

The Remnant of Her Seed



Past > Present > Future



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PAST, PRESENT & FUTURE.

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Enter The Ark of Hope

The Great Controversy between God and
Satan is primarily over

“WORSHIP”

Who will you Choose?



Get into the Ark **Sanctuary**



**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet – Temperance: Work

5 Health Benefits of Working from Home

People often worry about the work-life balance, about missing out on the social world of work or about having the right equipment to go about their working day.

Freedom of movement: can get out of your seat and to have a wander around the house to stretch your legs.

Healthier lunches: It can be a real challenge eating healthy at work. The shops are just around the corner.

Exercise opportunity: during lunch break can exercise at home with your equipment, go for a walk or go cycling, etc.

Family care: care for younger children who aren't in school

Avoiding commuting: Crowded onto rush hour trains, wedged in static traffic jams or bundled into buses, etc...

Health Benefits of Good Work: working improves general health and wellbeing and reduces psychological distress.

- Work is an important part of rehabilitation and recovery. The longer someone is off work, the less chance they have of returning. Most common health conditions will not be 'cured' by treatment. Work is a therapeutic intervention, meaning it is a part of the treatment. Staying away from work may lead to depression, isolation and poorer health.



Health and work cycle



Can We Trust Bible Prophecy?



Yes we Can!



2 Thessalonians 3:10



The Remnant of Her Seed



Past > Present > Future



The meaning of Remnant

Remnant – Google search

- *noun*

1. A part or quantity that is left after the greater part has been used, removed, or destroyed.

2. **CHRISTIAN THEOLOGY**

a small minority of people who will remain faithful to God and so be saved (in allusion to biblical prophecies concerning Israel).

The term “remnant” (loipos) is found several times in Revelation (2:24; 3:2; 8:13; 9:20; 11:13; 12:17; 19:21; 20:5).



The “Remnant” without a direct connection to the Church

- (a) **The rest of the trumpets** (Revelation 8:13)
- (b) **The survivors:** The rest of the people (the surviving two thirds of the population), who are not destroyed by the plagues (Revelation 9:20) The inhabitants of the city (minus 7000), who are not killed (Revelation 11:13)
- (c) **The remnant as a group of people who are subject to judgment:** The rest (worshippers of the beast) are killed (Revelation 19:21) The rest of the (other) dead were resurrected after the millennium (Revelation 20:5)



The Remnant in connection with the Church

- (a) Possibly negative: The remnant in connection with the church of Sardis which is about to die (Revelation 3:2)
- (b) Possibly positive: The survivors of Revelation 11:13 are terrified and give glory to God. In light of Revelation 14:7 they seem to turn to God and become a faithful remnant.
- (c) Positive, the faithful remnant: In the church of Thyatira (Revelation 2:24) The end time remnant (Revelation 12:17)



The Remnant and Its Mission

With reference to “The Remnant and Its Mission,” the Seventh-day Adventist Church Manual plainly states:

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent - *SDA Church Manual*, 160.



The Remnant and Its Mission (cont'd)

The above statement of belief assumes that the Seventh-day Adventist church constitute the end-time Remnant of the book of Revelation. While emphasis has most often than not been always put on the mission of the remnant, this presentation seeks to redress the qualities or character traits of the remnant. This end-time remnant is described as keeping the commandments of God and the faith of Jesus (Revelation 12:17) when the rest of the world has fallen into apostasy. Thus, we can assume that the mission of a people should somehow be in direct relation to who they are as one can only give out what he or she already has.

The Remnant Church and its mission

The 13th Doctrine



The Remnant and Its Mission (cont'd)

Thus, if the Seventh-day Adventist Church is the end-time Remnant and if their understanding of the 144,000 is that these are those people found alive and ready at Jesus' coming, is it possible to look at the qualities or characteristics that the Seventh-day Adventist church is called to have by examining the characteristics of the 144,000? Thus, the question which this study seeks to find the answer to in relation to this issue is whether there is any relationship between what the Seventh-day Adventist church as the end-time remnant should be and what the 144,000 are.

Except The Lord of Hosts had left us a small

REMNANT

We would be like
Sodom and Gomorrah.

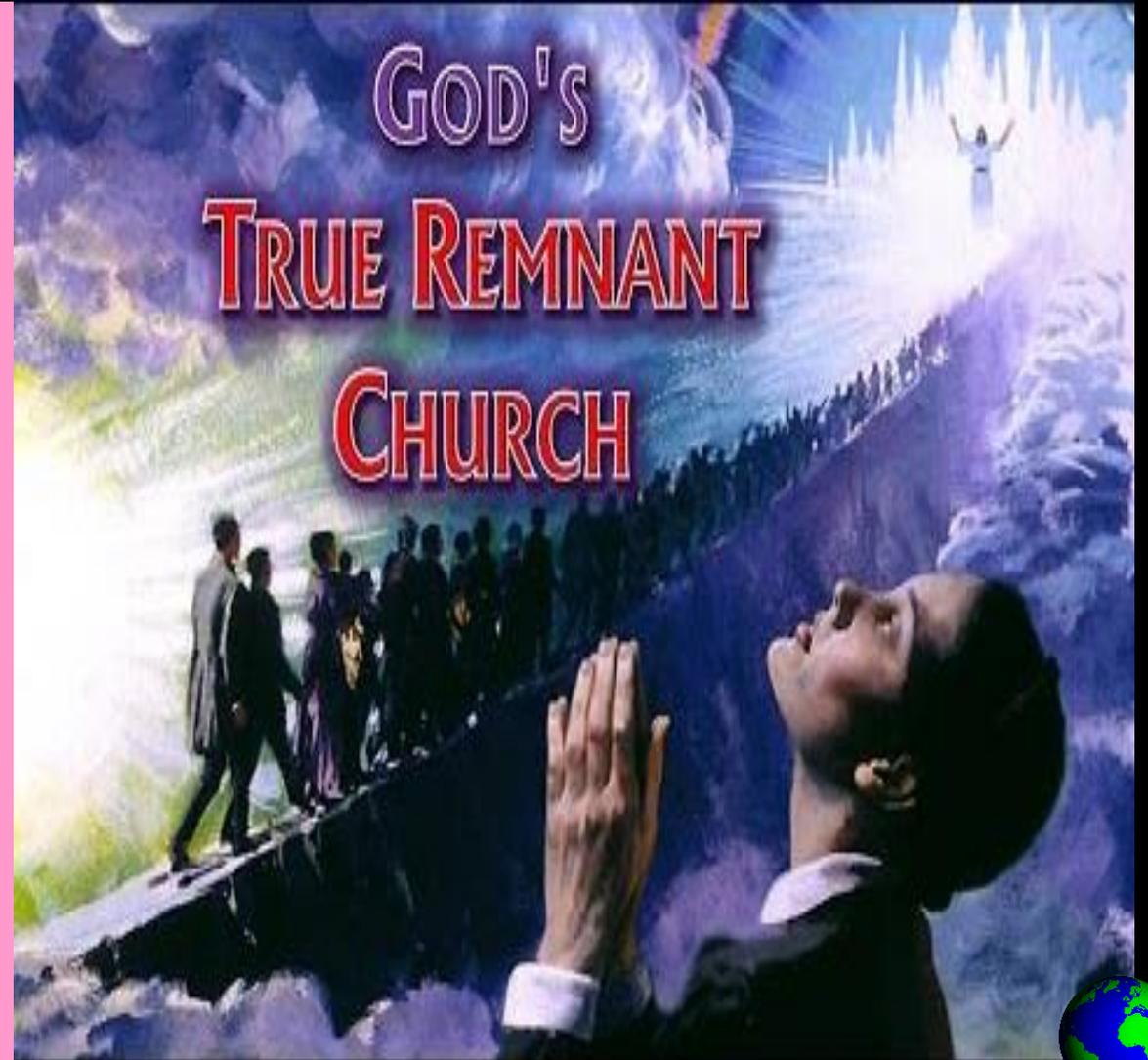
ISAIAH 1:9



The Remnant and Its Mission (cont'd)

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent (Revelation 10:11).

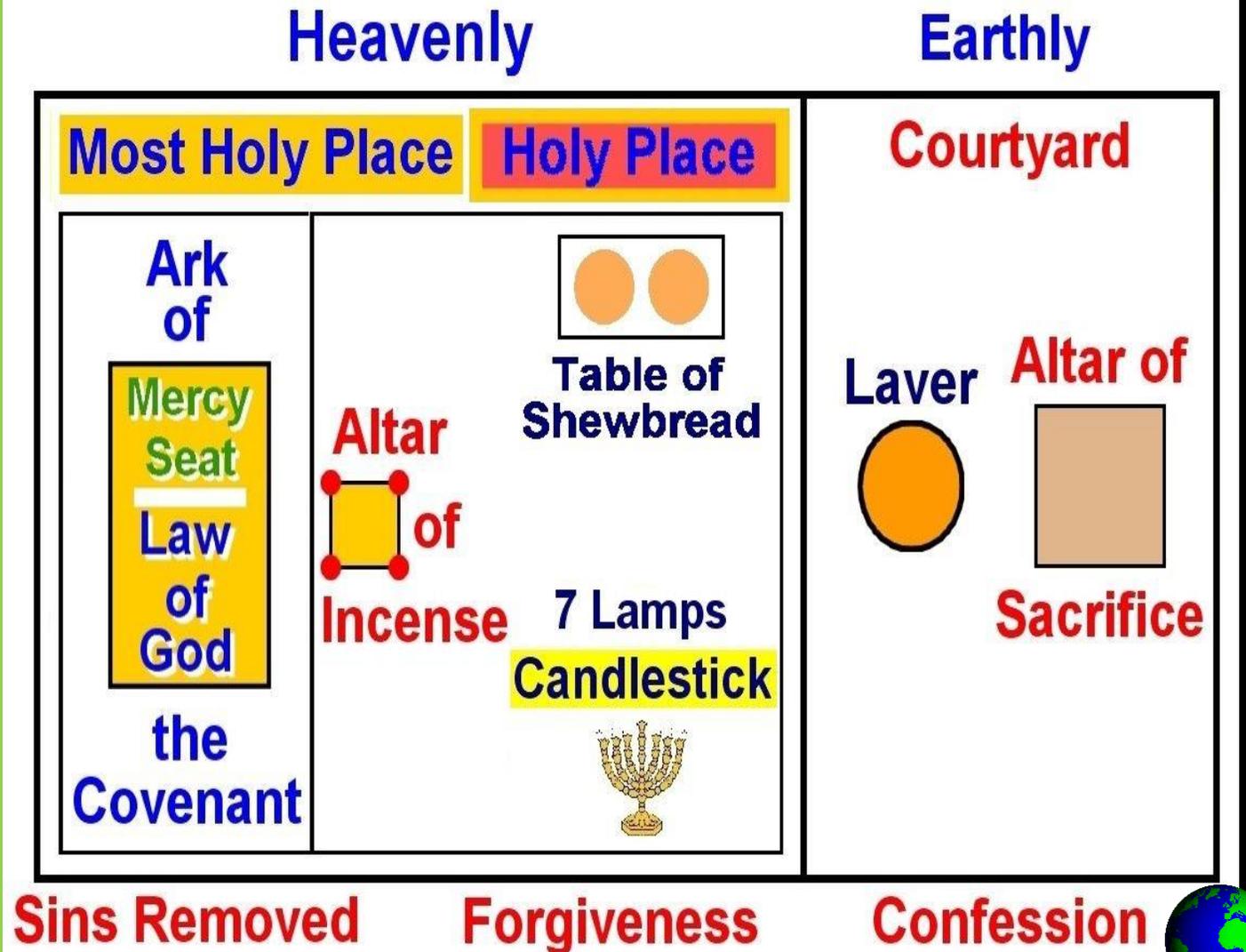
This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness.—Fundamental Beliefs, 12



