspiration of the writings of Ellen G. White. I have also been a reader of her writings, especially the Conflict of the Ages series. I have been blessed by the words and insights I have received from them.

I recently decided to re-read the Great Controversy with the intent to write a condensed paraphrase of it, including publicly accessible references as footnotes. The approach was a chapter-by-chapter but not necessarily paragraph by paragraph paraphrase. It turns out that I only condensed it a little more than half.

What I did find very interesting was adding the references to publicly available sources. The Great Controversy is a history book, among other things, and what is a history book without references. Normally people don't look up references when they read a book, but I decided to try to make them more accessible by providing a hyperlink to the relevant content if possible. Since the book itself is well over a hundred years old, with the original copyright having expired, naturally the original references are also all in the public domain. This means that many if not most of the references exist in publicly accessible digital format from places like [books.google.com](https://books.google.com) and [archive.org](https://archive.org). What I only discovered toward the very end was how well Artificial Intelligence worked to help find the original reference material. Anyone who has been paying attention to tech news has most likely heard of OpenAI's ChatGPT (<https://openai.com/chatgpt>). Well, Microsoft has a version of the AI enhanced search engine available at [chat.bing.com](https://chat.bing.com), which is branded by them as an "AI-powered copilot for the web." I was able to paste references into their chat search field, and most of the time it was able to find a publicly available source for the book. Once the book was found, if it was available on google books or archive.org, I could create a hyperlink that would take the reader directly to the content being referenced, even highlighting specific words. Finally, I went through the Appendix which contains additional comments and references provided by the Ellen G. White Estate, some of which were newer and not necessarily out of copyright. In that case, I discovered that archive.org even had some of those books for loan like a library. Of course, all the hyperlinks will be much more useful if reading this book on a computer or tablet. Many of the hyperlinks contain

embedded search text which is not visible, but will result in showing highlighted text if clicked on.

If you find any errors or broken hyperlinks, you can let me know by sending email to [gcfeedback@btlb.org](mailto:gcfeedback@btlb.org).

Stephen Ing

## *Introduction*

Before sin, Adam was able to talk directly with God, but after he sinned, humans would no longer be able to speak face to face with God. But He did not abandon us because He had a plan in place to save us. We would still have a connection to heaven to learn of this plan. [2 Peter 1:21](#) ... holy men of God spoke [as they were] moved by the Holy Spirit. [2 Peter 1:21 NKJV](#).

The earliest writings in the Bible came to us through Moses, where we learn of creation, the early history of the world, and the law of God. In the 2,500 years before that, messages from God were mostly passed down by word of mouth from father to son. After Moses, God continued speaking through chosen people over the next 1,600 years concluding the Bible with the book of Revelation written by the Apostle John.

The Bible was written by people, “inspired by God.” [2 Timothy 3:16](#). This information came in the form of dreams and visions, often of things that represent something else, and numbers, which then was written. The Ten commandments, however, were spoken and written directly by God, and copied word for word in the writings of Moses.

The truths of the Bible, written by human hands, is a joining of divine and human. This same combination can be seen in Jesus, as written by John, [John 1:14](#) And the Word became flesh and dwelt among us. ... [John 1:14 NKJV](#).

Written over 1,600 years by very different people, ranging from King David and Solomon to the shepherd Amos. The highly educated Moses who also spoke directly with God as to a friend [[Exodus 33:11](#), [Numbers 12:8](#)], to the disciples Peter and John who were humble fishermen, but privileged to live and work with Jesus for three and a half years. Some truths or stories were presented by more than one writer, with some apparent differences, that can appear to be contradictions. But the thoughtful reverent student can find the harmony.

The Bible is God’s message of salvation to humanity, written by imperfect human beings impressed by the Holy Spirit. It comes to us as a perfect whole to meet the needs of people from all cultures, languages, and generations since it was assembled. Just because we have this perfect whole of God’s word now, does not mean we still don’t need the Holy Spirit to understand more and deeper teachings from its pages. However, the Spirit does not replace the Bible. The Bible itself provides the standard by which to judge whether ideas or teachings of spirits are from God. The Bible warns not to believe every spirit, but to test whether they are from God [[1 John](#)

[4:1](#)]. [Isaiah 8:20](#) To the law and to the testimony! If they do not speak according to this word, [it is] because [there is] no light in them. [Isaiah 8:20 NKJV](#).

Some have claimed to receive light directly from the Holy Spirit, and hence no longer need the Bible. They are guided by thoughts and impressions that they claim are from God, but it is not the Spirit of God that motivates them. Because the work of the Holy Spirit is so important to the church, it is one of the areas that Satan targets to introduce error but also to cause people to question the real work of God's Spirit.

The Holy Spirit was active during the time that the Scriptures were being given. It was also necessary during the New Testament era when the Gospel was being spread. Even after the Bible was completed, the Spirit of God continued the valuable work of teaching, warning and comforting God's people.

Jesus gave these promises about the Holy Spirit to His disciples: [John 14:26](#) "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. [John 14:26 NKJV](#). [John 16:13](#) "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own [authority], but whatever He hears He will speak; and He will tell you things to come. [John 16:13 NKJV](#). [Matthew 28:20](#) "... I am with you always, [even] to the end of the age." Amen. [Matthew 28:20 NKJV](#). Clearly Jesus has not been with us physically since He rose up into heaven, but the Holy Spirit has and will continue to be until the end of the world. With the gift of the Holy Spirit on the day of Pentecost, Peter said, [Acts 2:38](#) ... "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." [Acts 2:38-39 NKJV](#).

When the gifts of the Spirit were poured out on the day of Pentecost, Peter mentioned the prophecy by Joel [[Joel 2:28](#), [Acts 2:16](#)]. But this was only a small or partial fulfillment of when the Holy Spirit will be poured out on the great day of the Lord.

Throughout earth's history, Satan has taken out his anger on God's people, but the Holy Spirit has been given to them to help them stand against the power of the evil one. As the church nears her final deliverance, Satan will work with greater power, because he knows he only has a short time left [[Revelation 12:12](#)]. For 6,000 years, Satan, who was once the highest among the angels, has been working to misrepresent God and cause ruin. But in the

final conflict, all his efforts, everything he has learned, all his cruelty, will be used against God's people. At this time, as they give the message of warning to the world of the Lord's second coming, they are in special need of the Holy Spirit to prepare them to stand before Him at His coming, "without spot and blameless." [[2 Peter 3:14](#)].

From time to time, Ellen White was shown, the working, in different ages, of the great controversy between God and Satan. His hatred of Jesus has been taken out on followers of God throughout earth's history. Satan's lies and tricks make wrong seem right, replace God's law with human laws, and end up getting man to worship the creature rather than the creator. He wants humanity to think that God is evil, to fear and hate Him, and to think they are free from having to keep His law. In the last days Satan will use what he has learned works best, but he will be more determined, his lies more clever, [Mark 13:22](#) "... to deceive, if possible, even the elect. [Mark 13:22 NKJV](#).

As she was shown visions of the past and the future, having to do with the controversy between God and Satan, Ellen White was instructed to share them with others, especially in a way that will shed light on the coming struggle. She chose events from the history of the Christian church, that showed the failures, but also the successes that excited the anger of Satan. She wrote about how the church fell into darkness and devoted a large part of the book to show how the light of the Bible, through courageous individuals, brought reformation to the church. She then recapped the story of the beginning of evil, and some of Satan's great lies, followed by what can be expected in the last days.

The history of the reformation is well known and accepted by the Protestant world. This history was studied and quoted by Ellen White in her book and sometimes no specific credit was given. When writing about those carrying forward the work in her own time, similar use was made of their writings.

The purpose of the first part of this book is to present the past in a way that will show how history can lead to future events. It is also useful to see how the history presented fits into the great controversy. This can then light the path of those who will carry on the work of reformers from the past, possibly at the expense of their own earthly possessions or life.

It was the goal of Ellen White to paint a picture of the controversy between good and evil, and to expose the lies and tricks of Satan, so that he can successfully be resisted. She also wished to show how God can be fair, loving, and unchanging in dealing with evil in this world, in the light of the origin of sin and the great controversy. And finally, that people can be

delivered from the power of darkness and praise and love Him who will give an inheritance of light.

## Contents

Introduction .....	3
Chapter 1—The Destruction of Jerusalem.....	9
Chapter 2—Persecution in the First Centuries.....	14
Chapter 3—And Era of Spiritual Darkness .....	17
Chapter 4—The Waldenses.....	25
Chapter 5—John Wycliffe .....	32
Chapter 6—Huss and Jerome .....	39
Chapter 7—Luther’s Separation From Rome .....	50
Chapter 8—Luther Before the Diet .....	62
Chapter 9—The Swiss Reformer.....	73
Chapter 10—Progress of Reform in Germany.....	80
Chapter 11—Protest of the Princes .....	86
Chapter 12—The French Reformation .....	93
Chapter 13—The Netherlands and Scandinavia .....	105
Chapter 14—Later English Reformers .....	109
Chapter 15—The Bible and the French Revolution .....	117
Chapter 16—The Pilgrim Fathers .....	127
Chapter 17—Heralds of the Morning.....	132
Chapter 18—An American Reformer.....	138
Chapter 19—Light Through Darkness .....	148
Chapter 20—A Great Religious Awakening .....	151
Chapter 21—A Warning Rejected.....	159
Chapter 22—Prophecies Fulfilled .....	167
Chapter 23—What is the Sanctuary .....	173
Chapter 24—The Holy of Holies .....	178
Chapter 25—God’s Law Immutable [unchangeable] .....	182
Chapter 26—A Work of Reform.....	191
Chapter 27—Modern Revivals.....	195
Chapter 28—Facing Life’s Record.....	201

Chapter 29—The Origin of Evil.....	206
Chapter 30—Enmity Between Man and Satan .....	212
Chapter 31—Agency of Evil Spirits.....	214
Chapter 32—Snares of Satan .....	218
Chapter 33—The First Great Deception .....	222
Chapter 34—Can Our Dead Speak to Us?.....	229
Chapter 35—Liberty of Conscience Threatened.....	234
Chapter 36—The Impending Conflict .....	241
Chapter 37—The Scriptures a Safeguard .....	244
Chapter 38—The Final Warning .....	248
Chapter 39—The Time of Trouble .....	252
Chapter 40—God’s People Delivered .....	260
Chapter 41—Desolation of the Earth .....	266
Chapter 42—The Controversy Ended .....	270



## *Chapter 1—The Destruction of Jerusalem*

[Luke 19:42](#) saying, "If you had known, even you, especially in this your day, the things [that make] for your peace! But now they are hidden from your eyes.  
<sup>43</sup> "For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,  
<sup>44</sup> "and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation." [Luke 19:42-44 NKJV](#).

It was Passover and Jews from many lands were gathered to celebrate. The view from the Mount of Olives in the late afternoon was something to behold. The massive walls of Jerusalem with the sun reflecting off the gold of the temple that the Jews took such pride in. [Psalm 48:2](#) Beautiful in elevation, The joy of the whole earth, [Is] Mount Zion [on] the sides of the north, The city of the great King. [Psalm 48:2 NKJV](#). [Luke 19:41](#) Now as He drew near, He saw the city and wept over it, [Luke 19:41 NKJV](#). Excitement was high after the triumphal entry, where palm branches were waved, and glad hosannas declared Jesus king. But strangely and suddenly, Jesus was filled with sadness and broke down in tears.

His tears were not for Himself, even though He knew what lay ahead for Him. He understood His role in the system of sacrificing lambs that He Himself had given to humanity. He knew He would be led like a lamb to the slaughter [[Isaiah 53:7](#)], and before that the agony He would experience in Gethsemane. Jesus wept for those He knew would die in the future destruction of Jerusalem, because of their refusal to accept His salvation.

The entire history of the Jews, as God's chosen people was open to the eye of Jesus, beginning with the promise that was made to Abraham when the sacrifice of his son was stopped [[Genesis 22:9-18](#)]. Jerusalem had been honored by God and He had chosen Zion to be His home [[Psalm 132:13](#)]. Throughout its history, prophets had been sent with warnings, priests had carried out the sacrifices, and from there prayers of worshippers had risen to God. His very presence had been revealed in the cloud of glory above the ark in the Most Holy place in the temple. Had Israel remained faithful, Jerusalem would have stood forever, the chosen capital city of God on earth [[Jeremiah 17:21-25](#)]. But instead, their history was one of disobedience, rebellion, rejected warnings, and killing the messengers who brought those warnings [[2 Chronicles 36:16](#)]. Finally, God sent the best gift of heaven, no, in fact He poured out all of heaven in that one gift. The Son of God Himself was sent to plead with the chosen people who refused to repent.

The Son of God, before He was born to Mary, was the One who brought Israel out of Egypt. He drove out the wicked people from Canaan before planting Israel there. He sent prophets to care for what He had planted. "What more could have been done to My vineyard That I have not done in it? Why then, when I expected [it] to bring forth [good] grapes, Did it bring forth wild grapes?" [[Isaiah 5:1-4](#)]. Finally, He came Himself and worked the soil, pruned it and tenderly cared for it, in a last attempt to save the vine He had planted. For three years Jesus went around doing good and healing all who were oppressed by the devil, for God was with him [[Acts 10:38](#)]. [Luke 4:18](#) "The Spirit of the LORD [is] upon Me, Because He has anointed Me To preach the gospel to [the] poor; He has sent Me to heal the brokenhearted, To proclaim liberty to [the] captives And recovery of sight to [the] blind, To set at liberty those who are oppressed; [Luke 4:18 NKJV](#). But the leaders of the nation looked down on Him, rejected His teachings, and made fun of His warnings.

Jesus saw in Jerusalem a symbol of a world, unbelieving and rebellious, rushing on toward the judgment of God. He was willing to pour out His life to death, to bring salvation within their reach, but few would accept it. The great sin of the Jews was their rejection of Jesus, the great sin of the Christian world would be their rejection of the law of God.

The first temple had been built during the most prosperous time of Israel's history. King David had collected and set aside huge stores of treasure for the building, and the plans were given to him from God [[1 Chronicles 28:19](#)]. Solomon, the wisest of Israel's kings had carried the plans to completion, building what many considered to be the most magnificent build ever. After it was destroyed by Nebuchadnezzar's army, the temple was rebuilt, but the old among them who had remembered the glory of the first temple wept. There was no supernatural power to mark its dedication, no cloud of glory, no fire from heaven. The ark of the covenant containing the Ten Commandments, with the mercy seat and the golden cherubim were also missing. But through the prophet Haggai, the Lord declared, [Haggai 2:9](#) 'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. ... [Haggai 2:9 NKJV](#). [Haggai 2:7](#) ... and I will fill this temple with glory,' says the LORD of hosts. [Haggai 2:7 NKJV](#). The second temple was not honored with the cloud of God's glory, but with the physical presence of God Himself.

A couple days before the Passover, Jesus and His disciples were walking out of the Temple. [Mark 13:1](#) Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what

buildings [are here]!" [Mark 13:1 NKJV](#). [Matthew 24:2](#) And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not [one] stone shall be left here upon another, that shall not be thrown down." <sup>3</sup> Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what [will be] the sign of Your coming, and of the end of the age?" [Matthew 24:2-3 NKJV](#). Knowing they could not handle the full truth at that time, Jesus gave them answers for both events, the destruction of Jerusalem and the Temple, but also of the end of the world.

In answer to their question, He gave them clear signs, which they didn't understand at the time but did later when the sign was upon them. [Matthew 24:15](#) "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), <sup>16</sup> "then let those who are in Judea flee to the mountains. <sup>17</sup> "Let him who is on the housetop not go down to take anything out of his house. <sup>18</sup> "And let him who is in the field not go back to get his clothes. [Matthew 24:15-18 NKJV](#). Jerusalem had been under siege by the Roman general Cestius when suddenly for no apparent reason he withdrew. While Jews pursued and attacked the retreating Romans, a clear opportunity presented itself for the Christians to escape. Acting on Christ's warning, not one Christian died in the destruction of Jerusalem. With so many Jews gathered in Jerusalem for the Feast of Tabernacles, and their attention on the Romans, Christians were able to flee without anyone troubling them. They ended up finding safety in the city of Pella, in the land of Perea, beyond the Jordan.

That generation of Jews were not being punished for the sins of their parents who crucified Jesus. In their hatred and cruelty toward the disciples of Jesus, they had rejected the last offer of mercy. God's protection was withdrawn, leaving them under the power of Satan and his angels, and the nation was left under the control of the leader she had chosen. It wasn't just Roman against Jew, or Roman and Jew against Christian, but there were even groups of Jews fighting and killing each other. Some were so evil and violent that they even killed worshippers at the altar in the temple. Even in the family there was suspicion, envy, hatred, rebellion, and murder. Friends and family betrayed each other, parents and children killed each other.

When the siege of Jerusalem was resumed by Titus at the time of Passover, millions of Jews were assembled there. The normal food supplies in the city might have lasted years, but because of jealousy and revenge between the different groups of Jews that were fighting each other, much of it had been destroyed. Terrible acts of torture were done to take food from the weak and

powerless, usually by men who were well fed, simply to add to their stores. Thousands died from famine and disease. Husbands stole from their wives and wives from their husbands. Children would take food from their aged parents. Mothers killed their own babies for meat. This fulfilled the prophecy given years before. [Deuteronomy 28:56](#) "The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse to the husband of her bosom, and to her son and her daughter, <sup>57</sup> "her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates. [Deuteronomy 28:56-57 NKJV](#).

In an effort to scare the Jews into to surrendering, prisoners who resisted were scourged, tortured and crucified in full view of the city. Hundreds daily were dealt with in this way until there was hardly space to put up anymore crosses. It was as if the Jews were paying for their careless words spoken to Pilate: "His blood be on us and on our children." [[Matthew 27:25](#)]. Titus would have liked to put an end to the fearful scene before him. He was filled with horror as he looked at the heaps of dead bodies lying in the valley. He also did not wish to destroy or even defile the temple if the Jews would come out and fight anywhere else. Josephus begged them to surrender to save the city and the temple, but his words were answered with curses, and even darts were thrown at him.

Disgusted with the stubbornness of the Jewish leaders and the terrible crimes taking place in the city, Titus finally decided to storm the temple stronghold. He gave orders that if possible, the temple should be preserved, but during the night the Jews came out and attacked. In the battle that followed, fire was thrown by a soldier through an opening onto a porch and immediately the cedar-lined room was a blaze. Titus rushed to the scene and commanded the soldiers to put out the flames, but his commands were ignored. In their fury the soldiers threw more fire into other rooms, then began slaughtering those who had taken shelter in the temple. Soldiers who had never been in the temple before, saw the gold reflecting the light of the fire, and began to think about the wealth of treasure that must be in the temple. One pushed a lit torch between the hinges of the door, and in an instant the whole building was in flames.

The whole hilltop blazed like a volcano as the fire jumped from one building to the next. The terrible sights and sounds which could be seen and heard from all around were observed with despair and anguish. Roman soldiers

whose hatred for the Jews had reached a peak, slaughtered any Jew in sight, including men, women, old, young, rebels, and priests. After the temple fell, the rest of the city quickly fell into the hands of the Romans. More than a million died in the siege and the slaughter that followed. Nothing was left of the city and the temple except for the foundations. Those who did survive, were taken captive, sold as slaves, taken to Rome to be fed to wild beasts as entertainment, or scattered throughout the earth as homeless wanderers.

The suffering and devastation of the Jews was a result of their own choices and actions. [Hosea 14:1](#) O Israel, return to the LORD your God, For you have stumbled because of your iniquity; [Hosea 14:1 NKJV](#). It was not necessary for God to create punishment for Israel. Their rejection of Him, which resulted in His favor and protection being withdrawn, left them under the horrible and cruel power of Satan. Even today, it is the restraining power of God that prevents humanity from falling fully under the control of Satan. The destruction of Jerusalem is a fearful warning to all who are resisting the pleadings of divine mercy. Like Israel of old the wicked destroy themselves. By a life of sin, they have placed themselves so out of harmony with God, that in the end His glory to them will be a consuming fire.

The world is no more ready to receive the message for this time, than were the Jews to receive the warning given by Jesus about Jerusalem. When it comes, the day of God will catch the ungodly by surprise. Jesus left His followers with signs and warnings, that allowed them to escape the final destruction of Jerusalem. At the same time, He gave signs and warnings for those who will be living at the time of the final destruction of the world. But to those who heed not His warnings, [1 Thessalonians 5:2](#) ... the day of the Lord so comes as a thief in the night. [1 Thessalonians 5:2 NKJV](#).

## *Chapter 2—Persecution in the First Centuries*

When Jesus shared the signs of the destruction of Jerusalem and the end of the world, He included a statement that would apply to some followers in the time between the two events. [Matthew 24:9](#) "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. [Matthew 24:9 NKJV](#). The hatred from the world that Jesus experienced, would often be taken out on His followers as well. Those who follow Jesus should be prepared to experience the same humiliation and suffering that their Master did.

The history of the church easily shows the fulfillment of those words spoken by Jesus. Satan and his followers saw what would happen if the gospel would win, so they did their best to destroy it or at least slow its spread. Christians were burned with fire, stripped of their possessions, driven from their homes, scourged, imprisoned, and killed. Noble and slave, rich and poor, educated or not, all classes were persecuted or killed without mercy.

Even though the early Christians were persecuted by the Jews as Jesus was, persecution backed by true civil authority didn't really begin until around the time that Paul was killed. This persecution which was started by the emperor Nero continued with more or less intensity for hundreds of years. Just as Jesus was falsely accused, His followers were accused of the most terrible crimes and said to be the cause of many natural disasters. With these false or ridiculous accusations, Christians became targets of hate and suspicion, and many innocent people were betrayed for financial reward. They were crucified, fed to wild beasts or burned alive for entertainment. When Christians tried to hide, they were hunted like wild animals. They took refuge in the desert, mountains, caves, and even underground tunnels where their dead were buried. [[Hebrews 11:36-38](#)].

Under the most terrible persecution these followers of Jesus remained faithful. In caves deep in the earth where they often hid without light of the sun, they suffered without complaint. They encouraged each other with the thought that trials and persecution only brought them closer to their rest and eventual reward. Like God's servants of old, [Hebrews 11:35](#) ... Others were tortured, not accepting deliverance, that they might obtain a better resurrection. [Hebrews 11:35 NKJV](#). They remembered the words Jesus spoke, [Matthew 5:11](#) "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. <sup>12</sup> "Rejoice and be exceedingly glad, for great [is] your reward in heaven, for so they persecuted the prophets who were before you. [Matthew 5:11-12 NKJV](#).

Satan's efforts to destroy the church by violence failed. As those who remained faithful willingly gave up their lives, others rose up to take their place, and the Gospel continued to spread. "The blood of Christians is seed."<sup>1</sup> Those who were killed for their faith, were safe and secure in the reward they would receive when Christ returns, and their example even led some to join the faith that they formerly persecuted.

When Satan saw that he could not slow the progress of the church by violence, he changed his method of attack. If the followers of Christ could be tricked to believe false truths and get others to do as well, he would still accomplish his goal. Persecution stopped and in its place, he offered worldly riches and power. When it became popular and accepted to be a Christian, people who were not truly converted joined in name, while not accepting all the beliefs. They claimed to believe but were not convicted to forsake sin or change their lives. Unconverted believers claimed that they had to give up some things to become a Christian, so they proposed the church should also make some compromises so that all could be united in the belief in Christ. While some stood firm, others were willing to compromise in order to be part of a larger and more powerful movement. Those who were used to worshipping idols, simply changed the objects of worship to images of Jesus, Mary and the saints. New doctrines, and ceremonies adapted from pagan worship were added to the church.

Those who became Christians for the wrong reasons strove for positions of power. Then the church began to persecute those who remained faithful and true to the Bible and the teachings of Jesus. Eventually, the Bible was no longer accepted as the standard of truth and faith. But there remained a faithful few who refused to accept the creeping compromises and realized that they could no longer be members of this new Christian church. There were not many, and they had no wealth, power or titles, but their character and beliefs were a rebuke to the church. Even as the Jews hated and killed Jesus, and as Cain hated and killed Abel, now the true followers of God were persecuted and killed by the new church.

When Isaiah prophesied of the Messiah, he called Him "Prince of Peace," [Isaiah 9:6] and when the angels announced His birth, they sang, "peace on earth." [Luke 2:14]. Is this not a contradiction to the words of Jesus: [Matthew 10:34](#) "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. [Matthew 10:34 NKJV](#). How then can the gospel be called a message of peace, in light of Jesus' words and with all the conflict

---

<sup>1</sup> Tertullian, Apology, chapter 50. <https://www.newadvent.org/fathers/0301.htm>

and persecution associated with it? If you look at the words and actions of Jesus, He did teach peace and love. But the ways of Satan are just the opposite, and his followers hate the purity that rebukes their sin. In this sense, the gospel can be called a sword.

Many have rejected a God, who allows the kind and pure in heart to suffer, while the wicked prosper and exploit them. But Jesus warned His disciples, "If they persecuted Me, they will also persecute you." [[John 15:20](#)]. We cannot know all the ways of God, but the life of Jesus is evidence of His love, and we should not doubt His goodness, just because we cannot completely understand. We should trust Him because a day of judgment is coming, and He [Romans 2:6](#) "will render to each one according to his deeds": [Romans 2:6 NKJV](#).

Maybe a more important question that should be asked by many who are not being persecuted is, why? The apostle Paul wrote: [2 Timothy 3:12](#) Yes, and all who desire to live godly in Christ Jesus will suffer persecution. [2 Timothy 3:12 NKJV](#). The reason is that the church has compromised to the world's standard and doesn't awaken any opposition. The religion in our day is not pure and holy as it was in the days of Christ and His apostles. Let there be a revival of the faith and power of the early church and the spirit of persecution will be revived.



### *Chapter 3—And Era of Spiritual Darkness*

The apostle Paul wrote that before Christ would return, there would be a falling away, and the man of sin would be revealed. [2 Thessalonians 2:4](#) who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. [2 Thessalonians 2:4 NKJV](#).

As persecution ended and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ. In its place she adopted the riches, splendor and pride of pagan priests and rulers; and in place of God's laws, she chose human ideas and traditions. After Constantine was converted in the early part of the fourth century, persecution ended and there was great rejoicing. But the world dressed in a form of righteousness had joined the church, and the corruption advanced quickly.

This compromise between paganism and Christianity created the man of sin that Paul prophesied. This creation was the masterpiece of Satan, after all it was what he had wanted from the beginning of the controversy, to be equal to or even above God. In the temptation in the desert, Satan tried to elevate himself above Christ by getting Jesus to bow down to him. But Satan was more successful with the church, by getting them to seek wealth and power by going after the support of great men of the earth. In the end she was subject to the Bishop of Rome, the representative of Satan. The church of Rome holds the belief that the pope is the head of the church and can do no wrong.<sup>2</sup> Some popes have even claimed titles such as "Lord God the Pope," and there is a Catholic publication titled to that effect.<sup>3 4</sup>

Those who honor and reverence God, should meet this enemy with the same words used by Jesus in the wilderness. [Luke 4:8](#) And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.' " [Luke 4:8 NKJV](#) [[Deuteronomy 6:13](#)]. Satan well knew that the Holy Scriptures would allow men to see through his deceptions and withstand his power. And for hundreds of years, the Roman church banned the Bible, using the argument

---

<sup>2</sup> White, Ellen Gould, *The Great Controversy*, Appendix: Revisions adopted by the E. G. White Trustees November 19, 1956, December 6, 1979, and January 8, 1993, p 679.

[https://egwwritings.org/read?panels=p132.3070\(132.3072\)&index=0](https://egwwritings.org/read?panels=p132.3070(132.3072)&index=0)

<sup>3</sup> <https://archive.org/details/jstor-30065560/page/n1/mode/2up>

<sup>4</sup> White. <https://egwwritings.org/read?panels=p132.3070&index=1>, [https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA763&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA763&printsec=frontcover)

that it had to be interpreted by its own priests and teachers. With the Bible out of the way, the church could say and teach anything it wanted, and no one could question it.

Daniel prophesied of a little horn that many believe represented the papacy, who “shall intend to change times and law.” [Daniel 7:25]. To encourage converts from among those who worshipped idols, images and relics were introduced to Christian worship, made official by the second council of Nicæa.<sup>5 6 7</sup> To get around the second commandment which forbids image worship, the church removed it and split the tenth into two to keep the number of commandments ten. Then the fourth commandment was tampered with when the church changed the day of worship from the seventh to the first. This won support from heathens who celebrated a festival known as the “venerable day of the sun.” This was justified to Christians by making it a festival in honor of the resurrection of Christ. To ease the transition, both days were celebrated for a time. To pave the way for the rejection of the Sabbath commandment, Satan had gotten the Jews to make its observance such a burden, that many Christians were willing to set it aside as a Jewish thing.<sup>8 9</sup>

Satan, through the papacy had succeeded, he had dared to change the only commandment which mentions God as the creator of the world and everything in it [Exodus 20:11]. Even Protestants, who left the Roman church in protest, continue going to church on Sunday. They claim the resurrection as the reason the day is holy, but there is no Biblical evidence that Jesus or the apostles made such a change.

---

<sup>5</sup> White. [https://egwwritings.org/read?panels=p132.3070\(132.3074\)&index=0](https://egwwritings.org/read?panels=p132.3070(132.3074)&index=0),  
[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA763&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA763&printsec=frontcover)

<sup>6</sup> Mendham, John, *The Seventh General Council, the second of Nicæa*, London: William Edward Painter, 1850, Historical Introduction.  
[https://www.google.com/books/edition/The\\_seventh\\_general\\_council\\_the\\_second\\_o/PcQHAAAAQAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/The_seventh_general_council_the_second_o/PcQHAAAAQAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>7</sup> Hefele, Charles Joseph, *A History of the Councils of the Church*, Vol V, Edinburgh: T. & T. Clark, 1896, p285.  
[https://www.google.com/books/edition/A\\_History\\_of\\_the\\_Councils\\_of\\_the\\_Church/N95DAAAAAYAAJ?hl=en&gbpv=1&pg=PA260&printsec=frontcover](https://www.google.com/books/edition/A_History_of_the_Councils_of_the_Church/N95DAAAAAYAAJ?hl=en&gbpv=1&pg=PA260&printsec=frontcover)

<sup>8</sup> White. [https://egwwritings.org/read?panels=p132.3074\(132.3077\)&index=0](https://egwwritings.org/read?panels=p132.3074(132.3077)&index=0),  
[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA764&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA764&printsec=frontcover)

<sup>9</sup> Ayer, Joseph Cullen, *A Source Book for Ancient Church History*, New York: Charles Scribner’s Sons, 1922, p 284.  
[https://www.google.com/books/edition/A\\_Source\\_Book\\_for\\_Ancient\\_Church\\_History/vmQuAAAAAYAAJ?hl=en&gbpv=1&pg=PA284&printsec=frontcover](https://www.google.com/books/edition/A_Source_Book_for_Ancient_Church_History/vmQuAAAAAYAAJ?hl=en&gbpv=1&pg=PA284&printsec=frontcover)

In the sixth century, the papacy had become firmly established, and the bishop of Rome was declared to be the head over the entire church.

Paganism had been replaced by the papacy, “And the dragon gave the beast his own power and throne and great authority.” [[Revelation 13:2](#)]. The 1260 years of papal oppression foretold in [Daniel 7:25](#) and [Revelation 13:5-7](#) had begun.<sup>10</sup> Christians were forced to either accept the decrees of the church, or be thrown into dungeons, and be horribly tortured until they admit their error or die. Persecution of Christ’s faithful resumed with greater fury than ever before. For hundreds of years, the true church of Christ was forced to hide. [Revelation 12:6](#) Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. [Revelation 12:6 NKJV](#).

In the church, the gospel was lost sight of, and penance and other rituals designed to appease an angry God were established in its place. Members were taught that church held the power to grant salvation or not, and that forgiveness of sins was only available from priests whom it appointed. These practices were designed to bring money into the church, and great wealth and power came to the church as a result.

Near the close of the eighth century, the papacy claimed that the bishops of Rome had always possessed the power and authority they currently held. To prove this claim, documents containing decrees from councils that never

---

<sup>10</sup> White. [https://egwwritings.org/read?panels=p132.3078\(132.3082\)&index=0](https://egwwritings.org/read?panels=p132.3078(132.3082)&index=0), [https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA771&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA771&printsec=frontcover)

actually occurred were created and then “discovered.”<sup>11 12 13 14 15</sup> Over time, the darkness of false doctrine grew worse. Image worship became more generally accepted and candles were burned before them as prayers were offered to them. Priests and bishops were pleasure-loving and corrupt, so what could be expected of the people who looked to them for guidance?

In the eleventh century, Pope Gregory VII proclaimed that the Roman church was perfect. He claimed, based on scripture that the church had never erred and never would. He also claimed the power to remove emperors, and that no decision he made could ever be reversed, but that he could reverse the decrees of anyone.<sup>16 17 18 19</sup>

An example of this arrogance and power of Pope Gregory, was his treatment of the German emperor Henry IV. Because he had supposedly disregarded

<sup>11</sup> White. [https://egwwritings.org/read?panels=p132.3082\(132.3083\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCajB4C?hl=en&gbpv=1&pg=PA764&printsec=frontcover](https://egwwritings.org/read?panels=p132.3082(132.3083)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCajB4C?hl=en&gbpv=1&pg=PA764&printsec=frontcover)

<sup>12</sup> Henderson, Ernest F., *Select Historical Documents of the Middle Ages*, London: George Bell & Sons, 1892, p 319.  
[https://www.google.com/books/edition/Select\\_Historical\\_Documents\\_of\\_the\\_Middl/HzUNAAAAIAAJ?hl=en&gbpv=1&pg=PA319&printsec=frontcover](https://www.google.com/books/edition/Select_Historical_Documents_of_the_Middl/HzUNAAAAIAAJ?hl=en&gbpv=1&pg=PA319&printsec=frontcover),  
p 270.

[https://www.google.com/books/edition/Select\\_Historical\\_Documents\\_of\\_the\\_Middl/HzUNAAAAIAAJ?hl=en&gbpv=1&pg=PA270&printsec=frontcover](https://www.google.com/books/edition/Select_Historical_Documents_of_the_Middl/HzUNAAAAIAAJ?hl=en&gbpv=1&pg=PA270&printsec=frontcover)

<sup>13</sup> *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol III, New York & London: Funk and Wagnalls Company, 1909, “Donation of Constantine,” p484.

[https://www.google.com/books/edition/The\\_New\\_Schaff\\_Herzog\\_Encyclopedia\\_of\\_Re/oKXNAAAAAMA AJ?hl=en&gbpv=1&pg=PA484&printsec=frontcover](https://www.google.com/books/edition/The_New_Schaff_Herzog_Encyclopedia_of_Re/oKXNAAAAAMA AJ?hl=en&gbpv=1&pg=PA484&printsec=frontcover)

<sup>14</sup> *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol IX, New York & London: Funk and Wagnalls Company, 1911, p343.

[https://www.google.com/books/edition/The\\_New\\_Schaff\\_Herzog\\_Encyclopedia\\_of\\_Re/XUr63GYc9dgC?hl=en&gbpv=1&pg=PA343&printsec=frontcover](https://www.google.com/books/edition/The_New_Schaff_Herzog_Encyclopedia_of_Re/XUr63GYc9dgC?hl=en&gbpv=1&pg=PA343&printsec=frontcover)

<sup>15</sup> Gould, Sabine Baring, *Curious myths of the Middle ages*, London, Oxford, Cambridge: Rivingtons, 1874, p 179.

[https://www.google.com/books/edition/Curious\\_Myths\\_of\\_the\\_Middle\\_Ages/cxgHAAAAQAAJ?hl=en&gbpv=1&pg=PA179&printsec=frontcover](https://www.google.com/books/edition/Curious_Myths_of_the_Middle_Ages/cxgHAAAAQAAJ?hl=en&gbpv=1&pg=PA179&printsec=frontcover)

<sup>16</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3095\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCajB4C?hl=en&gbpv=1&pg=PA765&printsec=frontcover](https://egwwritings.org/read?panels=p132.3093(132.3095)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCajB4C?hl=en&gbpv=1&pg=PA765&printsec=frontcover)

<sup>17</sup> Ogg, Frederick Austin, *A Source Book of Mediaeval History*, New York, Cincinnati, Chicago, Boston, Atlanta: American Book Company, 1907, p 263.

[https://www.google.com/books/edition/A\\_Source\\_Book\\_of\\_Medi%C3%A6val\\_History/agdnAAAAMAAJ?hl=en&gbpv=1&pg=PA263&printsec=frontcover](https://www.google.com/books/edition/A_Source_Book_of_Medi%C3%A6val_History/agdnAAAAMAAJ?hl=en&gbpv=1&pg=PA263&printsec=frontcover)

<sup>18</sup> Thatcher, Oliver Joseph, McNeal, Edgar H., *A Source Book for Mediaeval History*, New York: Charles Scribner’s Sons, 1907, p 136.

[https://www.google.com/books/edition/A\\_Source\\_Book\\_for\\_Medi%C3%A6val\\_History/kw89Qf-2JoC?hl=en&gbpv=1&pg=PA136&printsec=frontcover](https://www.google.com/books/edition/A_Source_Book_for_Medi%C3%A6val_History/kw89Qf-2JoC?hl=en&gbpv=1&pg=PA136&printsec=frontcover)

<sup>19</sup> Bryce, James, *The Holy Roman Empire*, London, New York: MacMillan & Co, 1892, p153.

[https://www.google.com/books/edition/The\\_Holy\\_Roman\\_Empire/QX42AAAAMAAJ?hl=en&gbpv=1&pg=PA153&printsec=frontcover](https://www.google.com/books/edition/The_Holy_Roman_Empire/QX42AAAAMAAJ?hl=en&gbpv=1&pg=PA153&printsec=frontcover)

the pope's authority, he was excommunicated from the church and removed from his throne. [someone excommunicated from the church was led to believe they could not be saved, nor could they get into heaven] Terrified because his own princes sided against him with the pope, he felt it was necessary to make peace with the papacy. With his wife and a servant, he crossed the Alps in the middle of winter, to humbly appear before the pope. When he arrived at the castle where Gregory was, he was made to wait in an outer court, barefooted and improperly dressed for the cold. Finally, after three days of fasting and confession, the pope pardoned him, but on condition that he could only resume his reign when the pope would give his approval.<sup>20 21</sup>

How striking is the contrast between the pride and arrogance of this pope, and the meekness and gentleness of Jesus, who described Himself as pleading at the door of the heart to bring friendship [[Revelation 3:20](#)].

Over the centuries, the errors continued to pile up. The church introduced the belief of man's continued existence after death. If the saints and Mary were alive and conscious in heaven, then why not pray to them. In praying to the virgin Mary, she became an object of adoration. And if the righteous continue to live eternally after death, then the wicked must also, so they were said to be tormented in the everlasting fires of hell. But another doctrine was needed to describe what became of those who were not obviously sent to hell, but who had not earned the right to enter heaven, hence the doctrine of purgatory.<sup>22 23 24</sup> But if people were in purgatory, there must

---

<sup>20</sup> *Compton's Pictured Encyclopedia*, Vol 4, Chicago: F. E. Compton & Company, 1922, p 1632.  
[https://www.google.com/books/edition/Compton\\_s\\_Pictured\\_Encyclopedia/QFJHAQAAMAAJ?hl=en&gbpv=1&pg=PA1633&printsec=frontcover](https://www.google.com/books/edition/Compton_s_Pictured_Encyclopedia/QFJHAQAAMAAJ?hl=en&gbpv=1&pg=PA1633&printsec=frontcover)

<sup>21</sup> *The Lives of the Popes from A.D. 100 to A.D. 1855*, New York: Carlton & Phillips, 1855, p 185.  
[https://www.google.com/books/edition/The\\_Lives\\_of\\_the\\_Popes/zc1DAQAAMAAJ?hl=en&gbpv=1&pg=PA185&printsec=frontcover](https://www.google.com/books/edition/The_Lives_of_the_Popes/zc1DAQAAMAAJ?hl=en&gbpv=1&pg=PA185&printsec=frontcover)

<sup>22</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3097\)&index=0](https://egwwritings.org/read?panels=p132.3093(132.3097)&index=0),  
[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA765&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA765&printsec=frontcover)

<sup>23</sup> Di Bruno, Joseph FAA, *Catholic Belief; or, A Short and Simple Exposition of Catholic Doctrine*, Fifth Edition, London & New York: Burns and Oats, 1884, p 185.  
[https://www.google.com/books/edition/Catholic\\_Belief/ZbYCAAAAQAAJ?hl=en&gbpv=1&pg=PA185&printsec=frontcover](https://www.google.com/books/edition/Catholic_Belief/ZbYCAAAAQAAJ?hl=en&gbpv=1&pg=PA185&printsec=frontcover)

<sup>24</sup> Elliot, Charles, *Delineation of Roman Catholicism*, Vol I, New York: George Lane, 1841, p 365.  
[https://www.google.com/books/edition/Delineation\\_of\\_Roman\\_Catholicism/SVAdAQAAMAAJ?hl=en&gbpv=1&pg=PA365&printsec=frontcover](https://www.google.com/books/edition/Delineation_of_Roman_Catholicism/SVAdAQAAMAAJ?hl=en&gbpv=1&pg=PA365&printsec=frontcover)

be a way to get to heaven from there, hence the ideas of penance and indulgences.<sup>25 26 27</sup>

[According to the Roman Church, penance provides for justification for confessed sins committed after baptism.<sup>28 29 30</sup> Penance are actions of worship, humility, hardship or good deeds<sup>31 32</sup> that one can perform in this life, to pay for sins committed. If you don't perform enough penance to offset the wrongs committed in your life, you have to serve time in purgatory.<sup>33</sup> Suffering in purgatory is a form of penance, so enough time in purgatory will eventually allow one to move on to heaven, much like serving time in prison for a crime committed.<sup>34</sup> People whose good deeds outweighed their bad deeds would not have to go through purgatory.<sup>35</sup>] But greed and corruption in the leadership of the church introduced the idea of

---

<sup>25</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3099\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover](https://egwwritings.org/read?panels=p132.3093(132.3099)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover)

<sup>26</sup> *The Catholic Encyclopedia*, Vol VII, New York: Robert Appleton Company, 1910, p 783. [https://www.google.com/books/edition/Catholic\\_Encyclopedia/o1U\\_AQAAMAAJ?hl=en&gbpv=1&pg=PA783&printsec=frontcover](https://www.google.com/books/edition/Catholic_Encyclopedia/o1U_AQAAMAAJ?hl=en&gbpv=1&pg=PA783&printsec=frontcover)

<sup>27</sup> Lea, Henry Charles, *A History of Articular Confession and Indulgences in the Latin Church*, Vol I, Philadelphia: Lea Brothers & Co., 1896, [https://www.google.com/books/edition/A\\_History\\_of\\_Auricular\\_Confession\\_and\\_In/LSbZAAAAMAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/A_History_of_Auricular_Confession_and_In/LSbZAAAAMAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>28</sup> Winer, George Benedict, *A Comparative View of the Doctrines and Confessions of the Various Communities of Christendom*, Edinburgh: T. and T. Clark, 1873, p 297. [https://www.google.com/books/edition/A\\_comparative\\_view\\_of\\_the\\_doctrines\\_and/siUBAAAAQAAJ?hl=en&gbpv=1&pg=PA297&printsec=frontcover](https://www.google.com/books/edition/A_comparative_view_of_the_doctrines_and/siUBAAAAQAAJ?hl=en&gbpv=1&pg=PA297&printsec=frontcover)

<sup>29</sup> Di Bruno, p 55. [https://www.google.com/books/edition/Catholic\\_Belief/ZbYCAAAAQAAJ?hl=en&gbpv=1&pg=PA55&printsec=frontcover](https://www.google.com/books/edition/Catholic_Belief/ZbYCAAAAQAAJ?hl=en&gbpv=1&pg=PA55&printsec=frontcover)

<sup>30</sup> Doyl, Francis X., *The Wonderful Sacraments*, London: Burns Oates and Washburn Limited, New York: Benzinger Brothers, 1924, p 153. [https://www.google.com/books/edition/The\\_Wonderful\\_Sacraments\\_what\\_They\\_are\\_a/hQEPAAAAQAAJ?hl=en&gbpv=1&pg=PA153&printsec=frontcover](https://www.google.com/books/edition/The_Wonderful_Sacraments_what_They_are_a/hQEPAAAAQAAJ?hl=en&gbpv=1&pg=PA153&printsec=frontcover)

<sup>31</sup> *The Catholic Encyclopedia*, Vol XI, New York: Robert Appleton Company, 1911, p 633. [https://www.google.com/books/edition/The\\_Catholic\\_Encyclopedia/0\\_Pap29EbywC?hl=en&gbpv=1&pg=PA633&printsec=frontcover](https://www.google.com/books/edition/The_Catholic_Encyclopedia/0_Pap29EbywC?hl=en&gbpv=1&pg=PA633&printsec=frontcover)

<sup>32</sup> <https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/lent/penitential-practices-for-todays-catholics>

<sup>33</sup> Winer, p 384. [https://www.google.com/books/edition/A\\_comparative\\_view\\_of\\_the\\_doctrines\\_and/siUBAAAAQAAJ?hl=en&gbpv=1&pg=PA384&printsec=frontcover](https://www.google.com/books/edition/A_comparative_view_of_the_doctrines_and/siUBAAAAQAAJ?hl=en&gbpv=1&pg=PA384&printsec=frontcover)

<sup>34</sup> Di Bruno, p 185. [https://www.google.com/books/edition/Catholic\\_Belief/ZbYCAAAAQAAJ?hl=en&gbpv=1&pg=PA185&printsec=frontcover](https://www.google.com/books/edition/Catholic_Belief/ZbYCAAAAQAAJ?hl=en&gbpv=1&pg=PA185&printsec=frontcover)

<sup>35</sup> Clarke, Richard F., *The Devout Year*, New York, Cincinnati, Chicago: Benzinger Brothers, 1893, "Short Mediations for November," p 26. [https://www.google.com/books/edition/The\\_Devout\\_Year/uT03AAAAMAAJ?hl=en&gbpv=1&pg=RA10-PA26&printsec=frontcover](https://www.google.com/books/edition/The_Devout_Year/uT03AAAAMAAJ?hl=en&gbpv=1&pg=RA10-PA26&printsec=frontcover)

indulgences. They went as far as to offer indulgences which they claimed would cover all of a person's past, present and future sins, guaranteeing them a ticket straight to heaven. These were offered to those who would enlist as soldiers in the church's wars. But greed saw the opportunity to bring wealth into the church by selling indulgences to people to cover not only their sins but those of people who had already died and were suffering in purgatory.<sup>36 37 38</sup>

The Lord's Supper was replaced by mass which contains two unbiblical teachings. One, that what occurs at every mass is equivalent to the death of Christ that took place on the cross in terms of paying the price for our sins. Two, that the bread and wine are literally transformed into the blood and flesh of Christ.<sup>39 40 41 42 43</sup>

In the thirteenth century, the church created the inquisition<sup>44</sup>, which was the most terrible of all the tools of the papacy. Inquisitors were appointed by the church, whose job it was to seek out heresy and squash it. It employed the cruelest forms of torture one could imagine in order force heretics to admit

- 
- <sup>36</sup> Jackson, Samuel McCauley, *Papers of the American Society of Church History*, Vol I, New York & London: G. P. Putnam's Sons, 1889, p 129.  
[https://www.google.com/books/edition/Papers\\_of\\_the\\_American\\_Society\\_of\\_Church/Mr9v9hWKjmkC?hl=en&gbpv=1&pg=PA129&printsec=frontcover](https://www.google.com/books/edition/Papers_of_the_American_Society_of_Church/Mr9v9hWKjmkC?hl=en&gbpv=1&pg=PA129&printsec=frontcover)
- <sup>37</sup> Lindsay, Thomas M., *A History of the Reformation*, Vol I, Edinburgh: T. & T. Clark, 1906, p 216.  
[https://www.google.com/books/edition/A\\_History\\_of\\_the\\_Reformation/fVFAQAAMAAJ?hl=en&gbpv=1&pg=PA216&printsec=frontcover](https://www.google.com/books/edition/A_History_of_the_Reformation/fVFAQAAMAAJ?hl=en&gbpv=1&pg=PA216&printsec=frontcover)
- <sup>38</sup> Newman, Albert Henry, *A Manual of Church History*, Vol II, Philadelphia: American Baptist Publication Society, 1903, p 53.  
[https://www.google.com/books/edition/A\\_Manual\\_of\\_Church\\_History\\_Modern\\_church/NAwaAAAAMA\\_AJ?hl=en&gbpv=1&pg=PA53&printsec=frontcover](https://www.google.com/books/edition/A_Manual_of_Church_History_Modern_church/NAwaAAAAMA_AJ?hl=en&gbpv=1&pg=PA53&printsec=frontcover)
- <sup>39</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3103\)&index=0](https://egwwritings.org/read?panels=p132.3093(132.3103)&index=0),  
[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAJB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAJB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover)
- <sup>40</sup> Schaff, Philip, *The Creeds Of Christendom, with a History and Critical Notes*, Vol II, New York: Harper & Brothers, 1877, p 126-139. <https://archive.org/details/TheCreedsOfChristendomV2/page/126/mode/2up>
- <sup>41</sup> Pohle, Joseph, *The Sacraments a Dogmatic Treatise*, Vol II, St. Louis, MO & London: B. Herder, 1916.  
[https://www.google.com/books/edition/The\\_Sacraments/yfVEAAAAYAAJ?hl=en&gbpv=1&pg=PA1&printsec=frontcover](https://www.google.com/books/edition/The_Sacraments/yfVEAAAAYAAJ?hl=en&gbpv=1&pg=PA1&printsec=frontcover)
- <sup>42</sup> Gihl, Nicholas, *The Holy Sacrifice of the Mass; Dogmatically, Liturgically and Ascetically Explained*, St. Louis, MO & London: B. Herder, 1933.  
[https://www.google.com/books/edition/The\\_Holy\\_Sacrifice\\_of\\_the\\_Mass/qYD3bKInGyMC?hl=en&gbpv=1&pg=PA1&printsec=frontcover](https://www.google.com/books/edition/The_Holy_Sacrifice_of_the_Mass/qYD3bKInGyMC?hl=en&gbpv=1&pg=PA1&printsec=frontcover)
- <sup>43</sup> Calvin, John, *Institutes of the Christian Religion*, Vol II, Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1911, p 525.  
[https://www.google.com/books/edition/Institutes\\_of\\_the\\_Christian\\_Religion/uXq8vKTUCcYC?hl=en&gbpv=1&pg=PA525&printsec=frontcover](https://www.google.com/books/edition/Institutes_of_the_Christian_Religion/uXq8vKTUCcYC?hl=en&gbpv=1&pg=PA525&printsec=frontcover)
- <sup>44</sup> Llorente, D. Jean Antoine, *The History of the Inquisition of Spain*, London: Geo. B. Whittaker, 1826, p 12. [https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Inquisition\\_of\\_Spain/-kw3AAAAAMAAJ?hl=en&gbpv=1&pg=PA12&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Inquisition_of_Spain/-kw3AAAAAMAAJ?hl=en&gbpv=1&pg=PA12&printsec=frontcover)

they were wrong and to give up the names of other heretics. Many were falsely accused, and they were not even allowed to confront their accusers. In secret councils, Satan and his angels controlled the minds of evil men. Babylon the great was drunk with the blood of God's people [[Revelation 17:5-6](#)].

A Protestant historian wrote, "The noon of the papacy was the midnight of the world."<sup>45</sup> The Holy Scriptures were not just unknown to the people, but even to the priests. Like the Pharisees of old, the papal leaders hated the light that would reveal their sins. But hiding behind their fake holiness and unlimited power, the papacy and those to whom they gave power, were guilty of the most terrible crimes. The result of this is that for centuries Europe made no progress in learning, arts, or civilization. The condition of the world under this papal power was a striking fulfillment of the words of Hosea. "My people are being destroyed for lack of knowledge." [[Hosea 4:6](#)].  
[Hosea 4:1](#) Hear the word of the LORD, You children of Israel, For the LORD [brings] a charge against the inhabitants of the land: "There is no truth or mercy Or knowledge of God in the land. <sup>2</sup> [By] swearing and lying, Killing and stealing and committing adultery, They break all restraint, With bloodshed upon bloodshed. <sup>3</sup> Therefore the land will mourn; And everyone who dwells there will waste away With the beasts of the field And the birds of the air; Even the fish of the sea will be taken away. <sup>4</sup> "Now let no man contend, or rebuke another; For your people [are] like those who contend with the priest. [Hosea 4:1-4 NKJV](#). These are the results of banning the word of God.

---

<sup>45</sup> Wylie, J. A., *The History of Protestantism*, Vol I, London, Paris & New York: Cassell & Company, 1899, p 16.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA16&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA16&printsec=frontcover)



## *Chapter 4—The Waldenses*

During the dark ages of papal rule, the light of truth could not be completely put out. In every age there have been faithful witnesses for God—and in the Christian era, men who continued to believe that Christ is the only mediator between God and man and who hold the Bible as the only guide for life. The church called them heretics and tried to get rid of them, but they stood firm and passed down their pure faith from one generation to the next.

The history of God's people during the dark ages is written in heaven, but little can be found of it on earth. The church of Rome attempted to get rid of all evidence of any who disagreed with her, both people and their writings, but some traces can be found in her accusations against them. She even tried to get rid of the evidence of the cruelty with which she persecuted those she called heretics. Before the invention of the printing press, books were hand copied and much fewer in number, so it was easier for the church to succeed in getting rid of writings and teachings it didn't want preserved.

No church within the reach of the church of Rome was left undisturbed to practice their beliefs according to their conscience. As the power of the church grew, she stretched out her arm to crush all who refused to accept her authority, and one after another submitted to her power.

The early spread of the Gospel had reached Great Britain, and they had suffered the same persecution from non-religious emperors as the rest of the church had. When the Saxons invaded Britain, the Christians were forced to flee to the mountains and undesirable lands. Under these circumstances, the Britons remained uncorrupted by the Roman church. Some of them, fleeing from persecution, carried the truth to Scotland and Ireland. Years later, from Scotland, the pure light of Christianity was carried to far and distant lands. In Ireland, Columba and a group of coworkers gathered scattered believers on the lonely island of Iona, making this the center of their missionary efforts. From there missionaries were sent to Scotland, England, Germany, Switzerland, and even Italy.

But Rome set her eyes on Briton and resolved to bring it under her control. Missionaries were able to convert the Saxons and the Roman church spread. As the conversion of the Saxons went forward, a primitive brand of Christians was encountered, who were simple, humble, and had the Scriptures as their guide. When the representative from Rome demanded that they accept the leadership of the Pope, they humbly replied that they knew no other master than Christ. The response from Rome was: "If you will not

receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death.”<sup>46</sup>

In some of the distant lands that early Christianity had reached, it had existed for centuries free of corruption from Rome. Some beliefs had been corrupted over the ages, but they continued to hold the Bible as the only rule of faith. They believed the entire Law of God still applied, including the Sabbath of the fourth commandment. Those who stood at the front of the resistance against papal power were the Waldenses. The churches of the Piedmont had maintained their independence for hundreds of years, but the time came at last when Rome insisted that they comply. Some groups bowed to the pressure, but others refused, some found places to hide in caves and mountains, and others left their native Alps and carried their faith to other lands.

The Christianity practiced by the Waldenses was very different from that which was taught from Rome. Their doctrines were based on the Word of God and their lifestyle was that of humble peasants, daily working among their flocks and in their fields. This was not a new faith that rose up in opposition to the corruption of the church of Rome. The church in the wilderness, not the proud papacy enthroned in the capital of the world, was the true church of God.

For the Waldenses, one of the causes of separation was the Sabbath of the fourth commandment.<sup>47 48</sup> Papal power believed it had the power to change God’s law and commanded all to honor Sunday as holy. Some would try to

---

<sup>46</sup> D’Aubigne, J. H. Merle, *History of the Reformation of the Sixteenth Century* Vol I-V, New York: Robert Carter & Brothers, 1856, p 685.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA685&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA685&printsec=frontcover)

<sup>47</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3105\)&index=0](https://egwwritings.org/read?panels=p132.3093(132.3105)&index=0)

<sup>48</sup> Free public evidence of the Waldenses keeping the Sabbath of the Jews was a little challenging to come by. The statement “But some, with the Jews, kept the Sabbath” translated from Latin was written by Johann Joseph Ignaz von Dollinger in his book *Beitrage zur Sektengeschichte des Mittelalters* (*Contributions to the history of sects in the Middle Ages*). Translations by translate.google.com.

Ignaz von Dollinger, Johann Joseph, *Beitrage zur Sektengeschichte des Mittelalters*, München: CH Beck sche Verlagsbuchhandlung, 1890, p 662.

<https://www.google.com/books/edition/Beitr%20zur%20Sektengeschichte%20des%20Mitte/R7-uvH-NbqsC?hl=en&gbpv=1&pg=PA662&printsec=frontcover>

In addition, the book *The Israel of the Alps*, about the Waldenses by Alexis Muston, frequently mentions the sabbath.

Muston, Alexis, *The Israel of the Alps. A Complete History of the Waldenses of Piedmont, and their colonies*, Vol II, London, Glasgow and Edinburgh: Blackie & Son, 1866.

[https://www.google.com/books/edition/The\\_Israel\\_of\\_the\\_Alps/MQ45AQAAMAAJ?hl=en&gbpv=1](https://www.google.com/books/edition/The_Israel_of_the_Alps/MQ45AQAAMAAJ?hl=en&gbpv=1)

comply by not working on Sunday but still honoring the Sabbath, but this was not accepted, and the Roman church would not allow the seventh day to be treated as holy.

Hundreds of years before the Reformation, the Waldenses were among the first in Europe to have a translation of the Holy Scriptures in their own language.<sup>49 50</sup> This allowed them to directly see where the church of Rome was in error, and for this they were hated and persecuted even more. They even called out the mother church as the apostate Babylon of Revelation, and through the dark ages, despite her fiercest torture and persecution, some stood firm. For a thousand years, these faithful witnesses kept burning the light of truth, by hiding in the mountains. It was fitting that the mighty unchanging mountains in which they found refuge, were symbolic of the mighty unchanging truths that they preserved.<sup>51 52</sup>

Pure, simple, and yet intense was the faith of these followers of Christ, who valued truth more than houses, land, friends, family and even life itself. In order to preserve this truth, each new generation must learn to accept it and to value it, starting from early childhood. Copies of the Bible were rare, so its precious words were memorized, and many were able to repeat large portions of it from memory. Little children were taught to be grateful to God as the giver of all good things. Parents tenderly loved their little ones but were careful to teach them that their life would not be easy and could even end with a martyr's death. [a martyr is someone who is killed for their religious beliefs] They had to learn to be careful of what they said and where they said it, because one word heard by the wrong person, could put all their family and friends in danger.

The Waldenses gave up any hope of gaining worldly wealth for the truth's sake. They had to work hard just to survive, planting crops in small pieces of

---

<sup>49</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3109\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover](https://egwwritings.org/read?panels=p132.3093(132.3109)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover)

<sup>50</sup> Wylie, *History of the Waldenses*, p 12.  
[https://www.google.com/books/edition/History\\_of\\_the\\_Waldenses\\_A\\_repr\\_of\\_the\\_1/b-8CAAAAQAAJ?hl=en&gbpv=1&pg=PA12&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Waldenses_A_repr_of_the_1/b-8CAAAAQAAJ?hl=en&gbpv=1&pg=PA12&printsec=frontcover)

<sup>51</sup> Comba, Teofilo Emilio, *History of the Waldenses of Italy From Their Origin to the Reformation*, London: Truslove & Shirley, 1889.  
[https://www.google.com/books/edition/History\\_of\\_the\\_Waldenses\\_of\\_Italy/1KieC1YgGd4C?hl=en&gbpv=1&pg=PP9&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Waldenses_of_Italy/1KieC1YgGd4C?hl=en&gbpv=1&pg=PP9&printsec=frontcover)

<sup>52</sup> Leger, Jean, *Histoire generale des eglises evangeliques des vallees de Piemont; ou Vaudoises*, A Leyde: J. Le Carpentier, 1669.  
[https://www.google.com/books/edition/Histoire\\_generale\\_des\\_eglises\\_evangeliqu/1NlhAAAAcAAJ?hl=en&gbpv=1&pg=PP9&printsec=frontcover](https://www.google.com/books/edition/Histoire_generale_des_eglises_evangeliqu/1NlhAAAAcAAJ?hl=en&gbpv=1&pg=PP9&printsec=frontcover)

land in the mountains and hidden valleys. Their lifestyle was one of self-denial and not letting anything go to waste. They taught that their wants could be supplied by hard work, careful planning, and faith. Their young people were taught the value of hard physical work, but they did not neglect developing the mind. Memorizing and copying the Scriptures were both part of their education. For higher education, some of the youth were sent to universities in the cities of France and Italy. They would be exposed to temptations, and would see much evil, but their early childhood education prepared them for this. In these worldly schools of higher learning, they were to carefully look for those seeking truth, and share their treasures, fragments of the Scriptures which had been carefully copied, and kept hidden in secret places in their clothing. They would not directly share their secret with anyone but would place portions of their hand copied scriptures in places where they would be found by people who seemed to be open to the truth. In this way, the papal leaders could not trace the heresy to its source.

The Waldensian churches were like the church at the time of the apostles. Following the example of their master, pastors served rather than ruled. In addition to preaching, the pastors visited the sick, baptized the young, counseled the erring, settled disputes, and tried to promote harmony and love. Pastors were supported by donations from the people, but like Paul, they were also trained to provide their own support if necessary. Pastors were also teachers, and while some attention was given to other topics of learning, the Bible was the primary object of study.

Satan had succeeded in getting the Roman church, papal priests, and teachers to bury the word of truth under a heap of false doctrines, corruption, and scare tactics. But by patient labor in dark caves, working by the light of torches, the Waldensians and others like them, copied the Sacred Scriptures, verse by verse and chapter by chapter. So it was, during the dark ages, that people could still gain access to the Scriptures through the efforts of those like the Waldenses.

The spirit of Christ is a missionary spirit, and the natural reaction of a new believer should be to bring others to the Savior. The Waldenses followed the example given by Christ when he sent the disciples out by twos. A young person would be usually paired with an older and more experienced person. They were not always together, but they met often for prayer and counsel, and to strengthen each other's faith. These missionaries had to hide their true purpose by going out into the world under the cover of some ordinary job, such as buying and selling goods. They carried silks, jewelry, and other

articles, at the time not easily found, and they were welcomed as merchants where they would have been rejected as missionaries.<sup>53</sup> As they went about their daily labor, they looked for those who might be interested, and carefully shared portions of their hand copied Scriptures. These missionaries traveled far and wide and wherever they left their precious seed, churches sprang up in their path.

To the Waldenses, the Bible was not just a book of history and of God's law, it was also a revelation of future events, including the soon return of Christ. They also saw in it the plan of salvation and took great comfort in it. On the other hand, the multitudes under the influence of the Roman church, were trying to gain pardon for their sins by good deeds and painful acts. Thousands abandoned friends and family to live in isolated cells in convents and monasteries, some deprived themselves of food, others whipped themselves, trying to gain peace for their conscience. For those who had a sense of their sinfulness, and wished to be cleansed of their sins, all they got was a haunting fear of God's anger. The Waldenses longed to free people from this hopelessness by sharing with them the love of Christ, and how His death on the cross paid the price for their sins. They wished for people to see Jesus as a loving savior, inviting all to come to Him so that He could take the burden of their sins from them. As these missionaries shared the precious light of truth, many were freed from the dark cloud of gloom as the Sun of Righteousness shone into their hearts. People eagerly received the words, <sup>1</sup> [John 1:7](#) ... the blood of Jesus Christ His Son cleanses us from all sin. [1 John 1:7 NKJV](#). [John 3:14](#) "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> "that whoever believes in Him should not perish but have eternal life. [John 3:14-15 NKJV](#). And they gladly repeated the words, Christ is my priest, His blood is my sacrifice. They learned to depend on His merits for salvation, rather than their own works. [Hebrews 11:6](#) But without faith [it is] impossible to please [Him] ... [Hebrews 11:6 NKJV](#). [Acts 4:12](#) "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." [Acts 4:12 NKJV](#). With this new assurance of salvation, many would boldly accept persecution and death to honor their Redeemer.

The word of God was gladly received by individuals or small groups in secret hiding places. Sometimes the truth was so thrilling to its listeners that

---

<sup>53</sup> Wylie, J. A., *The History of Protestantism*, p 30.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA30&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA30&printsec=frontcover)

the entire night was spent drinking in the words. Poor souls who were so burdened with the painful acts of penance, long journeys to holy shrines, and meaningless rituals, were thrilled by the simple words of Christ: [Matthew 11:28](#) "Come to Me, all [you] who labor and are heavy laden, and I will give you rest. [Matthew 11:28 NKJV](#). Those who were moved by these things they learned would eagerly return home and share them with others. The one who risked so much to bring the precious words of truth, was humble and sincere, in contrast to the papal priests, and in many cases, would never be seen again. But even if these messengers of truth were silenced by prison or death, the words they left behind could never be destroyed.

These Waldensian missionaries were invading the kingdom of Satan, and the papal leaders saw the danger they posed, and with bitter hatred, vowed to eliminate them from the earth. As they captured and cruelly tortured and killed some, it was as if the taste of blood stirred them to greater intensity in their hunt for more.

Even though these Waldensians could not be accused of any civil, or even moral crimes except for not worshipping God according to the will of the pope, every humiliation, insult, and torture that men or devils could invent was heaped on them. The church of Rome condemned them all as heretics and called on all members of the church to join in the crusade against them. The Pope issued an order stating: if they refuse to submit, they should be crushed like venomous snakes.<sup>54</sup> As incentive for all members to participate, the church gave free pardon, for all sins or illegal activities, to all who should join in the crusade against these heretics. It gave permission for anyone to take any possessions or property from any Waldensian.<sup>55 56 57</sup> The same spirit that crucified Christ and the apostles, and that moved the blood thirsty Nero in his day, was at work through the church to rid the earth of God's faithful.

---

<sup>54</sup> Wylie, J. A., *History of the Waldenses*, London, Paris & New York: Cassell, Petter, Galpin & Co., 1880, p 28. [https://www.google.com/books/edition/History\\_of\\_the\\_Waldenses\\_A\\_repr\\_of\\_the\\_1/b-8CAAAAQAAJ?hl=en&gbpv=1&pg=PA28&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Waldenses_A_repr_of_the_1/b-8CAAAAQAAJ?hl=en&gbpv=1&pg=PA28&printsec=frontcover)

<sup>55</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3113\)&index=0](https://egwwritings.org/read?panels=p132.3093(132.3113)&index=0), [https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover)

<sup>56</sup> Wylie, *History of the Waldenses*, p 28. [https://www.google.com/books/edition/History\\_of\\_the\\_Waldenses\\_A\\_repr\\_of\\_the\\_1/b-8CAAAAQAAJ?hl=en&gbpv=1&pg=PA28&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Waldenses_A_repr_of_the_1/b-8CAAAAQAAJ?hl=en&gbpv=1&pg=PA28&printsec=frontcover)

<sup>57</sup> Dowling, p 425. [https://www.google.com/books/edition/The\\_History\\_of\\_Romanism\\_from\\_the\\_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA425&printsec=frontcover](https://www.google.com/books/edition/The_History_of_Romanism_from_the_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA425&printsec=frontcover)

For hundreds of years, these faithful servants of God endured persecution, and crusades against them, yet all the while they were still sending out missionaries to scatter the precious seed of truth. Their blood watered the seed that was sown, which yielded the fruit of the reformation that began in the time of Wycliffe and grew strong and deep in the days of Luther.

## *Chapter 5—John Wycliffe*<sup>58</sup>

Before the reformation, there were few copies of the Bible, but God had not allowed His word to be destroyed. In different countries of Europe, men began to be moved by the Holy Spirit to search for truth in the Holy Scriptures. Except among the Waldenses, the word of God for ages had been locked up in languages known only to the church's own teachers. But the time had come for the scriptures to be made available to people in different lands, in their own languages.

In the fourteenth century in England, the “morning star of the reformation” arose. John Wycliffe would bring reform not just in England but for all Christianity. The great protest against Rome which he gave voice to would never be silenced and would eventually bring freedom to many people and churches and nations.

Wycliffe was an excellent student, but he was also known for his spiritual devotion. He had a thirst for knowledge in every field of study, including philosophy and civil law. This education later proved useful in exposing errors of the church, and also in the struggle for civil and religious freedom. The power of his genius backed by the depth of his knowledge was respected by both his friends and his enemies. His opponents could not find any weakness in his arguments even when they disagreed.

While still in college, Wycliffe began studying the scriptures, having learned the ancient languages in which it was written. He dove into it with the same intensity with which he had mastered his other fields of study. What he read in the word of God filled a great need that he had felt in his soul, one which neither the church nor his other learning had satisfied. He now saw the true plan of salvation which he determined to share. Like reformers who came after him, Wycliffe did not at first see himself separating from the church but thought to bring change from within. He saw that Rome had forsaken the word of God for human tradition, and he fearlessly accused them of keeping the Bible from the common people. He was a very good teacher and preacher, and the papal leaders soon became filled with rage when they realized that this reformer was becoming more influential with the people than they were.

In his role as chaplain for the King of England, Wycliffe took a bold stand against payment of tribute to the pope. He showed that the papal authority

---

<sup>58</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3114\)&index=0](https://egwwritings.org/read?panels=p132.3093(132.3114)&index=0)



over secular rulers did not make sense, nor was it biblical. As a result, the king and the nobles both stopped payment of the usual tribute and denied the pope's claim to authority over the kingdom of England.

