



# The Voice

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## Should Christians Fight?

### No. 1

Advent Review and Sabbath Herald

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By R. F. Cottrell, May 9, 1865

The Scriptures answer this question very clearly in the negative. Our Saviour, while instructing his disciples in the principles of the gospel institution, says, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39. This is a broad and comprehensive command. Resist not evil. This is unrestricted and universal. In no case must smiting be returned for smiting. The Christian must not smite in his own behalf; must he do it for the government under which he lives?

When Jesus was about to be betrayed into the hands of sinners, in order that the prediction, "And he was reckoned among the transgressors," might be accomplished, it was necessary to have one or more swords present. Two were found and he said, "It is enough." Two were as good as a dozen. One of them Peter used in defense of his Master, by cutting off the ear of a servant of the high priest. Jesus repaired the injury that had been done, by healing the wound; and turning to Peter he said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." Matt. 26:51-53, and parallels. This practical illustration was well calculated to bring to mind and enforce the precept: Resist not evil. Peter must not fight even in the defense of his sinless Master. Must he defend the government under which he lived from the Romans? No; but he might flee. "When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."

But, says the objector, it was not a Christian government under which the disciples then lived.

Neither is there a Christian government in the world to-day, unless that is a Christian government which has, during its whole term of existence, tolerated "the sum of all villainies," and is now suffering the judgments of God on that account.

But the Jewish nation was doomed on account of its infidelity and wickedness.

So is every nation under heaven. Jer. 25:15-33. Prayer, and not the sword, is the Christian's defense. "Put up the

sword;" "Thinkest thou that I cannot now pray to my Father?" And has not the Christian the same Father to whom he may go in time of need? "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10:4.

But has the Christian no obligation of obedience to the civil government, the protection of which he enjoys? He has. Must he not obey magistrates? He must. How far? Just as far as his duty to the Divine law will permit; and no farther.

The church and the state are two; though the distinction does not seem to be very clear in men's minds. But all admit it. Obedience, in one sense, is to be rendered to both by the Christian. In another and higher sense both cannot be served. "No man can serve two masters." This was spoken by authority from which there is no appeal, for he never spake amiss. Obedience can only be rendered to one as supreme, and this is the sense in which a person cannot serve two masters. The Christian chooses to serve the Lord. When he obeys parents, masters or magistrates, he does not become the servant of men; for the Lord requires it, and he does it "heartily, as to the Lord, and not unto men," for he "serves the Lord Christ." Col. 3:22-24.

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But in case human laws conflict with the divine law, which must be obeyed? The choice which we make will tell whose servants we are. The Lord bids us use no forcible resistance; the government requires us to defend it by force of arms. In such case we should be under the necessity of choosing our master, and, if properly enlightened, the path of duty would be clear.

But thanks be to Him who heareth prayer, our civil rulers do not force us to this extremity. We can give money or other service instead of fighting. Do you say, If it is wrong to fight it is equally wrong to pay others for fighting? I reply, We need not pay others to fight for us. But our Master paid tribute and has taught us to do the same. The government can use it to pay soldiers, if it chooses to do so.

The civil magistrate is the “minister of God” to us “for good.” If we “do that which is evil, he beareth not the sword in vain.” But Christians must be subject, “not only for wrath, but also for conscience’ sake. For, for this cause pay ye tribute also; for they are God’s ministers, attending continually upon this very thing. Render therefore to all, their dues: tribute to whom tribute,” etc. Rom. 13. He who has chosen Christ for his master, is a loyal subject of civil government, as far as the “higher law” will permit; but this law says, Resist not evil—put up the sword.

Says the objector, If all were of your mind, our good government would have been overthrown ere this, and we should all now be at the tender mercies of slave-holders, traitors and rebels.

Not so. If all were of my mind, there would be no forced service, neither traitors nor rebels to take up arms against the government. But in God’s permissive providence there are oppressors, and rebels; and in his restraining and controlling providence, enough have been found, for patriotism or for pay, to overpower them. For this we give God thanks. It is the answer of our prayers; for the object of the Christian’s prayers “for kings and all that are in authority,” is, “that we may lead a quiet and peaceable life in all godliness and honesty.” 1 Tim. 2:1, 2.

R. F. Cottrell, May 9, 1865

## Should Christians Fight?

### No. 2

Advent Review and Sabbath Herald

Vol. 25

By R. F. Cottrell, May 23, 1865

**C**hrist is heir of all the kingdoms of the world. He has gone to receive the kingdom, and having received it, he will return and dash in pieces the existing kingdoms, his enemies, and take possession; and having, at the second resurrection and the second death, purified the territory from sin, sinners and the curse, will reign upon it forever. No particular kingdom, at the present time, is the Lord’s, as it was in the Jewish age. Hence the Christian has no kingdom for which to fight, except that for which he is to fight the “good fight” of faith. Said our King, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” John. 18:36.

This text does not assert, as some imagine, that Christ’s kingdom is not literal, but spiritual. It teaches that his kingdom is not present but future—that the time of his kingdom had not come. It is not of this present world, but of the future, glorious new earth, for which, Peter says, we look “according to his promise.” It is “not from hence,” i. e., it is not from this time onward. This is the reason given why Christ’s servants do not fight; and it still holds good; for the

kingdom has not yet come; and when it shall have come, and all the enemies shall have been destroyed, there will be no fighting in all the kingdom of peace. The battle bow having been broken, “wars” shall “cease to the end of the earth.” Ps. 16:9.

Christ’s servants must not fight that their Lord should not be delivered to his persecutors and murderers. What object more worthy exists for which to take up arms?

Perhaps you say, It was God’s purpose that Christ should die, and therefore to fight to deliver him, would be fighting against the purpose of God.

In reply to this it is sufficient to say, God has his purposes in regard to the nations of the earth; and it clearly revealed that his ultimate purpose is to “break them with a rod of iron,” and “dash them in pieces like a potter’s vessel.” No nation is excepted. Shall Christians fight to thwart God’s purpose and save the nations, doomed for their sins, while Jesus would not suffer his disciples to fight in defense of immaculate innocence?

Well, says one, if you will not fight in defense of your government, you are not worthy to enjoy its protection.

We will let God, whose providence controls the nations, and our government, which we conscientiously obey, judge concerning this. As long as we enjoy protection, we thank God and the government for it. God uses and controls civil governments for the benefit of his people, the advancement of his cause and the salvation of souls. It is for want of trust in God that Christians think they must take care of the State in order that the State may take care of them. Obey God in all things. This includes all a Christian’s duty to the government. If God has commanded those to fight for civil government, whom he has forbidden to fight for themselves, their religion and their Master, let every lover of God obey. But if not, let all be followers and imitators of the Prince of peace, “who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.”