The Remnant in Rev 12–14: Battle with Evil Forces

The Sanctuary Scene:

The temple scene in Revelation 11:19 functions as a preparation for the succeeding issues, just as previous temple scenes introduced individual series of sevens. The location mentioned in Revelation 11:19 is the most holy place of the heavenly sanctuary (Exodus 40:20–28). **The ark of the covenant is not only visible but is in the centre.**



The ark of the covenant is linked to three important elements or concepts:

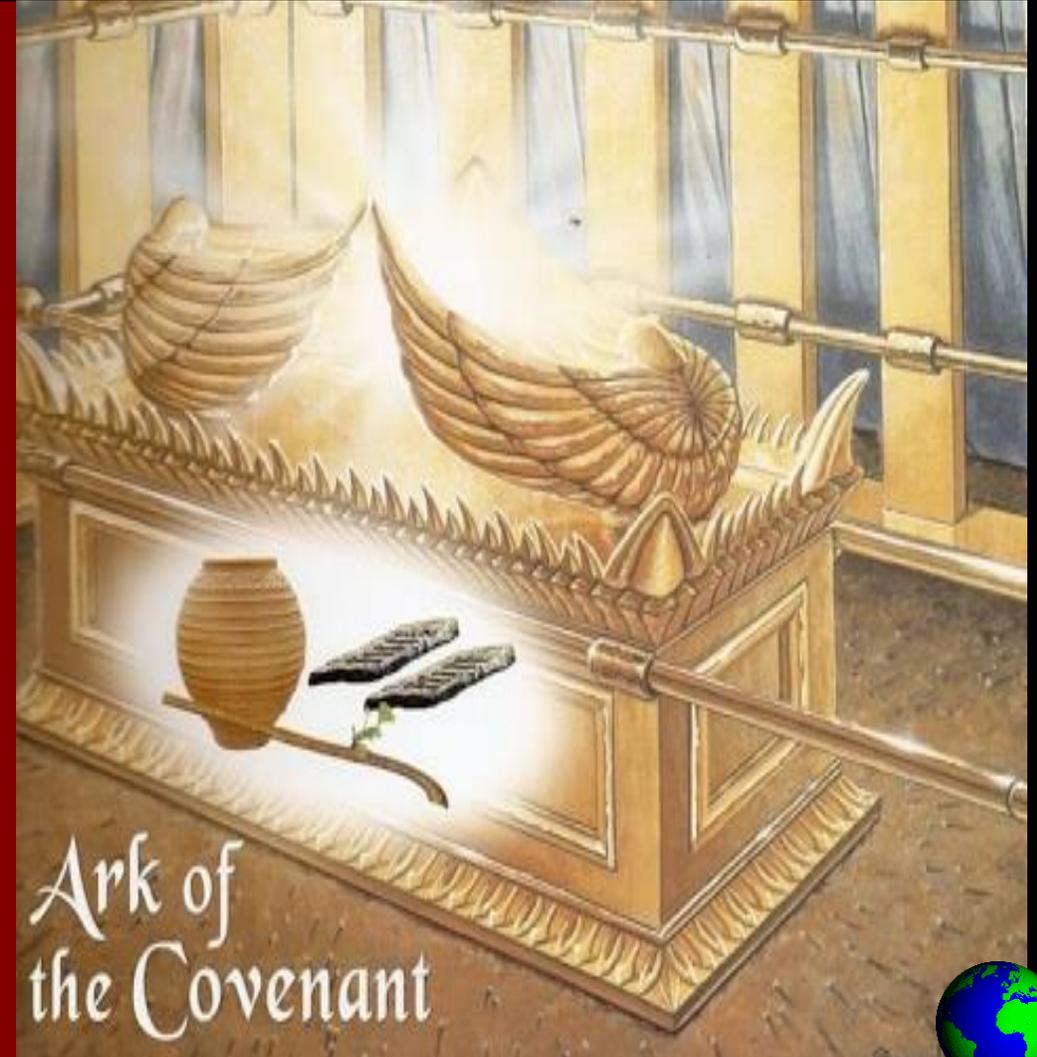
1. The ark contained the ten commandments

(Exodus 25:21; Deuteronomy 10:1–2). Therefore, the introductory scene raises the question of what will happen to God's unceasingly binding law during church history and in the end time and how this is related to faithfulness to God.

2. The ark was covered with the mercy seat

(Exodus 25:21). Salvation comes only by the grace of God through Jesus' substitutionary self-sacrifice. Those who break the law can be forgiven and the individual can receive pardon on the condition of faith, which, according to the New Testament, has no merit of itself.

3. The day of atonement is alluded to Only once a year, on the Day of Atonement, the high priest was allowed to enter the most holy place (Leviticus 16), whereas the congregation remained worshiping in front of the sanctuary. This was a symbolic judicial rite to portray the ultimate elimination of sin which will take place at the end of time.



The ark of the covenant is linked to three important elements or concepts:

All three aspects appear in the “prophetic description” (Revelation 12–13), as well as in the “spotlight on last events” (Revelation 14).

(a) God’s law (Ten Commandments):

Observance (Revelation 12:17; 14:12)
Rejection (Revelation 12:4, 15; 13:4, 6, 8, 12, 14, 15; 14:11)

(b) Grace: on the basis of Jesus’ sacrificial death and the response by faith (Revelation 12:11; 13:10; 14:12)

(c) Worship and judgment:

1. True worship and judgment (Revelation 14:7)
2. False worship (Revelation 13:4, 8, 12, 15; 14:11)

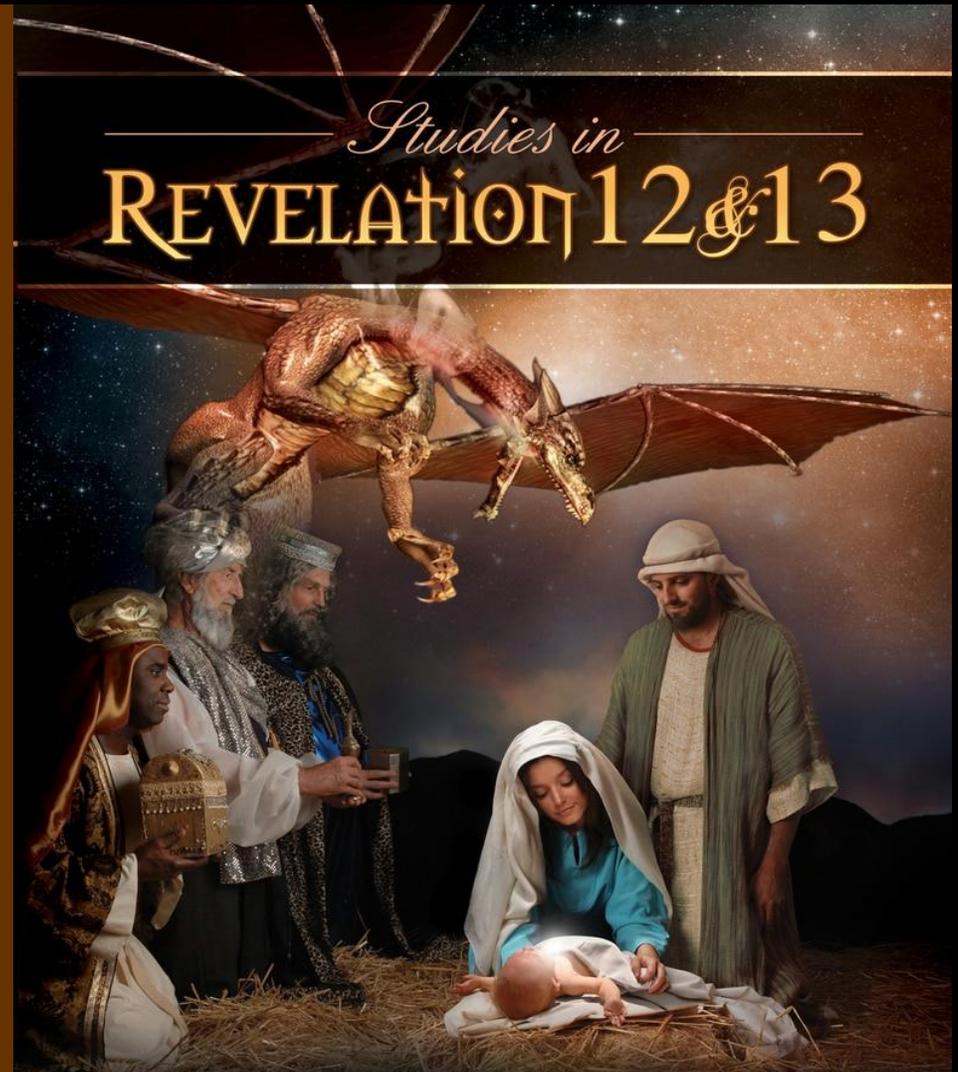


The Dragon and the Woman: Revelation 12:1–17

The dragon, the woman, the male child, Michael, and the remnant are the main characters in Revelation 12.

The following little summary shows how they appear there:

1. The woman, the son, and the dragon (Revelation 12:1–6)
2. Michael and the dragon (Revelation 12:7–12)
3. The woman, the remnant, and the dragon (Revelation 12:13–17)



Lets identify who they represent in Revelation 12:

A. The woman, the child, and the dragon (Revelation 12:1–6)

1. Introduction of the woman (Revelation 12:1–2): **Church – followers of Jesus.**
2. Introduction of the dragon (Revelation 12:3): **Satan / Serpent / Devil.**
3. The dragon against **the stars (angels)** and **the woman's child (Jesus)** — attempt to kill the child (Revelation 12:4)
4. Birth of the son and His ascension (Revelation 12:5): **Jesus Christ – Saviour & Redeemer.**
5. Flight of the woman into the wilderness (1260 days – Papal rule) (Revelation 12:6): **true followers fleeing to hills or remote lands – America.**