Another great evil that Wycliffe fought against was that of the many monasteries filled with useless idle monks. There were so many of them that it was a drain on the resources of the country. Rome taught that it was a noble thing to devote oneself to this way of life, which was unproductive and required the donations of working people to survive. The monks would go about the country recruiting youth to join the monastery, without consent of parents, and at times even against their will. One of the Fathers of the church claimed that the choice of life in a monastery was so important that it took precedence over family duty. He said, "Though thy father should lie before thy door weeping and lamenting, and they mother should show the body that bore thee and the breasts that nursed thee, see that thou trample them underfoot, and go onward straightway to Christ."<sup>59</sup> In this way these papal leaders encouraged the breaking of the commandment to honor your father and mother, by their tradition.

The young people in universities were a prime target for recruitment by the monks to join their order. Many later regretted their choice to join the order, but once in, it was like a trap that could not be escaped. Many parents fearing the influence of these monks refused to send their children to the universities, and the result was less education in the country.

The Pope had even given the power to these monks to hear confession and grant pardon. This power became a great source of evil, as criminals realized they could easily be pardoned if they just made some financial contributions to the order. It got so bad that money that should have gone toward the care and relief of the sick and poor was demanded as offerings to the monasteries. As a result, these monks who had taken vows of poverty, were living in luxury and pleasure. They went about teaching that acknowledging the supremacy of the pope, adoring the saints, and making gifts to monks was sufficient to secure them a place in heaven.

Many had tried to reform the monastic order, but Wycliffe boldly declared the whole system false, and called for it to be completely abolished. As monks travelled about the country selling the pope's pardons, many began to doubt that true forgiveness could be bought and sold, and questioned why

---

<sup>59</sup> Sears, Barnas, *The Life of Luther*, Philadelphia: American Sunday School Union, 1850, p 70.  
[https://www.google.com/books/edition/The\\_Life\\_of\\_Luther/ejUDAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA70&printsec=frontcover](https://www.google.com/books/edition/The_Life_of_Luther/ejUDAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA70&printsec=frontcover)

they shouldn't seek pardon from God instead. People who had become disgusted with the greed of these monks said they are eating away at us like a cancer. God must deliver us, or the people will perish.<sup>60</sup> They claimed to be following the example of Jesus, who was supported by the charity of people, but this was a mistake on their part because it directed people to the Bible.

Wycliffe spent two years in the Netherlands as an ambassador for England. He came into contact with church leaders from France, Italy and Spain, and had the opportunity to see what really happened behind the curtain. By observing these representatives of the pope, the true character and motives of the papacy became clear to him. When he returned to England, he spoke out even more boldly than before, against the pride and greed of the church.

He had now drawn the attention of the highest levels of the church, and Pope Gregory XI himself condemned him.<sup>61 62 63 64</sup> Wycliffe was ordered to appear in court to be tried for his crimes, but he was protected by powerful princes of the kingdom who went with him. He had so much support from people both inside and outside the court that the judges didn't dare to rule against him, and he was allowed to go. But the decree from the pope still hung over all England like a cloud. It seemed certain that they would eventually get their way and Wycliffe would be burned at the stake as a heretic, but it was the pope, Gregory XI who died. He was replaced by two rival popes, who immediately began using all the resources at their disposal to fight and destroy each other. This included offering full pardons and the promise of heaven to any and all who would fight on their side against the rival pope. This greatly weakened the power of the papacy and gave opportunity for the growth of the Reformation.

---

<sup>60</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 703.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA703&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA703&printsec=frontcover)

<sup>61</sup> White. [https://egwwritings.org/read?panels=p132.3093\(132.3115\)&index=0](https://egwwritings.org/read?panels=p132.3093(132.3115)&index=0),

[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA766&printsec=frontcover)

<sup>62</sup> Neander, Augustus, *General History of the Christian Religion and Church*, Vol fifth, Boston: Crocker & Brewster, 1854, p 146.

[https://www.google.com/books/edition/General\\_History\\_of\\_the\\_Christian\\_Religio/QGoPAAAAYAAJ?hl=en&gbpv=1&pg=PA146&printsec=frontcover](https://www.google.com/books/edition/General_History_of_the_Christian_Religio/QGoPAAAAYAAJ?hl=en&gbpv=1&pg=PA146&printsec=frontcover)

<sup>63</sup> Dahmus, Joseph, *The prosecution of John Wyclif*, New Haven : Yale University Press, 1952, p 35-49.

[https://archive.org/details/prosecutionofjoh0000dahm\\_u4g8/page/34/mode/2up](https://archive.org/details/prosecutionofjoh0000dahm_u4g8/page/34/mode/2up)

<sup>64</sup> Foxe, p 4-13.

[https://www.google.com/books/edition/The\\_Acts\\_and\\_Monuments\\_A\\_New\\_and\\_Complet/jptjAAAACAAJ?hl=en&gbpv=1&pg=PA4&printsec=frontcover](https://www.google.com/books/edition/The_Acts_and_Monuments_A_New_and_Complet/jptjAAAACAAJ?hl=en&gbpv=1&pg=PA4&printsec=frontcover)

This great divide at the top levels of the church was accompanied by much corruption, and Wycliffe took the opportunity to ask people, what if both rival popes were right in calling each other the antichrist. He said, God would take advantage of this division so that the cause of Christ could more easily overcome them both.<sup>65</sup>

As Jesus did, Wycliffe preached the good news to the poor, but he was not content to only reach the people in his own church in Lutterworth. He determined that the good news should be carried throughout all England, so he began organizing men to go out as missionaries. They taught in the marketplaces of the great cities and the country, bringing the glad tidings of the grace of God to the aged, the sick and the poor.

As a professor of theology at Oxford University, Wycliffe preached the word of God so faithfully, that he was given the title “the gospel doctor.” But the greatest work of his life was still to come.

Suddenly Wycliffe became dangerously sick and was forced to stop his work. He was not even sixty years of age, but overwork and the attacks of his enemies made him seem older than he actually was. Now the church, which had been unable to destroy him tried to take advantage of this situation by getting him to get him to admit that he was wrong. They thought that maybe on his deathbed he would be moved to repent. Instead, he gathered his strength and sat up in bed and in a strong voice said, “I shall not die, but live; and again, declare the evil deeds of the friars.”<sup>66</sup>

Wycliffe did live on and was able to place in the hands of his countrymen the most powerful weapon against Rome, the Bible. This was not an easy task at his age and with his health issues, but his mind was strong, and he was specially preserved by God for this most important job.

When the work was finally completed, Wycliffe no longer feared prison or even being burned at the stake. He had succeeded in placing in the hands of the English people a light which would never go out. In this one act, he had done more to break the chains of ignorance and corruption than was ever achieved by the greatest victory on the field of battle. The printing press had not been invented yet, so the Bible had to be copied by hand. The interest

---

<sup>65</sup> Vaughan, Robert, *Life and Opinions of John de Wycliffe*, Vol II, London: B. J. Holdsworth & Hatchard & Sons, 1828, p. 6.

[https://www.google.com/books/edition/The\\_Life\\_and\\_Opinions\\_of\\_John\\_de\\_Wycliff/XVo4AQAAMAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover](https://www.google.com/books/edition/The_Life_and_Opinions_of_John_de_Wycliff/XVo4AQAAMAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover)

<sup>66</sup> D’Aubigne, *History of the Reformation of the Sixteenth Century*, p 706.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA706&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA706&printsec=frontcover)

was so great that even though many people willingly took up the work of copying it, they could not keep up with the demand. Only the wealthy could afford to purchase a whole copy of the Bible, but others could still buy portions of it.

Wycliffe now clearly outlined two main doctrines which would be adopted by all Protestantism, salvation through faith in Christ, and that the Scriptures were absolutely trustworthy and could not be wrong. These teachings, together with the Bible were circulated around England and were accepted by nearly half of the entire population. The Scriptures had never before been available to the masses, so there had never been a law prohibiting it. So, the church created laws and tried to enforce them, but it was too late.

Again, the papal leaders plotted to silence the reformer. He was ordered to appear in court, his writings were declared heretical, and even the young king Richard II took their side, making a royal decree to imprison all who should accept the condemned doctrines. But Wycliffe appealed to Parliament, where he fearlessly stood alone, demanding reforms of the church. With powerful and convincing arguments, he described the corruption of the pope himself, and his enemies were unable to respond. After most of his friends and supporters had been forced to yield, it had been assumed that the reformer, old and friendless, would bow to the power of the crown and the church. But instead, Parliament was won over, the papists were defeated, and Wycliffe was set free.

On yet another occasion, Wycliffe was tried before the highest church court in the kingdom. This time they were sure they would get him to retract or suffer death at their hands. But as he spoke before the listeners in the court, the power of the Holy Spirit came over the room and it was as if they were under a spell. They had charged him with heresy, but he threw the charge back on them accusing them of spreading errors and of making money from the grace of God. Finally, he said, who do you think you are dealing with? An old man on the brink of the grave? No! with Truth—Truth which is stronger than you and will overcome you.<sup>67</sup>

One last time Wycliffe was called to stand trial, this time in Rome, from the very stronghold of the kingdom of error. He would have obeyed the summons and appeared in person if he could, but he suffered a stroke which made it impossible for him to make the journey. Instead, he represented

---

<sup>67</sup> Wylie, *The History of Protestantism*, p 123.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA123&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA123&printsec=frontcover)

himself in writing, with a letter addressed to the pope.<sup>68</sup> Wycliffe fully expected that he would finally suffer a martyr's death, and said should I live and be silent? Never! Let the blow fall, I await its coming.<sup>69</sup>

But this faithful servant of God, who stood boldly in defense of the truth his entire life, was not to fall victim to the hatred of his enemies. In his church at Lutterworth, as he was about to lead out in communion, he had another stroke and died a short time later.

God had called Wycliffe, and he answered the call. God had spoken the truth through him, and protected him, so that a solid foundation was laid for the great work of the Reformation. There was no one before him that he could learn from or pattern his work after. Like John the Baptist, he had a special message that brought in a new era for Christianity. The great movement that he started would not only bring freedom of conscience, but of secular and scientific thought. It would set nations free from slavery to the Roman Catholic church. The way this was all accomplished was by making the Bible available, and teaching that it is the perfect word of God, and that the Holy Spirit is its interpreter.

The character and work of Wycliffe shows the power of the Holy Scriptures. The effort to understand the great truths revealed in the Bible brings energy to the mind and the body. It can expand the mind, help one to see things more clearly, and improve decision making. The study of the Bible can give us better thoughts, feelings and desires. The earnest study of the Scriptures brings the human mind in direct contact with the mind of God. [Psalm 119:130](#) The entrance of Your words gives light; It gives understanding to the simple. [Psalm 119:130 NKJV](#).

The teachings of Wycliffe continued to be spread by his followers known as Wycliffites and Lollards. They travelled throughout England and even beyond, carrying the good news. Some among the wealthy and the ruling class were converted, including the wife of the king. But the storm of persecution was about to burst upon those who dared to accept and teach the Bible as their guide. The king of England, eager to get the support of the church, allowed the Reformers to be killed. For the first time in England, disciples of the gospel were burned at the stake. Hunted by the church and

---

<sup>68</sup> Foxe, John, *Acts and Monuments*, Vol III, London: R. B. Seelye & W. Burnside, 1837, p 49.  
[https://www.google.com/books/edition/The\\_Acts\\_and\\_Monuments\\_A\\_New\\_and\\_Complet/jptjAAAaAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA49](https://www.google.com/books/edition/The_Acts_and_Monuments_A_New_and_Complet/jptjAAAaAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA49)

<sup>69</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 710.  
[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA710&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA710&printsec=frontcover)

the kingdom, they preached in secret, hiding even in caves. The Reformers at that time only understood part of the truth, but they loved and obeyed God's word and were willing to suffer for its sake. Like in the days of the apostles, many sacrificed their wealth for the cause of Christ. They sheltered and protected those who had less power and influence, and when their homes and possessions were taken from them, they gladly suffered for the cause they believed in. Though some gave up their faith in the face of torture and death, many stood firm, rejoicing that they were worthy to suffer as Christ had.

Forty years after his death, the church of Rome was still filled with hatred for this Reformer whom they could not silence. So, they dug up his bones and burned them, then threw them into a brook. It was later written that the brook carried his ashes to streams, then rivers, and finally to the ocean. And so, it was symbolic of the way the message of reform that he started, was carried to the whole world.<sup>70</sup> It was through the writings of Wycliffe that John Huss of Bohemia was led to renounce the errors of the church of Rome and to continue the work of reform.

---

<sup>70</sup> Fuller, Thomas, *The Church History of Britain*, Vol I, London: Thomas Teg & Son, 1837, p 439.  
[https://www.google.com/books/edition/The\\_Church\\_History\\_of\\_Britain\\_from\\_the\\_B/yy8aAAAAMAAJ?hl=en&gbpv=1&pg=PA493&printsec=frontcover](https://www.google.com/books/edition/The_Church_History_of_Britain_from_the_B/yy8aAAAAMAAJ?hl=en&gbpv=1&pg=PA493&printsec=frontcover)

## *Chapter 6—Huss and Jerome*

Bohemia was known to have received the gospel, and even the scriptures translated to their own language as early as the ninth century. But as the power of the popes increased, the availability of the Bible decreased. Gregory VII, who had taken it upon himself to humble the pride of kings, was also intent on enslaving the people. A decree was issued forbidding worship services to be conducted in the local language. The pope declared that it was pleasing to God that He be worshipped in an unknown language, and that many evils and heresies had resulted from not following this rule.<sup>71</sup> In this way no one could benefit from hearing anything at church and the word of God was hidden. But some Waldenses and Albigenses, who had been driven from their homes in France and Italy by persecution, had found their way to Bohemia. They labored and taught in secret, keeping the truth alive from century to century.

Before Huss there were men in Bohemia who spoke out against the corruption of the church. Persecution followed and these believers were driven into the forests and mountains where they continued to worship according to their conscience. But they were hunted by soldiers, and many were killed. The church of Rome made a decree that all who worshipped in ways different from what they allowed, should be burned. One who died said, “The rage of the enemies of the truth now prevails against us, but it will not be forever; there shall arise one from among the common people, without sword or authority, and against him they shall not be able to prevail.”<sup>72</sup>

John Huss lost his father at an early age and was raised by a God-fearing mother who valued education. After studying at a local school, he moved on to the university at Prague. As they approached the city, his mother who came with him, knelt and prayed for a blessing on her son. Little did she know how her prayer would be answered.

At the university, Huss was soon recognized as an excellent student, as well as being humble, sincere, and a strong believer in the church. After completing his college studies, he became a priest and quickly advanced to

---

<sup>71</sup> Wylie, *The History of Protestantism*, p 131.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA131&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA131&printsec=frontcover)

<sup>72</sup> Wylie, *The History of Protestantism*, p 133.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA133&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA133&printsec=frontcover)

the point where he was serving in the king's court. In a short time, he also became a professor and later held the position of the spiritual head of the university. In just a few years, this poor humble student had become the pride of his country, and even known throughout Europe.

A few years after becoming a priest, Huss became the preacher for the chapel of Bethlehem. Even though it was outlawed by Rome, the founder of this chapel believed the scriptures should be preached in the language of the people. But in most of Bohemia, knowledge of the Bible was rare, and there was great wickedness among all classes of people. Preaching from the word of God, Huss began to denounce these evils.

At this time, the queen of England, who was a Bohemian princess, was a convert to Wycliffe's teachings. Using her influence, these teachings were widely circulated in England. Jerome, a citizen of Prague, had brought back some of Wycliffe's writings from England. These were shared with Huss and read with great interest. About this time, two missionaries from England arrived in Prague. They publicly began to speak out against the idea of the pope's supremacy but were quickly silenced. Since they could no longer preach, they resorted to their skill as artists to convey their message. In a public place, they drew two pictures, as people watched. One was a picture of Jesus riding on the colt of a donkey, humble, barefooted, and wearing old travel-worn clothes. The other picture was of the pope, wearing rich robes and a triple crown, riding on a horse that was also richly adorned. He was led by trumpeters and followed by a procession of cardinals also richly dressed.

[Cardinals were second in power to the pope in the Roman church hierarchy.]

None could mistake the message of the two pictures showing the humility of Christ, and the pride and arrogance of the pope. This got a lot of people talking and asking question which the church was not happy about, and for their safety, the two missionaries left town. John Huss couldn't get the two pictures out of his mind and began a deeper study of the Bible and Wycliffe's writings. He had not yet accepted all the reforms that Wycliffe wrote about, but he began to see the true character of the papacy, and started to denounce its pride, ambition, and corruption.

The light from Bohemia spread to Germany when hundreds of German students withdrew from the University of Prague and returned home. Before they left, many of them had received their first knowledge of the Bible, and when they got home, began to spread the gospel.



News of the things that were happening at Prague reached Rome, and Huss was summoned to appear before the pope. The king and queen of Bohemia, the university, and members of the rich and ruling class, all requested that Huss be allowed to respond to Rome in writing. Instead, the pope just went ahead with the trial and condemned Huss and declared the whole city of Prague to be under interdict. This sentence essentially meant that the gates of heaven were closed to that region. Religious services were stopped, churches were closed, and the dead could not be buried in church cemeteries. For people who looked on the pope as the representative of God, holding the keys of heaven and hell, this was terrifying.

A large number of people now turned against Huss and demanded that he be turned over to Rome. At this time Huss withdrew to his home village and wrote to those who still supported him in Prague. In leaving you, I am trying to follow the example of Christ, by not giving those who disagree reason to do something which will bring eternal condemnation on themselves. I also hope that in my absence, religious services may be resumed. I am not denying the truth, for which with God's help I am willing to die.<sup>73</sup> Instead of teaching those who came to him, now Huss traveled around the country preaching to eager crowds. The church's efforts to stop the spread of the gospel, only resulted in it being spread wider.

At this stage in his life, the mind of Huss was in terrible conflict. He still loved the church as the bride of Christ, and even believed in the pope as the representative of God. What Huss was fighting against was the corruption and abuse of power. The only way he was able to be at peace with himself while fighting the leadership of the church was to realize that they were wicked like the priests at the time of Christ. He concluded that it was the Bible that could never be wrong, and not the papacy.<sup>74</sup>

After the excitement in Prague calmed down, Huss returned to the chapel of Bethlehem and continued his preaching from the word of God. He still had enemies, but the queen and many other rich and powerful people considered it an honor to side with him. It was around this time that Jerome joined him in his work of reform, and the two would work closely together for the remainder of their lives. Jerome had a brilliant mind, was a great public

---

<sup>73</sup> De Bonnechose, p 34.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation/The/CfNiAAAACAAJ?hl=en&gbpv=1&pg=PA34&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation/The/CfNiAAAACAAJ?hl=en&gbpv=1&pg=PA34&printsec=frontcover)

<sup>74</sup> Wylie, *The History of Protestantism*, p 139.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA139&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA139&printsec=frontcover)

speaker, and was very popular. Huss was calm, had great judgment, and held back the impulsive spirit of Jerome.

The full light of truth from the Bible had not been revealed to these men, but God was leading the people out of the darkness step by step. They were not prepared to receive all the new light from the Bible any more than someone can tolerate the full brightness of the sun just after coming out of darkness.

Three popes now fought for supremacy, and this filled the Christian world with crime and fighting. To raise money to buy weapons and fighters, the blessings of the church were offered for sale. Daily Huss would continue speaking out against the evil that was done in the name of religion. In an attempt to heal the division caused by the three warring popes and the reformers, Emperor Sigismund called a council through one of the three rivals, John XXIII.<sup>75</sup> The other two antipopes were summoned as was John Huss, as the representative of the reformers. For his safety, Huss said he would not appear in person but would be represented by messenger and in writing. But later with promises of safe conduct from the king of Bohemia and emperor Sigismund, Huss decided to attend in person.<sup>76 77 78 79</sup>

In letters before he left for the council, he wrote that he was willing to suffer and die a cruel death if necessary. Jesus Christ Himself suffered, so we should be willing to follow His example. He asked for prayers that he would remain faithful under the pressure and threats that he would receive, and that he would return to them if it was God's will.<sup>80</sup> In a letter to a priest who had become a disciple of the gospel, he humbly spoke of his own errors,

---

<sup>75</sup> Kitts, Eustace J., *Pope John the Twenty-Third and Master John Hus of Bohemia*, London: Constable and Company Limited, 1910.

[https://www.google.com/books/edition/Pope John the Twenty third and Master Jo/7kkmAQAAIAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/Pope%20John%20the%20Twenty%20third%20and%20Master%20Jo/7kkmAQAAIAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>76</sup> White, [https://egwwritings.org/read?panels=p132.3117\(132.3120\)&index=0](https://egwwritings.org/read?panels=p132.3117(132.3120)&index=0),

[https://www.google.com/books/edition/The Great Controversy the Conflict of th/ NGw1PCAjB4C?hl=en&gbpv=1&pg=PA767&printsec=frontcover](https://www.google.com/books/edition/The%20Great%20Controversy%20the%20Conflict%20of%20th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA767&printsec=frontcover)

<sup>77</sup> Schaff, David S., *John Huss—His Life Teachings and Death—After Five Hundred Years*, New York: Charles Scribner's Sons, 1915.

[https://www.google.com/books/edition/John Huss/F3wEAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/John%20Huss/F3wEAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>78</sup> Schwarze, William Nathaniel, *John Hus The Martyr of Bohemia*, New York, Chicago, Toronto, London, Edinburgh: Fleming H. Revell Company, 1915.

[https://www.google.com/books/edition/John Hus the Martyr of Bohemia/WHgEAAAAYAAJ?hl=en&gbpv=1&pg=PA3&printsec=frontcover](https://www.google.com/books/edition/John%20Hus%20the%20Martyr%20of%20Bohemia/WHgEAAAAYAAJ?hl=en&gbpv=1&pg=PA3&printsec=frontcover)

<sup>79</sup> Spinka, Matthew, *John Hus and the Czech Reform*, Chicago: The University Press, 1941.

[https://archive.org/details/johnhuszechrefo0000spin\\_y9r7/page/n5/mode/2up](https://archive.org/details/johnhuszechrefo0000spin_y9r7/page/n5/mode/2up)

<sup>80</sup> De Bonnechose, p 51.

[https://www.google.com/books/edition/The Reformers before the Reformation The/CfNiAAAACAAJ?hl=en&gbpv=1&pg=PA51&printsec=frontcover](https://www.google.com/books/edition/The%20Reformers%20before%20the%20Reformation/The/CfNiAAAACAAJ?hl=en&gbpv=1&pg=PA51&printsec=frontcover)

mentioning specifically, taking pleasure in wearing rich and fancy clothes, and wasting time on unimportant activities. He also encouraged him to be humble and kind to the poor, and finally, not to open the letter until knowing for sure that he was dead.<sup>81</sup>

On his journey, Huss had the opportunity to see how widespread and well accepted his teachings were. At first upon his arrival, he was given the freedom and protection that was promised to him, but after only a short time, he was arrested by order of the pope and thrown into the dungeon. The pope didn't have long to enjoy his victory over the reformer, because soon after he was thrown into the same prison.<sup>82</sup> He had been accused of the worst crimes including murder, selling favors of the church, adultery, and other sins too terrible to name. The two antipopes were also deposed, and a new pope was chosen.

The treatment of Huss excited great anger in Bohemia, and powerful noblemen addressed the council on his behalf. The emperor was not happy that the safe conduct promise he had given was broken when Huss was thrown in the dungeon. But the council appealed to the emperor's devotion to the church and argued that promises did not need to be kept with heretics.<sup>83</sup>

In the dungeon, Huss got a fever which almost ended his life. Finally, in his weakened state, loaded with chains, he stood before the emperor. In his trial, he remained firm in the position he had taken, and continued to speak out against the corruption in the church. When given the choice of giving up his beliefs or death, he chose the martyr's fate.

As Huss awaited his death, the grace of God sustained him, and a heavenly peace filled his soul. He wrote to a friend, when with the help of Jesus Christ, we shall meet again in the future life, you will learn how God has supported me during my temptations and trials.<sup>84</sup>

---

<sup>81</sup> De Bonnechose, p 51.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA51&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA51&printsec=frontcover)

<sup>82</sup> De Bonnechose, p. 78.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA78&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA78&printsec=frontcover)

<sup>83</sup> Lenfant, James, *History of the Council of Constance*, vol. 1, London, 1730, p. 516.

[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Council\\_of\\_Constance/B0WPqThQowMC?hl=en&gbpv=1&pg=PA516&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Council_of_Constance/B0WPqThQowMC?hl=en&gbpv=1&pg=PA516&printsec=frontcover)

<sup>84</sup> De Bonnechose, p. 98.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA98&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA98&printsec=frontcover)

Huss was called before the council one more time and asked if he would change his mind, but he refused. He turned to the people and said, how should I look on the multitudes of men to whom I have preached the pure gospel? No, their salvation is worth more than this poor body now destined for death. So, they put on his head a cone shaped cap with pictures of demons and the word ‘Archheretic.’ Huss then said, “Most joyfully will I wear this crown of shame for Thy sake, O Jesus, who for me didst wear a crown of thorns.” His accusers then said, “Now we devote thy soul to the devil,” and Huss replied, “And I do commit my spirit into Thy hands, O Lord Jesus, for Thou hast redeemed me.”<sup>85</sup>

As Huss was being led out to his execution, a great procession of soldiers, richly dressed priests and bishops, and finally citizens of Constance followed. He was tied to a stake and asked once more if he would renounce his errors, to which he replied, “what errors shall I renounce? I know myself guilty of none. I call God to witness that all I have written and preached has been with the view of rescuing souls from sin.”<sup>86</sup> As the flames began to rise around him, he started singing, “Jesus, Thou Son of David, have mercy on me,” until his voice was silenced.

When his body had been completely consumed, his ashes and the dirt under them were gathered up and thrown into the Rhine which carried them to the ocean. The church thought they had gotten rid of the truths that he preached, but the ashes that day carried away to the sea were like seed scattered to all countries of the world that would one day yield a great harvest for truth.

Jerome, on hearing that Huss had been thrown in the dungeon, immediately set out for Constance, to the aid of his friend. But as soon as he arrived, he realized there was nothing that he could do, and had only put himself in danger. As he fled from the city, he was captured and brought back in chains to stand before the council, where he was met with chants, “To the flames with him! To the flames!”<sup>87</sup> After some months of great suffering and starvation in prison, he became very sick, and his enemies were afraid that

---

<sup>85</sup> Wylie, *The History of Protestantism*, p 163.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA163&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA163&printsec=frontcover)

<sup>86</sup> Wylie, *The History of Protestantism*, p 164.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA164&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA164&printsec=frontcover)

<sup>87</sup> De Bonnechose, p. 74.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAACAAJ?hl=en&gbpv=1&pg=PA74&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAACAAJ?hl=en&gbpv=1&pg=PA74&printsec=frontcover)

he would die before they could kill him, so they treated him a little better to keep him alive.

The death of Huss had not brought the results that the church had hoped for. A lot of people were angry about how he had been treated even though he had a promise of safe-conduct. So, his accusers thought it would be better to force Jerome to admit his error than to burn him at the stake. Death at the start would have been mercy in comparison with the torture, fear and isolation he had endured for a full year in that horrible dungeon. Finally, in a moment of weakness, Jerome gave in and agreed to condemn the teachings of Wycliffe and Huss.<sup>88</sup> But shortly after, while still in prison, he thought about the courage of Huss compared to his weakness. He also thought of what Jesus had suffered for his sake, and he decided that he would not deny his Lord.

When he was brought back before his accusers, they expected to get him to admit more of his errors, but instead he took back his condemnation of the teachings of Wycliffe and Huss. Fearing the effect of his words, they insisted that he simply answer yes or no, but Jerome protested saying, you have held me for 340 days in a frightful, filthy, disgusting prison, and now refuse to let me speak.<sup>89</sup>

When he was finally given permission to speak, he knelt down and asked for guidance from the divine Spirit, that he would not say anything untrue or unworthy of his Master. He claimed the promise, [Matthew 10:18](#) "You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles."<sup>19</sup> "But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;"<sup>20</sup> "for it is not you who speak, but the Spirit of your Father who speaks in you. [Matthew 10:18-20 NKJV](#).

The words that followed from Jerome, amazed even his enemies. With no preparation, after nearly a year in the most horrible conditions imaginable, he spoke out with clarity and power. It was as if he had just come from studying and preparing what he would say. He spoke of the long line of holy men who had been condemned by unjust judges, including Christ Himself. He also took back his words when he had formerly admitted that Huss was

---

<sup>88</sup> De Bonnechose, p117.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA117&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA117&printsec=frontcover)

<sup>89</sup> De Bonnechose, p 119.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA119&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA119&printsec=frontcover)

justly condemned, and instead defended the character and holiness of Huss. He then added that one day his accusers would have to answer for their actions before God.<sup>90</sup> He then said, of all the sins that I have committed since my youth, none weigh as heavily on my mind as when I approved the sentences against Wycliffe and Huss, my master and my friend. I ask God to forgive my sins, especially this one, the worst of them all. Then, speaking to his judges he said, you condemned Wycliffe and Huss, not because they spoke against doctrines of the church, but because they pointed out the corruption and scandals of the priests and the pope. I am also in complete agreement with them.

Trembling with rage, his accusers shouted out, what further proof do we need. He is the most stubborn of heretics. Jerome then replied, do you think that I fear death? The way you have treated me for the last year was worse than death. You have treated me more cruelly than you would your worst enemies, or even a pagan. I am shocked that you would treat a fellow Christian this way.<sup>91</sup>

[Recant means not only to admit your error but to do so publicly with the intent that those who originally believed and followed you would realize you were wrong.]

Still trying to get him to recant, Jerome said, prove to me from the Holy Writings that I am in error. They replied, The Holy Writings! Who can understand them unless the church interprets them? Jerome said, are the traditions of men more important than the gospel of our Savior?<sup>92</sup>

Finally, they gave up trying to get him to recant, and led him out to his execution. Jerome sang as he went, and his face looked like he was filled with joy and peace. When the executioner came behind him to light the fire, he said, come boldly and light it in front of me. If I was afraid, I would not

---

<sup>90</sup> De Bonnechose, p. 120.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA120&printsec=frontcover](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&pg=PA120&printsec=frontcover)

<sup>91</sup> De Bonnechose, p 121.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation\\_The/CfNiAAAAcAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA121](https://www.google.com/books/edition/The_Reformers_before_the_Reformation_The/CfNiAAAAcAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA121)

<sup>92</sup> Wylie, *The History of Protestantism*, p 173.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA173&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA173&printsec=frontcover)

be here. As the flames rose around him, he prayed, Lord, Almighty Father, have pity on me and pardon my sins.<sup>93</sup>

Another of God's faithful witnesses had been killed, but the light of truth he proclaimed could not be put out. It was no more possible for men to stop the sun from rising, than it was for them to prevent the light that was beginning to shine on the world.

The execution of Huss filled the people of Bohemia with anger and horror, and they charged the council with murder. Now there was even more interest in the teachings of Jerome, and the writings of Wycliffe that had not been destroyed were now studied along with the Bible. The pope and the emperor were now united to crush this movement in Bohemia, using the armies of Sigismund.

But a deliverer was raised up. Ziska, who became totally blind soon after the war began, yet was still one of the smartest generals of his age, led the Bohemians. They trusted in God and the righteousness of their cause. Time and again the emperor raised new armies, and each time they were defeated by the Hussites. A few years into the war, Ziska died, but he was replaced by an equally brave and brilliant general named Procopius.

Knowing that the blind general was dead, the pope proclaimed a crusade against the Hussites, but suffered a terrible defeat. Another crusade was proclaimed, this time in all the papal countries of Europe, raising money and gathering weapons. Multitudes flocked to the papal standard, confident of victory. The two armies approached each other with only a small river separating them. The crusaders were a vastly superior force, but instead of dashing across the stream and engaging the Hussites, they just stood there looking in silence.<sup>94</sup> Suddenly a mysterious terror fell upon the crusaders, and they scattered and fled. The Hussites pursued and slaughtered many, and much of the money and weapons that had been collected by the crusaders, were now taken by the Bohemians.

A few years later under a new pope, another crusade was proclaimed, again throughout all the papal countries of Europe. Great promises were made to encourage people to join this dangerous expedition. Full forgiveness, even of

---

<sup>93</sup> De Bonnechose, p. 125.

[https://www.google.com/books/edition/The\\_Reformers\\_before\\_the\\_Reformation/The/CfNiAAAacAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA125](https://www.google.com/books/edition/The_Reformers_before_the_Reformation/The/CfNiAAAacAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA125)

<sup>94</sup> Wylie, *The History of Protestantism*, p 196.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA196&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA196&printsec=frontcover)

the most terrible crimes were promised to every crusader. Any who would not survive were promised a rich reward in heaven, and the victors were assured of great honor and riches from the field of battle. As the vast army crossed the border into Bohemia, the Hussites retreated, drawing the invaders deeper into the country. At last, the army of Procopius made their stand and advanced to fight. But before the fighting even began, a panic fell on the crusaders. Princes, generals and common soldiers alike dropped their weapons and armor and fled in all directions. Again, the victory was complete and more treasure, weapons, and armor enriched the Bohemians.

The outcome of these attacks could not be explained by anything other than divine power. The Bible contains multiple examples of God striking the enemies of His people with unnatural terror or confusion. The hosts of Pharaoh in the red sea [[Exodus 14:24-25](#)], the thousands of Midianites who fled from Gideon and his 300 men [[Judges 7:21-22](#)], the Moabites, Ammonites, Edomite killing each other [[2 Chronicles 20:21-22](#)].

Rome finally gave up on the idea of destroying the Hussites by force, so they tried to achieve their goal by negotiation. The Bohemians insisted on four points,

1. Free preaching of the Bible.
2. The right of the whole church to the bread and the wine in communion, and the use of their own language in worship.
3. Priests or other church leaders could not hold positions in the government.
4. In cases of crime, the civil court could pass judgement on priests and church leaders.

The papal authorities agreed on condition that the right of explaining these four points would belong to the pope and the emperor.<sup>95</sup> Of course, Rome could bend the meaning of these four articles in her interpretation, just as she did with the Bible. Many Bohemians realized this and refused to accept the agreement. This caused fighting among themselves, even leading to killing each other. This internal conflict resulted in the death of their noble Procopius, and the loss of their freedoms. Sigismund now assumed rule over Bohemia and ignoring the agreement, proceeded to establish full papal control throughout the country. However, after only a year, he died, leaving his kingdom on the brink of civil war. Internal conflict continued, and those

---

<sup>95</sup> Wylie, *The History of Protestantism*, p 207.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA207&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA207&printsec=frontcover)



who remained faithful to the original ideals of reformation were horribly persecuted. They had to flee from their homes to find refuge in the forest, and in caves, where they continued to worship according to their conscience.

Through secret messengers, they learned that there were others like them, who also protested against the corruption of Rome. They learned that hiding in the mountains of the Alps, was an ancient church, founded on the scriptures.<sup>96</sup> With great joy in this discovery, they began secret communication with the Waldensian Christians.

The Bohemians waited through the dark night of their persecution, remembering the words of Huss and Jerome, that a century must pass before the day would break. They were like the words of Joseph to the children of Israel, that one day God would bring them out of Egypt.<sup>97</sup> As the fifteenth century drew to a close, there was a slow and steady increase in the number of reformed churches. By the start of the sixteenth century there were two hundred in Bohemia and Moravia.<sup>98</sup> It was beginning to be the dawning of the day that Huss predicted.<sup>99</sup>

---

<sup>96</sup> Wylie, *The History of Protestantism*, p 212.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA212&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA212&printsec=frontcover)

<sup>97</sup> Wylie, *The History of Protestantism*, p 213.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA213&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA213&printsec=frontcover)

<sup>98</sup> Gillett, E. H., *Life and Times of John Huss*, vol. 2, Boston: Gould & Lincoln, 1871, p. 570.

[https://www.google.com/books/edition/The\\_Life\\_and\\_Times\\_of\\_John\\_Huss\\_Or\\_The\\_B/YaMDAAAAYA AJ?hl=en&gbpv=1&pg=PA570&printsec=frontcover](https://www.google.com/books/edition/The_Life_and_Times_of_John_Huss_Or_The_B/YaMDAAAAYA AJ?hl=en&gbpv=1&pg=PA570&printsec=frontcover)

<sup>99</sup> Wylie, *The History of Protestantism*, p 213.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA213&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA213&printsec=frontcover)

## ***Chapter 7—Luther’s Separation From Rome***

Martin Luther probably stands at the head of the list of people called by God to lead the church out of darkness. He was a man of strong beliefs, who acted on them without fear. He loved God and had the Holy Scriptures as the only foundation for his religious beliefs. Through him God was able to accomplish great things for the reformation of the church which brought light to the world.

Luther grew up in a humble, hardworking German home. His father labored daily as a miner, and carefully saved money for his son’s education. He intended that his son would become a lawyer, but God had other plans. Luther’s parents were very careful to teach their children about God and Christian values, and the importance of useful work. Some of those lessons may have been learned with too much severity from their father, but later in life, Luther concluded that there was more positive than negative in the discipline.

Luther was sent to school at an early age, but his family was so poor that he had to feed himself, which he tried to do by going door to door and singing. The religious teachings he received, were ideas that filled him with fear, and as he lay on his bed at night, he trembled at the thought of a stern, cruel God. But Luther continued his education, trying to fill the thirst in his soul. When he was eighteen years old, he started at the University of Erfort. With his financial troubles behind him due to the hard work and savings of his parents, and the association of good friends, he soon found himself near the top of his class. Luther understood his need for God and began each day with prayer. He was known to have said, “To pray well, is the better half of study.”<sup>100</sup>

One day in the library, he came across a Bible in Latin. He had heard parts of the New Testament read in church and he had assumed that was all there was. Now for the first time, he was looking at the entire Bible, and as he turned the pages, he was filled with reverence as he read some of the words. He exclaimed, “O that God would give me such a book for myself!”<sup>101</sup> From the time he was a child, he had always been afraid of making God angry, and

---

<sup>100</sup> D’Aubigne, *History of the Reformation of the Sixteenth Century*, p 54.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA54&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA54&printsec=frontcover)

<sup>101</sup> D’Aubigne, *History of the Reformation of the Sixteenth Century*, p 54.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA54&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA54&printsec=frontcover)

now he was filled with a deep sense of his sinfulness. With an earnest desire to be free from sin, and to be at peace with God, he entered a monastery and became a monk. While there, he was required to perform the most humiliating tasks, including going door to door begging. Every spare moment, including some stolen from sleep, was spent in study. More than anything else, he delighted in the study of God's word. He could often be found at the Bible he had found chained to the convent wall. As he began to feel convicted of his sins, and his natural evil tendencies, he tried everything to find pardon and peace from them. He denied himself every pleasure he could think of, he fasted, and even whipped himself. He said, if any monk could earn heaven by works, it would have been me. If I had continued this much longer, it would have ended in death.<sup>102</sup> In fact, because of his self-discipline, he became weak and had fainting spells, from which he never fully recovered. He had just about lost all hope in his attempts to find peace.

At this lowest point of despair for Luther, God raised up a friend and helper for him. Staupitz opened the word of God to him and told him to look away from himself, and instead look to Jesus for forgiveness for his sins. Instead of torturing yourself, throw yourself into the arms of your redeemer. Trust in the goodness of His life, and the sacrifice of His death. The Son of God became a man to give you the peace you are looking for. Love Him who first loved you.<sup>103</sup> These words deeply impressed Luther, and when he was able to accept this truth, peace finally came to his soul.

Luther was ordained as a priest and called from the monastery to be a professor at the University of Wittenberg. There he began to study the Scriptures in the languages they were originally written in. He began giving lectures on the Bible, and many were delighted as they gained an understanding of the Psalms, the Gospels, and the letters of Paul. Staupitz, his friend but also his boss encouraged him to preach the word of God in church. Luther had great knowledge of the Scriptures and to that was added the Spirit of God, and the words he spoke touched and moved the hearts of his listeners.

At this time Luther was a true son of the papal church and had never entertained the thought that he would not be. As such, he decided to make a

---

<sup>102</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 59.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA59&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA59&printsec=frontcover)

<sup>103</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 62.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA62&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA62&printsec=frontcover)

trip to Rome, which he did on foot, staying in monasteries along the way. When he reached Italy, he was amazed at the wealth and luxury that he saw. Monks were well paid, lived in beautiful apartments, wore expensive and beautiful clothes, and feasted like royalty. He compared this to his life of self-denial and hardship and was rightfully confused. When he finally came within sight of the city, he bowed down to the ground and said, Holy Rome, I salute you!<sup>104</sup>

On entering the city, he visited churches, spoke with priests and monks, and performed the required ceremonies. What he saw and heard among all classes of church leaders filled him with horror. He heard improper jokes from those leading out in mass. As he mingled with monks, he saw them indulge themselves in sinful pleasures. Everywhere he turned, in places that should be holy, he found the opposite. He wrote, no one can imagine the sins and improper acts performed in Rome. There is a saying, if there is a hell, Rome is built over it, and every kind of sin comes out of it.<sup>105</sup>

[Penance are actions that can be performed, to pay the price or consequence for confessed sins. An indulgence is sort of like a receipt for penance performed.]

At the time of his visit to Rome, there was a decree from the pope, that anyone who would climb the steps of “Pilate’s staircase” on their knees, would get an indulgence. One day as Luther was climbing these steps, he heard a voice like thunder that said to him, “The just shall live by faith.” [Romans 1:17]. Immediately he sprang to his feet and left, feeling a sense of shame. That verse never lost its power on him after that. He began to see the uselessness of trusting human works for salvation, and the necessity of trusting the goodness of Christ. When he left Rome, a separation started that would continue to grow wider and wider until he would eventually cut all ties with the papal church.

When he returned from Rome, Luther received his Doctor of Divinity degree from the University of Wittenberg. This gave him more freedom to devote himself to the study of the Scriptures. He taught that Christians should only have doctrines that are founded on the Bible, which was an attack at the foundation of papal supremacy. He began to speak out against classes and

---

<sup>104</sup> D’Aubigne, *History of the Reformation of the Sixteenth Century*, p 67.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA67&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA67&printsec=frontcover)

<sup>105</sup> D’Aubigne, *History of the Reformation of the Sixteenth Century*, p 69.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA69&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA69&printsec=frontcover)

teachers that promoted the theories of man above the word of God. Eager crowds hung on his words of a Savior's love, and the teaching that pardon for sin was possible because of the blood of Christ, and not through penance. A light began to shine out of Wittenberg, that would eventually reach all parts of the world, and would continue to increase in brightness until the close of time.

The Roman church was making money by selling the grace of God. The tables of money-changers ([Matthew 21:12](#)) were setup beside the altars and the shouts of buyers and sellers could be heard. The pope himself had authorized the sale of indulgences to raise money to build St. Peter's cathedral. The person in charge of selling indulgences in Germany was a man named Tetzel, who had already been convicted of crimes against society and the law of God. When he entered a town, a messenger went before him announcing: "The grace of God and the holy father is at your gates."<sup>106</sup> He would setup shop at a church, and from the pulpit, would say that the indulgences he was selling could even provide pardon for any future sins that the buyer would desire to commit, and repentance was not even necessary.<sup>107</sup> To allow him to sell more, he assured his listeners that his indulgences also had power to save the dead. He told them, the moment the coins would clink against the bottom of his chest, a soul would escape from purgatory and make its way to heaven.<sup>108</sup>

Even though Luther was still a member and a believer in the church, he was filled with horror at the claims of those selling indulgences. Some members of his own congregation who had purchased these indulgences came to him with their certificates, expecting him to absolve them of their sins and he refused. He told them that unless they repent and changed their lives, they would die in their sins. They went back to Tetzel and complained that his certificates were not accepted by their pastor and demanded a refund. Tetzel

---

<sup>106</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 85.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA85&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA85&printsec=frontcover)

<sup>107</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 86.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA86&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA86&printsec=frontcover)

<sup>108</sup> Clare, Israel Smith, *Library of Universal History*, New York: R. S. Peale, J. A. Hill, 1897, p 1961.

[https://www.google.com/books/edition/Middle\\_ages\\_and\\_the\\_reformation/bEhEAQAAMAAJ?hl=en&gbpv=1&pg=PA1961&printsec=frontcover](https://www.google.com/books/edition/Middle_ages_and_the_reformation/bEhEAQAAMAAJ?hl=en&gbpv=1&pg=PA1961&printsec=frontcover)

became angry and said he had an order from the pope to burn all heretics who didn't accept his most holy indulgences.<sup>109</sup>

Luther now began to speak out more boldly about the truth of salvation. He taught that it is impossible for man to escape the punishment for sin by his own works. Nothing but repentance and faith in Christ can save the sinner. He said, the grace of Christ cannot be purchased because it is a gift, so don't buy indulgences but instead have faith in a crucified Redeemer.

[a relic is an item that is treated as holy usually because it belonged to a saint or a martyr.]

The castle church of Wittenberg contained many relics, which on certain holy days were displayed for people to see. On these occasions, all who visited the church and made confession got a free indulgence. Naturally many people visited the church on these occasions, one of which was approaching. Luther wrote down 95 points against the doctrine of indulgences and on the night before the big opening day, nailed it to the door of the church where all who came would see it. He also said that he was willing to defend his arguments if anyone disagreed with them. These 95 theses as they have famously become known, were seen by many and great excitement was stirred up in the university and even the whole city. People read that the power to pardon sin and to reduce or eliminate the penalty for it was never given to the pope or any man. It was a scheme to make money off people's fears. They also learned that the gospel of Christ is the most valuable treasure, and the grace of God is free for all who claim it with repentance and faith.

In a matter of days, the points he made and the questions they generated had spread throughout all Germany, and in a few weeks to many other Christian countries. Many devoted church members who were sad about the corruption in the church were filled with joy when they read what Luther had written. They felt that at last God was doing something about the evil that was coming out of Rome. Kings and kingdoms were secretly hoping that this would begin to weaken the power of Rome to make decisions over them which could never be challenged.

But the multitudes who enjoyed the ease with which they could quiet their conscience while continuing to sin were terrified that the system would be

---

<sup>109</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 94.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA94&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA94&printsec=frontcover)

removed. Those who profited from selling the gifts of God were enraged that their ability to keep making money this way might be challenged. Some accused Luther of acting out of pride. He responded that his actions were motivated by God and not man. If the work is from God, who can stop it? If it is not from God, who can succeed? Not my will but yours O holy Father in heaven.<sup>110</sup>

Luther was motivated by God to start this work, but that didn't mean that it would go forward with challenges. Criticism and false accusations came in on him like a flood and were not without effect. He had thought that there would be leaders in the church and the university that would join him in his efforts for reform. Initially they did encourage him, but soon many began to realize that they had much to lose if this system were changed. If the pope lost his power and wealth, this would eventually destroy their own authority.

When Luther looked on himself, a single man, going up against the strongest powers on earth, he was tempted to doubt whether he really had been led by God. He wrote to a friend, who was I, to oppose the majesty of the pope, before whom ... the kings of the earth and the whole world trembled? ... No one can know what my heart suffered during these first two years, and into what despair I was sunk.<sup>111</sup> But when human support failed, he could lean on the all-powerful arm of God.

To another friend he wrote, we cannot gain a full understanding of the Scripture by study or by our own intelligence. Your first step should be prayer. Ask the Lord to give you the true understanding of His word. There is no better interpreter of the word of God, than the author Himself. ... Trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience.<sup>112</sup>

When his enemies spoke of custom, tradition, and the authority of the pope, Luther responded with the Bible and the Bible alone. Since they couldn't argue against the Bible, they decided to kill him, just as the Jews had done to Christ. All they could say in response to his arguments from the Bible were,

---

<sup>110</sup> D'Aubigne, J. H. Merle, *History of the Reformation of the Sixteenth Century* Vol I-V, New York: Robert Carter & Brothers, 1857, p103.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA103&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA103&printsec=frontcover)

<sup>111</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 104.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA104&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA104&printsec=frontcover)

<sup>112</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 106.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA106&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA106&printsec=frontcover)

He is a heretic, it is high treason against the church to allow him to live one hour longer. He should immediately be burned at the stake.<sup>113</sup> But God had a work for Luther to do and angels from heaven were sent to protect him. However, many who accepted the truth were the targets of Satan's anger and ended up suffering torture and death.

All over Germany, the sermons and writing of Luther were like beams of light shining into the darkness. The word of God was like a two-edged sword, cutting its way to the hearts of people. Everywhere there was a hunger and thirst for righteousness that had not been known for ages. For so long, people who had only human rituals and priests as mediators, were now turning their attention in repentance and faith to Christ.

Everyone knew it would happen, but Luther's friends were filled with fear when he was summoned to appear in Rome, to answer the charges of heresy. They knew full well, the danger that awaited him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They requested that he be able to respond to the charges in a court in Germany. The church agreed, but the representative that was sent to question him had already been told that Luther had been declared a heretic. If he could not arrest him, he was to curse and excommunicate everyone associated with him.<sup>114</sup> In fact, everyone who didn't turn Luther or his supporters in were also to be excommunicated. This demonstrated the true spirit of popery. There was no justice, no opportunity to explain or defend his position and no possibility that the church could be wrong.

At this time Luther needed a friend and supporter, which he found in Melancthon. He was young, humble, with good judgement, very knowledgeable, a good communicator, and had a pure and upright character. He soon became a disciple of the gospel and Luther's most trusted friend and supporter. His abilities complemented Luther's courage and energy, and together they were more powerful in carrying on the work of the Reformation.

The trial was to be at Augsburg, and Luther traveled there on foot. His friends feared for his safety on the way and tried to convince him not to go. But he insisted that he must continue to speak the truth that God had given

---

<sup>113</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 114.  
[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA114&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA114&printsec=frontcover)

<sup>114</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 128.  
[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA128&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA128&printsec=frontcover)



him. He said, they have destroyed my honor, taken my reputation and all that remains is my body. Let them take that, and shorten my life for a few hours, but they cannot take my soul. He who desires to preach the word of God to the world must expect death at any moment.<sup>115</sup>

The pope's representative, a cardinal, was very pleased when Luther arrived at Augsburg. The heretic was at last within their grasp, and they were determined that he should not escape. They intended to force him to recant, or they would drag him off to Rome to suffer the fate of Huss and Jerome. At first the cardinal spoke gently but firmly demanded that Luther submit to the authority of the church. Luther replied that he loved the church, and desired that they would acknowledge the truth if he could prove it to them. He requested that his arguments should be submitted to leading universities for examination, and he protested that the cardinal wanted him to retract without proving his error.

Luther clearly showed his position was supported by the Scriptures. Unable to respond to Luther's arguments, the cardinal resorted to name calling and intimidation, throwing in a few quotations of church tradition. Seeing that no progress was being made, it was reluctantly agreed that Luther would present his answer in writing. Luther said, this way his answers, could be read by others, and there is a better chance of reaching the conscience of an arrogant, overpowering judge, who otherwise would resort to name calling and intimidation.<sup>116</sup>

The next time Luther appeared in court, he read his answer which clearly outlined his view, supported by many quotations from Scripture. The cardinal threw his copy aside, declaring it to be a bunch of nonsense and quotations that did not apply, and again resorted to threats of excommunication of Luther and all his supporters.<sup>117</sup>

Even though it looked like neither side was winning, Luther was making a good impression on the large crowd that was watching the trial. They noticed Luther's humility, strength, firmness, and logic, as compared to the

---

<sup>115</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 134.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA134&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA134&printsec=frontcover)

<sup>116</sup> Martyn, W. Carlos, *The Life and Times of Martin Luther*, New York: American Tract Society, 1866, p 272.

[https://www.google.com/books/edition/The\\_Life\\_and\\_Times\\_of\\_Martin\\_Luther/SN4rAAAAYAAJ?hl=en&gbpv=1&pg=PA272&printsec=frontcover](https://www.google.com/books/edition/The_Life_and_Times_of_Martin_Luther/SN4rAAAAYAAJ?hl=en&gbpv=1&pg=PA272&printsec=frontcover)

<sup>117</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 145.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA145&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA145&printsec=frontcover)

cardinal's self-importance, pride, unreasonableness, and repeated yelling out "retract or be sent to Rome for punishment."

Luther was finally convinced by his friends that even though he had a safe conduct from the emperor, he was in danger. So, in the cover of darkness, on horseback with only a single guide, he secretly left the city. When the cardinal learned of Luther's escape, he was both surprised and angry. He had hoped to receive great honor for his success in dealing with this heretic. He wrote a letter expressing his anger to Fredrick, the elector of Saxony, demanding that Luther be sent to Rome. Again, Luther responded that if the church could show him his error from the Scriptures, he would gladly recant. The elector didn't know that much about the points of dispute, but he was deeply impressed by Luther and resolved to stand by him. In reply to the letter from Rome, he wrote: Since Dr. Martin appeared before you in Augsburg, you should be satisfied. We did not expect that you would try to make him retract without having convinced him of his errors. None of the learned men in our territory say that Martin's doctrine is irreverent, un-Christian, or heretical.<sup>118</sup>

The writings of Luther had stirred up interest in the Holy Scriptures, not just in all parts of Germany but in other countries as well. Students flocked to the university and praised God for having caused the light of truth to shine forth from this city, as from Zion in times of old, and from where it would spread even to the most distant countries.<sup>119</sup>

As Luther compared the Holy Scriptures with the writings and decrees of popes, he said, I do not know whether the pope is the antichrist himself, or his apostle, so greatly is Christ misrepresented and crucified in him.<sup>120</sup> Yet at this time, Luther had only realized a fraction of the errors of the church, and still had not entertained the thought of separating from her.

The Reformer's writings and doctrine were spreading to every Christian nation, Switzerland, Holland, France, Spain, England, Belgium, and Italy to name a few. Rome was growing more and more desperate to silence him.

---

<sup>118</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 151.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA151&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA151&printsec=frontcover)

<sup>119</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 152.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA152&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA152&printsec=frontcover)

<sup>120</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 159.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA159&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA159&printsec=frontcover)

Some Catholic university professors were even known to say that he who kills the rebellious monk would be without sin. One day a stranger with a gun hidden under his cloak approached the Reformer and asked why he didn't have protection. Luther answered, I am in God's hands, He is my strength and my shield. What can man do unto me?<sup>121</sup> On hearing these words, the stranger turned pale and fled, as if from the presence of angels.

One day Luther was reading some writings of Huss, where he read about justification by faith, which re-enforced what he had been teaching. He declared, Paul, Augustine and I have all been Hussites without knowing it.<sup>122</sup>

In his continuing efforts to reform Christianity, Luther wrote a letter to the emperor and the nobility of Germany. It is a horrible thing to behold the man who styles himself Christ's representative, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? They say he is the lord of the world, but Christ said, My kingdom is not of this world. Can the representative be greater than his superior?<sup>123</sup>

He also wrote to the universities saying, I am afraid that the universities will prove to be the gates of hell, unless they earnestly work to explain the Holy Scriptures to their students. I advise no parent to send their child where the Scriptures are not a priority.<sup>124</sup>

Luther's words were having a powerful influence on the people of Germany. Many joined the cause of Reformation, but Luther still had powerful enemies. The pope decreed that his doctrines were condemned and that if the Reformers did not recant in sixty days, all of them would be excommunicated. For centuries, Rome's sentence of excommunication had struck terror to powerful kings, and mighty empires. Those who were excommunicated were cut off from any interaction with others, treated as outlaws and hunted and killed. But Luther fearlessly said, what is about to happen, I know not, nor do I care. ... It is a light thing to die for the Word

---

<sup>121</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 183.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA183&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA183&printsec=frontcover)

<sup>122</sup> Wylie, *The History of Protestantism*, p 305.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA305&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA305&printsec=frontcover)

<sup>123</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 188.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA188&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA188&printsec=frontcover)

<sup>124</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 190.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA190&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA190&printsec=frontcover)

since the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is and dwell with Him forever.<sup>125</sup>

There were many who, even though they believed the cause of Reformation was good, thought it was too risky to support it. In response to the decree from the pope, Luther took it and publicly burned it along with some other decrees and writings of the church that supported the power of the pope. He was publicly cutting ties with the church, adding, my enemies have burned my books, so I am burning their books in return. A serious struggle had now begun. Before this I have only been playing with the pope. I began this work in God's name, and it will be ended without me, and by His might. ... I am sure of this, that the word of God is with me, and that it is not with them.<sup>126</sup>

It was not without a struggle and some doubt that Luther separated from the church. How many times have I not asked myself with bitterness the question ... can everyone else be mistaken? What if it is me who is wrong, and involving so many souls, who will then be eternally lost? In this way I fought with myself and with Satan, until Christ, through his word strengthened my heart against these doubts.<sup>127</sup>

The threats of the pope were now carried out. A new decree was sent out which cursed Luther and all who accepted his doctrines. The great contest had now begun. God chooses to give special truths that are especially needed at the time. Those whom he chooses as His messengers should always expect opposition. Truth is no more desired today than it was in Luther's day, and those presenting it should not expect a different reception than the reformers got.

Jesus told His disciples, [John 15:19](#) "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you."<sup>20</sup> "Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

---

<sup>125</sup> D'Aubigne, J. H. Merle, *History of the Reformation of the Sixteenth Century in Germany, Switzerland, Philadelphia*: James M. Campbell, 1843, p168.

[https://www.google.com/books/edition/History\\_of\\_the\\_Great\\_Reformation\\_of\\_the/8Ys9AAAAYAAJ?hl=en&gbpv=1&pg=PA168&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Great_Reformation_of_the/8Ys9AAAAYAAJ?hl=en&gbpv=1&pg=PA168&printsec=frontcover)

<sup>126</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 173.

[https://www.google.com/books/edition/History\\_of\\_the\\_Great\\_Reformation\\_of\\_the/8Ys9AAAAYAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA173](https://www.google.com/books/edition/History_of_the_Great_Reformation_of_the/8Ys9AAAAYAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA173)

<sup>127</sup> Martyn, p 373.

[https://www.google.com/books/edition/The\\_Life\\_and\\_Times\\_of\\_Martin\\_Luther/SN4rAAAAYAAJ?hl=en&gbpv=1&pg=PA373&printsec=frontcover](https://www.google.com/books/edition/The_Life_and_Times_of_Martin_Luther/SN4rAAAAYAAJ?hl=en&gbpv=1&pg=PA373&printsec=frontcover)

[John 15:19-20 NKJV](#). The spirit of the world is no more in harmony with the spirit of Christ today than in earlier times, and those who preach the word of God in its purity will be received with no greater favor now than then.

## *Chapter 8—Luther Before the Diet*

Charles V had just become the new emperor of Germany, and representatives from Rome had arrived to congratulate him, but also to try to get his support in their fight against the Reformation. However, the elector of Saxony who had helped him win the throne, begged him not to take any action against Luther until he had given him a hearing. The pope would be satisfied with nothing less than Luther's death, but the elector pointed out that nobody had been able to find anything wrong with the reformer's teachings. He suggested that Dr. Luther should be given a safe-conduct, so that he might appear before a panel of learned, holy, and fair judges.<sup>128</sup>

This hearing was to occur at Worms and would be attended by many. Among them would be, princes from throughout Germany, important representatives of both church and state, lords and ladies, knights, and even representatives from other countries. [The gathering of these important people for a legal hearing was referred to as a Diet.] Many would be seeing their young emperor for the first time. Even though his health was not good at the time, Luther assured the elector that he would be present, even if he had to be carried there. He saw this hearing as an opportunity to share the gospel and the cause of the Reformation before many powerful people. He was content to place his safety in the hands of God and was not concerned with whether he lived or died. He even promised that he would not run away but most of all, that he would not retract.<sup>129</sup>

As news of the Diet at Worms spread, Alexander, the pope's representative who had been assigned to Luther, was alarmed and angry. Not only did he see this as an opportunity for Luther to win many important and powerful people to his cause but giving him the chance to defend himself again would seem to show that his first condemnation by the pope was not taken seriously. In fact, it was right at this time that the decree declaring Luther an excommunicated heretic was published. He insisted that Luther should not be allowed to speak to this gathering in person, to which the emperor finally agreed.

---

<sup>128</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 213.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA213&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA213&printsec=frontcover)

<sup>129</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 220.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA220&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA220&printsec=frontcover)

Alexander then went around trying to gain the support of the princes and other members of the assembly for Luther's condemnation. He accused the Reformer of plotting a rebellion against the kingdom and the church, and of blasphemy. But what they all noticed in Alexander was the spirit of hatred and vengeance much more than righteous passion for God's honor.<sup>130</sup> This ended up working in Luther's favor. Then Alexander began putting pressure on the emperor, reminding him of his duty to the church. Finally, Alexander was allowed to present his case to the assembly. Rome had chosen one of their best public speakers, one who could speak with force and had the ability to persuade people to agree with him.<sup>131</sup>

He declared, in Luther's errors there is enough to burn a hundred thousand heretics. He accused these Lutherans of being uninteresting, corrupt, sinful, ignorant, and poor. He then contrasted them with the size, power, and ability of the Catholic church.<sup>132</sup> Alexander spoke with great power and persuasion, and Luther was not there to respond with his clear convincing truths of God's word. Rome could not have hoped for a better chance to defend her cause. But the apparent victory was too one sided. Even though many of the members of the Diet cared nothing for Luther, they saw the corruption, and abuse of power of the church. Finally, the Spirit of God was able to move someone to speak, and with noble firmness, Duke George of Saxony spoke out. He gave specific examples of the lies, corruption and evil things done by and for the pope. He said their only object is money, money, money. Preachers who should be teaching the truth are speaking nothing but lies and are rewarded because they bring in more money for the church. They also indulge themselves in sinful pleasures, including sexual immorality. Many poor souls will be forever lost because of scandals of the church leaders.<sup>133</sup>

Interestingly these words spoken by the duke may have carried even more weight because he considered himself an enemy of Luther. Clearly the

---

<sup>130</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 221.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA221&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA221&printsec=frontcover)

<sup>131</sup> Wylie, *The History of Protestantism*, p 326.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA326&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA326&printsec=frontcover)

<sup>132</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 226.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA226&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA226&printsec=frontcover)

<sup>133</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 228.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA228&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA228&printsec=frontcover)

influence of God was in that assembly, and the words spoken were motivated by His Spirit.

Many agreed with the duke, so a committee was appointed by the Diet to look into the abuses of the church against the people of Germany. A list of 101 items was presented to the emperor, along with a request that he take steps to correct these abuses.<sup>134</sup> Then the council demanded that Luther appear before them. Over the protests of Alexander, the emperor finally agreed, and issued a safe-conduct and summoned Luther to appear before the Diet. Over the protests of friends who feared for his safety, Luther said, pray for the word of God, not for me. Pray that His Spirit will help me to overcome error. All they want is to force me to retract, but this is what I will retract: before I had said the pope was the representative of Christ; now I will say he is the enemy of the Lord, and the devil's apostle.<sup>135</sup>

Three of Luther's most loyal friends would go with him on this dangerous journey. But he refused to allow Melancthon to go with him. He said, if I do not return, and my enemies put me to death, continue to teach, and stand firm in the truth. Continue my work ... if you survive, my death will not matter.<sup>136</sup>

Along the way from Wittenberg to Worms, when Luther reached Erfurt where he had once been a monk, he was welcomed with honor, and asked to preach. When he stood up to speak, he told them the way to obtain eternal life is through the life and death of Jesus Christ, not by our own works. But true faith will lead to a holy life, and since God has already saved us, let us do works that are acceptable to Him. If you are rich, let your wealth serve the needs of the poor. If you are poor, offer your services to the rich.<sup>137</sup> Luther did not talk at all about the dangers he faced, but only spoke about Jesus the sinner's Redeemer.

---

<sup>134</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 228.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA228&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA228&printsec=frontcover)

<sup>135</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 232.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA232&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA232&printsec=frontcover)

<sup>136</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 234.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA234&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA234&printsec=frontcover)

<sup>137</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 236.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA236&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA236&printsec=frontcover)



As the Reformer continued his journey, and was warned about the danger that he faced, he answered. If they would light a fire from Worms to Wittenberg, with flames reaching up to heaven, I would walk through it in the name of the Lord; I would appear before them; I would enter the jaws of the beast, and break his teeth, confessing the Lord Jesus Christ.<sup>138</sup>

As Luther approached Worms, his friends who still worried for his safety, begged him not to enter. But he said, even if there were as many devils in Worms as the tiles on the housetops, I would still enter it.<sup>139</sup>

The papists didn't really think that Luther would come, but now that he had arrived, they were worried. One of them said, let us get rid of this man at once, didn't the emperor Sigismund allow John Huss to be burned? We do not have to honor the safe-conduct of a heretic. But the emperor, said no, we must keep our promise.<sup>140</sup>

The day Luther was summoned to appear before the Diet, just as he was about to enter the room, an old general, said to him kindly: Poor monk, poor monk, you are now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if your cause is just, and you are sure of it, go forward in God's name, and fear nothing. God will not forsake you.<sup>141</sup>

Finally, Luther stood before the council. The emperor was on the throne, and he was surrounded by the most powerful people in the empire. The fact that a man already condemned by the pope was now standing before this assembly was a victory over the papacy. The pope had excommunicated him, condemned him to death, ordered him to keep silence, and yet here he stood about to speak before thousands of interested and important people.

---

<sup>138</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 236.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA236&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA236&printsec=frontcover)

<sup>139</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 238.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA238&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA238&printsec=frontcover)

<sup>140</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 239.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA239&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA239&printsec=frontcover)

<sup>141</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 239.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA240&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA240&printsec=frontcover)

Rome was starting to lose its power and it was the voice of a monk that caused this humiliation.<sup>142</sup>

A deep silence fell over the crowd as an officer of the court approached Luther. Pointing to a collection of his writings, he asked if Luther acknowledged them as his and whether he would retract them. After looking at them, Luther acknowledged them as his writings, but as to the second question he said, since it concerns faith, the salvation of souls, and the word of God, I must take time to give a thoughtful and accurate response.<sup>143</sup> So, he was given until the next day to prepare his final answer.

As Luther thought about what he was up against, he was nearly overwhelmed at the thought of the danger he faced and the hatred his enemies had toward him. He longed for some assurance that God was with him, so he poured out his burden to God in prayer. O almighty and everlasting God, how terrible is this world! My last hour is come; I have already been condemned. O God, help me against all the wisdom of this world. This is not my work but yours. I place my trust in you. Stand at my side, for the sake of your well-beloved Jesus Christ who is my defense, my shield, and my strong tower.<sup>144</sup>

It was a good thing that Luther had lost confidence in himself to be able to say or do the right thing, because through his weakness the cause of truth might suffer loss. He wrestled with God in prayer, not for his own safety, but for the triumph of the gospel. Like Jacob, in the struggle by the stream, he was filled with anguish. Like Israel, he prevailed with God. He was strengthened with the assurance that he would not appear alone before the council. He had peace and was glad that he was permitted to hold up the word of God before the rulers of nations.

When Luther stood before the Diet the next day, there was no trace of fear or embarrassment. He was calm and peaceful, as well as brave and noble as he stood as God's witness before the great ones of the earth. He addressed the

---

<sup>142</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 240.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA240&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA240&printsec=frontcover)

<sup>143</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 241.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA241&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA241&printsec=frontcover)

<sup>144</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 242.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA242&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA242&printsec=frontcover)

court formally and begged their indulgence if he failed to follow the right procedure.

Luther said that among his writings, there were some that spoke of faith and good works that even his enemies would agree should not be retracted. Another class of writings was about the crimes and abuses of the papacy. To retract these would be to admit that Rome was doing nothing wrong. The third category of his writings condemned those who defended the evils done by the church. He admitted that he may have been too harsh in these condemnations, but even these he would not take back. If he did so, it would only make them bolder to be cruel to God's people.

Luther then said, if I have written something evil, please tell me what it is. As soon as I am convinced of this, I will retract them and throw those books into the fire myself. These and other things he had spoken in German, and now he was asked by the court to repeat them in Latin. This was according to God's will because there were some who might benefit from hearing it again. But those who stubbornly refused to see the truth, angrily responded, you have not answered the question, will you retract or not? Luther answered, since you require a clear and simple response, my answer is this: I cannot submit my faith either to pope or to councils, because it is clear as the day that they have frequently been wrong. Unless I am convinced by Scripture or by the clearest logic, I cannot, and I will not retract. It would not be safe for me to go against my conscience, may God help me. Amen.<sup>145</sup>

The whole assembly was speechless with amazement. Luther's courage and firmness, combined with the power and clarity of his logic, surprised everyone. The emperor was even moved with admiration and said, this monk speaks with a fearless heart, and unshaken courage. Many of the Germans in the assembly looked with pride and joy on their countryman. The representatives from Rome had been defeated, they could not win by appealing to Scriptures, so they resorted to threats. Their spokesman at the Diet said, if you do not retract, we will discuss among ourselves what we will do against such a stubborn heretic.

Since they had much more to gain by Luther's retractions than by his death, they tried one more time to get him to retract. He answered, I have no other reply to make than that which I have already made. The papal leaders were used to kings and nobles trembling under their threats and couldn't

---

<sup>145</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 245.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA245&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA245&printsec=frontcover)

understand how this lone humble monk could stand against them like this. But Luther understood that he was in the presence of One greater than popes, kings, and emperors. The Spirit of God had been present in the council, and there were many who were convinced of the truth, but when they realized what it would cost them to follow their convictions, many were unwilling. There were others who didn't speak out at the time, but after searching the Scriptures for themselves, later became fearless supporters of the Reformation. The papacy had suffered a defeat that would be felt among all nations and even in future generations.

The elector, Frederick had looked forward to Luther's appearance before the Diet. With joy and pride, he had watched the doctor's courage, firmness, and self-control, and he was determined to stand more firmly in support of him.

