

April 2007

GLAD TIDINGS

"I will make you fishers of men"



Martin Luther



Paul the Apostle

PRESUMPTION
OF INNOCENCE

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The purpose of this newsletter is to share the good news of Jesus Christ as the foundation of effective personal and public evangelism to the world, to encourage the use of and share more effective methods and resources.

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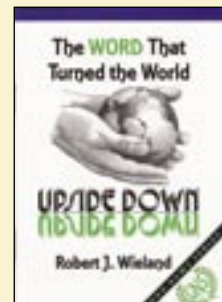
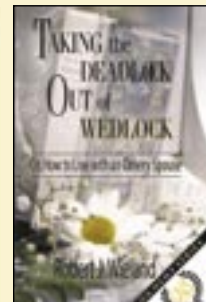
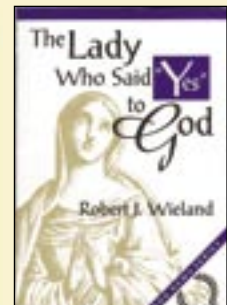
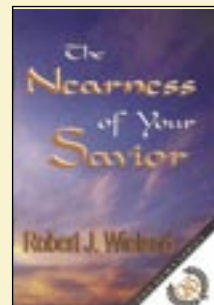
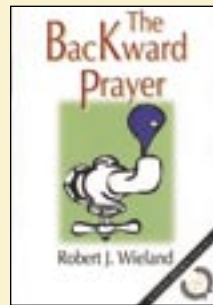
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Portraits of God

Beyond Reaching the Church

Pastor Bill Brace, co-host of "Portraits of God" radio station, recently conducted an evangelism series in the Boston area. He tells of an experience some of you may relate to ...

Tony, a "Portraits of God" listener, attended some of the evangelism sessions, and during the meetings his body language informed me that he was a young man who seemed deeply troubled. After the second session, he approached me and asked if I could spend a few minutes with him. He began the conversation with "Pastor, I'm an agnostic, but I *do* want to believe!" I then asked him, "What kind of God has been presented to you that you can't come to believe in?" "Well," he replied, "right now I'm reading the Old Testament, and all I can see is a God who is vengeful and full of anger. I just can't believe in that type of God." I informed Tony that if such was the type of God who really existed, I would have a difficult time believing in Him as well! I then prayed silently to the Lord that I would have the wisdom to share with Tony the truth about Him. Over the next ten or fifteen minutes I tried my best. When our conversation was completed Tony walked away, not sure whether what I had shared could really be true.

Friends, Tony is not alone. There are untold millions who have an incorrect perception of God. How very sad! That is why we Christians have been called to recapture those scriptural truths and share them with all those who are lacking a correct picture of our heavenly Father. He is anxious to have that work completed. We believe our modest attempt through our radio program, "Portraits of God," has been Spirit-directed these past four years and a part of that closing witness.

We can all be witnesses for Christ. Share the scriptures with your family and friends. If you don't know any scriptures, it is never too late to learn. Begin reading your Bible, asking the Holy spirit to teach you. Join a Bible study class at your church. Reach out to someone in need. After all, that is what Jesus did! 

***Pastor Brace will be sponsoring a retreat/seminar for young adults.
To find out more, visit www.gtpublishers.org***

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Galatians

A. T. JONES

Studies in Galatians



Galatians 1:6—2:14 Part 3

The opposition that those of “the sect of the Pharisees which believed,” carried on against Paul and the true gospel, and the difficulty and confusion that they were able to create, were the stronger and more perplexing because of the encouragement they found in the attitude of the apostles themselves, especially of Peter and James the Lord’s brother. We say, “the encouragement *they found*,” for no encouragement was really and intentionally *given* by these brethren to the work and course of the Pharisees who believed. Yet, while no encouragement was intentionally *given* by the apostles, nor even by Peter and James the Lord’s brother, the temporizing and compromising attitude held by these was such that “the Pharisees which believed” *found* in it encouragement, made a handle of it, and used it to the fullest possible extent in making their efforts effective.

These brethren, in their intended kindness of heart, thought to harmonize the two elements by occupying an intermediate position. They did not at once clearly discern the true and all-important issue that was really involved. They did not perceive the difference between Paul’s teaching and that of “the Pharisees which believed” was one of *principle*, essential and vital; they therefore thought to find a middle ground upon which—each side, especially

Paul, modifying some of their “strong statements,” and yielding some of their “extreme positions”—there would be found a harmony. They did at first discern that the two things were *not* so much alike that they gradually shaded into each other and would allow a new one to be formed, or developed from both. They did not perceive that the two were of absolutely antagonistic principles; that they had no kinship to any extent whatever; and that therefore the only true course must be the utter abandonment of the old and the complete espousal of the new.

As Peter and James are both involved in the matter of the letter to the Galatians, and at least incidentally in the events that called it forth, it is essential to an intelligent study and understanding on the book of Galatians that this phase of the subject should be understood.

All know that as late as several years after Pentecost it required a special vision, and that the substance of the vision should be *three times* shown, to break down traditionalism in the mind of Peter, and to open his eyes to the divine truth that God is no respecter of persons. Acts 10. And that this was the object and the necessity of the vision, is made certain by the words of Peter himself, speaking directly on that subject. For when, in obedience to the word of the Lord, he had gone to the house of Cornelius and begun to speak to the “many that were come together”

there, the very first words that he said were these: “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; *but God hath showed me* that I should not call any man common or unclean.” Acts 10:28. The Interlinear Greek, the word-for-word translation, gives Peter’s words thus: “Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race.” Not simply, ye know that it is an unlawful thing; but, “Ye know *how* lawful it is.”

But the truth is that it never was an unlawful thing at all, except by their pharisaic inventions and traditionalism. Those pharisaic inventions and tradition, and that traditionalism, were never entitled to any recognition whatever as law or obligation. And so far as they were so recognized, their only effect was to make void the whole word and Spirit of God both in the law and in the gospel of God. How unlawful it really was, however, by that Pharisaic ceremonialism, is worth stating here, and is seen in this piece of teaching of the rabbis: “He who eats with an uncircumcised person, eats, as it were, with a dog; he who touches him, touches, as it were, a dead body; and he who bathes in the same place with him, bathes, as it were, with a leper.”—Farrar’s *“Life and Work of Paul,”* chap. 15, note to par. 4 from end.

In view of this, how expressive is the statement that when Cornelius fell down at his feet, and worshiped him “Peter *took* him up ... and as he talked with him, he went in;” showing that Peter both touched him and walked and talked familiarly with him as with a brother. And the explanation of it all was that “God hath showed me that I should not call any man common or unclean.” In truth, *God* had never showed anything else: it was only the traditionalism and ceremonialism of pharisaism that had ever showed otherwise.

But that was not the last of it. “The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.” And not only this, but the news reached there of the awful thing that Peter had done in associating with Gentiles. “And when Peter was come up to Jerusalem, *they that were of the circumcision* **CONTENDED** with him, saying, *Thou wentest in to men uncircumcised,* **AND DIDST EAT WITH THEM.**” That the word of God’s salvation had been preached to lost men, and that *they had received it* was nothing, yea, was worse than nothing, in presence of the awful fact that a Christian should have associated with men uncircumcised, and had even eaten with them! “But Peter rehearsed the matter from the beginning, and expounded it in order unto them;” and after giving the full account, he appealed to themselves: “Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; What was I, that I should withstand God?” And “when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” Acts 11:1-18.