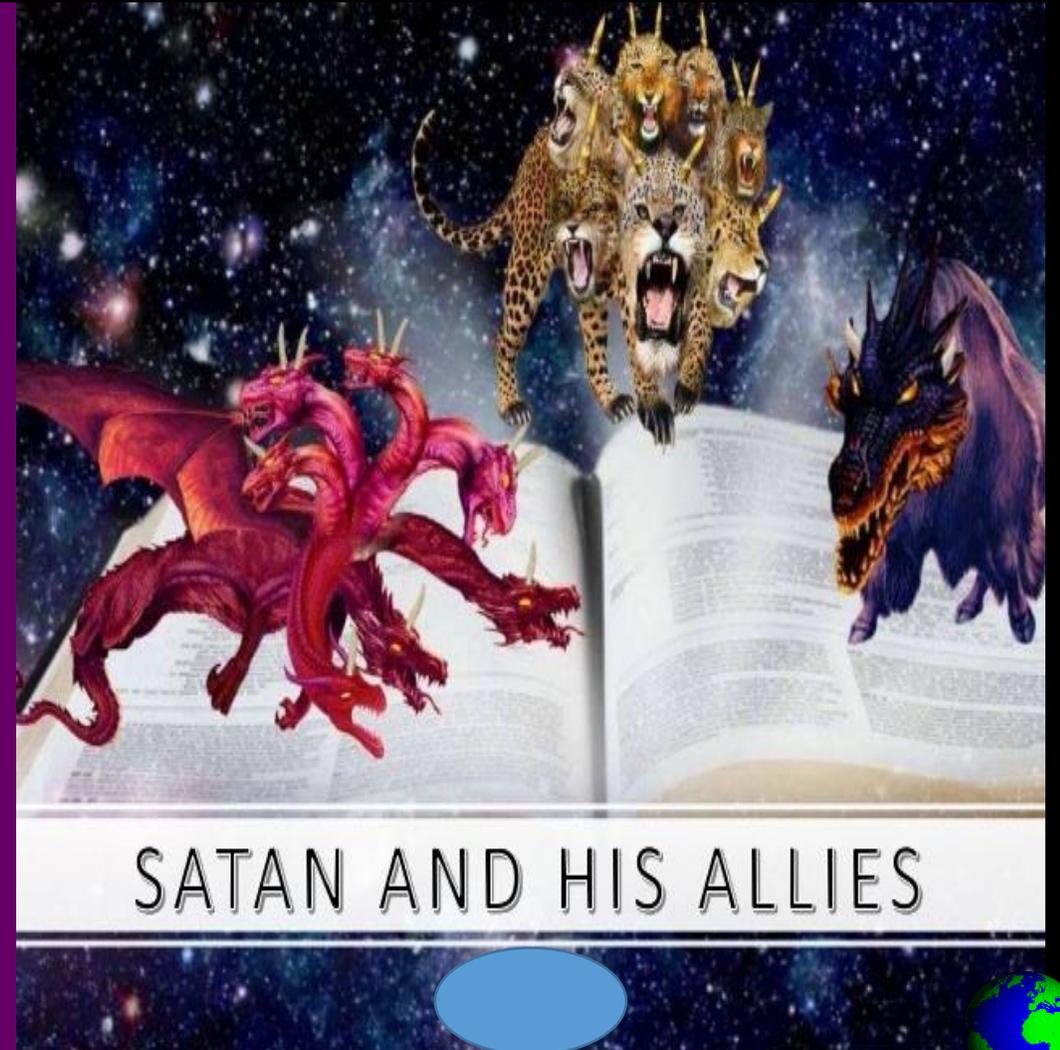
The following outline provides an overview of Revelation 12:

B. Michael and the Dragon (Revelation 12:7–12)

1. The battle and the results (Revelation 12:7–9)
2. Evaluation in a hymn (Revelation 12:10–12)

C. The woman, the remnant, & the dragon (Revelation 12:13–17)

1. **The dragon** —persecution of the woman who gave birth to the son (Revelation 12:13)
2. **The eagle** —the woman escapes into the wilderness (3 1/2 times) (Revelation 12:14)
3. **The serpent** —attempt to kill the woman (Revelation 12:15)
4. **The earth** —rescue of the woman from the dragon (Revelation 12:16)
5. **The dragon** —war against the remnant (Revelation 12:17)



The Remnant and their Mission (cont'd)

The great red dragon crouches, ready. Already it has brought about the downfall of one third of heaven's angels (Revelation 12:4, 7-9). Now, if it can devour the infant about to be born, it will have won the war.

The woman standing before it is garbed with the sun and has the moon under her feet and wears a crown of twelve stars. The male Child to whom she gives birth is destined to "rule all nations with a rod of iron."

The dragon pounces, but its efforts to kill the Child are in vain. Instead, the Child is "caught up to God and to His throne." Enraged, the dragon turns its wrath against the mother, who is miraculously given wings and is taken to a remote place specially prepared by God, where He nourishes her for a time and times and half a time—3 1/2 years, or 1260 prophetic days (Revelation 12:1-6, 13, 14).



The Remnant and their Mission (cont'd)

In Biblical prophecy, a pure woman represents God's faithful church. A woman depicted as a fornicator or adulteress represents God's people who have apostatized (Ezekiel 16; Isaiah 57:8; Jeremiah 31:4, 5; Hosea 1-3; Revelation 17:1-5).

The dragon, the "serpent of old, called the Devil and Satan," was waiting to devour the male Child, the long-expected Messiah, Jesus Christ. Satan, warring against his arch-enemy Jesus, used as his instrument the Roman empire. Nothing, not even death on the cross, could deter Jesus from His mission as Saviour of humanity.

At the cross, Christ defeated Satan. Speaking of the crucifixion, Christ said, "Now is the judgment of this world; now the ruler of this world will be cast out" (John 12:31). Revelation describes heaven's hymn of victory: "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. . . .



The Remnant and their Mission (cont'd)

Therefore rejoice, O heavens, and you who dwell in them!" (Revelation 12:10-12). Satan's expulsion from heaven restricted his works. No longer could Satan accuse God's people before the heavenly beings.

But while heaven rejoices, earth must take warning: "Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time" (Revelation 12:12).

To vent his anger Satan began persecuting the woman—the church (Revelation 12:13), which, though it suffered greatly, nevertheless survived.

Sparsely populated areas of the earth—"the wilderness"—provided refuge for God's faithful during the 1260 prophetic days or 1260 literal years (Revelation 12:14-16).



The Remnant and their Mission (cont'd)

At the end of this wilderness experience God's people emerge in response to signs of the soon return of Christ. John identifies this faithful group as "the remnant. . . which keep the commandments of God, and have the testimony of Jesus Christ" (Revelation 12:7). The devil particularly hates this remnant (Revelation 12:17).

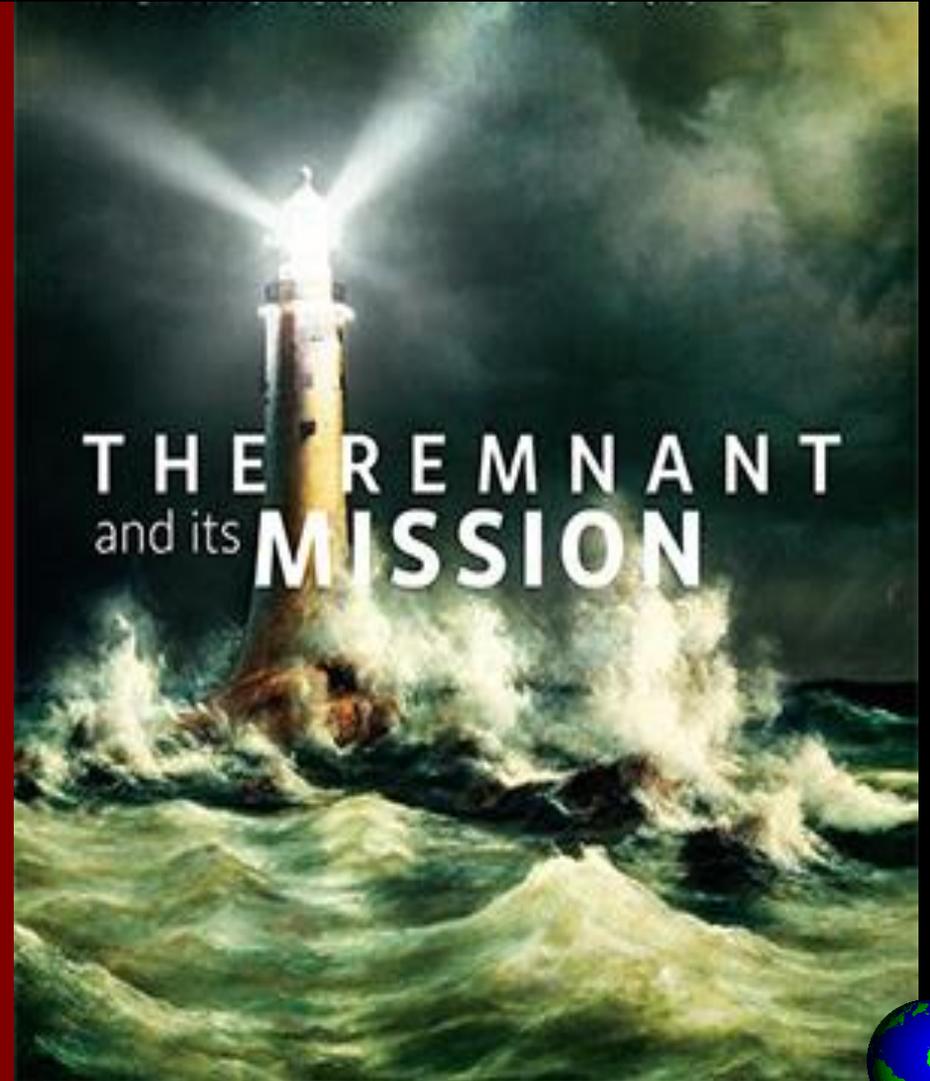
When and where did this persecution take place?

How did it come about?

When did the remnant begin to appear?

What is its mission?

The answer to these questions requires a review of both Scripture and history.

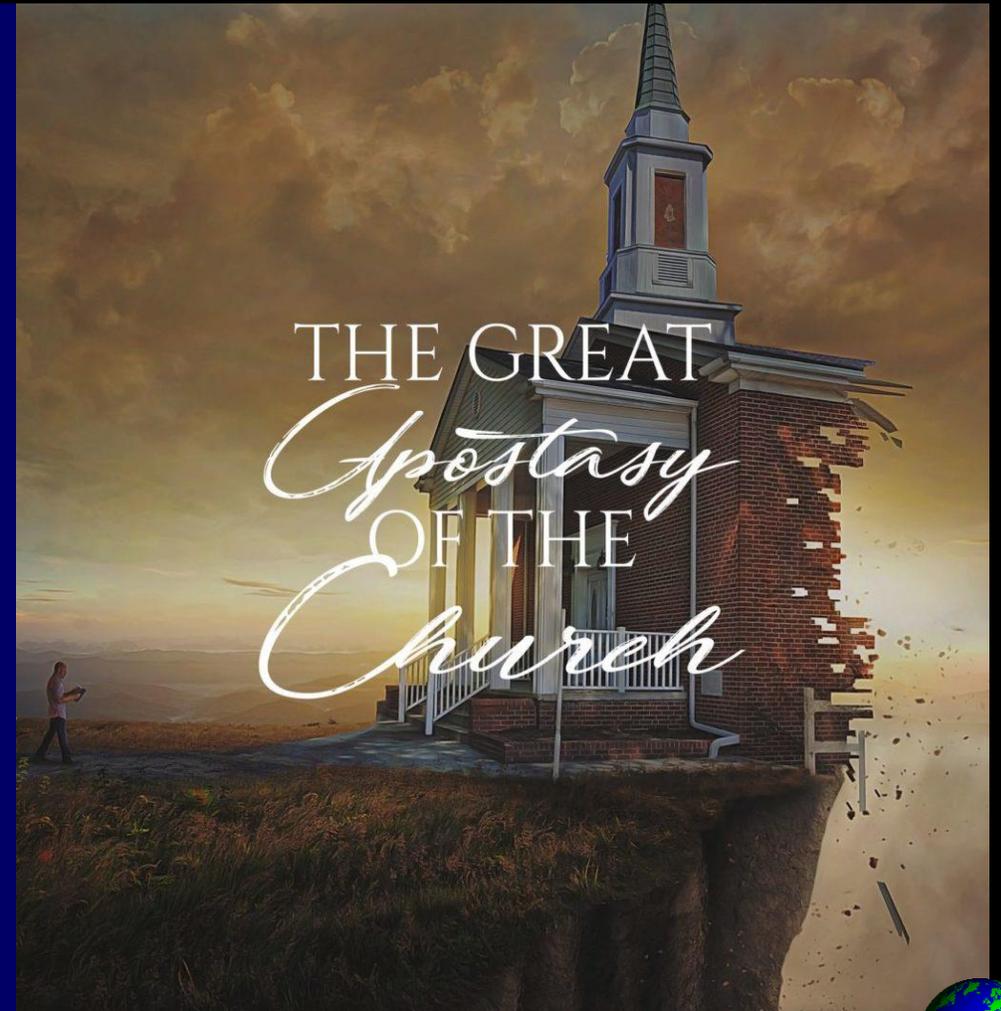


The Great Apostasy

The persecution of the Christian church was brought about at first by pagan Rome, then by apostasy within its own ranks. This apostasy was no surprise—John, Paul, and Christ predicted it.