Despite the apparent defeat, the papal representative was not finished. With all the power of persuasion and negotiating skills that he possessed, he appealed to the emperor. He pointed out the power, support, and friendship of Rome that would be sacrificed if he should support this powerless insignificant monk.

The next day, the decision of Charles was announced to the Diet. He was determined to follow in the footsteps of prior emperors in support of the Catholic religion. Since Luther had refused to renounce his errors, every option available would be used against him and the heresies he taught. A single monk, misled by his own folly, has risen against the faith of all Christianity. To stop such irreverence, Charles continued, I will sacrifice my kingdoms, my treasures, my friends, my body, my blood, my soul, and my life. I am about to dismiss Luther, forbidding him to cause the smallest disorder among the people; I shall then proceed against him and his followers as most rebellious heretics, with every means available to destroy them. I call on all members of the state to behave like faithful Christians.<sup>146</sup> However, the emperor insisted that Luther's safe-conduct must be respected, and that before any action would be taken against him, he must be allowed to return home in safety.

The representatives of the pope tried to get Charles to disregard Luther's safe-conduct, burn him, and throw his ashes in the Rhine as had been done

---

<sup>146</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 247.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA247&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA247&printsec=frontcover)

to John Huss a century ago.<sup>147</sup> But the princes of Germany, even though they supported the papacy, protested violating the safe-conduct as a stain on the honor of the nation. They also pointed out the history of the war that followed the death of Huss and said they did not wish to repeat that. Charles was pressured again by the representatives from Rome, to deal with Luther as Sigismund had dealt with Huss, but Charles declared, I should not like to blush like Sigismund.<sup>148</sup>

There are many today that cling to the customs and traditions of their fathers, and when the Lord sends new light, they refuse to accept it. We will not receive God's approval by simply following the example of our fathers instead of searching the word of God for ourselves. We are responsible for the light that was handed down to us, but also for new light that we receive. Our responsibility is greater than that of our ancestors if new light is available to us. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God.

This is what Jesus said to the unbelieving Jews: [John 15:22](#) "If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. [John 15:22 NKJV](#). The same power spoke through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, His Spirit pleaded for the last time with many in that assembly. In the same way that many have turned away from Christ, so Charles chose pride and power over the light of truth.

The Reformer now had many friends, and rumors of plans against him spread quickly through the city. Hundreds of nobles pledged to protect him, and many openly disagreed with the weak submission of Charles to the controlling power of Rome. Signs were going up on homes and in public places, both for and against Luther. But there was enough support for him that the emperor and the Diet realized that taking action against him could endanger the peace of the empire and the stability of the throne.

Frederick of Saxony was careful not to openly show support for Luther, but secretly watched for plans against him and did all in his power to protect

---

<sup>147</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 247.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA247&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA247&printsec=frontcover)

<sup>148</sup> Lenfant, p. 422.

[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Council\\_of\\_Constance/B0WPqThQowMC?hl=en&gbpv=1&pg=PA422&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Council_of_Constance/B0WPqThQowMC?hl=en&gbpv=1&pg=PA422&printsec=frontcover)

him. There were many who did not hide their support, and he was visited by princes, counts, barons, and other important people. Spalatin wrote, the doctor's little room could not contain all the visitors who presented themselves.<sup>149</sup>

There were some who strongly believed that reform was needed and thought that that some change was better than none. By these, Luther was encouraged to make some compromises, rather than to be defeated and get none of the reforms implemented. To this Luther replied, the gospel of Christ cannot be preached without offending some. Why then should fear of danger separate me from the Lord, and from that divine word which alone is truth? No; I would rather give up my body, my blood, and my life.<sup>150</sup>

Had Luther compromised in any way, Satan would have gained a victory. But his refusal to yield even a single point was instrumental in bringing the church into a new and better era. This one man, who dared to think and act for himself in religious matters, was to affect the church and the world, not only in his own time but in future generations as well.

Luther was now commanded by the emperor to return home. He knew this would end his safe-conduct and would quickly bring on his condemnation. On his return journey, he was received with more interest and excitement than on his journey to Worms. He was welcomed and honored by civil rulers, and even some church leaders, as the man who was denounced by the emperor. He was asked to preach even though he had been commanded to keep silent, and when he stepped up to the pulpit, said, I never pledged myself to chain up the word of God, nor will I.<sup>151</sup>

He had not been gone long when the papists convinced the emperor to issue an edict against him. In this decree Luther was denounced as Satan himself in the form of a man, dressed in a monk's cloak.<sup>152</sup> It commanded that as soon as his safe-conduct expired, no one could give him shelter, food, or

---

<sup>149</sup> Martyn, p 404.

[https://www.google.com/books/edition/The\\_Life\\_and\\_Times\\_of\\_Martin\\_Luther/SN4rAAAAAYAAJ?hl=en&gbpv=1&pg=PA404&printsec=frontcover](https://www.google.com/books/edition/The_Life_and_Times_of_Martin_Luther/SN4rAAAAAYAAJ?hl=en&gbpv=1&pg=PA404&printsec=frontcover)

<sup>150</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 249.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAAYAAJ?hl=en&gbpv=1&pg=PA249&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAAYAAJ?hl=en&gbpv=1&pg=PA249&printsec=frontcover)

<sup>151</sup> Martyn, p 420.

[https://www.google.com/books/edition/The\\_Life\\_and\\_Times\\_of\\_Martin\\_Luther/SN4rAAAAAYAAJ?hl=en&gbpv=1&pg=PA420&printsec=frontcover](https://www.google.com/books/edition/The_Life_and_Times_of_Martin_Luther/SN4rAAAAAYAAJ?hl=en&gbpv=1&pg=PA420&printsec=frontcover)

<sup>152</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 254.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAAYAAJ?hl=en&gbpv=1&pg=PA254&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAAYAAJ?hl=en&gbpv=1&pg=PA254&printsec=frontcover)

drink, or help him in any way either in private or public. He was to be seized and delivered to the authorities, along with his supporters. His writings were to be destroyed and any who did not follow the orders of the decree were considered supporters and fell under the same condemnation. The elector of Saxony and other's friendly to Luther had left Worms already, so the edict passed easily, and the Romanists were very pleased.

However, God was providing a way of escape for His servant in this hour of danger. Frederick of Saxony with a few loyal friends came up with a plan. Somewhere on his journey home, Luther was seized and separated from his traveling companions and hurried through the forest to the castle of Wartburg, an isolated mountain fortress. There was so much secrecy in this operation that even Frederick himself didn't know where Luther was. This was by design because then he could honestly say that he didn't know where Luther was.

Alexander and the Romanists didn't know what had happened to Luther, but when he couldn't be found anywhere, they assumed they had won. They rejoiced that this troublesome light of the gospel was about to be put out.

In his secret hiding place, Luther at first enjoyed the peace and quiet, and his release from the heat and struggle of the battle. But he was not one to be satisfied with quiet and inactivity for long. First, he was afraid he would be called a coward for hiding from the fight, then he felt bad about the safe, easy life he was now living. But all the while, he was constantly writing. His enemies thought they had silenced him but were confused when they saw evidence that he was still active. For nearly a year, his writings were being sent out, and circulated throughout Germany. It was also at this time that he performed the most important service for his countrymen by translating the New Testament into German.

During this time of hiding and writing, God was not only preserving Luther from his enemies. He had been taken into seclusion, away from the public stage, and the praise of men. He was being saved from pride and self-confidence that so often follow success. Even as men were rejoicing in the truth, there was a danger that they would elevate the person whom God was using to bring that truth. Satan is always happy to divert man's thoughts and affections from God, and to place them on human beings. Too often religious leaders are praised and revered so much that they lose sight of their dependence on God. This can lead to them directing and controlling people who are looking to them instead of God for guidance. The eyes of

men had all been focused on Luther as the teacher of truth, so he was removed so that all eyes could be directed to the eternal Author of truth.



## *Chapter 9—The Swiss Reformer*

It seems that God's choice of reformers for the church were like His choice of apostles to start the church. Those who were considered great, that held important jobs, the wealthy, and those who were praised and admired as leaders, were passed over. They were mostly too proud and self-confident to be taught by the humble Man of Nazareth. The uneducated, hard-working fishermen of Galilee were called. The very fact that they were less educated by the false teachings of the time, made it easier for Christ to train them for His service. The leading Reformers were also men from humble origins, men with less pride in their positions in life, and without the self-importance of the priesthood. God chose humble people to accomplish great things, so the glory would not be taken by them.

Only a few weeks after the birth of Luther, Ulric Zwingli was born in a herdsman's cottage in the Alps. Growing up with the grand scenes of nature that surrounded him, filled him with a sense of the greatness, power, and majesty of God. As a child he listened to the few precious Bible stories that his grandmother had been able to glean from the legends and traditions of the church.

Zwingli's father wanted his son to be educated, so he was sent away from home to attend school. He was a quick learner, and at the age of thirteen was sent to Bern, the best school in Switzerland at the time. The Dominican and Franciscan monks were competing with each other for recognition, and tried to use their grand ceremonies, famous relics and miracle-working images to attract Zwingli to their order. This talented young student was a natural speaker, and writer, and was a genius at music and poetry. When Zwingli's father learned what was happening, he had no intention of allowing his son to follow the idle worthless life of a monk, and immediately sent for him to return home.

Zwingli was not content for long at home and soon returned to school, this time at Basel. It was here that he first learned the gospel of God's free grace from a teacher of ancient languages. Wittembach had been studying Greek and Hebrew and had been led to the Holy Scriptures. He discovered there the ancient truth, that the death of Christ is the sinner's only hope for salvation. He shared this with his students, and for Zwingli, these words were like the first rays of light before dawn.

When he completed his studies, Zwingli was assigned to a church not far from his native valley. As a priest, he devoted himself to searching for

divine truth. The more he searched the Scriptures, the more he realized the difference between the truths they taught and the heresies of Rome. He devoted himself to the Bible and accepted it as the only absolute truth. He learned to let the Bible interpret itself and did not try to make it support what he had been taught. He had a deep desire to gain a full and correct understanding of its meaning, and he asked the Holy Spirit to be his teacher.

Zwingli said, the Scriptures come from God, not man, and God can help you to understand them. The word of God cannot fail, it teaches itself, it reveals itself, it brings light to the soul with salvation and grace. When I began to give myself completely up to the Holy Scriptures, philosophy and theology taught in schools would disagree with the word of God. At last, I realized that I must learn the meaning of God purely out of His own simple word. When I began to ask God for His light, the Scriptures began to be much easier to me.<sup>153</sup>

Zwingli lived at the same time as Luther, but he wanted it to be known that it was not Luther's doctrine but Christ's that he preached. He admitted that Luther had more influence than he, but if Luther preaches Christ, we are doing the same thing. He never met or corresponded with Luther, and the fact that they taught the same thing, showed that they were influenced by the same Spirit of God.<sup>154</sup>

In 1516, when he became a preacher at Einsiedeln, he began to see up close the corrupt teaching of Rome. There was an image of the virgin Mary which was said to have the power of working miracles. Above the gateway of the convent, there was a sign that said, here you can receive complete release from the consequences of your sin.<sup>155</sup> For this reason, people traveled to this shrine of the virgin Mary, but once a year there was a festival, and many more from all parts of Switzerland, and even some from France and Germany would come. Zwingli took this opportunity to preach to them saying, do not think that God is in this temple more anywhere else. Do you think that God hears you more here than in your own country? Can making the long journey here, giving offerings, or praying to the virgin Mary or

---

<sup>153</sup> Wylie, *The History of Protestantism*, p 430.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA430&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA430&printsec=frontcover)

<sup>154</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 285.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA285&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA285&printsec=frontcover)

<sup>155</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 269.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA269&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA269&printsec=frontcover)

some other saint help you to receive the grace of God? Christ, who was offered upon the cross, is the sacrifice and victim that made possible the forgiveness of sins for all who believe throughout all time.<sup>156</sup>

Some were not happy to hear this message. It was a bitter disappointment that their hard journey had been made in vain. It was hard for them to accept that forgiveness could be free. It was easier to trust their salvation to the priests and pope than to seek for purity of heart. But there were others who received this message with gladness. The requirements taught by Rome did not bring peace to their soul, and they were glad to accept the Savior's blood on their behalf. These returned home to share the good news that they had learned. As a result, the number of pilgrims to the virgin's shrine decreased greatly. This resulted in a decrease of Zwingli's salary, but it still brought him joy that the belief in the power of shrines and saints and relics was being broken.

The church authorities were not blind to what Zwingli was doing, but they didn't make a big deal about it because they still hoped to gain his support. After three years he was called to be the preacher at the cathedral at Zurich, the most important town in Switzerland. The church leaders, who instructed him about his duties, told him not to teach any of his new ideas. They told him to encourage everyone to show their devotion to the church by faithfully paying their tithes and offerings. He was also told that he need not burden himself with preaching, and they could appoint someone to do it for him. And finally, that he should only offer the sacraments, the bread and the wine, to important people, and only when requested. In other cases, he could assign others to do it for him.<sup>157</sup>

Zwingli patiently listened to their instructions, and thanked them for their confidence in him, and then proceeded to tell them what he planned to do. Teaching about the life of Christ has been hidden from the people for too long. I shall preach from the whole Gospel of St. Matthew. I will only teach from the Scriptures, comparing one passage with another, and seeking understanding by constant and earnest prayer.<sup>158</sup> Finally, he told them that

---

<sup>156</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 270.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA270&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA270&printsec=frontcover)

<sup>157</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 274.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA274&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA274&printsec=frontcover)

<sup>158</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 274.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA274&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA274&printsec=frontcover)

what he was teaching was not new, but they were the original teachings of the church.

People flocked in great numbers to listen to the preaching of Zwingli, many of whom had previously stopped attending church. As he promised, he began his ministry by opening the Gospels and reading and explaining to his hearers the inspired story of the life and teachings, and death of Christ. He presented the word of God as the only absolute truth, and the death of Christ as the only complete sacrifice. It is to Christ I desire to lead you—to Christ, the true source of salvation. All classes of people crowded around him, high government officials, scholars, business owners, and peasants. He not only proclaimed the offer of free salvation, but fearlessly rebuked the evils and corruptions of the time. Many returned from the cathedral praising God saying, this man is a preacher of truth. He will be our Moses, to lead us out of this Egyptian darkness.<sup>159</sup>

About this time a supporter of the Reformation named Lucian, sent a friend to Zurich with some of Luther's writings. He asked Zwingli to determine if this friend had sufficient skill and judgement to spread the message by selling Luther's books. And so, he was sent from city to city and home to home, selling the writings of Luther.<sup>160</sup>

One of the biggest corruptions the Reformers worked against was the selling of pardons. Every sin had its price, and men were given freedom to commit crime if the treasury of the church was kept full. In Germany, the sale of indulgences had been assigned to Tetzl, who was opposed by Luther. In Switzerland this job was assigned to an Italian monk named Samson. He had already brought in a great amount of money from Germany and now he attracted crowds as he traveled throughout Switzerland. He collected rich gifts from the wealthy, even took from the poor what they could hardly afford to give. Samson went to Einsiedeln when Zwingli was still there, and the Reformer immediately set out to oppose him. Even though the two did not meet face to face, Zwingli was successful enough that Samson had to move on. When he went to Zurich, Zwingli had already done such a good job there that Samson was met by a member from the council, suggesting

---

<sup>159</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 275.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA275&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA275&printsec=frontcover)

<sup>160</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 276.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA276&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA276&printsec=frontcover)

that he move on. He entered the city anyway but left soon after without a single sale.

In 1519, a plague swept through Switzerland, and as people were forced to look death in the face, they wondered if their purchased pardons were worth anything. Zwingli got so sick that there were rumors that he had died, but when he came back from the gates of death, it seemed his preaching had more urgency and power than before.

Zwingli began to have a clearer picture of the truths from the Scriptures, including the fall of man and God's plan to save him. Through Adam, we are all condemned to die. But Christ, through His death purchased unlimited power to redeem us. His death satisfied the divine justice for those who believe. But Zwingli taught that just because there is grace, we should not feel free to continue sinning. If there is true faith in God, there should be a desire to good works.<sup>161</sup>

The preaching of Zwingli was so popular that the cathedral was filled to overflowing. He didn't tell them too much truth at once, for fear that they would not be able to bear it. He opened the truth to them little by little as he felt they could bear it. His goal was to win their hearts to the teachings of Christ and to soften their hearts by His love. As they learned the truth of the gospel, their superstitious beliefs and practices would naturally be abandoned.

Just one year after Luther had stood up against the pope and the emperor at Worms, things seemed to be heading the same direction in Zurich. The church stepped up their attacks on Zwingli, but it was not enough. It was determined that the teacher of heresy must be silenced. The Bishop of Constance accused Zwingli of teaching people to break the laws of the church which he claimed would result in endangering peace and order. Zwingli responded that he had been preaching this gospel for four years in Zurich and there was more peace and quiet there than in any other town in Switzerland.<sup>162</sup> When one of the three sent by the bishop heard everything Zwingli had to say, and saw the results for himself, he believed and joined the Reformers.

---

<sup>161</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 285.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA285&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA285&printsec=frontcover)

<sup>162</sup> Wylie, *The History of Protestantism*, p 451.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA451&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA451&printsec=frontcover)

Zwingli was fearless in the face of the attacks from Rome. Let them come on, I fear them as little as the cliff fears the thundering waves.<sup>163</sup> In fact, the efforts of Rome to stop Zwingli, only helped his cause. At this time, Luther was in hiding in Germany, but the reformers there took heart when they saw the progress of the gospel in Switzerland.

When Rome realized that they were not making progress in stopping the reform movement by their attacks, they decided to change their tactics. They called for negotiation to be held at Baden. Secretly, their plan was that regardless of how the talks went, Zwingli would be under their control, and they would simply never let him go. His supporters in Zurich were suspicious and they would not allow their pastor to go to Baden, where the blood of martyrs had already been shed. They said that Rome could send anyone they want to hold talks at Zurich. But finally, it was decided that Oecolampadius and Haller would represent the Reformers, and the famous Dr. Eck, backed by many learned doctors, would represent Rome.

The secretaries were all chosen by the papists, and no one else was allowed to take notes. But a student in attendance wrote down what was discussed at the end of each day. This along with daily letters from Oecolampadius, were carried to Zwingli at Zurich. During the night, Zwingli responded with suggestions and counsel, and his letter was carried back to Baden by morning. To sneak these letters past the guards at the city gates, they were hidden among baskets of poultry.

The representatives of Rome were dressed in rich robes and treated themselves to the most expensive food and wine. While the Reformers appeared like beggars, and barely even had enough to eat. At the talks, Eck stood proudly at a pulpit, while his opponent was made to sit on a wooden stool in front of him. Oecolampadius was humble and not self-confident, but on this one thing he stood firm, "I acknowledge no other standard of judgment than the word of God."<sup>164</sup> The Romanists on the other hand, appealed to the customs of the church as their authority. When Eck could not respond with logical arguments, he resorted to insults and swearing.

At the conclusion of the talks, the papists claimed victory, and the Reformers and their leader, Zwingli, were cut off from the church. But the

---

<sup>163</sup> Wylie, *The History of Protestantism*, p 452.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA452&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/Qb4GAAAAQAAJ?hl=en&gbpv=1&pg=PA452&printsec=frontcover)

<sup>164</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 428.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA428&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA428&printsec=frontcover)

fruit of the conference really showed which side had won, when not long afterward, the important cities of Bern and Basel declared their support for the Reformation.

## *Chapter 10—Progress of Reform in Germany*

Getting back to the story of Luther, his disappearance was a great mystery throughout all Germany. There were rumors that he had been killed, which caused great sadness among his friends, and even many who had not openly supported him.

Rome saw the unrest caused by the uncertainty of Luther's whereabouts, and feared the anger of those who held them responsible for his disappearance. One of them said, the only remaining way of saving ourselves is to light torches, and hunt for Luther throughout the whole world if necessary and restore him to the nation that is calling for him.<sup>165</sup> The papal authorities were filled with rage when they saw that the edict of the emperor against Luther and the Reformers was far less important to the nation than his whereabouts.

Finally, news began to circulate that he was being held as a prisoner, but he was alive. This news seemed to stir up even more enthusiasm in his favor than before. Many were eager to read the writings of this hero, who stood against such fearful odds to defend the word of God. The seed which Luther had sown was springing up everywhere. His absence accomplished a work which his presence would have failed to do, including motivating others to action.

With all progress the reformation was making, Satan was not just standing by doing nothing. He was doing what had always worked for him before, which was to destroy from within. Just as there were false Christs and false prophets in the first century, so there arose some in the sixteenth century. A few men who claimed to have received special revelations from Heaven, declared that they could do a better job of leading the Reformation than Luther. But they rejected the great principle of the movement, that the word of God is the only guide for faith and action, and in its place, they substituted their own feelings and ideas. In doing so, they set aside the great detector of error and falsehood and opened the way to any error which Satan wished to implant in their minds.

One of these people claimed to have received instruction from the angel Gabriel. A student who believed him, quit school, and claimed that he had received a special gift from God to explain the Scriptures. Others who were inclined to being motivated by feelings and emotions joined them. Now

---

<sup>165</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 311.  
[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA311&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA311&printsec=frontcover)



some good honest people were being misled by these new so-called prophets.

The leaders of this movement went to Wittenberg to try to convince Melanchthon to join them. They said, we are sent by God to teach the people. We have spoken to God, we are apostles and prophets, we know what will happen, and we want Dr. Luther to recognize us. The Reformers were puzzled and caught off guard. This was something they had not encountered before. Melanchthon said, there are clearly extraordinary spirits in these men, but what kind? Let us not reject the Spirit of God but let us not be led astray by Satan.<sup>166</sup>

The fruit of the new teaching soon became apparent when people were led to neglect the Bible, or even to completely set it aside. Schools were thrown into confusion, students lost self-control, and dropped out of school. The Reformation was nearly brought to ruin, and Romanists who recognized this exclaimed, one last struggle and all will be ours.<sup>167</sup>

When Luther was still in hiding at Wartburg and heard what was happening, he understood the true character of those false prophets, and saw the danger they posed. The pope and the emperor had not even caused him this much distress, leaving him wondering what to do. These were people claiming to be friends of the Reformation, but they were actually its worst enemies.

Wittenberg, which had been the center of the Reformation, was quickly falling under the power of these false teachers and prophets. The results were that people were acting on emotions, ignoring rules and breaking laws. The enemies of Luther were quick to blame him for this, and he wondered if this could be the end of the great Reformation that had been started.<sup>168</sup> When he took this burden to God in prayer, peace flowed into his heart, when he accepted the fact that the Reformation was God's movement and not his. God would not allow the Reformation to be destroyed.

Even though he was still under the emperor's ban, which gave anyone permission to harm him, and prohibited anyone from helping him, he

---

<sup>166</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 327.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA327&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA327&printsec=frontcover)

<sup>167</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 328.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA328&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA328&printsec=frontcover)

<sup>168</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 329.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA329&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA329&printsec=frontcover)

determined to go to Wittenberg. In a letter to the elector, he wrote, I am going to Wittenberg under a protection far higher than that of princes and electors. I am not asking for your help or protection; in fact, I would rather protect you. This cause cannot be advanced with swords, but God must do everything, and is able to protect those who have the most faith.<sup>169</sup>

After Luther arrived in Wittenberg, it didn't take long for word to get out that he had returned and would be preaching. People flocked from all directions and the church was filled to overflowing. From the pulpit, he used great wisdom, gentleness, and encouragement as he reproved those who had used violence to end the mass. He said, mass is a bad thing and should be ended and replaced by the Lord's supper, but we should not be using force to remove people from mass. We must leave the matter in God's hands. We can preach and teach what we believe, and the rest belongs to God. I will preach, discuss, and write but I will force no one, because faith is a voluntary act. When I stood up against the pope, and spoke out against indulgences, I did so without violence. If I had resorted to force, all of Germany would have been flowing with blood.<sup>170</sup>

Luther had no desire to meet with the fanatics whose actions and use of force had caused so much harm. He knew they would not accept reproof or counsel, but when they demanded a meeting with him, he finally agreed. When they met, he was so successful at exposing their questionable motives, that they left Wittenberg at once. The fanaticism was stopped for the moment, but several years later it broke out again with greater violence and terrible results.

[Fanatics in this case were the people who were driven by their feelings and extreme emotions, and their supposed revelations from God, rather than standing on the word of God as the absolute authority. Though acting against the heresy of the church, they used force, which resulted in harm to the true reform movement.]

Thomas Munzer, the most active of the fanatics, was a man of great ability, who could have done much good, if his actions had been rightly directed. He wanted to be recognized as the leader of the Reformation, even above Luther. He said that by replacing the pope's authority with that of the

---

<sup>169</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 332.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA332&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA332&printsec=frontcover)

<sup>170</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 335.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA335&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA335&printsec=frontcover)

Scriptures, they were simply setting up a different form of popery. He claimed to have been chosen by God to introduce true reform. He said, if someone has this spirit (I believe he meant receiving revelations from God), he has the true faith, even if he doesn't use the Scriptures.<sup>171</sup>

The fanatical teachers gave themselves up to be completely controlled by their feelings and impressions. Any thought or impulse they had, would be considered the voice of God. Some even burned their Bibles. Munzer's teaching appealed to men's pride, placing human ideas above the word of God. His doctrines were accepted by thousands. As a result of the Reformation, people were beginning to disregard the authority of the papacy. Munzer's followers also grew impatient under civil authority, and his teaching that their thoughts were divine led them to reject all authority. This led to crime and rebellion and bloodshed all over Germany.

With great sadness Luther saw the results of fanaticism that were being credited to the Reformation. Princes that supported the papacy took this opportunity to blame Luther's doctrines for the rebellion. In truth, the fanatics hated Luther because he opposed them and called them rebels. Now Luther had the church, civil authorities, and the common people who supported fanaticism all angry with him. Now anyone who was condemned by the Reformation and held responsible for their crimes were considered victims of oppression. This spirit of rebellion that resulted from Satan's lies, making right seem wrong, and evil seems good, is how he started in heaven. It is also how he succeeds in getting God's faithful servants to be blamed for evil, and his agents to be praised, and if persecuted, looked on as martyrs.

Luther fearlessly defended the gospel from attacks that came from all sides, using the word of God as his weapon. All who opposed him were placing human wisdom above the Holy Scriptures. After his return from Wartburg, Luther completed his German translation of the New Testament. This translation was received with joy by those who loved truth, but it was rejected by those who prefer human traditions. Priests were now worried that common people would start asking them questions about the Bible, and their ignorance would be revealed. Rome tried everything in her power to stop the circulation of the Bible, but the more she condemned and prohibited it, the more people wanted to know what it taught. People read and reread it, carried it with them, and memorized large portions of it. When Luther saw

---

<sup>171</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 379.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA379&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA379&printsec=frontcover)

how eagerly it was received, he immediately began translating the Old Testament.

In addition to the translated Scriptures, Luther's writings were also welcome everywhere. Even some monks had become convinced of the wrong and the uselessness of life in the monastery. Not having personal knowledge of the word of God to share themselves, they traveled all over Germany selling the books that Luther and his friends wrote.<sup>172</sup> These writings were received and studied with great interest by rich, poor, educated, and uneducated. Teachers would read them to small groups of people gathered around a fire at night.

[Psalm 119:130](#) The entrance of Your words gives light; It gives understanding to the simple. [Psalm 119:130 NKJV](#). These words proved true as the study of the Scriptures brought a mighty change to the minds and hearts of people. The rules of the papacy were a difficult burden to bear, and as long as the people were kept ignorant, the church could keep them under their power. But the preaching of Luther brought forth the plain truths from the word of God. This brought about not only an improvement of the spiritual nature of people, but also seemed to improve their intelligence.

Priests and monks were supposed to be knowledgeable of the Scriptures, but now their ignorance became apparent, when even uneducated people could defeat them in debate over its teachings. Among the educated and in schools, the same scenes were occurring, when those who studied the Scriptures debated the champions of the church. Young students who devoted themselves to studying the Scriptures and other ancient writings, easily defended Reformation truths against Romish doctors, who became embarrassed because of their ignorance.<sup>173</sup>

As Rome saw that they were losing the battle for the hearts and minds of people, they resorted to persecuting the teachers of the truth. But obeying the words of Christ: [Matthew 10:23](#) "When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes. [Matthew 10:23 NKJV](#). The light spread everywhere.

---

<sup>172</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 348.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA348&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA348&printsec=frontcover)

<sup>173</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 347.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA347&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA347&printsec=frontcover)

Church and state united together to crush the heresy using imprisonment, torture, fire, and sword. Thousands of believers sealed their faith with their blood, but the truth continued to spread.

## *Chapter 11—Protest of the Princes*

One of the most important events for the recognition of the Reformation was the protest offered by the Christian princes of Germany at the Diet of Spire in 1529. The courage, faith, and firmness of those men of God gained for following generations, liberty of thought and of conscience. Their protest gave the reformed church the name Protestant.<sup>174</sup> Those princes, who supported the Reformation became known as evangelicals because of their support of the gospel.

A dark and dangerous day had come for the Reformation. The Edict of Worms had pronounced Luther to be an outlaw, forbidding the teaching of his doctrines. The providence of God had held back the forces that opposed the truth. Though Charles V was intent on crushing the Reformation, every time he was ready to strike, his attention was diverted. At one critical moment, the Turks showed up on his eastern frontier. On another occasion, the king of France threatened. And on one occasion, even the pope, who had become jealous of the greatness of the emperor had declared war on him. During this time, the Reformation had been left to spread and grow stronger.

But the papal powers finally set aside their differences so that they could concentrate on their common enemy which was the Reformation. The Diet of Spire in 1526 had given each state full liberty in matters of religion, but that was not to stand for long. The emperor summoned another Diet to meet at Spire in 1529 for the purpose of crushing the heresy. The plan was to encourage the princes to unite in opposing the Reformation, but if they would not Charles was ready to resort to the sword.

The papists celebrated and arrived at Spire in great numbers. They didn't try at all to hide their hostility toward the Reformers. But there was a great thirst for the word of God. Even though the preaching of the gospel had been specifically prohibited, thousands attended services in the chapel of the elector of Saxony.

A message from the emperor was announced to all in attendance that the liberty of conscience granted in 1526 had resulted in great disorder, and that he was revoking it. Religious freedom had been legally established, and the states that favored it resolved to keep those rights. Luther could not be present at Spire because he was still under the ban from Worms. But there

---

<sup>174</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 520.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA520&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA520&printsec=frontcover)

were other reformers, and princes who were willing to stand up and defend the Reformation. Frederick of Saxony had died, but his brother, Duke John who succeeded him, welcomed the Reformation, and fully supported it.

The priests now demanded that the states which had accepted the Reformation, should now immediately yield to the power, and wishes of Rome. The Reformers, however, responded that their liberties had been legally granted. A compromise was finally proposed, where the Edict of Worms would be strictly enforced in states where the Reformation had not been established, and in places where it had, there should be no new reforms, mass should not be interfered with, and there should be no new converts to Lutheranism. The Diet accepted this proposal much to the satisfaction of the papists.

If this edict was enforced, there could be no growth for the Reformation, and it wasn't really on a solid foundation yet. There would be no liberty of speech, no new conversions, and no hope for a better world. This would really be handing back power to Rome to control and enforce its will.<sup>175</sup> The evangelical party met to discuss how they would answer. It might have seemed an easy choice, since they would retain the freedoms, they had already won, along with all those who had already joined the reform movement. It appeared to be the peaceful solution, but in reality, it was a recognition of the power and authority of Rome.

The evangelical princes recognized this and declared, let us reject this decree. In matters of conscience, the majority has no power. The decree of 1526 is the reason for the peace the empire currently enjoys. Ending it would fill Germany with trouble.<sup>176</sup> To protect liberty of conscience is the duty of the state, and this is the limit of its authority on religious matters. But the papists were working behind the scenes, trying to divide, and scare them into yielding. When it finally came to a vote, nearly half of the evangelical princes sided with the Reformers. One in the minority said, we must either deny the word of God, or be burnt.<sup>177</sup>

---

<sup>175</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 519.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover)

<sup>176</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 519.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover)

<sup>177</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 519.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover)

King Ferdinand recognized that everyone needed to accept the decree to avoid serious division in the country. So, he tried to convince the holdouts, he begged, and assured them that the emperor would be very pleased with them if they gave their support to the decree. But these faithful men acknowledged an authority above that of earthly rulers, and they answered calmly, we will obey the emperor in everything that may contribute to maintain peace and the honor of God.<sup>178</sup>

In the end, when he had failed to change their decision, the king told them the edict would be passed with or without their support, and their only option was to submit to the decision of the majority.

Still unwilling to submit to the majority without a fight, those princes wrote a formal declaration to present to the Diet.

We protest before God, our only Creator, Preserver, Redeemer, and Savior, and who will one day be our Judge, as well as before all men and all creatures. We and our people, neither consent nor accept in any manner whatsoever to the proposed decree, or anything that is contrary to God, to His holy word, to our right conscience, or to the salvation of our souls.

We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, which is contained in the biblical books of the Old and New Testaments, without adding anything that disagrees with it. This word is the only truth; it is the sure rule of all doctrine and of all life and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the human ideas and wisdom that are opposed to it shall fall before the face of God.

For this reason, we reject the edict that is imposed on us. We expect that his imperial majesty will behave toward us like a Christian prince who loves God more than anything. We declare that we are ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty.<sup>179</sup>

The majority were filled with amazement and alarm at the boldness of the protesters. What would come next was uncertain, but conflict and bloodshed

---

<sup>178</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 519.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA519&printsec=frontcover)

<sup>179</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 521.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA521&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA521&printsec=frontcover)



seemed unavoidable. But the Reformers were sure their cause was right and relied on the all-powerful arm of God with courage and firmness.

The main points in this protest of the princes, are the very foundation of Protestantism. It opposes two abuses of man in matters of faith: the first is from government, and the second the authority of the church. Protestantism places the power of conscience above the government, and the authority of the word of God above the church organization. It rejects civil power in divine matters, based on the words from the Bible. [Acts 5:29](#) But Peter and the [other] apostles answered and said: "We ought to obey God rather than men. [Acts 5:29 NKJV](#). It holds up the crown of Jesus Christ above that of Charles V.<sup>180</sup> The protesters also wanted the right to talk about their convictions and teach what they believe, which the edict would prevent. The Protest of Spires was an important statement against restrictions on religion, and a declaration of the right of all men to worship God according to the dictates of their own conscience. The Reformers in Germany adopted the Protest of Spires as a declaration of their faith. One of the princes at Spires said to the Protestants, may the Almighty, who has given you grace to confess energetically, freely, and fearlessly, preserve you in that Christian firmness until the day of eternity.<sup>181</sup>

The Protestants were in danger, but there were signs that God was stretching out His hand of protection. Melanchthon was hurrying his friend Simon Grynaeus through the streets of the city to the Rhine and urging him to cross the river. Grynaeus was surprised by the urgency, so Melanchthon said an old man I didn't know came to me and said, in a minute officers will be sent by Ferdinand to arrest you. Melanchthon was sure that God had sent an angel to warn him to save his friend from being arrested.

The evangelical princes had not been allowed to present their protest in person to King Ferdinand at Spires, but now they were granted an opportunity to present their case to the emperor, Charles V. A Diet was scheduled to occur at Augsburg the following year where the Protestant leaders were summoned to appear.

The elector of Saxony was urged by his counselors not to appear at the Diet. They said the emperor is just setting a trap to get the princes within his

---

<sup>180</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 521.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA521&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA521&printsec=frontcover)

<sup>181</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 522.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA522&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA522&printsec=frontcover)

power. Is it not risking everything to go and shut oneself up within the walls of a city with a powerful enemy? But there were others who said, let the princes have courage and God's cause will be saved. Luther said, God is faithful, He will not abandon us.<sup>182</sup>

In spite of the counsel, and being fully aware of the danger, the elector began his journey to Augburg. Luther traveled with them as far as Coburg, encouraging them by singing a hymn, "A strong tower is our God," that he had just written on that journey.

Luther, Melanchthon, and their coworkers were given the task of organizing and writing down the views of the Reformation, along with all the Scripture references. This document was a statement of the beliefs of the Protestants, and they all signed their names on it. It was very important to the Reformers that the statement of their beliefs was not political in any way, and only based on the Bible. As he signed the document, John of Saxony said, I am resolved to do what is right without troubling myself about my crown. My electoral hat and my position are not as important to me as the cross of Jesus Christ. Another prince, as he was signing said, if the honor of my Lord Jesus Christ requires it, I am ready to leave my goods and my life behind. I would rather give up everything than deny the doctrine that I am signing my name to.<sup>183</sup>

The time finally arrived, and Charles V, was seated on his throne, surrounded by the electors and princes of Germany. The Protestant Reformers read the statement of their beliefs in front of that majestic assembly. The truth of the gospel was clearly laid out, and the errors of the papal church were pointed out. Well has that day been called the greatest day of the Reformation, and one of the most glorious in the history of Christianity. A few years had passed since the monk of Wittenberg had stood alone at Worms before the national council. This time the noblest and most powerful princes of the empire stood before the council. Luther said, I am overjoyed that I have lived until this hour, in which Christ has been

---

<sup>182</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 542.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA542&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA542&printsec=frontcover)

<sup>183</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 559.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA559&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA559&printsec=frontcover)

publicly exalted by such important and powerful people, in front of this great assembly.<sup>184</sup>

The truths that the emperor had banned were now being proclaimed in the palace. The message that had been considered dangerous for anyone to hear, was now being spoken to the leaders of the entire empire. One writer wrote, there has never been a greater work or a more magnificent confession since the apostolic age.<sup>185</sup>

One papist bishop was forced to reply, all that the Lutherans have said is true; we cannot deny it. Dr. Eck was asked, can you offer any reasonable arguments against the confession made by the elector and his allies? He responded, with the writings of the apostles and prophets—no! but with those of the Fathers and councils—yes! So, the questioner answered back, then according to you, the beliefs of the Lutherans are found in the Scriptures, and ours are not.<sup>186</sup> Additional princes were won over to the reformed faith. The emperor himself even declared that the Protestant articles were the truth. The confession was translated into many languages and circulated through all Europe and has been since accepted by millions as a statement of what they believe.

God's faithful servants were not working alone. While Satanic and worldly powers were against them, the Lord did not forsake His people. If their eyes could have been opened, they would have seen angels guarding the workers in the cause of the Reformation.

Powerful enemies were joining forces to overthrow the Reformation, but one of Luther's main principles was that there should be no armed conflict in its defense. He rejoiced that the gospel was confessed by princes of the empire; but when they proposed to join forces to defend it, he said, the doctrine of the gospel should be defended by God alone. The less man got involved in defending it, the more obvious it would be that God Himself was protecting it. Luther wrote, Satan is angry, ungodly pontiffs are plotting, and we are threatened with war. We should put all our effort into going before God in

---

<sup>184</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 567.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA567&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA567&printsec=frontcover)

<sup>185</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 567.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA567&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA567&printsec=frontcover)

<sup>186</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 568.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA568&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA568&printsec=frontcover)

prayer, requesting with faith that our enemies will be defeated by His Spirit, and there will be peace. Our first need, our most important job, is prayer.<sup>187</sup>

The power that shook the world in the great Reformation came from prayer. During this time of danger, not a day went by that Luther did not devote at least three hours to prayer. In the privacy of his room, he could be heard pouring out his burdens to God, in words of adoration, fear, hope, but also as to a friend.<sup>188</sup>

God did listen to the prayers of His servants. He gave the princes grace and courage to stand for truth against the rulers of the darkness of this world. The Protestant Reformers had built on Christ, and the gates of hell could not prevail against them.

---

<sup>187</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 392.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA392&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&pg=PA392&printsec=frontcover)

<sup>188</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 562.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&printsec=frontcover&pg=PA562](https://www.google.com/books/edition/History_of_the_Reformation_of_the_sixtee/yGC82DfmYN4C?hl=en&gbpv=1&printsec=frontcover&pg=PA562)

## *Chapter 12—The French Reformation*

The Protest of Spires and the Confession at Augsburg were high points for the Reformation in Germany, but there were still years of conflict and darkness that followed. The cause was weakened by disagreements among its supporters. Thousands sealed their testimony with their blood. In spite of Luther's pleas to not use force, civil war broke out. The cause was betrayed by one of its leaders, and another was captured by the emperor. But when it appeared complete victory was within his grasp, Charles V was defeated. He lost the prisoner he had been parading around, and he was forced to permit the doctrines he had spent his entire life trying to destroy. He had committed his entire kingdom, his treasure, and his life to crush this heresy. Now his armies were wasted, his treasuries drained, and his kingdom threatened by revolt, and the faith he had tried to crush was still spreading. Charles V had been battling against the omnipotent power of God. He had failed, seeming older than he actually was and worn out with the long struggle, he gave up his throne.

In Switzerland, as in Germany the Reformation was also suffering some defeats. Civil war broke out and Zwingli and many other who had united with him fell on the bloody battlefield of Cappel. Oecolampadius also died shortly after those terrible losses. It appeared that Rome was on the verge of recovering all that she had lost to the Reform movement. But God had not forsaken His cause or His people. He would deliver them, and He would raise up workers to continue the reform in other countries.

In France, before the name of Luther had been heard of as a Reformer, the light was beginning to shine. An old professor at the University of Paris, was a sincere and enthusiastic papist. In his study of ancient writings, he had come across the Bible, and he began using it in class. Lefevre enthusiastically adored the saints and martyrs and was writing a history of some of the legends of the church. This was a big effort, and he had made quite a bit of progress when he thought he might find some useful information from the Bible. As he began to study it, he found saints, but not the ones displayed on his Roman calendar. In amazement, he dove deeper in study of the word of God, and soon began teaching the truths he learned.

In 1512, before either Luther or Zwingli had begun their work, Lefevre wrote, it is God who gives us, by faith, the righteousness which by grace

alone justifies us for eternal life.<sup>189</sup> Dwelling on the mysteries of redemption, he wrote: Oh the unspeakable greatness of that exchange,--the Sinless One is condemned, and he who is guilty goes free; the Blessing bears the curse, and the cursed is brought into blessing; the Life dies, and the dead live; the Glory is covered in darkness, and he who knew nothing but confusion is clothed in glory.<sup>190</sup>

William Farel was one of Lefevre's students who listened eagerly to his words. He had been educated to accept the teaching of the church without question. In a way he was like the apostle Paul, who described himself, [Acts 26:5](#) ... that according to the strictest sect of our religion I lived a Pharisee. [Acts 26:5 NKJV](#). He was a devoted Roman Catholic, and it was his great desire to destroy all who opposed the church. He said, I would gnash my teeth like a furious wolf when I heard anyone speak against the pope.<sup>191</sup> He adored the saints, worshipped at the altars, brought gifts to the holy shrines, but none of it brought peace to his soul. One day the Reformer's words came to him like a voice from heaven, Salvation is a gift, the Innocent One is condemned, and the criminal is pardoned. It is the cross of Christ alone that opens the gates of heaven and shuts the gates of hell.<sup>192</sup>

Farel accepted the truth and his conversion like Paul's changed him. Instead of the murderous heart of a ravening wolf, he became quite and meek like a harmless lamb, totally taking his heart from the pope and giving it to Jesus Christ.<sup>193</sup> Farel was now as enthusiastic for the cause of Christ as he had been for the pope. Others joined in proclaiming the gospel, including high ranking teachers, and the bishop of Meaux. As the good news continued to spread, people from all classes joined, from the poorest to the palace of the king. The sister of the king was converted, and the king and queen mother

---

<sup>189</sup> Wylie, *The History of Protestantism*, p 126.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA126&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA126&printsec=frontcover)

<sup>190</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 379.

[https://www.google.com/books/edition/History\\_of\\_the\\_Great\\_Reformation\\_of\\_the/EM5CAAAAIAAJ?hl=en&gbpv=1&pg=PA379&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Great_Reformation_of_the/EM5CAAAAIAAJ?hl=en&gbpv=1&pg=PA379&printsec=frontcover)

<sup>191</sup> Wylie, *The History of Protestantism*, p 129.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA129&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA129&printsec=frontcover)

<sup>192</sup> Wylie, *The History of Protestantism*, p 129.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA129&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA129&printsec=frontcover)

<sup>193</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 440.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA440&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/LrJaAAAAYAAJ?hl=en&gbpv=1&pg=PA440&printsec=frontcover)

for a time appeared to be converted. Hopes were high for the conversion of the entire country.

This hope was not to be realized, but before the time of trial and persecution came, there was a period of peace which allowed the Reformation to gain a more solid footing. The bishop of Meaux worked hard in his territory, teaching both the priests and people. Ignorant and immoral priests were removed. The bishop greatly desired that his people should have access to the word of God, and this was soon accomplished after Lefevre translated the New Testament. This just happened to be at the same time that Luther's German Bible was being printed. The bishop worked hard and spent freely to make sure that even the poor could have their own copy of the Holy Scriptures, which was like a refreshing drink to a weary and thirsty traveler. After a full day of work, the day laborers and the shop owners would gather in each other's homes to read God's word and worship, instead of going to the bar to drink. The uplifting power of divine grace was seen in the lives of these humble working people and soon there was a change in the entire community.

For a time, the king had held back the rage of the papacy, but eventually the persecution began. The bishop of Meaux was forced to recant or burn, and unfortunately, he gave in. But even though he fell, his flock remained faithful at the cost of many of their lives. But by their courage, as they were burned at the stake, they witnessed to thousands who had never heard their message in times of peace.

But the truth of the gospel was not only spreading among the poor and working class. In castles and in the palace, there were souls who were finding the truth, and who were willing to give up their wealth, their position, or even their lives. Louis de Berquin was born into nobility and was a brave knight who hated Lutheranism and was a strong supporter of the papacy. But like many others, when he came across a Bible, what he found were the doctrines of Luther, not of Rome.<sup>194</sup> After that he devoted himself entirely to the cause of the gospel.

Berquin was one of the smartest and most educated among the nobility of France. He had endless courage, was extremely heroic, and a favorite of the king. Berquin would have been a second Luther, had he found in Francis I a

---

<sup>194</sup> Wylie, *The History of Protestantism*, p 159.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA159&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA159&printsec=frontcover)

second elector. The papists said, he is worse than Luther.<sup>195</sup> He was thrown in prison as a heretic, but the king released him. For years this struggle continued, with Francis wavering between Rome and the Reformation. Three times Berquin was imprisoned, only to be released by the king, who admired his genius, and noble character, and refused to sacrifice him to the hatred of Rome.

As danger increased, it seemed that Berquin's enthusiasm for the cause increased. He was not content with simply defending the truth, he went on the offense, attacking the heresies of Rome. He took the writings of the most learned doctors and monks from the great University of Paris, and selected twelve statements that he said were heretical according to the Bible. He then asked the king to be the judge in a public debate. Francis was happy to have an opportunity to humble the pride of these monks and commanded them to defend their cause from the Bible. This they knew they could not do. The weapons of their choice were prison, torture, and burning at the stake.

As they were trying to decide how to respond to the king, an opportunity presented itself to redirect the attention of the people. An image of the Virgin Mary had been damaged, and crowds flocked to site, expressing both sadness and anger. The monks blamed Berquin, saying these are the results of the things taught by him. They claimed that the Lutheran conspiracy would result in overthrowing not only religion, but law and order, and even the throne itself.<sup>196</sup>

Berquin was arrested and the king left Paris, allowing the monks freedom to do as they wished. The Reformer was quickly tried and condemned to die, and to prevent Francis from saving him, they immediately carried out the sentence the same day. A huge crowd gathered to see who would be punished for damaging the image and were surprised to see that the victim was one of the best and bravest of the nobles of France. Berquin's face radiated the light and peace of heaven, and he even dressed nicely for the occasion.<sup>197</sup>

---

<sup>195</sup> Wylie, *The History of Protestantism*, p 159.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA159&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA159&printsec=frontcover)

<sup>196</sup> Wylie, *The History of Protestantism*, p 160.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA160&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA160&printsec=frontcover)

<sup>197</sup> D'Aubigne, *History of the Reformation in Europe in the time of Calvin*, Vol II Geneva & France, New York: Robert Carter & Brothers, 1864, p 42.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Europe\\_in/j3o3AAAAMAAJ?hl=en&gbpv=1&pg=PA42&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Europe_in/j3o3AAAAMAAJ?hl=en&gbpv=1&pg=PA42&printsec=frontcover)



Berquin was strangled and his body was consumed in the flames. News of his death caused great sorrow among the friends of the Reformation throughout France. But seeing his example, others said, we too are ready to meet death cheerfully, setting our eyes on the life that is to come.<sup>198</sup>

During the persecution at Meaux, the Reformers were not allowed to preach. Lefevre went to Germany, and Farel went to his childhood home in eastern France. Soon Farel was kicked out of the city, so he traveled from village to village teaching in private homes and living in the forest and caves. Because the persecution drove the Reformers out of Paris and Meaux, the light found its way into many remote towns in France.

God was still preparing other workers to further the cause of Reformation. In a school in Paris, a thoughtful quiet young man was beginning to show great promise with his intellect and his devotion to the church. John Calvin soon became the pride of his college and was expected to become one of the strongest defenders of the church. Calvin had heard about the Reformers and their new doctrines and did not doubt that they deserved the fires by which they were killed. But in order to fight the heresy, he had to understand it.

Calvin's cousin had joined the Reformers and when he was in Paris got together with him to discuss the matters that were disturbing Christianity. Olivetan said, there are only two religions in the world. Those which are invented by man, all of which require him to save himself through ceremonies and good works. The other is the one religion which is taught in the Bible, which teaches that man receives salvation only through the free grace of God. Calvin responded; I will have none of your new doctrines. Do you think I have been wrong all my life?<sup>199</sup>

But thoughts were awakened in his mind that he could not dismiss. He began to see that meditating on the saints, good works, and ceremonies were powerless to save him from sin. He began to despair when confession, and penance, did not bring peace to his soul. One day Calvin was passing through the public square when a heretic was being burned. He was filled with wonder by the peace which seemed to radiate from the martyr's face.

---

<sup>198</sup> D'Aubigne, *History of the Reformation in Europe in the time of Calvin*, p 45.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Europe\\_in/j3o3AAAAMAAJ?hl=en&gbpv=1&pg=PA45&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Europe_in/j3o3AAAAMAAJ?hl=en&gbpv=1&pg=PA45&printsec=frontcover)

<sup>199</sup> Wylie, *The History of Protestantism*, p 152.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA152&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA152&printsec=frontcover)

He contrasted that with the despair and darkness he felt, and he was determined to study the Bible to understand the secret of their peace and joy.

Calvin had been educated to become a priest from a young age. When he was only twelve, he had become a chaplain of a small church. Now, feeling like he could never become a priest, he decided to be a lawyer, but eventually abandoned that to devote his life to the gospel. He was hesitant to become a public teacher and wished to just devote himself to study, but his friends finally convinced him otherwise.

Calvin began his work quietly, in a small town away from Paris. He was being protected by Princess Margaret, who loved the gospel, and did her best to protect its disciples. His work began in people's homes, where he read the Bible to them and explained the truths of salvation. He went into the castles of the rich and powerful, and into the cabins of the common working class. He was laying a foundation that would grow into a church that would fearlessly stand for the truth.

When Calvin returned to Paris, he found the teachers and scholars arguing with each other. There were some men who had been studying the Bible, only because it was good subject matter for the study of ancient languages. They were not converted by the truths of the Bible but began debating with Romanists over the contents of what they were reading. While the halls of universities were filled with noisy debate, Calvin was going from house to house, opening the Bible and teaching about Christ and His death for them.

Paris had rejected Lefevre and Farel, but now they were getting another chance. The king was still wavering in his support of Rome against the Reformation, while Margaret was still hoping that the entire country of France would be won to Protestantism. Once when the king was away, she opened a hall in the palace, and announced that at a certain time each day, a sermon would be preached, and all were welcome. Thousands attended every day, including nobles, government workers, lawyers, merchants, and craftsmen. When the king returned, instead of stopping the gatherings, he ordered two churches in Paris to be opened for these services to be continued. Never before had the city been so moved by the word of God. The results were less drunkenness, sexual immorality, fighting and idleness.

For two years Rome was unable to convince the king to stop the preaching, so they turned to the people. They tried to stir up the ignorant, by exciting their fears and prejudices. Many had accepted the gospel, but the majority had rejected it. Finally, the papists succeeded in getting the churches closed, and the burnings of heretics began. Calvin was still in Paris at this time and

the authorities were determined to bring him to the flames. One day friends hurried into his room with news that officers were on their way to arrest him. A moment later a loud knocking was heard at the door. Some of the friends slowed down the officers at the door while others lowered him down from a window. He then disguised himself as a laborer, left the city and found safety in the dominion of Margaret.<sup>200</sup>

Calvin eventually found eager listeners in Poitiers among all classes of people. Public preaching was not allowed, but the chief magistrate opened his own home for Calvin to share words of eternal life with those who were interested. When the size of the gatherings became too large, it was thought to be safer to meet outside the city. A secluded place in a cave on the side of a deep and narrow gorge was found, and people would quietly leave the city by different routes to meet there. Here the Lord's Supper was celebrated for the first time by the Protestants of France.

But Calvin returned to Paris because he was not yet ready to give up hope that the entire nation of France would accept the Reformation. But when he could find no interest, he decided to go to Germany. He had just barely left when a storm of persecution swept over France that would surely have included him. French Reformers were still eager to see their country keep up with Germany and Switzerland and determined to take bold action. One-night notices were posted all over France denouncing the mass. Instead of helping the Reformation, this did incredible damage. It gave Rome a reason to demand complete destruction of the heretics as dangerous to the throne and the peace of the nation.

One of the signs had even been placed on the door of the king's private room. This filled him with anger and horror, and he declared, let all be seized who are suspected of Lutheresy and I will exterminate them all.<sup>201</sup> The king had finally made his decision and it was fully on the side of Rome.

Somehow a poor craftsman, who had the responsibility of notifying the believers when secret gatherings were to take place, was captured. When he was threatened with death at the stake, he agreed to betray his fellow believers, to save his own life. Morin, the royal detective quietly took the

---

<sup>200</sup> D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, p 210.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Europe\\_in/j3o3AAAAMAAJ?hl=en&gbpv=1&pg=PA210&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Europe_in/j3o3AAAAMAAJ?hl=en&gbpv=1&pg=PA210&printsec=frontcover)

<sup>201</sup> D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, Vol III France, Switzerland & Geneva, New York: Robert Carter & Brothers, 1865, p 107.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Europe\\_in/GHs3AAAAMAAJ?hl=en&gbpv=1&pg=PA107&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Europe_in/GHs3AAAAMAAJ?hl=en&gbpv=1&pg=PA107&printsec=frontcover)

traitor through the city, and at each house that he identified, authorities went in and dragged the family out in chains. They spared no house, small or great. Morin made all the city shake with a reign of terror.<sup>202</sup>

The victims were killed with cruel torture, where the fire was made smaller to lengthen the agony. But they died as conquerors with joy on their faces. The persecutors felt defeated by the way the martyrs met their deaths. The executions were staged all over Paris, and over multiple days in an attempt to spread terror, but in the end it only showed the character of the Reformers. There was joy on their faces as they went to their execution. They stood heroically in the flames. They even forgave those who were persecuting them. Not a few of their persecutors were touched with pity.<sup>203</sup>

Priests who were intent on keeping the anger of the people on their side, told the most terrible lies about the Protestants. They were charged with plotting to kill Catholics, overthrow the government, and murder the king. Not a single shred of evidence was offered to support these accusations, which in the end were prophecies of things to come. The cruelties inflicted on the Protestants by the Catholics would accumulate and come back to haunt them in a later century, when the king, his government, and his subjects would be killed. But it was not Protestantism, but the suppression of it that three centuries later brought on the fulfillment of the prophecy.

Terror was now felt by all classes of society, and people abandoned their positions, their jobs, and their homes as they left Paris. The important and necessary jobs that were vacated showed how deep a hold the Lutheran teaching had gained on the minds of men who held positions of trust in the city. Craftsmen, printers, scholars, professors, authors, and even some in the king's court disappeared. The papists looked around in anger at all the people they had trusted who were secretly Protestants. So, their anger was directed at the multitudes of poor and powerless who remained.

Francis had prided himself as bringing to France a revival of learning at the beginning of the 16<sup>th</sup> century. He had gathered men of learning from every country in his court. This desire for learning was at least part of the reason

---

<sup>202</sup> D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, p 110.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Europe\\_in/GHs3AAAAMAAJ?hl=en&gbpv=1&pg=PA110&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Europe_in/GHs3AAAAMAAJ?hl=en&gbpv=1&pg=PA110&printsec=frontcover)

<sup>203</sup> Wylie, *The History of Protestantism*, p 210.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA210&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA210&printsec=frontcover)

he had tolerated the Reformation in the first place. But now his great desire to get rid of the heresy led him to ban printing all over France.

A ceremony was scheduled for January 21, 1535, to demonstrate France's intention to fully destroy Protestantism. People crowded into the city, lining the streets to witness the event. At each door a torch was lit in honor of the holy sacrament. Before daybreak the procession formed at the palace of the king. In the procession were people carrying banners, crosses, and famous relics. There were monks wearing special clothes, church officials in purple and scarlet and adorned with jewels, and the bishop of Paris carried under a magnificent canopy. Francis I followed, without his crown or fancy robes, doing his best to appear repentant and sad.<sup>204</sup> He was followed by the queen and other officials walking in pairs, each carrying a lit torch.

When they reached the bishop's palace, they entered the great hall and the king spoke to the officials of his kingdom. He looked sad, and acted as if it would be difficult but necessary to put an end to the heresy that threatened the nation. He went on to describe the lengths to which he would go to cleanse the nation of this crime, this blasphemy, and disgrace. He then called on every loyal citizen to help exterminate this heresy that threatened France with ruin. He likened the action to cutting off an infected limb to save a life and went as far as to claim that if one of his own children were infected with heresy, he would not spare them. The whole assembly was tearful and finally all shouted out, we will live and die for the Catholic religion.<sup>205</sup>

The nation had rejected the light of truth and would be left in darkness. In choosing darkness rather than light, they called evil good, and good evil. Now even though they truly believed they were doing God a service by persecuting the Protestants, their sincerity did not take away their guilt. As the procession continued, the way was lined with Protestant Christians who would be burned as part of the ceremony. In fact, the flames were lit just as the king approached, and they would stop and watch the execution.<sup>206</sup>

---

<sup>204</sup> Wylie, *The History of Protestantism*, p 214.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA214&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA214&printsec=frontcover)

<sup>205</sup> D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, p 135.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Europe\\_in/GHs3AAAAMAAJ?hl=en&gbpv=1&pg=PA135&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Europe_in/GHs3AAAAMAAJ?hl=en&gbpv=1&pg=PA135&printsec=frontcover)

<sup>206</sup> Wylie, *The History of Protestantism*, p 216.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA216&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA216&printsec=frontcover)

On January 21, 1793, exactly 258 years later, another procession would take place through the streets of Paris. The king, Louis XVI, would be in the procession but he would be a victim of the violence that day. He would be dragged, struggling to the block where he would be held down, and his head would be cut off.<sup>207</sup> But the king would not be the only victim, as 2800 people were beheaded. When France rejected the gift of heaven, she sowed seeds of anarchy and ruin which would eventually bear fruit in the French Revolution and the Reign of Terror.

Although the king and the nation had apparently rejected the gospel, France would not be left in total darkness. Farel, who had fled to Switzerland during earlier persecution was still working to spread Reformation in France. He spent time preaching to his countrymen in border towns. And the writings of German Reformers were translated into French and together with the Bible were printed and sent into France by door-to-door book salesmen. In Switzerland, Farel worked as a schoolteacher, and in addition to the usual classes, he carefully introduced truths from the Bible. But priests came to stop him and stirred up the people to oppose him. Like the first disciples, when he was persecuted in one city, he fled to another. He went from village to village, and city to city, travelling on foot, enduring hunger, cold, weariness, and danger. More than once he was almost beaten to death, yet he pressed forward. The little parish where he had first labored in Switzerland soon accepted the reformed faith, as did the cities of Morat and Neuchatel, even removing the images from their churches.

Froment was a schoolteacher, who began teaching truths to the children who then repeated them at home. He was a man so humble in his appearance that even the Reformers and Farel didn't think much of him. How could one with so little courage and experience withstand the attacks that had forced the bravest and strongest to flee? [Zechariah 4:6](#) ... 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts. [Zechariah 4:6 NKJV](#). [1Corinthians 1:27](#) But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; ... <sup>29</sup> that no flesh should glory in His presence. [1 Corinthians 1:27, 29 NKJV](#). Soon the parents came to school with their children to hear the Bible explained. New Testament writings were handed out and reached many who dared not come to hear in person. He was soon

---

<sup>207</sup> Wylie, *The History of Protestantism*, p 218.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA218&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA218&printsec=frontcover)

forced to flee but the seeds he had planted grew and spread. Finally, Protestant worship was established in Geneva.

On one occasion, Farel met Calvin in Geneva. Farel was confident that he had found in Calvin, someone he could unite with in his work. But Calvin drew back in alarm at the thought. He was shy and peace-loving and wanted to just find a quiet place where he could contribute by study and writing. But in the end, he felt it was a call from God.<sup>208</sup>

At this time the order of the Jesuits was created.<sup>209</sup> They became the most cruel, ruthless, and powerful champions of popery. In their training they were cut off from any human attachments, their reasoning and conscience were silenced, and were loyal only to their order and their duty.<sup>210 211 212 213</sup> To Jesuits, there was no crime too great, and no lie too low, and no disguise too difficult, to achieve their goal of the end of Protestantism and the re-establishment of papal supremacy. It was a fundamental principle of the order, that the end justifies the means. By this code, lying, stealing, and killing were not only forgivable, but they were admirable, when they benefited the church. The Jesuits spread all over Europe, and wherever they went, a revival of popery followed.

---

<sup>208</sup> D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, Vol V England, Geneva, Ferrara, New York: Robert Carter & Brothers, 1880, p462.

[https://www.google.com/books/edition/England\\_Geneva\\_Ferrara/-5tKAAAAMAAJ?hl=en&gbpv=1&pg=PA462&printsec=frontcover](https://www.google.com/books/edition/England_Geneva_Ferrara/-5tKAAAAMAAJ?hl=en&gbpv=1&pg=PA462&printsec=frontcover)

<sup>209</sup> White. [https://egwwritings.org/read?panels=p132.3122\(132.3123\)&index=0](https://egwwritings.org/read?panels=p132.3122(132.3123)&index=0),

[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA767&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA767&printsec=frontcover)

<sup>210</sup> Gerard, John, *Concerning Jesuits*, London: Catholic Truth Society, 1902.

[https://www.google.com/books/edition/Concerning\\_Jesuits/mKdFAAAAIAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover](https://www.google.com/books/edition/Concerning_Jesuits/mKdFAAAAIAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover)

<sup>211</sup> De Coursen, Comtesse R., *Concerning Jesuits*, London: Catholic Truth Society, 1902, p 6.

[https://www.google.com/books/edition/Concerning\\_Jesuits/mKdFAAAAIAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover](https://www.google.com/books/edition/Concerning_Jesuits/mKdFAAAAIAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover)

<sup>212</sup> Mosheim, p 759.

[https://www.google.com/books/edition/Mosheim\\_s\\_Institutes\\_of\\_Ecclesiastical\\_H/EIEPAAAAIAAJ?hl=en&gbpv=1&pg=PA759&printsec=frontcover](https://www.google.com/books/edition/Mosheim_s_Institutes_of_Ecclesiastical_H/EIEPAAAAIAAJ?hl=en&gbpv=1&pg=PA759&printsec=frontcover)

<sup>213</sup> Campbell, Thomas J., *The Jesuits 1534-1921*, New York: Encyclopedia Press, 1921.

[https://www.google.com/books/edition/The\\_Jesuits\\_1534\\_1921/VgwZAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/The_Jesuits_1534_1921/VgwZAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

To give the Jesuits more power, the inquisition was re-established.<sup>214 215 216</sup>  
<sup>217 218 219 220 221</sup> The result was that in many countries, the purest, noblest, most educated, hardest working, and talented people were killed or forced to flee to other lands. Rome wished to keep men from the Bible and restore the ignorance and superstition of the Dark Ages. But with God's blessing and the work of men like Luther, Protestantism was not overthrown. From Geneva, publications and teachers went out, and persecuted from all Western Europe could find refuge there. John Knox, the Scotch Reformer, English Puritans, Protestants of Holland and Spain, the Huguenots of France all carried the gospel from Geneva to their native lands.

---

<sup>214</sup> White. [https://egwwritings.org/read?panels=p132.3122\(132.3128\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA767&printsec=frontcover](https://egwwritings.org/read?panels=p132.3122(132.3128)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA767&printsec=frontcover)

<sup>215</sup> Vacandard, E., *The Inquisition a Critical and Historical Study of the Coercive Power of the Church*, New York, Bombay, Calcutta: Longmans, Green & Co., 1908.  
[https://www.google.com/books/edition/The\\_Inquisition/vwMNAAAAIAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/The_Inquisition/vwMNAAAAIAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>216</sup> Nickerson, Hoffman, *The Inquisition a Political and Military Study of its Establishment*, London: John Bale, Sons & Danielsson, 1923.  
[https://www.google.com/books/edition/The\\_Inquisition/13BpAAAAIAAJ?hl=en&gbpv=1&pg=PP7&printsec=frontcover](https://www.google.com/books/edition/The_Inquisition/13BpAAAAIAAJ?hl=en&gbpv=1&pg=PP7&printsec=frontcover)

<sup>217</sup> Limborch, Phillip, *History of the Inquisition*, London: Simpkin & R. Marshall, 1816.  
[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Inquisition/NohCAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Inquisition/NohCAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>218</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol I, London: Sampson Low, Marston, Searle & Rivington, 1888.  
[https://www.google.com/books/edition/A\\_History\\_of\\_the\\_Inquisition\\_of\\_the\\_Midd/jDkJAQAAIAAJ?hl=en&gbpv=1&pg=PR1&printsec=frontcover](https://www.google.com/books/edition/A_History_of_the_Inquisition_of_the_Midd/jDkJAQAAIAAJ?hl=en&gbpv=1&pg=PR1&printsec=frontcover)

<sup>219</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol II, London: Sampson Low, Marston, Searle & Rivington, 1888.  
[https://www.google.com/books/edition/A\\_History\\_of\\_the\\_Inquisition\\_of\\_the\\_Midd/CxE9PPKlqzAC?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/A_History_of_the_Inquisition_of_the_Midd/CxE9PPKlqzAC?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>220</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol III, London: Sampson Low, Marston, Searle & Rivington, 1888.  
[https://www.google.com/books/edition/A\\_History\\_of\\_the\\_Inquisition\\_of\\_the\\_Midd/S6Av7bh84IkC?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/A_History_of_the_Inquisition_of_the_Midd/S6Av7bh84IkC?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>221</sup> <https://www.newworldencyclopedia.org/entry/Inquisition>



## *Chapter 13—The Netherlands and Scandinavia*

Seven hundred years before Luther, two bishops from the Netherlands who had been sent to Rome, impeached the pope when they discovered his true character. They said to him, God has made the church his queen and spouse, providing for her family with a dowry that never fades, and given her an eternal crown and scepter, which benefits you like a thief. Instead of a pastor, you have become a wolf to the sheep. You would make us believe you are a supreme bishop, but in reality, you behave as a tyrant. You ought to be a servant as you call yourself, but instead you wish to become lord of lords.<sup>222</sup>

From century to century, there were others who rose up to protest the corruption of the pope. There were missionaries like the Vaudois who spread the gospel that reached the Netherlands. The Waldensian Bible was translated to the Dutch language. It was said, there is much value in it, no jokes, or untrue or unimportant stories, but the words of truth. There were some things that were hard to read or understand, but what was good and holy could easily be discovered.<sup>223</sup>

The teachings of Luther took root in the Netherlands, and sincere and faithful men rose up to preach the gospel. Menno Simmons was educated as a Roman Catholic, and ordained to be a priest, but he was completely ignorant of the Bible. He refused to read it because he feared he might be deceived into believing heresy. At one point he had a doubt about the doctrine that the bread and wine were miraculously changed into the actual body and blood of Christ during mass. Finally, he allowed himself to study the New Testament, along with some of Luther's writings and he accepted the reformed faith. Menno withdrew from the Roman Catholic church and began teaching the truths he had learned. For 25 years he traveled with his wife and children, enduring great hardship and danger.

The reformed doctrines were generally well received in the Netherlands, but the believers experienced more persecution than in many countries. In Germany, Charles had banned the Reformation, but some of the princes

---

<sup>222</sup> Brandt, Gerard, *History of the Reformation in and About the Low Countries*, Vol I, London: T. Wood, 1720, p 6.

[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Reformation\\_and\\_Other/dv1cAAAAcAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Reformation_and_Other/dv1cAAAAcAAJ?hl=en&gbpv=1&pg=PA6&printsec=frontcover)

<sup>223</sup> Brandt, p 14.

[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Reformation\\_and\\_Other/dv1cAAAAcAAJ?hl=en&gbpv=1&pg=PA14&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Reformation_and_Other/dv1cAAAAcAAJ?hl=en&gbpv=1&pg=PA14&printsec=frontcover)

protected their people, but the Netherlands had no such champions to shield them from his wrath. Getting caught reading, hearing or speaking about the Bible, would result in death by burning at the stake. Praying to God in secret, refusing to bow to an image, or singing a Psalm, were also punishable with death. Even those who turned back from their error would still be condemned to death, by sword if a man, and being buried alive if a woman.

One time a whole family was charged with not attending mass and worshiping at home. When he was questioned, the youngest child answered: We fall on our knees, and pray that God may enlighten our minds and pardon our sins; we pray for our king, that his reign may be prosperous and his life happy; we pray for our local officials, that God may preserve them.<sup>224</sup> Some of the judges were moved but they still killed the father and one of the older sons.