Render to Caesar the things that are Caesar’s, and unto God the things that are God’s. But “he that killeth with the sword must be killed with the sword.” This was illustrated in the Reformation of the sixteenth century. Zwingli took the sword and was killed in battle. Luther’s strong faith trusted in God alone, and he was preserved. Perhaps you say, Zwingli fought for the cause of religion—for the advancement of the Reformation—a thing which he ought not to have done. I ask, What better cause to fight for? If a Christian fight for civil rights and the enfranchisement of mankind, is not religious liberty and the everlasting salvation of man his ultimate and highest object? If not, he perils his life for an object too low for, and unworthy of, a Christian. But if his object is the exalted and worthy one—the salvation of souls—he fights for the advancement and triumph of religion; a thing you say he ought not to do. You may have your choice between the two horns of this dilemma. One or the other you must take, or, either take the non-combatant ground or

conclude that a crusade in favor of pure religion is, indeed, a “holy war,” and, as some have said concerning the present war, “as much a religious duty as it is to pray.”

R. F. Cottrell, May 23, 1865

## Should Christians fight?

### No. 3

Advent Review and Sabbath Herald

Vol. 25

By R. F. Cottrell, May 30, 1865

“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” Rev. 12:16.

In this prophecy, the woman represents the church of Christ; the dragon, her persecutor, the Roman power; the flood, the papal persecution of 1260 years, during which the church was in her hidden, wilderness state; and the earth which helped her, earthly, civil government. The earth began to help the woman when the civil rulers of Europe began to throw off the shackles that bound them to the papal hierarchy, and the flood was consummately swallowed up, when at the end of the 1260 years, Bonaparte had the Pope in his power and disposed of his dominion as he pleased.

The earth and the woman were not identical but distinct. The earth helped the woman; but in helping her did not become the woman. The world did not become converted to Christianity at the period of the Reformation. Henry VIII of England and other rulers who threw off the tyranny of Rome to establish their own, did not thus become the fathers of the church of the Reformation. They cared not for the lambs of Christ, though they attacked and drove away the pack of papal wolves that were pursuing and devouring them.

It was from no good will to the woman that the earth helped her, but by God’s overruling providence these earthly rulers did it, while earnestly pursuing the objects of their own ambition.

The simple truth ought to have been learned ere this, that the church and the state are two distinct institutions. The church should teach and exemplify the doctrines and spirit of him whose kingdom is not of this world. The state is an institution permitted and overruled for the good of men. The civil magistrate “beareth not the sword in vain;” but the only sword which a Christian may wield is “the sword of the Spirit, which is the word of God.”

The church should maintain the high position in which she is placed as the light of the world. She has the right to require her members to live up to her discipline, the word of God. This requires all to be loyal and obedient to civil government, and to respect the rights of all men. If any do not, but favor oppression or rebellion, by their votes or in any other way, the church has the right to call them to an account; and that without any just imputation of meddling with politics. If they persist, and will not hear the discipline

and the church, she may inflict her capital punishment—the withdrawal of fellowship. If on the other hand, they go beyond the discipline—the Bible—by taking up arms in defense of civil government, the church has the same remedy, and are bound to the law of Christ, and are not justly chargeable with the crime of disloyalty.

R. F. Cottrell, May 30, 1865

## Comments by the Editor

**T**his article has some good points, and I would like to make a few more, and maybe answer a question or two the reader might have.

1. That anyone we kill, if not saved when he dies, is lost, whereas if we had not killed him, he may have had more opportunity to find Christ.

2. Do we really think Christ would fight and kill his fellow man? And Christ was our example in all things. Every Christian before he does something, should ask, is this what Jesus would do? (W. W. J. D. What Would Jesus Do?) Should be what every Christian asks before doing anything.

3. Jesus told us to love our enemies, to do good to them that hate us and to pray for them which despitefully use us and persecute us. How can we love our enemy and yet be shooting at him? How can we do good for him and be trying to destroy him? How can we pray for him and yet be trying to kill him? Matthew 5:44, “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”

4. We also find an interesting quote in Revelation, it says “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” Revelation 13:10. By saying that this is the “patience and faith” of the saints, it appears this verse is saying that the saints do not put people into captivity and do not kill either.

Question 1. “But didn’t David fight?”

Yes He did, but it was during a very different time in Earth’s history and mostly under God’s direction or with God’s permission. Most of the old testament fighting was with God direction or with His permission. (One of some of the exceptions being Abraham and lot, where we have no record of God saying anything.) But we are now in a new dispensation, where God has not told us to fight, but where Jesus has said, “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;” Matthew 5:44. How can we do this and be trying to kill our enemy? Jesus also told us to “...resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” Matthew 5:39.

Secondly, God does not like the shedding of blood, illustrated by the fact that He did not let David build the temple because David had been a man of war with blood on his hands.

Third. God's people are no longer a single nation and are now scattered across the entire world living among all nations and peoples like little lamps in the darkness. We do not fight other people for countries and territories anymore. Now we only fight evil and false doctrines with love and the holy scripture, which is sharper than any two edged sword.

Fourth. Prayer is more effective than anything, including a gun. When Jesus was threatened by danger before the Garden of Gethsemane, He didn't resist, instead God protected Him, and then when Peter forcibly tried to resist Jesus' arrest in the garden, Jesus said to him, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matthew 26:53.

Fifth. It is easier to reach people if we are peaceable. War causes suffering and death, and many people who have lost a loved one have decided that God is not loving or real because their family member died. We will never be able to change their minds with hostility, but we may be able to reach them through sharing kindness and showing them the love of God in us.

Sixth. God alone has the right to inflict punishments on the world, as He did with the Flood and with Sodom. Let us trust God to measure unto every man his due, for it is not up to us to judge and punish anyone. Instead, let us only try to share God's truth to as many people as we can so that they won't have to be punished. "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Romans 12:17-21.

Question 2. "Didn't Jesus fight when He drove the money changers from the temple?"

Answer. First, it does not say that Jesus fought, it just says He had a whip made of a rope and that He turned over the tables of the money changers. Second, if He even used it, punishment is still permitted, and the place where the money changers were was in His house, where He had full authority to punish them for what they were doing in His house, as long as they stayed in His house. Third, He didn't kill anyone, nor was it a fight, it was more like a punishment, which He had full right to administer as long as they were in His house. Fourth, Jesus has still told us to "...resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew 5:39.

## "The Handwriting of Ordinances"

The Signs of the Times 12, 16

By E. J. Waggoner, April 22, 1886

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

The text, like Eph. 2:15, 16, is often misapplied; it cannot, however, be applied to those things contained in the ten commandments, unless the texts which show the enduring nature of that law are either forgotten or ignored. The ten commandments were graven on tables of stone, by the finger of God. See Ex. 32:15, 16; Deut. 4:12, 13. Now the Bible is a consistent book, and has respect to the fitness of things; but it is evident enough that there would be no fitness in speaking of "blotting out" something that was chiseled in the rock. Neither is it an appropriate figure to speak of nailing tables of stone to a cross. Therefore even if the Bible did not assure us that the commandments of God "stand fast forever and ever," we should know that the apostle has in this text no reference whatever to the law of God. The things which God gave through Moses were written in a book, and only in a book; consequently it is perfectly appropriate to speak of blotting them out. If it be objected that the ten commandments were also written by Moses in a book, we reply that that makes no difference; since the ten commandments were engraved in stone, they could not be blotted out even though all the books in the world were destroyed.

