

## LESSON 10. – September 8, 1888.

### THE PURPOSE OF THE SABBATH IN THE MESSAGE.

1. WHAT warning does the Lord send to the world, against the worship of the beast and his image? Rev. 14 : 9-11.

2. How widely was the first message of this chapter announced? Verse 6.

3. What is said of the second?

Ans.— It followed. Verse 8.

4. And what is said of the third?

Ans. —The third angel followed them. Verse 9.

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel's Message will go?

6. What does the first angel have to preach? Verse 6.

7. What does this angel proclaim?

Ans.— The hour of God's judgment is come. Verse 7.

8. What does he call upon all people to do?

Ans.— "Worship him that made heaven, and earth, and the sea, and the fountains of waters."

9. What results from the rejection of this message? Verse 8.

10. What came of the first falling away from the everlasting gospel?

Ans.— "That man of sin," "the mystery of iniquity," "the beast." 2 Thess. 2: 2-8; Dan. 7 : 11; Rev. 19 : 19, 20.

11. What comes of this second falling away from the everlasting gospel?

Ans.— "The image of the beast," and the enforced worship of the beast.

12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do?

Ans.—To worship the beast and his image. Rev. 13: 12, 13.

13. What then do the three messages of Rev. 14 : 6-12 form?

Ans.—One threefold message rather than three distinct messages. See note.

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment? Verse 12.

15. What is to be the rule in the judgment? Rom. 2:12, 16.

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him? and also that they may avoid the worship of the beast and his image? Rev. 14: 12.

17. Is a man's worship acceptable to God, if he does not keep the commandments of God? Prov. 28 : 9.

18. Is it possible to keep the commandments of God without faith in Jesus? Rom. 14 : 23, last part.

19. Is there any part of the commandments of God that points specially to Him that made heaven and earth? Ex. 20 : 8-11.

20. Therefore in the time of the preaching of the Third Angel's Message, what will be done?

Ans.—Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.

21. What day is the Sabbath of the Lord? Ex. 20 : 10.

22. Of what is it a sign?

Ans—"A sign . . . that ye may know that I am the Lord your God." Eze. 20: 20.

23. Why is it such a sign?

Ans.—"For [because] in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31 : 17.

24. Then of what is the keeping of the seventh day a sign?

Ans.—It is a sign that those who do so, worship the true God— "him that made heaven, and earth, and the sea, and the fountains of waters."

25. What is the one great question under the Third Angel's Message?

Ans.—Whether men will worship Him that made heaven and earth, or worship the beast and his image?

26. What is the keeping of the seventh day—the Sabbath of the Lord?

Ans.—It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.

27. Therefore what is the inevitable conclusion?

Ans.—That the keeping of the Sabbath of the Lord—the seventh day—is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.

#### NOTES.

The word rendered "followed," in Rev. : 8, 9, is *akoloutheō*, which means, in constructions like that in this text, "to go with." Liddell and Scott render the word thus: "To follow one, go after or with him." Robinson says: "To follow, to go with, to accompany anyone." It is the same word that is used in Mark 5: 24: "And Jesus went with him; and much people followed him, and thronged him." It is also used of the redeemed one hundred and forty-four thousand, where it is said: "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. In both these places it is evident that the idea intended to be conveyed is that of going together, in company with. So in Cor. 10: 4, where we read of the children of Israel that "they drank of that spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Rev. 14:8, 9, is not simply that the second and third angels followed the first in point of time, but that they went with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two.

QUESTION 13.—It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form one threefold message.

AGAIN: The first message calls upon all men to "worship Him that made heaven and earth," etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image; and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together and are inseparable.

### **Ellen White Notes Compiled:**

#1 The world and the churches are breaking God's law, and the warning must be given, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." With such a curse hanging over the transgressors of God's holy Sabbath, should we not show greater earnestness, greater zeal? Why are we so indifferent, so selfish, so engrossed in temporal interests? Is our interest separated from Jesus? Has the truth become too pointed, too close in its application to our souls; and like the disciples of Christ who were offended, have we turned away to the beggarly elements of the world? We spend money for selfish purposes, and gratify our own desires, while souls are dying without a knowledge of Jesus and the truth. How long shall this continue? {RH, January 8, 1889 par. 8}

#2 Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." {GC 449.2}

#3 In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman --a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church. {GC 381.1}

#4 The third angel followed them. The two former. It is all plain now. {Spiritual Gifts. Volume 2, 162.1}

#5 Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, and is the message for this time, will be no less widespread. The banner on which is inscribed, "The commandments of God and the faith of Jesus," is to be raised aloft. The power of the first and second messages is to be intensified in the third. It is represented in the prophecy as being proclaimed with a loud voice by an angel flying in the midst of heaven, and it will command the attention of the world. {ST, January 25, 1910 par. 12}

#6 The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). {2SM 106.2}

#7 The announcement, "The hour of his judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and He shall return to the earth to take His people to Himself. {FLB 283.7}