The rage of the persecutors was equaled by the faith and courage of the martyrs. Wives would stand by their husband's stake and would try to comfort and encourage them as they burned. Young maidens would lie down in their living grave as if they were going to bed, or they would go to the scaffold to be burned wearing the best clothing as if they were going to a wedding.<sup>225</sup>

As in the early days of Christianity, the blood of their martyrs was seed for the growth of the church, so it was with the Reformation. Year after year the king was mad with determination to rid himself of the heretics. Finally, under a revolution led by William of Orange, the people of Holland won their freedom.

But in the countries further north, the gospel entered peacefully. Students who attended Wittenberg returned home to Scandinavia carrying the reformed faith. Tausen, the Reformer of Denmark, was a peasant's son. From a young age, it became apparent that he was intelligent and thirsty for knowledge. But since his parents couldn't afford to send him away to school, they sent him to a monastery to learn what he could. He showed such promise there, that the church decided to send him to university, and allowed him to choose where he wanted to go, with the exception of Wittenberg.

---

<sup>224</sup> Wylie, *History of Protestantism*, Vol III, London, Paris & New York: Cassell Pether & Galpin, p 27.  
[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/qesCAAAAQAAJ?hl=en&gbpv=1&pg=PA27&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/qesCAAAAQAAJ?hl=en&gbpv=1&pg=PA27&printsec=frontcover)

<sup>225</sup> Wylie, Vol III, p 27.  
[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/qesCAAAAQAAJ?hl=en&gbpv=1&pg=PA27&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/qesCAAAAQAAJ?hl=en&gbpv=1&pg=PA27&printsec=frontcover)

Tausen chose Cologne, which was a stronghold of Romanism, but while there he became disgusted with the teachers. While there he got his hands on some of Luther's writings and read them with delight. He very much wanted to meet and be taught by the Reformer but knew it would go against the wishes of the monastery that was supporting him. Ultimately, he made his decision to go ahead and enroll as a student at Wittenberg.

When he returned home to his monastery in Denmark, no one suspected that he had been converted to the Protestantism. He didn't tell anyone and simply began by trying to encourage his companions to live a purer and holier life. He opened the Bible to them, and eventually preached about Jesus as the sinner's only hope of salvation. The leaders at the monastery who had such high hopes for him were furious and threw him in a cell and even stationed a guard. When some of his fellow monks declared themselves converts to Protestantism, he was thrown out of the monastery. A royal edict in Denmark had just passed that protected teachers of the reformed faith. Tausen and others began preaching in churches, and the New Testament was translated to Danish and distributed widely. Before long, the country of Denmark had declared its acceptance of the Reformed faith.

From Sweden, Olaf and Laurentius Petri, sons of a blacksmith, had gone to Wittenberg and studied under Luther and Melancthon. When they returned home, they began to teach what they had learned. The local priest stirred up a mob of ignorant people, from whom Olaf barely escaped with his life. But the king soon learned of the two young men and liked them and decided to protect them.

Under the rule of the Roman church, the poor were oppressed. Without the Scriptures, their religion was about signs and ceremonies, bringing no light to the mind. In many ways it was just like the superstitious beliefs and pagan practices of heathenism. The king wished to reform the state and the church and supported these Reformers against Rome.

Olaf Petri taught that the teachings of the Fathers are to be accepted only if they agree with the Scriptures. [Galatians 1:8](#) But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. [Galatians 1:8 NKJV](#). How then can anyone make up doctrines and make them things necessary for salvation?<sup>226</sup> One of the most

---

<sup>226</sup> Wylie, p 17.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA17&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA17&printsec=frontcover)

important principles of the Protestant Reformation is that the Bible and the Bible only is the rule of faith.

These Scandinavian Reformers worked on a much smaller stage than men like Luther, Melancthon, Zwingli, and Oecolampadius. But they had arrived at the same gospel truth, which gave them victory over the enforcers of Rome.<sup>227</sup> The king of Sweden accepted the Protestant faith, and the national assembly followed shortly after. The New Testament had been translated into the Swedish language by Olaf, and the king asked the two brothers to translate the Old Testament as well. It was then ordered that the Scriptures be explained by ministers, and that children should learn to read the Bible.

Darkness and ignorance were replaced by the light of the gospel. Free from Romish oppression, the nation grew to a strength and greatness it had never before reached. A century later, this small nation was the only one that dared to lend a hand to Germany in the struggle of the Thirty Years' war. It was the armies of Sweden that helped Germany to turn the tide of popish victories, eventually winning toleration for Protestantism.

---

<sup>227</sup> Wylie, p 23.

[https://www.google.com/books/edition/The\\_history\\_of\\_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA23&printsec=frontcover](https://www.google.com/books/edition/The_history_of_Protestantism/ib4GAAAAQAAJ?hl=en&gbpv=1&pg=PA23&printsec=frontcover)

## *Chapter 14—Later English Reformers*

While Luther was providing a Bible to the people of Germany, Tyndale was moved by the Spirit to do the same for England. Wycliffe's Bible had been translated from a Latin text that had many errors. It had also never been printed, so there were relatively few copies. In 1516, the year before Luther's theses, Erasmus had published Greek and Latin versions of the New Testament, and at the same time had corrected many errors of former versions. For the first time, the word of God was printed in the original language. Now Tyndale would complete the work of Wycliffe in giving the Bible to the English.

The gospel that Tyndale preached, he learned from reading the Greek version published by Erasmus. He fearlessly preached what he believed and said that all doctrines should be tested by the Scriptures. In response to the papal claim that the church had given the Bible, and the church alone could explain it, Tyndale responded: Do you know who taught the eagles to find prey? Well, that same God teaches his hungry children to find their Father in His word. Far from having given us the Scriptures, it is you who have hidden them from us, it is you who burn those who teach them, and if you could, you would burn the Scriptures themselves.<sup>228</sup>

Many people accepted the truth when they heard Tyndale's preaching, but as soon as he moved on, the papists followed and undid much of the good he had accomplished. He exclaimed, while I am sowing in one place, the enemy ravages the field I just left. If only Christians possessed the Holy Scriptures in their own language, they could withstand these false teachings. Without the Bible it is impossible for the truth to take root among the common people.<sup>229</sup>

One time, a learned Catholic doctor, exclaimed to him, we were better to be without God's laws than the popes. Tyndale replied, I defy the pope and all

---

<sup>228</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 739.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA739&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA739&printsec=frontcover)

<sup>229</sup> D'Aubigne, *History of the Reformation of the Sixteenth Century*, p 740.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_of\\_the\\_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA740&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_of_the_Sixtee/KvICAQAAMAAJ?hl=en&gbpv=1&pg=PA740&printsec=frontcover)

his laws, and if God spares my life long enough, I will cause the boy that plows the field to know more of the Scriptures than you do.<sup>230</sup>

When he started his work, he was driven from his home, and went to London, where he was able to work until violence from papists forced him to flee. When he could not find any place to continue his work in peace, he went to Germany. He had to relocate a few times until he arrived at Worms, where a few years before Luther had defended the Gospel before the Diet. In that ancient city there were many friends of the Reformation and Tyndale was able to complete his work. 3000 copies of the New Testament were printed, and a second edition immediately followed. The borders to England were guarded, but the word of God was hidden and smuggled in. The bishop of Durham at one time bought the entire stock of Bibles from a bookseller, for the purpose of destroying them, but the money he paid for them made possible the printing of a newer and better edition. When Tyndale was later imprisoned, his library was offered to him on the condition that he would reveal the names of those who helped finance the printing of his Bibles. He replied that the bishop of Durham had done more than any other person by paying a large price to buy all the books in stock at the time.

Tyndale was eventually betrayed into the hands of his enemies and suffered for months in prison. He finally witnessed for his faith with a martyr's death, but the weapons he prepared enabled others to do battle in his place both then and in succeeding generations.

Latimer believed that the Bible should be read from the pulpit in the language of the people. He said, the Author of the Holy Scriptures is God Himself, and the words share His might and eternity. All kings, emperors, or rulers are bound to obey His holy word. Let us be directed by God's word, and not just by what our ancestors did.<sup>231</sup>

Barnes and Frith were friends of Tyndale who rose up to defend the truth, and the Ridleys and Cranmer followed. These leaders in the English Reformation were well educated, and most had been zealous for Rome before their conversion. In fact, their knowledge of the errors and corruption of the "holy see," gave greater power to their opposition of the papacy. The grand principle maintained by these Reformers was the same held by the

---

<sup>230</sup> Tyndale, William, *Doctrinal Treatises*, Cambridge: The University Press, 1848, p 19.  
[https://www.google.com/books/edition/Doctrinal\\_Treatises\\_and\\_Introductions\\_to/JVoJAAAAQAAJ?hl=en&gbpv=1&pg=PR19&printsec=frontcover](https://www.google.com/books/edition/Doctrinal_Treatises_and_Introductions_to/JVoJAAAAQAAJ?hl=en&gbpv=1&pg=PR19&printsec=frontcover)

<sup>231</sup> Latimer, Hugh, *Sermons by Hugh Latimer*, Cambridge: The University Press, 1844, p 96.  
<https://www.google.com/books/edition/Sermons/6YNsTHCd-hMC?hl=en&gbpv=1&pg=PA96&printsec=frontcover>

Waldenses, Wycliffe, Huss, Luther, Zwingli and others. The Holy Scriptures were the rule of faith and could never be wrong, and no pope, council, Father, or king had the right to control conscience in matters of religion. The Bible is the ultimate authority, and all doctrines and teachings must be tested by it. Faith in God and His word gave these men the strength they needed as they gave their lives as martyrs for their faith. Latimer said to his fellow martyrs as flames rose up around them, by God's grace, in England, we are lighting a candle that shall never be put out.<sup>232</sup>

In Scotland the seeds of truth that were planted by Columba and his coworkers were never completely destroyed. In the 12<sup>th</sup> century popery was firmly established in Scotland, and the darkness was deep. The Lollards brought some rays of light from England with the Bible and the teachings of Wycliffe. The writings of Luther and Tyndale's English New Testament were quietly brought in, slowly undoing the damage of 4 centuries of papal oppression.

When the papists realized what was happening, they brought some of the noblest and most honored sons of Scotland to the stake. But the words of the dying martyrs were heard throughout the land. Hamilton and Wishart, princely in character and in birth, and a long line of humbler disciples all gave their lives at the stake. But from the witness of Wishart arose John Knox through whom God would break the hold of popery in Scotland.

Knox had turned from the traditions of the church that were not founded on the Bible. Based on the teaching of Wishart, he had stopped attending mass, and had joined with the persecuted Reformers. When he was finally convinced to begin preaching, he went forward with determination and courage for the rest of his life. When he was brought face to face with the queen of Scotland, the queen charged him with heresy. His response was: A religion is not right because it comes from worldly princes. True religion is from God alone. Should the children of Israel have embraced the religion of Pharaoh in Egypt, or the apostles the religion of the Roman emperors? People are not required to accept the religion of their rulers, even if they are commanded to obey them.

Queen Mary said, you interpret the Scriptures one way and Rome another. Who is to be believed and who is the judge.

---

<sup>232</sup> Latimer, p 13. <https://www.google.com/books/edition/Sermons/6YNsTHCd-hMC?hl=en&gbpv=1&pg=PR13&printsec=frontcover>

Knox replied, believe what God plainly says in His word. It is easy enough to understand, and if there is something difficult, the Holy Ghost will provide an explanation in another place in the Scriptures.<sup>233</sup> He risked his life by continuing to speak these truths to the royal house until Scotland was finally free from popery.

In England, Protestantism became the religion of the state. Many of the doctrines of Rome were rejected by the new state religion, but some were kept. In place of the supremacy of the pope, the king of England became the head of the church. The state sponsored Protestant church was not above using persecution and cruelty, but it did so much less than the church of Rome had. The great principle of religious freedom still did not exist, and all were required to accept the doctrines of the established church.

In the 17<sup>th</sup> century, people were not allowed to attend any religious meeting, unless it was approved by the state church. Disobedience was punished by heavy fines, prison, or being kicked out of the country. The true faithful had to meet in secret, in dark alleys, and sometimes in the woods at midnight. Many were driven across the ocean to America where they laid the foundation of civil and religious liberty which have been the foundation of her success and glory.

As it was in the days of the apostles, persecution spread the gospel. In a filthy dungeon filled with criminals, John Bunyan wrote the story which symbolizes the pilgrim's journey from the land of destruction to the heavenly city. Bunyan's books, *Pilgrim's Progress* and *Grace Abounding to the Chief of Sinners* have led many to Christ.

100 years later when Whitfield and the Wesleys came along, the church of England had degraded to a state that was hardly different from heathenism. The great doctrine of justification by faith that was so clearly taught by Luther, had almost completely been lost sight of. The Romish principle of trusting good works for salvation had come back. When Charles Wesley became very sick and thought that he might die, a friend asked, what gave him the hope of eternal life? He answered, I have used my best efforts to

---

<sup>233</sup> Knox, John, Edited by Dickinson, William Croft, *History of the Reformation in Scotland*, Vol 2, New York: Philosophical Library, 1950, p 18.

[https://www.google.com/books/edition/History\\_of\\_the\\_Reformation\\_in\\_Scotland\\_TIYcXAAAIAAJ?hl=en&gbpv=1&pg=PA18&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Reformation_in_Scotland_TIYcXAAAIAAJ?hl=en&gbpv=1&pg=PA18&printsec=frontcover)



serve God. When the friend was not satisfied with the answer, he thought, are my works not good enough? I have nothing else to trust to.<sup>234</sup>

Wesley and his friends were led to see that true religion is not just words and actions, but thoughts as well. They worked and prayed hard that the evil tendencies of the heart could be overcome. They humbled themselves, did good works, denied themselves pleasures, but it did not bring peace. It was the same struggle that Luther experienced, the same question that had tortured him, how can man be justified before God? [[Job 9:2](#)].

The torch of truth that had nearly gone out, would be relit by the descendants of the original Bohemian Reformers. John and Charles Wesley were sent on a mission to America. On board the same ship were some Moravians. A very bad storm struck, and when John Wesley was brought face to face with death, he did not have confidence in his peace with God, as the Germans did. He had already noticed their humility as they went about performing lowly tasks, which none of the English would do, and they asked for nothing in return. They said it was good to humble themselves as their loving Savior had done for them. When passengers pushed, or hit them, they never complained. They were in the middle of a worship service, when a great wave swept over the deck, shredded the main sail, and flooded the lower deck. The English began screaming in fear, but the Germans calmly continued their worship. When asked if they were afraid, they said no. Even our women and children are not afraid to die.<sup>235</sup>

Upon arriving in Savannah, Wesley stayed with the Moravians for a short time and was very impressed with their Christian behavior. Their religious services were not so lifeless and formal as the Church of England. In experiencing it, he almost felt as if he were back in the time of the apostles and Paul the tentmaker or Peter the fisherman was conducting the worship service.<sup>236</sup>

---

<sup>234</sup> Whitehead, John, *Life of the Rev. John Wesley with the Life of Charles Wesley*, Vol I, Dublin: John Jones, 1805, p 142.  
[https://www.google.com/books/edition/The\\_life\\_of\\_the\\_rev\\_John\\_Wesley\\_M\\_A\\_to\\_w/8kYBAAAQAAJ?hl=en&gbpv=1&pg=PA142&printsec=frontcover](https://www.google.com/books/edition/The_life_of_the_rev_John_Wesley_M_A_to_w/8kYBAAAQAAJ?hl=en&gbpv=1&pg=PA142&printsec=frontcover)

<sup>235</sup> Whitehead, John, *Life of the Rev. John Wesley with the Life of Charles Wesley*, Vol II, Dublin: John Jones, 1806, p 9.  
[https://www.google.com/books/edition/The\\_Life\\_of\\_the\\_Rev\\_John\\_Wesley\\_M\\_A\\_to\\_w/gzyauGT-yJEC?hl=en&gbpv=1&pg=PA9&printsec=frontcover](https://www.google.com/books/edition/The_Life_of_the_Rev_John_Wesley_M_A_to_w/gzyauGT-yJEC?hl=en&gbpv=1&pg=PA9&printsec=frontcover)

<sup>236</sup> Whitehead, Vol II, p 10.  
[https://www.google.com/books/edition/The\\_Life\\_of\\_the\\_Rev\\_John\\_Wesley\\_M\\_A\\_to\\_w/gzyauGT-yJEC?hl=en&gbpv=1&pg=PA10&printsec=frontcover](https://www.google.com/books/edition/The_Life_of_the_Rev_John_Wesley_M_A_to_w/gzyauGT-yJEC?hl=en&gbpv=1&pg=PA10&printsec=frontcover)

When he went back to England, he looked for a Moravian preacher, and under his instruction came to a much clearer understanding of the Bible. He was convinced that he must give up the idea of trusting on his own works for salvation, and trust only on the Lamb of God, which takes away the sin of the world. At a meeting with the Moravians, he heard a statement by Luther describing the change that the Spirit of God works on the heart of the believer. Wesley said, I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation, and an assurance was given me that He had taken away my sins and saved me from the law of sin and death.<sup>237</sup> Once established in the faith of Christ, his whole soul burned with desire to spread the gospel of God's free grace. He said, I look on the whole world as my congregation, and consider it my burden and duty to declare the glad tidings of salvation.<sup>238</sup>

Whitefield and the Wesley's prepared themselves to endure hardship as a good soldier of Christ. They were scorned, made fun of and persecuted, in the university. They and some who joined with them were jokingly called Methodists. At the urging of the Holy Spirit, they preached Christ and Him Crucified, and thousands were converted. Wesley did not wish to form a new denomination, so he organized under the name Methodist Connection. God, in His wisdom wanted the reform to work from within, because if they had broken away and formed a new denomination, the revival would not have reached as many in the established church.

Influential and powerful men opposed them, the religious leaders fought against them and discredited them. Time and again John Wesley escaped death by the power of God. Once, when it looked like he would be killed by an angry mob, an angel in human form came to his side and the mob fell back, and he walked away. Another time he was being pressed by a mob on a slippery slope, knowing that if he fell, he would be trampled. One big man took several swings at him with a large oak stick and every time the blow was diverted. Another rushed up to him and raised his fist to hit him and when it came down, he only stroked his head saying, what soft hair he has.

---

<sup>237</sup> Whitehead, Vol II, p 80.

[https://www.google.com/books/edition/The\\_Life\\_of\\_the\\_Rev\\_John\\_Wesley\\_M\\_A\\_to\\_w/gzyauGT-yJEC?hl=en&gbpv=1&printsec=frontcover&pg=PA80](https://www.google.com/books/edition/The_Life_of_the_Rev_John_Wesley_M_A_to_w/gzyauGT-yJEC?hl=en&gbpv=1&printsec=frontcover&pg=PA80)

<sup>238</sup> Whitehead, Vol II, p 118.

[https://www.google.com/books/edition/The\\_Life\\_of\\_the\\_Rev\\_John\\_Wesley\\_M\\_A\\_to\\_w/gzyauGT-yJEC?hl=en&gbpv=1&printsec=frontcover&pg=PA118](https://www.google.com/books/edition/The_Life_of_the_Rev_John_Wesley_M_A_to_w/gzyauGT-yJEC?hl=en&gbpv=1&printsec=frontcover&pg=PA118)

At other times he was struck by stones and fists and even though he bled, he felt no pain.<sup>239</sup>

Methodists in the early days endured ridicule and persecution. Mobs invaded their homes destroying whatever they could and even beating them brutally. This mistreatment went on in the open in full view of those who should be protecting the people, and no one was ever told to stop. John Wesley said, some accuse us falsely of Quakerism, fanaticism, and even popery, but all of this can easily be proved false. Everything is based on the same Bible used by the church.

The spiritual decline in England before the time of Wesley was largely because of antinomian teaching. That is a teaching that Christ did away with the law and Christians do not need to obey it. Another false teaching was that those whom God had already chosen to save would be saved regardless of what they did, and those who were not chosen for salvation would be lost no matter what they did.

Wesley opposed these errors with the Scriptures. [Matthew 5:17](#) "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. [Matthew 5:17 NKJV](#). [Titus 2:11](#) For the grace of God that brings salvation has appeared to all men, [Titus 2:11 NKJV](#). [1 Timothy 2:3](#) For this [is] good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For [there is] one God and one Mediator between God and men, [the] Man Christ Jesus, [1 Timothy 2:3-5 NKJV](#). [John 1:9](#) That was the true Light which gives light to every man coming into the world. [John 1:9 NKJV](#).

Wesley said there is perfect harmony between the law and the gospel. The law requires us to love God and to love our neighbor. On our own this may be impossible, but the gospel contains the promise that God can give us that love, and can help us to be humble, meek, and holy.

Wesley rejected the idea that the gospel alone without the law is all we need. He said, it is the law and not the gospel that convicts men of sin. Paul said, the law is given so they can see how sinful they are. [[Romans 5:20](#)] Jesus implied those who think they are healthy don't go to the doctor. [[Luke 5:31](#)].

While preaching the gospel of the grace of God, Wesley did his best to magnify the law. He faithfully did the work God called him to do for more

---

<sup>239</sup> Wesley, John, *Works*, Vol I, Philadelphia: D. & S. Neal, and W. S. Stockton, 1826, p. 438.  
[https://www.google.com/books/edition/The\\_Works\\_of\\_the\\_Rev\\_John\\_Wesley/6tX6AcGvwkMC?hl=en&gbpv=1&pg=PA438&printsec=frontcover](https://www.google.com/books/edition/The_Works_of_the_Rev_John_Wesley/6tX6AcGvwkMC?hl=en&gbpv=1&pg=PA438&printsec=frontcover)

than 50 years. The number of people who accepted his teachings were more than half a million. But the true impact of his ministry will never be known until the redeemed are gathered in the kingdom of God.

## *Chapter 15—The Bible and the French Revolution*

In the 16<sup>th</sup> century the Reformation brought the Bible to the people of Europe. Some nations accepted it gladly as a messenger from heaven, but in others the papacy succeeded in blocking and suppressing it. In one country in particular, light was offered, but the darkness rejected it. Evil won and the truth of heaven was rejected. [John 3:19](#) "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. [John 3:19 NKJV](#). That nation was left to reap the results of the path that it chose. The Spirit of God was removed from a people who had repeatedly despised and rejected His grace. Evil grew to maturity, and the world would see the result of the rejection of the light.

France and the papacy waged war on the Bible for centuries, ending with the scenes of the French Revolution. It was a striking demonstration of the natural result of papal policy.<sup>240 241 242</sup> The suppression of the Scriptures during the period of papal supremacy was prophesied in Revelation.

[Revelation 11:2](#) .... And they will tread the holy city underfoot [for] forty-two months. <sup>3</sup> "And I will give [power] to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth." ...  
<sup>7</sup> When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.  
<sup>8</sup> And their dead bodies [will lie] in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. ...  
<sup>10</sup> And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. <sup>11</sup> Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. [Revelation 11:2-3, 7-8, 10-11 NKJV](#).

Using 360 days per year and 30 days per month, 42 months and 1260 days are the same duration. With the prophetic interpretation of a day for a year,

---

<sup>240</sup> White. [https://egwwritings.org/read?panels=p132.3122\(132.3130\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA768&printsec=frontcover](https://egwwritings.org/read?panels=p132.3122(132.3130)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA768&printsec=frontcover)

<sup>241</sup> Von Sybel, Heinrich, *History of the French Revolution*, Vol II, London: John Murray, 1867, p 194. [https://www.google.com/books/edition/History\\_of\\_the\\_French\\_Revolution/pM71OrwoGB0C?hl=en&gbpv=1&pg=PA194&printsec=frontcover](https://www.google.com/books/edition/History_of_the_French_Revolution/pM71OrwoGB0C?hl=en&gbpv=1&pg=PA194&printsec=frontcover)

<sup>242</sup> Buckle, Henry Thomas, *History of Civilization in England*, Vol I, New York: D. Appleton and Company, 1895, p 364-366, 369-371, 437, 540, 541, 550. [https://www.google.com/books/edition/History\\_of\\_Civilization\\_in\\_England/VTSDBduv\\_JYC?hl=en&gbpv=1&pg=PA364&printsec=frontcover](https://www.google.com/books/edition/History_of_Civilization_in_England/VTSDBduv_JYC?hl=en&gbpv=1&pg=PA364&printsec=frontcover)

the church of Christ was to suffer oppression from Rome for 1260 years. This time period ended when in 1798, a French army marched into Rome and took the pope as a prisoner. Even though a new pope was elected, the papacy has never regained its former power.

In His mercy, God did not allow the persecution to last the entire 1260 years [[Matthew 24:22](#)]. The work of the Reformation brought much of the persecution to an end before 1798.

To understand the two witnesses mentioned in [Revelation 11:3](#), look to the next verse, [Revelation 11:4](#) These are the two olive trees and the two lampstands standing before the God of the earth. [Revelation 11:4 NKJV](#). From Psalms we can infer what the lampstands represent. [Psalm 119:105](#) ... Your word [is] a lamp to my feet And a light to my path. [Psalm 119:105 NKJV](#). These two witnesses represent the Old and New Testaments of the Bible. Both are necessary to explain the permanence of the law of God, and the plan of salvation. The Old Testament predicts the coming of a Savior, the fulfillment of which is written about in the New Testament.

The prophesying, while dressed in burlap during the 1260-year period represents the faithful few who worshipped God according to the truths taught in the Bible. For that, they were hunted, betrayed, tortured, imprisoned, and killed. Those who escaped capture had to do so by hiding in the mountains, and caves, and were able to continue their witness throughout the entire 1260 years. During this time papal power tried to keep the word of God from the people.<sup>243 244 245 246</sup>

[Revelation 11:5](#) And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. [Revelation 11:5 NKJV](#). Man cannot trample on the word of God without consequences. This verse is explained further at the end of the same book. [Revelation 22:18](#) For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will

---

<sup>243</sup> White. [https://egwwritings.org/read?panels=p132.3122\(132.3131\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA768&printsec=frontcover](https://egwwritings.org/read?panels=p132.3122(132.3131)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA768&printsec=frontcover)

<sup>244</sup> Lortsch, Par D., *Historie de La Bible en France*, Paris: AGENCE DE LA SOCIÉTÉ BIBLIQUE BRITANNIQUE ET ÉTRANGÈRE, 1910, p 14.

[https://www.google.com/books/edition/Histoire\\_de\\_la\\_Bible\\_en\\_France/-zNVAAMAAJ?hl=en&gbpv=1&pg=PA14&printsec=frontcover](https://www.google.com/books/edition/Histoire_de_la_Bible_en_France/-zNVAAMAAJ?hl=en&gbpv=1&pg=PA14&printsec=frontcover)

<sup>245</sup> <https://www.bible-researcher.com/wyclif1.html#nota65>

<sup>246</sup> <https://www.vatican.va/content/pius-ix/la/documents/encyclica-quanta-cura-8-decembri-1864.html>

[Have the browser translate the text to English, then search for “biblical societies” and you will see they were considered “pests.”]

add to him the plagues that are written in this book; <sup>19</sup> and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and [from] the things which are written in this book. [Revelation 22:18-19 NKJV](#).

These warnings are given so that man will not treat the law of God lightly. All who think their opinions are more important than the word of God, will bring upon themselves the consequences described in the book.

It was Rome's policy to keep the Bible from the people. It claimed this was out of reverence for the Bible, that only specially educated people could read and interpret the Bible for others. But a different power, the beast from the bottomless pit, was predicted in [Revelation 11:7](#), to make war on the word of God.

In [Revelation 11:8](#), "street of the great city," is spiritually called Sodom and Egypt, because they rejected and killed the Messiah. Of all the nations in Bible history, Egypt was the boldest in openly denying the existence of the living God and refusing to obey His commands. When the message from God was brought by Moses, Pharaoh said, [Exodus 5:2](#) And Pharaoh said, "Who [is] the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go." [Exodus 5:2 NKJV](#). This is atheism, the denial of the existence of God. This sin would be repeated in the nation that would fulfill the prophecy in [Revelation 11:8](#).

Just before the end of papal power in 1798, a fulfillment of the prophecy in [Revelation 11](#), took place in France. During the revolution in 1793, an assembly of men were united in renouncing the belief in and worship of God. France is the only nation in the world, for which there is reliable historical record, that openly rebelled against the Author of the universe. There are many outspoken individuals in England, Germany, Spain and elsewhere, but France stood alone as a country, which decreed in law that there is no God.<sup>247</sup> The people of the capital city and much of the rest of the country, danced and sang with joy at the declaration.

In addition to atheism, France also demonstrated characteristics of Sodom, which was also mentioned in the prophecy. Marriage is one of the original institutions given to man at the time of creation. It is a sacred union of two human beings for life, the success of which leads to a strong society. France

---

<sup>247</sup> Scott, Sir Walter, *Life of Napoleon Buonaparte*, Vol I, Edinburgh: Robert Cadell, London, Houlston and Stoneman, 1843, p 324.  
[https://www.google.com/books/edition/Life\\_of\\_Napoleon\\_Buonaparte\\_with\\_a\\_preliminary/17K7mjudNGUC?hl=en&gbpv=1&pg=PA324&printsec=frontcover](https://www.google.com/books/edition/Life_of_Napoleon_Buonaparte_with_a_preliminary/17K7mjudNGUC?hl=en&gbpv=1&pg=PA324&printsec=frontcover)

reduced it to a mere civil contract, that can be entered into between any two persons, and easily terminated.

The second half of the verse mentions “the city where our Lord was crucified.” [[Revelation 11:8b](#)]. Christ was crucified again and again in the person of His faithful followers. In France, century after century, the blood of saints was shed. Waldenses laid down their lives in the mountains of Peidmont. Albigenses were slaughtered for their faith. During the Reformation, kings and nobles enjoyed watching the martyrs of Jesus die. Protestants were counted as outlaws and hunted like wild animals. The purest, the most refined, and most intelligent of France were chained and tortured alongside robbers and killers.<sup>248</sup> One of the worst of the worst among the many horrible crimes against humanity was the St. Bartholomew Massacre. Urged on by priests, the king of France, set a time, when thousands of protestants would be dragged from their homes in the dead of night, and murdered in cold blood. This was repeated in Paris and surrounding regions for seven nights. And carried on for two months throughout France. 70,000 of the best and brightest of the nation were killed. When news of the massacre reached Rome, it was received by the pope with the greatest happiness and joy.<sup>249</sup>

The same spirit that motivated the St. Bartholomew Massacre also urged the French Revolution, only this time, Jesus Christ was declared an imposter. Blasphemy and wickedness went hand in hand. “the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.” [[Revelation 11:7](#)]. The atheistical power that rejected the concept of God in France during the Revolution and the Reign of Terror, waged war against Him and His word. Worship of God was outlawed, and Bibles were collected and publicly burned. Institutions of the Bible were done away with. The seventh day of rest was set aside, and in its place, every tenth day was devoted to pleasure and blasphemy. Baptism and communion were outlawed. Signs were posted at cemeteries declaring death to be an eternal sleep.

---

<sup>248</sup> *Harper's New Monthly Magazine*, Vol XLI, June to November 1870, New York: Harper & Brothers Publishers, 1870, p 822.

[https://www.google.com/books/edition/Harper\\_s\\_New\\_Monthly\\_Magazine/mgswAAAAMAAJ?hl=en&gbpv=1&pg=PA822&printsec=frontcover](https://www.google.com/books/edition/Harper_s_New_Monthly_Magazine/mgswAAAAMAAJ?hl=en&gbpv=1&pg=PA822&printsec=frontcover)

<sup>249</sup> *Watson's Magazine*, Vol XVIII, November, Georgia: Jeffersonian Publishing Company, 1879, p 18.

[https://www.google.com/books/edition/Watson\\_s\\_Jeffersonian\\_Magazine/a5dFAQAAMAAJ?hl=en&gbpv=1&pg=PA18&printsec=frontcover](https://www.google.com/books/edition/Watson_s_Jeffersonian_Magazine/a5dFAQAAMAAJ?hl=en&gbpv=1&pg=PA18&printsec=frontcover)



The bishop of Paris was brought out to publicly declare that the religion he had taught for so many years was made up and had no foundation in history or truth. He further said, there is no God, and the only things worthy of worship are liberty, equality, virtue and morality. He then took off his bishop's headpiece and robe and was hugged by the president of the convention.<sup>250</sup> With boldness almost beyond belief, one of the priests of the new order said: God, if You exist, avenge your injured name. I dare you. You remain silent and dare not launch Your thunders. Who will believe in Your existence after this?<sup>251</sup> The Psalmist wrote, The fool has said in his heart, "There is no God." [[Psalm 14:1](#)]. And Paul wrote to Timothy, for their folly will be manifest to all. [[2 Timothy 3:9](#)].

After France had renounced the worship of the living God, it was not long before she lifted up the Goddess of Reason to worship. In a ceremony, with music and hymns praising liberty, the object of their worship, a veiled female whom they called the Goddess of Reason was brought in before the assembly. When she was unveiled, she was recognized by most as a dancing girl from the opera. As the symbol of the reason they worshipped, the national assembly of France bowed down before her. It was announced before her, mortals, stop trembling before the powerless God your fears have created. From now on, there is no god but Reason. If you must have an idol, sacrifice only to this.

Popery began the work which atheism was completing. Popery had poisoned the minds of kings against the Reformation. It was Rome that inspired the cruelty and oppression that was carried out by the throne. Rome was

---

<sup>250</sup> Scott, p 324.

[https://www.google.com/books/edition/Life\\_of\\_Napoleon\\_Buonaparte\\_with\\_a\\_preliminary/17K7mjudNGUC?hl=en&gbpv=1&pg=PA324&printsec=frontcover](https://www.google.com/books/edition/Life_of_Napoleon_Buonaparte_with_a_preliminary/17K7mjudNGUC?hl=en&gbpv=1&pg=PA324&printsec=frontcover)

<sup>251</sup> Alison, Sir Archibald, *History of Europe during the French Revolution*, Vol II, Edinburgh: William Blackwood, London, T. Cadell, 1833, p 81.

[https://www.google.com/books/edition/History\\_of\\_Europe\\_from\\_1789\\_to\\_1815/2QYUAAAAQAAJ?hl=en&gbpv=1&pg=PA81&printsec=frontcover](https://www.google.com/books/edition/History_of_Europe_from_1789_to_1815/2QYUAAAAQAAJ?hl=en&gbpv=1&pg=PA81&printsec=frontcover)

responsible for the conditions which was hurrying France to ruin.<sup>252 253 254 255</sup>  
256 257 258 259 260 261

On the other hand, the spirit of liberty actually followed the Bible. Wherever the gospel was received, people were awakened. They began to break free of the chains that had held them in ignorance and superstition. They began to think and act as men, and dictators feared that.

For 250 years after the Reformation had first been introduced to France, men of integrity, intelligence, moral strength, and courage, suffered as slaves, rotted in dungeons, were burned at the stake, or fled the country. The persecuted were the best and the brightest, taking with them learning, art, and industry. If those who had been driven away, had remained and been allowed to contribute to the growth and prosperity of France, they would have added to her literature, her science, and her culture. They would have added their bravery in battles, and their sense of fairness and justice to her laws. What a prosperous and happy country she could have been.

When the Huguenots fled, cities which once flourished with industry fell into decay. Fertile farmland returned to its natural wild state. The city of

---

<sup>252</sup> White. [https://egwwritings.org/read?panels=p132.3135\(132.3138\)&index=0](https://egwwritings.org/read?panels=p132.3135(132.3138)&index=0)

<sup>253</sup> Gershey, Leo, *The French Revolution and Napoleon*, New York: F. S. Crofts & Co., 1933.  
[https://archive.org/details/frenchrevolution0000leog\\_u4q0/page/n7/mode/2up](https://archive.org/details/frenchrevolution0000leog_u4q0/page/n7/mode/2up)

<sup>254</sup> Von Sybel, Heinrich, *History of the French Revolution*, Vol II, London: John Murray, 1867.  
[https://www.google.com/books/edition/History\\_of\\_the\\_French\\_Revolution/pM71OrwoGB0C?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/History_of_the_French_Revolution/pM71OrwoGB0C?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>255</sup> Von Sybel, Heinrich, *History of the French Revolution*, Vol IV, London: John Murray, 1869.  
[https://www.google.com/books/edition/History\\_of\\_the\\_French\\_Revolution/T7U8AAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/History_of_the_French_Revolution/T7U8AAAAAYAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>256</sup> Aulard, A., *Christianity and the French Revolution*, Boston: Little Brown and Company, 1927.  
[https://www.google.com/books/edition/Christianity\\_and\\_the\\_French\\_Revolution/UKM-AAAAAYAAJ?hl=en&gbpv=1&pg=PA9&printsec=frontcover](https://www.google.com/books/edition/Christianity_and_the_French_Revolution/UKM-AAAAAYAAJ?hl=en&gbpv=1&pg=PA9&printsec=frontcover)

<sup>257</sup> Jervis, William Henry, *The Gallican Church and the Revolution*, London: K. Paul, Trench, & Co., 1882.  
[https://www.google.com/books/edition/The\\_Gallican\\_Church\\_and\\_the\\_Revolution/cMPfu3iukgcC?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/The_Gallican_Church_and_the_Revolution/cMPfu3iukgcC?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>258</sup> Sloan, William Milligan, *The French Revolution and Religious Reformation*, New York: C. Scribner's Sons, 1901.  
[https://www.google.com/books/edition/The\\_French\\_Revolution\\_and\\_Religious\\_Refo/XGYq11g3NEcC?hl=en&gbpv=1&pg=PR3&printsec=frontcover](https://www.google.com/books/edition/The_French_Revolution_and_Religious_Refo/XGYq11g3NEcC?hl=en&gbpv=1&pg=PR3&printsec=frontcover)

<sup>259</sup> La Gorce, Pierre de, *Histoire religieuse de la Révolution Française*, Paris: Plon, 1909.  
<https://archive.org/details/histoiereligieu01lagouoft/page/n5/mode/2up>

<sup>260</sup> Bourgin, Georges, *La France et Rome de 1788-1797. Regeste des dépêches du cardinal secrétaire d'état*, Paris: A Fontemoing, 1909.  
[https://www.google.com/books/edition/La\\_France\\_et\\_Rome\\_de\\_1788\\_1797/4K9CAAAAYAAJ?hl=en&gbpv=1&pg=PR5&printsec=frontcover](https://www.google.com/books/edition/La_France_et_Rome_de_1788_1797/4K9CAAAAYAAJ?hl=en&gbpv=1&pg=PR5&printsec=frontcover)

<sup>261</sup> Pressensé, Edmond de, *Religion and the reign of terror; or, The church during the French revolution*, New York: Carlton & Lanahan; Cincinnati: Hitchcock & Walden, 1869.  
[https://www.google.com/books/edition/Religion\\_and\\_the\\_Reign\\_of\\_Terror\\_or\\_the/ZZhdAAAAcAAJ?hl=en&gbpv=1&pg=PA1&printsec=frontcover](https://www.google.com/books/edition/Religion_and_the_Reign_of_Terror_or_the/ZZhdAAAAcAAJ?hl=en&gbpv=1&pg=PA1&printsec=frontcover)

Paris had become one big beggar's house. It is estimated that at the time of the Revolution, 200,000 people were living off handouts from the king.

The teachings of the Bible which would have encouraged self-sacrifice and love were absent, so the rich and the privileged oppressed the poor. There was no justice in court, as bribes allowed the wealthy to always be favored. The poor common people were taxed, and the wealthy were exempt. The rich got richer, and the poor hated them.<sup>262 263 264 265</sup> Those in religious power were generally classed with the rich and powerful. Rome misrepresented the character of God and His requirements. They had ground down the people under an iron heel, and now the masses were ready to reject the truth together with the error that had been fed to them.

At the opening of the Revolution, the king had consented to give the common people representation which by numbers gave them more power than the nobles and clergy combined. They now had power but were not prepared to use it wisely. They were eager to address the wrongs they had suffered, which indeed were many. Those who had formerly been oppressed now used their power to turn the tables on their oppressors.

On the same spot where Protestant martyrs were burned in the 16<sup>th</sup> century, the first victims of the Revolution were beheaded in the 18<sup>th</sup>. France's war against the Bible is known in history as the Reign of Terror. No one was safe, a person who was rounding up victims one day, might be suspected and condemned the next. The king and the church were powerless to stop the maddened mob. The king was executed, then even those who had condemned him were soon to follow to their own deaths. Anyone who was suspected of opposition to the Revolution was slaughtered. At one time, the prisons contained more the 200,000 captives. The cities of France were filled with scenes of horror, one party of revolutionists against another. In Paris, the citizens were divided up into several groups that all seemed intent on

---

<sup>262</sup> White. [https://egwwritings.org/read?panels=p132.3135\(132.3147\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover](https://egwwritings.org/read?panels=p132.3135(132.3147)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover)

<sup>263</sup> Holst, Herman Eduard von, *The French Revolution, tested by Mirabeau's Career*, Chicago: Callaghan, 1894. <https://archive.org/details/frenchrevolution01hols/page/n15/mode/2up>

<sup>264</sup> Taine, Hippolyte Adolphe, *The French Revolution*, Vol III, New York: Holt and Company, 1885. [https://www.google.com/books/edition/The\\_French\\_Revolution/OtEaAAAAYAAJ?hl=en&gbpv=1&pg=PR1&printsec=frontcover](https://www.google.com/books/edition/The_French_Revolution/OtEaAAAAYAAJ?hl=en&gbpv=1&pg=PR1&printsec=frontcover)

<sup>265</sup> Taine, Hippolyte. *The Origins of Contemporary France: The Ancient Regime*. New York: Henry Holt and Company, 1876. <https://oll.libertyfund.org/title/taine-the-origins-of-contemporary-france-the-ancient-regime>

destroying the others. The country was nearly bankrupt, armies were not being paid, and citizens were starving.

The lessons of cruelty and torture that Rome had taught were now used on them. The blood of priests flowed freely, the prisons once crowded with Huguenots, were now filled with their persecutors. Church leaders were chained to benches and rowing as slaves in ships. Everything they inflicted on the gentle heretics came back on them.<sup>266 267 268</sup>

The day came when no one could greet their neighbor or say prayers without committing a crime worthy of death. The guillotine was too slow to kill all the condemned. Ships full of prisoners were sunk. Victims were lined up and shot. Great flocks of birds feasted on the dead bodies laying out in the open. Young girls and even babies were killed.<sup>269 270 271 272</sup>

Satan's purpose is to drag God's creation to the lowest depths that he can because he knows that it will cause sadness in heaven. He then deceives men into thinking it is God's fault, so they will blame and reject their Creator. Satan worked through the Roman church to lead men away from obedience to God's law, and the misery that resulted was blamed on God. But the

<sup>266</sup> White. [https://egwwritings.org/read?panels=p132.3135\(132.3148\)&index=0](https://egwwritings.org/read?panels=p132.3135(132.3148)&index=0),  
[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover)

<sup>267</sup> Gill, Thomas H., *The Papal Drama*, London: Longmans, Green, & Co., 1866, p 342.  
[https://www.google.com/books/edition/The\\_Papal\\_Drama/eC4LAAAAYAAJ?hl=en&gbpv=1&pg=PA342&printsec=frontcover](https://www.google.com/books/edition/The_Papal_Drama/eC4LAAAAYAAJ?hl=en&gbpv=1&pg=PA342&printsec=frontcover)

<sup>268</sup> De Pressense, Edmund, *The Church and the French Revolution*, London: Hodder and Stoughton, 1869, p 329.  
[https://www.google.com/books/edition/The\\_Church\\_and\\_the\\_French\\_Revolution/B6hdAAAaAAJ?hl=en&gbpv=1&pg=PA329&printsec=frontcover](https://www.google.com/books/edition/The_Church_and_the_French_Revolution/B6hdAAAaAAJ?hl=en&gbpv=1&pg=PA329&printsec=frontcover)

<sup>269</sup> White. [https://egwwritings.org/read?panels=p132.3135\(132.3149\)&index=0](https://egwwritings.org/read?panels=p132.3135(132.3149)&index=0),  
[https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover)

<sup>270</sup> Thiers, Adolphe, *The History of the French Revolution*, Philadelphia: Carey and Hart, 1843, p 42-44.  
[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_French\\_Revolution/SaVCAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA42&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_French_Revolution/SaVCAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA42&printsec=frontcover),

p 62-74.  
[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_French\\_Revolution/SaVCAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA62&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_French_Revolution/SaVCAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA62&printsec=frontcover),

p 106.  
[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_French\\_Revolution/SaVCAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA106&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_French_Revolution/SaVCAAAAYAAJ?hl=en&gbpv=1&pg=RA1-PA106&printsec=frontcover)

<sup>271</sup> Mignet, François-Auguste-Marie-Alexis, *History of the French Revolution, from 1789-1814*, London: Henry G. Bohn, 1856, p 247. <https://archive.org/details/historyoffrenchr00migniala/page/246/mode/2up>

<sup>272</sup> Alison, Archibald, *History of Europe from the commencement of the French Revolution in 1789 to the restoration of the Bourbons in 1815*, New York: Harper & Brothers, 1843, p 293-312.  
[https://www.google.com/books/edition/History\\_of\\_Europe/dVPxAAAAMAAJ?hl=en&gbpv=1&pg=PA375&printsec=frontcover](https://www.google.com/books/edition/History_of_Europe/dVPxAAAAMAAJ?hl=en&gbpv=1&pg=PA375&printsec=frontcover)

Revolution, and the Reign of Terror, clearly showed the results of setting aside the law of God.

The two witnesses that were killed by the “beast that ascends out of the bottomless pit,” [[Revelation 11:7](#)] would not remain dead. [Revelation 11:11](#) Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.

[Revelation 11:11 NKJV](#). Three and a half years later, the French assembly did away with the law that banned the Bible and prohibited worship of God.

[Revelation 11:12](#) And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them. [Revelation 11:12 NKJV](#). After the two witnesses were killed and then came back to life, they were honored more than before. In 1804, the British and Foreign Bible Society was organized. In 1816, the American Bible Society was founded. At the time that the British Society was formed, the Bible had been translated into 50 languages, but it has since been translated into hundreds.<sup>273 274 275 276</sup> Towards the close of the 18<sup>th</sup> century, foreign missionary work had great growth.<sup>277 278</sup> Improvements in printing have made it cheaper and hence easier to spread the word of God.

Voltaire once boasted, I am weary of hearing people say that twelve men established the Christian religion. I will prove that one man alone can overthrow it.<sup>279</sup> Millions have joined in the war against the Bible, but the number of copies of it continues to increase. [Isaiah 54:17](#) No weapon formed against you shall prosper, And every tongue [which] rises against you in judgment You shall condemn. ... [Isaiah 54:17 NKJV](#). [Isaiah 40:8](#) The grass withers, the flower fades, But the word of our God stands forever." [Isaiah 40:8 NKJV](#). [Psalm 111:7](#) ... All His precepts [are] sure. <sup>8</sup> They stand fast forever and ever, [And are] done in truth and uprightness. [Psalm 111:7-8 NKJV](#).

<sup>273</sup> White. [https://egwwritings.org/read?panels=p132.3144\(132.3150\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover](https://egwwritings.org/read?panels=p132.3144(132.3150)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA769&printsec=frontcover)

<sup>274</sup> Canton, William, *The Story of the Bible Society*, London: John Murray, 1904, p354. <https://archive.org/details/cu31924029269887/page/n367/mode/2up>

<sup>275</sup> <https://ministry.americanbible.org/bible-distribution>

<sup>276</sup> [https://www.wikiwand.com/en/Bible\\_translations](https://www.wikiwand.com/en/Bible_translations)

<sup>277</sup> White. [https://egwwritings.org/read?panels=p132.3150\(132.3154\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA770&printsec=frontcover](https://egwwritings.org/read?panels=p132.3150(132.3154)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA770&printsec=frontcover)

<sup>278</sup> Latourette, Keneth Scott, *A History of Expansion of Christianity*, Exeter: The Paternoster Press, 1971, p 4. [https://archive.org/details/historyofexpansi0000lato\\_z6j2/page/4/mode/2up](https://archive.org/details/historyofexpansi0000lato_z6j2/page/4/mode/2up)

<sup>279</sup> *Free Masonry: Poem in Three Cantos*, Leicester, Samuel A. Whitmore, 1830, p 181. [https://www.google.com/books/edition/Free\\_Masonry/AVUpAAAAYAAJ?hl=en&gbpv=1&pg=PA181&printsec=frontcover](https://www.google.com/books/edition/Free_Masonry/AVUpAAAAYAAJ?hl=en&gbpv=1&pg=PA181&printsec=frontcover)

Whatever is built by man will not last, but that which is built on the foundation of the word of God will stand forever.

## *Chapter 16—The Pilgrim Fathers*

The Reformation in England had triumphed over the church of Rome, but the result was the Church of England. The authority of the pope had been rejected but was replaced by the king. Many of the customs and ceremonies were kept, with the reasoning that these were not matters of conscience and were not specifically forbidden by the Bible. It was thought that keeping them would make it easier for Roman Catholics to accept the Protestant faith. But there were some who did not agree. They believed that man is not free to add or take away from what the Bible commands. The apostasy of the Christian church began with replacing the authority of God with that of the church. Rome began teaching things not forbidden by the Bible and ended forbidding what God specifically commanded.

She may not have been quite as cruel as the mother church she came out of, but the Church of England had the civil authority to require attendance, and to prevent other forms of worship using prison, exile and even death. There were many who wished to return to the purity of the early Christian church, and they became known as puritans.

At the start of the 17<sup>th</sup> century, the king of England declared his intention to force the Puritans to conform, leave the country, or worse.<sup>280</sup> Hunted, persecuted, and imprisoned, they decided that England was not a place that they could remain, and worship God according to their conscience.<sup>281</sup> Some decided to try to find refuge in Holland, but they faced many difficulties, including betrayal, and prison. Finally, some made it, but they had left homes, possessions, and jobs, and were now strangers in a land whose language they couldn't speak. Many had to learn new ways to provide for their families, but they cheerfully did what they could, and thanked God for their blessings. They knew they were pilgrims, and didn't focus on their hardships, but looked forward to heaven.<sup>282</sup>

From Holland, a group of Pilgrims decided they would start a new life in the New World. Their pastor, John Robinson, who would not be going with

---

<sup>280</sup> Bancroft, *History of the United States of America*, Vol I, New York: D. Appleton & Company, 1884, p 196. [https://www.google.com/books/edition/History\\_of\\_the\\_United\\_States\\_of\\_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA196&printsec=frontcover](https://www.google.com/books/edition/History_of_the_United_States_of_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA196&printsec=frontcover)

<sup>281</sup> Palfrey, John Gorham, *History of New England*, Vol I, Boston: Little, Brown & Company, 1858, p 131. [https://www.google.com/books/edition/History\\_of\\_New\\_England/YqvjBjBjSA8C?hl=en&gbpv=1&pg=P\\_A131&printsec=frontcover](https://www.google.com/books/edition/History_of_New_England/YqvjBjBjSA8C?hl=en&gbpv=1&pg=P_A131&printsec=frontcover)

<sup>282</sup> Bancroft, p 200. [https://www.google.com/books/edition/History\\_of\\_the\\_United\\_States\\_of\\_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA200&printsec=frontcover](https://www.google.com/books/edition/History_of_the_United_States_of_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA200&printsec=frontcover)

them, gave them these parting words: We will now be parted from each other, and only the Lord knows if I will see your faces again. If God should reveal anything to you by other means, be ready to receive it, for I am confident that the Lord has more truth and light to bring out of His holy word.<sup>283</sup> But be careful with new truth, that you compare it with the scriptures to make sure that it is true before you accept it. New truth is sure to come because coming so recently out of such thick darkness, it is impossible that perfect knowledge would have been arrived at immediately.<sup>284</sup>

Different Protestant denominations had formed around the teachings of each of their founders, but they advanced no further in reformation. Lutherans would go no further than what Luther saw. Calvinists were stuck where they were left by that man of God, who didn't see all things. These great men were brightly shining lights, but in their time were not able to understand the whole truth of God. If they were living now, they would have been willing to receive new light, like the truths that moved them in the first place.<sup>285</sup>

The Pilgrims were willing to brave the journey across the sea, and when they arrived, to endure hardship in the wilderness, so that they could worship God in the way they believed. But the freedom they risked so much to obtain for themselves, they were not willing to grant to those who did not believe as they did. They still did not understand the great principle of religious freedom. The doctrine that God gave the church the right to control conscience, and to punish heresy, is one of the worst papal errors. The Reformers rejected this teaching of Rome, but when they were in the majority, were willing to do the same to others who didn't believe as they did. One of the pastors at the Massachusetts Bay colony even said, it was toleration that made the world unchristian, and punishing heretics never hurt the church.<sup>286</sup> The colonists set up a government that only church members

---

<sup>283</sup> Stoughton, John, *Spiritual Heroes*, New York: M. W. Dodd, 1848, p 81.

[https://www.google.com/books/edition/Spiritual\\_Heroes/CPpfsowcnDcC?hl=en&gbpv=1&pg=PA81&printsec=frontcover](https://www.google.com/books/edition/Spiritual_Heroes/CPpfsowcnDcC?hl=en&gbpv=1&pg=PA81&printsec=frontcover)

<sup>284</sup> Martyn, W. Carlos, *The Pilgrim Fathers of New England*, New York: American Tract Society, 1867, p 71.

[https://www.google.com/books/edition/The\\_Pilgrim\\_Fathers\\_of\\_New\\_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA71&printsec=frontcover](https://www.google.com/books/edition/The_Pilgrim_Fathers_of_New_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA71&printsec=frontcover)

<sup>285</sup> Neal, Daniel, *History of the Puritans*, Boston, Charles Ewer, Newport, MS: William B. Allen & Co., 1817, p 147.

[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Puritans\\_Or\\_Protestan/dDQuAAAAYAAJ?hl=en&gbpv=1&pg=PA147&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Puritans_Or_Protestan/dDQuAAAAYAAJ?hl=en&gbpv=1&pg=PA147&printsec=frontcover)

<sup>286</sup> Martyn, *The Pilgrim Fathers of New England*, p. 335.

[https://www.google.com/books/edition/The\\_Pilgrim\\_Fathers\\_of\\_New\\_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA335&printsec=frontcover](https://www.google.com/books/edition/The_Pilgrim_Fathers_of_New_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA335&printsec=frontcover)



were allowed to participate in. A state church was formed, and the government took it upon themselves to enforce compliance, and before long the natural result was the persecution of heretics.

Roger Williams arrived in the New World 11 years after the first colony. He also came to enjoy religious freedom, but he had ideas that were unusual at that time. He believed that freedom was a God given right to all, no matter what they believed. He was the first person in modern Christianity to setup a government that allowed freedom of conscience and equality of ideas.<sup>287</sup> He claimed the government should punish crime but not conscience. He said, it can decide in matters between people, but not between man and God.<sup>288</sup>

Williams opposed the law that required attendance of the state church. To force people to worship when they didn't want to be there was only creating hypocrisy. He was beloved as a pastor, yet his continued demands for religious liberty could not be tolerated. His opponents claimed that this new doctrine would harm the government in the new country.<sup>289</sup> He was banished from the colony and forced to flee for his life in the middle of winter.

He wrote, for 14 weeks I hardly knew what bread or bed meant. Ravens fed me in the wilderness and a hollow tree gave me shelter.<sup>290</sup> He finally found refuge with an Indian tribe that he shared the gospel truth with. He continued wandering for months until he reached the shores of Narragansett Bay, where he founded the first modern state that recognized true religious freedom. The principle of Roger William's colony was that every man should have the liberty to worship God according to the light of his own conscience.<sup>291</sup> His state, Rhode Island, became the home of the oppressed, and it increased and prospered until its founding principles became the cornerstone of the American Republic.

---

<sup>287</sup> Bancroft, p 255.

[https://www.google.com/books/edition/History\\_of\\_the\\_United\\_States\\_of\\_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA255&printsec=frontcover](https://www.google.com/books/edition/History_of_the_United_States_of_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA255&printsec=frontcover)

<sup>288</sup> Martyn, *The Pilgrim Fathers of New England*, p. 340.

[https://www.google.com/books/edition/The\\_Pilgrim\\_Fathers\\_of\\_New\\_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA340&printsec=frontcover](https://www.google.com/books/edition/The_Pilgrim_Fathers_of_New_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA340&printsec=frontcover)

<sup>289</sup> Bancroft, p 252.

[https://www.google.com/books/edition/History\\_of\\_the\\_United\\_States\\_of\\_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA252&printsec=frontcover](https://www.google.com/books/edition/History_of_the_United_States_of_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA252&printsec=frontcover)

<sup>290</sup> Martyn, *The Pilgrim Fathers of New England*, p. 350.

[https://www.google.com/books/edition/The\\_Pilgrim\\_Fathers\\_of\\_New\\_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA350&printsec=frontcover](https://www.google.com/books/edition/The_Pilgrim_Fathers_of_New_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA350&printsec=frontcover)

<sup>291</sup> Martyn, *The Pilgrim Fathers of New England*, p. 354.

[https://www.google.com/books/edition/The\\_Pilgrim\\_Fathers\\_of\\_New\\_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA354&printsec=frontcover](https://www.google.com/books/edition/The_Pilgrim_Fathers_of_New_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA354&printsec=frontcover)

In the Declaration of Independence, was written, “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.”<sup>292</sup> Article IV in the Constitution of the United States of America, states, “no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.”<sup>293</sup> And the First Amendment, also the first of what is known as the Bill of Rights, states, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”<sup>294</sup>

As news reached the countries of Europe, of a land where every man could enjoy the fruit of his own labor, and worship according to his own conscience, thousands flocked to the shores of the New World. Massachusetts passed a law that freely welcomed, and even provided aid, to Christians from any nation. Those escaping war, famine, oppression, or persecution, were by law, made the guests of state.<sup>295</sup>

The new settlers were willing to work hard, and all they asked for in return was a reasonable return from the soil. They were content with the slow steady progress of their developing country. They patiently endured the dangers and hardship of the wilderness, watering the tree of liberty with their tears, and sweat, until it took deep root in the land.

In a Puritan settlement, the Bible was the foundation of faith, and its principles were taught in the home, in the school, and in the church. One might live for years in a Puritan settlement, and not see a drunk person, or a beggar, or hear any swear words.<sup>296</sup> The colonies grew to a group of powerful states, and the world was amazed at the peace and prosperity of a church without a pope and a country without a king.

It wasn't long before the New World started attracting people who were more interested in the possibilities of gaining wealth and power. Because of the earlier laws requiring membership in the church to hold a position in the government, many ambitious but unconverted men joined the church. But

---

<sup>292</sup> <https://www.archives.gov/founding-docs/declaration-transcript>

<sup>293</sup> <https://constitution.congress.gov/browse/article-6/clause-3/>

<sup>294</sup> <https://constitution.congress.gov/constitution/amendment-1/>

<sup>295</sup> Martyn, *The Pilgrim Fathers of New England*, p. 417.

[https://www.google.com/books/edition/The\\_Pilgrim\\_Fathers\\_of\\_New\\_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA417&printsec=frontcover](https://www.google.com/books/edition/The_Pilgrim_Fathers_of_New_England/UEMOAAAAIAAJ?hl=en&gbpv=1&pg=PA417&printsec=frontcover)

<sup>296</sup> Bancroft, p 321.

[https://www.google.com/books/edition/History\\_of\\_the\\_United\\_States\\_of\\_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA321&printsec=frontcover](https://www.google.com/books/edition/History_of_the_United_States_of_America/A3i2leD-irkC?hl=en&gbpv=1&pg=PA321&printsec=frontcover)

the result was corruption of the church rather than the conversion of those people. The evil that resulted was a repetition of history whenever the church and state were united to benefit each other. [John 18:36](#) Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." [John 18:36 NKJV](#). The union of church and state may appear to bring the world closer to the church, but in reality, it brings the church closer to the world.

The Protestant churches of Europe and even America, were blessed by the Reformation, but failed to press forward with reform. A few faithful men came along from time to time and attempted to point out new truth and expose error. But the majority like the Jews in Christ's day and the papists in Luther's, were content to believe as their fathers had, and live as they had lived. Over time, the result was that the Protestant churches came to be in need of reform almost as much as the Roman Church in the time of Luther.

The Bible was widely distributed in the early part of the 19<sup>th</sup> century, but it did not result in any new truth being taught. Even though the Bible was placed within reach of all, if Satan could get them to ignore it, they would simply continue believing what their church taught even if it was wrong.

Satan's plan for the New World was the same as that used on the early Christian church when it became intertwined with the Roman Empire. People ambitious for power joined the church, in order to get positions in government, but they were not converted. The result was the same as in past generations, the church became corrupt, and the principles that the Reformers had suffered so much for were degraded.

## *Chapter 17—Heralds of the Morning*

One of the most beautiful teachings in the Bible is the second coming of Christ to complete the work of salvation. From the day when Adam and Eve were banished from Eden, they have waited for the coming of the Promised One who would break the power of Satan and restore them to Paradise. [Jude 1:14](#) Now Enoch, the seventh from Adam, prophesied ... "Behold, the Lord comes with ten thousands of His saints,<sup>15</sup> "to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." [Jude 1:14-15 NKJV](#). Job wrote: [Job 19:25](#) For I know [that] my Redeemer lives, And He shall stand at last on the earth;<sup>26</sup> And after my skin is destroyed, this [I know], That in my flesh I shall see God,<sup>27</sup> Whom I shall see for myself, And my eyes shall behold, and not another. [How] my heart yearns within me! [Job 19:25-27 NKJV](#).

[Psalm 96:11](#) Let the heavens rejoice, and let the earth be glad; Let the sea roar, and all its fullness;<sup>12</sup> Let the field be joyful, and all that [is] in it. Then all the trees of the woods will rejoice before the LORD.<sup>13</sup> For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness, And the peoples with His truth. [Psalm 96:11-13 NKJV](#).

[Isaiah 26:19](#) Your dead shall live; [Together with] my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew [is like] the dew of herbs, And the earth shall cast out the dead. [Isaiah 26:19 NKJV](#). [Isaiah 25:8](#) He will swallow up death forever, And the Lord GOD will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the LORD has spoken.<sup>9</sup> And it will be said in that day: "Behold, this [is] our God; We have waited for Him, and He will save us. This [is] the LORD; We have waited for Him; We will be glad and rejoice in His salvation." [Isaiah 25:8-9 NKJV](#).

When Jesus was getting ready to leave, He gave His disciples these promises. [John 14:1](#) "Let not your heart be troubled; you believe in God, believe also in Me.<sup>2</sup> "In My Father's house are many mansions; if [it were] not [so], I would have told you. I go to prepare a place for you.<sup>3</sup> "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, [there] you may be also. [John 14:1-3 NKJV](#). [Matthew 25:31](#) "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.<sup>32</sup> "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides [his] sheep from the goats. [Matthew 25:31-32 NKJV](#).

As Jesus literally rose up in the sky, leaving the disciples behind, angels comforted them with these words. [Acts 1:11](#) who also said, "Men of Galilee, why do you stand gazing up into heaven? This [same] Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." [Acts 1:11 NKJV](#). [1 Thessalonians 4:16](#) For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. [1 Thessalonians 4:16 NKJV](#). [Revelation 1:7](#) Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. [Revelation 1:7 NKJV](#).

Since He ascended from the Mount of Olives, leaving His disciples behind, His return has been the hope of all true followers. Those who were persecuted, tortured, and killed for the truth, believed they would live again because Christ was resurrected.<sup>297</sup> They were willing to die so they could rise free.<sup>298</sup> The Waldenses had the same faith.<sup>299</sup> Wycliffe looked forward to the Redeemer's appearing.<sup>300</sup> Luther said, I believe the day of judgment will come within 300 years. God cannot suffer this wicked world much longer.<sup>301</sup> And many other Reformers were also quoted as looking forward to the return of Jesus.

Prophecies in the Bible not only tell us of Christ's return, but also give signs to know when it is near. [Luke 21:25](#) "And there will be signs in the sun, in the moon, and in the stars ... [Luke 21:25 NKJV](#). [Mark 13:24](#) "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; <sup>25</sup> "the stars of heaven will fall, and the powers in the heavens will be shaken. <sup>26</sup> "Then they will see the Son of Man coming in the clouds with great power and glory. [Mark 13:24-26 NKJV](#). [Revelation 6:12](#) ... and behold,

---

<sup>297</sup> Taylor, Daniel T., *The Reign of Christ on Earth: or, The Voice of the Church in All Ages*, London: S. Bagster & Sons, Boston, H. L. Hastings, 1882, p 53.

[https://www.google.com/books/edition/The\\_reign\\_of\\_Christ\\_on\\_earth\\_or\\_The\\_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA53&printsec=frontcover](https://www.google.com/books/edition/The_reign_of_Christ_on_earth_or_The_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA53&printsec=frontcover)

<sup>298</sup> Taylor, p 64.

[https://www.google.com/books/edition/The\\_reign\\_of\\_Christ\\_on\\_earth\\_or\\_The\\_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA64&printsec=frontcover](https://www.google.com/books/edition/The_reign_of_Christ_on_earth_or_The_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA64&printsec=frontcover)

<sup>299</sup> Taylor, p 129-132.

[https://www.google.com/books/edition/The\\_reign\\_of\\_Christ\\_on\\_earth\\_or\\_The\\_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA132&printsec=frontcover](https://www.google.com/books/edition/The_reign_of_Christ_on_earth_or_The_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA132&printsec=frontcover)

<sup>300</sup> Taylor, p 132-134.

[https://www.google.com/books/edition/The\\_reign\\_of\\_Christ\\_on\\_earth\\_or\\_The\\_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA133&printsec=frontcover](https://www.google.com/books/edition/The_reign_of_Christ_on_earth_or_The_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA133&printsec=frontcover)

<sup>301</sup> Taylor, p 158.

[https://www.google.com/books/edition/The\\_reign\\_of\\_Christ\\_on\\_earth\\_or\\_The\\_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA158&printsec=frontcover](https://www.google.com/books/edition/The_reign_of_Christ_on_earth_or_The_voice/UgcDAAAAQAAJ?hl=en&gbpv=1&pg=PA158&printsec=frontcover)

there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. [Revelation 6:12 NKJV](#).

In 1755, a massive earthquake occurred, centered in Lisbon. But it also affected Europe, Africa, and America. It was felt in Greenland, the West Indies, the island of Madeira, Norway, Sweden, Great Britain, and Ireland. It was felt over at least 4 million square miles. The shock in Africa was almost as bad as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco a village was completely swallowed up. A tsunami that was said to be as high as 60 feet swept over the coast of Spain and Africa causing widespread damage. Mountains in Portugal were said to have split open, even sending flames up in the sky.<sup>302</sup> In Lisbon, the epicenter of the earthquake, there was a sound like thunder underground, immediately followed by a violent shock that threw down most of the city. The sea went out and then returned to a level 50 feet or more above normal.<sup>303</sup>

25 years later, a sign involving the sun and moon occurred. Jesus had said “after that tribulation, the sun will be darkened, and the moon will not give its light.” [[Mark 13:24](#)] It was 18 years before the end of the 1260 years, and the persecution, “anguish,” had mostly ended. On May 19, 1780, in New England, a most unexplainable darkness occurred.<sup>304</sup> [There are possible explanations for it today, but that doesn’t mean it wasn’t a sign.]

An eyewitness in Massachusetts described it like this. In the morning the sun rose clear but was soon overcast. The clouds became black and ominous and there was lightning, thunder and a little rain. At 9 AM, the clouds thinned, and had a brassy or coppery color. A few minutes later, a heavy black cloud spread over the entire sky except for a narrow rim at the horizon, leaving it as dark as it would normally be at 9 PM. People were filled with fear. Animals behaved as if it were evening. Workers came in from the fields, and people left their jobs, and schools were closed.

Some thought the darkness was supernatural, and many believed it was a fulfillment of prophecy. The darkness was most dense shortly after 11

---

<sup>302</sup> Lyell, Sir Charles, *Principles of Geology*, Boston: Little, Brown & Company, 1853, p 495.  
[https://www.google.com/books/edition/Principles\\_of\\_Geology\\_Or\\_The\\_Modern\\_Chan/x2BwuWm4HLQC?hl=en&gbpv=1&pg=PA495&printsec=frontcover](https://www.google.com/books/edition/Principles_of_Geology_Or_The_Modern_Chan/x2BwuWm4HLQC?hl=en&gbpv=1&pg=PA495&printsec=frontcover)

<sup>303</sup> Lyell, p 495.  
[https://www.google.com/books/edition/Principles\\_of\\_Geology\\_Or\\_The\\_Modern\\_Chan/x2BwuWm4HLQC?hl=en&gbpv=1&pg=PA495&printsec=frontcover](https://www.google.com/books/edition/Principles_of_Geology_Or_The_Modern_Chan/x2BwuWm4HLQC?hl=en&gbpv=1&pg=PA495&printsec=frontcover)

<sup>304</sup> Devens, R. M., *Our First Century*, Springfield, Mass: C. A. Nichols & Co., Chicago, IL: Hugh Heron, 1881, p 89.  
[https://www.google.com/books/edition/Our\\_First\\_Century/XJU\\_AAAAYAAJ?hl=en&gbpv=1&pg=PA89&printsec=frontcover](https://www.google.com/books/edition/Our_First_Century/XJU_AAAAYAAJ?hl=en&gbpv=1&pg=PA89&printsec=frontcover)

AM.<sup>305</sup> The intense darkness partially cleared an hour or two before sunset, but then the clouds returned, and it got dark very fast. In fact, the darkness seemed so deep, some thought of the Egyptian plague of darkness which must have seemed to swallow up the light.<sup>306</sup> After midnight, the dense darkness passed, and the moon had the appearance of blood. This seems like a precise fulfillment of the words of the Lord through the prophet Joel. [Joel 2:31](#) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. [Joel 2:31 NKJV](#).