The fact that the thing here spoken of came to an end by the cross of Christ, should cause us to conclude that the same thing is here spoken of that is spoken of in Eph. 2:15, 16 as having been abolished "in his flesh." In this text it is said to have been "contrary;" in the other it is called "enmity;" and Peter called it a burdensome yoke. This, Paul says, was "against us." But the law of God is holy, and just, and good in its requirements. We conclude, therefore, that the "handwriting of ordinances," which was nailed to the cross of Christ, was the Levitical law. The ceremonies were typical of the sacrifice of Christ, and when that sacrifice was actually made on the cross, the types at the same time ceased.

We notice that because these ordinances have been blotted out, therefore we are not to be judged concerning certain

things. This indicates that those things were part of the ordinances. Paul enumerates them as meats and drinks, feast days, new moons, and sabbaths; “which are a shadow of things to come.” The very enumeration of these things shows us that the law of God is not here under discussion, for none of these things formed a part of it. It is true that the fourth commandment is concerning the Sabbath; but the Sabbath of the fourth commandment dates from creation (compare Ex. 20:8-11; Gen. 2:2, 3), before the fall of man made the coming of Christ a necessity; while the sabbaths mentioned in Colossians were shadows of things in the work of Christ. These sabbaths are given in *Levi. 23*, in the ceremonial law. They occurred only once a year, and were—the first and seventh days of unleavened bread (*Lev. 23:5-8*); the day of Pentecost (verses 15-21); the first day of the seventh month, being the memorial of blowing of trumpets (verses 24, 25); the tenth day of the seventh month, or the day of atonement (verses 27-32); and the first and eighth days of the feast of tabernacles. Verses 34-36.

All these days, as is seen at once in the case of the Passover and the day of atonement, were feast days typifying certain parts of Christ’s mediatorial work for sinners. Of them the Lord said: “These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day.” *Lev. 23:37*. Notice: The Lord said to Moses, “These are the feast days... which ye shall proclaim to be holy convocations.” These are some of the things which God gave by the hand of Moses (*Neh. 9:14*); but the Sabbath of the fourth commandment was proclaimed by God’s own voice. This distinction is plainly marked, for after enumerating the ceremonial sabbaths which were to be observed by the people, the Lord added: “Beside the Sabbaths of the Lord.” *Lev. 23:38*. This shows beyond all question that the sabbaths which ceased when the “handwriting of ordinances” was blotted out, were the ceremonial sabbaths, and consequently that it was not the moral law, but the ceremonial law, which constituted that “handwriting of ordinances.”

In addition to these proofs, it may not be amiss to cite the following statements of learned commentators, to show that the same proofs were conclusive to their minds also. Says Dr. Clark:—

“The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean and what unclean, according to the law; and the necessity of observing certain holy days or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity... There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere that, ‘Remember the

Sabbath day, to keep it holy,’ is a command of perpetual obligation.”

Dr. Barnes also says on the same point—

“There is no evidence, from this passage, that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—‘the Sabbath,’ it would then, of course, have been clear that he meant to affirm that that commandment ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law, no one of the ten commandments, could be spoken of as ‘a shadow of things to come.’ These commandments are, from the nature of moral law, of perpetual and universal obligation.”

A few words now concerning the different relations which the people sustained toward the moral law and toward the ceremonial law. The moral law was of primary obligation, and it was binding upon all men alike. The Gentile as well as the Jew was under obligation to worship God, to keep his Sabbath, and to abstain from murder, adultery, and theft. It was the moral law which convicted men of sin (*Rom. 7:7*), and which showed all the world to be guilty before God. *Rom. 3:9*.

The ceremonial law, on the other hand, was not of primary obligation. Having reference only to the mediatorial work of Christ, it had no existence before man fell. Moreover it was not of universal obligation. It would have been thought sacrilegious for an uncircumcised person, an idolator, or an atheist, to attempt to engage in the Jewish ceremonies. Yet whenever a Gentile accepted the true religion, he was, through circumcision, admitted on an equal footing with the Jew. Where, then, in individual experience, did the ceremonial law come in? Read what Paul says of Abraham, in this connection:—

“We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.” *Rom. 4:9-11*.

From this we learn, what none will deny, that circumcision and its kindred ceremonies, while they pointed forward to the real work of Christ, did not precede faith in Christ. They were the means by which the people signified that faith which was necessary before they could participate in them. To the man who had never heard of Christ, those ceremonies were meaningless; but to the one who had faith in Christ and his promised work for man, they were a beautiful means of expressing that faith.

The moral law, being of primary and universal obligation, would be impressed by the Holy Spirit on the heart of a heathen. By it he would see himself to be a sinner. Earnestly seeking freedom from condemnation, he would find that the Messiah for whose coming the pious Jews looked with longing hearts, was the only one who could take away his sin. Joyfully seizing upon this hope, he would separate himself from his heathen associates; by circumcision he would signify the putting off of his own sinful habits; and henceforth, so long as he retained his faith in Christ, he would gladly manifest that faith, and with each manifestation thereof quicken it into renewed activity, by celebrating the ordinances which prefigured the promised sacrifice and atonement of Christ.

But when the reality came, the types ceased. Not so the moral law, the ten commandments of God. Being the foundation of God's Government, there was nothing in them of a fleeting or shadowy nature. They still remain of primary, universal, and eternal obligation. They still convict of sin; and he who by them is convinced of his need of One who can save from sin, may still come to a Saviour who has suffered for sin, and may obtain pardon. Through the ordinances of the Lord's house, -baptism and the Lord's Supper, -he may show his faith in a sacrifice already made, until his promised redemption is consummated by the return of his Lord; and then from Sabbath to Sabbath he may worship before the Lord, and see his face; and the law, which stands fast forever and ever, will witness to his loyalty to the Creator.

E. J. Waggoner, April 22, 1886

## **The Three Angels of Revelation 14:6-12**

### **The Second Angel**

Taken from J. N. Andrews chapter on the Second Angel, from his book "The Three Angels of Revelation 14:6-12." 1855

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

The first important inquiry relates to the time when this proclamation is to be made. As this angel follows the one who proclaims the hour of God's judgment, it is evident that this proclamation is the next event in order. And as it has been shown (Note: Shown in a previous chapter of his book.) that the proclamation of the hour of God's judgment is addressed to those who live in the last days, it is certain that the second message belongs to the same time, and that it was not fulfilled centuries in the past. And the fact that at the time when this proclamation of the fall of Babylon is made the plagues and utter destruction of Babylon, which come under

the seventh vial, are then immediately impending, is also conclusive proof that this proclamation belongs to the last days. Rev. 18:1-10; 16:17-21...