During His last major discourse, Jesus warned His disciples of the coming deception. "Take heed that no one deceives you," He said, "for false Christs and false prophets will arise and show great signs and wonders, so as to deceive, if possible, even the elect" (Matthew 24:4, 24).

His followers would experience a period of "great tribulation," but they would survive (Matthew 24:21, 22). Impressive signs in nature would mark the end of this persecution and would reveal the nearness of Christ's return (Matthew 24: 29, 32, 33).



The Great Apostasy

Paul too warned: "After my departure, savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves" (Acts 20:29, 30). These "wolves" would lead the church to "the apostasy," or "falling away."

This apostasy must occur before Christ's return, Paul said. It was such a certainty that the fact that it had not yet taken place was a sure sign that Christ's coming was not yet imminent. "Let no one deceive you by any means," he said, "for that Day will not come unless the falling away [apostasy] comes first, and the man of sin [lawlessness] is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple [church] of God, showing himself that He is God" (2 Thessalonians 2:3, 4).

EXPOSING THE SABOTAGE OF CHRISTIANITY FROM WITHIN

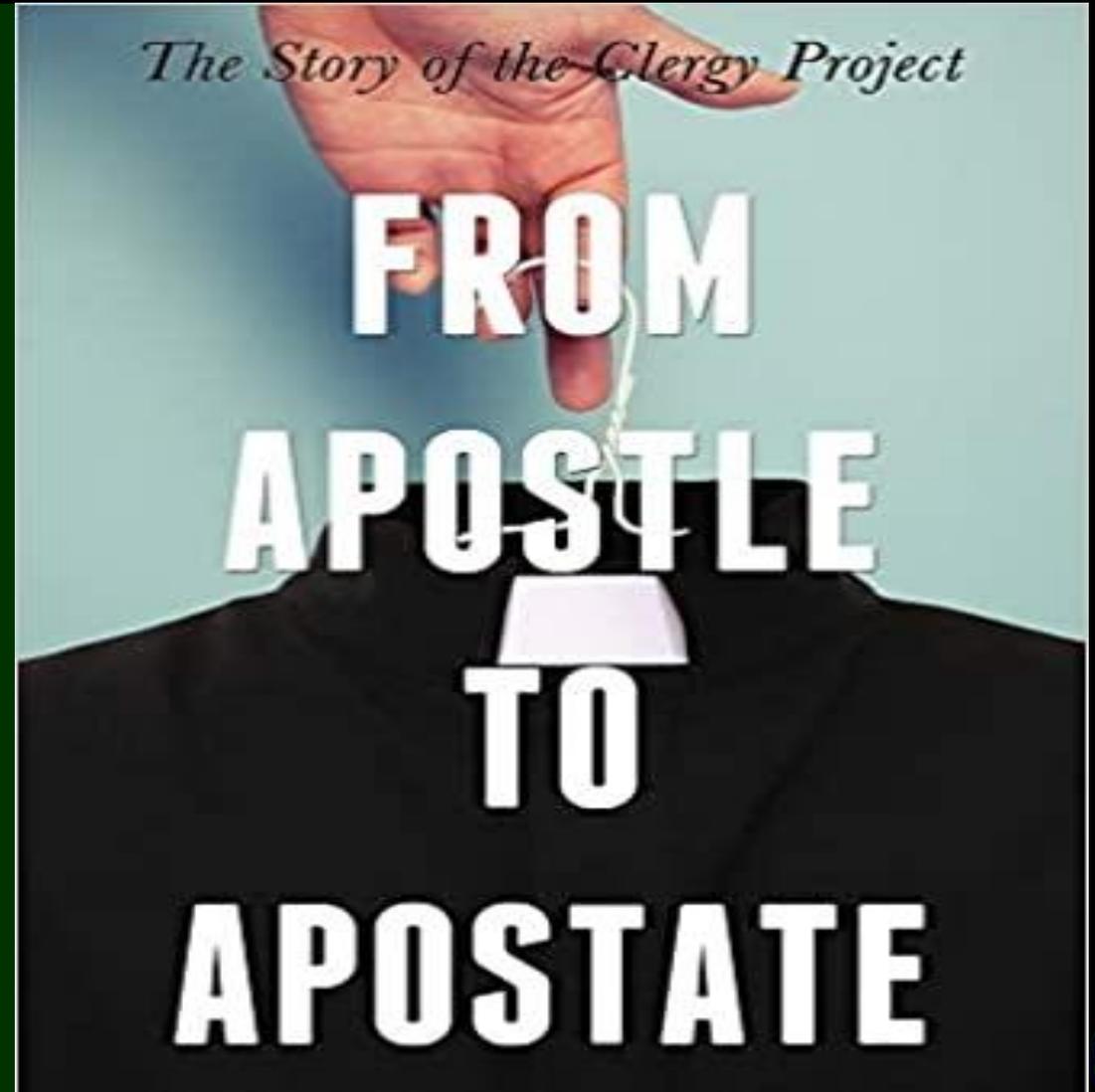
THE COMING APOSTASY



The Great Apostasy

Even during Paul's time this apostasy was already at work in a limited way. His method of operation was satanic, "with all power, signs and lying wonders, and with all unrighteous deception" (2 Thessalonians 2:9, 10). Before the end of the first century John stated that "many false prophets have gone out into the world." Indeed, he said, "the spirit of the Antichrist" is "already in the world" (1 John 4:1, 3).

- **How did this apostate system come about?**



The Ascendancy of the “Man of Sin”

"As the church left its 'first love' (Revelation 2:4), it forfeited its purity of doctrine, its high standards of personal conduct, and the invisible bond of unity provided by the Holy Spirit. In worship, formalism replaced simplicity. Popularity and personal power came more and more to determine the choice of leaders who first assumed increasing authority within the local church, then sought to extend their authority over neighbouring churches.

"Administration of the local church under the guidance of the Holy Spirit eventually gave way to ecclesiastical authoritarianism at the hands of a single official, the bishop, to whom every church member was personally subject and through whom alone he had access to salvation. Henceforth leadership thought only of ruling the church instead of serving it, and the 'greatest' was no longer one who considered himself 'servant of all.' Thus, gradually, developed the concept of a priestly hierarchy that interposed between the individual and his Lord."

Repent,
Remember.
Return
to your *First*
LOVE

REVELATION 2:4

WE NEED

REVIVAL

Return to Our First Love

REVELATION 2:1-7



The Ascendancy of the “Man of Sin”

As the importance of the individual and the local church eroded, the bishop of Rome emerged as the supreme power in Christianity. With the assistance of the emperor this highest bishop, or pope, was recognized as the visible head of the universal church, invested with supreme authority over all church leaders throughout the world.

Under the leadership of the papacy, the Christian church plunged into yet-deeper apostasy. The increasing popularity of the church accelerated its decline. Lowered standards caused the unconverted to feel comfortable in the church. Multitudes knowing very little of genuine Christianity joined the church in name only, bringing their pagan doctrines, images, modes of worship, celebrations, feasts, and symbolism with them.

Satan's Challenge to God's Authority

The man of sin, exalting himself above God,

sitting in the temple of God, and showing himself to be God, thought to change times and laws.



The Ascendancy of the "Man of Sin"

These compromises between paganism and Christianity led to the formation of the "man of sin"—a gigantic system of false religion, a mixture of truth and error. The prophecy of 2 Thessalonians 2 does not condemn individuals, but exposes the religious system responsible for the great apostasy. Many believers within this system, however, belong to God's universal church because they live according to all the light that they have.

"VICAR OF THE SON OF GOD"

V	=	5	F	=	0	D	=	500
I	=	1	I	=	1	E	=	0
C	=	100	L	=	50	I	=	<u>1</u>
A	=	0	I	=	1			501
R	=	0	I	=	<u>1</u>			
I	=	1			53			
U	=	5						
S	=	<u>0</u>						

112

TOTAL =
666



The Suffering Church

With the decline of spirituality, the church of Rome developed a more secular profile with closer ties to the imperial government. Church and state were united in an unholy alliance.

In his classic *The City of God*, Augustine, one of the most influential church Fathers, set forth the Catholic ideal of a universal church in control of a universal state. Augustine's thinking laid the foundation of medieval papal theology.

In A.D. 533, in a letter incorporated in the Code of Justinian, the emperor Justinian declared the bishop of Rome head over all the churches. He also recognized the pope's influence in eliminating heretics.



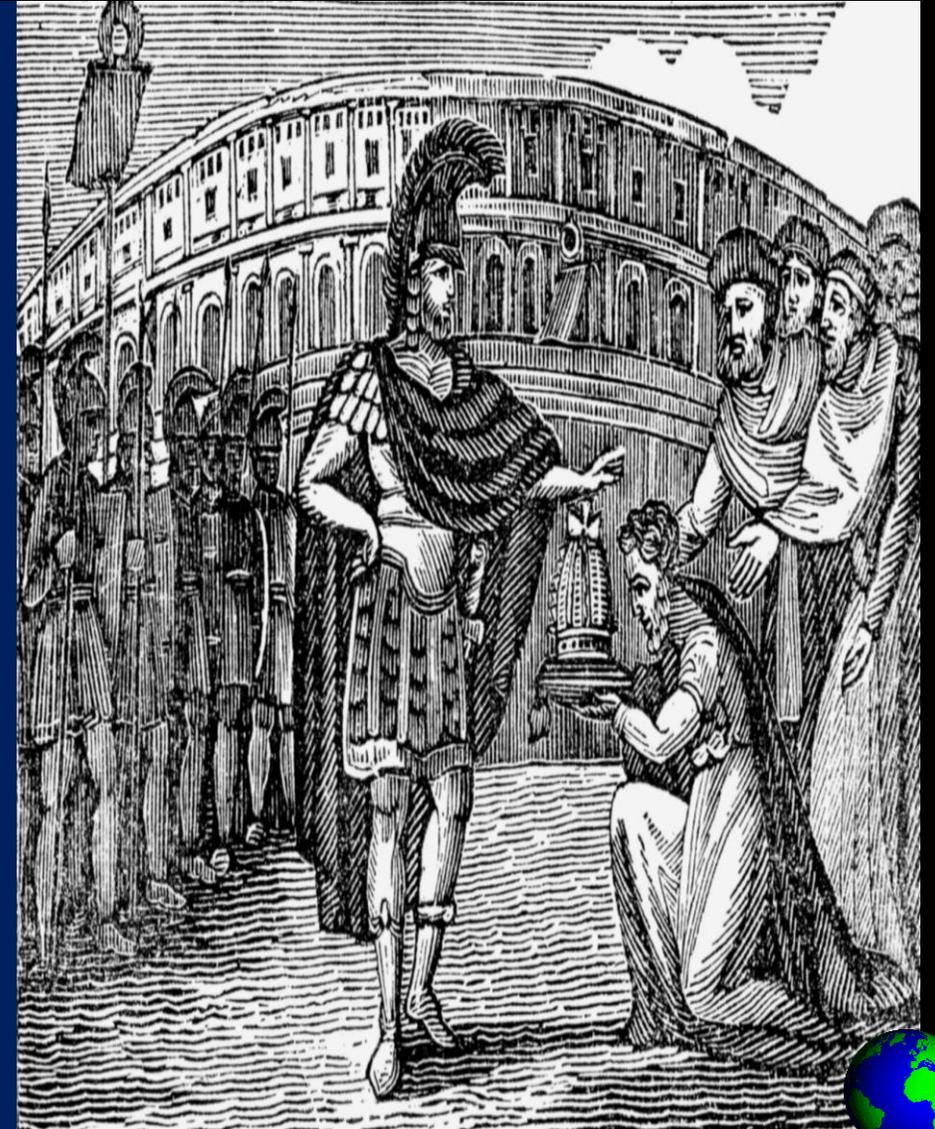
The Suffering Church

When Justinian's general Belisarius liberated Rome in A.D. 538, the bishop of Rome was freed from the control of the Ostrogoths, whose Arianism had resulted in their restricting the developing Catholic Church.