The church in America was absorbed in worldliness and pleasure and was not looking for signs of His appearing. Freedom and comfort were enjoyed by all and the opportunities for accumulating wealth and power, led men to wish that the second coming would be far in the future. Jesus gave warnings for this time in history: [Matthew 24:37](#) "But as the days of Noah [were], so also will the coming of the Son of Man be. <sup>38</sup> "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup> "and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. [Matthew 24:37-39 NKJV](#). [Luke 21:34](#) "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. [Luke 21:34 NKJV](#). [Revelation 3:3](#) ... hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. [Revelation 3:3 NKJV](#).

People needed to be awakened to the danger they faced, so that they could prepare for the Lord's coming. [Joel 2:11](#) ... For the day of the LORD [is] great and very terrible; Who can endure it? [Joel 2:11 NKJV](#). [Habakkuk 1:13](#) [You are] of purer eyes than to behold evil, And cannot look on wickedness. Why do You look on those who deal treacherously, [And] hold Your tongue when the wicked devours A [person] more righteous than he? [Habakkuk 1:13 NKJV](#). [Hosea 8:1](#) ... Because they have transgressed My covenant And rebelled against My law. [Hosea 8:1 NKJV](#). [Zephaniah 1:12](#) "And it shall come to pass at that time [That] I will search Jerusalem with lamps, And punish the men Who are settled in complacency, Who say in their heart, 'The LORD will not

---

<sup>305</sup> *The Essex Antiquarian*, Vol III, 1899, Salem, Mass: The Essex Antiquarian, p. 54.

[https://www.google.com/books/edition/The\\_Essex\\_Antiquarian/dfluTmx4iogC?hl=en&gbpv=1&pg=PA54&printsec=frontcover](https://www.google.com/books/edition/The_Essex_Antiquarian/dfluTmx4iogC?hl=en&gbpv=1&pg=PA54&printsec=frontcover)

<sup>306</sup> Thomas, Isaiah, *Massachusetts Spy; or, American Oracle of Liberty*, Vol X, May 25, 1780, No. 472, p 3. <https://archive.org/details/ThomassMassachusettsSpyOrAmericanOracleOfLiberty1780May25V10/page/n1/mode/2up>

do good, Nor will He do evil.' [Zephaniah 1:12 NKJV](#). [Isaiah 13:11](#) "I will punish the world for [its] evil, And the wicked for their iniquity; I will halt the arrogance of the proud, And will lay low the haughtiness of the terrible. [Isaiah 13:11 NKJV](#). [Zephaniah 1:18](#) Neither their silver nor their gold Shall be able to deliver them In the day of the LORD's wrath; ... [Zephaniah 1:18 NKJV](#).

To prepare people to stand in the day of the Lord, a work of reform was needed. Many people who claimed to be Christians were not preparing themselves for heaven, and God, in his mercy was about to send a message to wake them up. The message is found in [Revelation 14](#). It is a 3-part message, followed by the second coming of Christ.

The first message is, [Revelation 14:6](#) Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people—<sup>7</sup> saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." [Revelation 14:6-7 NKJV](#).

But the angels are symbols and will not be giving the message literally. Faithful men who were open to the promptings of the Holy Spirit, and were looking for new truth, would proclaim this message. It was not the religious teachers and preachers who would give this message. They did not continue walking in the light, so darkness came upon them [[John 12:35](#)]. [John 8:12](#) Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." [John 8:12 NKJV](#). Those who want to do God's will and search for truth, will receive greater light that will lead them into all truth.

Before the first coming, Jewish priests and teachers could have seen the signs and prepared the people for the coming of the Promised One. The prophecies in Micah and Daniel gave His birthplace and time. The Jewish leaders were without excuse, and their ignorance was a result of sinful neglect. All Jews should have been watching and waiting to welcome the world's Redeemer, but Jesus was born in a stable to poor and weary travelers to Bethlehem.

Angels had seen the glory Jesus shared with the Father before He was born, and they looked forward to the welcome He should have received. Angels were sent to announce the great news to those who were prepared to receive it. But there was no conversation of the great news in the temple, as priests continued offering the sacrifices which pointed to the very event they were



ignorant of. In the palaces of kings, gatherings of philosophers, and the schools of the rabbis, none were talking about the expected arrival of the Redeemer. Finally, the angels found a small group of humble shepherds who were thinking about the prophecies of the Messiah, and longing for His arrival. Suddenly, the brightness and glory of the angels was revealed to the shepherds, and their voices broke out in song, [Luke 2:14](#) "Glory to God in the highest, And on earth peace, goodwill toward men!" [Luke 2:14 NKJV](#).

There were also some in heathen lands that looked for the coming of the promised One. Magi in the East who were wise, wealthy, and students of nature, had read in the Hebrew scriptures, of a star that would rise out of Jacob. [Numbers 24:17](#) "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. [Numbers 24:17 NKJV](#). Unlike the Jews, these Magi read this as a promise to all nations, as did Simeon. [Luke 2:32](#) A light to [bring] revelation to the Gentiles, And the glory of Your people Israel." [Luke 2:32 NKJV](#). While the Jewish priests and rabbis were still in darkness, these men followed a heaven-sent star to the birthplace of the newborn king.

Like the news of the Savior's birth, the message of the second coming was not received by religious leaders. Those who were considered watchmen, that should have seen the signs and announced the soon coming of the Savior, were comfortable, and dreaming of peace and prosperity, while the people that depended on them were asleep in their sins. At the time of the first coming, the Jews proudly followed their forms and rituals, while the spirit of humility, repentance and faith were missing. Since they refused to comply with the conditions, His promises were not fulfilled for them.

The churches of the Protestant movement had been privileged to receive light from God, but if they refused to continue following in the light, their spirit of godliness would disappear. This pattern of new light followed by reformation and then complacency or self-satisfaction has been repeated throughout the history of the church. Obedience to God often requires sacrifice, which is why so many who claim to be followers, refuse to accept the light, and like the Jews of old were not ready to receive the Savior. Because of their pride and unbelief, the Lord passed them by and revealed His truth to humble shepherds, and heathen Magi.

## *Chapter 18—An American Reformer*

An honest, hard-working farmer, who wasn't even convinced of the divine authority of the Scriptures, was the man God chose to lead out in announcing the second coming. Like many other reformers, William Miller experienced poverty in his early years, which taught him lessons of hard work and self-denial. He came from a family that loved their freedom and were very patriotic. His father was a captain in the army of the Revolution that won independence for the colonies.

Miller was well suited to hard physical labor, but even as a child, he had shown signs of having a strong mind. As he grew, he was always thirsting for knowledge. He did not have the opportunity to go to college, but he studied what he had access to, and became known as someone who understood many viewpoints and could make good decisions. He had good ethics and a good reputation, and he was also known as a kind person. He held various government positions and also served in the military.

In his early childhood, his mother had taught him from the Bible, but when he was a young man, he was influenced by deists. [Deists believe that a god created the world, and then just left it to operate under laws of nature designed by the creator.] They were kind, and good citizens, but rejected Christianity because there were things in the Bible that didn't make sense if God was good. When he was 34 years old, he was impressed by the Holy Spirit, that he was a sinner. His current beliefs at the time gave him no hope of anything beyond the grave. He began to wonder about eternity, and death, and he became confused and hopeless.

Suddenly, he said, he became impressed that there might be a Savior, that was a being so good and compassionate, that He would sacrifice Himself to pay the penalty for our sins. But how could he prove that such a being existed? Without the Bible, he saw no evidence of such a being, or of any existence beyond the grave. But the Bible did describe such a Savior, and he concluded that it must be a message from God. Now he delighted in studying the Bible and Jesus became like a friend. He said, I wondered how I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I lost all taste for other reading and applied my heart to get wisdom from God.<sup>307</sup>

---

<sup>307</sup> Bliss, Sylvester, *Memoirs of William Miller*, Boston: Joshua V. Himes, 1853, p 67.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA67&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA67&printsec=frontcover)

Miller began to tell people about his new faith in the Bible that he had formerly rejected. His associates immediately began reminding him of the difficult or contradictory passages of Scripture that he had formerly used to reject the Bible. He didn't know how to answer his friends, but he decided if the Bible is a revelation from God, it must be consistent with itself. He decided to study the Bible for himself and see if every contradiction could be resolved.

He set aside all his former opinions, and Bible commentaries, and simply compared scripture with scripture, using the cross references and the concordance. He started with Genesis, reading verse by verse, going no faster than he could understand and explain the meaning. When he couldn't understand something, he read every verse that might possibly have any connection and did not proceed until he was satisfied. As he studied, he also prayed that God would help him to understand, and he experienced firsthand the words of this Psalm. [Psalm 119:130](#) The entrance of Your words gives light; It gives understanding to the simple. [Psalm 119:130 NKJV](#).

He became very interested in the books of Daniel and Revelation. He used the same technique that he had used for other books of the Bible and was overjoyed that he could understand the symbols. He saw that the figures and symbols in the prophetic books were all explained, either immediately, or in other parts of the Bible. Miller said, I was satisfied that the Bible is a system of revealed truths, so clearly and simply given that the wandering man, though uneducated, need not misunderstand.<sup>308</sup> Step by step, he traced great lines of prophecy, as heaven guided his mind, and opened the Scriptures to his understanding.

Miller compared fulfilled prophecies with those that still appeared in the future. He began to realize that the popular doctrine of a spiritual reign of Christ, the millennium on earth before the end of the world, was not biblical. He found that the Bible predicted that things would get worse and worse toward the end. [2 Timothy 3:1](#) But know this, that in the last days perilous times will come: ...<sup>13</sup> But evil men and impostors will grow worse and worse, deceiving and being deceived. [2 Timothy 3:1, 13 NKJV](#). And that the darkness would continue until the Lord returns. [2 Thessalonians 2:8](#) And then the lawless one will be revealed, whom the Lord will consume with the breath

---

<sup>308</sup> Bliss, p 70.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA70&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA70&printsec=frontcover)

of His mouth and destroy with the brightness of His coming. [2 Thessalonians 2:8 NKJV](#).

The doctrine of the spiritual reign of Christ and the conversion of the world was accepted by the Protestant churches in the 18<sup>th</sup> century. It led people to believe the coming of the Lord was way off in the future, causing them to not look for the signs of His coming. Many felt no need to prepare themselves to meet their Lord.

What Miller found in his studies was that the second coming of the Lord was plainly and literally taught in the Bible. [1 Thessalonians 4:16](#) For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. [1 Thessalonians 4:16 NKJV](#). [Matthew 24:27](#) "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. ...<sup>30</sup> "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. [Matthew 24:27, 30 NKJV](#).

People will not receive the literal kingdom of God before Christ comes. [Matthew 25:31](#) "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.<sup>32</sup> "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides [his] sheep from the goats.<sup>33</sup> "And He will set the sheep on His right hand, but the goats on the left.<sup>34</sup> "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: [Matthew 25:31-34 NKJV](#). At the time of the second coming, the dead in Christ will be brought back to life. But they will be resurrected into immortal bodies, not like those resurrected at the time of His first coming, who eventually died again. [1 Corinthians 15:50](#) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. [1 Corinthians 15:50 NKJV](#).

Miller concluded that the signs of the times matched the prophetic description of the last days, and that the earth in its present state was about to end. In his study, he had come across many time prophecies in the Bible. 120 years to the flood [[Genesis 6:3](#)], 40 days of rain [[Genesis 7:4](#)]. 400-year stay in Egypt [[Genesis 15:13](#)]. 3 days in the butler and baker's dreams [[Genesis 40:12-20](#)], and the 7 years in Pharaoh's [[Genesis 41:28-54](#)]. 70-

week Messianic prophecy given to Daniel [[Daniel 9:24-27](#)]. These and other time prophecies had all been fulfilled as predicted.<sup>309</sup>

In his study, Miller found time periods that he understood to end with the second coming of Christ. He reasoned that this was a secret that God was revealing to His servants. [Deuteronomy 29:29](#) "The secret [things belong] to the LORD our God, but those [things which are] revealed [belong] to us and to our children forever, that [we] may do all the words of this law.

[Deuteronomy 29:29 NKJV](#). [Amos 3:7](#) Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets. [Amos 3:7 NKJV](#). Based on this, he thought, the second coming, must surely be given a time prophecy.

Miller said, I was fully convinced that all Scripture is inspired by God and is useful to teach us what is true [[2 Timothy 3:16](#)]; no prophecy in Scripture ever came from the prophet's own understanding, those prophets were moved by the Holy Spirit, [[2 Peter 1:20-21](#)] and were written to teach us, as we wait patiently for God's promises to be fulfilled. [[Romans 15:4](#)]. I then felt that in trying to understand what God chose to reveal to us in the Bible, I had no right to pass over the prophetic periods.<sup>310</sup>

The prophecy that seemed to reveal the time of the second coming most clearly was, [Daniel 8:14](#) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. [Daniel 8:14 KJV](#). Making Scripture its own interpreter, he learned that a day in prophecy symbolized a year in real time. [[Numbers 14:34](#); [Ezekiel 4:6](#)] He realized that 2,300 years would extend far past the existence of the Jewish sanctuary. Miller was also aware of the generally accepted Christian view, that the earth is the sanctuary, so he interpreted this verse to refer to the cleansing of the earth with fire at the second coming. If he could accurately determine the starting point of the 2,300 years, he could get a date for the return of Christ.

With renewed eagerness Miller studied from morning to evening, and sometimes entire nights as well. But he could find no clue as to the starting date in chapter 8. Focusing on the explanation by the angel given in chapter 9, which was in response to Daniel's request for help understanding the vision recorded in chapter 8. [Daniel 9:24](#) Seventy weeks are determined upon

---

<sup>309</sup> Bliss, p 75.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA75&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA75&printsec=frontcover)

<sup>310</sup> Bliss, p 75.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA75&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA75&printsec=frontcover)

thy people and upon thy holy city ... [Daniel 9:24 KJV](#). The word “determined,” is translated from [חָתַק, hātak](#), which has the possible meanings, “cut off,” or “divide.” Miller concluded that the 70 weeks, or 490 years, were cut off or divided from the only time prophecy mentioned in chapter 8, the 2,300 years. So, if the start of the 490-year prophecy could be found, then the start of the 2,300-year prophecy could be found.

[Daniel 9:25](#) "Know therefore and understand, [That] from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, [There shall be] seven weeks and sixty-two weeks; ... [Daniel 9:25 NKJV](#). Ezra, at the time of the return from exile, wrote about the decree given by Artaxerxes [[Ezra 7:12-26](#)]. The temple had already been built by the decree of Cyrus and reaffirmed by Darius. [Ezra 1:2](#) Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which [is] in Judah. [Ezra 1:2 NKJV](#). [[2 Chronicles 36:23](#)]. [Ezra 6:14](#) So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished [it], according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia. [Ezra 6:14 NKJV](#).

Miller found the date of the Artaxerxes decree from historical records to be the autumn of 457 B.C. Adding 69 prophetic weeks (7 plus 62), or 483 years, brought him to the autumn of A.D. 27,<sup>311 312 313</sup> which he determined was when Christ was baptized by John and anointed by the Holy Spirit. After His baptism, He went into Galilee, and preached: [Mark 1:15](#) and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." [Mark 1:15 NKJV](#).

[Daniel 9:27](#) Then he shall confirm a covenant with many for one week; ... [Daniel 9:27 NKJV](#). The 70th week would be from A.D 27 to A.D 34. The disciples were initially sent only to the Jews. [Matthew 10:5](#) These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the

---

<sup>311</sup> White. [https://egwwritings.org/read?panels=p132.3155\(132.3157\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA771&printsec=frontcover](https://egwwritings.org/read?panels=p132.3155(132.3157)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA771&printsec=frontcover)

<sup>312</sup> Horn, Sigfried H., Wood, Lynh H., *The Chronology of Ezra 7*, Washington D. C.: Review and Herald Publishing Association. <https://archive.org/details/prophecy-siegfried-horn-lynn-wood-the-chronology-of-ezra-7/page/n3/mode/2up>

<sup>313</sup> Kraeling, Emil G., *The Brooklyn Museum Aramaic Papyri*, New Haven: Yale University Press, 1953. [I found what appears to be the book mentioned in the White Appendix but the pages (191-193) referenced do not seem to be relevant, so I just included the link to the book.] <https://archive.org/details/brooklynmuseumar0000broo/page/200/mode/2up>

Gentiles, and do not enter a city of the Samaritans. <sup>6</sup> "But go rather to the lost sheep of the house of Israel. [Matthew 10:5-6 NKJV](#). [Daniel 9:27](#) ... But in the middle of the week He shall bring an end to sacrifice and offering. ... [Daniel 9:27 NKJV](#). 3.5 years after His baptism, Jesus was crucified. That ended the system of sacrifices, that had been given to the Jews to point forward to the death of Christ.

After Jesus returned to heaven, the disciples still primarily preached to the Jews. But in A.D. 34, Stephen was stoned, and the persecution of the followers of Christ was taken to another level. That ended the 70<sup>th</sup> week, and the followers of Jesus, fled from Jerusalem, taking the gospel with them to the Gentiles. [[Acts 22:21](#)].

Since both ends of the 490-year prophecy fit, then the starting point, 457 B.C. was correct. That meant he could compute the end date of the 2,300-year period, 1844, which according to [Daniel 8:14](#), was when the sanctuary would be cleansed, which was widely believed to be the second coming of Christ.

Miller had begun his methodical study of the Bible to prove that it was a revelation from God. He did not have the slightest expectation of arriving at the conclusion that now stared him in the face. He had spent two years studying to reach this conclusion, and in 1818, he was convinced that in 25 years, Christ would appear to take His people home. His heart was filled with joy at the delightful thought of what awaited the redeemed. It now seemed that glorious truth shone from the pages of the Bible, like bright, clear light. All contradictions and inconsistencies were gone, and he felt such a delight from studying the Scriptures that he never knew could be possible.<sup>314</sup>

The responsibility of sharing this news with the world started to settle on him.<sup>315</sup> He was sure that the ungodly would oppose him but believed that all Christians would rejoice at hearing this message. His only fear was that with a date set so soon in the future, many would accept it without studying it for themselves. He hesitated to share it, because if he was wrong, he would be

---

<sup>314</sup> Bliss, p 77.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA77&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA77&printsec=frontcover)

<sup>315</sup> Bliss, p 81.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA81&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA81&printsec=frontcover)

misleading others. So, he spent 5 more years, going over all his conclusions, any doubts he might have had were gone.

Now the heavy responsibility of telling others what he knew settled on him. He kept thinking of the Bible verse: [Ezekiel 33:8](#) "When I say to the wicked, 'O wicked [man], you shall surely die!' and you do not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood I will require at your hand."<sup>9</sup> "Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. [Ezekiel 33:8-9 NKJV](#). He felt that if the wicked were not warned, he would then be responsible for their death.<sup>316</sup>

Miller began sharing these things to small groups in private, hoping that some preacher would be convinced and start preaching it to congregations. He waited 9 years and no minister had stepped forward to help him, and he still felt the responsibility to share with the world. Finally in 1831, he shared his views in a public meeting for the first time. Like Elisha, Miller was called to leave his oxen in the field and enter the ministry.

It was only at the urging of friends that he had shared with privately, that he finally agreed to speak in public. He was 50 years old, with no experience in public speaking, but his efforts were blessed, and from his first presentation, 13 families minus 2 individuals were converted. Almost everywhere he preached, sinners were converted, Christians became more committed, and many unbelievers were led to agree to the truth of the Bible. It was said of those who heard him speak, a class of minds are reached by him that are not within the influence of other men.<sup>317</sup>

In almost every town he went to, many were converted, sometimes even hundreds. Protestant church of nearly all denominations welcomed him to their pulpits. Some didn't accept the dates he had set but were convinced that the second coming was near. There was so much revival in some cities that bars stopped selling alcohol and became meeting places, and gambling dens were abandoned. Prayer meetings were held at all hours of the day, and

---

<sup>316</sup> Bliss, p 92.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA92&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA92&printsec=frontcover)

<sup>317</sup> Bliss, p 138.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA138&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA138&printsec=frontcover)



businessmen met at noon for prayer. The usual response was belief and commitment, and not merely excitement and emotion.

In 1833, Miller was given a license to preach from the Baptist Church which he was a member of. Many of the preachers of that denomination approved of his work and asked that he continue it. Demand for his teaching was so high that he was traveling and preaching continuously, just in the New England and middle states. He was self-supporting, and even with his large family continuing to work the farm, the cost of his travel and preaching took a heavy toll on his property.

Also in 1833, two years after he had begun preaching in public, another of the signs of the second coming appeared. [Matthew 24:29](#) "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. [Matthew 24:29 NKJV](#). [Revelation 6:13](#) And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. [Revelation 6:13 NKJV](#). This prophecy was fulfilled by the Leonid meteor shower of November 13, 1833.

No language can describe the brightness of that magnificent display. No one who did not see it for themselves can imagine its glory. It seemed as if the whole starry heavens had gathered at one point and were shooting forth with the speed of lightning to every part of the horizon. There were thousands and thousands, as if they were created for the occasion.<sup>318</sup> Many who saw the falling stars looked on it as an announcement of the coming judgment.<sup>319</sup> As a result of the fulfillment of this prophecy, many people began to seriously think about the second coming of Christ.

William Miller was a man of excellent character, and strong mind, sharpened by Bible study and prayer. He was respected, kind, humble, and patiently listened to the arguments and opinions of others. He tested all theories by the word of God, which enabled him to distinguish truth from error. As with earlier reformers, he faced bitter opposition from religious

---

<sup>318</sup> Jones, H., *Modern Phenomena of the Heavens*, Exeter: Willaim Bale, 1847, p 23. [Reprinted from: F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833.]

[https://www.google.com/books/edition/Modern\\_Phenomena\\_of\\_the\\_Heavens\\_reprinte/dj5VAAAAcAAJ?hl=en&gbpv=1&pg=PA23&printsec=frontcover](https://www.google.com/books/edition/Modern_Phenomena_of_the_Heavens_reprinte/dj5VAAAAcAAJ?hl=en&gbpv=1&pg=PA23&printsec=frontcover)

<sup>319</sup> Jones, H, p 23. [Reprinted from: The Connecticut Observer, November 25, 1833, Copied from the Old Countryman].

[https://www.google.com/books/edition/Modern\\_Phenomena\\_of\\_the\\_Heavens\\_reprinte/dj5VAAAAcAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA23](https://www.google.com/books/edition/Modern_Phenomena_of_the_Heavens_reprinte/dj5VAAAAcAAJ?hl=en&gbpv=1&printsec=frontcover&pg=PA23)

leaders. When they couldn't oppose him using the Bible, they resorted to the traditions of the Fathers, and to name calling and ridicule.

Despite the opposition, interest in the second coming continued to grow. Large groups within congregations that were believers began to be disciplined by their churches. Miller wrote, requesting that if his doctrines were false, that he be shown his error from the Scriptures. Throughout earth's history, messages sent to the world from God have always been received with unbelief and opposition. Noah preached of a coming flood for 120 years, and he was met with arguments from scientists, and people saying it had never rained before, and of course many made fun of him. [Matthew 24:38](#) "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup> "and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. [Matthew 24:38-39 NKJV](#).

Why was the preaching of the second coming of Christ so unwelcome to the churches? It should be bad news to the wicked, but to the righteous and believers, it should bring joy and hope. It is those who do not love the Savior that want Him to stay away. The silent example of the believers was a constant rebuke to the uncommitted church members. They did not want to be disturbed in their chase for pleasure, money, and fame. Those who accepted the advent doctrine may have been halting between Christ and the world but chose repentance and humility before God.

When the timeline of the prophetic periods could not be argued against using the Bible, opponents claimed that the prophecies were sealed and could not be understood. In doing this, they were doing what the Roman Catholic church had done before the Reformation, in saying that common people

couldn't understand the Bible.<sup>320 321 322 323 324 325 326 327 328</sup> But this is what Jesus said about the writings of the prophet Daniel. [Matthew 24:15](#) "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), [Matthew 24:15 NKJV](#). The word Revelation itself would seem to contradict the idea of not being able to understand it. [Revelation 1:3](#) Blessed [is] he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time [is] near. [Revelation 1:3 NKJV](#).

It is the will and plan of Satan, the prince of darkness, that men should think the prophecies in the Bible cannot be understood. But Jesus, through John pronounced a blessing on those who read, hear, and keep, the things written in the book of Revelation.

---

<sup>320</sup> White. [I should be noted that in recent years a dramatic and positive change has occurred in this respect. On the one hand, the church has approved several versions prepared on the basis of the original languages; on the other, it has promoted the study of the Holy Scriptures by means of free distribution and Bible institutes. The church, however, continues to reserve for herself the exclusive right to interpret the Bible in the light of her own tradition, thus justifying those doctrines that do not harmonize with Biblical teachings.] [https://egwwritings.org/read?panels=p132.3162\(132.3163\)&index=0](https://egwwritings.org/read?panels=p132.3162(132.3163)&index=0), [https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA771&printsec=frontcover](https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA771&printsec=frontcover)

<sup>321</sup> Fisher, George Park, *The Reformation*, New York: Scribner, Armstrong, and Co., 1873, p 530-532. <https://quod.lib.umich.edu/m/moa/afy9710.0001.001/560?rgn=full+text;view=image>

<sup>322</sup> Gibbons, James, *The Faith of Our Fathers*, 110<sup>th</sup> edition, New York: P. J. Kenedy & Sons, 1917, ch 8. [https://www.google.com/books/edition/The\\_Faith\\_of\\_Our\\_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA63&printsec=frontcover](https://www.google.com/books/edition/The_Faith_of_Our_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA63&printsec=frontcover)

<sup>323</sup> Dowling, p 491-496. [https://www.google.com/books/edition/The\\_History\\_of\\_Romanism\\_from\\_the\\_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA492&printsec=frontcover](https://www.google.com/books/edition/The_History_of_Romanism_from_the_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA492&printsec=frontcover), p 621-625.

[https://www.google.com/books/edition/The\\_History\\_of\\_Romanism\\_from\\_the\\_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA621&printsec=frontcover](https://www.google.com/books/edition/The_History_of_Romanism_from_the_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA621&printsec=frontcover)

<sup>324</sup> Bungener, L. Felix, *History of the Council of Trent*, New York: Harper & Brothers, Publishers, 1855, p 98-102.

[https://www.google.com/books/edition/History\\_of\\_the\\_Council\\_of\\_Trent/j6oAWGsNb\\_gC?hl=en&gbpv=1&pg=PA98&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Council_of_Trent/j6oAWGsNb_gC?hl=en&gbpv=1&pg=PA98&printsec=frontcover)

<sup>325</sup> Putnam, George Haven, *Books and their Makers During the Middle Ages*, New York: Hillary House Publishers Ltd., 1962, p 370.

[https://archive.org/details/bookstheirmakers0000putn\\_e2a9/page/370/mode/2up](https://archive.org/details/bookstheirmakers0000putn_e2a9/page/370/mode/2up)

<sup>326</sup> *Index of Prohibited Books*, Vatican City: Vatican Polyglot Press, 1930, p IX-X.

<https://archive.org/details/indexofprohibite0000unse/page/n11/mode/2up>

<sup>327</sup> Hurley, Timothy, *A Commentary of the Present Index Legislation*, New York, Cincinnati, Chicago: Benzinger Brothers, 1908.

[https://www.google.com/books/edition/A\\_Commentary\\_on\\_the\\_Present\\_Index\\_Legisl/T1IEAAAAIAAJ?hl=en&gbpv=1&pg=PA71&printsec=frontcover](https://www.google.com/books/edition/A_Commentary_on_the_Present_Index_Legisl/T1IEAAAAIAAJ?hl=en&gbpv=1&pg=PA71&printsec=frontcover)

<sup>328</sup> Catholic Church, *The Great Encyclical Letters of Pope Leo XIII*, New York, Cincinnati, Chicago: Benzinger Brothers, 1903, p 412 [Chapter III]

<https://archive.org/details/greatencyclicall00cathuoft/greatencyclicall00cathuoft/page/408/mode/2up>

## *Chapter 19—Light Through Darkness*

The repeated reformations that have occurred throughout history are the work of God. Understanding them is important to help us to recognize them in the present time. God uses man to accomplish his purposes of grace and mercy. Each person who plays a part in God's great plan is given the light that is needed at his time and for his task. No person has ever fully understood the great plan of redemption.

[Job 11:7](#) "Can you search out the deep things of God? Can you find out the limits of the Almighty? [Job 11:7 NKJV](#). [Isaiah 55:8](#) ... Nor [are] your ways My ways," says the LORD. [Isaiah 55:8 NKJV](#).

[1 Peter 1:10](#) Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace [that would come] to you, <sup>11</sup> searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. <sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into. [1 Peter 1:10-12 NKJV](#).

Even when Jesus was living among them, the disciples were so blinded by their traditions and expectations, that they failed to fully understand what He was clearly saying to them. According to their understanding of Daniel, Jesus was the Messiah, the Prince, [[Daniel 9:25](#)] and they looked forward to the kingdom He would set up in Jerusalem, from which He would rule the whole earth. They preached the message Jesus gave them, and at the very time they expected to see Him take the throne of David, He was arrested, scourged, and condemned to die as a criminal.

There is a throne and kingdom of glory that Jesus spoke of: [Matthew 25:31](#) "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. <sup>32</sup> "All the nations will be gathered before Him, ... [Matthew 25:31-32 NKJV](#). This kingdom is still in the future and will not be set up until the second coming of Christ.

Immediately after the fall, a plan was put in place for the redemption of the guilty race. But the kingdom of grace was not established until the death of Christ. When Jesus said, "it is finished," as He breathed His last breath, the plan of redemption was assured. The promise made to Adam and Eve was fulfilled, and the kingdom of grace was established.

After His resurrection, Jesus appeared to some disciples on the road to Emmaus and beginning with the writings of Moses, then the prophets, and all their Scriptures, He explained how it all pointed to Himself [[Luke 24:13-27](#)].

After they finally understood how Jesus was the fulfillment of all that was written by Moses in the Law, and also what the prophets wrote, their sadness gave way to faith. [Luke 24:53](#) and were continually in the temple praising and blessing God. Amen. [Luke 24:53 NKJV](#). People who knew only of the death of Jesus, could not understand how the disciples could be praising God, with gladness and a sense of victory. They had passed through the deepest disappointment, and when it looked like all was lost, they learned how the prophecies had been fulfilled. [Hebrews 6:18](#) that by two immutable things, in which it [is] impossible for God to lie ... [Hebrews 6:18 NKJV](#). [1 Peter 1:25](#) But the word of the LORD endures forever." ... [1 Peter 1:25 NKJV](#). They learned where Jesus was and what He was doing. [Romans 8:34](#) Who [is] he who condemns? [It is] Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. [Romans 8:34 NKJV](#).

The experience of the disciples who preached the “gospel of the kingdom” was similar to the experience of those who preached the gospel of the second coming. The preaching of the disciples was based on the 70-week prophecy in [Daniel 9](#). The message given by Miller and his associates was based on the 2,300-day prophecy of [Daniel 8:14](#). The two time periods were both part of the same great prophetic period. Like the disciples, Miller and his associates did not fully understand the importance of the message. In both cases, long established errors in thinking led to an incorrect interpretation of the outcome. They both proclaimed the message given to them, and both suffered disappointment.

The Jewish sanctuary system was symbolic of the sacrifice on the cross and the priesthood of Christ in heaven. The cleansing of the Jewish sanctuary was the last service performed by the high priest in the yearly cycle. It was the closing work of putting away the sins of Israel. It symbolized the closing work of our heavenly High Priest, in the removal of the sins from His people. It is a work of investigation, and judgment, because when Christ returns in the clouds of glory, every case will have been decided. [Revelation 22:12](#) "And behold, I am coming quickly, and My reward [is] with Me, to give to every one according to his work. [Revelation 22:12 NKJV](#). The message that ended up being given was the first angel’s message. [Revelation 14:7](#) saying with a loud voice, "Fear God and give glory to Him, for the hour of His

judgment has come; ... [Revelation 14:7 NKJV](#). The right message was given at the right time, and even though they failed to understand the true meaning, God's purpose was still accomplished.

Though the disappointment was a result of their own misunderstanding, it served a purpose in testing the hearts of those who received and shared the warning. In their disappointment would they reject everything, or would they humbly study and pray to learn what they had misunderstood? It taught them the danger of accepting tradition, instead of allowing the Bible to be its own interpreter. With those remaining believers, as with the first disciples, the darkness that resulted from their misunderstanding would be made plain.

## *Chapter 20—A Great Religious Awakening*

[Revelation 14:6](#) Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people—<sup>7</sup> saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." [Revelation 14:6-7 NKJV](#). The fulfillment of this prophecy led to a great religious awakening.

The angel was flying, and proclaimed its message to every nation, tribe, language, and people. This meant the fulfillment of this prophecy would be fast and global. The message was the good news of the gospel, but there was something in the message that specified the time. "For the time has come when He will sit as judge." What led to the message being given was the prophecy from [Daniel 8:14](#), which was a part of the book that would be sealed up until the time of the end. [Daniel 12:4](#) "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase." [Daniel 12:4 NKJV](#).

Paul told the church not to look for the second coming and the judgment in their day. [2 Thessalonians 2:3](#) ... for [that Day will not come] unless the falling away comes first, and the man of sin is revealed, the son of perdition, [2 Thessalonians 2:3 NKJV](#). The rebellion and the falling away were characteristics of the era of papal dominance, which ended in 1798. Since 1798, knowledge of the prophecies of Daniel have been increased.

Like the great Reformation of the 16<sup>th</sup> century, the advent movement appeared in different countries at the same time. In Europe and America, men of faith studying the Bible alone, determined that the second coming was near. In 1821, 3 years after Miller arrived at his conclusion, Dr. Joseph Wolff, began to preach the Lord's soon coming. Wolff was born in Germany to a devout Jewish family, his father being a rabbi. He had an active mind and wanted to understand things. One day he heard about Jesus of Nazareth and asked who He was. His father answered, a Jew of greatest talent, but when He claimed to be the Messiah, the Jews sentenced Him to death. He then asked, why is Jerusalem destroyed, and his father answered, because

the Jews murdered the prophets. Joseph immediately thought, maybe Jesus was a prophet, and was killed by the Jews.<sup>329</sup>

When he was 7 years old, he once boasted to an old Christian neighbor of the future glory of Israel when the Messiah would come. The old man said, dear boy, I will tell you who the real Messiah was. He was Jesus of Nazareth, whom your ancestors crucified as they did the prophets of old. Go home and read the 53<sup>rd</sup> chapter of Isaiah and you will be convinced that Jesus Christ is the Son of God.<sup>330</sup> He went home and read that chapter and was amazed at how well it had been fulfilled by Jesus of Nazareth. When he asked his father about it, he received such a displeased look of silence that he never dared to bring it up again. This response from his father only increased his curiosity and desire to learn more about Christianity.

When he was 11 years old, he left home to educate himself, and to choose his religion and life work. He was alone, and poor, but continued studying, and was able to support himself a little by teaching Hebrew. He chose to become a Catholic and decided that he would become a missionary to the Jews. When he went to college in Rome, his independent thought, and willingness to speak what was on his mind brought him trouble. He openly attacked the corruption of the church and urged reform. After some time, they realized they could not influence or change him, so they asked him to leave.

From Rome, he went to England, and accepted the Protestant faith and joined the Church of England. In 1821, after studying for 2 years, he went on his first mission. Wolff preached that in His first coming, Christ was “a Man of Sorrows, and acquainted with grief.” But he also taught that there were prophecies that pointed to His second coming with power and glory.

He taught that Jesus would come a second time, in the clouds of heaven with the trump of the Archangel<sup>331</sup> and would stand on the Mount of Olives, and be given the dominion once held by Adam [[Genesis 1:26; 3:17](#)]. Pain and sorrow would be replaced by praise and thanksgiving. Dead believers would

---

<sup>329</sup> Wolff, Joseph, *Travels and Adventures of the Rev. Joseph Wolff*, London: Saunder, Otley & Company, 1861, p 4.

[https://www.google.com/books/edition/Travels\\_and\\_Adventures\\_of\\_the\\_Rev\\_Joseph/GTCurVPPNOUC?hl=en&gbpv=1&pg=PA4&printsec=frontcover](https://www.google.com/books/edition/Travels_and_Adventures_of_the_Rev_Joseph/GTCurVPPNOUC?hl=en&gbpv=1&pg=PA4&printsec=frontcover)

<sup>330</sup> Wolff, *Travels and Adventures of the Rev. Joseph Wolff*, p 5.

[https://www.google.com/books/edition/Travels\\_and\\_Adventures\\_of\\_the\\_Rev\\_Joseph/GTCurVPPNOUC?hl=en&gbpv=1&pg=PA5&printsec=frontcover](https://www.google.com/books/edition/Travels_and_Adventures_of_the_Rev_Joseph/GTCurVPPNOUC?hl=en&gbpv=1&pg=PA5&printsec=frontcover)

<sup>331</sup> Wolff, Joseph, *Researches and Missionary Labors*, London: James Nisbet & Company, 1835, p 61.

[https://www.google.com/books/edition/Researches\\_and\\_Missionary\\_Labours\\_Among/hCPSAAAAMAAJ?hl=en&gbpv=1&pg=PA61&printsec=frontcover](https://www.google.com/books/edition/Researches_and_Missionary_Labours_Among/hCPSAAAAMAAJ?hl=en&gbpv=1&pg=PA61&printsec=frontcover)



rise in the first resurrection [[1 Thessalonians 4:16](#)]. The animal kingdom would be changed [[Isaiah 11:6-9](#)], and there would be peace on earth.<sup>332</sup> Then God could look upon it and once again say “it is very good.”<sup>333</sup>

Wolff believed the coming of Jesus was near based on his interpretation of prophecies. He even proposed a time that was within a few years of that taught by Miller. When people pointed out what Jesus said, [Matthew 24:36](#) "But of that day and hour no one knows, not even the angels of heaven, but My Father only. [Matthew 24:36 NKJV](#). Wolff's response was, did He say it would never be known? Didn't He give signs of the times to know when His coming would be near? [[Matthew 24:32](#)]. Enough shall be known by the signs of the times to convince us to prepare for His coming, as Noah prepared the ark.<sup>334</sup>

During the 24 years from 1821-1845, Wolff traveled to Africa (Egypt, Abyssinia), Asia (Palestine, Syria, Persia, Bokhara, India), and the United States (Saint Helena, New York, Philadelphia, Baltimore, Washington). He was invited to speak in Congress by ex-President John Quincy Adams. He also spoke to the State governments of New Jersey and Pennsylvania.<sup>335</sup>

Wolff traveled in dangerous countries without the protection of any European government, and endured hardship and danger. He was beaten, staved, sold into slavery, condemned to die 3 times, attacked by thieves, nearly died from thirst. Once he was stripped of everything he possessed and left to travel hundreds of miles barefoot through the snowy mountains. When he was warned of the danger of some tribes, he said I have protection—prayer, eagerness for Christ, and confidence in His help. I also have the love of God and my neighbor in my heart, and my Bible in my hand.<sup>336</sup> Wolff carried the Bible in English and Hebrew everywhere he went.

---

<sup>332</sup> Wolff, Joseph, *Journal of the Rev. Joseph Wolff*, London: James Burns, 1839, p 379.

[https://www.google.com/books/edition/Journal\\_in\\_a\\_Series\\_of\\_Letters\\_to\\_Sir\\_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA379&printsec=frontcover](https://www.google.com/books/edition/Journal_in_a_Series_of_Letters_to_Sir_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA379&printsec=frontcover)

<sup>333</sup> Wolff, *Journal of the Rev. Joseph Wolff*, p 294.

[https://www.google.com/books/edition/Journal\\_in\\_a\\_Series\\_of\\_Letters\\_to\\_Sir\\_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA294&printsec=frontcover](https://www.google.com/books/edition/Journal_in_a_Series_of_Letters_to_Sir_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA294&printsec=frontcover)

<sup>334</sup> Wolff, *Researches and Missionary Labors*, p 394.

[https://www.google.com/books/edition/Researches\\_and\\_Missionary\\_Labours\\_Among/hCPSAAAAMAAJ?hl=en&gbpv=1&pg=PA394&printsec=frontcover](https://www.google.com/books/edition/Researches_and_Missionary_Labours_Among/hCPSAAAAMAAJ?hl=en&gbpv=1&pg=PA394&printsec=frontcover)

<sup>335</sup> Wolff, *Journal of the Rev. Joseph Wolff*, p 399.

[https://www.google.com/books/edition/Journal\\_in\\_a\\_Series\\_of\\_Letters\\_to\\_Sir\\_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA399&printsec=frontcover](https://www.google.com/books/edition/Journal_in_a_Series_of_Letters_to_Sir_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA399&printsec=frontcover)

<sup>336</sup> Adams, W. H. Davenport, *In Perils Oft*, London: John Hogg, 1885, p 192.

[https://www.google.com/books/edition/In\\_perils\\_of\\_romantic\\_biographies\\_illus/6h4IAAAQAQAJ?hl=en&gbpv=1&pg=PA192&printsec=frontcover](https://www.google.com/books/edition/In_perils_of_romantic_biographies_illus/6h4IAAAQAQAJ?hl=en&gbpv=1&pg=PA192&printsec=frontcover)

He said, I felt my power was in the Book, and that its might would sustain me.<sup>337</sup>

He took the message of the coming judgment to a large part of the world. He took the Bible to Jews, Turks, Parsees, Hindus, and many other nationalities. When he was in Bokhara, he met a some isolated Arabs of Yemen, who had a book called *Seera*, which mentioned the second coming of Christ and His reign in glory. They expected the great events to take place in the year 1840.<sup>338</sup> He spent some time with the children of Rechab in Yemen, who drink no wine, and sleep in tents. With them there were some Israelites from the tribe of Dan, and they both expected the soon coming of the Messiah in the clouds of heaven.<sup>339</sup>

Tartary, in Western Europe, was found by another missionary to have a belief based on prophecy, that Christ would come about 1844.

As early as 1826 the advent message was preached in England. The activity did not focus on a specific time, as in America, but the great truth of the second coming of Christ in glory was preached. Mourant Brock, an English writer, said there were about 700 ministers of the Church of England, who were preaching the gospel of the kingdom. In 1842, Robert Winter, an Englishman heard the advent message in America, and returned to England to share the message.

In South America, Lacunza, a Spanish Jesuit learned of the truth of Christ's soon coming from the Scriptures. Wishing to share what he had learned without interference from Rome, he published his views under the name Rabbi Ben-Ezra. Lacunza lived in the prior century, but his book was translated to English in London in 1825.<sup>340 341</sup>

---

<sup>337</sup> Adams, p 201.

[https://www.google.com/books/edition/In\\_perils\\_of\\_romantic\\_biographies\\_illus/6h4IAAAQAAJ?hl=en&gbpv=1&pg=PA201&printsec=frontcover](https://www.google.com/books/edition/In_perils_of_romantic_biographies_illus/6h4IAAAQAAJ?hl=en&gbpv=1&pg=PA201&printsec=frontcover)

<sup>338</sup> Wolff, *Journal of the Rev. Joseph Wolff*, p 377.

[https://www.google.com/books/edition/Journal\\_in\\_a\\_Series\\_of\\_Letters\\_to\\_Sir\\_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA377&printsec=frontcover](https://www.google.com/books/edition/Journal_in_a_Series_of_Letters_to_Sir_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA377&printsec=frontcover)

<sup>339</sup> Wolff, *Journal of the Rev. Joseph Wolff*, p 389.

[https://www.google.com/books/edition/Journal\\_in\\_a\\_Series\\_of\\_Letters\\_to\\_Sir\\_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA389&printsec=frontcover](https://www.google.com/books/edition/Journal_in_a_Series_of_Letters_to_Sir_Th/EY3SvjqX6ycC?hl=en&gbpv=1&pg=PA389&printsec=frontcover)

<sup>340</sup> Ben-Ezra, Juan Josafat, *The Coming of the Messiah in Majesty and Glory*, Vol I, London: L. B. Seeley and Son, 1827.

[https://www.google.com/books/edition/The\\_Coming\\_of\\_Messiah\\_in\\_Glory\\_and\\_Majes/f2pAAAAAcAAJ?hl=en&gbpv=1&pg=PP9&printsec=frontcover](https://www.google.com/books/edition/The_Coming_of_Messiah_in_Glory_and_Majes/f2pAAAAAcAAJ?hl=en&gbpv=1&pg=PP9&printsec=frontcover)

<sup>341</sup> Ben-Ezra, Juan Josafat, *The Coming of the Messiah in Majesty and Glory*, Vol II, London: L. B. Seeley and Son, 1827.

Bengel was a Lutheran minister in Germany in the 18<sup>th</sup> century.<sup>342</sup> While preparing a sermon from [Revelation 21](#) for advent Sunday, the light of the second coming dawned on him. The prophecies of Revelation were revealed to his understanding like never before. When he was preaching, again the subject came to him with such power and clarity, and from that time he devoted himself to studying the prophecies. He set a date for the second advent what was within a few years of that proposed by Miller. His writings were well received in his own state of Wurttemberg, and to some extent in other parts of Germany. Even after his death, the movement continued, and there are some German churches in Russia that believe in the soon coming of Christ.

In Geneva where Farel and Calvin spread the Reformation, Gausson later preached the message of the second advent. He had become interested in prophecy in his youth after reading Rollin's *Ancient History*. He was amazed at how the prophecies from the 2<sup>nd</sup> chapter of Daniel were fulfilled so precisely. As he continued studying the prophecies, he arrived at the belief that the coming of the Lord was near. He had a great desire to bring this message to the people, and as Farel had done before, he began with the children<sup>343</sup>, hoping to interest the parents through them. He was successful and soon his church was filled with eager listeners. He even began to print his lessons, hoping to reach more churches of French-speaking people. Later he became a professor in a theological school, but still continued teaching children from the Scriptures on Sunday. For many years he continued teaching and was successful at reaching many with the message of the soon coming of the Lord.

In Scandinavia, the advent message was also proclaimed to wide-spread interest. But the church leaders opposed it and imprisoned some who preached it. In places where the preachers had been silenced, God moved in a miraculous way on children, who began to teach, and the state couldn't stop them. The child preachers were mostly from poor families, some not more than 6 to 8 years of age. Normally, they spoke and behaved like children, but when they were preaching, it was apparent that they were moved by a higher power. Even their tone and manner changed, and they

---

[https://www.google.com/books/edition/The\\_Coming\\_of\\_Messiah\\_in\\_Glory\\_and\\_Majes/impAAAAAcAAJ?hl=en&gbpv=1&pg=PP9&printsec=frontcover](https://www.google.com/books/edition/The_Coming_of_Messiah_in_Glory_and_Majes/impAAAAAcAAJ?hl=en&gbpv=1&pg=PP9&printsec=frontcover)

<sup>342</sup> <https://www.journals.uts.edu/volume-xi-2010/102-the-end-time-calculation-of-johann-albrecht-bengel>

<sup>343</sup> L. Gausson, translated by Margaret Blackstone, *The Prophet Daniel Explained*, vol. 2, London: J. & C. Mozley, Winchester: Warren & Son, 1874, preface.

[https://www.google.com/books/edition/The\\_prophet\\_Daniel\\_explained\\_tr\\_by\\_M\\_Bla/BqQCAAAAQAAJ?hl=en&gbpv=1&pg=PP7&printsec=frontcover](https://www.google.com/books/edition/The_prophet_Daniel_explained_tr_by_M_Bla/BqQCAAAAQAAJ?hl=en&gbpv=1&pg=PP7&printsec=frontcover)

quoted the words from Scripture: Fear God and give glory to Him for the hour of His judgment is come. The Spirit of God led many to search the Scriptures and repent of their sins. Even the leaders of the state church had to admit that God was behind the movement.

When Jesus approached Jerusalem and the crowds were rejoicing and shouting hosanna to the Son of David, the Pharisees asked Him to silence them. Jesus responded, that if the people were silenced, the rocks would cry out in their place [[Luke 19:40](#)]. After Jesus chased out the people selling things in the temple, the children gathered around Him and cried out "Hosanna to the Son of David!" [[Matthew 21:15](#)]. When the chief priests and scribes asked Him to silence the children, He responded: [Matthew 21:16](#) and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise'?" [Matthew 21:16 NKJV](#).

With Miller being the central figure, and many others who believed, America became the center of the advent movement. That is where the prophecy of the first angel's message was most directly fulfilled. But the writings of Miller and his associates were also carried to distant lands, and the message of the everlasting gospel was given to the world. [Revelation 14:7](#) saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." [Revelation 14:7 NKJV](#).

As the message of the second coming spread across the United States, some ministers received the truth and joined in proclaiming the news, however the message was mostly spread by laymen [people not trained for religious jobs]. Many left their jobs or their businesses, to spend all their time spreading the news. Their efforts were opposed by Satan, but the work went steadily forward. These workers were like John the Baptist, preparing the way for the coming of Christ. People from all classes of society came to meetings to hear the message of the second coming. The Lord held back the spirit of opposition while the message was presented. Sometimes the speaker was weak and not very impressive, but the Spirit of God gave power to the truth being presented.

The setting of a date for the time of Christ's return was opposed by many. <sup>2</sup> [Peter 3:3](#) knowing this first: that scoffers will come in the last days, walking according to their own lusts, <sup>4</sup> and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as [they were] from the beginning of creation." <sup>2</sup> [Peter 3:3-4 NKJV](#). There were many who

claimed to love the Lord, and said they believed in the second coming, but objected to the setting of a definite time. Many were not ready to meet the Lord, and to be judged by Him. Some who refused to accept the message made fun of those who did. Most of those who opposed, quoted the words of Jesus: [Matthew 24:36](#) "But of that day and hour no one knows, not even the angels of heaven, but My Father only. [Matthew 24:36 NKJV](#)."

Believers explained how that statement by Jesus was given at the same time He gave many signs so that they could know when His coming was near, [Matthew 24:33](#) "So you also, when you see all these things, know that it is near-- at the doors! [Matthew 24:33 NKJV](#)." Those who opposed the warning and the signs would be like those living in the time of Noah, who were warned of a coming flood. [Matthew 24:37](#) "But as the days of Noah [were], so also will the coming of the Son of Man be. <sup>38</sup> "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup> "and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. [Matthew 24:37-39 NKJV](#)." In the same conversation, Jesus also said to watch and be ready. [Matthew 24:42](#) "Watch therefore, for you do not know what hour your Lord is coming. [Matthew 24:42 NKJV](#). [Revelation 3:3](#) ... Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. [Revelation 3:3 NKJV](#)."

Many who accepted the teachings of the soon coming Christ were persecuted by their unbelieving fellow church members. Many were kicked out of their churches for simply saying they believed Christ was coming soon. So, they took heart from the words of the prophet: [Isaiah 66:5](#) ... "Your brethren who hated you, Who cast you out for My name's sake, said, 'Let the LORD be glorified, That we may see your joy.' But they shall be ashamed." [Isaiah 66:5 NKJV](#). Sadly, some were even discouraged from believing by husbands, wives, parents, or children.

As the appointed time drew near, those who believed looked forward to the coming of their Savior. For most, in the weeks leading up to the appointed time, jobs and usual business activities were ignored. Sincere believers searched their hearts to make sure they were ready, as a believer might do on their deathbed.

A great test was coming for God's people. It was as if His hand had covered a mistake in the interpretation of the prophecy. The anticipated time came and passed, and Christ did not come. Those who sincerely believed were bitterly disappointed, but everything was happening as God had foreseen.

This turned out to be a test, of who sincerely desired their Lord to return, and who was simply going along from fear of missing out. When Jesus did not come as expected, those who were not sincere, claimed that they never really believed and were the first to make fun of the true believers. But Jesus and the angels looked with love and sympathy on the disappointed faithful ones. Angels were there to protect them from the attacks of Satan.

## *Chapter 21—A Warning Rejected*

In the advent movement, William Miller and his associates never tried to get anyone to join a particular church. They only wished to prepare people for the coming judgment. Miller also never had the desire or thought to establish a new Christian denomination. His goal was to reach all denominations.<sup>344</sup>

Since he never attacked any denomination for their beliefs, and his preaching built up churches, ministers were friendly to him at first. But ministers and religious leaders eventually had to take a stand one way or the other, and those who rejected the advent message took an active stand against it. They even spoke out against the advent message and went as far as to try to prevent their members from attending meetings. This forced church members into a difficult position of choosing to maintain their current church membership or believe in the soon return of Jesus. In the summer of 1844 about 50,000 Christians, withdrew from their churches.

In the Christian churches in the United States over the years, there had been a gradual increase in worldliness, and a decline in spirituality. But in 1844, a marked decline, above the usual was noticed. At a meeting of the presbytery of Philadelphia, Mr. Barnes, a pastor of one of the leading churches in that city said, he had been in the ministry for 20 years, and he had never seen such a lack of emotion or interest. There were no new conversions, no growth, none came to his Bible studies to talk about salvation. It was like this with all the denominations.<sup>345</sup>

Professor Finney of Oberlin College said, in general, the Protestant churches of our country could not care less or even greatly opposed moral reforms. There have been no revivals, and the trend has been to become more worldly concerning parties, fashion, dancing, etc.... The churches have become sadly degenerate. They have gone very far from the Lord, and He has withdrawn Himself from them.

A writer in the *Religious Telescope* wrote, we have never witnessed such a general decline of religion as at the present. When we see how few true conversions there are, and contrast that with hard heartedness, we ask, has God forgotten to be gracious, or is the door of mercy closed?

---

<sup>344</sup> Bliss, p 328.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA328&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA328&printsec=frontcover)

<sup>345</sup> *Congregational Journal*, May 23, 1844. [I could not find a publicly available source for this on the Internet]

This type of spiritual darkness falls on nations, churches, and individuals for a reason. It is not due to a withdrawal of God's grace, but rather to the rejection of light that He is trying to give. This same thing occurred in the history of the Jews at the time of Christ's first coming. Their worldliness and neglect of the Scriptures led to a lack of understanding, and their ignorance about the Messiah's arrival. In their pride and unbelief, they even rejected the Redeemer. Those who rejected the truth lost all desire for the gift of heaven. The light from heaven became like darkness to them.

Satan is fine with people belonging to religious organizations when they just follow rituals but have no true godliness. Even after killing their Messiah, the Jews continued their ancient rituals and ceremonies. The prophecies of Daniel so clearly pointed to the death of the Messiah that they discouraged people from studying them. Finally, the rabbis pronounced a curse on all who should attempt to use them to compute the time of the Messiah's coming.

He who knowingly ignores what he knows he should do because it is not convenient, will ultimately lose the power to distinguish between truth and error. The voice of conscience becomes quieter, the heart becomes hardened, and the soul becomes separated from God. When divine truth is rejected, the church will be left in darkness.

The first angel's message of [Revelation 14:6-7](#) announced the hour of God's judgment and called people to respect and worship Him. It was meant to awaken the church to see their true condition. If they had accepted the message and humbled themselves before the Lord, truly seeking to prepare themselves for His return, the Spirit and power of God would have been with them. The church would have reached the state of unity, faith, and love that it had in the days of the apostles. These were the results experienced by those who accepted the advent message. They came from different denominations, and their former differences no longer mattered. Unscriptural beliefs like the temporal millennium were abandoned.

But churches in general did not accept the warning. Ministers who should have been the first to study the prophecies and see the signs of the times failed. The fact that the message was first preached by people who were not trained in religious studies was one of the reasons used to reject it. The same argument was used against Jesus in His first coming. [John 7:48](#) "Have any of the rulers or the Pharisees believed in Him? [John 7:48 NKJV](#). Many who trusted their pastors refused the warnings, and some who were convicted, dared not say so because they feared they would be kicked out of the church.



[John 12:42](#) Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess [Him], lest they should be put out of the synagogue; [John 12:42 NKJV](#).

The first angel of [Revelation 14:6-7](#) is followed by a second: [Revelation 14:8](#) And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8 NKJV](#). Babylon is symbolic in the Bible of false or corrupted religion. In [Revelation 17](#), Babylon is symbolized as a woman, and a woman symbolizes a church or religion. A pure woman symbolizes the true church of God, and a wicked woman, a false or corrupted religion or church. [Fornication is sexual sin and is symbolic of the church's unfaithfulness to God.]

In the Bible, the relationship between Christ and His church is represented by marriage. [Hosea 2:19](#) "I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy; [Hosea 2:19 NKJV](#). [Jeremiah 3:14](#) "Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion. [Jeremiah 3:14 NKJV](#). [2 Corinthians 11:2](#) For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present [you as] a chaste virgin to Christ. [2 Corinthians 11:2 NKJV](#).

The unfaithfulness of the church is likened to a wife violating her marriage vows. At one time, the nation of Israel was God's church, and her wandering from the Lord was described by the prophets. [Ezekiel 16:8](#) "When I passed by you again and looked upon you, indeed your time [was] the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord GOD. ... <sup>13</sup> "Thus you were adorned with gold and silver, and your clothing [was of] fine linen, silk, and embroidered cloth. You ate [pastry of] fine flour, honey, and oil. You were exceedingly beautiful, and succeeded to royalty. <sup>14</sup> "Your fame went out among the nations because of your beauty, for it [was] perfect through My splendor which I had bestowed on you," says the Lord GOD. <sup>15</sup> ... "But you trusted in your own beauty, played the harlot because of your fame, and poured out your harlotry on everyone passing by who [would have] it. <sup>32</sup> "[You are] an adulterous wife, [who] takes strangers instead of her husband. [Ezekiel 16:8, 13-15, 32 NKJV](#). [Jeremiah 3:20](#) Surely, [as] a wife treacherously departs from her husband, So have you dealt treacherously with Me, O house of Israel," says the LORD. [Jeremiah 3:20 NKJV](#).

Christians in the New Testament who seek the friendship of the world above the favor of God are described in similar language. [James 4:4](#) Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. [James 4:4 NKJV](#).

The woman, Babylon, is described: [Revelation 17:4](#) The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. <sup>5</sup> And on her forehead a name [was] written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. <sup>6</sup> I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement. ... <sup>18</sup> "And the woman whom you saw is that great city which reigns over the kings of the earth." [Revelation 17:4-6, 18 NKJV](#). The power that for so many centuries reigned over kings of the earth was the Christian church of Rome. The purple and scarlet, gold, and jewels, are symbolic of the pope proudly lording it over kings. No other power, over the period prophesied is more guilty of the blood of the saints.

Babylon was also said to be the mother of harlots, meaning her daughters followed her example in doctrine and alliances with the world. The fall described in [Revelation 14:8](#), must imply that before the fall, there was once purity. And in the timeline of the message, being given in the last days, the fall must include the daughters as well. The message in [Revelation 18:4](#), is a call to God's people to come out of Babylon, and at the time, most of God's people were coming out of the Protestant churches.

Many Protestant churches followed Rome's example of sinful connections with the kings of the earth. This was fulfilled by Protestant churches, after triumphing over the church of Rome, becoming the state church. Babylon also means confusion, and the different beliefs of the many denominations are also evidence of that. But the daughter churches were guilty of more than just the union with the world.

If the Church of Rome is guilty of idolatry in relation to the saints, her daughter, the Church of England, is guilty of the same, with 10 churches dedicated to Mary for each one that is dedicated to Christ.<sup>346</sup> The Protestant

---

<sup>346</sup> Challoner, Richard, *The Catholic Christian Instructed*, Derby: Richardson & Son, 1843, p 19. [https://www.google.com/books/edition/The\\_Catholic\\_Christian\\_Instructed/PNqSBDz1jU8C?hl=en&gbpv=1&pg=PA19&printsec=frontcover](https://www.google.com/books/edition/The_Catholic_Christian_Instructed/PNqSBDz1jU8C?hl=en&gbpv=1&pg=PA19&printsec=frontcover)

churches have much of antichrist in them, and are far from being wholly reformed from ... corruption and wickedness.<sup>347</sup> Dr. Guthrie writes about the Presbyterian Church: three hundred years ago, our church, with an open Bible on her banner, and this motto, ‘Search the Scriptures,’ on her scroll, marched out from the gates of Rome. Did they come clean out of Babylon?<sup>348</sup>

The origin of the great apostasy was accepting certain pagan practices to make it easier for heathens to become Christian. The apostle Paul wrote: [2 Thessalonians 2:7](#) For the mystery of lawlessness is already at work; only He who now restrains [will do so] until He is taken out of the way. [2 Thessalonians 2:7 NKJV](#). During the lives of the apostles the church remained mostly pure. But the next generation began to remodel the cause.<sup>349</sup> To gain more converts, the standards were lowered, and a flood of pagans flowed into the church, bringing with them their customs, practices, and idols.<sup>350</sup>

The same process was mostly repeated in each Protestant church. The founders had the true spirit of reform, then the next generation came along and remodeled the cause, while at the same time refusing to accept any new truth. The humility, self-denial, and rejection of the world disappeared along with the first generation, and a flood of worldly converts flowed in with succeeding generations, keeping their customs, practices, and idols.

How many professed followers of God, instead of rejecting worldliness, chase after it. John Wesley spoke of the right use of money. Do not waste it on expensive clothing, unneeded decorations, expensive furniture, or costly artwork. Don’t accumulate things so you can be proud of it, or to gain the

---

<sup>347</sup> Hopkins, Samuel, *The System of Doctrines, Contained in Divine Revelation, Explained and Defended*, Vol II, Boston: Lincoln & Edmands, 1811, p 506.  
[https://www.google.com/books/edition/The\\_System\\_of\\_Doctrines\\_contained\\_in\\_Div/t1gwn9ODnQsC?hl=en&gbpv=1&pg=PA506&printsec=frontcover](https://www.google.com/books/edition/The_System_of_Doctrines_contained_in_Div/t1gwn9ODnQsC?hl=en&gbpv=1&pg=PA506&printsec=frontcover)

<sup>348</sup> Guthrie, Thomas, *The Gospel in Ezekiel*, Edinburgh: Adam and Charles Black, 1856, p 230.  
[https://www.google.com/books/edition/The\\_Gospel\\_in\\_Ezekiel/vkJVAAAACAAJ?hl=en&gbpv=1&pg=P\\_A230&printsec=frontcover](https://www.google.com/books/edition/The_Gospel_in_Ezekiel/vkJVAAAACAAJ?hl=en&gbpv=1&pg=P_A230&printsec=frontcover)

<sup>349</sup> Robinson, Robert, *Ecclesiastical Researches*, Cambridge: Francis Hodsen, 1792, p 51.  
[https://www.google.com/books/edition/Ecclesiastical\\_Researches/KwBNAQAAMAAJ?hl=en&gbpv=1&pg=PA51&printsec=frontcover](https://www.google.com/books/edition/Ecclesiastical_Researches/KwBNAQAAMAAJ?hl=en&gbpv=1&pg=PA51&printsec=frontcover)

<sup>350</sup> St. John, H. A., *Our Banquet*, San Francisco: H. A. St. John, 1894, p 358.  
[https://www.google.com/books/edition/Our\\_Banquet/YmtFhxWCKOQC?hl=en&gbpv=1&pg=PA358&printsec=frontcover](https://www.google.com/books/edition/Our_Banquet/YmtFhxWCKOQC?hl=en&gbpv=1&pg=PA358&printsec=frontcover)

admiration or praise of men. Be content with the honor that comes from God.<sup>351</sup>

There are times when it is popular in the world to be associated with a particular religion. In those times, rulers, politicians, lawyers, doctors, and merchants may join the church to gain the respect and confidence of society, thus advancing their own interests. Churches benefit financially from these unconverted people, and then use the wealth to beautify itself to make it more popular, and to gain more converts. Worshippers dress themselves in expensive and fashionable clothes. A lot of money is paid for a pastor that is good at attracting and entertaining people and can say popular and pleasing things in his sermons, so the members can feel comfortable in their sins.

The church adapts to forms of worship that will make itself attractive. The line of separation between the godly and the unreligious becomes thin, and both sides work to make differences between their activities and enjoyment even smaller. Allowing many to gain benefits from membership without giving anything up makes religion popular.

In the movement toward worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake are almost nonexistent. Some were taught when young to make sacrifices to give something to Jesus. But now when money is needed, the church thinks it must entertain or give something to entice people to give.

Churches, without realizing it, are doing the work of the devil. Raffles and lotteries are used by churches and schools to raise money, teaching that something can be obtained without working for it. Good people are playing these games of chance, telling themselves it is for a good cause, but it may be habit forming for some.<sup>352</sup>

The spirit of worldly conformity is invading Christian churches. Robert Atkins preached a sermon that drew a dark picture of the churches in England at the time. The professors of religion in the present day, in every church, are lovers of the world and its comforts, and seekers of respectability. Christ called his followers to suffer as He did, but they shrink from disapproval. Apostasy is written on the front of every church, but they

---

<sup>351</sup> Wesley, John, *Sermons on Several Occasion*, Hudson: William E. Norman, 1810, p 261.

[https://www.google.com/books/edition/Sermons\\_on\\_Several\\_Occasions/nmdGAAAAYAAJ?hl=en&gbpv=1&pg=PA261&printsec=frontcover](https://www.google.com/books/edition/Sermons_on_Several_Occasions/nmdGAAAAYAAJ?hl=en&gbpv=1&pg=PA261&printsec=frontcover)

<sup>352</sup> *State of Wisconsin Governors Message*, 1872, Vol I, Madison, WIS: Atwood & Culver, 1873, p 11.

<https://www.google.com/books/edition/Message/9gE5AQAAMAAJ?hl=en&gbpv=1&pg=PA11&printsec=frontcover>

do they realize it. Instead, they say ‘we are rich, and increased in goods, and stand in need of nothing.’<sup>353</sup>

The great sin of Babylon is that she made all nations drink the wine of the wrath of her fornication. This wine represents the false doctrines that she developed because of her connection with the great ones of the earth. Friendship with the world corrupts her faith, and in turn she corrupts the world by teaching it doctrines that are opposed to the plain statements of the Bible.

The Reformation brought people back to the word of God, but again they are being taught to put their trust in the teaching of the church rather than the Scriptures. Speaking of the Protestant churches, Charles Beecher said: they shrink from any rude word against the creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the saints and martyrs. The Protestant evangelical denominations have so tied up one another’s hands, and their own, that between them all, a man cannot become a preacher at all, anywhere without accepting some book besides the Bible.<sup>354</sup> If the world were not so drunk with the wine of Babylon, many would be convicted and converted by the plain truths of the Bible. But religious faith is so confusing, and contradictory, that people don’t know what to believe.

The second angel’s message of [Revelation 14](#) was first preached in the summer of 1844. It had a more direct application to the churches of the United States, where the warning was most widely proclaimed, and most generally rejected. The message of the second angel was not completely fulfilled in 1844. Following the rejection of the warning, the churches did experience a moral fall, but as they continued to reject additional light, they have fallen even lower and lower. But the ultimate fulfillment will not take place until she has made *all nations* drink of the wine of the wrath of her fornication.

The Bible says that before the coming of the Lord, [2 Thessalonians 2:9](#) The coming of the [lawless one] is according to the working of Satan, with all power, signs, and lying wonders,<sup>10</sup> and with all unrighteous deception among those

---

<sup>353</sup> Hull, Moses, *Two Volumes in One*, Buffalo, NY: Moses Hull & Co., Chicago: The Progressive Thinker, 1901, p 294.

[https://www.google.com/books/edition/Two\\_Volumes\\_in\\_One\\_Or\\_The\\_Question\\_of\\_th/XwU1AAAAMA\\_AJ?hl=en&gbpv=1&pg=PA294&printsec=frontcover](https://www.google.com/books/edition/Two_Volumes_in_One_Or_The_Question_of_th/XwU1AAAAMA_AJ?hl=en&gbpv=1&pg=PA294&printsec=frontcover)

<sup>354</sup> *Christian Tracts*, Vol I, NY: William Clarke, 1847, p 140.

[https://www.google.com/books/edition/Christian\\_Tracts/X9TAAAAYAAJ?hl=en&gbpv=1&pg=PA142&printsec=frontcover](https://www.google.com/books/edition/Christian_Tracts/X9TAAAAYAAJ?hl=en&gbpv=1&pg=PA142&printsec=frontcover)

who perish, because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie, [2 Thessalonians 2:9-11 NKJV](#). This condition will be reached when the union of church and state is accomplished across all Christianity. At that time the fall of Babylon will be complete.

The great body of Christ's true followers are still in the fellowship of these churches which are sinking lower and lower. Many are not satisfied with their present condition and are longing for clearer light. They are looking for the image of Christ in their churches and cannot find it. As the church falls farther from the truth, and aligns herself more closely with the world, the gap between God's true followers and the churches will get so wide, that God's people will come out. They can no longer remain in fellowship with those who are lovers of pleasure more than lovers of God; having a form of godliness but denying its power [[2 Timothy 3:5](#)].

[Revelation 18](#) points to a time when, as the result of rejecting the three warnings of [Revelation 14:6-12](#), the church will have fully reached the condition stated by the second angel. At that time, the people of God still in Babylon will be called to separate from her. This message is the last that will ever be given to the world. Those who do not believe the truth will be left to believe a lie. The light of truth will shine, and all the children of God who are still in Babylon will obey the call and come out of her [[Revelation 18:4](#)].

## *Chapter 22—Prophecies Fulfilled*

At first it was the spring of 1844 when the Lord was expected to return. But when that time came and passed, the world treated the Adventists as having been defeated and deceived. At first those who were truly faithful had doubts and uncertainty, but they continued to search the prophecies for more light. The signs pointing to the soon coming of Christ were unmistakable, and the revival among Christians and the conversion of sinners was surely from God.