Yet, though for that particular occasion they acknowledged the truth and the propriety of Peter’s course, they did not hold fast to the truth. For when the gospel began to spread among the Gentiles, it was some of these men of Judea who went to Antioch and “taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.” Acts 15:1. The controversy thus urged by the Pharisees who believed caused the council at Jerusalem. In the council, Peter stood firmly and openly for the truth, as he had been instructed in the vision and by the Holy Spirit, and as he had stood when called to account by those at Jerusalem. He said the same thing now as before. Acts 15:7-11. The council decided the same way, and

GOD'S PRESUMPTION OF INNOCENCE



Presumption of Innocence and Justification by Faith

When we mention “Justification by Faith,” Martin Luther inevitably comes to mind. I believe that God raised this intellectual giant to begin the process of returning truth to its proper place. If we acknowledge that Luther was the forerunner in Justification by Faith we can expect that God has much more to teach us about this subject. Part two of this series will look at how an inadequate view of judgment leads to an incorrect view of justification by faith.

It was interesting to survey “Presumption of Innocence” as it relates to Martin Luther and Justification by Faith. Luther’s situation in Europe was clearly “presumption of guilt”—the legal system in a church/state Germany—all of Europe for that matter. This is evident in his translation of Rom. 3:19.

We have just returned from Europe where some countries still operate under the presumption of guilt. If you are accused of a crime in France, for example, you are considered guilty and have to prove that you did not commit the crime. It is very difficult, if not impossible, to prove a double negative. On the other hand, if you are accused of a

crime in America or England the prosecution needs to prove that you are guilty of the crime and you enjoy the “right against self-incrimination.” Martin Luther translates the Greek word *upodikos* (under judgment) as guilty—“that every mouth may be stopped/closed and the whole world be guilty.” The KJV translators also went in this direction when translating this verse.

Sigve Tonstad in his article “Reading Paul in a New Paradigm,” states that Luther arrived at theological conclusions “as much on the strength of an overarching theological vision as on the basis of strict exegesis.”¹ In other words he is saying that Martin Luther was not arriving at his Biblical conclusions on a close study of Bible evidence only, but also was influenced by a larger background. This is probably the case in his translation of Rom. 3:19.

We all have this overarching theological vision or larger background of judgment that has come to us over time that needs to be reassessed according to Biblical principles. The question is, where does our overarching theological vision come from? I once took a class in church history and heard the teacher say something to the effect that “we stand on the theological shoulders of the Church Fathers;” by this he meant Augustine, Tertullian, and the rest. Somehow I disagreed

Part II

*In part I (**Glad Tidings** January 2007 issue), we explored the background of the jurisprudence of Presumption of Innocence in the United States Constitution, particularly in the Fifth Amendment. The origins of this principle appear to be rooted within the Hebrew system and Talmudic law. The first example of this principle in action within the Old Testament scriptures appears to be in the Investigative Judgment in Genesis chapter 3, where God as Judge is asking fact-finding questions in the context of Presumption of Innocence even though He knows the facts already. Now we will explore the application of this principle within the biblical truths of Justification by Faith.*

with him, and have since been able to reestablish my view of judgment on a Biblical foundation.

Presumption of Innocence And the Church Fathers

It seems clear that Luther then built his view of judgment upon the Roman judicial model in which he lived and not on the model of Hebrew thought. If there is one disservice we have been dealt in our understanding of jurisprudence, it has been at the hands of the Church Fathers. What can be said of all the Roman Church fathers like Tertulian, Cyprian, Augustine, and Gregory the Great? It needs to be noted that they were trained Roman lawyers.² Thomas M. Lindsay, in the classic *A History of the Reformation* states:

The great men who built up the Western Church were almost all trained Roman lawyers. Tertullian, Cyprian, Augustine, and Gregory the Great ... were all men whose early training had been that of a Roman lawyer—a training which molded and shaped all their thinking, whether theological or ecclesiastical. They instinctively regarded all questions as [would] a great Roman lawyer. They had the lawyer's cravings for exact definitions. They had the lawyer's idea that the primary duty laid upon them was to enforce

obedience to authority, whether that authority expressed itself in external institutions or in the precise definitions of the correct ways of thinking about spiritual truths. *No branch of Western Christianity has been able to free itself from the spell cast upon it by these Roman lawyers of the early centuries of the Christian church.*

Roman law tended to presumption of guilt, which they summarily imposed on their interpretation of the Old Testament. Could it be his inability to understand “presumption of innocence” as Hebrew jurisprudence that led Marcion, although not a Roman lawyer, to drive a wedge between his understanding of the God of the Old Testament, who he saw as arbitrary and capricious, and the New Testament rendering of the God/Man in the form of Jesus Christ? This is where Christianity is today in its view of judgment. God the Father is seen as holding the gavel and Jesus is viewed as the advocate, in an adversarial role with His Father. One verse to challenge this view is John 5:22, where Jesus himself says “For the Father judgeth no man but hath committed ALL judgment unto the Son” (emphasis supplied). Many Christians are hardly aware of this. The other text that we have read as if the Father and Jesus are on opposite sides in judgment is 1 John 2:1: “And

The Roman Republic

*The Army of Xerxes Against Greece—The Establishment of the Vision—
The Children of Robbers—By Peace Destroys—His Policy*

In the eighth chapter of Daniel there is a phase of history developed that is not suggested in the seventh. Now you know that the eighth and eleventh chapters of Daniel begin with Media Persia; then comes Grecia; then the division into four; then these followed by the two—the king of the north and the king of the south. In the first verse of the tenth chapter we see that the king that was then reigning was Cyrus. Then said the angel: “There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all.” These were three from Cyrus, and the fourth was the fourth from Cyrus—not the fourth with Cyrus, but the fourth from Cyrus. The first of these was Cambyses; the second was Smerdis, or Gomatis; and then Darius the Persian, of the book of Ezra; then Xerxes. Xerxes of the Bible is Ahasuerus of the book of Esther. He is the fourth, who would stir up all against the realm of Grecia.

That feast at the beginning of Esther, at which Ahasuerus—Xerxes—gathered together all the governors of all the provinces—that was the grand banquet at the close of the council which Xerxes had called together to deliberate about his expedition against the realm of Grecia; and all the realm was literally stirred up for the expedition. Herodotus drew up a list, giving the names of the nations,

describing the dress that they wore, and the armor that they bore. I have taken that history, and set it down bodily in the Great Empires of Prophecy, where you can get at it. This list alone occupies four pages of the book. I will read you the numbers of them: “The army of Xerxes, including what is brought out of Asia, and that have gathered in Europe, amounted to 2,641,610 fighting men.” That was the army of fighting men alone. They were counted after they crossed the Hellespont, just as men would count sheep, and Herodotus recorded it. So he proceeds: “Such, then, being the number of the fighting men, it is my belief that the attendants who followed the camp, together with the crews of the corn-barks, and of the other craft accompanying the army, made up an amount rather above than below that of the fighting men. However, I will not reckon them as either fewer or more, but take them at an equal number. We have therefore to add to the sum already reached an exactly equal amount. This will give 5,283,220 as the whole number of men brought by Xerxes, the son of Darius, as far as Sepias and Thermopylae.” And he gathered them from all the nations, of the empire. He crossed from Asia into Europe at the Hellespont, and marched straight to Thermopylae, and there was fought the famous battle of Thermopylae.

Whether Seventh-day Adventists, other Christians, or men who care nothing for Christianity, who have studied history at all—everybody knows that the battles of Marathon, and Thermopylae, and Salamis, and Plataea are the key of history. The turning point of history from the East toward the West was in those four great battles, though Marathon occurred in the reign of Darius. Xerxes, though winning at Thermopylae, lost thousands of his army. Salamis was a sea-fight, in which his whole navy was defeated, and largely destroyed. Then Xerxes fled; and thousands of his army perished as they hurriedly marched away. He hurried as fast as he could into Asia, taking with him a considerable body-guard. More than 300,000 were left under Mardonius to try again the conquest of Greece in another campaign. Mardonius marched back into Greece, and his campaign culminated in the battle of Plataea, in which he and the whole army perished. Practically all whom Xerxes brought into Greece never saw Persia again.