Our next inquiry relates to the meaning of the term Babylon. What is designated by the word Babylon in the book of Revelation?

The word Babylon signifies confusion, and is derived from Babel, the place where God confounded the inhabitants of the earth in their impious attempt to build a tower to heaven. Gen. 11:9, margin; 10:10, margin. This word, being the chosen term of the Holy Spirit to designate "that mighty city," which is so prominently noticed in the book of Revelation, was doubtless selected with especial reference to its signification and to the circumstances that originated the word. That Babylon does not comprise the whole wicked world, and that it does not consist of some one literal city, but that it is composed of professed worshipers of God, we think can be clearly shown. This is not an abstract question, but is eminently practical, and is intimately connected with our duty towards God.

### **Babylon is Not the Whole Wicked World**

Rev. 17 represents Babylon by the symbol of a woman seated on a scarlet-colored beast. If therefore the woman Babylon represents the whole of this fallen world, the entire empire of the Devil, what does the beast represent upon which the woman is seated? Is it not a fact that the beast represents the fourth empire of our earth in its Papal form? And, that being the case, is it not a certainty that Babylon does not include the whole wicked world? That the beast and the woman are two distinct symbols, is evident from verse 7.

The same chapter represents the unlawful connection of Babylon with the kings of the earth, and that she has made the inhabitants of the earth drunken. She is also represented as that great city, that reigneth over the kings of the earth. Babylon is therefore distinct from the kings of the earth, and does not include all the wicked of the earth.

It is also stated that this great harlot sat upon many waters. In the explanation it is stated that these waters are peoples and multitudes and nations and tongues. Rev. 17:1, 15. Certainly we should not confound the harlot with the waters or nations upon which she is said to sit. Further when Babylon is destroyed, thrown down as a millstone is cast into the mighty deep, and utterly burned with fire, the kings of the earth, the merchants, the sailors, etc., are still spared and mourn and lament over her. It is plain therefore that the utter destruction of Babylon is not the destruction of those wicked men who have lived in iniquity with her. Hence it follows that Babylon does not comprise the whole wicked world.

### **Babylon Not the City of Rome**

As some have strongly advocated the view that Rome is the Babylon of the book of Revelation, we will examine the

reasons that are adduced in support of this view. The argument stands thus: The angel told John that the woman which he had seen was the great city which reigneth over the kings of the earth. And that the seven heads of the beast are seven mountains upon which the woman sitteth. This explanation of "the mystery of the woman," is regarded as decisive testimony that Rome is the Babylon of the book of Revelation. To the foregoing reasons some add the statement that a woman is used in every other instance in the book of Revelation as the symbol of a literal city, and consequently must mean a literal city in this case. But we are compelled to dissent from this view, by the following reasons.

The grand principle assumed by the foregoing view is this: the interpretation of a symbol must always be literal, and can never consist in the substitution of one symbol for another. Hence the interpretation of the woman as a city, and of the heads of the beast as mountains upon which the woman sitteth, must be literal. That there are exceptions to this rule, and that the case in question furnishes a manifest exception, we will now show. In Rev. 11:3, the two witnesses are introduced. The next verse is an explanation of what is meant by the two witnesses: "These are the two olive trees, and the two candlesticks standing before the God of the earth." There can be no question that in this case the explanation of the symbol consists in the substitution of other symbols. In other words, the explanation consists in transferring the meaning to other symbols which are elsewhere clearly explained.

That this is the case in Rev. 17 we will now show. The angel introduces his explanation of the heads by saying, "Here is the mind which hath wisdom;" plainly implying that wisdom was needed in order to understand what he was there communicating. With the fact before us that in Rev. 11 the explanation consists in substituting one symbol for another, and with the caution of the angel as he gives the explanation in this case, let us consider what he utters.

"The seven heads are seven mountains, on which the woman sitteth." "The woman which thou sawest is that great city, which reigneth over the kings of the earth." Verses 9, 18. The wisdom which is needed to rightly comprehend the words of the angel, would doubtless lead us to compare the different instances in which the same facts are referred to in the book of Revelation. If we do this, the following points will appear.

1. Chap. 13 informs us that one of these seven heads was wounded unto death, and that this deadly wound was healed. Or, as the same fact is stated again, it had a wound by a sword and did live. Now it would be supreme folly to assert this of a literal mountain. Hence the heads are not mountains of earth.

2. Each of the seven heads is represented with a crown upon it in Chap. 12, even as each of the ten horns are thus represented in Chap. 13. Each of the heads must therefore represent a kingdom or government, even as the horns represent governments, or else we must understand that each

of the seven hills of Rome is represented in this prophecy with a crown upon it! And the lion's mouth of this beast would be a singular feature indeed, if joined to a mountain of earth! The ten horns upon the head of this beast are not set in mountains of earth.

3. It is evident that the seven heads are successive (Note: that is, the beast has but one head at a time) in distinction from the ten horns which are contemporary. But the seven hills of Rome are not successive; for it cannot be said of them, "five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." The beast itself is the eighth, and is of the seven, which proves that the beast is a literal mountain, or that the heads are not.

4. The heads of the beast must, according to Dan. 7:6, compared with Dan. 8:8, 22, be explained as kingdoms or governments. Mountains, according to Dan. 2:35, 44; Jer. 51:25, denote kingdoms. But the version of Prof. Whiting, which is a literal translation of the text, removes all obscurity from Rev. 17:9, 10. "The seven heads are seven mountains on which the woman sitteth, and they are seven kings." Thus it will be seen that the angel represents the heads as mountains, and then explains the mountains to be seven successive kings. Thus we see that the angel transferred the meaning from one symbol to another, and then gave the explanation of the second symbol.

Having proved that the mountains are not literal, but symbolic, it follows that the woman which sitteth upon them cannot represent a literal city. For a literal city cannot sit upon symbolic mountains. Hence it appears that the angel transfers the meaning from one symbol to another, as in verses 9, 10; Chap. 11:4. And it is certain that the woman of Chap. 12 represents the church, and not a literal city. Hence it is a mistaken idea that a woman in the book of Revelation, as a symbol, always represents a literal city.

Another evidence that the city of Rome is not the Babylon of the Apocalypse, is found in the following important fact. Rome was and is "the seat of the beast;" therefore the city of Rome cannot be the woman seated upon the beast. For Rome cannot be both the seat of the beast and the woman that sits upon the beast. Lest any should deny that Rome is the seat of the beast, we will prove that point from the New Testament. The seat of the beast is the same that had been the seat of the dragon. Rev. 13:2. This dragon is the power that ruled the world at the time of our Saviour's birth. Rev. 12. Consequently it is imperial Rome. The seat of the imperial power, the throne of the Cæsars, was at Rome in Italy. Luke 2:1; Acts 25:10-12, 21; compared with 26:32; 27:1, 24; 28:14-16. The fact being established that Rome is the seat of the beast, it follows that Rome is not the woman Babylon seated upon that beast.