The words of the prophet Habakkuk were an encouragement to them at this time. [Habakkuk 2:1](#) I will stand my watch And set myself on the rampart, And watch to see what He will say to me, And what I will answer when I am corrected. <sup>2</sup> Then the LORD answered me and said: "Write the vision And make [it] plain on tablets, That he may run who reads it. <sup>3</sup> For the vision [is] yet for an appointed time; But at the end it will speak, and it will not lie. Though it tarries, wait for it; Because it will surely come, It will not tarry. <sup>4</sup> "Behold the proud, His soul is not upright in him; But the just shall live by his faith. [Habakkuk 2:1-4 NKJV](#).

To obey the words of the Lord, Charles Fitch, in 1842 published a chart with the timeline of the prophecies in Daniel and Revelation. But no one had paid any attention to the words mentioning a tarrying time. Now they took heart, from the words, "though it tarries, wait for it because it will surely come."

The parable of the 10 virgins in [Matthew 25](#) also seemed to indicate a delay. [Matthew 25:1](#) "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. <sup>2</sup> "Now five of them were wise, and five [were] foolish. <sup>3</sup> "Those who [were] foolish took their lamps and took no oil with them, <sup>4</sup> "but the wise took oil in their vessels with their lamps. <sup>5</sup> "But while the bridegroom was delayed, they all slumbered and slept. <sup>6</sup> "And at midnight a cry was [heard]: 'Behold, the bridegroom is coming; go out to meet him!' [Matthew 25:1-6 NKJV](#).

The coming of Christ announced by the first angel's message was thought to be the coming of the bridegroom. In the parable of the virgins, all had their lamps, but half of them had oil and the rest did not. In this time of disappointment, those who had received the grace of God and the power of the Holy Spirit, had studied the Scriptures and earnestly wished for purity of heart and life. They had a personal experience with God and faith in His word, and they could not be defeated by disappointment and delay. On the other hand, were others who had joined the movement impulsively, and were

motivated by fear and emotion, and were looking for an immediate reward. These were not prepared for delay and disappointment, and when it came, their faith failed, and their light went out.

About this time, fanaticism began to appear. Some who claimed to believe, rejected the Bible as the only unfailing guide, and claimed that they were led by the Spirit. They allowed themselves to be guided by their feelings, impressions, and imaginations, and denounced all who would not agree with them. Their ideas were not accepted by most Adventists, but their actions brought disgrace on the whole group.

Satan has always been present to oppose God's people as they make advances. In the entire history of the church, no reformation took place without obstacles. When the apostle Paul started a church, there were always some who would receive the faith, but brought heresies with them. Luther also suffered distress from the actions of fanatics, who claimed God had spoken to them, and placed their ideas above the word of God. Many who were not grounded in the word of God and who were always looking for some new thing, were led astray.

Miller had no sympathy for fanaticism, and like Luther before him, said every spirit should be tested by the word of God. He said the devil has great power over the minds of some at this time. How shall we know what spirit they are motivated by? The Bible answers: [Matthew 7:20](#) "Therefore by their fruits you will know them. [Matthew 7:20 NKJV](#). The spirit that does not motivate us to live soberly, righteously, and godly, is not of Christ. Many among us who pretend to be believers, but are still following the ways of the world, are as ignorant of the truth as those who don't believe.<sup>355</sup>

Can a person think he has the truth but be wrong? If his ideas are in complete harmony with the word of God, then he can believe he has truth. But if he does not find complete harmony with the Bible, he should be careful, lest he be caught in the snare of the devil.<sup>356</sup>

In the days of the Reformation, the evil results of fanaticism were always blamed on those who opposed it the most. The same occurred with the advent movement. Those who hated the Adventists not only blamed the evil

---

<sup>355</sup> Bliss, p 237.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA237&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA237&printsec=frontcover)

<sup>356</sup> *The Advent Herald and Signs of the Times Reporter*, January 15, 1845, Vol VIII, No 23, Boston: Joshua V. Himes, 1845, p 7.

[https://adventistdigitalibrary.org/islandora/object/adl%3A422061/%3Fview\\_only%3Dtrue](https://adventistdigitalibrary.org/islandora/object/adl%3A422061/%3Fview_only%3Dtrue)



results of the fanatics on them, but also other bad things that were not even true. The fact that a few fanatics arose out of the advent movement is no more reason to reject it than when fanatics appeared in Paul's or Luther's day.

The fanatics did not arise out of the advent movement until after the disappointment in the spring of 1844, and the Adventists were uncertain about what happened. This was the time when the bridegroom was delayed. [Matthew 25:5](#) "But while the bridegroom was delayed, they all slumbered and slept. <sup>6</sup> "And at midnight a cry was [heard]: 'Behold, the bridegroom is coming; go out to meet him!' <sup>7</sup> "Then all those virgins arose and trimmed their lamps. [Matthew 25:5-7 NKJV](#). In the summer of 1844, the midpoint between the spring and the fall, the message, 'Behold, the bridegroom is coming,' was proclaimed.

At this time Adventists discovered that the decree of Artaxerxes went into effect in the fall of the year 457 B.C. That would of course mean that the end of the 2300 years would be in the fall of 1844. This discovery was reinforced by the fact that the cleansing of the sanctuary in the Old Testament also occurred in the fall of the year. In that system, the Day of Atonement, when the sanctuary was cleansed, occurred on the 10<sup>th</sup> day of the 7<sup>th</sup> month on the Jewish calendar. In 1844, the 10<sup>th</sup> day of the 7<sup>th</sup> month fell on October 22. Everything seemed in harmony and the conclusion seemed undeniable. This led to the midnight cry that "the bridegroom is coming."

The movement swept over the country like a tidal wave. Fanaticism disappeared along with the doubt and uncertainty. The character and results of the movement were the same as Spirit led movements in the past. There was deep searching of the heart, confessing of sin, and forsaking the world, as Adventists prepared to meet their Lord. Great expressions of emotion, joy, shouting, and singing were held for the great anticipated day when Jesus would return.<sup>357</sup>

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the interference from Satan than what occurred in the fall of 1844. The call went out, 'the bridegroom is coming; go out to meet him!' As in the initial advent movement, the work was mostly carried forward by those who were not preachers and religious teachers. Those who had led out in the prior

---

<sup>357</sup> Bliss, p 271.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA270&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA270&printsec=frontcover)

movement were the last to join. Most churches closed their doors to this message, and individuals who accepted it had to withdraw from their churches. The two messages, the “bridegroom is coming” and the second angel’s message had more power when combined.

Those who had received the message and were waiting for their Lord to appear, often met with each other to pray. There was great unity in the group, and the assurance of their Savior’s approval was more important to them than food.

But the time came and passed, and their Savior did not appear, and they were greatly disappointed. Many who had been counted among the believers, immediately renounced their faith. Their pride was hurt, they were embarrassed, and they complained to God like Jonah, saying they would rather die than live. Fear that the message might be true had restrained the unbelieving world, but after seeing nothing happen, they resumed their ridicule.

Earnest and sincere believers had given up all for Christ to share the last warning message with the world. They had expected to be with their Master in heaven, and now they had to resume their daily activities which they had neglected. In addition to that was added the trial of the taunts, sneers, and mockery of the world.

But great as this disappointment was, it was not as bad as what the disciples had experienced when Jesus died. He had just ridden triumphantly into Jerusalem and His followers were sure He would take the throne of David and deliver them from their oppressors. Not even one of their expectations had been met, and all their hopes died with Jesus. Not until the resurrection did they begin to understand the prophecies about the Messiah. If the followers of Jesus had understood the truth at the time, the prophecy of Zechariah would not have been fulfilled. [Zechariah 9:9](#) "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He [is] just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. [Zechariah 9:9 NKJV](#).

In a similar way, the Adventists fulfilled prophecy by giving a message to the world that it was supposed to receive. The first and second angel’s messages were given at the right time and accomplished the work God intended for them. The world had expected the whole advent movement to completely disappear after the great disappointment. But there were some who stood firm in their belief that the movement was of God. They believed that the Holy Spirit had been present in the preaching of the second coming,

but they had not yet found the error in their interpretation of the time of the prophecy.

When Jonah preached in the streets of Nineveh that within 40 days the city would be destroyed, the Lord accepted the humiliation of the Ninevites and extended their period of probation. Clearly Jonah's message was from God. In the same way Adventists believed that God had led them to give the warning of the coming judgment. The message was given, and it tested the hearts of all who heard it. It awakened either a love or a hatred for the Lord's appearance. It drew a line, separating those who would have exclaimed, "Behold, this [is] our God; We have waited for Him, and He will save us." [[Isaiah 25:9](#)], from those who would have said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! [[Revelation 6:16](#)].<sup>358</sup>

William Miller said, if I were to live my life over with the same evidence that I then had, to be honest with God and man I should have to do as I have done. I hope that I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. Although I have been twice disappointed, I am not yet cast down or discouraged. My hope in the coming of Christ is as strong as ever. I have done only what, after years of solemn consideration, I felt it my solemn duty to do. I have preached nothing but what I believed, and God has been with me.<sup>359</sup>

God did not forsake His people. [Hebrews 10:35](#) Therefore do not cast away your confidence, which has great reward. <sup>36</sup> For you have need of endurance, so that after you have done the will of God, you may receive the promise: <sup>37</sup> "For yet a little while, [And] He who is coming will come and will not tarry. <sup>38</sup> Now the just shall live by faith; But if [anyone] draws back, My soul has no pleasure in him." <sup>39</sup> But we are not of those who draw back to perdition, but of those who believe to the saving of the soul. [Hebrews 10:35-39 NKJV](#). This promise seemed especially applicable to the Adventists at this time. They had done the will of God in following His Spirit and His word, yet they did not understand His purpose. The prophecies had clearly been unsealed, and the signs of the times showed that the coming of Christ

---

<sup>358</sup> *The Advent Herald and Signs of the Times Reporter*, November 13, 1844, Vol VIII, No 14, Boston: Joshua V. Himes, 1844, p 5.

[https://adventistdigitalibrary.org/islandora/object/adl%3A422052/%3Fview\\_only%3Dtrue](https://adventistdigitalibrary.org/islandora/object/adl%3A422052/%3Fview_only%3Dtrue)

<sup>359</sup> Bliss, p 280.

[https://www.google.com/books/edition/Memoirs\\_of\\_William\\_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA280&printsec=frontcover](https://www.google.com/books/edition/Memoirs_of_William_Miller/quw1rnlbYcwC?hl=en&gbpv=1&pg=PA280&printsec=frontcover)

was near. But now was the time to live by faith. The world made fun of them, and said they were deceived, but their only safe course of action was to hold on to the light that they had received, continue to search the Scriptures, and patiently wait to receive more light.

## *Chapter 23—What is the Sanctuary*

The Bible verse that had been the central pillar of the advent movement was: [Daniel 8:14](#) And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed." [Daniel 8:14 NKJV](#). The prophetic timeline had been determined to end in the fall of 1844. Along with the rest of the Christian world, the common belief was that the earth or at least some part of it, was the sanctuary. The cleansing of the sanctuary was then assumed to be the purification of the earth with fire on the last great day. Hence the conclusion that Christ would return on that day.

True believers knew that God's word could not fail, so it must be their interpretation that was wrong. Many immediately assumed the timeline was wrong, but to do so would mean rejecting the interpretation of the 483-year prophecy which ended with the first advent of Christ [[Daniel 9:25-27](#)]. The two prophecies had the same starting point and the 483-year prophecy ended in the past, meaning one could know if the starting point was correct. 483 years added to 457 B.C. was the year 27 when Jesus was thought to be baptized (anointed), followed by His 3.5-year ministry that ended with the crucifixion in 31. The second half of the final week, 3.5 more years, ended in 34 when the deacon Stephen was thought to have been stoned, signifying the final rejection of the gospel by the Jews. Rejection of 1844 as the end of the 2,300-year prophecy meant rejecting already fulfilled prophecy of the first advent.

Some who still believed the timeline of the prophecy, continued their Bible study with earnest prayer, trying to discover their mistake. Since they could not find any error with the prophetic timeline, they began to investigate the subject of the sanctuary. They couldn't find any biblical support for the popular view that the earth is the sanctuary. But they did find many references to the Jewish sanctuary, explaining its design, location, and services. In New Testament times, after the end of the earthly sanctuary services, Paul wrote: [Hebrews 9:1](#) Then indeed, even the first [covenant] had ordinances of divine service and the earthly sanctuary. <sup>2</sup> For a tabernacle was prepared: the first [part], in which [was] the lampstand, the table, and the showbread, which is called the sanctuary; <sup>3</sup> and behind the second veil, the part of the tabernacle which is called the Holiest of All, <sup>4</sup> which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which [were] the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; <sup>5</sup> and above it were the cherubim of glory

overshadowing the mercy seat. Of these things we cannot now speak in detail. [Hebrews 9:1-5 NKJV](#).

God Himself instructed the Israelites to build the sanctuary and He provided detailed instructions to Moses. [Exodus 25:8](#) "And let them make Me a sanctuary, that I may dwell among them. [Exodus 25:8 NKJV](#). It was to be a mobile temple since they were traveling through the wilderness. It had wood walls that were covered with gold and connected together with silver sockets. The roof was like a very elaborate tent and there were angels embroidered on curtains within the structure. There was an outer courtyard with an altar for burnt offerings, and the sanctuary was divided into two compartments, a holy, and a most holy place. The two compartments of the sanctuary were separated by a beautiful curtain that was called a veil.

The holy place contained 3 pieces of furniture. A candlestick with seven oil lamps; a table for the shewbread; and an altar of incense. All three were completely covered with gold. The smoke of the burning incense rose and could flow over the veil into the most holy place where the presence of God was to be.

In the most holy place was the ark of the covenant. It was a chest made of wood and completely covered with gold. It held the two tables of stone containing the Ten Commandments, written by God Himself. The lid for the ark had two magnificently crafted cherubim on top, surrounding the mercy seat. The cloud of glory from the presence of God would be centered on the mercy seat between the two angels.

Many years after the wandering in the wilderness had ended, the tabernacle was replaced by the temple that Solomon built. It was larger but built to the same scale. The temple built by Solomon existed for hundreds of years, until it was destroyed by Nebuchadnezzar at the time of the prophet Daniel. It was rebuilt after the 70-year exile and then destroyed again by the Romans in A.D. 70 and was never rebuilt.

The sanctuary in the wilderness followed by the temple, according to Paul, were of the first covenant. But Paul also has something to say about a new covenant sanctuary. [Hebrews 8:1](#) Now [this is] the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices. Therefore [it is] necessary that this One also have something to offer. <sup>4</sup> For if He were on earth, He would not be a priest, since there are priests who offer the gifts

according to the law; <sup>5</sup> who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See [that] you make all things according to the pattern shown you on the mountain." [Hebrews 8:1-5 NKJV](#).

We see here that the sanctuary of the first covenant was built by Moses, but it was a copy, or a shadow of the true tabernacle built by the Lord. In the new covenant, Christ is our great High Priest who ministers at the right hand of God. One sanctuary was on earth and the other in heaven. Important lessons from the heavenly sanctuary about man's salvation were illustrated in the earthly sanctuary and its services.

In Revelation, John wrote of his vision of heaven where he saw "seven lamps." [[Revelation 4:5](#)]. He saw an angel standing at an altar, with much incense, that was offered with the prayers of the saints [[Revelation 8:3](#)]. Then later, he was allowed to see beyond the veil into the most holy place of the heavenly temple, where he saw the ark of the covenant [[Revelation 11:19](#)].

The temple in heaven is the dwelling place of God. The ark contains the law by which all are judged, but it is covered with the mercy seat before which Christ pleads with His blood on the sinner's behalf. This represents the combination of justice and mercy in the plan of redemption.

At the end of the 2,300 years in 1844, there had been no sanctuary on earth for hundreds of years. So, the prophecy must be referring to the sanctuary in heaven. But what does cleansing the sanctuary in heaven mean? Hebrews 9 teaches that there is a cleansing of both the earthly and heavenly sanctuaries. [Hebrews 9:22](#) And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. <sup>23</sup> Therefore [it was] necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. [Hebrews 9:22-23 NKJV](#).

In the earthly sanctuary, priests ministered daily in the holy place, but once a year on the day of atonement, the high priest performed a special cleansing of the sanctuary. In the daily sacrifices, sinners placed their hands on the head of their victim, and confessed their sins, symbolically transferring their sin to the innocent animal. "Without shedding of blood there is no remission." [Leviticus 17:11](#) 'For the life of the flesh [is] in the blood, and I have given it to you upon the altar to make atonement for your souls; for it [is] the blood [that] makes atonement for the soul.' [Leviticus 17:11 NKJV](#). In some cases, blood was taken by the priest and sprinkled before the veil, thus

symbolically transferring the sin from a person to the sanctuary [[Leviticus 4:6](#)]. In other cases, the sacrifice would be eaten by the priest, in which case the priest would be symbolically carrying the guilt [[Leviticus 10:17](#)]. In both cases the sin was transferred from the sinner to the sanctuary.

Once a year on the Day of Atonement, the high priest entered the most holy place. On that day, two goats were brought to the door of the tabernacle. Lots were cast, to select one for the Lord, and the other to be the scapegoat [[Leviticus 16:8](#)]. The goat for the Lord was killed as a sin offering, and sprinkled on the alter, but unlike the daily sacrifices, blood from this goat was taken into the most holy place and sprinkled on the mercy seat [[Leviticus 16:15](#)]. The high priest would then lay both hands on the head of the scapegoat, and confess all the sins of the children of Israel, symbolically transferring them to the goat, then the goat would be taken into the wilderness and left to die [[Leviticus 16:21-22](#)].

The sacrifices and sanctuary services taught that a substitute could be accepted in place of the sinner. But the sin was not cancelled by the blood of the sacrifice. The blood allowed it to be transferred from the sinner to the sanctuary, and then once a year, all the accumulated sins were transferred from the sanctuary to the scapegoat. The earthly sanctuary services were like a shadow of the real things that would take place in the heavenly sanctuary. The work that the priests did throughout the year in the holy place of the sanctuary, were symbolic of the real things that Jesus did when He went back to heaven. Then once, He would enter the most holy place. [Hebrews 9:11](#) But Christ came [as] High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. <sup>12</sup> Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. [Hebrews 9:11-12 NKJV](#).

For 18 centuries Christ worked in the holy place of the heavenly sanctuary. His blood was offered to repentant believers, so they could be pardoned and accepted by the Father. But their sins remained on the books and would eventually need to be cleansed from the sanctuary. But before the sins can be removed, an examination must take place so there will be a record to prove who has truly repented and as a result is entitled to the benefits of Christ's atoning blood. This examination is a work of judgment which must be done before the second coming, because when He comes, everyone's reward will already be decided [[Revelation 22:12](#)].



The remaining Adventists realized that the end of the 2,300 years in 1844 was not when Christ would return to earth, but it was the time when He would begin the work of cleansing the sanctuary in heaven in preparation for His return. It was obvious that the sin offerings in the sanctuary service pointed to Christ as the sacrifice. They saw the high priest as a representation of Jesus in heaven. They understood the scapegoat represented Satan, who would bear the consequences of the sins of those who repented. And they believed it was the blood of Christ that made it possible to transfer the sins from repentant sinners to the scapegoat. In the end Satan will be forever banished from the presence of God, along with his followers, and they will suffer the consequences of their sin, which is death.

## *Chapter 24—The Holy of Holies*

Understanding the sanctuary was the key that unlocked the mystery of the disappointment in 1844. As the disciples were glad when they saw Jesus after their terrible disappointment, so now did those rejoice who had been disappointed, as they envisioned their Lord in the most holy place. They realized that God had been leading them, and though they had failed to understand the message, it had fulfilled the Lord's purpose. The 2,300 year prophecy of [Daniel 8:14](#) and the first angel's message [[Revelation 14:6-7](#)], both pointed to the ministry in the most holy place, the investigative judgment, and not the second coming. Though they were disappointed, the Bible had not failed, and the event that was prophesied had taken place.

Malachi wrote of the coming of the Lord to His temple. [Malachi 3:1](#) "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts. [Malachi 3:1 NKJV](#). They were expecting Him to come to earth, but instead He had gone to His temple.

[Malachi 3:2](#) "But who can endure the day of His coming? And who can stand when He appears? For He [is] like a refiner's fire And like launderers' soap. <sup>3</sup> He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the LORD An offering in righteousness. [Malachi 3:2-3 NKJV](#). Those living on the earth when the intercession of Christ in the sanctuary ends, will need to stand in the sight of a holy God without a mediator. Their robes must be spotless, and their characters purified from sin by the blood of the Lamb. As the sanctuary in heaven is being cleansed of the sins of repentant believers, there should be a special work of purification among God's people on earth. When this work is finished, then the followers of Christ will be ready for His appearing.

[Malachi 3:4](#) "Then the offering of Judah and Jerusalem Will be pleasant to the LORD, As in the days of old, As in former years. [Malachi 3:4 NKJV](#). [Ephesians 5:27](#) that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. [Ephesians 5:27 NKJV](#).

The execution of the judgment to take place at the second coming is also written of in Malachi. [Malachi 3:5](#) And I will come near you for judgment; I will be a swift witness Against sorcerers, Against adulterers, Against perjurers, Against those who exploit wage earners and widows and orphans, And against those who turn away an alien--Because they do not fear Me," Says

the LORD of hosts. [Malachi 3:5 NKJV](#). This execution of judgment is also mentioned in the New Testament. [Jude 1:14](#) Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, <sup>15</sup> "to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." [Jude 1:14-15 NKJV](#).

In the summer and fall of 1844, the message, "Behold, the bridegroom is coming," [[Matthew 25:6](#)] was given. The wise virgins represented those who had been preparing themselves and looked forward with joy to their Lord's appearing. The foolish virgins represented those who joined the movement out of fear but had not really prepared themselves to meet their Lord. In this parable, the coming of the bridegroom occurs before the marriage feast.

The marriage takes place when Christ receives His kingdom, which is the Holy City, the New Jerusalem. [Revelation 21:9](#) Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." <sup>10</sup> And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, [Revelation 21:9-10 NKJV](#).

The bride represents the Holy City, and the virgins represent the church. In [Revelation 19:9](#) those who are called as guests to the marriage supper also represent the church. So, in these symbols, the church is represented by the wedding guests, and the virgins, but not the bride.

Christ will receive from the Ancient of Days in heaven, "dominion and glory and a kingdom." [[Daniel 7:14](#)]. Revelation says He will receive the "holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." [[Revelation 21:2](#)]. Having received the kingdom, He will come in glory, as King of kings and Lord of lords, for the redemption of His people, who will "sit down with Abraham, Isaac, and Jacob in the kingdom of heaven," [[Matthew 8:11](#)] for the "marriage supper of the Lamb." [[Revelation 19:9](#)].

Another parable of Jesus in Luke 12 describes people waiting for the master to return from the wedding. [Luke 12:36](#) "and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. [Luke 12:36 NKJV](#). It could be that when the message was given, "the Bridegroom is coming," that Jesus did go in to the Ancient of Days to receive His kingdom. In any case

the followers of God are not present in person at the wedding because it takes place in heaven, while they are still on earth. In the parable of the virgins, it was those that had oil that went into the marriage. The oil represents the knowledge of the truth from Scriptures, and the Spirit and grace of God. Those who waited patiently through the bitter trial and disappointment, who searched the Bible for clearer light follow Him by faith into the marriage, by understanding His work.

In another parable in Matthew 22, the symbol of a marriage is used again. [Matthew 22:11](#) "But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. [Matthew 22:11 NKJV](#). This parable clearly shows a judgement taking place before the marriage feast. This is the investigative judgement taking place in the most holy place since the fall of 1844. The wedding garments are robes that are washed white by the blood of the Lamb. [[Revelation 7:14](#)].

When the judgment in the most holy place is finished, then probation will be closed, and the door will be shut. [Matthew 25:10](#) ... and those who were ready went in with him to the wedding; and the door was shut. [Matthew 25:10 NKJV](#).

After the time came and passed, Adventists in 1844 still believed that His coming was near. They had a belief that there would be a short period of time between the close of probation and the coming of the Lord in the clouds of heaven. This was inferred from knocking on the door, and it not being opened for them. [Matthew 25:11](#) "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' <sup>12</sup> "But he answered and said, 'Assuredly, I say to you, I do not know you.' [Matthew 25:11-12 NKJV](#). They wondered if the date that came and passed was the close of probation.

But clearer light came to them, and they understood that though the work of Christ in the holy place in heaven was done, a door of mercy was still open, as the work of judgment continued in the most holy place.

When the Jews rejected the light given at Christ's first coming, and refused to believe in Him as the Savior, they could no longer receive pardon for their sins. Their sacrifices and offerings were useless, because the door they had formerly found access to God was no longer open. The condition of the unbelieving Jews demonstrates the condition of careless unbelieving Christians, who remain willingly ignorant of the ministry of our High Priest in heaven. On the shadow Day of Atonement, the Israelites were required to gather around the sanctuary, and humble themselves that they might receive pardon for their sins. [Leviticus 23:27](#) "Also the tenth [day] of this seventh month

[shall be] the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. [Leviticus 23:27 NKJV](#). Christians today should be doing the same thing on the real Day of Atonement.

Men cannot remain guiltless when they reject warnings sent by God. In Noah's day, those who rejected the warning died in the flood. In Abraham's day, everyone in Sodom except Lot, his wife, and two daughters were destroyed by fire. In Jesus' day, he said: [Matthew 23:38](#) "See! Your house is left to you desolate; [Matthew 23:38 NKJV](#). The apostle Paul wrote: [2 Thessalonians 2:10](#) ... because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie, <sup>12</sup> that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. [2 Thessalonians 2:10-12 NKJV](#). God's Spirit will withdraw from those who reject light and the teachings of His word, and they will be left to the deceptions they love.

The time following their disappointment in 1844 was a period of great trial to those who still held to the advent faith. The new light about the sanctuary in heaven was the only thing they could cling to at this time. So, they waited, watched, and prayed to know the will of God. They were given a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the warning of the third angel [[Revelation 14:9](#)].

## *Chapter 25—God’s Law Immutable [unchangeable]*

[Revelation 11:19](#) Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. ... [Revelation 11:19 NKJV](#). In the ministry of the earthly tabernacle, the shadow of heavenly things, the ark of the covenant was only seen once a year on the Day of Atonement. The announcement of the angel in heaven that the ark was seen, was an announcement that the ministry of Christ in the most holy place had begun.

The ark on earth contained the two tables of stone on which were written the law of God. The ark was made sacred by the law of God that it held. The ark in heaven contains the law that God spoke with thunders on Mount Sinai, and also wrote on the tables of stone placed in the ark on earth. The law of God in the sanctuary in heaven is the original, and the tables of stone contain the law translated into human language. Jesus said this law is unchangeable.

[Matthew 5:18](#) "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

[Matthew 5:18 NKJV](#). The psalmist says: [Psalm 119:89](#) ... Forever, O LORD, Your word is settled in heaven. [Psalm 119:89 NKJV](#). [Psalm 111:7](#) The works of His hands [are] verity and justice; All His precepts [are] sure. <sup>8</sup> They stand fast forever and ever, [And are] done in truth and uprightness. [Psalm 111:7-8 NKJV](#).

In the heart of the Ten Commandments, the fourth says: [Exodus 20:8](#) "Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day [is] the Sabbath of the LORD your God. [In it] you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who [is] within your gates. <sup>11</sup> For [in] six days the LORD made the heavens and the earth, the sea, and all that [is] in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. [Exodus 20:8-11 NKJV](#).

The remaining Adventists were honest seekers of truth and were impressed by the Spirit of God that they had been breaking the 4<sup>th</sup> commandment by not keeping the 7<sup>th</sup> day holy. They searched the Bible and could not find any evidence that the 4<sup>th</sup> commandment had been done away with or changed. Those who accepted this truth began to keep the 7<sup>th</sup> day sabbath holy. But it was not easy to go against such a vast majority of Christians who went to church on the 1<sup>st</sup> day of the week.

Those who accepted the work of Christ in the most holy place, and the unchangeable law of God, saw these things pointed out in the three angel's messages of Revelation 14. These messages were designed to prepare people for the Lord's second coming.<sup>360</sup> Immediately following the 3 messages is a reminder that the saints are those who keep the commandments of God.

[Revelation 14:12](#) Here is the patience of the saints; here [are] those who keep the commandments of God and the faith of Jesus. [Revelation 14:12 NKJV](#). In preparation for the judgment, the law of God should be kept.

The message of the 1<sup>st</sup> angel calls men to "Fear God and give glory to Him," "and worship Him who made heaven and earth." [[Revelation 14:7](#)].

Solomon said, [Ecclesiastes 12:13](#) Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's all. [Ecclesiastes 12:13 NKJV](#). The apostle John wrote, [1John 5:3](#) For this is the love of God, that we keep His commandments. And His commandments are not burdensome. [1 John 5:3 NKJV](#).

We should worship God because He is the creator. In the Bible, God's claim to reverence and worship is that He is the creator. And the Bible is clear that God is the creator. [Isaiah 40:25](#) "To whom then will you liken Me, Or [to whom] shall I be equal?" says the Holy One.<sup>26</sup> Lift up your eyes on high, And see who has created these [things], Who brings out their host by number; He calls them all by name, By the greatness of His might And the strength of [His] power; Not one is missing. [Isaiah 40:25-26 NKJV](#). [Isaiah 45:18](#) For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I [am] the LORD, and [there is] no other. [Isaiah 45:18 NKJV](#). [Psalm 100:3](#) Know that the LORD, He [is] God; [It is] He [who] has made us, and not we ourselves; [We are] His people and the sheep of His pasture. [Psalm 100:3 NKJV](#). [Revelation 4:11](#) "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created." [Revelation 4:11 NKJV](#).

The 1<sup>st</sup> angel says to "worship Him who made heaven and earth." [[Revelation 14:7](#)]. The 4<sup>th</sup> commandment tells us to keep the sabbath holy, [Exodus 20:11](#) For [in] six days the LORD made the heavens and the earth, the sea, and all that [is] in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. [Exodus 20:11 NKJV](#).

---

<sup>360</sup> White. [https://egwwritings.org/read?panels=p132.3171\(132.3174\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA772&printsec=frontcover](https://egwwritings.org/read?panels=p132.3171(132.3174)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA772&printsec=frontcover)

The Sabbath should always remind us that God is our creator and that is why He deserves our worship. The true reason to worship God in general, not just on the seventh day is that we are created by Him. This great fact must never be forgotten.<sup>361</sup>

The message of the 3<sup>rd</sup> angel identifies another class of people. [Revelation 14:9](#) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives [his] mark on his forehead or on his hand, <sup>10</sup> "he himself shall also drink of the wine of the wrath of God ... [Revelation 14:9-10 NKJV](#).

To understand these symbols, go back to Revelation 12. [Revelation 12:4](#) ... And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. [Revelation 12:4 NKJV](#). The dragon is Satan, [Revelation 12:9](#) So the great dragon was cast out, that serpent of old, called the Devil and Satan, ... [Revelation 12:9 NKJV](#). After Satan failed to destroy Jesus when He was an infant, through the actions of Herod, he persecuted the followers of Jesus represented by the woman [[Revelation 12:13-17](#)]. In the first centuries, Satan's instrument of persecution was the Roman empire.

In Chapter 13 another beast is described, "The dragon gave him his power, his throne, and great authority." [[Revelation 13:2](#)]. Most protestants believe this beast represents the papacy which assumed the power, throne, and great authority when the Roman empire fell. [Revelation 13:5](#) And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. [Revelation 13:5 NKJV](#). This beast sounds a lot like the little horn in Daniel 7. [Daniel 7:24](#) The ten horns [are] ten kings [Who] shall arise from this kingdom. And another shall rise after them; He shall be different from the first [ones], And shall subdue three kings. <sup>25</sup> He shall speak [pompous] words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then [the saints] shall be given into his hand For a time and times and half a time. [Daniel 7:24-25 NKJV](#).

42 months is a prophetic time period, as is the "time," "times," and "half a time."

- "time" is a year [[Daniel 4:25](#)].
- "times" is 2 years.

---

<sup>361</sup> Andrews, J. N., *History of the Sabbath*, Battle Creek, Mich: SDA Publishing Association, 1873, p 510. [https://www.google.com/books/edition/History\\_of\\_the\\_Sabbath\\_and\\_First\\_Day\\_of/ZlpOo4hl6CsC?hl=en&gbpv=1&pg=PA510&printsec=frontcover](https://www.google.com/books/edition/History_of_the_Sabbath_and_First_Day_of/ZlpOo4hl6CsC?hl=en&gbpv=1&pg=PA510&printsec=frontcover)



- “half a time” is half a year.
- 150 days = 5 months [[Genesis 7:11,24](#); [8:4](#)].
  - $150 / 5 = 30$  days/month.
  - $12$  months/year x  $30$  days/month =  $360$  days/year
- $42$  months x  $30$  days/month = **1260 days** [[Revelation 13:5](#)].
- “time” + “times + “half a time” [ $360 + 720 + 180 =$  **1260 days**] [[Daniel 7:25](#)].

This 1260 prophetic days or 1260 literal years were mentioned in this book’s prior [chapters 3, 15, 17](#). The period began with the supremacy of the papacy in 538 and ended with his capture and imprisonment in 1798.

A little bit further in chapter 13, another beast is introduced. [Revelation 13:11](#) Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. [Revelation 13:11 NKJV](#). This beast is different from all the other beasts in both Daniel and Revelation, in both appearance and behavior, firstly because it came up out of the earth, while all the others came up out of the sea. Secondly, the other beasts rose to power by attacking and conquering, whereas this beast at least initially had lamb like qualities. The sea in prophetic vision is said to represent “peoples, multitudes, nations, and tongues.” [[Revelation 17:15](#)].

The new beast with lamblike horns came out of the earth, meaning it didn’t rise up to power where there were lots of people, or civilizations, such as the middle east or western Europe. What nation was rising to power in 1798, with promise of strength and greatness? It was without question, the United States of America. Like a silent seed we grew into an empire.<sup>362</sup> A European journal in 1850 spoke of the United States as a wonderful empire, which was “emerging,” and “amid the silence of the earth daily adding to its power and pride.”<sup>363</sup>

Lamblike horns represent youth, innocence, and gentleness. The declaration of Independence, stated the truth that “all men are created equal” and endowed with the right to “life, liberty, and the pursuit of happiness.” The constitution gave the people the right to govern themselves by voting for their government officials. There was freedom from religious persecution,

---

<sup>362</sup> Townsend, George Alfred, *The New World Compared with the Old*, Hartford, CONN, Cincinnati, OHIO: S. M. Betts & Company, 1872, p 635.  
[https://www.google.com/books/edition/The New World Compared with the Old/4Y5hGZr4L3IC?hl=en&gbpv=1&pg=PA635&printsec=frontcover](https://www.google.com/books/edition/The%20New%20World%20Compared%20with%20the%20Old/4Y5hGZr4L3IC?hl=en&gbpv=1&pg=PA635&printsec=frontcover)

<sup>363</sup> *The Family Favorite and Temperance Journal*, Vol I, No 1, December 1849, p 106.  
[https://www.google.com/books/edition/Family Favorite and Temperance Journal/61HiAAAAMAAJ?hl=en&gbpv=1&pg=PA106&printsec=frontcover](https://www.google.com/books/edition/Family%20Favorite%20and%20Temperance%20Journal/61HiAAAAMAAJ?hl=en&gbpv=1&pg=PA106&printsec=frontcover)

and every person was given the right to worship God according to their own conscience. The government was formed as a republic, and the founders, being mostly Protestant, had Christian principles. Oppressed and persecuted throughout the world have turned to this land of hope. Millions have arrived on its shores, and the United States rose to a place among the most powerful nations of the earth.

But this beast eventually spoke as a dragon. [Revelation 13:12](#) And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. <sup>13</sup> He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. <sup>14</sup> And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. [Revelation 13:11-14 NKJV](#).

The lamblike horns and the dragon voice show a striking difference between the founding principles and the eventual actions of the beast. The “speaking” of the nation has to do with the laws. Speaking as a dragon means it would make laws that restrict freedom of worship, and exercising the authority of the first beast means it will enforce those laws through persecution. In fact, causing all who dwell on the earth to worship the first beast, seems to indicate honoring and obeying the papacy. Clearly this would go against the founding principles of the USA, since they were in part designed to give relief and freedom from persecution by the papacy.

“Telling those who dwell on the earth to make an image to the beast,” is an indication that the people hold the power of the government. This is additional evidence that this beast represents the USA. What is the “image to the beast” or “image of the beast?” An image of something looks like whatever it is an image of. If you want to know what the image the beast will be like, you simply need to look at the characteristics of the beast, which is the papacy.

When the early church became corrupted with heathen customs, she lost the Spirit and power of God. Then to control the conscience of the people, she used the power of the state. Eventually the papacy grew more powerful and controlled the state and used its authority for its own purpose. The image of the beast would then seem to indicate religion controlling the government and laws of the country.

Whenever a church has civil power, it has always used it to punish those who disagree with her. Many of the Protestant churches that broke away

from Rome, did the same thing when they became the state church in place of the church of Rome. In fact, the founders of the USA were fleeing the persecution of the church of England, which had created its own image to the beast.

Apostasy in the church was followed by the union with civil power, and eventual control of the state. This is what the apostle Paul predicted. <sup>2</sup> [Thessalonians 2:3](#) Let no one deceive you by any means; for [that Day will not come] unless the falling away comes first, and the man of sin is revealed, the son of perdition, [2 Thessalonians 2:3 NKJV](#). [2 Timothy 3:1](#) But know this, that in the last days perilous times will come: <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, <sup>4</sup> traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from such people turn away! [2 Timothy 3:1-5 NKJV](#). When this state of ungodliness is reached, the same results will follow as in the first centuries. And so, apostasy of the church in America will prepare the way for the image to the beast.

The differences in Protestant church doctrines would seem to make it impossible to come up with national laws that would satisfy all. But there has been a push among Protestants to unite based on common beliefs and doctrines. But to accomplish this, each would have to turn their backs on something that is Biblically important to them. But when leading churches in the USA unite on common doctrines and influence the government to make laws to enforce them, then America will have formed an image of the beast, and punishment and persecution will follow.

This two horned beast, [Revelation 13:16](#) He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, <sup>17</sup> and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. [Revelation 13:16-17 NKJV](#). But the 3<sup>rd</sup> angel's message warns against receiving this mark. [Revelation 14:9](#) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives [his] mark on his forehead or on his hand, <sup>10</sup> "he himself shall also drink of the wine of the wrath of God, ... [Revelation 14:9-10 NKJV](#). Immediately following the 3<sup>rd</sup> angel's message about those who receive the mark of the beast, is contrasted those who keep the commandments of God and the faith of Jesus.

Daniel said this about the little horn, the papacy: “And shall intend to change times and law.” [[Daniel 7:25 NKJV](#)]. Paul called him the man of sin who would exalt himself above God [[2 Thessalonians 2:3-4](#)]. By changing God’s law, the pope places himself above God.<sup>364 365 366 367 368 369</sup>

The papacy has in fact dropped the 2<sup>nd</sup> commandment, which forbids image worship, and changed the 4<sup>th</sup> to authorize worship on the 1<sup>st</sup> instead of the 7<sup>th</sup> day. The change in days for the 4<sup>th</sup> commandment clearly is a change in times in the law of God. Anyone who follows the altered 4<sup>th</sup> commandment is honoring the papacy above God.

Those who worship on Sunday often claim that Jesus changed the Sabbath, but Jesus disproved this with His own words. [Matthew 5:17](#) "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.<sup>18</sup> "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

<sup>19</sup> "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever

---

<sup>364</sup> White. [https://egwwritings.org/read?panels=p132.3171\(132.3175\)&index=0,https://www.google.com/books/edition/The\\_Great\\_Controversy\\_the\\_Conflict\\_of\\_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA773&printsec=frontcover](https://egwwritings.org/read?panels=p132.3171(132.3175)&index=0,https://www.google.com/books/edition/The_Great_Controversy_the_Conflict_of_th/NGw1PCAjB4C?hl=en&gbpv=1&pg=PA773&printsec=frontcover)

<sup>365</sup> Manning, Henry Edward, *The Temporal Power of the Vicar of Jesus Christ*, London: Burns & Lambert, 1862. [https://www.google.com/books/edition/The\\_Temporal\\_Power\\_of\\_the\\_Vicar\\_of\\_Jesus/O55eAAAAcAAJ?hl=en&gbpv=1&pg=PP7&printsec=frontcover](https://www.google.com/books/edition/The_Temporal_Power_of_the_Vicar_of_Jesus/O55eAAAAcAAJ?hl=en&gbpv=1&pg=PP7&printsec=frontcover)

<sup>366</sup> Gibbons,  
ch 5. [https://www.google.com/books/edition/The\\_Faith\\_of\\_Our\\_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA32&printsec=frontcover,](https://www.google.com/books/edition/The_Faith_of_Our_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA32&printsec=frontcover,)

ch 9. [https://www.google.com/books/edition/The\\_Faith\\_of\\_Our\\_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA78&printsec=frontcover](https://www.google.com/books/edition/The_Faith_of_Our_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA78&printsec=frontcover)

ch 10. [https://www.google.com/books/edition/The\\_Faith\\_of\\_Our\\_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA89&printsec=frontcover](https://www.google.com/books/edition/The_Faith_of_Our_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA89&printsec=frontcover)

ch 12. [https://www.google.com/books/edition/The\\_Faith\\_of\\_Our\\_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA111&printsec=frontcover](https://www.google.com/books/edition/The_Faith_of_Our_Fathers/vzblAAAAMAAJ?hl=en&gbpv=1&pg=PA111&printsec=frontcover)

<sup>367</sup> Jalland, Trevor Gervase, *The Church and the Papacy*, London: Society for Promoting Christian Knowledge. <https://archive.org/details/TheChurchAndThePapacyByJalland/page/n3/mode/2up>

<sup>368</sup> Littledale, Richard Frederick, *The Petrine Claims*, London: Society for Promoting Christian Knowledge, 1889. [https://www.google.com/books/edition/The\\_Petrine\\_Claims/SW8NAAAAYAAJ?hl=en&gbpv=1](https://www.google.com/books/edition/The_Petrine_Claims/SW8NAAAAYAAJ?hl=en&gbpv=1)

<sup>369</sup> Coleman, Christopher B., *The Treatise of Lorenzo Valla on the Donation of Constantine*, New Haven: Yale University Press, 1922. [https://www.google.com/books/edition/The\\_Treatise\\_of\\_Lorenzo\\_Valla\\_on\\_the\\_Don/FqNcfd8on5cC?hl=en&gbpv=1&pg=PP9&printsec=frontcover](https://www.google.com/books/edition/The_Treatise_of_Lorenzo_Valla_on_the_Don/FqNcfd8on5cC?hl=en&gbpv=1&pg=PP9&printsec=frontcover)

does and teaches [them], he shall be called great in the kingdom of heaven.  
[Matthew 5:17-19 NKJV](#).

In fact, Protestants who know the Scriptures, admit there is no Biblical command to change the Sabbath. “Up to the time of Christ’s death, no change had been made in the day;” and, “so far as the record shows, they [the apostles] did not ... give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week.”<sup>370</sup>

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that by worshipping on Sunday, Protestants recognize her power. “Because by keeping Sunday they acknowledge Church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again, deny in fact, the same power.”<sup>371</sup>

What then is the change of the Sabbath, but a sign, or mark of the authority of the Roman Church— “the mark of the beast?” When Protestants accept the Sabbath of her making, and reject the Bible Sabbath, they accept the authority of Rome. They also ignore one of the founding principles of their separation from Rome, that the Bible and the Bible only is the rule of their faith.

When the time comes that the Protestant churches join the Roman Catholics in enforcing a law of worship on Sunday, they will be making everyone worship the beast. When Protestants use secular power to enforce religious worship, they will have created an image of the beast.

There have been many Christians in past generations that have worshipped on Sunday, truly believing they were keeping the Bible Sabbath. The same can be said about many Christians today. But when a law is established, punishing those who refuse to obey, every Christian will be forced to ask themselves the question, what is the true Sabbath? Then whoever chooses to disobey the command of God will be honoring the pope above God. They will be worshipping the beast and his image. Those who do so will be choosing and accepting “the mark of the beast.”

---

<sup>370</sup> Waffle, Albert Edward, *The Lord's Day*, Philadelphia: The American Sunday-School Union, 1885, p 188. <https://archive.org/details/lordsdayitsunive00waff/page/188/mode/2up>

<sup>371</sup> Tuberville, Henry, *An Abridgement of Christian Doctrine*, New York: John Doyle, 1833, p 58. [https://www.google.com/books/edition/An\\_Abridgment\\_of\\_the\\_Christian\\_Doctrine/2SkPAAAAIAAJ?hl=en&gbpv=1&pg=PA58&printsec=frontcover](https://www.google.com/books/edition/An_Abridgment_of_the_Christian_Doctrine/2SkPAAAAIAAJ?hl=en&gbpv=1&pg=PA58&printsec=frontcover)

It is a terrible sin that calls down the wrath of God, poured out full strength [[Revelation 14:10](#)]. But the third angel's message will not leave men in ignorance for the choice they must make. All Christianity will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. The church and state will join hands to try to force everyone to receive the mark [[Revelation 13:16](#)]. But there will be some who will not receive the mark. [Revelation 15:2](#) And I saw [something] like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark [and] over the number of his name, standing on the sea of glass, having harps of God. <sup>3</sup> They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous [are] Your works, Lord God Almighty! Just and true [are] Your ways, O King of the saints!" [Revelation 15:2-3 NKJV](#).

## *Chapter 26—A Work of Reform*

[Isaiah 56:1](#) Thus says the LORD: "Keep justice, and do righteousness, For My salvation [is] about to come, And My righteousness to be revealed. <sup>2</sup> Blessed [is] the man [who] does this, And the son of man [who] lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil." ... <sup>6</sup> "Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants-- Everyone who keeps from defiling the Sabbath, And holds fast My covenant—<sup>7</sup> Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices [Will be] accepted on My altar; For My house shall be called a house of prayer for all nations." <sup>8</sup> The Lord GOD, who gathers the outcasts of Israel, says, "Yet I will gather to him [Others] besides those who are gathered to him." [Isaiah 56:1-2, 6-8 NKJV](#)

The fact that verse 8 mentions gathering the outcasts of Israel, tells us that this chapter applies to the Christian era. And a blessing is promised to those who keep the Sabbath.

[Isaiah 8:16](#) Bind up the testimony, Seal the law among my disciples. [Isaiah 8:16 NKJV](#). The seal of God's law is found in the fourth commandment. It is the only one of the 10 to mention both the name and title of the Lawgiver. His title, Creator of the heavens and the earth, justifies His claim to reverence and worship. In fact, none of the other 9 commandments explain or justify, on whose authority the law is given. When the Sabbath was changed by the church, the seal was removed from the law. God calls his true followers to restore it by keeping and teaching the true Sabbath of the fourth commandment.

[Isaiah 58:1](#) "Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins. <sup>2</sup> Yet they seek Me daily, And delight to know My ways, As a nation that did righteousness, And did not forsake the ordinance of their God. They ask of Me the ordinances of justice; They take delight in approaching God. [Isaiah 58:1-2 NKJV](#). It is not unbelievers, but "My people," who are sinning, even though they seek God daily, and delight to know His ways.

In addition to showing mercy to the poor and needy, God tells them what their sin is. [Isaiah 58:12](#) ... You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In. <sup>13</sup> "If you turn away your foot from the

Sabbath, [From] doing your pleasure on My holy day, And call the Sabbath a delight, The holy [day] of the LORD honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking [your own] words, <sup>14</sup> Then you shall delight yourself in the LORD; ... [Isaiah 58:12-14 NKJV](#). It is time for the Sabbath to be restored.

The Sabbath has existed since it was hallowed by the Creator on the seventh day of creation. It was kept by Adam, and the patriarchs down through Noah. It was kept by Abraham, Isaac, and Jacob. When the children of Israel were slaves in Egypt, they had lost the knowledge of God's law, but shortly after delivering them, God gave them His law in written form. From that day to the present, the 10 Commandments have never been lost, and in every generation, there have always been some who kept the Sabbath. During the 1260 years of papal supremacy, there were groups that honored the Sabbath, that had to hide for their lives.

The 3 angel's messages in Revelation 14 describe what will happen in the last days. And immediately following that is the description of the church of God in those days. [Revelation 14:12](#) Here is the patience of the saints; here [are] those who keep the commandments of God and the faith of Jesus. [Revelation 14:12 NKJV](#). Then two verses later is the description of the Son of Man coming on the white cloud to reap the harvest from the earth [[Revelation 14:14](#)].

Those who were first disappointed when Christ did not come but were then filled with joy when they received the light of the sanctuary, were now confronted with the light of the true Sabbath. They could see that its keeping would put them out of harmony with the Christian world. Many argued that Sunday had been the day of worship for centuries. Many good and holy men died keeping Sunday. If they were faithful servants of God, why must they change to this new Sabbath? What would a small group keeping the seventh day Sabbath hope to accomplish against the entire Christian world? At the time of Luther, papists reasoned that true Christians had lived and died as Catholics, so that should be sufficient for salvation. But with such reasoning, no new light would ever be accepted.

As attention was called to the seventh day Sabbath, popular ministers interpreted Scripture to satisfy the curiosity of those who did not study the Bible for themselves. Those who were convicted based on their own study of God's word, withstood the attacks of men of learning, who were angered and powerless against the simple reasoning straight from the Bible. It is often the case that new light must be brought through those who are not



learned. The educated experts in religious matters, trust in their knowledge and theories and systems, rather than in God.

Most of those who were looking for Christ to come in 1844, did not accept the sanctuary or the Sabbath truth. Many renounced their faith in the advent movement entirely, and some continued setting dates and kept being disappointed. When the Thessalonian church received some false ideas about the second coming, Paul recommended testing everything against the word of God. He reminded them of prophecies of things that must take place first [[2 Thessalonians 2:3](#)]. Whether the time of Christ's coming is far off, or completely unknown, we can still follow the example of the apostles, by spreading the good news and always being prepared.

There are parallels between the Exodus and the trial at the Red Sea, and the advent movement and disappointment in 1844. If everyone who originally worked to spread the message in 1844 had accepted the 3<sup>rd</sup> angel's message and proclaimed it with the power of the Holy Spirit, the world would have been warned, and Christ could have returned by now. God didn't want the Israelites to wander for 40 years in the wilderness, but they could not enter because of their unbelief. In the same way, it was not God's will to delay His second coming so long. It is in mercy that Jesus delays his coming, that sinners will have the opportunity to hear the warning, so they can choose.

As has always been the case, truth reproves sin and error and will be opposed. [John 3:20](#) "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. [John 3:20 NKJV](#). When popular beliefs cannot be supported by Scripture, its defenders will often resort to name calling. The Bible even warns that a time is coming when laws of the state will be so at odds with the law of God, that whoever obeys God will be considered a law breaker by the state.

Is expected opposition to the truth a reason to not share it? No, if God gives light to His servants in this generation, they should let it shine forth to the world. [Ezekiel 3:7](#) "But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel [are] impudent and hard-hearted. [Ezekiel 3:7 NKJV](#). [Ezekiel 2:7](#) "You shall speak My words to them, whether they hear or whether they refuse, for they [are] rebellious. [Ezekiel 2:7 NKJV](#).

Everyone who has received the light of truth is under an obligation and responsibility like Ezekiel. [Ezekiel 33:7](#) "So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. <sup>8</sup> "When I say to the wicked, 'O wicked [man],

you shall surely die!" and you do not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood I will require at your hand. <sup>9</sup> "Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. [Ezekiel 33:7-9 NKJV](#).

The only problems with sharing the truth are that it is inconvenient, and many will reject or even make fun of you for it. But true followers of Christ accept the cross with the apostle Paul. [2 Corinthians 4:17](#) For our light affliction, which is but for a moment, is working for us a far more exceeding [and] eternal weight of glory, [2 Corinthians 4:17 NKJV](#). [Hebrews 11:26](#) esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. [Hebrews 11:26 NKJV](#). We should choose to do what is right because it is right and leave the results to God.

[Isaiah 51:7](#) "Listen to Me, you who know righteousness, You people in whose heart [is] My law: Do not fear the reproach of men, Nor be afraid of their insults. <sup>8</sup> For the moth will eat them up like a garment, And the worm will eat them like wool; But My righteousness will be forever, And My salvation from generation to generation." [Isaiah 51:7-8 NKJV](#).

## *Chapter 27—Modern Revivals*

Every time the word of God is faithfully preached, positive results will follow. The Spirit of God goes with the message shared by His servants and gives power to the word. [John 1:9](#) That was the true Light which gives light to every man coming into the world. [John 1:9 NKJV](#). The light shines on the dark and hidden things in the soul and reveals sin to sinners. [Romans 7:24](#) O wretched man that I am! Who will deliver me from this body of death? [Romans 7:24 NKJV](#). It is only the sacrifice of Christ on the cross at Calvary that can atone for sins and bring people back into a right relationship with God. It is only through faith, humility, and accepting the sacrifice of Christ, the anyone can be freed from the penalty of sin.

The result of true repentance and acceptance of the gift of salvation is a new life. Sins once loved are hated, and spiritual things once hated are loved. Pride turns to humility, drunkards become sober, and vain fashions of the world are set aside. [1 Peter 3:3](#) Do not let your adornment be [merely] outward--arranging the hair, wearing gold, or putting on [fine] apparel—<sup>4</sup> rather [let it be] the hidden person of the heart, with the incorruptible [beauty] of a gentle and quiet spirit, which is very precious in the sight of God. [1 Peter 3:3-4 NKJV](#).

A Revival not only brings the character changes mentioned above, but also a great desire for the salvation of souls. People experiencing revival will also rejoice when they are worthy to suffer hardship and scorn for Christ's sake. This is the result of the work of the Spirit of God.

Many modern revivals have not yielded the fruit described above. There is widespread interest, many claim conversion, and large numbers join the church, but the spiritual changes are not present. When the light that flamed up soon dies out, the darkness is more dense than before. Popular revivals too often appeal to emotion and converts have little desire to listen to the Bible. Unless the religious service is entertaining, they are not interested. They have no interest in the plain warnings from the word of God.

For the truly converted, relationship with God and eternal things will be the topics of interest. But many popular churches today lack the spirit of commitment to God. New converts don't have to give up their pride and love of worldly things. They are not willing to deny self or take up their cross to follow the humble and lowly Jesus. Property, possessions, and worldly occupations fill the mind, and things of eternal interest hardly receive a passing thought.

But there are still true followers of Christ and before the final judgement God's Spirit will be poured out on them. At that time, many will separate themselves from their churches in which the love of the world has replaced love for God and His word. At that time, many ministers, and members will gladly accept the great truths that will be proclaimed to prepare a people for the Lord's second coming. Satan wishes to prevent this from happening and will introduce his counterfeit. In churches that he succeeds in bringing under his power, it will appear that there is great religious interest and that God's blessing is being poured out. Many will claim that God is working marvelously in their church when it is actually the work of another spirit.

With God's word, it is not difficult to distinguish between the true and the counterfeit revival. Wherever the Bible is neglected, self-denial and giving up of worldly things will be absent, and there we may be sure that God's blessing will not be given. This is the rule that Jesus Himself gave to distinguish the true from the counterfeit. [Matthew 7:16](#) "You will know them by their fruits. ... [Matthew 7:16 NKJV](#). It is by the truths in God's word that we can be protected from the deceptions of Satan.

God reveals truths about Himself in the Bible, and knowing and accepting these truths shields us against the deceptions of Satan. It is the neglect of these truths that has opened the door to the evils that are so common in the religious world. The nature and importance of the law of God has largely been lost sight of. Not understanding the character of the law, that it never changes, and our obligation to keep it, have led to a misunderstanding of how we are made acceptable for God to save. This has led to lower standards of behavior and conscience in the church.

Edward A. Park said: One source of danger is the neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo of the voice of conscience. ... Our most brilliant, outstanding preachers taught that the law and the gospel are mirrors reflecting the true character of God. Those who do not love the law and the gospel, will underestimate the evil of sin.

There is a tendency to underestimate the justice of God, because of His love. This can lead to underestimating the grace of God and atonement for sin. Then the gospel loses its value and importance, and soon men are ready to practically cast aside the Bible itself.

Many religious teachers claim that Christ abolished the law, making man free from its requirements. Some say the law is a heavy burden, that we are free from under the gospel. But the prophets and apostles didn't teach this about the law of God. [Psalm 119:44](#) So shall I keep Your law continually,

Forever and ever. <sup>45</sup> And I will walk at liberty, For I seek Your precepts. [Psalm 119:44-45 NKJV](#). [James 2:8](#) If you really fulfill [the] royal law according to the Scripture, "You shall love your neighbor as yourself," you do well; [James 2:8 NKJV](#). [James 1:25](#) But he who looks into the perfect law of liberty and continues [in it], and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. [James 1:25 NKJV](#). [Revelation 22:14](#) Blessed [are] those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. [Revelation 22:14 NKJV](#).

If it was possible for the law to be changed, then Christ need not have died to save man from the penalty of sin. His death proved how unchangeable the law of God is. [Isaiah 42:21](#) The LORD is well pleased for His righteousness' sake; He will exalt the law and make [it] honorable. [Isaiah 42:21 NKJV](#). [Matthew 5:17](#) "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. <sup>18</sup> "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. [Matthew 5:17-18 NKJV](#). [Psalm 40:8](#) I delight to do Your will, O my God, And Your law [is] within my heart." [Psalm 40:8 NKJV](#).

The law of God reveals the will and the character of its Author. Truth, righteousness, holiness and love are characteristics of God. [Psalm 119:142](#) Your righteousness [is] an everlasting righteousness, And Your law [is] truth. ... <sup>172</sup> My tongue shall speak of Your word, For all Your commandments [are] righteousness. [Psalm 119:142, 172 NKJV](#). [Romans 7:12](#) Therefore the law [is] holy, and the commandment holy and just and good. [Romans 7:12 NKJV](#). [Romans 13:10](#) Love does no harm to a neighbor; therefore love [is] the fulfillment of the law. [Romans 13:10 NKJV](#).

It is the work of conversion and growth in divine grace that brings people in harmony with God and His law. In the beginning, man was created in the image of God, so he was in harmony with nature and the law of God. But after sin, he was no longer in harmony with God or the law of God. [Romans 8:7](#) Because the carnal mind [is] enmity against God; for it is not subject to the law of God, nor indeed can be. [Romans 8:7 NKJV](#). But because God loved the world, He gave His only Son, to bring the world back into harmony with Him [[John 3:16-17](#)]. This change is the new birth Jesus speaks of. [John 3:3](#) Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." [John 3:3 NKJV](#).

The first step to being reconciled to God is the conviction or realization that we are sinners. [Romans 3:20](#) Therefore by the deeds of the law no flesh will be justified in His sight, for by the law [is] the knowledge of sin. [Romans 3:20 NKJV](#). The law lets us know what sin is, but it doesn't provide a solution, it demands death as the penalty. The good news is that Christ can take care of the penalty, through the death He suffered on our behalf.

Does that mean we are free to sin because we have Christ's death to cover the penalty? [Romans 6:1](#) What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it? [Romans 6:1-2 NKJV](#). [1John 5:3](#) For this is the love of God, that we keep His commandments. And His commandments are not burdensome. [1 John 5:3 NKJV](#). It is the new birth into harmony with God and His law that helps us to stop sinning. [Psalm 119:97](#) ... Oh, how I love Your law! It [is] my meditation all the day. [Psalm 119:97 NKJV](#).

Sadly, there are many who go to church who have not been converted. They are not in harmony with God or His law and feel no guilt or need of repentance. The Bible teaches what sanctification is and how to receive it. [John 17:17](#) "Sanctify them by Your truth. Your word is truth. [John 17:17 NKJV](#). Paul taught that the Holy Spirit sanctifies us [[Romans 15:16](#)]. [John 16:13](#) "However, when He, the Spirit of truth, has come, He will guide you into all truth; ... [John 16:13 NKJV](#). [Psalm 119:142](#) ... Your law [is] truth. [Psalm 119:142 NKJV](#). Jesus gave us the perfect example of being in harmony with the law of God. [John 15:10](#) "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. [John 15:10 NKJV](#). [John 8:29](#) "And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him." [John 8:29 NKJV](#).

It is by the grace of God that we can form characters in harmony with the law of God, and hence receive sanctification. This doesn't mean that we will not be tempted to sin. But our human weakness is reinforced by divine strength. [1 Corinthians 15:57](#) But thanks [be] to God, who gives us the victory through our Lord Jesus Christ. [1 Corinthians 15:57 NKJV](#). The Bible also teaches that sanctification is a work in progress. [Philippians 3:13](#) ... but one thing [I do], forgetting those things which are behind and reaching forward to those things which are ahead, <sup>14</sup> I press toward the goal for the prize of the upward call of God in Christ Jesus. [Philippians 3:13-14 NKJV](#). [2 Peter 1:5](#) But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>6</sup> to knowledge self-control, to self-control perseverance, to perseverance godliness, <sup>7</sup> to godliness brotherly kindness, and to brotherly

kindness love. ... <sup>10</sup> ... for if you do these things you will never stumble; [2 Peter 1:5-7](#), [10 NKJV](#).

People who are experiencing true sanctification, will like the great men of the Bible, see their unworthiness in humility. Moses: [Numbers 12:3](#) (Now the man Moses [was] very humble, more than all men who [were] on the face of the earth.) [Numbers 12:3 NKJV](#). Daniel was “greatly beloved” in heaven [[Daniel 10:11](#)], yet in his prayer, he included himself with sinful Israel. Job: [Job 42:6](#) Therefore I abhor [myself], And repent in dust and ashes." [Job 42:6 NKJV](#). Isaiah: [Isaiah 6:5](#) So I said: "Woe [is] me, for I am undone! Because I [am] a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts." [Isaiah 6:5 NKJV](#). Paul: [Ephesians 3:8](#) To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, [Ephesians 3:8 NKJV](#). Those nearest to Jesus will see most clearly the sinfulness of humanity, and realize their only hope is through the crucified and risen Savior.

But the “sanctification” now becoming popular in the religious world today has a spirit of self-exaltation and disregard for the law of God. It is taught that sanctification occurs instantly, by faith alone. “Only believe,” they say, no further effort is required. At the same time, they claim they are released from obligation to keep the commandments. The desire for an easy religion that requires no striving and self-denial has made the doctrine of faith and faith alone a popular doctrine. This is what the apostle James had to say about faith and works: [James 2:14](#) What [does it] profit, my brethren, if someone says he has faith but does not have works? Can faith save him? ... <sup>17</sup> Thus also faith by itself, if it does not have works, is dead. <sup>18</sup> But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. ... <sup>24</sup> You see then that a man is justified by works, and not by faith only. [James 2:14, 17-18, 24 NKJV](#).

Let no one fool themselves into thinking that they can become holy while knowingly breaking one of God’s commandments. [1John 3:6](#) Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. [1 John 3:6 NKJV](#). [1John 2:4](#) He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. [1 John 2:4-5 NKJV](#). When someone is far from Christ, they may appear righteous in their own eyes.

Paul taught that we are to present our bodies as a living sacrifice. [Romans 12:1](#) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, [which is] your reasonable service. [Romans 12:1 NKJV](#). In ancient Israel, an animal brought for sacrifice was examined, and if any defects were found, it was rejected. God doesn't want a half-hearted commitment; we are commanded to love the Lord with all our heart. Those who truly love God with their whole heart, will give Him the best they have to offer, and will want to be in harmony with His law.

How many professed Christians are dividing their commitments to God in pursuit of wealth or seeking the approval of men. How many are harming their bodies by overeating, smoking, drinking alcohol, or participating in other forbidden pleasures. If Jesus were to enter churches of today, would He not drive out those conducting unholy activities, and those acting as the money changers of old. [Revelation 21:27](#) But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. [Revelation 21:27 NKJV](#). [1 Corinthians 6:19](#) Or do you not know that your body is the temple of the Holy Spirit [who is] in you, whom you have from God, and you are not your own? <sup>20</sup> For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. [1 Corinthians 6:19-20 NKJV](#). If all who profess to be followers of Christ were truly sanctified, they would give to relieve the poor and to support the sharing of the gospel. They would also set an example of temperance, self-denial, and self-sacrifice, and they would be the light of the world.

But following God is not only giving and sacrifice. When we fully obey His requirements, we have access to the throne of infinite power through Christ. [Romans 8:32](#) He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? [Romans 8:32 NKJV](#). [Luke 11:13](#) "If you then, being evil, know how to give good gifts to your children, how much more will [your] heavenly Father give the Holy Spirit to those who ask Him!" [Luke 11:13 NKJV](#). [John 14:14](#) "If you ask anything in My name, I will do [it]." [John 14:14 NKJV](#). [John 16:24](#) "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. [John 16:24 NKJV](#).

Just because the true Christian is humble, does not mean they will be sad and putting themselves down all the time. [Nehemiah 8:10](#) ... Do not sorrow, for the joy of the LORD is your strength." [Nehemiah 8:10 NKJV](#). [Philippians 4:4](#) Rejoice in the Lord always. Again I will say, rejoice! [Philippians 4:4 NKJV](#).



## *Chapter 28—Facing Life’s Record*

In vision, Daniel saw God the Father sitting as judge, where each person will be judged based on the things written in the books about their lives.

[Daniel 7:9](#) "I watched till thrones were put in place, And the Ancient of Days was seated; His garment [was] white as snow, And the hair of His head [was] like pure wool. His throne [was] a fiery flame, Its wheels a burning fire; <sup>10</sup> A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened. [Daniel 7:9-10 NKJV](#). [Daniel 7:13](#) "I was watching in the night visions, And behold, [One] like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. <sup>14</sup> Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion [is] an everlasting dominion, Which shall not pass away, And His kingdom [the one] Which shall not be destroyed. [Daniel 7:13-14 NKJV](#)."

The coming of Christ described here is not His second coming to earth. In this same vision, where Daniel saw the Ancient of Days seated in judgment, Christ, "One like the Son of Man," came before Him. When the work as mediator was complete, at the end of the 2300 years in 1844, our great High Priest entered the most holy place in heaven, appearing before God the Father.

In the sanctuary service on earth, it was only those who had confessed sins throughout the year, those whose sins had been transferred to the sanctuary through the blood of the sacrifices, that the Day of Atonement was for. So, in the real sanctuary in heaven, the only cases judged at that time are those who have confessed sins, those who have claimed or chosen to follow God. The judgment of the wicked takes place at a later time. [1 Peter 4:17](#) For the time [has come] for judgment to begin at the house of God; and if [it begins] with us first, what will [be] the end of those who do not obey the gospel of God? [1 Peter 4:17 NKJV](#).

The book of life has the names of all who have ever chosen God. Jesus told His disciples: [Luke 10:20](#) ... but rather rejoice because your names are written in heaven." [Luke 10:20 NKJV](#). Paul spoke of his fellow workers whose names were written in the book of life. [Philippians 4:3](#) ... and the rest of my fellow workers, whose names [are] in the Book of Life. [Philippians 4:3 NKJV](#). Daniel wrote about the book again: [Daniel 12:1](#) ... And there shall be a time of

trouble, Such as never was since there was a nation, [Even] to that time. And at that time your people shall be delivered, Every one who is found written in the book. [Daniel 12:1 NKJV](#). John wrote in Revelation: [Revelation 21:27](#) But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. [Revelation 21:27 NKJV](#).

There is also a book of remembrance. [Malachi 3:16](#) ... So a book of remembrance was written before Him For those who fear the LORD And who meditate on His name. [Malachi 3:16 NKJV](#). [Nehemiah 13:14](#) Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services! [Nehemiah 13:14 NKJV](#). The psalmist wrote: [Psalm 56:8](#) You number my wanderings; Put my tears into Your bottle; [Are they] not in Your book? [Psalm 56:8 NKJV](#).

There is also a record of sins. [Ecclesiastes 12:14](#) For God will bring every work into judgment, Including every secret thing, Whether good or evil. [Ecclesiastes 12:14 NKJV](#). [Matthew 12:36](#) "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. <sup>37</sup> "For by your words you will be justified, and by your words you will be condemned." [Matthew 12:36-37 NKJV](#). [1 Corinthians 4:5](#) Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God. [1 Corinthians 4:5 NKJV](#). [Isaiah 65:6](#) "Behold, [it is] written before Me: I will not keep silence, but will repay--Even repay into their bosom—<sup>7</sup> Your iniquities and the iniquities of your fathers together," Says the LORD, ... [Isaiah 65:6-7 NKJV](#).

Those who are judged to be worthy will be raised in the resurrection of the righteous. [Luke 20:35](#) "But those who are counted worthy to attain that age, and the resurrection from the dead, ... <sup>36</sup> ... are equal to the angels and are sons of God, being sons of the resurrection. [Luke 20:35-36 NKJV](#). [John 5:29](#) "and come forth--those who have done good, to the resurrection of life, ... [John 5:29 NKJV](#). The righteous dead will not be alive when they are judged, because they will not be resurrected until after the decision is made, but Jesus will speak on their behalf. [1 John 2:1](#) ... And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. [1 John 2:1 NKJV](#). [Hebrews 7:25](#) Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. [Hebrews 7:25 NKJV](#).

The lives of all who have ever believed in Jesus are reviewed before God. When sins which have not been repented of and forgiven remain on the books, that name is removed from the book of life. Their good deeds in the book of remembrance are useless and will be erased. [Exodus 32:33](#) And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. [Exodus 32:33 NKJV](#). [Ezekiel 18:24](#) "But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked [man] does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. [Ezekiel 18:24 NKJV](#).

But those who have truly repented of their sins and claimed the blood of Christ as their atoning sacrifice, will have their sins blotted out, and will be counted worthy of eternal life. [Isaiah 43:25](#) "I, [even] I, [am] He who blots out your transgressions for My own sake; And I will not remember your sins. [Isaiah 43:25 NKJV](#). [Revelation 3:5](#) "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. [Revelation 3:5 NKJV](#). Jesus said: [Matthew 10:32](#) "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. <sup>33</sup> "But whoever denies Me before men, him I will also deny before My Father who is in heaven. [Matthew 10:32-33 NKJV](#).