That, in brief, is the story of his stirring “up all against the realm of Grecia.” People may study that outside the Bible, and they do; but, when it is not studied *in* the Bible, nobody gets the philosophy of it. The philoso-

“A mighty king shall stand up, that shall rule with great dominion, ... his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

phy of it is only in the Bible. Why did history turn at that point from the East to the West? Why is it that

Marathon and those battles are the key? Thermopylae, Marathon, Plataea—what was the cause of these? “O,” some one says, “the burning of

Sardis.” That stands out before men; but there is a cause yet away back; in the Bible alone you get the philosophy of it.

When the angel touches Grecia, he drops out all the rest of the history of Persia, and takes Gre-



cia. “A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

Then it is the king of the north and the king of the south, clear down to the sixteenth verse. But in the fourteenth verse you have this word: “And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” But the margin is the true reading there. What does it say? “The children of robbers.”

At that time many shall stand up against the king of the south. All the power of the king of the north and his allies was mustered against the king of Egypt; but at that time the children of robbers exalt themselves. What for? “To establish the vision.”

Then when we reach the power, what is done? The vision is established. What, then, is the object of all the prophecy in the book of Daniel, in these lines of prophecy—I mean to that point? To bring us to that point, and to establish the vision. All the eighth chapter, and all the eleventh chapter, of the book of Daniel, up to this verse, are given for that one express purpose. There are other lessons in it; but the great leading

thought, the one great aim, is the establishment of the vision. That is the thread-thought that is through it all; many other things are hung upon this thread: but that is the one thing—to bring you and me to the power, and the rise of that power, which establishes the vision. That power is the object of the vision.

Now who are these children of robbers? What power is that? Here is some more history: When, after the death of Remus, Romulus “found the number of his fellow settlers too small, he opened an asylum on the Capitoline Hill;” and “all manner of people, thieves, murderers, and vagabonds of every kind, flocked thither.” Such was the origin of “Rome, the city of strength and war and bloodshed,”—“this city which was destined to shed more blood than any [other] city of the world.”

“The most of these, if not all, were of course men: but in order that they might become a nation, there must be women. To secure these, Romulus ‘asked those in the neighboring cities to unite themselves by marriages to his people. Everywhere they refused with contempt,’ saying to him, ‘Open an asylum for women, too.’ Then Romulus had recourse to a stratagem, proclaiming that he had discovered the altar of Consus, the god of councils (an allegory of his cunning in general). In the midst of the solemnities the Sabine maidens, thirty in number, were carried off. ‘From this rape there arose wars, first with the neighboring towns, which were defeated one after another, and at last with the Sabines. ... Between the Palatine and the Tarpeian Rock a battle was fought, in which neither party gained a decisive victory until the Sabine women threw themselves between the combatants, who agreed that henceforth the sovereignty should be divided between the Romans and the Sabines.’”—*Great*

Empires of Prophecy, page 217.

That is the origin of Rome. What were the men at first? Robbers. And how did they get their wives? They stole them. And the children of these men are children of robbers.

[S. H. Lane: Do not some discountenance that whole story?]

O yes; and a good many others discount the story of the Bible of ancient times—of Assyria, Babylon, etc. But all the researches and archaeological discoveries that have been made confirm the story of the Bible. So with Roman history. Only two or three weeks ago a pavement was discovered, with writing upon it, that demonstrates the truthfulness of one of the points in early Roman history that had been doubted, and practically set aside by the modern wise-acres. So although they discount it, it is the truth, and you may know it is the truth; because the Bible says that Rome is the children of robbers.

Thus when you reach Rome, that establishes the vision. What is the object of all the vision in the book of Daniel up to that point? To bring us face to face with Rome. And from that date to the end of the world, the world has to deal with Rome, in one phase or another. It may not be the actual form of the government of the rulers of Rome; but either in form or in spirit the world has to deal with Rome from that day until the end of the world.

This is as far as we will go now in the eleventh chapter of Daniel. Now turn back to the eighth chapter, because this is all summed up in that chapter. Verse 20. The angel explains what these things mean: the ram is the kings of Media and Persia; the rough goat is the king of Grecia. Four kings shall stand up out of the nations; but not in his power. And in the latter time of their kingdom, “when the transgressors are come

to their full, a king of fierce countenance, and understanding dark sentences, shall stand up.” This is the same power that is over there in the eleventh chapter and fourteenth verse—the children of robbers. What is it, then?—Rome.

“A king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power. And he shall destroy wonderfully,”—more blood was shed by Rome than by any other nation that was ever on the earth—I read it a moment ago. “He shall destroy wonderfully, and shall prosper, and practice, and he shall destroy the mighty and the holy people. And through his policy,”—not through policy—but through *his* policy. It is his own, you see. Not the policy of another. It is his peculiar policy, distinguished from all others.

“Through his policy also he shall cause craft to prosper in his hand.” And what? “He shall magnify himself in his heart, and by peace shall destroy many.” By peace shall destroy many! Destroy people by peace.

[Mrs. S. M. I. Henry: The margin says “by prosperity.”]

[A. F. Ballenger: The Revised Version says, “And in their security shall destroy many.”]

The text is true. By peace he shall destroy many. The peace of Rome is destruction to those who have it. There is a whole lot of history in that one clause. I do not say that the margin is not true, or that this Revised Version is not true. They are all true, and it takes all of them to express the full meaning in the original word. But the text itself is true, and I want to stick to the text.

[Voice: Is it in the spiritual reign or temporal?]

Altogether. It will come out presently. It is by peace that he destroys many.

[Mrs. S. M. I. Henry: Making them believe they are all right, when they are not?]

Yes; his very promises of peace to the people bring destruction, if they trust them. That is Rome.

“By peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” To what time does that bring us? To the second coming of Christ, to the Stone cut out without hand. Then is not the history of the world, from the rise of Rome to the end of the world, in these two verses? From the time that the children of robbers exalt themselves, to the end of the world, we have Rome to deal with, but what did the exaltation of the children of robbers do? Established the vision. Then what was the object of all the prophecies before it?

Now let us glance at Rome in her history, just as it is spoken of here. “A king of fierce countenance, and understanding dark sentences [dark schemes], shall stand up.” Now put those two expressions together: “Through his policy also he shall cause craft to prosper,” and “by peace shall destroy many.” The policy of Rome was a peaceful policy; but what was the result of it? “Shall destroy many.” Also he shall “destroy the mighty and the holy people:” he does nothing but destroy. Well, we must not make the application until we get the text. I am not coloring this at all. I will read from the history presently—history written hundreds of years ago—exactly what I am saying. Rome did that, and we know she did. She set the people free, and made a proclamation: You are absolutely free from all garrisons, imposts, or taxes whatsoever, governed by your own respective laws and usages. We have simply fought your battles for your good; we have simply given you our armies, and navies, and poured

The Third An

Revelation 13:8:

A *ll that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

That shows that the papacy is to have control of this whole world and all that is in it, and of everybody that is in it, except only those whose names are written in the book of life of the Lamb—those who belong to the kingdom of God, and are separated from this world. So that, as an actual fact, the papacy does—that Scripture shows it, too—have possession in the times when these things shall culminate, of all those of this world, because Christ’s disciples are not of this world. There stands the word—not that God wants it so, but it will be so in spite of all that He wants to the contrary—that all whose names are not in the book of life, and retained there, will worship the beast. They will do it; it matters not what they have their minds made up to do or not to do; that thing they will do. They cannot help doing it; because, not having their names in the book of life of the Lamb, they will be of this world entirely, and therefore will be of the papacy entirely, because whatsoever is of this world is of the papacy in the times in which we live. This shows that the power of the world is brought once more into her hand.