Now the bishop could exercise the prerogatives Justinian's decree of A.D. 533 had granted him; he could increase the authority of the "Holy See." Thus began the 1260 years of persecution as Bible prophecy foretold (Daniel 7:25; Revelation 12:6, 14; 13:5-7).

Tragically, the church, with the assistance of the state, tried to force its decrees and teachings on all Christians. Many surrendered their beliefs out of fear of persecution, while those faithful to the scriptural teachings experienced severe persecution.

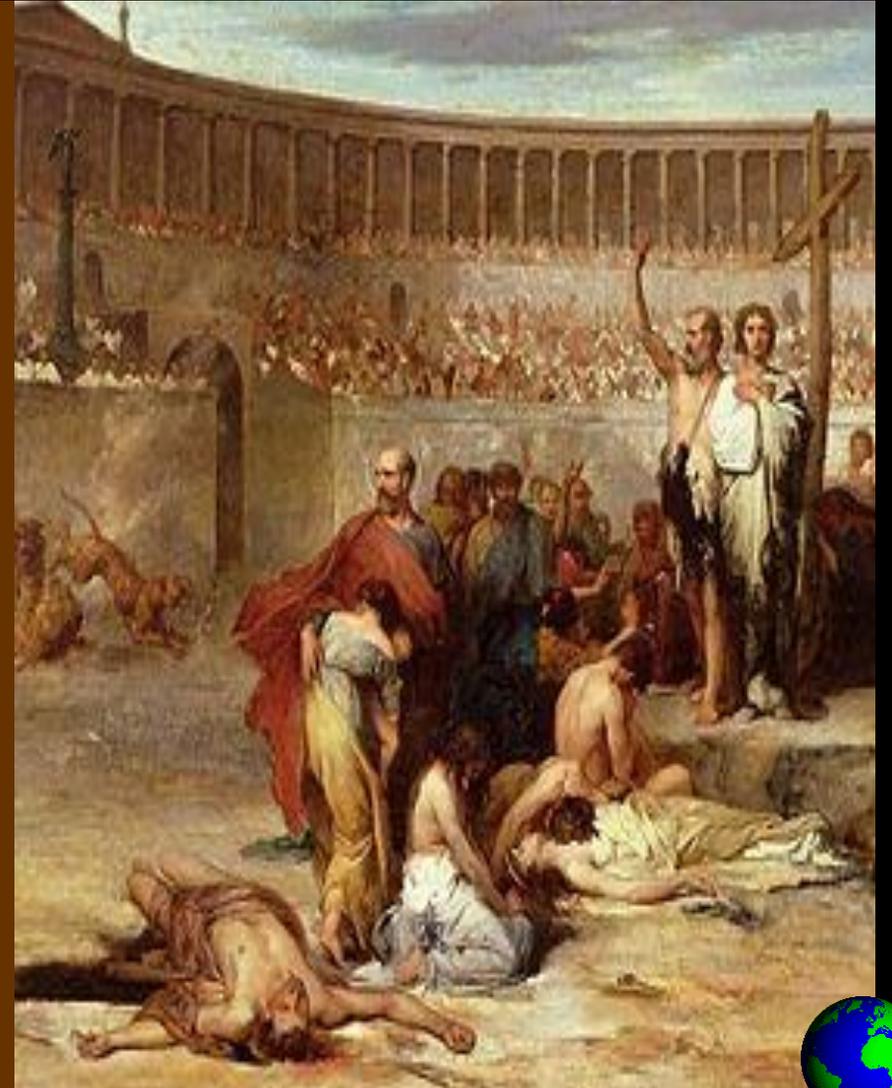
The Christian world became a battlefield. Many were imprisoned or executed in the name of God! During the 1260-year persecution millions of faithful believers experienced great suffering while many paid for their loyalty to Christ with death.



The Suffering Church

Every drop of blood spilled put a stain on the name of God and Jesus Christ. Nothing has done more harm to the cause of Christianity than this ruthless persecution. The grossly distorted view of the character of God given by these actions of the church, and the doctrines of purgatory and eternal torment, led many to reject Christianity altogether.

Long before the Reformation, voices within the Catholic Church protested against its merciless killing of opponents, its arrogant claims and demoralizing corruption. The church's unwillingness to reform gave birth to the Protestant Reformation in the sixteenth century. Its success was a great blow to the authority and prestige of the church of Rome. Through the Counter Reformation the papacy carried on a bloody struggle to crush the Reformation, but it gradually lost the battle against the forces striving for civil and religious freedom.

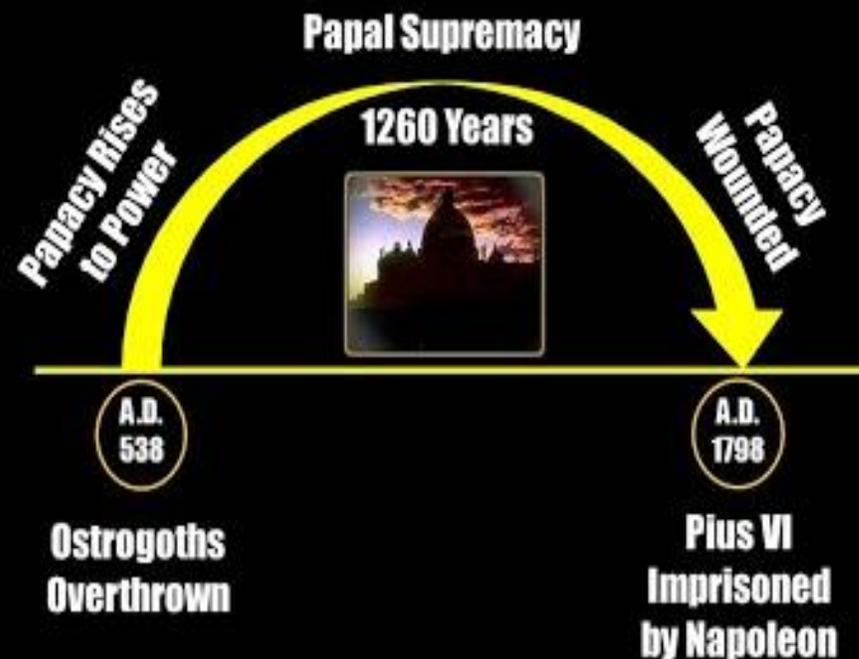


The Suffering Church

Finally, in 1798, 1260 years after A.D. 538, the Roman Catholic Church received a deadly blow (Rev. 13:3). The spectacular victories of Napoleon's armies in Italy placed the pope at the mercy of the French revolutionary government, which saw the Roman religion as the irreconcilable enemy of the Republic. The French government directed Napoleon to take the pope prisoner. At his orders General Berthier entered Rome and proclaimed the political rule of the papacy at an end. Taking the pope captive, Berthier carried him off to France, where he died in exile.

The overthrow of the papacy was the culmination of a long series of events associated with its progressive decline. That event marks the end of the prophetic period of 1260 years. Many Protestants interpreted this event as a fulfilment of prophecy.

The 1260 Years of Papal Supremacy



The Reformation

Unscriptural doctrines based on tradition, relentless persecution of dissenters, corruption, and the spiritual declension of many of the clergy were among the major factors that caused people to cry out for reforms within the established church.

- 1. The head of the church on earth is the vicar of Christ.**
- 2. The infallibility of the church and its head.**
- 3. The eclipse of Christ's high-priestly mediatorial ministry.**



The Race to 476 A.D.

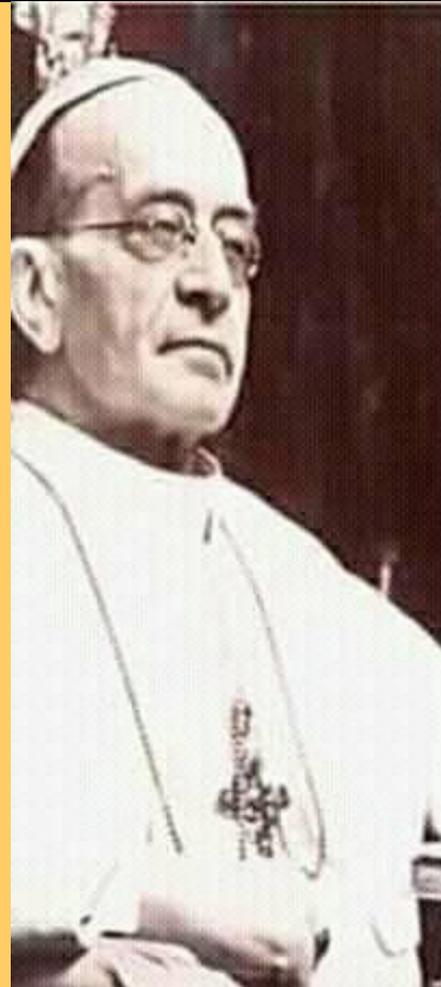
1. Papacy Arises As a Civil Power Amidst the Ruins of Western Rome, the 10 kings
2. Clovis the Frank converts to Catholicism
3. Three Horns Plucked up to make way for the Papacy
4. Paganism Gives Its Seat to Papacy



1. The head of the church on earth is the vicar of Christ

This doctrine claims that only the bishop of Rome is the vicar or representative of Christ on earth and the visible head of the church.

In contrast to the Biblical view of church leadership, this doctrine was based on the assumptions that Christ made Peter the visible head of the church and that the pope is Peter's successor.