The fact that Rome is not the Babylon of the Apocalypse, may also be demonstrated from Rev. 16. The fifth vial is poured out upon the seat of the beast, which we have shown to be Rome. But the great city Babylon does not receive her

cup of wrath until the seventh vial is poured out. Verses 10, 11, 17-19. Then Babylon and Rome are not the same.

Were Babylon a literal city, but few of the people of God at most could be found in it, and but a portion of any class of the wicked. So that almost all of every class of men would in that case be outside of the Babylon of Revelation. But it is very evident that at the time of the cry, "Come out of her my people," the people of God as a body are in that great city. It is also worthy of notice that if Babylon is a literal city it must be a place of the greatest commercial importance; for in Rev. 18 it is represented as the great center of commerce; and its destruction causes universal mourning among the merchants and sailors of the world. It is certain that Rome is as far from being a commercial city as any one upon the globe. And the destruction of Rome would not in the smallest degree affect commercial business. Nor could the sailors and ship masters of the earth lament over her, saying, "What city is like unto this great city!" For New York or London is equal to a great number of such as Rome in commercial importance. And indeed there is not a city upon the globe whose destruction would cause all commerce to cease, and all the sailors and merchants of the earth to mourn. These arguments we think demonstrate that Rome is not the Babylon of the Apocalypse.

### **Babylon a Symbol of the Professed Church United to the World**

Babylon is the name of the symbolic harlot which was seen by John. A woman is the symbol of a church. Rev. 12. A harlot is the symbol of a corrupt church. Eze. 16. It is evident that the woman in Rev. 17, should be interpreted in the same manner as the one in Chap. 12. As that symbol undoubtedly represents the true church (though spoken of as a woman and her seed) so the harlot and her daughters [Rev. 18:5; 2:20-23] are doubtless the entire corrupt church. We understand therefore, that Babylon is not limited to a single ecclesiastical body; but that its very name renders it necessary that it should be composed of many.

If the harlot to whom the kings of the earth have unlawfully united themselves, symbolizes only the church of Rome, it follows that many of the wicked powers of earth are quite free from this sin. The Greek church is the established church of Russia and Greece; the Lutheran church is the established church of Prussia, Holland, Sweden, Norway, and a part of the smaller German States; a part of the Swiss Cantons have Calvinism as their established religion; England has Episcopacy for her state religion; Scotland has Presbyterianism for hers; and Armenia and Nestoria have their established religions, and zealously oppose dissenters. The United States disclaim a national religion, and yet nearly all her religious bodies are incorporated by the State. Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly church.

It will be seen therefore, that we do not exclusively apply the prophecy respecting Babylon to any one of the corrupt bodies which have existed, or which now exist. In this great city of confusion we understand that the corrupt Papal and Greek churches occupy a large space, and act an important part. War, slavery, conformity to the world, pride, intemperance, politics and the like, identify with sad and faithful accuracy, the great body of the Protestant churches, as an important constituent part of this great Babylon.

In the days of the Papal church, Babylon slew a vast multitude of the saints of God. Nor has the Protestant church since its rise been free from such acts, whenever it has possessed the power to perform them. The Protestants of Geneva, with John Calvin at their head, burned Michael Servetus, a man who had barely escaped the same fate at the hands of the Popish inquisition. They did this for the same reason that the Papists do the like; that is, they did it for a difference of opinion, and because they had the power to do it. Witness also the long continued oppression which the church of England was able to maintain toward all dissenters. Even the Puritan fathers of New England, themselves fugitives from the wicked oppression of the church of England, could not forbear to hang the Quakers, and to whip and imprison the Baptists; In all these cases the civil arm was under the control of these professed worshipers of Jehovah, and they could not forbear to use it... Take another fact. Christ forbade his people to lay up treasure on earth. Matt. 6:19. But the church at the present day, as a body, exhibits greater eagerness in the pursuit of wealth, and in the acquisition of Babylonish treasures, [Rev. 18:11-14,] than even worldlings themselves. Consider the following also. In exposing the corruption of the Babylonish church of his time, Christ warned his own people to beware of the like abominations. "But be not ye called Rabbi," says Christ, that is, Master or Doctor; (Note: That is doctor of theology or other religious doctors, not a medical doctor.) "for one is your Master, even Christ; and all ye are brethren." Matt. 23:8. Apparently to imitate the Romish church, Protestants call their ministers, Reverend. This word which is used only once in the Scriptures, is there applied to God. Ps. 111:9. If it is a sin for the church to call her ministers Rabbi, or Master, how much greater one must it be for her to apply to them the title of Reverend which belongs to God alone! Not content with this, some of these professed servants of Jesus Christ become Right Reverend, and Very Reverend. And not a few of them become Doctors of Divinity, so great is their proficiency in the doctrines of Christ.

The New Testament speaks in the most decisive manner respecting plainness of dress. But the majority of the professed church, at the present time, walk in all the fashionable follies of life. They are arrayed in all the gaudy attire of Babylonian merchandise. The merchants of Babylon are the great men of the earth. In the fold of the nominal church is to be found a large portion of the lawyers, doctors, politicians and great men of the world. To succeed in



business, to become honorable in society, or to rise to high offices in the nation, it is very important to make a profession of religion, and to have a good and regular standing in the church. This is most abominable in the sight of God, and yet it is very apparent that the church joyfully welcomes such members, because it will make the body more honorable.

It may be said that even corrupt Protestants should not be joined with Romanists as forming the great city Babylon; that Romanists claim infallibility, which Protestants never yet have done. We answer that in this, the difference exists only in name. To speak in the language of their several pretensions, Romanists never can err; Protestants never do err. If Romanists claim infallibility in advance for the decrees and ordinances of their church, it is also true that Protestant bodies never afterward acknowledge wherein their churches or their councils have been in error. So that Protestant churches have all the advantages of infallibility, and leave to the Romanists all the odium of claiming it.

(Note: While never acknowledging their errors has for the most part been true of the protestant churches, there is one particular modern instance that the editor would point the reader to. The Rwanda Genocide of 1993. All the churches have acknowledged their culpability in the Genocide and apologized for their part in it except for two, the Roman Catholic and the Seventh-day Adventist. This, in spite of the fact that an Adventist Conference President was personally involved in the killings. Who is claiming infallibility by their actions now?)

Babylon is represented as trafficking in the souls of men. Look at the church of England. There the vacant parishes are set up for sale, and the highest bidder becomes the possessor of its revenue, and the pastor of its people! To come nearer home let us look at the various religious denominations in every place where they have sufficient wealth and strength to become popular. They must erect a splendid house of worship, and furnish it in the most expensive style; and the members of the church must dress in all the fashion and pride of life. Then they must have an eloquent man to preach smooth things to fashionable ears. That church which can outdo the other in these particulars, will succeed in securing the fashionable sinners of the place as permanent members of the congregation. Whatever name this is called by, it matters not; the real truth is this: the hearers are to pay a round sum of money, and the preacher in return strews "the path that leads to hell, with tempting flowers, And in the ear of sinners, as they take The way of death, he whispers peace."