Now a verse in the seventh chapter of

Daniel. This power will be used by her for the only purpose for which she ever used any power in the world, or for which she ever shall use it—to compel all to do her bidding. All that she ever used any power for was to force upon everybody her dictates. All that she wants with power now is to do that; and everything that she is doing anywhere on the earth is devoted to that one point of getting back her power over the world. The evidences of this that have been given in the lessons we have already had, are before all, and I need not cite any of these.

And so it is written, 21st and 22nd verses:

I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

That is at the coming of Christ, of course. So that when it is written that “all that dwell upon the earth shall worship him,” it is also written of the same time that this power which she shall have gained, and is now gaining over the world and in the world, is used for the purpose of compelling all to do her bidding—to compel all to worship the beast. And those who will not do that, she makes war against, till the day that they enter into the kingdom of glory at the coming of the Lord.

angel's Message

Another verse or two: Rev. 17:1, 2:

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

Now before reading the second verse, I wish to call a little more attention to the first verse. The angel that reveals this judgment, and explains it and the time in which it comes, is one of the angels that has the seven last plagues to be poured out. This shows that the revelation of this judgment is in the time immediately preceding the plagues, for it is one of the angels to whom was given one of the vials of the plagues to be poured out. So that when the time comes that the plagues are imminent, and are as it were hanging over the world, then this chapter will be understood, *then* it will shine

forth by the revelation of Jesus Christ, the revelation of the angel which he sends.

This, being one of the angels having the vials, he does not say, Come here and I will show thee the *woman*; he does not say, Come here, and I will show thee the great whore; but “Come hither; I will show Thee the Judgment of the great whore.”

Then again: As it is one of the seven angels that have the seven last plagues, who reveals this; *that* shows that the revelation will be in the time when the plagues are just hanging over the world, and are ready to fall. And as the revelation is *the judgment* of her, and not the revelation of herself, that shows that the revelation, and this chapter which describes it and the times which are connected with it—that *there* and *then* will be the time of the revelation of these things that the angel has to tell.

Now I am not starting on a study of the seventeenth chapter of Revelation, nor undertaking to explain that chapter. I am

... the papacy is to have control of this whole world and all that is in it, and of everybody that is in it, ...

reading this simply to get the time when the thing is to be; and now for the second verse:

The judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

When? When does this angel appear? Just before *the judgment of her* falls. Who is he? One of the seven that have the plagues. So that, by this double count, this is plainly just before the judgment of her. When is it, then, that the kings of the earth are referred to in this verse? At the same time, assuredly. At that time what will be the condition of the kings of the earth—not *some* of them, but *them*—as respect this great harlot? O, They have all held illicit connection with her. And the inhabitants of the earth at that time have all been made drunk by her. Then that tells the same thing that the other verse does; that “all that dwell upon the earth shall worship him, whose names are not written in the book of life.”

Well, after the angel goes on describing this *judgment* of her, or rather the events that immediately precede the judgment, then another angel joins. Rev. 18:1:

After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations—

How many of them? All. When? In this time when one of the seven angels with the seven plagues appears, and tells of the judgment of Babylon.

For all nations have drunk of the wine of the wrath of her fornication,

and the kings of the earth have committed fornication with her.

How many of them? All of them.

And the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven.

Do not forget that, it is a voice *from heaven* saying it.

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.

What has He remembered her iniquities for? What does that mean, that God hath remembered her iniquities? Back in Egypt it was said of the Lord, “I have remembered my covenant with Abraham, Isaac, and Jacob; I have remembered the promises I made to your fathers. And I will deliver you with a stretched-out arm and with *great* judgments.” Ex. 6:5,6. When he “remembered” that the thing *was done* that had been promised formerly. “God hath remembered her iniquities.” And this shows that this remembrance of her iniquities means the visiting of the judgment upon her iniquities.

Reward her even as she rewarded you, and double unto her double according to her works: in the cup



which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her:

for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; And she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

This is still the description which the angel gave when he said, "Come hither; I will show unto thee the judgment of the great whore."

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Thus when Babylon triumphs, she is destroyed "in one hour"—the shortest period of time that is measured in the Bible, aside from the resurrection moment, which is the "twinkling of an eye." So that when this judgment does fall, it falls in that way; and *before it falls*, these warnings are given, and

God gives us signs by which we may know and mark the way up to the time when that is the thing, and *the one thing*, that comes next.

Now before our eyes in the daily papers, in the situation even as we have examined it in the previous lessons, the papacy is *now* carrying on the very movement that is here marked out, and is succeeding at every step. In former lessons we have merely touched evidence as [it] relates to the United States. Brother Robinson gave me a copy of *Present Truth* a day or two ago, and there, on the first page, are quotations from Catholic papers of London, touching the nations of Europe that are counted as not being exactly Catholic, and how that these are falling more and more, and one by one, back into the hands of the papacy.

In the *American Sentinel* two or three weeks ago, you had the evidence, taken from Catholic papers, as to Germany and Switzerland. The Catholic Church holds the balance of power in Germany—a Catholic for Chancellor of the German Empire; and the Catholic Church party in the *Reichstag* holding the balance of power, so that the government cannot do anything it wants to, without their will and permission; and they hold for the repeal of all the laws that have been enacted against the papacy, or else nothing goes. And they are getting what they want as the days go by.

Switzerland has a Catholic for a president, and of him the *London Universe* says that he "is as papal as a Swiss guard." It is not strange therefore that the experiences which we have heard from brethren in Switzerland should be manifesting themselves against the truth of God and against the Lord.

The other day I saw a German paper in which the editor and proprietor spoke of a trip he had taken through Europe, and, passing through Holland, he saw the parade of Catholics in celebrating the recovery of Holland to the Catholic Church.

In England, for the papacy to get control, only one thing remains of all the things that were done in making England a Protestant

(See **Third Angel** page 26)



Comments

from our readers

From a web site contact:

I thank you and praise the LORD for the messages you put in *Glad Tidings*. The simplicity of the gospel as presented by brothers Jones and Waggoner is “awesome.” Where was this message when I was younger? Praise the Lord it’s here now. May the love of God richly bless you.

—*Your brother in Jesus, Dale H.*

From a web site contact:

There is a beautiful and most powerful article in the September 2006 issue of *Glad Tidings* on page 28 called, “Our Message,” by Ellen G. White. Is [there] any way possible you could e-mail me the article, or any other ones you have on God’s last warning message of mercy and love?

I want to share this message [via] e-mail with all my friends, family, and other internet users. In the near future, I want to have a web site that will share links to ministries such as yours along with these messages ...

—*Thanks, Steve*

[Our magazines are downloadable in PDF format on our web site: gtpublishers.org]

From a web site contact:

I’m so happy indeed to get the September *Glad Tidings* issue. When I saw the justification by faith and prophecy subjects in that issue my heart jumped as it was to the baby in the womb of the mother of John the Baptist after seeing the mother of Jesus. This is the very message for this time; the due meal for the last days. Please keep such subjects up.

—*Your brother in Christ, Robert J. Sengelema from Tanzania-Mwanza*

Dear friends:

Just a note to tell you how blessed I am by your magazine. Every article is thought provoking—and even more. They get to the heart of truth.

—*Dale L.*

Dear Brothers and Sisters:

This letter is to thank you for your publication, especially the article in your last magazine [issue] about the “Faith of Jesus.” [It] was very uplifting to my heart and also to those I shared it with. ...