#8 Here we are taught that finite man is not to be placed where God should be. He is not to be honored as a god, or to be bowed down to. "Worship Him that made heaven and earth, and the sea, and the fountains of waters." The man of sin is worshiped in the person of the pope, and his representative, the cardinal. But God has not given this power to pope or prelate. The pope is not regarded by God as anything more than a man who is acting out in our world the character of the man of sin, representing in his claims that power and authority which Satan claimed in the heavenly courts. {5MR 102.2}

#9 When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8] This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches. {4SP 232.1}

#10 The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." [2 Thessalonians 2:3, 4, 7.] And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." [2 Thessalonians 2:3, 4, 7.] Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy. {GC88 49.1}

#11 "I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, November 29, 1892 par. 4}

#12 In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. {GC88 450.1}

#13 This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings, and immediately followed by the coming of the Son of man "to reap the harvest of the earth." The first of these warnings announces the approaching Judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:6, 7.] {GC88 311.2}

These truths, as presented in Revelation 14, in connection with the "everlasting gospel," will distinguish the church of Christ at the time of his appearing. For as the result of the threefold message it



is announced, "Here are they that keep the commandments of God, and the faith of Jesus." And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth. {GC88 453.3}

#14 Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning, [SEE APPENDIX, NOTE 8.] which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of his Judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and he shall return to the earth to take his people to himself. The work of judgment which began in 1844, must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the Judgment, the message commands them to "fear God, and give glory to him," "and worship him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the words, "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the Judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the Judgment. The apostle Paul declares, "As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." [Romans 2:12-16.] Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please him." And "whatsoever is not of faith is sin." [Hebrews 11:6; Romans 14:23.] {GC88 435.2}

#15 Christ in the mount proclaimed the far-reaching principles of the law of God to be carried out in every transaction of life. I worship the true and living God. His hands are over His creative works. Can you wonder that the devil wants to make void the law of God, the standard of His character? It will be the standard in the judgment when the books shall be opened, and every man judged according to the deeds that are done. And the names are written--what does He say?--"Engraven upon the palms of my hands." The marks of the crucifixion have engraven them. They are His property, and you are God's by creation and by redemption. Then we want to know whether you are giving your whole heart to Him, whether you are serving Him with all the power and strength of your intellect; for on these great principles hang all the law and the prophets. The first four commandments define man's duty to His Maker--supreme love to God; the last six define the duty of man to his fellow man. What do we give to Satan when we concede the point that the law of God needs to be taken away? We give the whole creative universe a defective God, a God that made a law and it was so defective that He had to take it away. That is all Satan wants. Can we afford to be working on any side but that of God? {1SAT 234.1}

#16 In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9, 10. A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark? {GC 438.1}

After the warning against the worship of the beast and his image the prophecy declares: "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive

his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast. {GC 445.3}

In the issue of the contest all Christendom will be divided into two great classes--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond" (Revelation 13:16), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb. Revelation 15:2, 3. {GC 450.1}

#17 By the first angel, men are called upon to "fear God, and give glory to him," and to worship him as the Creator of the heavens and the earth. In order to do this, they must obey his law. Says the wise man, "Fear God, and keep his commandments; for this is the whole duty of man." [Ecclesiastes 12:13.] Without obedience to his commandments, no worship can be pleasing to God. "This is the love of God, that we keep his commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." [1 John 5:3; Proverbs 28:9.] {GC88 436.1}

#18 And he says that "the doers of the law shall be justified." [Romans 2:12-16.] Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please him." And "whatsoever is not of faith is sin." [Hebrews 11:6; Romans 14:23.] {GC88 435.2}

#19 In Revelation 14, men are called upon to worship the Creator, and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:10, 11.] Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." [Ezekiel 20:20.] And the reason given is, "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Exodus 31:17.] {GC88 437.1}

#20 The psalmist says, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold" (Psalm 119:126, 127). When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon His holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus. {2SM 369.2}

#21 In the very bosom of the Decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11. {GC 434.2}

#22 (See #19 quote)

#23 The value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The tithe that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal. "It is a sign," He says, "between Me and you; . . . that ye may know that I am the Lord;" because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 31:13; 20:11. The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image. {Ed 250.1}

#24 "The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God," because he is the Creator, and we his creatures. "The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten." It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "him that made heaven and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep his commandments, will especially call upon them to keep the fourth commandment. {GC88 437.2}

#25 In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast," [Revelation 13:16.] yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. [Revelation 15:2, 3.] {GC88 450.1}

#26 The Lord has been pleased to give His people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image, who bear God's sign, keeping holy His Sabbath--the seventh-day to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, "Here are they that keep the commandments of God, and the faith of Jesus."-- Letter 98, 1900.

#27 We are to warn men and women against the worship of the beast and his image—against the worship of the idol Sunday. But in doing this work, we need not begin a warfare against unbelievers. We are simply to present the Word of the Lord, in its true dignity and purity, before the minds of those who are ignorant or indifferent regarding its teachings. . . . We need not tell them that they will go to hell

unless they keep the Sabbath of the fourth commandment. The truth itself, accompanied by the power of the Holy Spirit, will convict and convert hearts.—Manuscript 110, 1904.