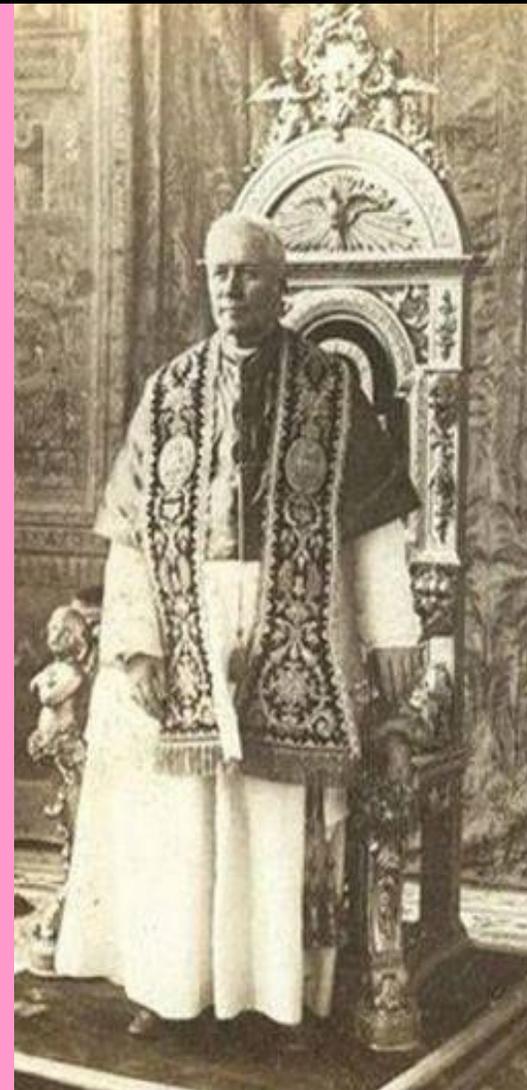
On April 30, 1922
Pope Pius XI said:
“You know that I am
the Holy Father, the
representative of
God on the earth, the
Vicar of Christ,
**which means
I am
God on the
earth”**



2. The infallibility of the church and its head

The doctrine that contributed most strongly to the prestige and influence of the church of Rome was that of its infallibility. **The church claimed it had never erred, and never would.** It based this teaching on the following reasoning, which finds no Biblical support: **Because the church is divine, one of its inherent attributes is infallibility.** In addition, since God intended, through this divine church, to lead all people of good will to heaven, she must be infallible in teaching faith and morals. **Christ, then, will preserve her from all error through the power of the Holy Spirit.**

The logical corollary, which denies the basic corruptness of humans is that the church's leader must also be infallible. **Accordingly Catholic literature claimed divine prerogatives for its leader.**



I accept with sincere belief the doctrine of faith as handed down to us from the Apostles by the orthodox Fathers, always in the same sense and with the same interpretation.

Pope St. Pius X



3. *The eclipse of Christ's high-priestly mediatorial ministry*

As the influence of the church of Rome increased, the attention of believers was shifted away from Christ's continual mediatorial work as High Priest in heaven—the antitype of the continual daily sacrifices of the Old Testament sanctuary services—to an earthly priesthood with its leader in Rome.

Instead of trusting in Christ for forgiveness of sins and eternal salvation, believers placed their faith in popes, priests, and prelates. Contradicting the New Testament teaching of the priesthood of all believers, the clergy's ministry of absolution was now believed to be vital for salvation.

“The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks...”

-Pope Pius X

Catholique Nationale, July 13, 1895



3. The eclipse of Christ's high-priestly mediatorial ministry (cont'd)

Christ's priestly ministry in heaven, where He constantly applies the benefits of His atoning sacrifice to repentant believers, was effectually negated when the church substituted the mass for the Lord's Supper. Unlike the Lord's Supper—a service that Jesus instituted to commemorate His death and to foreshadow His coming kingdom—the Catholic Church claims the mass to be a human priest's unbloody sacrifice of Christ to God. **Because Christ is offered again, as He was at Calvary, the mass was considered to bring special grace to believers and the deceased.**

Ignorant of the Scriptures, knowing only the mass conducted by a human priesthood, multitudes lost the blessing of direct access to our Mediator Jesus Christ. Thus the promise and invitation, "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4:16), was obliterated.



4. *The meritorious nature of good works*

The prevalent view that by doing good works a person could obtain the merit vital for salvation, that faith could not save, contradicted the New Testament's teaching.

The Catholic Church taught that the good works that were the result of grace infused into the sinner's heart were meritorious, which meant that they gave an individual a just claim to salvation. In fact, one could perform more good works than were necessary for salvation—as was the case with the saints—and thus accumulate extra merits. This extra merit could be used for the benefit of others. Because the church held that sinners were justified on the basis of the righteousness infused into their hearts, good works played an important role in a person's justification.



4. *The meritorious nature of good works (cont'd)*

Meritorious works also played an important role in the doctrine of purgatory, which asserts that those who are not perfectly pure must bear a cleansing, temporal punishment for their sins in purgatory before they enter into the joys of heaven. By their prayers and good works, living believers could shorten the duration and the intensity of the suffering of those in purgatory.



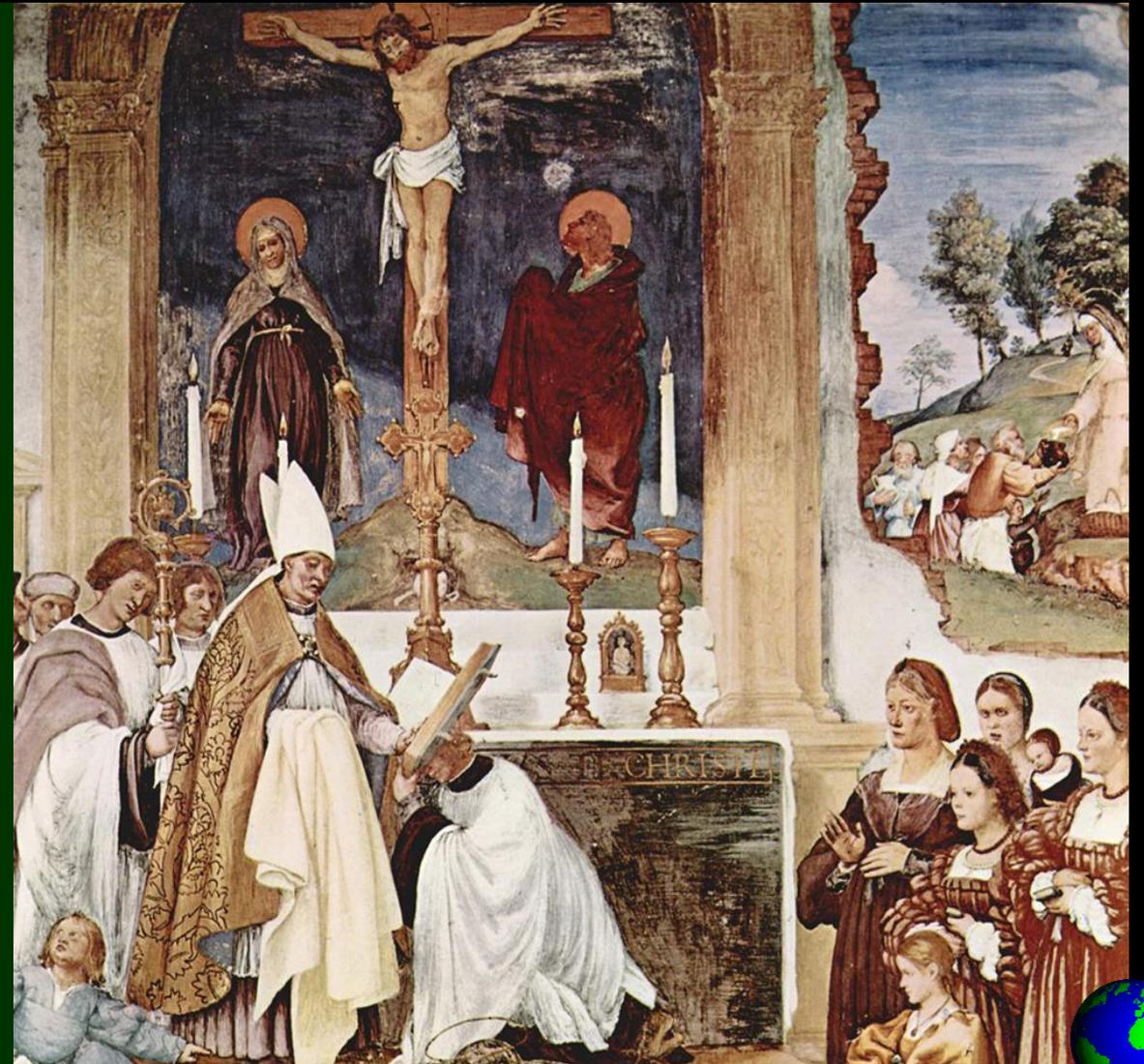
5. *The doctrine of penance and indulgences*

Penance is the sacrament by which Christians may obtain forgiveness for sins committed after baptism. This forgiveness of sins is accomplished through the absolution of a priest, but before it can be obtained, Christians must examine their consciences, repent for their sins, and resolve to nevermore offend God. Then they must confess their sins to the priest and perform the penance—some task assigned by the priest.



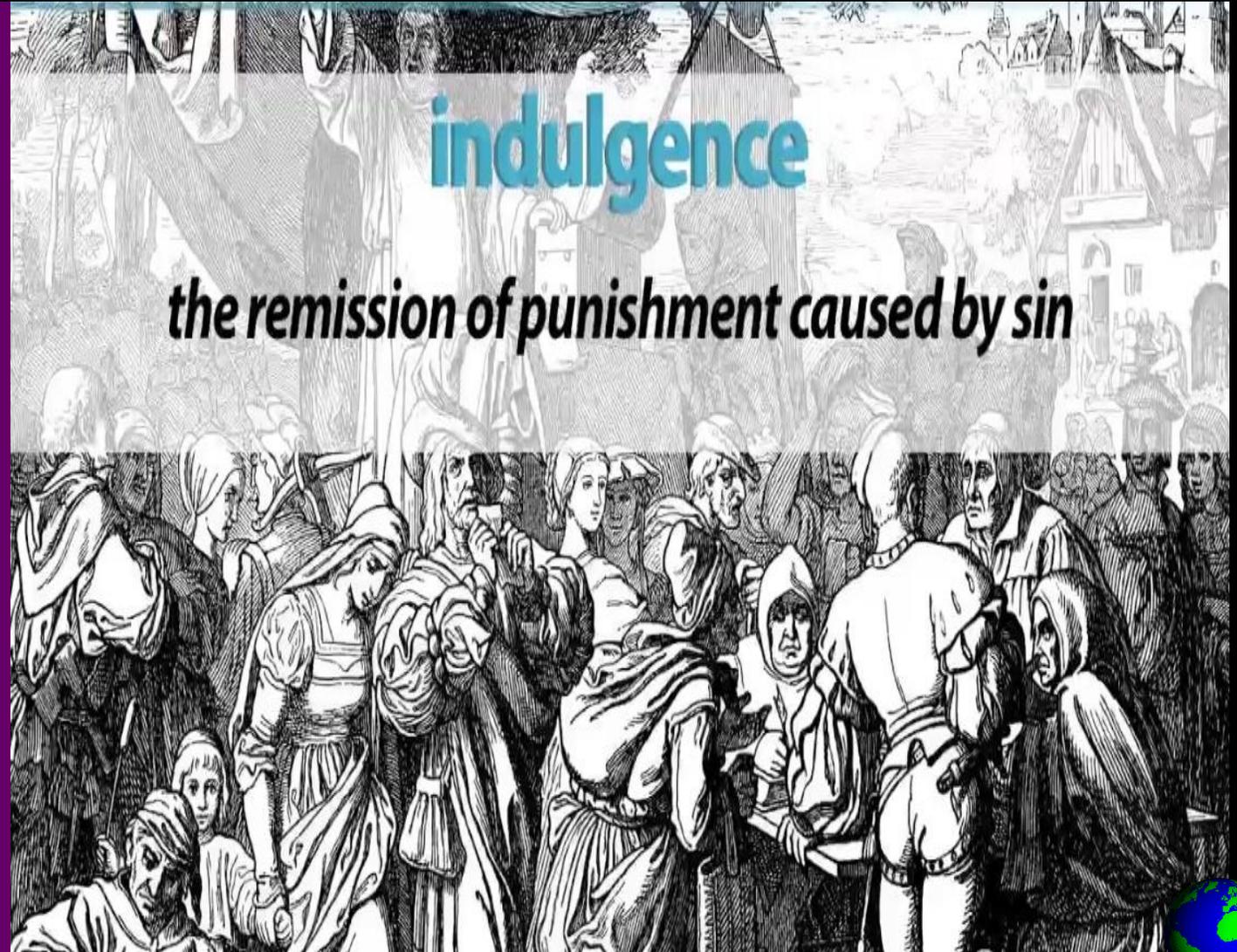
5. *The doctrine of penance and indulgences (cont'd)*

Penance, however, did not completely release sinners. They still had to bear the temporal punishment either in this life or in purgatory. To take care of this punishment the church instituted indulgences, which provided the remission of the temporal punishment that remained due on account of sin after the guilt had been absolved. Indulgences, which could benefit both the living and those in purgatory, were granted on condition of penitence and the performance of prescribed good works, often in the form of payment of money to the church.