I would also like to ask for your prayers as I [share] the truth of Jesus Christ in this [prison] facility. The fruits of deception are rife here, and well embedded, so I will need all the help I can get.

Again, I thank you for the wonderful message you are spreading. I look forward to your next issue filled with the message of God, expressed through His messengers.

—*Maranatha, Bobby E.*

Dear Brethren and Sisters:

We are very happy about what you have done for us. We saw the books and CDs from you. We really appreciate what you have done. You sacrificed a lot for our library. We received the many books and thirty eight CDs. Thank you! Thank you! Thank you very much brethren for what you have done for us. Praise be to the God of heaven forever and ever. ... Some of our people did not believe that white men, especially Americans, could help the poor black men as we are. But some urged that we should believe through the power of God all tribal and racial barriers are broken down. Therefore, there are praises all over among our people for what you have done. ... We request for prayers from you that God might intervene in our crisis [poor, unemployed]. We are also requesting that you send us more books by A. T. Jones and E. J. Waggoner. ... We also pray that God might bless you with thousands of dollars so that you can help us with more books. ... Please note that the above request is a project that will be done especially for the people living in the rural areas hundreds of kilometers out of the city of Bulawayo.

—*Yours in Christ, Gift Ngwenya, Zimbabwe*

Send your comments and questions to:

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We want to hear from you!

published to all the churches their decision accordingly.

Yet after all this, still the Pharisaic ones nursed their traditionalism and ceremonialism, and soon began again to urge it, especially against Paul. However, when, after the council, Peter went to Antioch, he still stood firmly and openly in the truth, and “did eat with the Gentiles.” But presently “certain came from James” and from Jerusalem, and so strongly urged their traditionalism and ceremonialism that Peter actually abandoned his instruction in the vision; surrendered his firm and consistent stand at Jerusalem when called to account, and when in the council; and forsook brotherhood with the Christians who were from the Gentiles—the uncircumcised. Gal. 2:12.

This was caused, says the record,

ceremonialists “which believed” had succeeded in dragging back from the truth.

The real position of James at this time, and indeed to a much later time, is shown in the record of Paul’s last visit to Jerusalem—his last visit just because of this attitude of James: even long after the letter to the Galatians was written. The account is in Acts 21:18-26. This visit was made especially to win the brethren in Jerusalem. Paul and his company arrived at Jerusalem, and the brethren received them gladly. “And the day following Paul went in with us *unto James*; and all the elders were present.” This shows that James was the chief one who was the object of the visit. Though all the elders were present, yet Paul and his companions “went in ... unto James.”

But Paul knew the gospel that he was sent to preach. He knew that it was the truth. ... “knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

by “certain which came,” not from Judea nor from Jerusalem alone, but “*from James*.” This shows that before reaching Peter they had affected James; and then, coming from James, had used the prestige of James to affect Peter and to draw him away. James, too, had stood firmly and openly for the truth in the council. It was his sentence that had settled the question in the council. The very words of his decision were adopted by the council, and were published as the decision of the council. And yet even him the pharisaic traditionalists and

And what did they meet there? When Paul “had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him—*what, think ye?*”—They begin at once to try to drag even him away from the truth of the gospel to a compromise on traditionalism and ceremonialism.

“Instead of doing justice to the one whom they had injured, they still appeared to hold him responsible for the existing prejudice, as if he had

given them cause for such feelings. They did not noble stand in his defense, and endeavor to show the disaffected party their error; but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension.” —*Sketches from the Life of Paul*, pages 211, 212. And this even from James, who had stood so straight and true in the council, and who, after hearing from Paul a full statement of the gospel that he preached, could add nothing to it, and therefore had given him his right hand in fellowship!

They said unto him, “Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous for the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together: for they will hear that thou art come. *Do therefore this* that we say to thee: We have four men which have a vow on them; them take, and *purify thyself with them*, and be at charges with them, that they may shave their heads: and *all may know* that those things, whereof they were informed concerning thee, *are nothing*; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only,” etc., etc.

“The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 1:15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent

with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice.”—*Ibid.*, page 212.

These facts throw a strong light upon the expression that when “certain came from James,” Peter withdrew from the Gentiles and “separated himself, fearing them which were of the circumcision.” This also gives a better idea of the powerful influence that was exerted to draw Peter back from the truth—the influence which was indeed so powerful that even “Barnabas also was carried away with their dissimulation.”

But Paul knew the gospel that he was sent to preach. He knew that it was the truth. And though thus left to stand alone against, to him, the most powerful human influence in the world, he cared not for this. “But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jew, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

Both Peter and James did finally come to clear faith; but it took time for them to do it: and while they were coming to it, their course had no little influence in creating the condition that called forth the letter to the Galatians. 🦋

—*Review and Herald*, September 19, 1899.

Luther could not see the faith of Jesus, but rather only the faith in Jesus. Could it be that this was just the beginning of a series of moats and mountains that God was starting to strip away in our understanding of His principles of judgment?



if any man sin, we have an advocate with the Father.” What is interesting to note is the word used for advocate: *parakletos*—the same word translated *comforter* or *helper* when describing the work of the Holy Spirit in John 14:26 and 15:26.

Adventist evangelists need to reassess our view of judgment. It appears that we have used the Roman model of judgment and continue to operate under the “spell” cast by these men. We have been presenting a “Judgment-hour Message” with the wrong view of judgment. Much more work needs to be done in regard to the 1260, 1290, 1335, and 2300 year time-periods as it relates to judgment. It is becoming clearer to me that the system placed by the Church Fathers is the antithesis of God’s judgment.

Verses Versus Verses— Presumption of Innocence and the “Difficult Texts”

It would be remiss to avoid dealing with the “difficult texts” that automatically spring to mind in refuting the proposed position of “presumption of innocence.” We have already looked at Rom. 3:19 and have seen that the Greek does not support a decided “presumption of guilt.” Let us first deal with the overall doctrine of original sin before we look at Rom. 3:23, which is undoubtedly the next text that comes to mind.

If there is one aspect in which the above-mentioned Roman lawyers dealt the *coup de grace* to the Hebrew view of man it is in the teaching of “Original Sin.” Gerald Pfandl notes the following:

“The doctrine of original sin is nowhere developed in any systematic fashion in Scripture. It is based on isolated scriptural texts scattered all through the Bible. Theologians throughout history have pulled these texts together to establish this doctrine.

One of the key texts used for this doctrine is Genesis 3, the story of the fall. However upon closer examination we find that Genesis 3 refers to a number of results from Adam’s sin—guilt (3:8), enmity (3:15), pain in childbirth (3:16), hard work (3:19), death (3:19), etc.—but human depravity is not specifically mentioned. This may explain why, apart from possible references to Genesis 3 in Isaiah 43:27 and Hosea 6:7, the Old Testament nowhere explicitly connects the fall with the universal sinfulness of man.”³

It is interesting to note that in Genesis 3 the assessment of guilt is of a self-imposed character—Adam and Eve hid. This is also the case when Isaiah saw the Lord in chapter 6 as high and lifted up. The same self-realization of guilt is reached. The difficulty is that a system of error was

raised during the dark ages which project this guilt onto all people. The wielding of this gavel by the Roman church fathers continues today. They have a strong hold of our view of the Old Testament, but break their grasp we must. How *do* we break out of their grasp? *Sola scriptura* must be our foundation.

Rom. 3:23

On asking a prominent evangelist to give me the stalwart text to show that God treats all humans as guilty I was given Rom. 3:23. I remember first encountering this verse many years ago as a teenager. It was while browsing through my grandfather's bookshelf in search of something spiritually wholesome that I came upon a "Bible Readings"-like book. In reflection, I remember the jarring reality that I am a sinner in need of a Savior. Rom. 3:23 figured prominently in that study, and I recall giving my life to Christ. In some places it is called the "sinner's prayer," but an interesting name sometimes given to it is the "Roman prayer"—probably because it is taken from the book of Rom..