The word Babylon, as we have seen, signifies confusion, and comes from Babel, the place where men, in their impious attempt to build a tower that should reach unto heaven, had their language confounded. Gen. 11. The church should be one. This was the will of Christ. Witness his intercession with the Father as recorded in John 17. He prays that his disciples may be one as he and the Father are one; for this would cause the world to believe in Christ. Since the great apostasy, the majority of his professed followers have

busied themselves in attempting to climb up to heaven some other way. They have been confounded in the attempt, and scattered abroad upon the face of the earth, with creeds as discordant as the languages of those who were dispersed at the ancient tower. The Holy Spirit uses the word Babylon on account of its signification, and it is a most appropriate designation for the great city of confusion to which it is applied.

The church was represented as a chaste virgin espoused to Christ. 1 Cor. 11:2. She became a harlot by seeking the friendship of the world. James 4:4. It was this unlawful connection with the kings of the earth that constituted her the great harlot of the Apocalypse. Rev. 17. The Jewish church which was represented as espoused to the Lord, [Jer. 2; 3; 31:32] became an harlot in the same manner. Eze. 16. Even the term Sodom, which in Rev. 11 is applied to "the great city," is in Isa. 1 applied to the Jewish church thus apostatized from God. The fact that Babylon is distinct from, though unlawfully united with, the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her just before her overthrow, proves that she is a professedly religious body. We think it must be apparent therefore, that the woman, Babylon of Rev. 17 symbolizes the professed church unlawfully united to the world.

### **The Fall of Babylon**

What constitutes the fall of Babylon? Those who contend that the Babylon of Revelation is the city of Rome, answer that the fall of Babylon is the burning of Rome; while those who make Babylon a symbol of the church of Rome only, answer that this fall is the loss of her civil power—the fall of the woman from the beast. We dissent from both these positions, believing that the fall of Babylon is a moral fall, and that it denotes her rejection as a body, by God. That the fall of Babylon is not the burning of Rome appears from the following facts:

1. The cry "Come out of her my people," is made after the announcement that she has fallen. Rev. 18:2, 4. It is therefore evident that Babylon exists after her fall, and that the people of God are still in her midst. Hence it is evident that her fall is distinct from her destruction.

2. When it is said, "Come out of her my people," it is added as a reason, "that ye be not partakers of her sins, and that ye receive not of her plagues." Her fall had taken place; but she still existed to sin against God, and her plagues were yet future; therefore her fall and her destruction were events entirely distinct.

3. When her plagues are named in verse 8, they are said to be death, mourning and famine, and utter destruction by fire. Her plagues were yet future at the time of her fall; consequently her fall is not her destruction by fire. Between those two events the people of God make their escape from her.

4. The burning of Rome would not cause that city to become the hold of foul spirits and the cage of every unclean and hateful bird. Indeed, the only effectual cleansing that wicked city will ever receive will be by fire. These facts clearly evince that the fall of Babylon is not the burning of Rome. Beside this, we have clearly proved that Rome is not the Babylon of the Apocalypse, which is sufficient of itself on this point.

That the fall of Babylon is not the loss of civil power by the Papal church, the following facts clearly prove:

1. This would make the angel say, Babylon is fallen, that is, has lost her civil power, because she made all nations drink of her wine. Such a statement would be false; for it was by this very means that she obtained her power.

2. Babylon becomes the hold of every foul spirit and the cage of every unclean and hateful bird in consequence of her fall. Rev. 18:1, 2. It would be perfectly absurd to represent this as the consequence of her loss of civil power.

3. But the greatest absurdity appears in this fact, that it makes Rev. 18:1-4 utter a sentiment like this: Babylon has lost her civil power; therefore come out of her my people.

We understand that the fall of Babylon is her rejection by God. That the Holy Spirit leaves her in consequence of her alienation from God and union with the world, and that thus she is left to the spirit of Devils. As an illustration we will refer to the fall of the Jewish church, the harlot of Eze. 16. This fall is distinctly stated in Rom 11. Its particulars may be gathered from Matt. 21:43; 23; 12:43-45. That fall was her rejection by God; her destruction was deferred for a considerable period.

1. The nature of the reasons assigned for the fall of Babylon proves that it is a moral fall. For it is because she has made the nations drunk with her wine. In other words, it is her wickedness that has caused God to reject her.

2. The consequences of her fall, testify that that fall is her rejection by God, and not her destruction. For her fall causes her to become the hold of foul spirits, and the cage of unclean and hateful birds. This shows that God has given her up to strong delusions. For this reason it is that the voice from heaven cries, "Come out of her my people."

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice:

1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of distinguished converts from Paganism, who became "fathers of the church." This

doctrine makes man's last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism.

2. The doctrine of the Trinity which was established in the church by the council of Nicaea, AD 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.

(Note: It was this council of 325 that created the first Christian Creed and decreed excommunication and banishment to all who rejected this doctrine of the Trinity.)

3. The corruption of the ordinance of baptism. Burial in baptism is the divinely authorized memorial of our Lord's burial and resurrection. This has been changed to sprinkling, or pouring, the fitting memorial of but one thing, viz., the folly and presumption of man.

4. The change of the fourth commandment. The pagan festival of Sunday has been substituted by the church for the Rest day of the Lord. The Bible plainly teaches that the sanctified Rest day of the Lord, is the divinely authorized memorial of the rest of Jehovah from the work of creation. But the church has changed this to the first day of the week, to make it a memorial of our Lord's resurrection, in the place of baptism, which has been changed to sprinkling.

5. The doctrine of a thousand years of peace and prosperity before the coming of the Lord. This doctrine will probably prove the ruin of as many souls as any heresy that ever cursed the church.

6. The doctrine of the saint's inheritance beyond the bounds of time and space. For this fable, multitudes have turned from the scriptural view of the everlasting kingdom in the new earth.

7. The spiritual Second Advent. It is well known that the great majority of religious teachers and commentators of the present time openly advocate the view that Christ's second advent, as brought to view in Matt. 24 took place at the destruction of Jerusalem; and also that he comes the second time whenever any person dies.

8...(Editors Note: Number 8 deals specifically with the issue of pre-civil war black slavery in the United States and the churches support of it. We have omitted it here as not directly bearing on the subject in the same way today.)

9. Finally, the lowering of the standard of godliness to the dust. This has been carried so far that the multitudes are made to believe that "every one that saith, Lord, Lord, shall enter into the kingdom of heaven." In proof of this I might appeal to almost every tomb stone or funeral discourse.