When Satan deceived our race, he intended to ruin God's creation. But now Christ seeks not only pardon and justification for His people, but a share in His glory and a seat upon His throne. Satan points to their sins that he has tempted them to commit and claims them as his. Jesus doesn't deny that they have sinned, but He shows that they have repented and offers His life and sacrifice in their place. [Zechariah 3:2](#) And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! [Is] this not a brand plucked from the fire?" [Zechariah 3:2 NKJV](#). Christ will clothe His faithful ones with His own righteousness. [Ephesians 5:27](#) that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. [Ephesians 5:27 NKJV](#). [Revelation 3:4](#) ... and they shall walk with Me in white, for they are worthy. [Revelation 3:4 NKJV](#).

At the close of His work as mediator, Christ will appear to bless His people with eternal life. As the priest used to remove sin from the sanctuary and place them on the scapegoat, so Christ will place all these sins on Satan, the originator of sin. [Leviticus 16:22](#) "The goat shall bear on itself all their iniquities

to an uninhabited land; and he shall release the goat in the wilderness. [Leviticus 16:22 NKJV](#). So, Satan will bear the guilt of all the sins God's people had repented of and will for a thousand years be confined to a desolate earth.

Sins which have not been repented of will not be forgiven and erased from the book, and they will stand as a witness against the sinner on the day of judgment. It matters not if the sin was committed in the open, or in secret so that no other person ever knew of it, because angels of God witness every sin and record them in a book. God has an exact record of every sin, and He is not influenced by the outward appearance of goodness. Men may be deceived when judging, but God sees and knows all.

According to the parable of the talents, even our use of the gifts and abilities God gave us will be examined in the Judgment [[Matthew 25:14-30](#)]. Will God receive what he gave us with interest? Have we improved or made good use of the talents He gave us? How have we used our time, voice, money, and influence? What have we done for the poor, afflicted, orphan, and widow? All of this is recorded in heaven. Simply claiming faith in Christ with no accompanying works is worthless. But whatever is done out of love for Christ, however small, is rewarded by God.

Satan comes up with many ways to distract us from what we should be doing. He knows he wins if he can keep us from spending our time learning more about Jesus and the great truths about His sacrifice for us. Whoever wishes to share in the benefits of the Savior's mediation should be spending their time praying and studying the word of truth. The sanctuary and the investigative judgment should be clearly understood by the people of God. Otherwise, it will be impossible for them to have the faith needed at this time, or to fulfill the plan God has for them.

The intercession of Christ on our behalf in the sanctuary in heaven, is just as important for our salvation as was His death on the cross. By His death, he began the work, which He continued when He went back to heaven. The sanctuary in heaven is at the center of Christ's work for our salvation at this time. It is the part of the plan of redemption that takes us to the close of time. It is of great importance for us to understand this subject, so that we can give an answer to anyone that asks the reason for our hope.

[Proverbs 28:13](#) He who covers his sins will not prosper, But whoever confesses and forsakes [them] will have mercy. [Proverbs 28:13 NKJV](#). Satan rejoices, when we sin in secret and do not repent, and can even use that to mock Christ. If those who love Christ could see this, they would quickly confess

their sins and put them away. It is through these cherished sins that Satan can gain complete control of us. He is always trying to deceive Christ's followers into believing that it is impossible for them to overcome sin. But the words of Jesus to Paul were: [2 Corinthians 12:9](#) ... "My grace is sufficient for you, for My strength is made perfect in weakness." ... [2 Corinthians 12:9 NKJV](#). Jesus also said: [Matthew 11:29](#) "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.<sup>30</sup> "For My yoke [is] easy and My burden is light." [Matthew 11:29-30 NKJV](#).

On the Day of Atonement once a year, Israelites were instructed to afflict their souls by repentance and humiliation before the Lord. Since we are living in the great day of atonement, we should be doing the same thing. There should be deep searching of the heart for anything that is offensive to God. [Ephesians 5:27](#) that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. [Ephesians 5:27 NKJV](#). But no one will be saved by just being part of a church that is without spot or wrinkle. Each individual must be without spot or wrinkle to be part of that glorious church.

No one knows when the judgment will be finished, and their case closed. [Mark 13:33](#) "Take heed, watch and pray; for you do not know when the time is. [Mark 13:33 NKJV](#). [Revelation 3:3](#) ... Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. [Revelation 3:3 NKJV](#). When that time comes, the announcement will be made: [Revelation 22:11](#) "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." <sup>12</sup> "And behold, I am coming quickly, and My reward [is] with Me, to give to every one according to his work. [Revelation 22:11-12 NKJV](#).

The righteous and wicked will both be living on the earth, both carrying on with life, when the final decision is made in the sanctuary in heaven. Before the flood, Noah was shut up in the ark and the wicked were locked out. For 7 days people went on about their lives, even mocking those locked up in the ark, not knowing that they were already judged. [Matthew 24:39](#) ... so also will the coming of the Son of Man be. [Matthew 24:39 NKJV](#). [Mark 13:35](#) "Watch therefore, ... <sup>36</sup> "lest, coming suddenly, he find you sleeping. [Mark 13:35-36 NKJV](#). Those who grow weary of waiting, who become absorbed in the pursuit of gain, pleasure, and the approval of the world, may in that hour have their sentence pronounced. [Daniel 5:27](#) ... You have been weighed in the balances, and found wanting; [Daniel 5:27 NKJV](#).

## *Chapter 29—The Origin of Evil*

For many people, the existence of sin or evil has been a stumbling block to the belief in an all wise, powerful and loving God. Many use that as an excuse to reject God and His word, but those who look for answers outside of God's word will not be satisfied. Many are also unsatisfied with the answers provided through tradition, and false interpretations of the Bible.

There is really no explanation for the reason sin exists, but the Bible clearly teaches that God is not responsible for creating or causing sin. The definition of sin according to the Bible is that it is the transgression of the law. [1 John 3:4](#) Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. [1 John 3:4 KJV](#). [Transgression of the law means to break or disobey the law.]

Before sin, there was peace and joy throughout God's created universe. Everything existed in harmony with the Creator's will. All created beings loved God above all else and loved each other without reservation. Christ, also called the Word, and the Only Begotten of God, was one with the eternal Father. He was the only being in the universe that could participate in planning with the Father. Christ is the one who created the heavenly beings. [Colossians 1:16](#) For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. [Colossians 1:16 NKJV](#).

Love is the foundation of the law and government of God. The happiness of all created beings was assured if they remained in harmony with God's law. God desires love and worship based on an intelligent knowledge and appreciation of His character. He takes no pleasure in forced allegiance, and so He gives free will, so that seeing His love for them, they will choose to love and serve Him.

Sin originated with one who was most highly honored by God, and who stood highest in power and glory among the angels in heaven. Before his fall, Lucifer was holy and perfect. [Ezekiel 28:12](#) ... "Thus says the Lord GOD: "You [were] the seal of perfection, Full of wisdom and perfect in beauty. <sup>13</sup> You were in Eden, the garden of God; Every precious stone [was] your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. <sup>14</sup> "You [were] the anointed cherub who covers; I established you; You were

on the holy mountain of God; You walked back and forth in the midst of fiery stones. <sup>15</sup> You [were] perfect in your ways from the day you were created, Till iniquity was found in you. [Ezekiel 28:12-15 NKJV](#).

But the prophet goes on to say: [Ezekiel 28:17](#) "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; ... [Ezekiel 28:17 NKJV](#). But Lucifer was not satisfied being the highest created being, he wanted to be like the Most High. [Ezekiel 28:6](#) "Therefore thus says the Lord GOD: "Because you have set your heart as the heart of a god, [Ezekiel 28:6 NKJV](#). [Isaiah 14:13](#) For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; <sup>14</sup> I will ascend above the heights of the clouds, I will be like the Most High.' [Isaiah 14:13-14 NKJV](#). Lucifer began to covet the honor that Christ had and wanted the worship of the angels for himself.

Initially when God was honored, there was peace and happiness in heaven. But Lucifer wished to exalt himself and began to sow thoughts of discontent among the angels. Christ tried to get him to recognize the greatness and goodness of God, and the importance of His law. Lucifer was warned that dishonoring God would bring ruin on himself, but he became more determined.

With his power and glory, Lucifer thought he should be equal to God. In his position in heaven, he was loved and honored by all the angels. He had wisdom and glory above all other angels, but the Son of God was still above him, one in power and authority with the Father. Christ participated in the councils of God, where Lucifer was not allowed. He questioned why Christ should have supremacy over him.

Lucifer began to spread discontent among the angels, but he did so in a way that seemed it was out of reverence for God. He suggested that since angels were holy by nature, they should not be restrained by the law of God and should be able to follow their own will. He also tried to get the angels to see that God was unfair with him in honoring Christ above him. He also claimed that he was trying to secure freedom for all the angels from the restrictions of God's law, so they could reach a higher state of existence.

God was patient with Lucifer, and he was not immediately punished and thrown out of heaven. He was even allowed to continue in his position of leadership, even after he started to spread lies. Finally, he was even offered pardon if he would repent and submit to the law of God. At that time Lucifer did not see the end result of the path he was taking. At some point Lucifer

probably realized that he was wrong, and God was just and fair and that he should admit it. If he had done this, he might have saved himself and many angels. If he had repented, God would have restored him to his original position, but his pride kept him from submitting. He claimed he had nothing to repent of and fully committed himself to the great controversy against his maker.

Now all the powers of that superior mind were fully committed to deceiving as many angels as possible and to gain their sympathy. Satan now complained to his closest allies that his ideas had not been respected by God and his freedom had been restricted. He accused the Son of God of trying to humiliate him in front of all the angels. Those who remained loyal to God, he accused of doing exactly what he was really doing. One of his tactics was to cause the angels to question seemingly minor things that God said. He took the clearest statements of God and made them seem mysterious. His high position in heaven gave greater weight to his arguments and many ultimately joined his rebellion.

For a time, God allowed Satan to continue his rebellion in heaven. Unfortunately, it was necessary to allow his plans to develop so that others could see their true nature. As their leader, he was greatly loved by the angels, and he had great influence over them. He thought if he could win enough angels to his side, he could also begin to take over inhabitants of other worlds God had created. His power to deceive was so great that even loyal angels had difficulty seeing the true nature of his plans.

Satan had at first disguised his work as being for the good of heaven. He claimed he was trying to promote the honor of God, and the good of all the inhabitants of heaven. At the same time that he was sowing seeds of discontent, he made it appear that he was trying to take away their dissatisfaction. He proposed changes to God's laws that he claimed would promote more harmony in heaven.

In dealing with Satan, God could only use goodness and truth, but Satan could use flattery and deceit. He questioned, why should God have the right to make laws and rules that angels must obey? He claimed that in requiring obedience and worship, God was just seeking to exalt Himself. The unrest that was beginning to be seen in heaven, Satan blamed on the law and government of God.

The time finally came that God could not allow Satan to continue his deception in heaven. But even then, among the angels and other created worlds, the true nature and consequences of sin were not obvious. God in



His infinite wisdom did not destroy Satan at that time, because doing so, before everyone could see the true nature and end results of his plans, would have caused everyone to serve God out of fear. For the good of the entire universe, Satan must be allowed to continue on his course, so that all created beings can see the difference between his government and God's. All must be able to see beyond question that God is just, merciful, and His law unchangeable, and that it is for the good of all created beings. The history of this terrible experiment with rebellion against the law of God will be a safeguard to prevent sin from ever occurring again.

The same spirit that prompted rebellion in heaven still inspires rebellion on earth. Men think they can have true freedom without the restrictions of the law of God. When they are reproved for breaking God's law, they justify themselves, and look for sympathy from those who agree with them. Instead of turning from their error, they get angry at those who reprove them.

The character of God is misrepresented, as being oppressive, harsh and unjust. But God Himself tells a different story: [Exodus 34:6](#) ... the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, <sup>7</sup> "keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing [the guilty], ... [Exodus 34:6-7 NKJV](#). When man sinned by believing the deceiver, God showed His character of love by sacrificing His only Son, to provide a path to redemption for the fallen race.

During Christ's life on earth, the attacks of Satan were merciless and full of hatred. Nothing could have done a better job of showing his true nature and making him lose any remaining sympathy he had with angels or other created beings. Satan led his followers on earth to reject Christ. He did everything he could to destroy Jesus. He used men to do what he couldn't do to fill the life of Christ with suffering and sorrow. Finally, the cry, "Crucify Him! crucify Him!" filled the entire onlooking universe with amazement and horror.

When the sacrifice was complete, Jesus returned to heaven and went straight to the Father, and probably repeated something similar to this prayer. [John 17:24](#) "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. [John 17:24 NKJV](#). The response of the Father was probably something like this. [Hebrews 1:6](#) ... "Let all the angels of God worship Him." [Hebrews 1:6 NKJV](#).

Satan's character was now fully revealed as a liar and a murderer. Everyone could now see the type of government he would run by looking at his

followers on earth. This is what would have occurred anywhere his lies and deception were accepted. He claimed that not having to keep the law of God was liberty, and exaltation, but everyone could now see that it was slavery to sin and evil and was actually degradation. In heaven, Satan had charged God with unjustly requiring obedience and worship from the angels. Now it was seen that for the salvation of His created subjects, God was willing to suffer self-denial, humiliation, and suffering. Satan wanted to elevate himself to be like God, yet Christ, in order to destroy sin, had humbled Himself to the point of sacrificing His life. [Philippians 2:8](#) And being found in appearance as a man, He humbled Himself and became obedient to [the point of] death, even the death of the cross. [Philippians 2:8 NKJV](#).

After Lucifer succeeded in deceiving the human race, he claimed that if God's law was unchangeable, they could never be saved. But Christ took the penalty of their sin upon Himself, satisfying the law. Now man can accept the righteousness of Christ and with humble repentance, gain victory over Satan as Christ had.

Christ came to earth, not only to suffer and die, but also to exalt the law and make it honorable. [Isaiah 42:21](#) The LORD is well pleased for His righteousness' sake; He will exalt the law and make [it] honorable. [Isaiah 42:21 NKJV](#). If the law could have been changed to save man, then the Son of God need not have died. Christ proved that both justice and mercy are characteristics of God and are the foundation of His law and government.

[Hebrews 2:14](#) ... through death He might destroy him who had the power of death, that is, the devil, [Hebrews 2:14 NKJV](#). Lucifer wished to exalt himself. [Isaiah 14:13](#) For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; <sup>14</sup> I will ascend above the heights of the clouds, I will be like the Most High.' [Isaiah 14:13-14 NKJV](#). But God said: [Ezekiel 28:18](#) ... And I turned you to ashes upon the earth In the sight of all who saw you. <sup>19</sup> ... And [shall be] no more forever." ' ' [Ezekiel 28:18-19 NKJV](#). [Malachi 4:1](#) "For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch. [Malachi 4:1 NKJV](#).

In the end, the whole universe will be able to witness the nature and results of sin. When sin is finally destroyed, God's creation will not serve Him out of fear, because they will have seen the curse that sin was. They will also see that God is love, and worthy to be worshipped, through the way humanity

was saved. The Bible says that sin will not rise up again. [Nahum 1:9](#) ... He will make an utter end [of it]. Affliction will not rise up a second time. [Nahum 1:9 NKJV](#). The law of God that Satan claimed enslaved, will be honored as giving freedom from the curse of sin.

## ***Chapter 30—Enmity Between Man and Satan***

[Enmity means mutual hatred.] [Genesis 3:15](#) And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." [Genesis 3:15 NKJV](#). But sinful man is in harmony with Satan, so what is this referring to? If God had not intervened, the human race would have been fully united with Satan against God. This verse is part of God's judgment against Satan, but it is also a prophecy, covering time to the end of the great conflict. Satan was being informed that his efforts to corrupt our world would be interrupted, and a way would be provided for man to resist his power.

Satan hates the human race because they are the recipients of God's love and mercy. So, he does whatever he can to convert human beings who were created in the image of God into his image. When he can do this and at the same time cause human beings to reject salvation, he knows he can cause grief in heaven. Then, he causes humanity to blame God for all the evil, pain, and misery in the world.

It is only through the grace of God that we can receive His power to resist our sinful nature and as a result have enmity with Satan. This enmity was most strikingly displayed in the world's reception of Jesus. It was not only because Jesus appeared as a poor low-class citizen that He was rejected by the Jews. The miracle working power He possessed more than compensated for His lowly appearance. It was the purity and holiness of Christ that brought out the most hatred against Him. His humility, self-denial, and sinlessness were a constant rebuke against the pride and sinfulness of the Jews who rejected Him. Satan and his angels joined with evil men to fight against Jesus and make His life miserable.

The followers of Jesus will experience the same enmity that He did. Whoever taps into the power from God and resists temptation, will invite the wrath of Satan and his followers. [2 Timothy 3:12](#) Yes, and all who desire to live godly in Christ Jesus will suffer persecution. [2 Timothy 3:12 NKJV](#). And so, back to the words of God in Genesis, there will be enmity between the followers of God and the followers of Satan on earth. Satan and his agents will do what they can, including deceit, and even misquoting scripture, to attack and destroy the agents of God on earth.

Why is Satan meeting so little resistance against his attacks? Why do the soldiers of Christ seem to lack energy or motivation to fight back? It is because they are lacking God's Spirit and do not hate sin enough. The result

is that there is not enough enmity on their side against sin and Satan. Many professed followers of Christ, barely acknowledge the mastermind, the mighty general, who even had so much success with angels in heaven. Satan has been perfecting his attacks throughout the history of this world, and he uses them to prevent the salvation of souls.

Satan is continually working to overcome the people of God by breaking down the barriers that separate them from the world. In the renewed heart, there is hatred of sin and resistance against it. Those who do not actively and purposely choose God and allow Him to give them a new heart, will default to their sinful nature and will end up choosing Satan.

Conforming to worldly ways never succeeds in bringing the world to Christ, it only converts the church to the ways of the world. Trying to become comfortable with sin will make it seem less repulsive. Those who choose to associate with the servants of Satan will soon become comfortable with the master of evil. If we persist in placing ourselves in the path of temptation, we will fall sooner than later.

Satan can often be most successful by working through those least suspected of being under his control. People with great talent or education are admired and honored, but those traits do not mean they honor God. Talent and popularity may be gifts from heaven, but without love for God, those gifts will lead away from Him. Every Christian should be courteous but not everyone who is courteous is a Christian. Many men who are cultured, intelligent, and pleasant, who would not do something commonly thought of as immoral, can be instruments for Satan. King Solomon was given great wisdom, but when he turned away from God and depended on himself, he fell into sin. Then the great gifts he was given were used by Satan.

[Ephesians 6:12](#) For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual [hosts] of wickedness in the heavenly [places]. [Ephesians 6:12 NKJV](#). [1 Peter 5:8](#) Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. [1 Peter 5:8 NKJV](#). [Ephesians 6:11](#) Put on the whole armor of God, that you may be able to stand against the wiles of the devil. [Ephesians 6:11 NKJV](#).

Whoever chooses to follow Christ will be attacked by Satan. In fact, the closer they are to following God's plan, the more they will be attacked by Satan. Jesus was attacked with Satan's best, his fiercest, and his most tricky temptations, but Jesus was victorious every time. This same strength to overcome Satan is available to all who desire it.

## *Chapter 31—Agency of Evil Spirits*

The fact that there are angels and evil spirits is clearly taught in the Bible. Yet, there is a growing tendency to disbelieve in the existence of evil spirits. Many today have been led to believe that angels are the spirits of the dead.

Before the creation of man, there were angels in heaven. [Job 38:6](#) To what were its foundations fastened? Or who laid its cornerstone, <sup>7</sup> When the morning stars sang together, And all the sons of God shouted for joy? [Job 38:6-7 NKJV](#). [Genesis 3:24](#) So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. [Genesis 3:24 NKJV](#). Angels are superior to man. [Psalm 8:5](#) For You have made him a little lower than the angels, And You have crowned him with glory and honor. [Psalm 8:5 NKJV](#).

What do angels do? [Psalm 103:19](#) The LORD has established His throne in heaven, And His kingdom rules over all. <sup>20</sup> Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word. <sup>21</sup> Bless the LORD, all [you] His hosts, [You] ministers of His, who do His pleasure. [Psalm 103:19-21 NKJV](#).

How many angels are there? [Revelation 5:11](#) Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, [Revelation 5:11 NKJV](#). [Daniel 7:10](#) ... A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. ... [Daniel 7:10 NKJV](#). [Hebrews 12:22](#) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, [Hebrews 12:22 NKJV](#).

They are bright and can move like lightning. [Ezekiel 1:14](#) And the living creatures ran back and forth, in appearance like a flash of lightning. [Ezekiel 1:14 NKJV](#). [Matthew 28:2](#) And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. <sup>3</sup> His countenance was like lightning, and his clothing as white as snow. <sup>4</sup> And the guards shook for fear of him, and became like dead [men]. [Matthew 28:2-4 NKJV](#).

A single angel can overpower any number of human beings. [2 Kings 19:35](#) And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; ... [2 Kings 19:35 NKJV](#).

There are many more references to angels. They appeared to Abraham with promises of blessing [[Genesis 22:15-18](#)]. To Lot to rescue him from Sodom [[Genesis 19](#)]. To Elijah when he was tired and hungry in the wilderness [[1 Kings 19:5-7](#)]. To Elisha with chariots and horses of fire [[2 Kings 6:16-17](#)]. To Daniel to help him understand a vision [[Daniel 8:15-26](#)], or to protect him in the lion's den [[Daniel 6:22](#)]. To Peter in Herod's dungeon [[Acts 12:5-11](#)]. To Paul and his companions before the shipwreck [[Acts 27:21-26](#)]. To Cornelius to instruct him how to receive the gospel [[Acts 10:1-8](#)]. In these ways throughout the ages, angels have ministered to God's people.

Angels are appointed as guardians around every follower of Christ. [Job 1:9](#) So Satan answered the LORD and said, "Does Job fear God for nothing?  
<sup>10</sup> "Have You not made a hedge around him, around his household, and around all that he has on every side? ... [Job 1:9-10 NKJV](#). [Psalm 34:7](#) The angel of the LORD encamps all around those who fear Him, And delivers them. [Psalm 34:7 NKJV](#). [Matthew 18:10](#) "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. [Matthew 18:10 NKJV](#).

God's people are promised the protection of angels for a reason. There are many mighty angels roaming about tirelessly, trying to do evil. We should not be ignorant of their existence. Evil spirits were originally sinless angels that were equal in nature and power with the holy angels of God today. They united with Satan in his rebellion, and their purpose is to cause the destruction of mankind.

There is not much mention of evil angels in the Old Testament, but during the time Christ lived on the earth, there was a lot of evidence of their work. Jesus came to earth to carry out the plan for the redemption of man, but Satan claimed he had a right to control the world. He had succeeded in suppressing the knowledge of the true God everywhere except among the Jews. Christ came to bring light to the world, and a knowledge of God's love and His desire to give pardon and peace. Evil angels realized that if Jesus succeeded, their rule on earth would end, so Satan raged like a chained lion, clearly demonstrating the power he had over the bodies and souls of men.

The New Testament clearly states that men can be possessed and controlled by evil spirits. This condition is not a disease, or a natural condition and Jesus recognized it for what it was. The power of God over the forces of evil was clearly demonstrated by the healing of the demoniacs of Gadara. Under the control of evil spirits, they could not be restrained, they raged, foamed at the mouth, harmed their own bodies, and cried out, threatening any who

might come near. Satan was pleased to be able to degrade beings created in God's image to this sad state. [Mark 5:9](#) Then He asked him, "What [is] your name?" And he answered, saying, "My name [is] Legion; for we are many." [Mark 5:9 NKJV](#). In the Roman army, a legion was 3-5 thousand men. Satan's armies are also organized into companies and this one was no less than a legion.

At the word of Jesus, the entire legion of evil spirits left their victims, leaving them sitting calmly at the feet of Jesus, in possession of their own minds and bodies. Jesus had permitted the demons to possess a herd of pigs which promptly ran off a cliff to their deaths in the sea. The financial loss of the animals was more important to the people than the benefits Christ brought, and He was asked to leave. One of Satan's well used plans is to get people to blame their financial losses on Christians, rather than allowing it to fall on him where it belongs.

Jesus allowed the herd of pigs to be destroyed because those Jews should not have been raising unclean animals as a business. If Christ had not restrained the legion, they would have run the keepers and owners into the sea as well. This experience also served as a lesson to the disciples of the cruel power of Satan over man and beast. Even though Jesus agreed to leave, He knew that He would be leaving behind the two men, who would share with everyone the great things Jesus had done for them.

The daughter of a Syrophenician woman was possessed by a demon and Jesus cast it out with a word [[Mark 7:26-30](#)]. Another demon possessed man was blind and couldn't talk [[Matthew 12:22](#)]. Another was possessed since he was a young child, and the spirit tried to harm the boy by throwing him in water and fire [[Mark 9:17-27](#)]. There were many more, but with a word Jesus healed them [[Luke 4:36](#)].

Satan's possession did not always cause suffering. Some invited Satan to gain supernatural power, such as the sorcerers Simon [[Acts 8](#)], Elymas [[Acts 13](#)], and the girl who could predict the future [[Acts 16](#)].

Those in the greatest danger of falling under the influence of evil spirits are the ones who deny their existence. Satan and his angels have a tremendous advantage over those who are ignorant of their tricks and techniques. As the time of the end approaches, Satan will work to spread the belief that he doesn't exist, which gives him more freedom and greater power to deceive and destroy.

Satan's worst fear is that people become aware of his real power and his tricks and deceptions. He is happy for people to ridicule the concept of the



devil because it makes it much easier for him to hide his real purpose. He is pleased to be painted as some ridiculous half human, half animal, monster. And he loves to hear his name being made fun of by those who think they are intelligent and well informed.

The fact that so many question the existence of a being that is so clearly described in Scripture is evidence of the success of his disguise. Satan can most easily control the minds of those who are unaware of his power and influence. That is why God, in His word, has given us so many examples of Satan's evil work, so that we can be on guard against his attacks.

We should be truly alarmed at the power and hatred of Satan and his angels if we did not have the promise of protection and deliverance of our Redeemer. We are careful to lock our doors to protect our homes from evil men but are so careless when it comes to protecting our minds from Satan. In fact, we are powerless on our own against the attacks of Satan and his evil angels, but we can be safe under the watchful care of our Savior. There are angels from heaven that are stronger than the wicked angels, and God is pleased to send them to protect His people.

## *Chapter 32—Snares of Satan*

The great controversy between Christ and Satan has been going on for about 6 thousand years, but it will soon end. Knowing his time is short, Satan increases his efforts to keep as many as possible in darkness until it is too late for them to repent.

When a church is just casually coasting along, making no effort to resist his power, Satan has no need for concern. In this state, he knows he is not in danger of losing them. But when people get serious about being saved, then he must step up his effort to counteract the influence of the Holy Spirit.

When people gather for church, evil angels can be present, doing their best to distract people from receiving the words of blessing they need. They may stir up some business issue to draw someone's attention from what is being said, that might have otherwise been a blessing.

Satan can see if people are discouraged or burdened with spiritual darkness. He can hear their spoken prayers. Then he can plan his attack to hit them where they are weak. He can use appetite or other forms of self-gratification to numb their interest in spiritual things. He knows that when people neglect prayer and study of the scriptures, he can overcome them with his attacks. So, he tries to occupy the mind with trivial and unimportant things so that people will not have time for study and prayer. There are some who try to act holy but are constantly looking for faults in others that they can criticize. These are Satan's right-hand men because he is the accuser of the brethren [[Revelation 12:10](#)]. They will misrepresent the words and actions of true servants of God and will by their actions try to tear them down. But none need be deceived by them because by their fruit we can know them [[Matthew 7:16](#)].

Satan has people working for him, and many of these are in churches, encouraging doubt and unbelief, and hindering the work of God from advancing. Through them, error is sometimes accepted by the church as doctrine.

One of Satan's most successful deceptions is that it doesn't really matter what you believe. He introduces false theories, and fake stories to distract people from the truth of the gospel. True servants of God like Elijah, Jeremiah, and Paul have always had to contend with these false teachers.

The many conflicting beliefs found in the Christian world are the work of our great adversary, designed to cause division. Many, instead of humbly

studying the word of God for truth, are searching it to support their favorite theory. They will take words from the Bible out of context to prove their point, using only half the verse, where the other half might have disproved their point. Others pick figures or symbols from the Bible, and use their imagination to arrive at an interpretation, with no regard to whether it is consistent with the rest of Scripture. Then they present these vague theories as teachings of the Bible.

Papal leaders used to select certain sections of Scripture that supported what they wanted, then taught them to the people. At the same time, they denied people access to the Scriptures so they could not study and understand them for themselves. People should have access to the whole Bible and read it for themselves. The Bible will be a guide to all who want to know more about their Creator and His will for them. The word of God is made plain to all who study it with a prayerful heart. [Habakkuk 2:2](#) Then the LORD answered me and said: "Write the vision And make [it] plain on tablets, That he may run who reads it. [Habakkuk 2:2 NKJV](#). [Psalm 97:11](#) Light is sown for the righteous, And gladness for the upright in heart. [Psalm 97:11 NKJV](#).

Science can be a blessing and a curse. If not guided by the word of God in their research, the greatest minds can become confused and perplexed as they attempt to investigate the relationship between science and religion. Human knowledge of earth science and spiritual things is incomplete and imperfect, and so on his own, man is not capable of harmonizing science and the Scriptures. Too many accept scientific theories as fact, and then try to test God's word against them. [1 Timothy 6:20](#) O Timothy! Guard what was committed to your trust, avoiding the profane [and] idle babblings and contradictions of what is falsely called knowledge-- [1 Timothy 6:20 NKJV](#). Those who then doubt the Scriptures, will usually then doubt the existence of the God of the Bible, then they will be like a boat without an anchor, and easily seduced by the devil.

One of Satan's tricks is to keep people busy trying to understand and figure out what God hasn't revealed in His word. Sin started in heaven when Lucifer was not happy that some of God's plans were not revealed to him, and he stirred up discontent among the angels, causing them to fall with him. Now he seeks to do the same thing with us.

Those who are unwilling to accept the plain and sometimes inconvenient truths of the Bible, will look for answers and explanations that will make them feel better. The less spiritual, self-denying, and humiliating the doctrines are, the more popular they are. People who think they are too wise

to accept Biblical truth will have no shield against the attacks of Satan. He is happy to promise people their hearts desire in place of the truth. All who neglect the word of God because they do not want to be at odds with the world, will accept heresy for religious truth. [2 Thessalonians 2:10](#) and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie, <sup>12</sup> that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. [2 Thessalonians 2:10-12 NKJV](#).

One of Satan's most successful deceptions are the teachings and lying wonders of spiritualism.

Another dangerous error is to deny that Christ is God and equal with the Father. Also, some believe that He did not exist before His incarnation into a human body. There are many who claim to believe the Bible that accept these beliefs, which are direct contradictions of the plainest statements of Jesus. These beliefs degrade the sacrifice made by God to save man.

Another widely believed error preached from most pulpits is the idea people go to heaven immediately after death, rather than waiting for the resurrection at the second coming of Christ.

Satan has been tricking people into believing they can meet Jesus in secret places here on earth, and many souls have been lost to this deception. [Matthew 24:23](#) "Then if anyone says to you, 'Look, here [is] the Christ!' or 'There!' do not believe [it]. <sup>24</sup> "For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. <sup>25</sup> "See, I have told you beforehand. <sup>26</sup> "Therefore if they say to you, 'Look, He is in the desert!' do not go out; [or] 'Look, [He is] in the inner rooms!' do not believe [it]. [Matthew 24:23-26 NKJV](#).

The wisdom of the world teaches that prayer accomplishes nothing. Men of science claim there can be no answers to prayer because it would violate the law of the universe put in place by God Himself. But the Bible teaches otherwise. It is part of God's plan to answer prayers if He sees fit when He might otherwise not act.

There are countless doctrines that Christian claim are Biblical which are not. Many people have rejected Christianity and the Scriptures because of some offensive doctrine, that outrages their sense of justice, mercy or love. Satan's greatest desire is to destroy confidence in God and His word. There are many who don't like the Bible because it reproves and condemns their sins. They reject the Bible to avoid its condemnation. Many only read the Bible or

listen to its teachings to find fault with it. Some knowingly argue on the wrong side of an issue because they enjoy controversy, but do not realize that by doing so they are in danger of being caught in Satan's trap.

The contents of the Bible provide enough evidence of its divine origins. With the help of the Holy Spirit, which is promised to all, every person can understand the truths they need from the Bible. But men are not capable of fully understanding the reasons for everything God does. [Romans 11:33](#) Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable [are] His judgments and His ways past finding out! [Romans 11:33 NKJV](#). God will reveal to us as much as is necessary for our best interests to know, and beyond that we must trust. All who look for hooks to hang their doubts on will find them. And all who refuse to accept and obey God's word until every objection has been removed, will never accept it. There is only one course of action for those who wish to be free of doubts. It is to move forward in faith with the light they have, and more will be given. [John 1:9](#) That was the true Light which gives light to every man coming into the world. [John 1:9 NKJV](#). [Matthew 7:7](#) "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. [Matthew 7:7 NKJV](#).

The followers of Christ do not know all the plans the devil has against them, but God does. He can intervene, but He allows His people to be confronted with some temptation and trials because it is part of the journey to final victory. If His people will humble their hearts, confess and put away their sins, and claim His promises, every temptation may be successfully resisted. [Zechariah 4:6](#) So he answered and said to me: "This [is] the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts. [Zechariah 4:6 NKJV](#).

Balaam was enticed by the promise of rich rewards to try to curse God's people. But God would not allow it and only allowed blessing. [Numbers 23:8](#) "How shall I curse whom God has not cursed? And how shall I denounce [whom] the LORD has not denounced? [Numbers 23:8 NKJV](#). The Israelites were loyal to God at the time, but the curse which Balaam could not pronounce against them, be brought on them by seducing them into sin.

Satan knows that the weakest soul who depends on Christ cannot be overcome. That is why he must first entice them to leave their fortress in Christ, and venture outside of their protection, onto his ground. It is only by humbly leaning on God and keeping His commandments that we can be secure.

## *Chapter 33—The First Great Deception*

In the beginning, Adam and Eve were perfectly content obeying the law of God. This disproved Satan's claim that God's law was oppressive and did not serve the good of His creatures. Satan was envious of the beautiful world made for Adam and Eve, and determined to cause them to fall, so he could gain possession of earth, and use humans in his fight against God.

Adam and Eve had been warned about Satan, and if he had come straight out and introduced himself, he would have been immediately rejected. But, hiding behind the serpent, he spoke to Eve. [Genesis 3:1](#) Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'" [Genesis 3:1 NKJV](#). If Eve had immediately turned away instead of entering into conversation with the tempter, she would have been safe, but she stayed and fell victim to his lies. In the same way many today are overcome when they doubt or question the requirements of God, instead of accepting and obeying.

[Genesis 3:2](#) And the woman said to the serpent, "We may eat the fruit of the trees of the garden; <sup>3</sup> "but of the fruit of the tree which [is] in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " <sup>4</sup> Then the serpent said to the woman, "You will not surely die. <sup>5</sup> "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." [Genesis 3:2-5 NKJV](#). Satan was selling what he desired in heaven which was to be like God. Eve gave into temptation, and through her Adam was led into sin as well. Eve believed the serpent and doubted God. The words of Satan were partially true in that their eyes were opened, and they learned about evil. Satan sold this knowledge as a something to be desired, but Adam and Eve learned very shortly after that it was not.

The tree of life grew in the middle of the Garden of Eden, and if Adam and Eve had remained faithful to God, they would have continued to have free access to the tree and would have lived forever. But when they sinned, they were no longer allowed to eat the fruit from the tree of life, and they would eventually die. They were made from dirt, and they would become dirt again after they died. This sentence of death would be passed on to all mankind because the sinful nature that Adam and Eve now possessed would also be passed on to their descendants. [Romans 5:12](#) Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned-- [Romans 5:12 NKJV](#)

But God, through the sacrifice of His Son has brought immortal life back within our reach. [2 Timothy 1:10](#) but has now been revealed by the appearing of our Savior Jesus Christ, [who] has abolished death and brought life and immortality to light through the gospel, [2 Timothy 1:10 NKJV](#). [Romans 2:7](#) eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; [Romans 2:7 NKJV](#).

Satan told Eve she would not die from disobeying God. This was the first sermon on the immortality of the soul, and it continues to be believed by most of the world and is even preached in almost every Christian church. It is interesting how despite the clear word of God, the words of Satan are believed instead.

If man had been allowed to continue eating from the tree of life even after sin, they could have lived forever, but this God would not allow. [Genesis 3:24](#) So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. [Genesis 3:24 NKJV](#).

Part of the lie of immortality that Satan sold, includes the suffering forever in hell. This, Satan uses to misrepresent God as one who delights in causing everlasting torture and suffering for those who disobey Him. In this way Satan gets people to view God with his own characteristics, which are cruelty and hate. But God says He takes no pleasure in the death of the wicked. [Ezekiel 33:11](#) "Say to them: '[As] I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' [Ezekiel 33:11 NKJV](#). It is impossible to fully comprehend the evil effects of this terrible doctrine of eternal torment in hell.

Satan is successful today using the same approach that caused the fall of our first parents. He gets people to doubt that God's way is just and in their best interest. If he can get people to view God as a cruel, hateful tyrant, he can justify his rebellion. He can even appear to be the victim for being thrown out of heaven.

[Revelation 14:8](#) And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8 NKJV](#). One of the elements of the wine that all nations drank is the doctrine of eternal torment. It is true that this doctrine was passed down from our church fathers, and that many good men in the past did not reject it. But if we reject the light we now have and say we will continue believing what we were taught by our fathers, we will

fall under the condemnation pronounced on Babylon for drinking the wine of her abomination.

The opposite extreme of the doctrine of eternal torment in hell is that idea that God is so loving and compassionate that everyone will be saved. This can lead people to believe they can live a life of selfishness and pleasure, ignoring the law of God, but still go to heaven when they die. This places all the emphasis on God's mercy but ignores His justice. One Bible verse that is used to support this comes from the tragic story of king David's son Amnon. He raped his sister and was killed by her brother for this despicable act. This is how the Bible describes the emotions of David after the death of his oldest son Amnon. [2 Samuel 13:39](#) And King David longed to go to Absalom. For he had been comforted concerning Amnon, because he was dead. [2 Samuel 13:39 NKJV](#). The argument goes, since David was a prophet, he would have known if Amnon was in hell, and since he was comforted, assuming Amnon was alive somewhere, he must be in heaven.

This is an example of taking a single verse from the Bible and inferring a conclusion from a statement. With this being taught and believed by so many, is it any wonder that there is so much wickedness in the world? This belief could also be credited with people's willingness to commit suicide, if they think the next thing they will know is eternal happiness in heaven.

God has made it clear in His word that the wicked will be punished. Those who think God is too merciful to punish the sinner should ask themselves why Jesus had to die. [Romans 6:23](#) For the wages of sin [is] death, but the gift of God [is] eternal life in Christ Jesus our Lord. [Romans 6:23 NKJV](#). The sacrifice of Christ provided a way for sinners to be freed from the penalty of sin, but everyone who doesn't choose to accept it will be punished for their own sins.

[Revelation 21:6](#) And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. [Revelation 21:6 NKJV](#). To receive the gift of life, one must thirst for it. Thirsting means to feel the need for water. The following verse contains a promise for those who receive the water of life and overcome. [Revelation 21:7](#) "He who overcomes shall inherit all things, and I will be his God and he shall be My son. [Revelation 21:7 NKJV](#).

[Isaiah 3:10](#) "Say to the righteous that [it shall be] well [with them], For they shall eat the fruit of their doings. <sup>11</sup> Woe to the wicked! [It shall be] ill [with him], For the reward of his hands shall be given him. [Isaiah 3:10-11 NKJV](#). [Ecclesiastes 8:12](#) Though a sinner does evil a hundred [times], and his [days] are



prolonged, yet I surely know that it will be well with those who fear God, who fear before Him. <sup>13</sup> But it will not be well with the wicked; nor will he prolong [his] days, [which are] as a shadow, because he does not fear before God. [Ecclesiastes 8:12-13 NKJV](#). [Romans 2:5](#) But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup> who "will render to each one according to his deeds": [Romans 2:5-6 NKJV](#). [Ephesians 5:5](#) For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. [Ephesians 5:5 NKJV](#). [Revelation 22:14](#) Blessed [are] those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. <sup>15</sup> But outside [are] dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie. [Revelation 22:14-15 NKJV](#).

The Bible is very clear that God is indeed merciful, gracious, and long-suffering, but it is just as clear that the wicked will be destroyed. God's character is the perfect combination of mercy and justice. Jesus gave us a demonstration of the characteristics of God and His government when He said, love your enemies [[Matthew 5:44](#)]. The justice executed on the wicked could even be considered for their own good. God would make them happy if He could within the framework of His law, but they despise His love, and reject His mercy. It is not possible for them to live a life in rebellion against God's law on earth, and then be suddenly transformed as they are transported to heaven and still retain their free will. They could not be happy in heaven, living in harmony with God's law. They would welcome death rather than face Him who died for them.

God will never force anyone to follow or obey Him. He wishes His created beings to love and obey Him by choice, because they see his wisdom, justice, and love.

Permitting Cain, the murderer to live, demonstrated the result of allowing unrestricted sin to run its course. Through the influence of Cain, his descendants were led into sin until the whole earth was full of evil. [Genesis 6:5](#) Then the LORD saw that the wickedness of man [was] great in the earth, and [that] every intent of the thoughts of his heart [was] only evil continually. [Genesis 6:5 NKJV](#). [Genesis 6:11](#) The earth also was corrupt before God, and the earth was filled with violence. [Genesis 6:11 NKJV](#). For the benefit of the world, God destroyed the wicked in Noah's time, as He also did to the sinners in Sodom. At the end of earth's sinful history, God will

finally destroy all the wicked for the benefit of the entire universe, but in reality, they will be receiving the just reward for their refusal to reject sin.

Through Adam's sin, the whole human race was condemned to die as sinners. [Acts 24:15](#) "I have hope in God, which they themselves also accept, that there will be a resurrection of [the] dead, both of [the] just and [the] unjust. [Acts 24:15 NKJV](#). But through the plan of salvation, all will be brought back to life. [1 Corinthians 15:22](#) For as in Adam all die, even so in Christ all shall be made alive. [1 Corinthians 15:22 NKJV](#). [John 5:28](#) "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice <sup>29</sup> "and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. [John 5:28-29 NKJV](#). [Revelation 20:6](#) Blessed and holy [is] he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. [Revelation 20:6 NKJV](#).

The wicked will suffer punishment in proportion to their wickedness, but it will end in death, not eternal torture in hell. [Psalm 37:10](#) For yet a little while and the wicked [shall be] no [more]; Indeed, you will look carefully for his place, But it [shall be] no [more]. [Psalm 37:10 NKJV](#). [Obadiah 1:16](#) For as you drank on My holy mountain, [So] shall all the nations drink continually; Yes, they shall drink, and swallow, And they shall be as though they had never been. [Obadiah 1:16 NKJV](#).

According to the doctrine of natural immortality, those who have died are already in heaven, able to observe the suffering of loved ones left behind. How could those in heaven be enjoying happiness in this way? According to the Bible, man is not conscious in death. [Psalm 146:4](#) His spirit departs, he returns to his earth; In that very day his plans perish. [Psalm 146:4 NKJV](#). [Ecclesiastes 9:5](#) For the living know that they will die; But the dead know nothing, And they have no more reward, For the memory of them is forgotten. <sup>6</sup> Also their love, their hatred, and their envy have now perished; Nevermore will they have a share In anything done under the sun. ... <sup>10</sup> Whatever your hand finds to do, do [it] with your might; for [there is] no work or device or knowledge or wisdom in the grave where you are going. [Ecclesiastes 9:5-6, 10 NKJV](#).

The evidence just continues. [Psalm 6:5](#) For in death [there is] no remembrance of You; In the grave who will give You thanks? [Psalm 6:5 NKJV](#). [Acts 2:29](#) "Men [and] brethren, let [me] speak freely to you of the patriarch David,

that he is both dead and buried, and his tomb is with us to this day. ...

<sup>34</sup> "For David did not ascend into the heavens, ... [Acts 2:29, 34 NKJV](#).

Tyndale said this about the state of the dead. [paraphrase: I am not persuaded that they be already in the full glory that Christ or the angels are in. Neither is it a part of my faith, for if it were so, what would be the point of the resurrection.]<sup>372</sup>

“The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!”<sup>373</sup>

If the dead are already in heaven, why did Jesus tell His disciples He would come again. [John 14:2](#) "In My Father's house are many mansions; if [it were] not [so], I would have told you. I go to prepare a place for you. <sup>3</sup> "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, [there] you may be also. [John 14:2-3 NKJV](#). The apostle Paul says this about the second coming: [1 Thessalonians 4:16](#) For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive [and] remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words. [1 Thessalonians 4:16-18 NKJV](#).

The theory of the immortality of the soul was one of those false doctrines that Rome borrowed from paganism and incorporated into Christianity. Martin Luther included it among the “monstrous fables that form part of the

---

<sup>372</sup> Demaus, Robert, edited by Lovett, Richard, *William Tyndale a Biography*, London: The Religious Tract Society, 1886, p 357.

[https://www.google.com/books/edition/William\\_Tyndale\\_a\\_Biography/dy5qAAAAMAAJ?hl=en&gbpv=1&pg=PA375&printsec=frontcover](https://www.google.com/books/edition/William_Tyndale_a_Biography/dy5qAAAAMAAJ?hl=en&gbpv=1&pg=PA375&printsec=frontcover)

<sup>373</sup> Clarke, Adam, *The New Testament of Our Lord and Saviour Jesus Christ, with Commentary and Critical Notes*, Vol II, New York: Daniel Hitt and Abraham Paul, 1818, p 38.

[https://www.google.com/books/edition/The\\_Holy\\_Bible/k1c7AQAAMAAJ?hl=en&gbpv=1&pg=RA9-PA8&printsec=frontcover](https://www.google.com/books/edition/The_Holy_Bible/k1c7AQAAMAAJ?hl=en&gbpv=1&pg=RA9-PA8&printsec=frontcover)

Roman dunghill of decretals.”<sup>374</sup> Luther also wrote, “There is, saith he, no duty, no science, no knowledge, no wisdom there. Solomon judgeth that the dead are asleep, and feel nothing at all. For the dead lie there, accounting neither days nor years, but when they are awaked, they shall seem to have slept scarce one minute.”<sup>375</sup>

There is no place in the Scriptures that says the righteous go to their reward or the wicked to their punishment at death, except a single parable. But there are many more verses supporting the idea of death as sleep, followed by the resurrection. [[1 Thessalonians 4:14](#), [Job 14:10-11](#), [Job 14:21](#), [1 Corinthians 15:52-55](#)].

---

<sup>374</sup> Petavel, E., *The Problem of Immortality*, London: Elliot Stock, 1892, p 255.

[https://www.google.com/books/edition/The\\_Problem\\_of\\_Immortality/x31CAAAIAAJ?hl=en&gbpv=1&pg=PA255&printsec=frontcover](https://www.google.com/books/edition/The_Problem_of_Immortality/x31CAAAIAAJ?hl=en&gbpv=1&pg=PA255&printsec=frontcover)

<sup>375</sup> Luther, Martin, *Exposition of Solomon's Book Called Ecclesiastes or the Preacher*, London: John Daye, 1573, p 151. [https://btlb.org/An\\_Exposition\\_of\\_Salomons\\_Booke\\_Called\\_E.pdf](https://btlb.org/An_Exposition_of_Salomons_Booke_Called_E.pdf)

## *Chapter 34—Can Our Dead Speak to Us?*

The work of holy angels is taught in the Bible and should be comforting to every follower of Christ. But this belief has been confused by the false doctrine of our dead going to heaven, which teaches that they are the “ministering spirits” mentioned in the Bible. [Hebrews 1:14](#) Are they not all ministering spirits sent forth to minister for those who will inherit salvation? [Hebrews 1:14 NKJV](#).

The doctrine of our departed loved ones as ministering spirits has prepared the way for modern spiritualism. If they are in the presence of God and the holy angels, they must have knowledge they could use to benefit and protect their loved ones on earth. For people that believe their loved ones are alive as spirits, how could they not believe it when someone appears before them who looks and behaves like their departed loved. If evil angels can appear as good angels, surely, they can appear like a human being. [2 Corinthians 11:14](#) And no wonder! For Satan himself transforms himself into an angel of light. [2 Corinthians 11:14 NKJV](#). With the added behavioral familiarity, the counterfeit is perfect. Many are comforted when they think they are seeing their loved ones, but do not realize they are listening, obeying, and learning from evil spirits.

With this deception in place, evil angels can appear as friends or loved ones who were not believers or followers of God. They can communicate that they are happy in heaven, perhaps even with important jobs, showing that there is no difference in the end for being righteous or wicked on earth.

Many will be comforted when they learn their loved ones are happy and will be deceived by what they are told. [1 Timothy 4:1](#) Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, [1 Timothy 4:1 NKJV](#). At first the spirit might warn of some small thing which proves correct. Then slowly as confidence is gained, demons can eventually teach false doctrines that are contrary to the Bible. The deception is made stronger by mixing truth with error and at times predicting future events. Finally, the law of God is set aside.

Many people will claim that mysterious and seemingly impossible acts are the result of illusion and sleight of hand. While that is true at times, sometimes there truly are supernatural powers at work. The mysterious rapping that started modern spiritualism was the work of evil angels. Many will continue to discredit and explain away these mysterious events until

something so large happens that they cannot help but call it supernatural. At that point they will be deceived into accepting it as the power of God.

The Bible warns of this. [2 Thessalonians 2:9](#) The coming of the [lawless one] is according to the working of Satan, with all power, signs, and lying wonders,<sup>10</sup> and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. [2 Thessalonians 2:9-10 NKJV](#). [Revelation 13:13](#) He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. [Revelation 13:13 NKJV](#).

Satan is so familiar with human nature that he knows exactly how to adapt his temptation for each person. He can present spiritualism in a way that appeals to people who are cultured and refined. Evil spirits can appear as angels of light when it suits their purpose. They can appeal to our better nature, captivating us with themes of love and charity. Our imagination can be excited with grand ideas, leading us to take pride in our own selves and our own wisdom to the point that we don't need God. Anyone who is not shielded by divine power will not be able to resist the temptations of the devil.

Satan continues to be as successful today using flattery as he was with Eve, by exciting the desire for self-exaltation. [Genesis 3:5](#) "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." [Genesis 3:5 NKJV](#). Spiritualism teaches that man is on a journey to godhead. The throne is within you. One spiritualistic teacher said we are all demigods. And another said, any just and perfect being is Christ.

Satan has substituted sinful human nature as the object of adoration, in place of the righteous perfection of God. It is a law of nature that by beholding, we become changed. If self is his highest ideal, man will never reach anything higher, in fact he will sink lower and lower.

To the self-indulgent, pleasure-lover, Satan presents spiritualism in a different light than he did to the more refined intellectual. He knows the weakness of each person and makes sure that there are plenty of opportunities for them to indulge their tendency to evil. He is also successful in getting people to overindulge in things that in moderation are not sinful. Ultimately, he can communicate through spirits that knowledge places man above law, and all sins are really innocent. When people then believe that desire is the highest law, and man is accountable only to himself, can anyone wonder why there is so much evil everywhere?

The word of God has sufficient warnings so that we don't need to be deceived by the claims of spiritualism. The foundation of spiritualism is the immortality of the soul, and the Bible clearly teaches that the dead know not anything. In addition to that, God in His word forbids attempts to communicate with departed spirits, with the death penalty for those facilitating it. [Leviticus 19:31](#) 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I [am] the LORD your God. [Leviticus 19:31 NKJV](#). [Leviticus 20:6](#) 'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people. [Leviticus 20:6 NKJV](#). [Leviticus 20:27](#) 'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood [shall be] upon them.' " [Leviticus 20:27 NKJV](#).

This is talking about witchcraft, a word held in contempt, because it is understood to be the act of communicating with evil spirits and having power from them. But today spiritualism has millions of followers, and is embraced by scientists, churches, governments, and kings. But spiritualism is simply a new disguise of witchcraft which was condemned and forbidden in the Bible, and at times in more recent history.

Spiritualism teaches that there is no difference in the afterlife for the purest disciples of Christ and the most corrupt servants of Satan. Satan convinces his followers that no matter how wicked you are, and regardless of whether you believe in God and the Bible, heaven is your home in the afterlife. God says He is weary of these false teachings, [Malachi 2:17](#) You have wearied the LORD with your words; Yet you say, "In what way have we wearied [Him]?" In that you say, "Everyone who does evil [Is] good in the sight of the LORD, And He delights in them," Or, "Where [is] the God of justice?" [Malachi 2:17 NKJV](#). [Isaiah 5:20](#) Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! [Isaiah 5:20 NKJV](#).

Since the Bible speaks against the lies of spiritualism, Satan tries to get the world to think of the Bible as fiction, or at best something that humans needed in ancient times but is now obsolete. He gets people to accept communication with the spirit world as a replacement for learning from the Bible. In this way he would be in complete control and could make the world believe anything he communicates through this channel. The Bible that warns about him and his deceptions, is cast aside or left in the shadows. In the same way he gets people to push Jesus into the background,

questioning His divinity, and resurrection, and finally thinking their own miracle working power is greater than that of Christ's.

Spiritualism today is so much more dangerous than witchcraft of old, because of its disguise. It claims to accept the Bible and Christ, which is how it finds its way into Christianity, but the words of the Bible are twisted so that sinners do not feel the need to change. The love of God is emphasized, and His justice and hatred of evil are kept out of sight, and the law of God is taught to be obsolete.

Most people do not understand the deceptive power of spiritualism and the danger of coming under its control. Many would be horrified at the thought of being controlled by spirits but are curious and without any serious faith in it, they explore it. But once they put themselves under the power of Satan, he can control them against their will. From that point it is impossible to break away without the power of God.

Isaiah gives the following warning to steer us clear of the devil's trap: [Isaiah 8:19](#) And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? [Should they seek] the dead on behalf of the living? <sup>20</sup> To the law and to the testimony! If they do not speak according to this word, [it is] because [there is] no light in them. [Isaiah 8:19-20 NKJV](#). When people refuse to receive the clear word of God regarding the state of the dead, they walk straight into his trap and become his prey. [2 Thessalonians 2:9](#) The coming of the [lawless one] is according to the working of Satan, with all power, signs, and lying wonders, <sup>10</sup> and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie, [2 Thessalonians 2:9-11 NKJV](#).

Those who oppose the teachings of spiritualism are fighting directly against Satan and his angels. But they can win the battle the same way Jesus did, by quoting Scripture. Satan can also quote Scripture, taken out of context, to support his deception. He can even appear as relatives or friends who have died, communicating whatever he wishes and performing miracles to support his claims. That is why it is important for us to spend time studying and understanding the Bible. We must be armed with the knowledge that the dead know not anything, and those who seemingly return from the dead are evil angels.

There is a trial coming to the whole world that God says He will protect us from if we keep His word. [Revelation 3:10](#) "Because you have kept My command



to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. [Revelation 3:10 NKJV](#). The power of Satan's deception is great, but those who earnestly search for truth in the Bible will not be overcome. God would send every angel in heaven if necessary to protect one person who trusts in Him from the attacks of Satan.

So many today reject the word of God, yet eagerly accept the deceptions of Satan. Those who cling to the faith of the prophets and apostles are made fun of and accused of being intolerant of alternate lifestyles. Accepting what God says in the Bible and obeying His law is considered narrow minded and superstitious. Those who think they are safe from the judgments described in the Bible are like people who have made a deal with death and hell. [Isaiah 28:15](#) Because you have said, "We have made a covenant with death, And with Sheol we are in agreement. When the overflowing scourge passes through, It will not come to us, For we have made lies our refuge, And under falsehood we have hidden ourselves." [Isaiah 28:15 NKJV](#).

Satan has been planning and preparing for his last great deception. The foundation of his plans have been laid with the lie he told in Eden, [Genesis 3:4](#) Then the serpent said to the woman, "You will not surely die. <sup>5</sup> "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." [Genesis 3:4-5 NKJV](#). The last great deception is described in the following verses in Revelation. [Revelation 16:13](#) And I saw three unclean spirits like frogs [coming] out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are spirits of demons, performing signs, [which] go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [Revelation 16:13-14 NKJV](#). Only those whose faith is solidly grounded on the word of God and are protected by His power will be able to withstand the last great deception.

This is what God says about those who think they are safe from death and hell because of Satan's deception. [Isaiah 28:17](#) Also I will make justice the measuring line, And righteousness the plummet; The hail will sweep away the refuge of lies, And the waters will overflow the hiding place. <sup>18</sup> Your covenant with death will be annulled, And your agreement with Sheol will not stand; When the overflowing scourge passes through, Then you will be trampled down by it. [Isaiah 28:17-18 NKJV](#).

## *Chapter 35—Liberty of Conscience Threatened*

The pope is thought of much more favorably by Protestants now than he was at the time of the Reformation. In countries where the Catholic church is not growing, they are being friendly to Protestants, emphasizing common beliefs and trying to gain influence. The opinion is growing among Protestants that there is not that much difference between them and Catholics on the most important points of Christianity, and maybe agreeing with Rome on some of their differences would improve their relationship.

There was a time when liberty of conscience did not exist and only came after a long and costly struggle. The children of the Reformers who won that liberty, were taught that trying make peace with Rome was disloyalty to God.

Many say it is unfair to judge the Catholic church today by the alleged terrible actions in the dark ages, and that she has changed with modern civilization. But those who do so, choose to overlook the fact that the proud power of the papacy that claimed the church has never erred, continues to do so with the statement, “the Romish church never erred, nor will it, according to the Scriptures, ever err.”<sup>376</sup>

Since she has never erred, any persecution of those who disobey is justified, and when the opportunity to do so again arises, she will. If secular governments united with the Catholic church, her former power would return, and the persecution would immediately follow.

Many claim that fear of the Catholic church in the United States is due to religious intolerance and ignorance. They don’t see how the church could affect the freedom of its citizens. But look at some of the fundamental differences between the USA and the Catholic church.

The first amendment of the Constitution of the USA guarantees freedom of conscience.<sup>377</sup> The Catholic church has taught that liberty of conscience can

---

<sup>376</sup> Murdock, James, *Mosheim’s Institutes of Ecclesiastical History*, 5<sup>th</sup> edition, London: William Tegg, 1867, p360.

[https://www.google.com/books/edition/Mosheim\\_s\\_Institutes\\_of\\_Ecclesiastical\\_H/EIEPAAAAIAAJ?hl=en&gbpv=1&pg=PA360&printsec=frontcover](https://www.google.com/books/edition/Mosheim_s_Institutes_of_Ecclesiastical_H/EIEPAAAAIAAJ?hl=en&gbpv=1&pg=PA360&printsec=frontcover)

<sup>377</sup> <https://constitution.congress.gov/constitution/amendment-1/>

lead to “corruption of youths, contempt of sacred things and holy laws—in other words, a pestilence more deadly to the state than any other.”<sup>378</sup>

The fact that the Catholic church is tolerant in the USA is not because she has changed, it is because she is helpless. In the encyclical letter of December 8, 1864, Pope Pius IX, included the following points (remember these are stated as errors). “24. The Church has not the power of using force, nor has she any temporal power, direct or indirect. — Apostolic Letter “Ad Apostolicae,” Aug. 22, 1851.” “78. Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship. — Allocution “Acerbissimum,” Sept. 27, 1852.” “79. Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism. — Allocution “Nunquam fore,” Dec. 15, 1856.”<sup>379</sup>

Prior to 1791, the bishop’s consecration oath contained a phrase in Latin which says: ‘Haeireticos, Schismaticos, et rebelles eidem domino nostro vel successoris praedictis, pro posse persequar et impugaabo.’<sup>380</sup> Translated by google to English, it reads: ‘Heretics, schismatics, and rebels to the same lord or to the aforesaid successors, I will persecute and oppose.’ According to a copy of the oath found on the biblicalcyclopedia.com, it reads: ‘Heretics, schismatics, and rebels against our said lord or his aforesaid successors I will, as far as I can, follow after (persequar) and fight against.’<sup>381</sup>

While it is true that there are real Christians and followers of Christ in the Roman Catholic church, Romanism as a system is no more in harmony with the gospel of Christ now than at any time in her history. The Roman church is doing everything she can to extend her influence and increase her power to regain control of the world and to undo what Protestantism has done.

---

<sup>378</sup> Pope Gregory XVI, Encyclical Letter, *Mirari Vos*, 14, Aug. 15, 1832.

<https://www.catholic.com/magazine/online-edition/religious-liberty>,  
<https://www.papalencyclicals.net/greg16/g16mirar.htm>, <https://www.csun.edu/~hcf11004/Greg16.html>,  
[https://en.wikiquote.org/wiki/Pope\\_Gregory\\_XVI](https://en.wikiquote.org/wiki/Pope_Gregory_XVI)

<sup>379</sup> <https://www.papalencyclicals.net/pius09/p9syll.htm>

<sup>380</sup> *The New Zealand Tablet*, Vol XXXI, December 24, 1903, p 2.

<https://paperspast.natlib.govt.nz/imageserver-periodicals/NZT19031224.pdf> or  
[https://btlb.org/NZT\\_19031224.pdf](https://btlb.org/NZT_19031224.pdf)

<sup>381</sup> *McClintock and Strong Biblical Cyclopedia* <https://www.biblicalcyclopedia.com/O/oath-of-conformity-and-obedience.html>

Many Protestants today consider the pope the head of the entire Christian church. They have compromised and willingly given up some of the hard-won differences that separated them from the mother church of the dark ages. Papists themselves are even pleasantly surprised that Protestants so willingly make these compromises.

Some Protestants think the Catholic religion is dull and filled with meaningless ceremony. But they are wrong, because it is an impressive display that fascinates and overwhelms the senses and silences reason and conscience. The human love of beauty is fed by the magnificent churches, golden altars, jeweled shrines, and art. The music with full pipe organ, and choir in grand cathedrals brings awe and reverence.

But true Christianity, and the cross of Christ, is so pure and lovely that no earthly beauty can enhance its value. The person looking for religion who has not been born again can be attracted by earthly beauty and overwhelmed senses.

Another doctrine of the church of Rome that is the cause of much evil in the world is that of penance and confession to a human being. For the unconverted person who wants to continue sinning, it suits them better to perform penance, and get absolution from a priest, than to give up their sin. This removes the guilt and makes it easier to keep sinning.

There is a similarity between the Church of Rome and the Jewish religion at the time of Christ. The Jews revered the law as the Romanists reverence the cross. The Jews broke God's law in secret, while they openly put on a show of keeping the laws they had created around and in place of the law of God. Unconverted Romanists reverence the cross but do not accept the changing power of Him who died on it. Papists place crosses everywhere, even wearing them. But the teachings of Christ are buried under tradition. The words of Jesus to the Jews applies to the leaders of the Roman Catholic Church. [Matthew 23:4](#) "For they bind heavy burdens, hard to bear, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers. [Matthew 23:4 NKJV](#). Church leaders are living in luxury and pleasure, while the members are kept constantly in fear of offending an angry God.

Satan uses the worship of images and relics [things associated with or used by revered saints], praying to saints, and exalting the pope, to draw the minds of people away from God. Satan's deceptive reasoning lessens the importance of the law of God, making people feel better about sin.

The Roman Catholic Church was the combination of paganism and Christianity. Like paganism, the church misrepresented the character of God as a cruel and extremely offensive being. On top of that, they used torture to enforce compliance with her doctrines. The number of people she cruelly killed will never be known until the day of judgment. But worse than the killing was the devices of torture she invented and used. Motivated by Satan, these instruments of torture were designed to cause the greatest pain and suffering without killing the victim.

For members who actually cared about repentance and forgiveness for sins, they were taught they needed to perform penance. This often took the form of hurting oneself physically, even to the extent of whipping and starvation. Some were taught that the only way to overcome their tendencies to sin was to cut the ties of family and friends and live in monasteries. Satan succeeded because he got people to ignore the Bible, which if read would reveal a God of love who doesn't lay heavy burdens on us. [Matthew 11:28](#) "Come to Me, all [you] who labor and are heavy laden, and I will give you rest. <sup>29</sup> "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> "For My yoke [is] easy and My burden is light." [Matthew 11:28-30 NKJV](#). If the Bible were read, one could easily see the great contrast between the cruel popes of the dark ages, and the humble Man from Galilee. [Luke 9:56](#) "For the Son of Man did not come to destroy men's lives but to save [them]." And they went to another village. [Luke 9:56 NKJV](#).

The Roman church downplays and apologizes for her past cruelties and puts forward a good face to the world. Outwardly she acts Christlike, but she is unchanged. The papacy that Protestants are so ready to honor, is the same that ruled the dark ages. She is exactly what she is prophesied to be. <sup>2</sup> [Thessalonians 2:3](#) Let no one deceive you by any means; for [that Day will not come] unless the falling away comes first, and the man of sin is revealed, the son of perdition, <sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. [2 Thessalonians 2:3-4 NKJV](#). She still declares, "Faith ought not be kept with heretics, nor persons suspected of heresy."<sup>382</sup>

---

<sup>382</sup> Lenfant, p 516.

[https://www.google.com/books/edition/The\\_History\\_of\\_the\\_Council\\_of\\_Constance/B0WPqThQowMC?hl=en&gbpv=1&pg=PA516&printsec=frontcover](https://www.google.com/books/edition/The_History_of_the_Council_of_Constance/B0WPqThQowMC?hl=en&gbpv=1&pg=PA516&printsec=frontcover)

Today, Protestants claim that Catholicism isn't as different as it used to be. They are correct, but it is Protestantism and not Catholicism that has changed. Yet many are now apologizing to Rome for the former hard feelings and asking for forgiveness.

Even those who don't like Roman Catholicism don't seem to have any fear of her power. They say the ignorance in the Middle Ages is the reason she could spread her doctrines, superstitions, and oppression. They claim we are too enlightened now to allow a repeat of that history. But the greater the light, the greater the darkness will be for those who twist it for their use or reject it. Man's belief in their so-called science, will lead them to discredit the Bible. But ignorance or rejection of the Bible is what paved the way for the papacy in the Dark Ages.

The papacy meets the needs of the world by appealing to those who would save themselves, and those who would be saved without giving up their sins.

Protestants in the USA are contemplating using the power of government to support their cause, for the good of the country, of course. But they are actually opening the door for the papacy to rise to power again, by contemplating making a law to enforce worship on Sunday.

The first Sunday law was created by Constantine in 321. It decreed that all work should cease on that day, except that farmers could work if necessary.<sup>383</sup> Eusebius, bishop of Caesarea at the time was quoted as saying, "whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day."<sup>384</sup>

Eustace Abbat of Flaye went to England around 1200, forbidding anyone from holding a market, and selling on the Lord's Day. He carried with him a document that he said had come down from heaven onto the altar of St. Simeon, in Golgotha where Christ was crucified. It was an elaborate and detailed document, supposedly written by God Himself. It detailed curses or punishments for those who did not keep the Lord's Day holy. It forbade work from 9 PM on Saturday to sunrise on Monday.<sup>385</sup>

---

<sup>383</sup> *Britannica*, <https://www.britannica.com/topic/Sunday-day-of-week>

<sup>384</sup> Cox, Robert, *Sabbath Laws and Sabbath Duties*, Edinburgh: MacLachlan and Stewart, and Simpkin, Marshall, and co. London, 1853, p 538.  
[https://www.google.com/books/edition/Sabbath\\_Laws\\_and\\_Sabbath\\_Duties/IEosAAAAYAAJ?hl=en&gbpv=1&pg=PA538&printsec=frontcover](https://www.google.com/books/edition/Sabbath_Laws_and_Sabbath_Duties/IEosAAAAYAAJ?hl=en&gbpv=1&pg=PA538&printsec=frontcover)

<sup>385</sup> De Hoveden, Roger, *The Annals of Roger De Hoveden Comprising the History of England Vol II*, London, H. G. Bohn, York Street, Covent Garden, 1853, p 526-530.  
[https://www.google.com/books/edition/The\\_Annals\\_of\\_Roger\\_de\\_Hoveden\\_A\\_D\\_1181/isQyLeHQHIsC?hl=en&gbpv=1&pg=PA528&printsec=frontcover](https://www.google.com/books/edition/The_Annals_of_Roger_de_Hoveden_A_D_1181/isQyLeHQHIsC?hl=en&gbpv=1&pg=PA528&printsec=frontcover)

In the council of Scotland in 1203, under Pope Innocent III, a law was passed including more of the 7<sup>th</sup> day, forbidding work from noon on Saturday to Monday morning.<sup>386</sup>

When it suited them, the church was happy to claim the divine authority to change the Biblical sabbath to the Lord's Day. In the 16<sup>th</sup> century a papal council plainly declared: "Let all Christians remember that the Seventh-day was Consecrated by God, and hath been received and observed, not only by the Jews, but by all others, who pretend to Worship God, though we Christians have changed their Sabbath into the Lord's-day."<sup>387</sup> This clearly showed that they knew what the law of God said and they were setting themselves above God to change it.

During the dark ages, the Christians in Ethiopia had been lost sight of by the church of Rome. In keeping with the law of God they had still been keeping Saturday, though they also kept the Lord's Day in honor of the resurrection of Christ.<sup>388</sup> When the papacy re-established contact with the Ethiopian church, they convinced them to pass laws to make them work on Saturday.<sup>389 390</sup>

The Abyssinian church had a similar experience to Ethiopia but when the papal tyranny became so heavy, they determined to throw it off. When they finally succeeded, their ancient faith was restored, and after that happily remained unknown to the rest of the Christian world.