Rom. 3:23 is routinely used in Christian evangelistic literature to underscore the guilty situation of man and his subsequent need of a Savior. On further study I have come to see that the verse has been taken out of its context to arrive at a guilt-inducing conclusion.

First, the verse starts with the conjunction "for." This means that the verse "for all have sinned, and come short of the glory of God," is not a sentence and therefore not a complete thought. Used out of its context it would be the most blatant example of the proof text method. So what does a preposition do? It joins two thoughts. This means that we need to understand the previous verse in order to fully grasp Paul's reasoning. Verse 22 begins with "even" which points us

back to verse 21 of Rom. 3. Therefore to rightly understand verse 23 we need to start at verse 21.

Verse 21—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Verse 22—Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Verse 23—For all have sinned, and come short of the glory of God;

Every mouth has been stopped and the whole world is accountable to God in verse 19. Verse 20 shows that by the law is knowledge of sin. Verse 21 starts a new thought and a glorious one at that: The righteousness of God is manifested and witnessed by the law and the prophets. Verse 22 shows that it is the righteousness of God that is by faith OF Jesus unto all and upon those who believe. The significant phrase which is the center of this text is "*by faith of Jesus.*" I believe that the truth expressed in this phrase is deeper and more far-reaching than most realize and informs the meaning for the rest of the passage.

While studying Greek at the seminary I was introduced to various laws of translation. I vaguely remember the discussion of the *genitive case*. I trustfully accepted the idea that dogmatism in translating the genitive, either subjective or objective, is unwise since leading scholars are unable to resolve this apparent quandary. The question here is whether the Greek should be translated "by faith *in* Jesus" or "by faith *of* Jesus." I have reasoned that if the experts cannot agree then we are better served to leave it in their hands—until now. It currently seems that the preponderant tendency of modern translators to translate the genitive objectively (faith *in* Jesus) is informed by a faulty jurisprudence of presumption of guilt.

As Martin Luther was ascending the steps of the Sancta Scala that marvelous verse, “The just shall live by faith” (Rom. 1:17), broke the dark dungeon walls by which he was entrapped. His newfound revelation of this verse interrupted his journey to the top of these stairs, but a faulty jurisprudence of presumption of guilt he continued to carry led to a faulty identification of just whose faith it is by which the just lives.

The Sancta Scala was previously known as Scala Pilati or Pilate’s staircase, which is purported to have miraculously been transported from Jerusalem to Rome. This is where Jesus’ Roman trial took place. The significance of this is that judgment is always tied to faith. The view of law that Martin Luther held—presumption of guilt—forces one to look to one’s own faith so that only at the time that one “comes to faith” one is justified. This is not scriptural; it is not biblical. Much of Christianity holds this view, but ask them of the faith of Jesus. As we covered in our previous edition, Gal. 2:16 says that the faith of Jesus justifies us—not our faith, but that of Jesus. There is a response of faith in us, but I believe that it has no primary or initiating forensic effect like the rest of Christianity stresses.

When the rest of Christianity, except for a few,⁴ seem to translate this as “faith *in* Jesus” they run into a conundrum, as does the American Standard Version which renders Rom. 3:22: “even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction.” The question one must of necessity ask is “no distinction in what or who?” The meaning of the verse is lost because the translators have become paraphrasers. This totally does away with the “and upon” whose omission leaves the verse meaningless.

A more accurate rough paraphrase would read:

But now the way God sets right with no law keeping as condition is revealed, being spoken of by both Moses’ and the prophets’ writings. The way God sets right is by the faith of Jesus towards all and upon those who believe, for there is no difference between these two groups. They have had and now have this need, for all have sinned in the past and continue to and not to see God’s glory.

Verse 24 is part of this section and makes the wonderful declaration, ‘Being justified freely by his grace through the redemption that is in Christ Jesus.’

The difficulty is that there is no subject in verse 24. Who are being justified? Many go back to the latter part of verse 22—those that believe—to get the answer. This is unconsciously done because in our sinful state we believe that justification could not possibly be initiated by a Sovereign God without our consent. We will have to wait for the next edition on “Pardon and Cleansing” to unravel this.

It is freely acknowledged that the above is a paraphrase but the casual reading of the passage (verses 21-23) will clearly show that the use of verse 23 is necessary in its context and can NEVER be used to justify that God considers all men to be guilty. Verse 24 goes on to say that those in verse 23 have been justified freely by His grace. Richard B. Hays comments, “The redemption is accomplished by God’s grace. The faith of God and the Righteousness of God are demonstrated through Jesus’ faithfulness.”⁵ Is this just a modern philosophical shift or do we have another witness of this principle within prophecy? This we will explore in Part III of this three-part series. 🌿

(See **Presumption** page 25)

out our wealth, to set you free; to set to the world the blessed example of liberty and republicanism. That is all the reward we ask, that virtue is its own reward.

The Greeks were charmed. They fairly worshiped Rome. The spirit of liberty and “the blessed peace and prosperity and liberty” that Rome had brought to them captivated them. They said that they themselves had had kings, armies, and navies that had fought for liberty, but it was their own liberty: but here was a nation from afar off, speaking a strange language, and utterly foreign to them, that had sent out navies and armies; and poured out its treasure, to fight other people’s battles, to set other people free. They said, “Has there ever such a thing been seen in the world?”

Rome sent her armies, not for conquest, but to give peace. There were a number of games celebrated in Greece—the Olympian, the Isthmian, and several other games. The Isthmian games were celebrated on the Isthmus that connects the peninsula of Greece with the main body, where the canal is now between Corinth and eastern Greece—a very narrow neck of land. In November, 1895, Brother Holser and I had the pleasure of walking all around and over the very spot where this all happened. These games were held on the Isthmus for the benefit of all Greece, and all the states that Greece controlled. At the celebration of the Isthmian games, Greeks from all the states were assembled. Rome had just conquered King Philip V of Macedonia. The war was over, and peace was concluded. The Roman general sends out into the midst of the theater a herald, who proclaims with a loud voice: “The Senate and people of Rome and Titus Quintius the general, having overcome Philip and the Macedonians, set at liberty from all garrisons and

taxes and imposts, the Corinthians, the Locrians, the Phocians, the Eubians, the Phtihot-Achaeans, the Magnesians, the Thessalians, and the Perrhaebians, declare them free, and ordain that they shall be governed by their respective laws and usages.”

Through his policy he prospers. The Greeks in their gratitude spread the glory of Rome, and the result was that all the nations that were oppressed by their kings hastened to put themselves under the protecting wings of Rome. And thus, through this his policy, in a little time Rome secured the world’s dominion.

But what was the result of the policy? What came at last? Never was there such a despotism on the earth as Rome; never a power that destroyed so many people; never one that so oppressed people who were subject to them. “By peace he destroyed many.” The peace of Rome, I repeat, is destruction to him who has it.

“The remembrance of so delightful a day, and of the valuable blessings then bestowed, was continually renewed, and for a long time formed the only subject of conversation at all times and in all places. Every one cried in the highest transports of admiration and a kind of enthusiasm, ‘that there was a people in the world who, at their own expense and the hazard of their lives, engaged in a war for the liberty of other nations; and that not for their neighbors or people situated on the same continent; but who crossed the seas, and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish universally law, equity, and justice. That by a single word, and the voice of a herald, liberty had been restored to all the cities of Greece and Asia. That a great soul only could have formed such a design; but that to execute it was the effect at once of the highest

Brethren, everything that is in prophecy can be found in history. But the Bible is the beginning—there is the foundation of your study. You must know what God’s word calls for, before you can select it, and before you know what to select, from the history.

good fortune and the most consummate virtue.”