(Note: We can now add to this the abandonment of the original, historicist, protestant method of prophecy interpretation. This method was abandoned by the protestant churches because they could not refute the Advent method using it. Instead, the Jesuit Futuristic/Spiritualistic method has been adopted. The seven year tribulation and current evangelical interpretations have been the result. The Adventist Church is also abandoning the old method in

favor of the new in order to be like the evangelical churches and be accepted by them. The confusion this has caused has been perfect Babylon.)

God appointed the church to be the light of the world, and at the same time ordained that his Word should be the light of the church. But when the church becomes unfaithful to her trust, and corrupts the pure doctrines of the gospel, as a natural consequence the world becomes intoxicated with her false doctrine. That the nations of the earth are in such a condition at the present time is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world. If the church had not intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. But the world seems hopelessly drunken with the wine of Babylon.

At the time of the first angel's message, the people of God were in Babylon; for the announcement of the fall of Babylon, and the cry "Come out of her my people," is made after the first proclamation has been heard. Here also we have a most decisive testimony that Babylon includes Protestant as well as Catholic churches. It is certain that the people of God at the time of the preaching of the hour of his judgment were in all the popular churches. And this fact is a most striking testimony as to what constitutes the great city of confusion. In a word, Paul has well described the Babylon of the Apocalypse, and the duty of the people of God with reference to it, in 2 Tim. 3:1-5. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Who would dare to limit this description to the Catholic church?

The preaching of the hour of God's judgment, and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed. It was the test of the church in that it showed that her heart was with the world, and not with her Lord. For when the evidences of his immediate Advent were set before her, she rejected the tidings with scorn, and cleaved still closer unto the world. But it might have been the means of healing her. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of the Second Advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the world, would all have been swept away. Alas that this warning from heaven was rejected! To use the language of the parable, [Luke 14] none that in their heart rejected that first call to the marriage supper shall ever appear as guests at that table. The last means that heaven had in store to heal

Babylon having failed, God gave her up to her own heart's desire.

It is well known that in immediate connection with the proclamation of the hour of God's judgment, the announcement of the fall of Babylon was everywhere made throughout our land. Its connection with the Advent message is well expressed by the following from Elder Himes, dated McConnellsville, O., Aug. 29, 1844.

"When we commenced the work of giving the 'Midnight cry' with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the Advent of the Lord: as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming. These were the great objects of his labor. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline: believing that the members of the different communions could retain their standing, and at the same time prepare for the Advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the Advent at hand, and embraced the doctrine publicly, we entertained the same views and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and to distract them. We had one distinct object, and that was to give the 'cry,' the warning of the 'judgment at the door,' and to persuade our fellow men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us till the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was with-held from them, and the siren song of 'peace and safety' (Note. "Siren, in Greek mythology, a creature half bird and half woman who lured sailors to destruction by the sweetness of her song." Encyclopedia Britannica.) was resounded in their ears from Sabbath to Sabbath, (Note. Sometimes in the eighteen hundreds, Sunday was referred to as the

Sabbath, because of the belief that the Sabbath had been changed to Sunday.) they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people.' This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position in defense of the truth, and the down-trodden children of God.

"Apostolic example for our course. 'And he went into the synagogue, and spake boldly for the space of three months concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude; he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.' Acts 19:8, 9. It was not until divers were hardened, and spoke evil of that way (the Lord's coming) before the multitude, that the brethren were moved to come out, and separate from the churches. They could not endure this 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of opposition and 'evil speaking' towards those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon. They so proclaimed them and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose the coming of, the Lord. It is life to come out of all human tradition, and stand upon the word of God and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. 6:17, 18."-Advent Herald.

(Note. William Miller began preaching in 1831. His message was the soon coming of Christ, the first angel's message. When the churches began to dis-fellowship those who believed the prophecies and the first angel's message, the call out of Babylon was given in 1843. This message is now being repeated by the fourth angel of Revelation 18, who joins the third angel and includes the addition of the corruptions and sins that have entered the churches since 1844. Since the Seventh-day Adventist church has now joined the apostasy of the other churches, it is also included in the Loud Cry of Revelation 18 and in fact this call

more particularly applies to the SDA church as it was the most exalted in point of truth and privilege since 1844.)

The testimonies of the churches themselves, given in 1844, are sufficient to establish the fact of their fall. The Congregational Journal says:

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

The Christian Palladium for May 15th, 1844, speaks in the following mournful strains:—"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-bergs of the north-settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh-our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?"

"Great Spiritual Dearth.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? Or, is the door of mercy closed?'"

(Note. Are people not being converted now in 2022? You have to understand the religious climate of the Great Awakening to understand what he is talking about here. Prior to 1844, there was an awakening in the churches unlike anything that has been witnessed in Christianity since. Yes, people are being converted in 2022, but nothing like what was seen prior to 1844. Most of the people in this nation today are indifferent to the truth.)

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not

been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian? perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.”—Circleville, Ohio. Religious Telescope, 1844.

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the Philadelphia Sun of Nov. 11th, 1844, has the following: “The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the present signs of the times—the spiritual dearth in our Churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our City, our Country, and the world... Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

Thomas H. Stockton, and 30 others.”

Bishop Soule says:—“There has been a decrease of 35,732 members in the Methodist church during the past year. [1845.] The preceding year, [1844,] there was an increase of 155,000.” Northern Christian Advocate says: “In 1845 there was a decrease in the Black River, Oneida and Genesee conferences of 8607.”

The Baptist Almanac, for 1846, reports a decrease of 4702 of that denomination in the State of New York. Other facts might be given from the statistics of all denominations equally gloomy.

Prof. Finney, Editor of the Oberlin Evangelist, Feb. 1844, says: “We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc... But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them.”

How unlike what God designed that his people should be, has this great city become! The church of Christ was to be the light of the world, a city set upon a hill which could not be hid. Matt. 5:14-16. But instead of this, his professed people have united with the kingdoms of this world, and joined affinity with them. They are now established upon the decrees of kings, and the laws of the nations, rather than upon the word of God, the only true foundation of the church. Thus has the wisdom of men taken the place of the power of God. The unlawful connection of the professed church with the wicked world [James 4:4] has resulted in her rejection by God; for how can the God of truth and holiness recognize as his people, those who in addition to their departure from their Lord, have rejected with scorn the tidings of his speedy coming?

In Rev. 18 the message announcing the fall of Babylon is presented again, with additions, showing as we understand, that there is in the future a mighty movement to take place on this subject. We have no doubt that God has many dear saints united with the various bodies of professed Christians. Those we believe will yet hear the call given in Rev. 18:4. There is however one important fact which demonstrates that it was the Providence of God which caused the proclamation of the first and second angels’ messages within a few years past. Rev. 14:6-8. Chap. 18 in presenting again the message respecting the fall of Babylon, informs us that she has become the hold of foul spirits, and a cage of every unclean and hateful bird. As a demonstration that we are correct in regard to the application of Rev. 14, let the present movement respecting the spirits of the dead, answer. An innumerable host of demons are spreading themselves over the whole country, flooding the churches and religious bodies of the land to a very great extent. The immortality of the soul, a doctrine which is held by almost every church in the world, is the basis and foundation of all their work. This extraordinary movement clearly evinces the rapid approach of the hour of temptation, that shall come on all the world to try them that dwell on the earth.