5. The doctrine of penance and indulgences (cont'd)

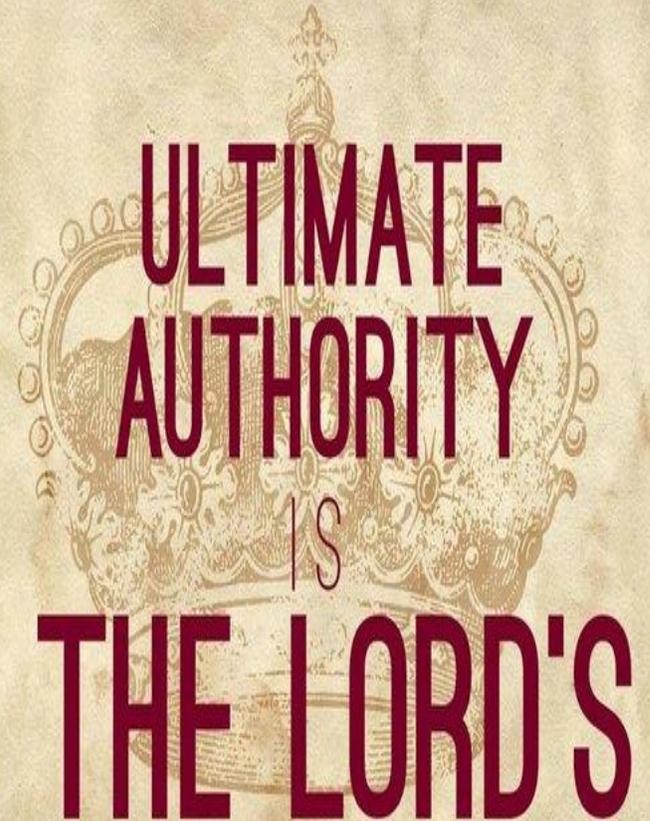
It was the extra merits of the martyrs, saints, apostles, and especially Jesus Christ and Mary, that made indulgences possible. Their merits were deposited in a "treasury of merit" and were transferable to those believers whose accounts were deficient. The pope, as the alleged successor of Peter, was in control of the keys of this treasury and could release people from temporal punishment by assigning them credit from the treasury.



6. Ultimate authority resides in the church

Throughout the centuries the established church adopted many pagan beliefs, holy days, and symbols. When voices cried out against these abominations, the church of Rome assumed the sole right to interpret the Bible. The church, not the Bible, became the final authority. The church argued that two sources of divine truth existed:

- 1. The sacred Scriptures.**
2. The Catholic tradition, which consisted of the writings of the Church Fathers, the decrees of church councils, approved creeds, and ceremonies of the church. Whenever church doctrines were supported by tradition but not by Scripture, tradition took precedence. Common believers had no authority to interpret the doctrines God had revealed in Scripture. That authority resided only in the Catholic Church.



ULTIMATE
AUTHORITY
IS
THE LORD'S

1 SAMUEL 24



The Dawn of a New Day

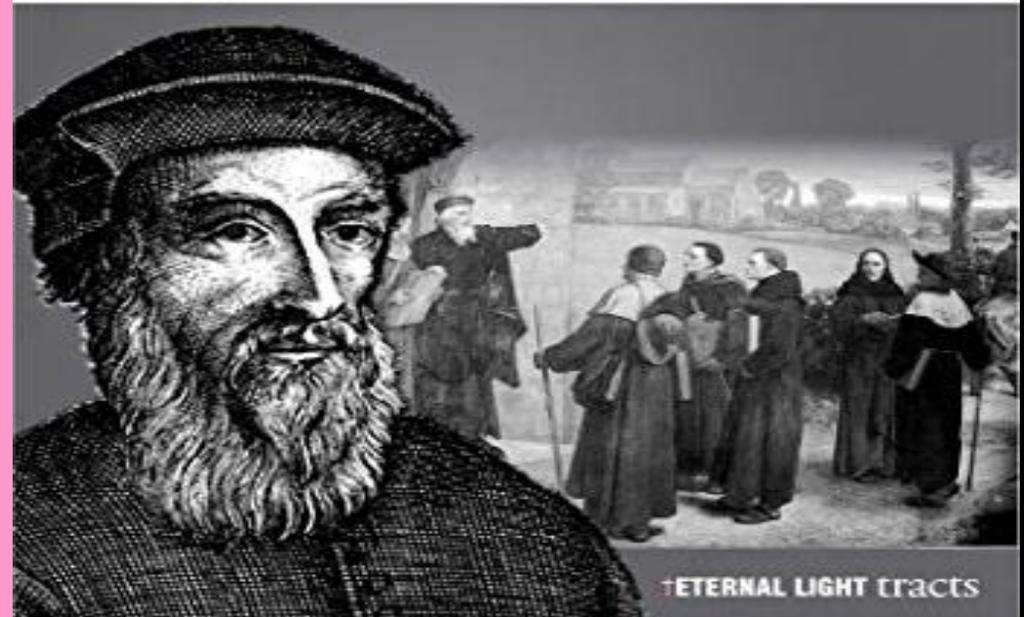
In the fourteenth century John Wycliffe called for a reformation of the church, not only in England but in all Christendom. During a time when few copies of the Bible existed, he provided the first translation of the whole Bible into English. His teachings of salvation through faith in Christ alone and that only the Scriptures were infallible laid the foundation of the Protestant Reformation. As the morning star of the Reformation, he tried to free Christ's church from the bonds of paganism that chained it in ignorance. He inaugurated a movement that was to liberate individual minds and to free whole nations from the clutches of religious error. Wycliffe's writings touched the souls of Huss, Jerome, Luther, and many others.

John 1324 – 1384
WYCLIFFE

Spiritual leader of the 14th Century

Father of the Reformation of the 14th Century

He stood against all the powers of the world for Christ and the truth. He proclaimed to the whole world that Christ is the only Lord and the Bible as the only truth. He systematically attacked the Roman Catholic Church and brought it down and established true religion in the world.



The Dawn of a New Day (cont'd)

Martin Luther—fiery, impulsive, uncompromising—was perhaps the most powerful personality of the Reformation. More than any other man, he led the people back to the Scriptures and the great gospel truth of justification by faith, while he railed against salvation by works. Declaring that believers should receive no authority other than the Scriptures, Luther turned people's eyes upward, from human works, priests, and penance, to Christ as their only Mediator and Saviour. It was impossible, he said, by human works to lessen the guilt of sinning or to avoid its punishment. Only repentance toward God and faith in Christ can save sinners. Because it is a gift, freely given, His grace cannot be purchased. Humans can have hope, therefore, not because of indulgences, but because of the shed blood of a crucified Redeemer.



The Dawn of a New Day (cont'd)

Like an archaeological expedition finding treasures buried beneath the accumulated discards of the centuries, the Reformation uncovered long-forgotten truths. Justification by faith, the great principle of the gospel, was rediscovered, as was a new appreciation for the once-for-all atoning sacrifice of Jesus Christ and His all-sufficient mediatorial priesthood. Many un-Biblical teachings, such as prayers for the dead, veneration of saints and relics, celebration of the mass, worship of Mary, purgatory, penance, holy water, celibacy of the priesthood, the rosary, the inquisition, transubstantiation, extreme unction, and dependence upon tradition, were repudiated and abandoned.



The Dawn of a New Day (cont'd)

The Protestant Reformers were nearly unanimous in identifying the papal system as the "man of sin," the "mystery of iniquity," and the "little horn" of Daniel, the entity that was to persecute God's true people during the 1260 years of Revelation 12:6, 14, and Revelation 13:5, before the Second Coming.

The doctrine of the Bible and the Bible only as the norm of faith and morals became basic to Protestantism. The Reformers considered all human traditions subject to the final and higher authority of the Scriptures. In matters of religious faith no authority—pope, councils, church Fathers, kings, or scholars—was to rule the conscience. Indeed, the Christian world was beginning to awake from its slumber, and eventually, in many lands, religious liberty was proclaimed.



The Stagnated Reformation

The reformation of the Christian church should not have ended in the sixteenth century. The Reformers had accomplished much, but had not rediscovered all the light lost during the apostasy. They had taken Christianity out of utter darkness, but it still stood in the shadows. While they had broken the iron hand of the medieval church, given the Bible to the world, and restored the basic gospel, they had failed to discover other important truths. Baptism by immersion, immortality as a gift bestowed by Christ at the resurrection of the just, the seventh-day as the Bible Sabbath, and other truths were still lost in the shadows.