There is much more, but I skip what the historian himself has said with reference to the principles of Rome. On page 245, I read again:

“Had this deliverance of the Grecian states proceeded from a principle of generosity void of all interested motives, had the whole tenor of the conduct of the Romans never belied such exalted sentiments, nothing could possibly have been more august or more capable of doing honor to a nation. But if we penetrate ever so little beyond the glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded upon A PROFOUND POLICY.”

That was written by a man who was a Roman Catholic. “Through his policy he shall cause craft to prosper.”

Brethren, when you see the handwriting of God in Daniel, “Through his policy he shall cause craft to prosper,” and then read that sentence in the history, is it difficult to see the perfect fulfillment of the prophecy?

The fulfillment of prophecy in history is not haphazard. You read prophecy in the book of Daniel or anywhere else, and know exactly what it says, and you will find that exact thing in the history. I have hunted for months—yes, for years—to find a book that had in it a certain thing that the prophecy points out that

was not in any other book that I had yet found. At last I found the book that had in it the very sentence that I knew must be somewhere, and which was an exact fulfillment of the prophecy. Just as soon as I saw it, I knew it. Brethren, everything that is in prophecy can be found in history. But the Bible is the beginning—there is the foundation of your study. You must know what God’s word calls for, before you can select it, and before you know what to select, from the history. I read on from *Great Empires of Prophecy*, pages 246, 247:

“But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded upon a profound policy—wise indeed, and prudent, according to the ordinary rules of government—but at

the same time very remote from that noble disinterestedness which has been so highly extolled on the present occasion. It may be affirmed that



the Grecians then abandoned themselves to stupid joy, fondly imagining that they were really free because the Romans declared them so. ... Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such states and nations as addressed them for protection. They succored them

against their enemies, took the utmost pains in terminating their differences, and in suppressing all commotions which arose amongst them; and did not demand the least recompense from their allies for all these services. By this means their authority gained strength daily, and prepared the nations for entire subjection. And, indeed, under pretense of offering them their good offices, of entering into their interests, and of reconciling them, the Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered in some measure as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome.

In other words: You are all free now: we don't ask a single cent—you must pay for it. We have done all this for the good of humanity—but you must pay for it. When we freed you, will you say that we have no voice in your plans? We set you free, and now we have the right to have a voice in your plans and your work. If you do not recognize it, you are rebels. I will now read that:

“Afterwards they used, with plenary authority, to summon those who refused to come to an agreement, obliged them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal which judged all nations and kings, and from which there was no appeal.”

Now you see Rome in the eighth chapter of Daniel. I have spoken only of Rome; but it has been exceedingly difficult for me to keep you from seeing a whole lot of other history there. 🐦

—*The Daily Bulletin*, published by the General Conference of Seventh-day Adventists [GCD99], February 24, 1899.

Presumption (continued from page 22)

* *My present challenge to communicate this truth was marvelously described by W. W. Prescott when he said, “[T]he commandments of God and the faith of Jesus will be equally unpalatable to teach in every nation ... Perhaps some have thought we have now found a doctrine upon which we shall have clear sailing, and that we can always preach justification by faith, and people will agree with us. It is not so.*

¹ Sigve Tonstad, *Reading Paul in a New Paradigm*. AUSS p. 39.

² Lindsay, Thomas M., *International Theological Library: A History of the German Reformation*. : Charles Scribner's Sons, 1906. p. 168.

³ <http://biblicalresearch.gc.adventist.org/documents/sinoriginal.htm>

⁴ Hays, Richard B. *The Faith of Jesus Christ—Narrative Substructure of Gal 2*. W.B. Eerdmans; Dearborn, Michigan 2002

⁵ *Ibid.*, p.160.

*Part III (final) of this series will be published in our next issue of **Glad Tidings** evangelism.*

... the United States is to
in the molding [of] all the other
to shape the destiny of the other
of the other nations is always intended
of the world to

country, and establishing the succession of sovereigns—all that remains is just that one requirement, that the sovereign shall be a Protestant. The oath to sustain the Protestant succession is gone. And the one remaining point that requires a Protestant succession has become so weakened that the papacy herself is in expectation that even this will soon be so modified that it may be at a moment set aside, and she have control once more. About a year ago, the pope, in receiving a band of pilgrims from England, and giving them his blessing, said to them that there were many signs in favor of England's once more returning to the Church.

These are simply—well, they are more than *signs* of what is going on; they are the actual *facts* in the *proceedings themselves* of what is going on. We cannot count them as *signs*; they are the *thing itself*.

In these extracts from the Catholic papers that were printed in the *Present Truth*, the United States was mentioned among the countries where the papacy is having its greatest success; and directly in the line of these evidences that we have presented already in the lessons is the fact that the United States is to be used, as the pope says, in the molding [of] all the other nations, and that this country is to shape the destiny of the other nations; and the destiny of the other nations is always intended to be simply the return of the world to the papacy,

and to do her will, and to promote her interests in the earth.

So then we stand in the presence, and a long way forward, too, in the presence, of the events that are bringing the fulfillment of these prophecies, to the point when all nations indeed shall be actually joined once more to her. And when she shall have succeeded in all this movement that is being carried on, when these things are fulfilled, then her judgment falls. When that point is reached, when that time comes, in which she stands at the place where she can congratulate herself that all these nations are joined to her once more, and she has lifted herself to the supremacy out of the turmoils and the agonies, the anarchy and the violence of every kind, to the supremacy, as she did once before—when this is fulfilled, that is the last thing that we shall see before her judgment falls.

A few years ago we preached the coming of the Lord; as we do yet. We preached everywhere the coming of the Lord, the *soon* coming of the Lord, even in the generation that is upon the earth, and that generation a long way forward in its life. Yet at the same time we told all the people to whom we preached that the Lord was coming, that He *could not come* until the United States government had recognized the Christian religion, and had set up Sunday instead of the Sabbath. We told them, in other words, that he could not come until this government



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had made the image of the beast. Then, after having told them that the Lord is coming, and coming soon, and that the generation is far spent in which He will come, we had to tell them that *this thing* had to come before *He* could come; and then we turned to point out to them the steps that were taken, and the progress that had been made, toward that recognition of religion in the United States, and the setting up of Sunday instead of the Sabbath. These things we told them were the signs by which they might mark the way up to that thing that should be done; and as soon as it should be done, then we would know the coming of the Lord was to be looked forward to as never before.

Now that has been done. We cannot in truth tell the people that the United States is *going to* recognize the Christian religion. We cannot tell the people any more that the United States government is *going to* put away the Sabbath of the Lord from the fourth commandment, and put Sunday in its place. No man can do that, and speak truly. Everyone that speaks the truth on that, has to say *that has been done*; and point the people simply to the official record in the proceedings of the government that shows it, and there it stands. Therefore, as this is truly so, this text applies as never before, "Now is our salvation nearer than when we believed."

We also told the people that when that thing should succeed, the papacy would rise in triumph, at the expense of the Protestants

who were doing that, and without their expectations, and put herself in the place, and would receive strength, and influence, and power from it to mold the world once more to her hand.

Well, we cannot say anymore that the papacy is *going to* do that. The only thing we can now say is, She *is doing* it; and point the people now to *the facts* which show that she *is doing* it, and that that is her one grand scheme for the whole world, to be worked through this power which she already has upon the United States.