It is an interesting fact that the judgment on the great harlot, which is so fully described in Rev. 18, is shown to John by one of the seven angels having the seven vials filled with the wrath of God. Rev. 17:1. From Chap. 16:17-21, we learn that the judgment on the harlot Babylon is inflicted by the angel having the seventh vial. Hence we may justly conclude that the angel, who shows John the judgment of Babylon, is that one of the seven who has her judgment to inflict. In other words, it is the angel who has the seventh vial. It is agreed on all hands that the seventh angel of Rev. 16 is yet future. It follows therefore that Rev. 18, which describes the judgment on Babylon, and gives the call to come out of her, belongs to the future. It is manifest that Babylon is rapidly becoming the hold of foul spirits, and of unclean and hateful birds. The call to come out of her is made while her plagues are immediately impending.

The destruction of Babylon, as described in Rev. 18, takes place under the seventh vial. For it is under that vial that she comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Rev. 16:17-21. The people of God are called out of her, just before the seven last plagues are poured out. Those plagues are future, as we shall hereafter prove. (Note. This he does not do in this article, because he does it in another chapter of the book this article was taken from.) Hence it is certain that Rev. 18 cannot be applied to the events of the 16th century. It is manifest that the destruction of Babylon begins before the great battle takes place; for the kings are spared to witness her destruction; [Rev. 18] but in the great battle they are all destroyed Rev. 19. While the saints eat the marriage supper, they behold the smoke of her burning, and in response to the call of Rev. 18:20, they rejoice over her. Rev. 19:1-9.

Babylon is to be thrown down with violence as a millstone is cast into the great deep, and she is to be utterly burned with fire. If this utter destruction were her "fall," there would be no need of the second angel's proclamation to announce the fact, for her destruction is to be witnessed by the kings and merchants, and by every ship-master, and by all the company in ships, and sailors, and by as many as trade by sea. This is conclusive proof that the fall and the destruction of Babylon are not the same, and that Babylon itself is not a literal city; for its destruction causes results that the destruction of no city on the globe could cause. It is evident from what has been said, that the destruction of Babylon takes place in immediate connection with the Second Advent. This fact is of itself a sufficient refutation of the view that locates the call, "Come out of her my people," in the future age. (Note: The "Future Age" he refers to is the belief in a thousand years of peace before the second coming.) For Babylon is destroyed at the very commencement of that age.

The duty of the people of God is plainly expressed, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Her sins have reached unto heaven, and God hath remembered her iniquities. She has united herself to the kings of the earth, and confided in the arm of flesh, and not in Jehovah of hosts. For the sake of this protection, she has smoothed down the terrible threatenings of God's word against sin, and she has thrown the mantle of religion over some of the basest of human crimes. As an instance, we will cite the fugitive slave law, which has the sanction of the leading doctors of divinity, with some honorable exceptions. Pride, love of the world, and departure from God, too plainly identify the Babylon of the Apocalypse with St. Paul's description of the popular church of the last days, 2 Tim. 3:1-5. "From such," says the Apostle, "turn away." If we would not partake of her sins, and thus share in the plagues that are about to be poured out upon her, we must heed the voice from heaven, "Come out of her my people."

J. N. Andrews, 1855

## Salvation

Psalm 32:5

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Acts. 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Romans 3:27-31

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith...

John 8:12

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

So for Salvation, we first believe that Jesus is the Messiah and that He died for us, we choose to follow Jesus and what the Bible teaches from now on, and ask God to forgive us of our sins, and then we give our hearts to Him and ask God to help us not sin any more and to help us follow Jesus and do His will. We should ask Him to help us every day. Then that we our saved, the next step is to be baptized as the Bible says.

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Association

**T**he Sabbath Remnant Publishing Association is a small, independent publishing group for our remnant home churches. Previously, we had published *The Voice* for our fellow separated Christian brethren only, but now we seek to reach out to everyone in the world curious about God's truth and the Message of Salvation for our times.

The Bible declares that today the churches of the world have become "Babylon Fallen" and that we need to leave them—as Revelation 18:4 states: "Come out of her my people, that ye be not partakers of her sins." This is one of the main messages we will be focusing on in this magazine, using both direct Bible quotes and writings by Ellen G. White and other Christian authors. We will also be focusing on Bible truth in regards to prophecy, the Sabbath, and many other important topics. Bringing people closer to Jesus and helping everyone find salvation through Him, is the main goal of this magazine.

We plan to realize issues of this magazine every few months, but you don't need to wait to find out more about these topics if you are interested in learning more—we have many books and booklets available now. You are also welcome to join our weekly online churches services and Bibles studies, or listen to an online catalog of previously recorded sermons and studies. We hope to see you there, and pray that you continue to study the truth!

Editor

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**If** you are interested in books on the topics of this magazine, as well as other topics, here is a list of material you can order from us:

- The Government of God, booklets part 1 & part 2
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**If** you would like to obtain any of these materials, please email us at: [sreditor@srpa.org](mailto:sreditor@srpa.org) to place an order or ask any questions, and we will happily get back to you.

# Zoom Meeting Schedule

	<u>Local Time</u>	<u>GMT</u>	<u>Meeting Id</u>	<u>Passcode</u>
Light Ministries Oregon				
MONDAY				
Women's Group Meeting	6-7pm	Tuesday 2am	466 324 8724	
WEDNESDAY				
Mid-Week Church	6-7pm	Thursday 2am	466 324 8724	
FRIDAY				
Worship Service	6-7pm	Sabbath 2am	466 324 8724	
SABBATH				
Spanish Children's S.School	7:30am	Sabbath 3:30pm	466 324 8724	
Children's Sabbath School	9:30am	Sabbath 5:30pm	466 324 8724	
Youth & adult Sabbath School	10:30am	Sabbath 6:30pm	466 324 8724	
Church	11:30am	Sabbath 7:30pm	466 324 8724	
Ukiah Home Church California				
SABBATH				
Sabbath School & Church	11am-1pm	Sabbath 7pm	844 6830 7870	521946
Prophecy Seminar	10-11pm	Sunday 6am	830 9959 0064	199607
Oklahoma Home Church				
FRIDAY				
Worship	6:30-8:30pm	Friday 11:30pm	311 019 6177	98294052
SABBATH				
Morning Worship	9:30am-12pm	Sabbath 2:30pm	311 019 6177	98294052
Afternoon Service	2:30-4:30pm	Sabbath 7:30pm	311 019 6177	98294052
Evening Service	6:30-8:30pm	Sabbath 11:30pm	311 019 6177	98294052

## Phone Numbers

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