For the prophecy in [Revelation 13:11-16](#), that was discussed previously, the lamb-like beast will cause the earth to worship the leopard-like beast. This was interpreted to mean that Protestants will work with the United States government to create a Sunday law, thus creating an image to the beast. But they will not be alone, because the beast whose deadly wound will be healed

---

<sup>386</sup> Morer, Thomas, *A Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord's Day*, printed for Thomas Newborough, at the Golden Ball in St. Paul's Church-yard, 1701, p290.

[https://www.google.com/books/edition/A\\_Discourse\\_in\\_Six\\_Dialogues\\_on\\_the\\_Name/gLJVAAAAYAAJ?hl=en&gbpv=1&pg=PA290&printsec=frontcover](https://www.google.com/books/edition/A_Discourse_in_Six_Dialogues_on_the_Name/gLJVAAAAYAAJ?hl=en&gbpv=1&pg=PA290&printsec=frontcover)

<sup>387</sup> Morer, p281.

[https://www.google.com/books/edition/A\\_Discourse\\_in\\_Six\\_Dialogues\\_on\\_the\\_Name/gLJVAAAAYAAJ?hl=en&gbpv=1&pg=PA281&printsec=frontcover](https://www.google.com/books/edition/A_Discourse_in_Six_Dialogues_on_the_Name/gLJVAAAAYAAJ?hl=en&gbpv=1&pg=PA281&printsec=frontcover)

<sup>388</sup> Geddes, Michael, *The Church History of Ethiopia*, London: printed for Ki. Chilwell, at the Role and Crown in St. Paul's Church-Yard. 1696, p 87-88.

[https://www.google.com/books/edition/The\\_Church\\_history\\_of\\_Ethiopia/R60AAAAAcAAJ?hl=en&gbpv=1&pg=PA87&printsec=frontcover](https://www.google.com/books/edition/The_Church_history_of_Ethiopia/R60AAAAAcAAJ?hl=en&gbpv=1&pg=PA87&printsec=frontcover)

<sup>389</sup> Geddes, p 313.

[https://www.google.com/books/edition/The\\_Church\\_history\\_of\\_Ethiopia/R60AAAAAcAAJ?hl=en&gbpv=1&pg=PA313&printsec=frontcover](https://www.google.com/books/edition/The_Church_history_of_Ethiopia/R60AAAAAcAAJ?hl=en&gbpv=1&pg=PA313&printsec=frontcover)

<sup>390</sup> White. [https://egwwritings.org/read?panels=p132.3190\(132.3186\)&index=0](https://egwwritings.org/read?panels=p132.3190(132.3186)&index=0)

will rise again in power. [Revelation 13:8](#) All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. [Revelation 13:8 NKJV](#).

The Roman Catholic church is just waiting for the pieces to fall into place when she will return to her former power. Even now, Protestant churches are worshipping her by their acceptance of the false sabbath. All that remains is the uniting with civil power to enforce it.

The Roman Catholic church is a worldwide organization under the control of and designed to serve the interests of the pope. Leaders in the church have pledged allegiance to the church and the pope. These leaders are citizens of different countries throughout the world, but their first allegiance is to Rome.

History can show what Rome desires to return to. For example, in 1204, Pope Innocent III extracted from Peter II, king of Arragon the following oath. “I, Peter, king of Arragonians, profess and promise to be EVER FAITHFUL AND OBEDIENT TO MY LORD, POPE INNOCENT, to his Catholic successors, and the Roman church, and faithfully to preserve my kingdom in his obedience, defending the Catholic faith and PERSECUTING HERETICAL PRAVITY. ...”<sup>391</sup>

Rome has boasted that she never changes, so the principles of pope Gregory VII and Innocent III are still the principles of the Roman Catholic Church today. When she gets the power to do so, she will put them into practice again. Protestants have no idea what they are getting into when they work together with Rome to promote Sunday worship. Once this is established in the United States, the church will control the power of the state, and religious laws will be enforced by the government. Then the victory of Rome will be assured.

---

<sup>391</sup> Dowling, John, *The History of Romanism*, 4<sup>th</sup> edition, New York: Edward Walker, 114 Fulton Street, 1845, p 298.  
[https://www.google.com/books/edition/The\\_History\\_of\\_Romanism\\_from\\_the\\_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA298&printsec=frontcover](https://www.google.com/books/edition/The_History_of_Romanism_from_the_Earlies/aQIQAAAAIAAJ?hl=en&gbpv=1&pg=PA298&printsec=frontcover)



## *Chapter 36—The Impending Conflict*

Beginning with the great controversy in heaven, it has been Satan's goal to overthrow God's law. This can be accomplished if he can get men to just break one of the laws. [James 2:10](#) For whoever shall keep the whole law, and yet stumble in one [point], he is guilty of all. [James 2:10 NKJV](#).

Satan has succeeded in getting men to change just a few doctrines, so that millions who claim to believe the Bible, are believing a lie. The Bible which has been handed down to us at such a great cost, is not valued by many. There is a great battle coming between the true teachings of God and the religious tradition of men. But since so many do not even read the Bible for themselves, they are ignorant of what it says and merely believe what they are taught in church.

The facts of creation, the fall of man, salvation, and the law of God are all partially or completely rejected by many who claim to be Christians. Many take pride in their scientific knowledge, claiming that simple faith in the Bible is weakness. Many preachers even say the law of God has been changed or done away with.

Rejecting these truths is the same as rejecting the Giver. Creating false doctrines and theories is the same as making idols of wood or stone. Many people have created some idea of a god they believe in rather than accepting the living God that is revealed in the Bible. Many think of nature as a god and deny the God that made nature. Today, the god accepted by many wise and educated people, the god taught of in universities and theological institutions, is little better than Baal mentioned in the Bible.

The worst error that is taught by many in the Christian world is that keeping the law of God is no longer required. But what would happen if a nation did away with its laws? What if people began to teach that a nation's laws restricted the freedoms of its citizens? The killing and tyranny during the revolution in France is an example of what happens when a nation completely rejects God, giving the prince of evil free reign.

Let the law of God be set aside and human law will soon after be ignored as well. People would just take whatever they want from anyone. The strongest would become the richest and most powerful. Marriages and the family would fall apart. Without the fifth commandment, children could mistreat or kill their parents. There would be no justice, with false testimony, and judges and rulers take bribes. Such a nation would turn into a horde of robbers and

killers. [Isaiah 59:14](#) Justice is turned back, And righteousness stands afar off; For truth is fallen in the street, And equity cannot enter. [Isaiah 59:14 NKJV](#).

Strangely, the same people who claim the law of God is not binding, including the keeping of the 7<sup>th</sup> day Sabbath, think that enforcing the observance of Sunday will improve the morals of society. In America the push for Sunday observance is also combined with teaching of moderation of appetites and desires. Any who oppose the combined work are denounced as enemies of reform. But combining something good with error doesn't make the error truth, any more than adding something good to poison neutralizes the effect of the poison. Combining truth and error is one of Satan's best tactics.

Right now, Satan has the Protestant church believing two great errors, the immortality of the soul and the sacredness of Sunday. The first will cause them to join with spiritualism and the second with Rome. Together these three in the USA will follow in the footsteps of Rome by getting rid of freedom of conscience.

As spiritualism overlaps more and more with Christianity, Satan's power to deceive grows because he can appear to Christians as an angel of light and tell them anything. He will also work through his agents to heal the sick and perform miraculous signs. These spirits can even claim to support the Bible and the church.

There are many today who claim to be Christians that are barely different from unbelievers. They love the things of the world and will easily be swept into the ranks of spiritualism by Satan. Those who believe that miracles are a sign of the true church will also be swept up in the deception. Satan can appear as a supernatural being that is working for the good of humanity. But Satan loves war and will lead his deceived followers down the path of bloodshed.

Satan has studied nature for thousands of years, and will seem to be able to control it, even as he did against Job. God would normally protect His people against the attacks of Satan, but when they break His law, He will withdraw His protection and they will be left to the mercy of Satan. Even as Satan and his evil angels are seemingly healing sickness and curing disease in one place, they are stirring up disease and disaster in another. Satan is able to cause famine by destroying a field before harvest. He can cause thousands to die by introducing a pandemic. [Isaiah 24:4](#) The earth mourns [and] fades away, The world languishes [and] fades away; The haughty people of the earth languish. <sup>5</sup> The earth is also defiled under its inhabitants, Because

they have transgressed the laws, Changed the ordinance, Broken the everlasting covenant. [Isaiah 24:4-5 NKJV](#).

When Satan has control of men who hold the reins of power, he will persuade them that the true followers of God are the cause of all the evil that he himself is causing. Those who refuse to honor the Lord's Day as the sabbath will be accused of bringing trouble on the world. He will even use his miracle-working power against true followers of God. When Satan began the great controversy in heaven, he claimed to be working for the good of God's government, while he was really trying to overthrow it. He blamed the loyal angels of doing the very thing he was trying to accomplish. This approach has worked for him throughout earth's history and will be used again in the final conflict. The very ones who are keeping the law of God, will be accused of being law breakers. Those who honor the Bible Sabbath will be accused of causing the moral breakdown in society, and even bringing God's judgment on the earth.

Protestant churches will reject the plain words of the Bible and will try to silence those whom they cannot convince. Church and state will unite to force everyone to honor Sunday. Even in America, the land of the free, law makers and law enforcers will go along with the movement to enforce Sunday worship. Freedom of conscience which was bought at such a high price will be trampled on. We will see the fulfillment of the words written in Revelation. [Revelation 12:17](#) And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. [Revelation 12:17 NKJV](#).

## *Chapter 37—The Scriptures a Safeguard*

[Isaiah 8:20](#) To the law and to the testimony! If they do not speak according to this word, [it is] because [there is] no light in them. [Isaiah 8:20 NKJV](#). The Bible is the ultimate guard against false teachings and the deceptions of Satan. That is why he does everything he can to keep people from studying it. In the last days, the Antichrist will appear to perform miracles, and his teachings will be so close to the truth that only way to distinguish them from truth will be by studying the Bible.

Those who try to obey all God's commands will be opposed and made fun of. Only by strengthening the mind with the truths of the Bible, will they be able to stand in the last great conflict. Every person will have to decide for themselves if they will obey God or man.

Jesus tried to tell His disciples that he would be killed and then resurrected. But they were so convinced that He would deliver them from the Romans, that His words made no sense to them. When Jesus died as He said would happen, the disciples were devastated. The Bible gives signs and warns of events that will take place in the closing days, but many are completely ignorant of them. When these things take place, they will be completely unprepared and unready.

One of these warnings is the message of the third angel. [Revelation 14:9](#) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives [his] mark on his forehead or on his hand, <sup>10</sup> "he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup> "And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." [Revelation 14:9-11 NKJV](#). People should study and learn what the mark of the beast is and how to avoid getting it. But most will turn away from the truth and choose to believe false teachings instead. [2 Timothy 4:3](#) For the time will come when they will not endure sound doctrine, but according to their own desires, [because] they have itching ears, they will heap up for themselves teachers; [2 Timothy 4:3 NKJV](#). Many will turn away from the Bible because it points out their sins and teaches things they don't want to hear.

In the last days, God will have a group of people who will teach that the Bible is the only source of all religious beliefs. The opinions of experts,

scientific theories, decisions of church councils, the beliefs of the majority are all worthless if not supported by the Bible. Satan wants people to look to their pastors and theology professors or any human being rather than to study the Scriptures themselves. If he can do this, then by controlling the leaders, he will also get the followers. When Christ lived on this earth, He spoke words of life and the common people, and even some of the priests and rulers heard Him gladly. But the chief priests and leaders of the nation rejected Him. They were constantly trying to accuse Him of things based on His words and actions, but Jesus saw what they were attempting and avoided their traps. In the end, the leaders succeeded in turning the nation against Christ.

Jesus saw that the authority the religious leaders had over the people was not just a problem for the Jews but would be repeated by the church in the future. The Reformation provided everyone with access to the Bible, but even in some Protestant churches today, members are taught that they should accept the teachings of the Scriptures as interpreted by the church. Many do not dare to believe anything from the Bible unless it is an established teaching of their church. Sadly, even though there are so many warnings in the Bible against false teachers, many are willing to trust their salvation to religious teachers.

Many claim that it doesn't matter what you believe if your life is right with God. But if light and truth are within your reach and you ignore it, you are choosing darkness rather than light. [Proverbs 16:25](#) There is a way [that seems] right to a man, But its end [is] the way of death. [Proverbs 16:25 NKJV](#). Ignorance is no excuse for sin when God has given opportunity to know the truth. It is our duty to learn from the Scriptures what truth is, to accept it and then to share it with others. Jesus promised that we can know the truth. [John 7:17](#) "If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or [whether] I speak on My own [authority]. [John 7:17 NKJV](#). If people would just take the Bible as it reads, without paying any attention to false and misleading teachers, many would be brought to Christ who are currently wandering in error.

The Scriptures require study to understand the deep things of God. But the method for studying the Bible is not the same as for philosophical or scientific problems. The Bible should be studied with humility, prayer, and a dependence on the Holy Spirit to reveal the true message from God. Without the right attitude, evil angels can blind your mind or harden your heart from the truth. Many theologians do not understand some truths from the Bible because they depend on their own intelligence, and do not have a longing for

righteousness. Our prayer when studying the Bible should be: [Psalm 119:18](#) Open my eyes, that I may see Wondrous things from Your law. [Psalm 119:18 NKJV](#).

It may be impossible to resist temptation without prayer and knowledge of the promises in God's word. If we have studied the Bible, angels and the Holy Spirit can help us to remember the promises and truths in times of need. [John 14:26](#) "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. [John 14:26 NKJV](#). But they are bringing to remembrance, not planting new thoughts in your mind. That is why it is important for us to read and study the Bible. [Psalm 119:11](#) Your word I have hidden in my heart, That I might not sin against You. [Psalm 119:11 NKJV](#).

Satan adapts his temptations according to the personality of the individual he is tempting. To the uneducated or those who won't read it, he tempts them to joke or make fun of Bible truths. To the educated he uses scientific objections and philosophical reasoning to get them to distrust the Scriptures. Young people with little life experience will sometimes doubt fundamental truths of the Bible, and not take the faith of their parents seriously. This can lead them down the path of doubting the existence of God, and trusting human reasoning, which will ultimately entangle them in Satan's trap.

We are living in the last days, and the destiny of earth's people will soon be determined. Every follower of Christ should be praying, "Lord, what do you want me to do?" We should humbly, and with prayer and fasting, study His word. Satan is lying in wait for an opportunity to spring his trap on you and make you his prey.

Many pat themselves on the back for not doing some wrong act but are not doing the good things that God asks of them. God expects them to be like good trees bearing good fruit. They will be held accountable for the good that they could have done with His grace and strength that is freely offered. God wants these to wake up while there is still time. [Ephesians 5:14](#) Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light." <sup>15</sup> See then that you walk circumspectly, not as fools but as wise, <sup>16</sup> redeeming the time, because the days are evil. [Ephesians 5:14-16 NKJV](#).

In the summer there is no big difference between evergreens and other trees, but when Fall comes, some trees lose their leaves but evergreens remain the same. So it will be when trials come, that those who study God's word will remain firm in their faith.

[Psalm 119:99](#) I have more understanding than all my teachers, For Your testimonies [are] my meditation. ... <sup>104</sup> Through Your precepts I get understanding; Therefore I hate every false way. [Psalm 119:99, 104 NKJV](#).

[Jeremiah 17:8](#) For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. [Jeremiah 17:8 NKJV](#).

## *Chapter 38—The Final Warning*

[Revelation 18:1](#) After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. <sup>2</sup> And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ... <sup>4</sup> And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. [Revelation 18:1-2, 4 NKJV](#).

The announcement of the fall of Babylon was given by the second angel. [Revelation 14:8](#) And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8 NKJV](#). This occurred in the summer of 1844. But since that time, new truths have been rejected, and as a result minds have become darkened and hearts more stubborn. In defiance of God's warnings, they trampled on His law, until they will be led to persecute those who keep it. As the teachings of spiritualism have become more widely accepted in Christian churches today, morality has gone down. The worst sinners will hide behind the outward profession of religion, and since they will be open to communication from spirits, the influence of evil angels will be felt in their churches.

Because the new truths and warnings were rejected, the second time the announcement is made, the church has become a dwelling place of demons and foul spirits. [Revelation 18:5](#) "For her sins have reached to heaven, and God has remembered her iniquities. [Revelation 18:5 NKJV](#). The church will have filled up her cup of guilt, and destruction is about to fall on her. But before this happens, God's people will be called out of her, so they will not suffer from the plagues she will be punished with. Hence, the warning to "come out of her, my people." [[Revelation 18:4](#)].

The time will come when the line will be drawn, and death will be the penalty for refusing to honor the false sabbath. When this happens, all who comply will receive the mark of the beast. [Revelation 13:16](#) He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, [Revelation 13:16 NKJV](#). But in attempting to save their life, they will bring down on themselves the wrath of God. [Revelation 14:9](#) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives [his] mark on his forehead or on his hand, <sup>10</sup> "he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His



indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. [Revelation 14:9-10 NKJV](#).

God is just and not one person will be made to suffer His wrath until a conscious choice is made to reject His commandment. Many Christians have never even considered that they are not worshipping on the day commanded by God. He knows the thoughts of every person and will not leave any honest seeker of truth to remain ignorant.

The Sabbath commandment will be the line, the final test, to determine who the true followers of God are and who are not. One side will receive the mark of the beast, and the other the seal of God.

Many do not believe that this land, America, that was founded on religious tolerance, would persecute those who keep the commandments of God. But the question of enforcing Sunday worship has already been a topic of discussion.

In every generation, God has sent people to rebuke sin in the world and the church. But most people want to hear pleasant encouraging things, and do not want to be told they are sinning. God's servants have often started their work, trying to be gentle and not upset people, and to lead by example. But when the Spirit of God directed them to do so, they boldly denounced sin as Elijah did. They spoke the warnings the Lord gave them without fear of the consequences to themselves.

When the time comes, fearless servants of God will proclaim the third angel's message. The Lord will work through humble people, but the message will be given with great power. The sins of Babylon will be clearly identified. The warning will be given of the results of uniting with the government to enforce the church's will, the dangers of spiritualism, and the growing power of the papacy. Many will hear these warnings for the first time and will go to their teachers and preachers and demand an answer. Most of these religious leaders will, like the Pharisees of old, get angry when their authority is questioned, and denounce the message as being from Satan. They will do everything they can to prevent their members from hearing these disruptive truths.

Papists and Protestants will finally unite in getting the government to enforce their will on God's commandment keepers. At first, enforcement will be in the form of fines and imprisonment. Then enticements will be offered to try to get these commandment keepers to renounce their beliefs. Their answer will be like Luther's, "show us from the word of God our

error.” This will be the way that many will be confronted with the truth and be forced to make a conscious decision for or against God.

When Satan succeeds at blinding people to the truth, those who obey God will be treated as rebels. Parents will even turn on their children and employers on their employees. [2 Timothy 3:12](#) Yes, and all who desire to live godly in Christ Jesus will suffer persecution. [2 Timothy 3:12 NKJV](#). As these faithful commandment keepers refuse to honor Sunday as sabbath, some will be thrown in prison, some will be exiled, and some will be forced to labor as slaves. This seems impossible now, but as the Spirit of God is withdrawn from men, they will be left to the control of Satan.

As the storm builds for the persecuted followers of God, many who were not truly rooted in the truth will abandon ship and join the persecutors. When trials and testing come, they will take the easy and popular path. Powerful and persuasive people who once used their talents on the side of truth will mislead many and become the most bitter enemies of their former believers. When the commandment sabbath keepers are brought to court to stand trial, former believers will be their strongest accusers.

When faithful servants of God are persecuted as they have been warned, they will depend on God and His word alone. They speak as they are moved by the Spirit without worrying about the consequences of their words. They may feel they would be in less trouble if they had not spoken out so boldly. They may also feel overwhelmed and threatened with death, but they won't turn back. In helplessness they turn to God for strength. And when persecution grows even worse as it will, God will give them additional strength to endure it.

Others before them, have gone through similar persecution and trials for their beliefs. Wycliffe, Huss, Luther, Tyndale, Baxter, and Wesley taught that any doctrine that is not supported by the Bible should be rejected. They were persecuted without mercy but stood firm. God has had servants at different times throughout history, who brought to light new truth, and were hated and opposed for it. Those who receive special light cannot remain silent, or they risk losing their own salvation. They are not responsible for the outcome, but they must share their message and leave the results to God.

While Jesus is still interceding for man in the sanctuary in heaven, the influence of the Holy Spirit will continue to be felt on earth. If not for this influence, things would be much worse under the full control of the agents of Satan, who are always trying to oppose the work of God. God works through a few good people to hold back the tide of evil so that the third

angel's message can have its effect. When this warning message is given, some of these good people will accept it and stand with God's people through the time of trouble.

The first angel's message was given during the advent movement of 1840-44. That message made its way around the world, resulting in the greatest religious awakening since the Reformation of the 16<sup>th</sup> century. But the glory and power of the third angel's message will surpass that of the first.

The Holy Spirit, as the "former rain," was poured out on the Day of Pentecost to begin the spread of the gospel, and the "latter rain" will lead to the harvest at the close of time. [Hosea 6:3](#) Let us know, Let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, Like the latter [and] former rain to the earth. [Hosea 6:3 NKJV](#). [Joel 2:23](#) Be glad then, you children of Zion, And rejoice in the LORD your God; For He has given you the former rain faithfully, And He will cause the rain to come down for you--The former rain, And the latter rain in the first [month]. [Joel 2:23 NKJV](#). [Acts 2:17](#) 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. ... <sup>21</sup> And it shall come to pass [That] whoever calls on the name of the LORD Shall be saved.' [Acts 2:17, 21 NKJV](#).

The final message of warning will be given by servants of God all over the world. Miracles will accompany the work, with the sick being healed, and other signs and wonders being performed. But Satan will have his counterfeit. [Revelation 13:13](#) He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. [Revelation 13:13 NKJV](#). Everyone on earth will be forced to choose a side. Many seeds will have been sown, and for those who are convicted by the Holy Spirit, their seed will spring up and bear fruit. The Holy Spirit will be like rays of light, making everything clear, and honest children of God will make their choice. After that even family and church relationships will not be able to hold them back.

## *Chapter 39—The Time of Trouble*

[Daniel 12:1](#) "At that time Michael shall stand up, The great prince who stands [watch] over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, [Even] to that time. And at that time your people shall be delivered, Every one who is found written in the book. [Daniel 12:1 NKJV](#)."

After the third angel's message has been given and the door of mercy has been closed, the people of God will have finished their work. All who have chosen to follow God, will have received His seal, and the work of Christ in the sanctuary above will be finished. Then the announcement will be made in heaven: [Revelation 22:11](#) "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." [Revelation 22:11 NKJV](#). The sins of those who have chosen God's side have been blotted out. Everyone's decision has been made, and the subjects of the kingdom of God have been determined.

When Christ leaves the sanctuary, no more sins can be forgiven. The restraint mentioned in the last chapter, from the influence of the Holy Spirit will be removed, and Satan will have complete control of those who are his. Angels of God will no longer hold back evil, and the world will fall into ruin, more terrible than what happened to Jerusalem when it was destroyed by Rome.

In the Bible, there are instances of a single angel having incredible destructive power, such as when the first born of Egypt were killed, or the plague when David took a census of the Israelites. This same destructive power will be exercised by all the evil angels when God allows it. At that time, God's commandment keeping people will be accused of bringing this trouble on the world.

When God's presence was withdrawn from the Jewish nation, they did not know it. They were fully under the control of Satan, and were doing terrible things, but still considered themselves the chosen people of God. In the same way, religion will still be practiced by those under the control of Satan, and they will carry out his evil plans under the banner of religion.

Since the Christian world will unite with governments to enforce Sunday worship, the refusal of a few to go along will bring universal hatred on them. They will be accused of being the cause of all the trouble in the land. It will be said of them that it would be better for them to suffer than for the whole

nation to be thrown into confusion and lawlessness, even as the Jewish High Priest said about Jesus. [John 11:50](#) "nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." [John 11:50 NKJV](#).

Protestantism in the New World will follow the path of Romanism in the Old World and persecute those who keep the commandments of God. This will result in what the Bible describes as the time of Jacob's trouble. [Jeremiah 30:5](#) "For thus says the LORD: 'We have heard a voice of trembling, Of fear, and not of peace. <sup>6</sup> Ask now, and see, Whether a man is ever in labor with child? So why do I see every man [with] his hands on his loins Like a woman in labor, And all faces turned pale? <sup>7</sup> Alas! For that day [is] great, So that none [is] like it; And it [is] the time of Jacob's trouble, But he shall be saved out of it. [Jeremiah 30:5-7 NKJV](#)."

This time of Jacob's life is recorded in [Genesis 32:22-32](#). In summary, this is what led to this event in Jacob's life. 20 years before, Jacob had deceived his father into giving him the birthright blessing which belonged to his older brother Esau. When Esau threatened to kill him, Jacob fled for his life and went to live with his uncle Laban. When God told him to return home, he did so with his wives, children, and flocks and herds of livestock. When Esau heard that his brother was returning, he renewed his threat of vengeance and set out to meet Jacob. Jacob's household was defenseless against his brother's army, so he took his burden to God, hoping for salvation from his brother. In addition to the fear for his family's safety, was added the knowledge that his own sin had put them in danger. His only hope was to pray for God's mercy. Jacob did everything he could to get Esau's forgiveness for the wrong committed against him. The lesson for followers of Christ, is to not give people reason to personally hate you, and if you have wronged anyone, make it right.

Having separated himself from his family to be alone, Jacob poured out his heart to God, confessed his sin and in humility reminded God of the covenant made with him and Isaac and Abraham. Suddenly a hand was laid on him and instantly he thought an enemy was attacking him, and he fought back with all his strength. As daybreak approached, the stranger touched him in a supernatural way, causing him injury, but instantly, Jacob knew who he had been wrestling with. Then instead of fighting, Jacob grabbed hold of the Angel of the covenant and refused to let go. To Jacob this was an opportunity to know if his sin has been forgiven, and he said to the Angel, I will not let you go unless you bless me.

[Hosea 12:4](#) Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. ... [Hosea 12:4 NKJV](#). With humility, repentance and surrender, Jacob won God's mercy and forgiveness. God's heart of infinite love will never turn away a sinner's earnest request for forgiveness. At this time God changed Jacob's name to Israel, to signify that he was forgiven, and that he should no longer fear his brother.

The time of Jacob's trouble was not just about physical danger. Satan did his best to make Jacob feel guilty so he would be discouraged and lose faith in God. Jacob was at the point of despair, but he realized that without help from God, he and his family would be killed. He had already repented of his sin, and now he appealed to the mercy of God. He clung to the Angel and would not let go until he received God's blessing.

Just as Satan had stirred up Esau to march against Jacob, so he will stir up his agents to try to destroy God's people in the time of trouble. Satan sees that this small group of people who persist in keeping the commandments of God are the only ones resisting him. Without them his victory over the world would be complete. He does not know that their cases in the sanctuary in heaven have already been decided. He accuses them in the most exaggerated light of sins they have already repented of. He claims they cannot be forgiven if God will not forgive him and his angels. He claims they are his to destroy as he wishes. Like Jacob, their confidence in the forgiveness of God, and their faith in Him will be tested. They realize their weakness and unworthiness, and Satan tries to get them to lose hope, so they will let go of God and give in to his temptations.

Even though God's people are surrounded by enemies who are trying to destroy them, they are not afraid of persecution. What they fear is that they may not have repented of every sin, and that they would lose their lives because of their own sin, and God would be dishonored. If they felt sure of the forgiveness of all their sins, they would not fear torture or death. They examine their past repentance of their many sins, and claim the promise: [Isaiah 27:5](#) Or let him take hold of My strength, [That] he may make peace with Me; [And] he shall make peace with Me." [Isaiah 27:5 NKJV](#). They do not lose faith just because they do not feel an assurance that their prayers are answered. They trust in God as Jacob did, and do not let go until they receive God's blessing.

Satan convinces many people to believe that God will ignore small sins. But whoever believes that and leaves sins unconfessed on the books in heaven, will be unforgiven and will be overcome by Satan. From whom much is

given, much is expected. Those who have more knowledge, education, and authority, are more guilty if they fall into this trap of Satan. There are also some who will acknowledge their wrongdoing but if the punishment or consequences were removed, would go back to sinning. These are like Esau, Judas, or Pharaoh from the Bible. And those who delay getting ready for the coming of Jesus until the sanctuary is closed, will have waited too long.

Jacob's time of trouble for God's people in the end times is like a fire that is used to purify gold. Through the trials, the earthliness is consumed, and what remains reflects the image of Christ perfectly. We should be preparing ourselves now for the trials to come, and not allow our minds to be absorbed by worldly interests. We should earnestly pray, like Jacob did, and become familiar with the promises of God from the Bible.

Often the trouble is not as bad as we expect if we have some warning. But in this case, we cannot even imagine how bad it will be. Everyone will stand up for themselves at that time and will not be able to save anyone else by their righteousness, just as was the case for Noah, Daniel and Job. [Ezekiel 14:20](#) "even [though] Noah, Daniel, and Job [were] in it, [as] I live," says the Lord GOD, "they would deliver neither son nor daughter; they would deliver [only] themselves by their righteousness." [Ezekiel 14:20 NKJV](#).

While we still have our intercessor in heaven, is the time when we should be separating ourselves from sin. Jesus was tempted greatly by Satan, but not even by a thought did He yield to sin. [John 14:30](#) "... for the ruler of this world is coming, and he has nothing in Me." [John 14:30 NKJV](#).

As Satan ramps up his deception, demons will perform miraculous signs. They will go to the rulers of the earth and lead them to unite with Satan in his last great struggle against the kingdom of heaven. Finally, Satan will impersonate Christ, appearing in dazzling brightness like the description of Jesus in [Revelation 1:13-15](#). People will bow down to him and worship him and he will bless them as Jesus blessed His disciples. He will not appear and speak like a demon but will be gentle and compassionate. He will appear to perform miracles, including healing diseases. Then speaking as if he were Christ, will say that he has changed the Sabbath to Sunday, and that all should worship on the day he has blessed. He will say that whoever continues keeping to old 7<sup>th</sup> day Sabbath will be disobeying him. Many who are not prepared, will be deceived, thinking he is God, like the Samaritans were deceived by Simon Magus. [Acts 8:10](#) to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." [Acts 8:10 NKJV](#). But God's true followers will not be deceived.

Satan will not be allowed to copy the return of Christ as described in the Bible. [Revelation 1:7](#) Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. [Revelation 1:7 NKJV](#). [1 Thessalonians 4:16](#) For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive [and] remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. [1 Thessalonians 4:16-17 NKJV](#). Jesus gave us warnings about false Christs, and false prophets, who would perform great signs and wonders. [Matthew 24:24](#) "For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. <sup>25</sup> "See, I have told you beforehand. <sup>26</sup> "Therefore if they say to you, 'Look, He is in the desert!' do not go out; [or] 'Look, [He is] in the inner rooms!' do not believe [it]. <sup>27</sup> "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. [Matthew 24:24-27 NKJV](#).

Only those who have been earnest students of the Bible and who have received the truth will be able to detect the powerful deception that the rest of the world falls for. Satan's only hope against them will be to prevent them from gaining the preparation by distracting them from studying the Bible.

When the law is passed against commandment keepers, the government will not protect them from people who want to destroy them. At that time people of God should flee from the cities and gather in small groups in unpopulated areas like the desert, caves, or mountains. [Isaiah 33:16](#) He will dwell on high; His place of defense [will be] the fortress of rocks; Bread will be given him, His water [will be] sure. [Isaiah 33:16 NKJV](#).

Many in all nations will be captured, bound with chains, thrown into horrible prisons, left to starve, or sentenced to die. But God will not forget His people. [Isaiah 49:14](#) But Zion said, "The LORD has forsaken me, And my Lord has forgotten me." <sup>15</sup> "Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you. <sup>16</sup> See, I have inscribed you on the palms [of My hands]; Your walls [are] continually before Me. [Isaiah 49:14-16 NKJV](#). [Zechariah 2:8](#) For thus says the LORD of hosts: "He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. [Zechariah 2:8 NKJV](#).

But God will punish the wicked who are trying to destroy His people. He has been patient, longing for them to repent and turn to Him, but if they do not,



their punishment is certain. [Isaiah 28:21](#) For the LORD will rise up as [at] Mount Perazim, He will be angry as in the Valley of Gibeon--That He may do His work, His awesome work, And bring to pass His act, His unusual act. [Isaiah 28:21 NKJV](#). [Ezekiel 33:11](#) "Say to them: '[As] I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' [Ezekiel 33:11 NKJV](#). [Exodus 34:6](#) And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, <sup>7</sup> "keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing [the guilty], visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." [Exodus 34:6-7 NKJV](#). [Nahum 1:3](#) The LORD [is] slow to anger and great in power, And will not at all acquit [the wicked]. The LORD has His way in the whirlwind and in the storm, And the clouds [are] the dust of His feet. [Nahum 1:3 NKJV](#).

When the work of Christ in the sanctuary in heaven is done, everyone will have made their final decision, and the wrath of God will be poured out, full strength, on the beast and those who have his mark. [[Revelation 14:9-10 NKJV](#)]. The plagues in Egypt were similar but they were not as terrible or widespread as what will happen next. [Revelation 16:2](#) So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image. <sup>3</sup> Then the second angel poured out his bowl on the sea, and it became blood as of a dead [man]; and every living creature in the sea died. <sup>4</sup> Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. <sup>5</sup> And I heard the angel of the waters saying: "You are righteous, O Lord, The One who is and who was and who is to be, Because You have judged these things. <sup>6</sup> For they have shed the blood of saints and prophets, And You have given them blood to drink. For it is their just due." [Revelation 16:2-6 NKJV](#). By condemning God's faithful people to death, those with the mark of the beast will be guilty, as if they had killed them with their own hands. Jesus said the people who condemned Him to death were guilty of all the blood of holy men since the days of Abel. That is because they had the same spirit and intent as those who literally killed the holy men and prophets of old.

[Revelation 16:8](#) Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. <sup>9</sup> And men were scorched with great heat, and they blasphemed the name of God who has power over these

plagues; and they did not repent and give Him glory. [Revelation 16:8-9 NKJV](#). [Joel 1:10](#) The field is wasted, The land mourns; For the grain is ruined, The new wine is dried up, The oil fails. <sup>11</sup> Be ashamed, you farmers, Wail, you vinedressers, For the wheat and the barley; Because the harvest of the field has perished. <sup>12</sup> The vine has dried up, And the fig tree has withered; The pomegranate tree, The palm tree also, And the apple tree--All the trees of the field are withered; Surely joy has withered away from the sons of men. [Joel 1:10-12 NKJV](#). [Amos 8:3](#) And the songs of the temple Shall be wailing in that day," Says the Lord GOD--"Many dead bodies everywhere, They shall be thrown out in silence." [Amos 8:3 NKJV](#).

The plagues will not destroy everyone, but they will be the worst disasters known to man. Judgements before the close of probation have been mingled with mercy, but the final judgement will be poured out full strength, without mercy. Some will then try to seek God for protection from the plagues but they will not find it. [Amos 8:11](#) "Behold, the days are coming," says the Lord GOD, "That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing the words of the LORD. <sup>12</sup> They shall wander from sea to sea, And from north to east; They shall run to and fro, seeking the word of the LORD, But shall not find [it]. [Amos 8:11-12 NKJV](#).

God's people will not be free from suffering, but they will not die after the close of probation. While the wicked are dying from the plagues, angels will protect the righteous, and supply their needs. [Isaiah 33:15](#) He who walks righteously and speaks uprightly, He who despises the gain of oppressions, Who gestures with his hands, refusing bribes, Who stops his ears from hearing of bloodshed, And shuts his eyes from seeing evil: <sup>16</sup> He will dwell on high; His place of defense [will be] the fortress of rocks; Bread will be given him, His water [will be] sure. [Isaiah 33:15-16 NKJV](#). [Isaiah 41:17](#) "The poor and needy seek water, but [there is] none, Their tongues fail for thirst. I, the LORD, will hear them; [I], the God of Israel, will not forsake them. [Isaiah 41:17 NKJV](#).

It will seem hopeless for God's people against the great forces who wish them dead. But human eyes are unable to see the great company of angels that surround them. The angels are simply waiting for the command from God to snatch His people from their danger, but they must wait a little longer. It is because of these faithful ones that the time of trouble will be shortened. [Luke 18:7](#) "And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?" <sup>8</sup> "I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?" [Luke 18:7-8 NKJV](#).

A time will be set when these commandment keepers will be put to death. In some cases, enemies impatient with the wait will try kill some before the appointed time. But none can get past the mighty angels guarding each faithful one. Weapons used against them will fail, and some will be defended by angels in the form of strong soldiers.

Throughout the entire history of earth, angels have played a role in protecting and delivering God's people from danger or death. Some have appeared as shining bright angels, but other have appeared as men. Angels have accepted the hospitality of humans or guided and assisted lost travelers. Unseen, some have lit fires on altars to God. Others have opened prison doors to set servants of God free. Angels have been present in physical form among gatherings of the righteous, but they have also appeared among the wicked as they did in Sodom. Angels with great knowledge of human history have been present in halls of justice, pleading the cause of the oppressed. They have defeated the plans of evil that would hinder the work of God or cause great harm to His people. God loves to protect His people, and sinners have no idea how often their lives have been protected because of the presence of the faithful whom they ridicule and oppress. [Psalm 34:7](#) The angel of the LORD encamps all around those who fear Him, And delivers them. [Psalm 34:7 NKJV](#).

If the blood of Christ's faithful people were shed at this time, it would not be as seed for the spread of the gospel. Intercession in the sanctuary in heaven is finished, and the pleading of the Holy Spirit on earth has ended. Stubborn hearts have beat back the waves of mercy until they return no more. [Isaiah 26:20](#) Come, my people, enter your chambers, And shut your doors behind you; Hide yourself, as it were, for a little moment, Until the indignation is past. <sup>21</sup> For behold, the LORD comes out of His place To punish the inhabitants of the earth for their iniquity; The earth will also disclose her blood, And will no more cover her slain. [Isaiah 26:20-21 NKJV](#). The deliverance of those whose names are written in the book of life is at hand.

## *Chapter 40—God’s People Delivered*

There will come a time when earthly laws will no longer protect God’s people, and different countries will coordinate a time for their destruction. Some will be in prisons, some hiding in the forests or mountains, but all will be praying for protection. Men urged on by evil angels are preparing the final coordinated strike that will once and for all rid the earth of these rebels, but God will protect them. [Isaiah 30:29](#) You shall have a song As in the night [when] a holy festival is kept, And gladness of heart as when one goes with a flute, To come into the mountain of the LORD, To the Mighty One of Israel. <sup>30</sup> The LORD will cause His glorious voice to be heard, And show the descent of His arm, With the indignation of [His] anger And the flame of a devouring fire, [With] scattering, tempest, and hailstones. [Isaiah 30:29-30 NKJV](#).

Just as evil men are about to attack, a darkness, denser than night falls on them. Then they will see a rainbow with glory from God surrounding each group they are targeting. Suddenly they become silent, and their murderous rage is forgotten, as they look at the sign of God’s protection over His people. The people of God will hear a voice telling them to look up, and like the martyr Stephen, they see the glory of God and the Son of man seated upon His throne. And He will say: [John 17:24](#) "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. [John 17:24 NKJV](#).

It is dark as midnight, but when the power of God goes forth to rescue His children, it will become bright as day, then signs and wonders will quickly follow. The wicked will be terrified as these things begin to happen. Dark heavy clouds will appear, but there will be one clear space in the sky where the glory of God shines, and from there a voice will be heard that says: “It is done!” [[Revelation 16:17](#)]. [Revelation 16:18](#) And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. [Revelation 16:18 NKJV](#). The whole earth moves like waves on the sea, and the surface is breaking up. Mountains sink and islands disappear. [Revelation 16:21](#) And great hail from heaven fell upon men, [each hailstone] about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great. [Revelation 16:21 NKJV](#). Great buildings crumble, prison walls fall, and God’s people will be set free.

Then the graves open. [Daniel 12:2](#) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame [and] everlasting contempt. [Daniel 12:2 NKJV](#). In this special resurrection, all who had died in the faith of the third angel's message arise, glorified, and hear God's covenant of peace with those who have kept His law. But another class will be resurrected, in time to see the Son of Man coming on the clouds of heaven, those responsible for crucifying Him [[Revelation 1:7](#)]. [Matthew 26:64](#) Jesus said to him, "[It is as] you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." [Matthew 26:64 NKJV](#). Also, the most violent opposers of His truth and His people, will be raised to see Him come in His glory, and honor His faithful servants.

As lightning from the sky is striking the earth, virtually covering it in a sheet of flames, a voice is heard above the thunder. Words are not heard by everyone, but false teachers, and people who just recently were so defiant and cruel to God's commandment keepers, hear words of doom for the wicked. Now they are terrified, as even demons acknowledge that Christ is God. [Isaiah 13:6](#) Wail, for the day of the LORD [is] at hand! It will come as destruction from the Almighty. [Isaiah 13:6 NKJV](#). [Isaiah 2:10](#) Enter into the rock, and hide in the dust, From the terror of the LORD And the glory of His majesty. <sup>11</sup> The lofty looks of man shall be humbled, The haughtiness of men shall be bowed down, And the LORD alone shall be exalted in that day. <sup>12</sup> For the day of the LORD of hosts [Shall come] upon everything proud and lofty, Upon everything lifted up--And it shall be brought low-- [Isaiah 2:10-12 NKJV](#). [Isaiah 2:20](#) In that day a man will cast away his idols of silver And his idols of gold, Which they made, [each] for himself to worship, To the moles and bats, <sup>21</sup> To go into the clefts of the rocks, And into the crags of the rugged rocks, From the terror of the LORD And the glory of His majesty, When He arises to shake the earth mightily. [Isaiah 2:20-21 NKJV](#).

A bright light shines through the hole in the clouds, which brings hope to the faithful, but fear of punishment for those who break the commandments of God. Those who were willing to sacrifice their lives to stay faithful to God, are now safe, they have been delivered from those who so recently wished them dead. Their faces which had been pale, showing signs of starvation and mistreatment, are transformed as they now glow with wonder, faith, and love. They can now sing the words of the Psalmist. [Psalm 46:1](#) ... God [is] our refuge and strength, A very present help in trouble. <sup>2</sup> Therefore we will not fear, Even though the earth be removed, And though the mountains be

carried into the midst of the sea; <sup>3</sup> [Though] its waters roar [and] be troubled, [Though] the mountains shake with its swelling. Selah [Psalm 46:1-3 NKJV](#).

The clouds clear from the sky and a hand can be seen in the sky holding two tables of stone. [Psalm 50:6](#) Let the heavens declare His righteousness, For God Himself [is] Judge. Selah [Psalm 50:6 NKJV](#). The holy law that was spoken on Mt. Sinai is revealed to be the guide of life and the rule of judgment. The Ten Commandments are traced as with a pen of fire, and the words are plain and clear for all to read. Those who have trampled and ignored God's commandments are filled with horror and despair. They had access to God's requirements, but they had set them aside, and taught others to break them, to gain the favor of the world. They can see that they are without excuse.

[Malachi 3:18](#) Then you shall again discern Between the righteous and the wicked, Between one who serves God And one who does not serve Him. [Malachi 3:18 NKJV](#).

Soon there appears in the east a small black cloud, half the size of a man's hand. God's people recognize this to be the coming of the Son of Man. As it comes closer, it becomes brighter and more glorious until it is a great white cloud. Jesus rides forth now, not as a Man of Sorrows with a crown of thorns, but as a mighty conqueror with a crown of glory. [Revelation 19:11](#) Now I saw heaven opened, and behold, a white horse. And He who sat on him [was] called Faithful and True, and in righteousness He judges and makes war. ... <sup>14</sup> And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. [Revelation 19:11, 14 NKJV](#). The sky is filled with ten thousand times ten thousand, and thousands and thousands of angels. [Habakkuk 3:3](#) God came from Teman, The Holy One from Mount Paran. Selah His glory covered the heavens, And the earth was full of His praise. <sup>4</sup> [His] brightness was like the light; He had rays [flashing] from His hand, And there His power [was] hidden. [Habakkuk 3:3-4 NKJV](#). [Revelation 19:16](#) And He has on [His] robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. [Revelation 19:16 NKJV](#).

[Psalm 50:3](#) Our God shall come, and shall not keep silent; A fire shall devour before Him, And it shall be very tempestuous all around Him. <sup>4</sup> He shall call to the heavens from above, And to the earth, that He may judge His people: [Psalm 50:3-4 NKJV](#). [Revelation 6:15](#) And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, <sup>16</sup> and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! [Revelation 6:15-16 NKJV](#).

Those who mocked Him, that rose in the special resurrection, are now speechless. Those who hit and spit on Him now try to flee from the glory of His presence. The priests and rulers remember the words they mocked Jesus with as He hung on the cross. [Matthew 27:42](#) "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him." <sup>43</sup> "He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'" [Matthew 27:42-43 NKJV](#). They also remember the words they led the crowd in shouting: [John 19:15](#) ... "Away with [Him], away with [Him]! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" [John 19:15 NKJV](#). They also remember parable of the servants who killed the son, and the sentence, "He will destroy those wicked men miserably," [[Matthew 21:41](#)] they pronounced on themselves. Now all they want is to hide themselves from the presence of the King of kings.

At that time, all who rejected truth will realize that there was a time when their conscience told them what was right, but instead they chose the easy or more desirable way. Those who wished to destroy Christ and His faithful people, are now filled with terror as they hear the voices of the saints saying: [Isaiah 25:9](#) ... "Behold, this [is] our God; We have waited for Him, and He will save us. This [is] the LORD; We have waited for Him; We will be glad and rejoice in His salvation." [Isaiah 25:9 NKJV](#).

In addition to everything that is already happening on the earth and in the sky, the voice of the Son of God now calls the sleeping saints from the grave. The righteous dead are resurrected throughout the whole earth, and their voices can be heard saying: [1 Corinthians 15:55](#) "O Death, where [is] your sting? O Hades, where [is] your victory?" [1 Corinthians 15:55 NKJV](#). They come from the grave, refreshed with eternal youth, but the size of their bodies are the same as when they lived. Adam will tower over most of those resurrected, but he will be a little shorter than the Son of God. His size is in great contrast to the people of later generations. Christ will restore the image and likeness of God to His people, that sin had nearly destroyed. Our broken-down bodies will be transformed into perfect, beautiful, immortal bodies. Eating from the tree of life, the redeemed will all grow up to the size their bodies would have been without sin, eliminating one of the last lingering traces of sin.

The living righteous will be changed, [1 Corinthians 15:52](#) in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. [1 Corinthians](#)

[15:52 NKJV](#). [1 Thessalonians 4:17](#) Then we who are alive [and] remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. [1 Thessalonians 4:17 NKJV](#).

Each of the redeemed will receive a new name [[Revelation 2:17](#)] and a crown [[2 Timothy 4:8](#)]. They will all sing praises unto Jesus who loved us and washed away our sins with His blood. And they will be made kings and priests to God the Father, Who has glory and dominion forever and ever [[Revelation 1:5-6](#)]. [Matthew 25:34](#) "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: [Matthew 25:34 NKJV](#). This fulfills the prayer Jesus prayed for His disciples: [John 17:24](#) "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. [John 17:24 NKJV](#). And all will lay their crowns at the feet of Jesus and will praise Him for the rest of eternity.

As the saved are entering the City of God, a momentous event is about to happen. The Son of God stands with outstretched arms to receive the father of our race. When Adam reaches the Savior, he does not embrace Him standing up, but in humiliation bows down at His feet, saying worthy is the lamb that was slain. The Savior lifts him up and presents his Eden home from which he was kicked out so long ago. The life of Adam after sin was filled with great sorrow. He knew what it was like to live in a perfect paradise, and he realized that every death, every sacrifice, every hardship, every imperfection, were all because of his sin. He had to suffer this knowledge in patient humility for 930 years. But now the human race has been redeemed and the dominion Adam was originally given is restored to him.

Then another group is recognized, those who won the victory over the beast and his image and received the seal of God instead of the mark of the beast. [Revelation 14:1](#) Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred [and] forty-four thousand, having His Father's name written on their foreheads. <sup>2</sup> And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. <sup>3</sup> They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred [and] forty-four thousand who were redeemed from the earth. <sup>4</sup> These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from [among] men, [being]



firstfruits to God and to the Lamb. <sup>5</sup> And in their mouth was found no deceit, for they are without fault before the throne of God. [Revelation 14:1-5 NKJV](#). They sing the song of Moses and the Lamb, that only they can sing, because it is the song of their experience. They experienced what no other generation on earth did, which was to be alive at the end of time, and to be taken to heaven without having died, as the first fruits of the harvest [[Revelation 15:2-3](#)]. They lived through the time of Jacob's trouble, and they among all the redeemed were the ones to live without an intercessor during the final pouring out of the judgements of God. They have been delivered and their robes have been washed white in the blood of the Lamb. They will serve Him day and night, and they will not suffer hunger or thirst anymore, and God will wipe away every tear from their eyes [[Revelation 7:14-17](#)].

Throughout earth's history, those chosen by the Savior have been taught and disciplined through trials. For the sake of Christ, they endured hardship, suffered hatred, practiced self-denial, experienced disappointment. They learned by experience how evil sin is, the guilt it can cause, and the power it can have, so they learned to hate it. They are humbled and grateful for the infinite sacrifice made to save them from sin. Their love for Christ is so great because they have been forgiven of so much. Many suffered poverty, pain, and torture. Millions were treated as criminals and died with bad reputations. But now their names can be cleared because God is their Judge [[Psalm 50:6](#)]. God will take away their bad reputation [[Isaiah 25:8](#)]. They have shared in Christ's sufferings, and they will share with Him in His glory. They will then say, [Revelation 7:10](#) ... "Salvation [belongs] to our God who sits on the throne, and to the Lamb!" [Revelation 7:10 NKJV](#). And all in heaven will say, [Revelation 7:12](#) ... "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, [Be] to our God forever and ever. Amen." [Revelation 7:12 NKJV](#).

In this life we can only begin to understand how we could be saved. When we are given immortality, we will start to understand a little more the cost of our salvation. But through the ages of eternity, we will continue to learn and understand more and more, what God sacrificed to save us.

With God's infinite power and wisdom, if there was another way to save humanity, other than to sacrifice His Son, surely, He would have used it. The fact that God sacrificed Himself on the cross to save human beings should settle once and for all the question of whether He is a God of love and mercy, but also of justice. The Father and the Son are both satisfied with the price they paid for our salvation, because They value us so much that it was worth it to Them.

## *Chapter 41—Desolation of the Earth*

[Revelation 18:5](#) "For her sins have reached to heaven, and God has remembered her iniquities. <sup>6</sup> "Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. <sup>7</sup> "In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit [as] queen, and am no widow, and will not see sorrow.' <sup>8</sup> "Therefore her plagues will come in one day--death and mourning and famine. And she will be utterly burned with fire, for strong [is] the Lord God who judges her. <sup>9</sup> "The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, <sup>10</sup> "standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.' [Revelation 18:5-10 NKJV](#).

[Revelation 18:11](#) "And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: [Revelation 18:3](#) "For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." [Revelation 18:15](#) "The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, <sup>16</sup> "and saying, 'Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! <sup>17</sup> 'For in one hour such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance [Revelation 18:11, 3, 15-17 NKJV](#).

The rich were proud of what they had achieved, but many of them had accumulated their wealth selfishly, and thought themselves superior to those who had less. They didn't care about the needy and the hungry and used their wealth to buy justice for themselves. They enjoyed the praise and adoration of others. But now they see that they were failures in life, as their wealth is gone in a moment, and they see that they will die with their idols. They are now filled with regret, not for their wrongdoing, but because they have lost everything.

The world sees the commandment keepers that they have so recently been persecuted, shielded from the plagues. The same supernatural power that brings the plagues of punishment protects the people of God.

Pastors who had ignored the light of truth to remain popular, now understand what they have done. [Jeremiah 8:11](#) For they have healed the hurt of the daughter of My people slightly, Saying, 'Peace, peace!' When [there is] no peace. [Jeremiah 8:11 NKJV](#). [Ezekiel 13:22](#) "Because with lies you have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life. [Ezekiel 13:22 NKJV](#). Setting aside the commands of God has led to all kinds of evil, conflict, hatred, and sin. They can clearly see then, how their choices have cost them their chance for eternal life. Those who have been led astray by their pastors because they didn't study for themselves, are now angry and blame their former leaders. The swords which were ready to use against God's people are now used against everyone else, and there is fighting and killing everywhere.

At this point everyone has been marked either with the seal of God or the mark of the beast. The angel of death now goes forth as described in Ezekiel's vision, killing young, old, women, and children, but not touching anyone who has the mark or seal of God. The destruction begins at the sanctuary, which can be interpreted to mean it starts in the church, where the false preachers are the first to go [\[Ezekiel 9:1-6\]](#). Then all the remaining wicked are killed by each other, or plagues, or the brightness and glory of Christ. [Isaiah 26:21](#) For behold, the LORD comes out of His place To punish the inhabitants of the earth for their iniquity; The earth will also disclose her blood, And will no more cover her slain. [Isaiah 26:21 NKJV](#). [Zechariah 14:12](#) And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem: Their flesh shall dissolve while they stand on their feet, Their eyes shall dissolve in their sockets, And their tongues shall dissolve in their mouths. <sup>13</sup> It shall come to pass in that day [That] a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, And raise his hand against his neighbor's hand; [Zechariah 14:12-13 NKJV](#). [Jeremiah 25:33](#) "And at that day the slain of the LORD shall be from [one] end of the earth even to the [other] end of the earth. They shall not be lamented, or gathered, or buried; they shall become refuse on the ground. [Jeremiah 25:33 NKJV](#).

The people of God will be taken up to the City of God, and there will not be a single person alive left on the earth. [Isaiah 24:1](#) Behold, the LORD makes the earth empty and makes it waste, Distorts its surface And scatters abroad its inhabitants. ... <sup>3</sup> The land shall be entirely emptied and utterly plundered, For the LORD has spoken this word. ... <sup>5</sup> The earth is also defiled under its inhabitants, Because they have transgressed the laws, Changed the

ordinance, Broken the everlasting covenant. <sup>6</sup> Therefore the curse has devoured the earth, And those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, And few men [are] left. [Isaiah 24:1, 3, 5-6 NKJV](#). The earth will be like a desolate wilderness, destroyed by earthquakes, and water, with even mountains ripped out of their place.

The last part of the Day of Atonement service, after the sins have been removed from the sanctuary, is for the sins to be placed on the scapegoat and for it to be banished to the wilderness. [Leviticus 16:21](#) "Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send [it] away into the wilderness by the hand of a suitable man. [Leviticus 16:21 NKJV](#). That was a symbol of what next happens to Satan, as the scapegoat. All the sins of the people that God has saved will be placed on Satan, and he will be banished to the desolate, uninhabited earth for 1000 years. [Revelation 20:1](#) Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. <sup>2</sup> He laid hold of the dragon, that serpent of old, who is [the] Devil and Satan, and bound him for a thousand years; <sup>3</sup> and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. [Revelation 20:1-3 NKJV](#).

In many ways, the earth will be taken back almost to the state it was in before creation, when it was without form and void [[Genesis 1:2](#)]. [Jeremiah 4:23](#) I beheld the earth, and indeed [it was] without form, and void; And the heavens, they [had] no light. <sup>24</sup> I beheld the mountains, and indeed they trembled, And all the hills moved back and forth. <sup>25</sup> I beheld, and indeed [there was] no man, And all the birds of the heavens had fled. <sup>26</sup> I beheld, and indeed the fruitful land [was] a wilderness, And all its cities were broken down At the presence of the LORD, By His fierce anger. [Jeremiah 4:23-26 NKJV](#). This is where Satan and his evil angels will be "bound," for 1000 years. Even the wicked are beyond Satan's reach, because they are all dead.

During the 1000 years between the first and second resurrection, the life records of the wicked will be examined. [1 Corinthians 4:5](#) Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God. [1 Corinthians 4:5 NKJV](#). [Daniel 7:22](#) "until the Ancient of Days came, and a judgment was made [in favor] of the saints of the Most High, and the time came for the saints to possess the kingdom.

[Daniel 7:22 NKJV](#). [Revelation 20:4](#) And I saw thrones, and they sat on them, and judgment was committed to them. Then [I saw] the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received [his] mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. <sup>5</sup> But the rest of the dead did not live again until the thousand years were finished. This [is] the first resurrection. <sup>6</sup> Blessed and holy [is] he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. [Revelation 20:4-6 NKJV](#). [1 Corinthians 6:2](#) Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? <sup>3</sup> Do you not know that we shall judge angels? How much more, things that pertain to this life? [1 Corinthians 6:2-3 NKJV](#).

At the end of the 1000 years the second resurrection will take place, when the wicked will be raised to appear before the Judge to hear their sentence. [Revelation 20:5](#) But the rest of the dead did not live again until the thousand years were finished. This [is] the first resurrection. [Revelation 20:5 NKJV](#). [Isaiah 24:22](#) They will be gathered together, [As] prisoners are gathered in the pit, And will be shut up in the prison; After many days they will be punished. [Isaiah 24:22 NKJV](#).

## *Chapter 42—The Controversy Ended*

At the end of the 1000 years, Christ returns to the earth, along with all who were taken to heaven. The wicked from all of earth's history are resurrected, but unlike the resurrection of the righteous 1000 years before, they still show the effects of sin, which includes diseases, and injuries that caused their deaths. Every eye is fixed on the Son of God, and even the wicked exclaim: "Blessed is He that comes in the name of the Lord!" They say this not out of love for God or a changed heart, but because they realize it is the truth. Another opportunity to change their life and their choices would be useless because they would simply continue doing what they had been doing throughout their lives, which was disobeying and rebelling against God.

The prophet Zechariah tells us that when Christ returns, He will descend on the Mount of Olives, and it will split apart. [Zechariah 14:4](#) And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, [Making] a very large valley; Half of the mountain shall move toward the north And half of it toward the south. [Zechariah 14:4 NKJV](#). [Zechariah 14:9](#) And the LORD shall be King over all the earth. In that day it shall be--"The LORD [is] one," And His name one. [Zechariah 14:9 NKJV](#). This is where the New Jerusalem will come to rest, and Christ, the angels and all His people will go into the city.

When Satan was bound to the desolate earth, he was miserable, but as he sees the wicked resurrected, his hopes revive. He is not ready to give up yet, and he organizes the armies of the wicked. But true to his nature, he doesn't tell them the truth. He tells them that he is the rightful ruler of the earth, and that he has brought them all back to life, so that they can take back what is theirs. Satan has power to perform signs and wonders to support his claims and inspires everyone to believe him. He points out that they outnumber those in the city and are well able to conquer it and take back his throne and his kingdom.

Among the multitudes are people, who lived before the flood, taller than everyone else, and with great intelligence. People who had great skill and knowledge, but who had devoted themselves to evil continually. It was they who defiled the earth, and the image of God to the point where they all had to be destroyed by the flood. Among them are also great kings and generals who conquered nations and strong men who had never lost a battle.

Satan has a meeting with his angels and these kings and generals, and they see that they far outnumber those within the city. They decide that they are

well able to conquer the city and make their plans. When they are finally ready to begin their attack on the city, Satan leads the march, with kings and armies following with military precision. The gates are closed, and Satan and his army surround the city. The Son of God on His throne appears above the city, and no words can describe His power, majesty and glory, and the brightness shining from Him fills the whole earth. Those standing closest to the throne were once the most enthusiastic and devoted soldiers for the cause of Satan. When they were converted, they followed their Savior with great devotion. Next to them are those who received the seal of God for keeping the commandments of God, when the rest of the Christian world declared them no longer important. And beside them, the millions, who were martyred for their faith throughout earth's history. After that were the great multitude, which no man could number [[Revelation 7:9](#)].

All the redeemed then sing out, [Revelation 7:10](#) ... "Salvation [belongs] to our God who sits on the throne, and to the Lamb!" [Revelation 7:10 NKJV](#). They are joined by angels in their song of adoration to Lamb. In the presence of all the people throughout earth's history, the Son of God is crowned as King of kings. He then pronounces the sentence on the wicked, who broke the law and oppressed His people. [Revelation 20:11](#) Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. <sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is [the Book] of Life. And the dead were judged according to their works, by the things which were written in the books. [Revelation 20:11-12 NKJV](#).

When the books are opened, and every eye is on Jesus, the wicked will be able to remember the sins they committed. They will see the decisions they made that led them down the wrong path. They will see when they rejected the warnings, and hated the messengers sent by God.

Then above the throne will appear in vivid detail, scenes showing the origin of sin on earth, when Adam was tempted and sinned, followed by other critical events in the great plan of redemption. The birth of Jesus, and His life, His obedience, His baptism, His temptation, and His ministry including His tireless deeds of love and mercy. Also shown are the evil plotting, the envy, and the hatred He suffered from those who opposed Him. In great detail are shown the unjust trial, the mocking, torture, and the sentence of death. Jesus is then shown patiently suffering on the cross, as He continues to be mocked by priests, and the mob assembled to watch His crucifixion and death. Each participant will recall their part in the scenes they are

watching. They will remember the words they shouted, “His blood be on us and our children.” The wicked will try in vain to hide from the brightness of the glory of Jesus, that is brighter than the sun.

The books of record continue to play out showing the apostles being martyred. The emperor Nero will see his part, in the persecution of Christ’s followers, his satanic cruelty, and his delight in their suffering and death. Even Nero’s mother will see the terrible results of the training she gave him, which formed the evil character that he developed. Then popes, priests, and other church leaders, will see the most terrible means of torture they used to control the consciences of God’s people. These will all learn the meaning of the words of Jesus, [Matthew 25:40](#) "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did [it] to one of the least of these My brethren, you did [it] to Me.' [Matthew 25:40 NKJV](#)."

When all the records have been played out, the wicked will realize that they are without excuse, and the sentence of eternal death pronounced on them is fair. At this time, everyone will see that Satan is a liar, and that the result of disobeying God is death, not enlightenment and becoming like God.

Satan and all the lost seem to be in a trance as they see the Son of God crowned in glory and majesty. He holds in His hands the law of God, which they have broken and despised. Satan sees another in the position he once held, veiling the Glory of the Father. He remembers heaven before he became discontent and started down the road of rebellion and deception. He clearly sees the results of his work on earth, and though he has convinced the multitudes outside the City of God that they can take it, he knows it is a lie as well. He perhaps better than anyone else knows the power of God.

One of Satan’s primary goals was to show that he was right, and to prove that his rebellion was God’s fault. For thousands of years, he has successfully deceived angels and human beings that his lies are truth. He convinced people that good is evil and evil is good. But now everyone knows the truth, and even Satan will bow down and confess that his sentence for his actions is fair.

Every doubt about the goodness and justice of God has now been answered. The result of disobedience against the law of God can be clearly seen by all. Even during the controversy with Satan, God has been respectful and fair, and has done everything with the best interests of all created beings. With all the facts known, the whole universe, both the saved and the lost will say, like the 144,000: [Revelation 15:3](#) ... "Great and marvelous [are] Your works,



Lord God Almighty! Just and true [are] Your ways, O King of the saints!  
[Revelation 15:3 NKJV](#).

In a voice heard by all, Christ says, look at what I bought with My blood. I suffered and died so that they can live in My presence forever. And their response is, [Revelation 5:12](#) saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" [Revelation 5:12 NKJV](#).

Even though Satan has acknowledged the fairness of God, he has not repented, and his character has not changed. He is determined not to go down without a fight and tries to inspire people he has deceived into rebellion that they can still take the city. But even though they hate God, they can see that they have no chance against Him, and they turn in rage against Satan. [Ezekiel 28:6](#) "Therefore thus says the Lord GOD: "Because you have set your heart as the heart of a god, <sup>7</sup> Behold, therefore, I will bring strangers against you, The most terrible of the nations; And they shall draw their swords against the beauty of your wisdom, And defile your splendor. <sup>8</sup> They shall throw you down into the Pit, And you shall die the death of the slain In the midst of the seas. [Ezekiel 28:6-8 NKJV](#). [Ezekiel 28:16](#) "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. <sup>17</sup> "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. <sup>18</sup> "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. <sup>19</sup> All who knew you among the peoples are astonished at you; You have become a horror, And [shall be] no more forever." " [Ezekiel 28:16-19 NKJV](#).

The brightness and glory of God is now like a fire going out to destroy the wicked. The earth breaks open and heat from deep under in the ground comes up. The earth is like an oven. [Malachi 4:1](#) "For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch. [Malachi 4:1 NKJV](#). <sup>2</sup> [Peter 3:10](#) But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. [2](#)

[Peter 3:10 NKJV](#). [Isaiah 34:8](#) For [it is] the day of the LORD's vengeance, The year of recompense for the cause of Zion. [Isaiah 34:8 NKJV](#).

Some of the wicked will be destroyed instantly, but others will suffer for days. All will be punished according to their deeds. The forgiven sins of the righteous have been transferred to Satan, and he will suffer for them in addition to his own. His punishment will be greater than those whom he deceived, and he will still be suffering when everyone else is gone. But finally, even Satan will be destroyed by the cleansing fire. God's law will be satisfied, and justice served, and everyone watching will declare the righteousness of God.

For 6000 years God's creation groaned in pain under Satan's work of ruin. But God's creatures are forever delivered from his presence and temptations. [Isaiah 14:7](#) The whole earth is at rest [and] quiet; They break forth into singing. [Isaiah 14:7 NKJV](#). [Revelation 19:6](#) And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!" [Revelation 19:6 NKJV](#).

While the earth was covered with the purifying fire from God, the saved were safely in the Holy City. When every trace of sin is gone, the fire will go out. There is no eternally burning hell to continually remind the saved of the fearful consequences of sin. [Revelation 21:1](#) Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. [Revelation 21:1 NKJV](#). The only reminder of sin will be the scars on our Redeemer from the crown of thorns, the nails in His hands and feet, and the spear piercing in His side. [Habakkuk 3:4](#) [His] brightness was like the light; He had rays [flashing] from His hand, And there His power [was] hidden. [Habakkuk 3:4 NKJV](#).

The time will come, that holy men have looked forward to, ever since Adam and Eve sinned, that we will be returned to our Eden home. The earth was given to man, but fell into the hands of Satan, and will be bought back through the plan of redemption. [Psalm 37:29](#) The righteous shall inherit the land, And dwell in it forever. [Psalm 37:29 NKJV](#). [1Corinthians 2:9](#) But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." [1 Corinthians 2:9 NKJV](#). It is impossible for our current minds to comprehend the glory of the Paradise that God will give us. The tree of life, once in the Garden of Eden, will be there. [Revelation 22:2](#) In the middle of its street, and on either side of the river, [was] the tree of life, which bore twelve fruits, each [tree] yielding its

fruit every month. The leaves of the tree [were] for the healing of the nations. [Revelation 22:2 NKJV](#). There will be crystal clear streams of water, beautiful hills, and majestic mountains. [Isaiah 32:18](#) My people will dwell in a peaceful habitation, In secure dwellings, and in quiet resting places, [Isaiah 32:18 NKJV](#). [Isaiah 60:18](#) Violence shall no longer be heard in your land, Neither wasting nor destruction within your borders; But you shall call your walls Salvation, And your gates Praise. [Isaiah 60:18 NKJV](#). [Isaiah 65:21](#) They shall build houses and inhabit [them]; They shall plant vineyards and eat their fruit. <sup>22</sup> They shall not build and another inhabit; They shall not plant and another eat; For as the days of a tree, [so shall be] the days of My people, And My elect shall long enjoy the work of their hands. [Isaiah 65:21-22 NKJV](#).

Pain will no longer exist. [Revelation 21:4](#) "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." [Revelation 21:4 NKJV](#). [Isaiah 33:24](#) And the inhabitant will not say, "I am sick"; The people who dwell in it [will be] forgiven [their] iniquity. [Isaiah 33:24 NKJV](#).

There will be a New Jerusalem on the new earth [[Revelation 21:10](#)]. [Isaiah 65:19](#) I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying. [Isaiah 65:19 NKJV](#). [Revelation 21:3](#) And I heard a loud voice from heaven saying, "Behold, the tabernacle of God [is] with men, and He will dwell with them, and they shall be His people. God Himself will be with them [and be] their God. [Revelation 21:3 NKJV](#). [Revelation 22:5](#) There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever. [Revelation 22:5 NKJV](#).

[Revelation 21:22](#) But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. [Revelation 21:22 NKJV](#). At that time, we will be able to talk directly with God. [1 Corinthians 13:12](#) For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. [1 Corinthians 13:12 NKJV](#). We will be able to stand in God's presence and see His glory. The redeemed will know what true love, harmony, and contentment is, when they socialize with each other and the angels. Their immortal minds will delight in studying and learning about the wonders of God's creative power and the mystery of His love. The capacity to learn will be increased and they will never get tired of gaining new knowledge. They will be able to travel throughout the universe, studying its wonders, but also visiting other worlds and communicating with other beings God created. As the years of eternity roll on, the redeemed will

continue to gain a richer, deeper understanding of God, which will make their love, reverence, and happiness grow.

[Revelation 5:13](#) And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power [Be] to Him who sits on the throne, And to the Lamb, forever and ever!" [Revelation 5:13 NKJV](#). With the great controversy ended, the entire universe will be happy and harmonious, and will all acknowledge that God is love.