But the success of that scheme, the completion of that plan of hers, is simply the fulfillment of this prophecy that we have read, that all the nations would be joined to her; all would be worshiping her; the inhabitants of the earth connected with her; all the world under her hand; all worshiping her; and the power of all the world in her hands to pour out in wrath against those who fear God. The Scripture sets forth in prophecy precisely the thing that every one of us sees, and cannot help seeing, that the papacy is doing. And the very point that the prophecy sets out, is the very point at which the papacy aims, and toward which she is working, and which, when she reaches it, will see the prophecy fulfilled, "I sit a queen, and am no widow, and shall see no sorrow." And when that plan of the papacy is completed, and the prophecy and the papacy meet at that point, then, says the Word, "In one

The success of this movement of the papacy ... is its ruin, her success is her ruin; Her triumph is her destruction, in an hour. Then whoever would not be ruined, must separate from her, leave her entirely. And whosoever would not see his fellowmen endangered and ruined must, in the fear of God and the love of souls, say to them, "Escape for your life; for ruin is about to fall."

hour" from that point her judgment comes; "She shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Where, then, are we but in the very days when the judgment of the great whore in the plagues of God are hanging over the world? There is where we certainly stand.

Then see this: As at the first we were obliged to point the people to the signs that marked the coming of the image of the beast, and as we are now beyond that, and can cite those things no more; *so now* we are in the time when event after event simply marks the steps which we are to take in passing to the coming of the Lord; and a good many of those steps are taken, and we are beyond them.

And in this time what word has the Lord put there to be given to the world? "Come out of her, my people." What for? Why, "that ye be not partakes of her sins, and that ye receive not of her plagues."

The success of this movement of the papacy that is being carried on, *is its ruin*, her success is her ruin; Her triumph is her destruction, in an hour. Then whoever would not be ruined, must separate from her, leave her entirely. And whosoever would not see his fellowmen endangered and ruined must, in the fear of God and the love of souls, say to them, "Escape for your life; for ruin is about to fall."

Her ruin will be how widespread? How much does it embrace? How much is under her control? How many are worshipping her? How far does her wrath extend? And how many are made drunk with the wine of the wrath of her fornication? *All the world*. Then when the judgment falls upon her, how widespread will be the judgment? *Worldwide*. When the ruin falls, how complete is the ruin? Utterly. It is said that he cometh up out of the bottomless pit, and "goeth into perdition." "Perdition" means *utter destruction*; she goes into utter destruction.

Then as certainly as her influence is worldwide; as certainly as all nations are joined to her, and the inhabitants of the earth are drunk with the wine of the wrath of her fornication; and as certainly as that all that dwell upon the earth are worshipping him,

whose names are not written in the book of life of the Lamb; so certainly all this shows that everyone will fall in the ruin, and will be ruined by the ruin, whose name is not in the book of life.

Then, also as certainly as we stand here, so certainly God has given a message to us in the midst of these events, and that message is to warn the world that it is indeed “in its death agony;” that out of that death agony the papacy triumphs; that her triumph is her certain ruin; and that whoever will escape must “*come out of her.*”

Now I think we have time to bring a word here that will illustrate this thing so forcibly that all can see it. There was a Babylon of old. God caused the prophet to write out her judgment. In the 50th and 51st chapters of Jeremiah, there is written out, in prophecy, the judgment of Babylon. I am not going to read a description of it; all can read it at your leisure, because there is a great deal in it for us even now; but we will read the last verses of the 51st chapter, beginning with the 59th verse:

The word which Jeremiah, the prophet, commanded Seraiah the son of Neriah, the son of Masseiah, when he went with Zedekiah (margin, on behalf of Zedekiah) the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it in the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that

I will bring upon her: and they shall be weary.

Look at Rev. 18: 21, in connection with this, in the judgment of Babylon, the description of it:

A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Is there any correspondence between these two stones? Assuredly there is. Then that sinking of old Babylon pointed to the sinking of Babylon now; the judgment of Babylon in old time pointed to the judgment of Babylon in this time.

Now we notice Jeremiah 51:45: “My people, go ye out of the midst of her.” God’s people were in that Babylon; he had a people there. He did not want them to be there when the judgment of Babylon fell and caused her ruin; therefore, he said, “My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.”

What is the word now? As the angel is about to cast that mighty stone into the sea, and say, “Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all,” the call is, “Come out of her, my people, that ye be not partakers of here sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities ... For strong is the Lord God who judgeth her.”

Reading again in Jeremiah of the old Babylon:

And lest your heart faint and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.

The people in Babylon were to have two rumors as the sign for leaving Babylon. Two rumors of what? Two rumors of her fall, two

rumors of her destruction. A rumor was to come one year that the armies of the Medes and Persians were on the way! But were they to be afraid that the ruin would be then, and was everyone to go as quickly as he possibly could? No; he could go if he chose; but the ruin was to be in another year. So when the first rumor was to come, then was “*the preparation*” to “get ready” to go; so that when the second rumor should come, then they had to go, or her ruin would be their ruin.

Accordingly, the Medo-Persian army started from Ecbatana in the spring of A.D. 539—the year before Babylon fell—and went partly on the way, and then stopped and stayed until the next spring. When the army started, of course the first rumor spread rapidly to Babylon. That was the first sign that everybody there should *prepare* to get away just as soon as they could. They could in a sense take their time for the actual going; but they must prepare, and *be ready* at the *second* rumor; for when the second rumor came they *must* go or perish. When the next spring came, the “other year,” the armies started again on the way to Babylon. Then came the second rumor of Babylon’s ruin; and *the ruin came* with the second rumor, and whoever would escape the ruin had to flee when the rumor came.

Now look at modern Babylon and the two rumors of her fall. In 1844 there came the first rumor of the fall of Babylon. Rev. 14:6-8:

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 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. 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.*

There was a rumor of the fall of Babylon; that was the *first* rumor. Now read Rev. 18:1-4:

I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried *mightily* with a *strong voice*, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird ... 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.*

A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

When that second rumor comes, the rumor ceases only with the judgment which is her ruin. Are we in the time of the second rumor of the fall of the second Babylon? Oh, we are; we certainly are. Then as certainly as that second rumor of the Medo-Persian army in ancient Babylon meant her certain ruin, as certainly as that is true, so certainly we are in the midst of the second rumor now; and whoever will escape that ruin must go. "Come out of her, my people."

And therefore, as certainly as we to whom that message has been given have any care for the souls of men, any fear of God, or any love for the message which Jesus Christ has given us, what is there alone for us to do but to tell the people what is going on; what Babylon *has* done; what she is doing; how ruin hangs right over her? Tell them the ruin is there, the second rumor has come; she is to sink to rise no more, nor be found anymore at all; But God does not want any man to sink with her; He would have every soul turn away from her, and turn to him for the life and salvation there is in Him; therefore He calls, "Come out of her my people, that ye receive not of her plagues."

There is where we are; there is the rumor abroad—Oh, *is it abroad?* That is the question. Is it *abroad?* Have you been sounding it abroad? How long have we been in the time of the loud cry? More than two years. Have you been sounding that rumor these two years, brethren? Have you all been giving the message which has been given you to sound, urging the people to escape from the ruin that is impending, and that they must flee to God if they would escape the ruin?

Well, then, shall we not go from this Conference to sound that rumor with the loudest voice that God can give? Is there anything else to do? How can there be anything else to do? And of all things, how can there be anything else thought of by those to whom God has given the message, and upon whom He has laid the responsibility of sounding that rumor? "Come out of her, my people." 🦋

--*The Quarterly Bulletin*, published by the General Conference of Seventh-day Adventists [GCBQ95], February 8, 1895 [114.3-119.2].

From Prophets and Kings, page 715

No longer have the hosts of evil power to keep the church captive; for "Babylon is fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.

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