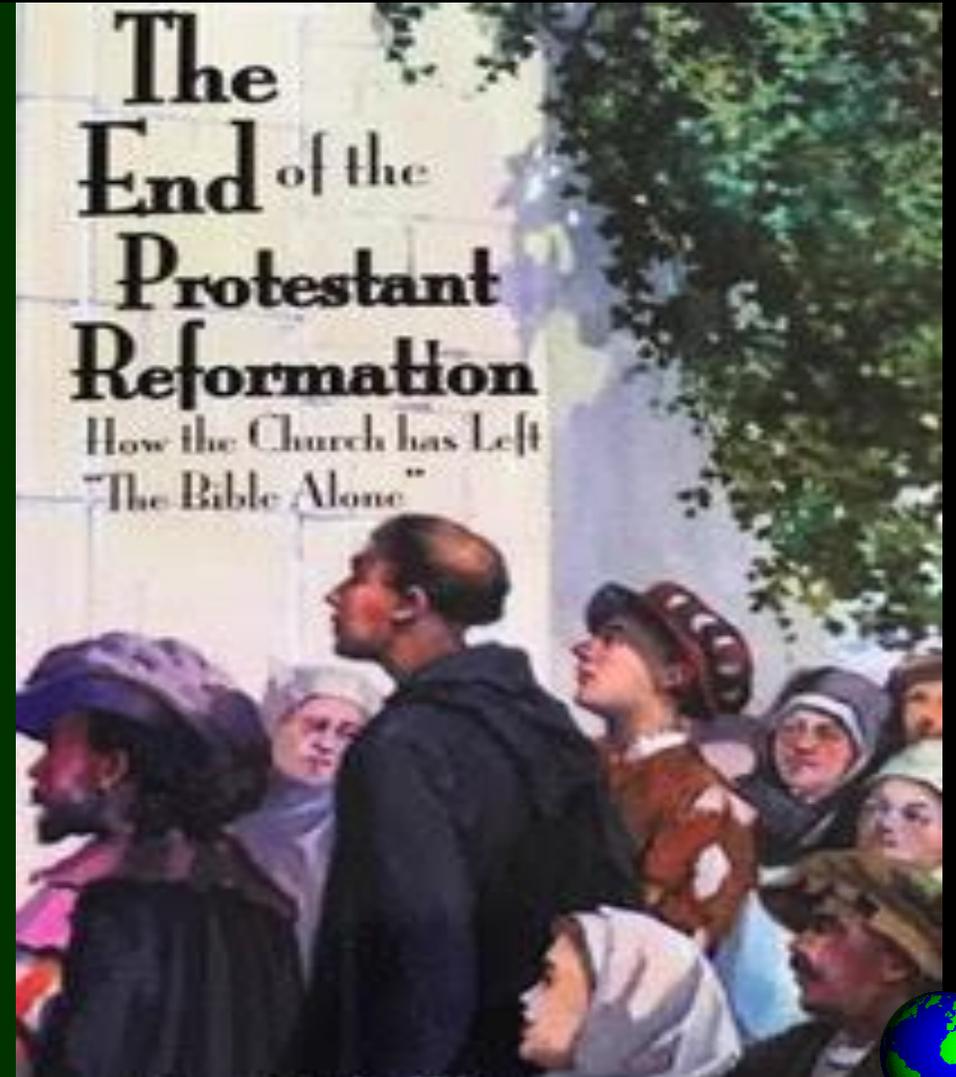
The Stagnated Reformation (cont'd)

But instead of advancing the Reformation, their successors consolidated its achievements. They focused their attention on the Reformers' words and opinions instead of on Scripture. A few discovered new truths, but the majority refused to advance beyond what the early Reformers believed. Consequently the Protestant faith degenerated into formalism and scholasticism, and errors that should have been discarded were enshrined. The flame of the Reformation gradually died out, and Protestant churches themselves became cold, formal, and in need of reform.



The Stagnated Reformation (cont'd)

The post-Reformation era buzzed with theological activity, but little spiritual progress was made. Frederic W. Farrar wrote that in this period "liberty was exchanged for bondage; universal principles for beggarly elements; truth for dogmatism; independence for tradition; religion for system. A living reverence for Scripture was superseded by a dead theory of inspiration. Genial orthodoxy gave place to iron uniformity and living thought to controversial dialectics." And although the "Reformation had broken the leaden sceptre of the old Scholasticism," the Protestant churches introduced "a new Scholasticism whose rod was of iron." Robert M. Grant called this new scholasticism "as rigid as any medieval theological construction." The Protestants "practically bound themselves by the limits of their current confessions."



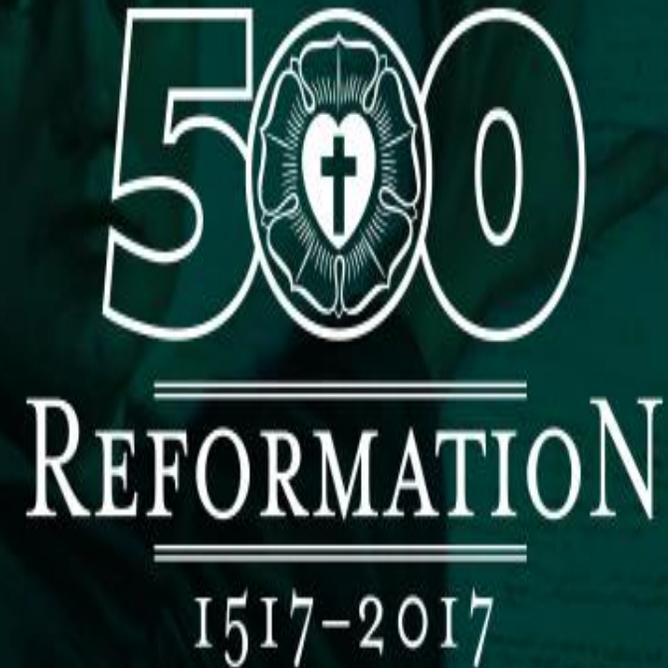
The Stagnated Reformation (cont'd)

Controversies erupted.

"There never was an epoch in which men were so much occupied in discovering each other's errors, or in which they called each other by so many opprobrious names." Thus the good news became a war of words.

"Scripture no longer speaks to the heart but to the critical intellect."

"Dogmas were orthodox, but spirituality was extinguished. Theology was triumphant, but love was quenched."



500
REFORMATION
1517-2017

The logo features the number '500' in a large, white, outlined font. The zero is replaced by a circular emblem containing a cross and a heart, surrounded by a decorative border. Below the number, the word 'REFORMATION' is written in a white, serif font, flanked by two horizontal lines. At the bottom, the years '1517-2017' are written in a smaller, white, serif font. The background is a dark teal color with a faint image of a person's face.

The Remnant

In spite of the apostasy and tribulation of the 1260 years, some believers continued to reflect the purity of the apostolic church. When the 1260 years of oppression ended in A.D. 1798, the dragon had failed to eradicate entirely God's faithful people. Against these Satan continued to direct his destructive efforts. Said John, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17).



What / Who Is the Remnant?

In John's description of the dragon's battle with the woman and her descendants, he used the expression "the rest of her offspring" (Revelation 12:17). That expression means the "remaining ones" or "remnant" (Revelation 12:17). The Bible portrays the remnant as a small group of God's people who, through calamities, wars, and apostasy, remain loyal to God. This faithful remnant were the rootstock God used to propagate His visible church on earth (2 Chronicles 30:6; Ezra 9:14, 15; Isaiah 10:20-22; Jeremiah 42:2; Ezekiel 6:8; 14:22).

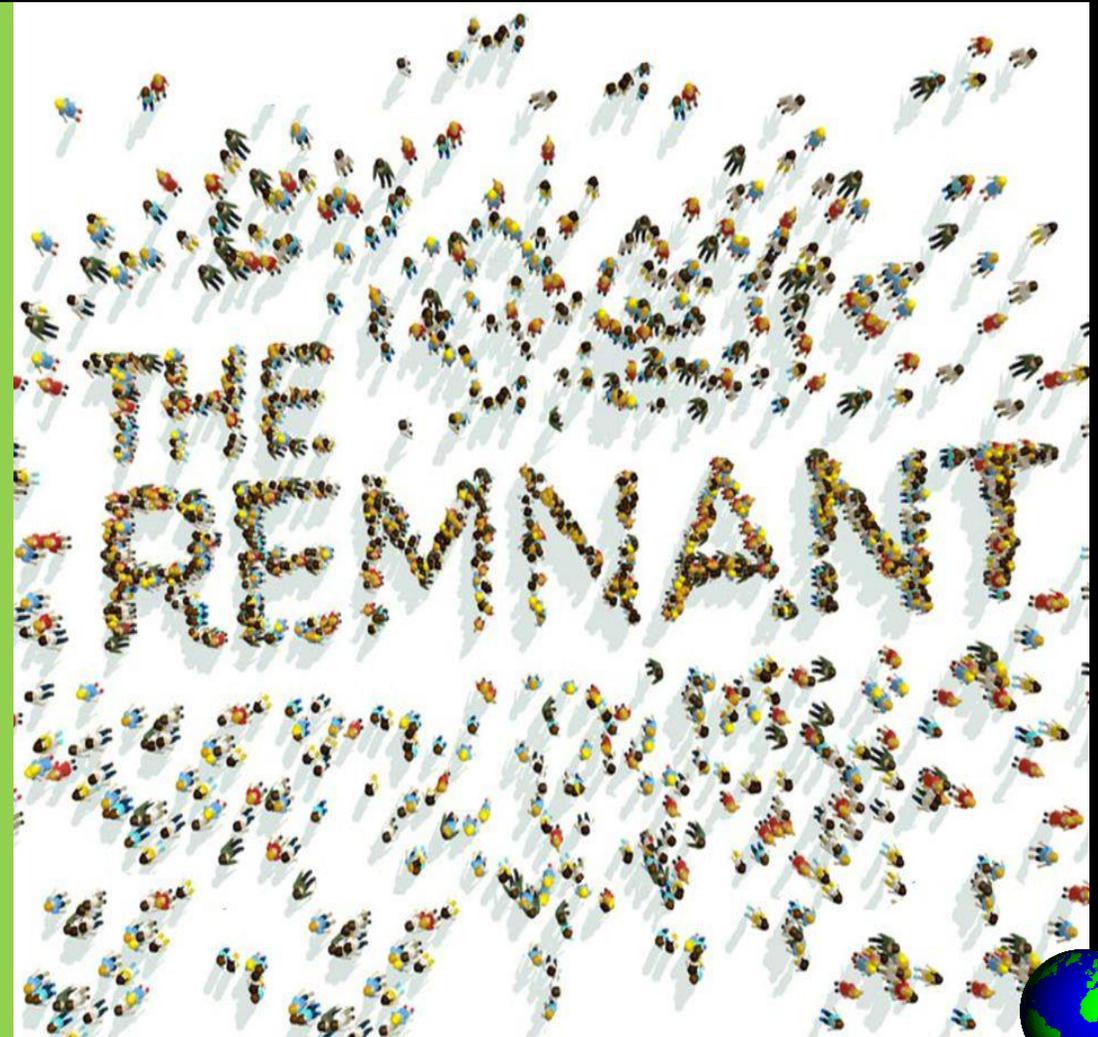


What / Who Is the Remnant? (cont'd)

God commissioned the remnant to declare His glory and lead His scattered people throughout the world to His "holy mountain Jerusalem," "Mount Zion" (Isaiah 37:31, 32; 66:20; Revelation 14:1). Of those thus gathered together Scripture states, "These are the ones who follow the Lamb wherever He goes" (Revelation 14:4).

Revelation 12:17 contains a description of the last remnant in God's chosen line of loyal believers—His loyal witnesses in the last days before Christ's second coming.

What are the remnant's characteristics?



The Characteristics of the Remnant

The remnant at the time of the end cannot be easily mistaken. John describes this group in specific terms. Appearing after the 1260 years of persecution, they are made up of those "who keep the commandments of God and have the testimony of Jesus Christ" (Revelation 12:17).

They have the responsibility of proclaiming, just before Christ's return, God's final warning to all the world, the three angels' messages of Revelation 14 (Revelation 14:6-12). These messages themselves contain a description of the remnant, they are "those who keep the commandments of God and the faith of Jesus" (Revelation 14:12).

Let us consider more closely each of these characteristics.



1. The faith of Jesus

God's remnant people are characterized by a faith similar to that which Jesus had. They reflect Jesus' unshakable confidence in God and the authority of Scripture. They believe Jesus Christ is the Messiah of prophecy, the Son of God, who came as the world's Saviour. Their faith encompasses all the truths of the Bible—those which Christ believed and taught.

God's remnant, then, will proclaim the everlasting gospel of salvation by faith in Christ. They will warn the world that the hour of God's judgment has arrived and they will prepare others to meet their soon-coming Lord. They will be engaged in a worldwide mission to complete the divine witness to humanity (Revelation 14:6, 7; 10:11; Matthew 24:14).



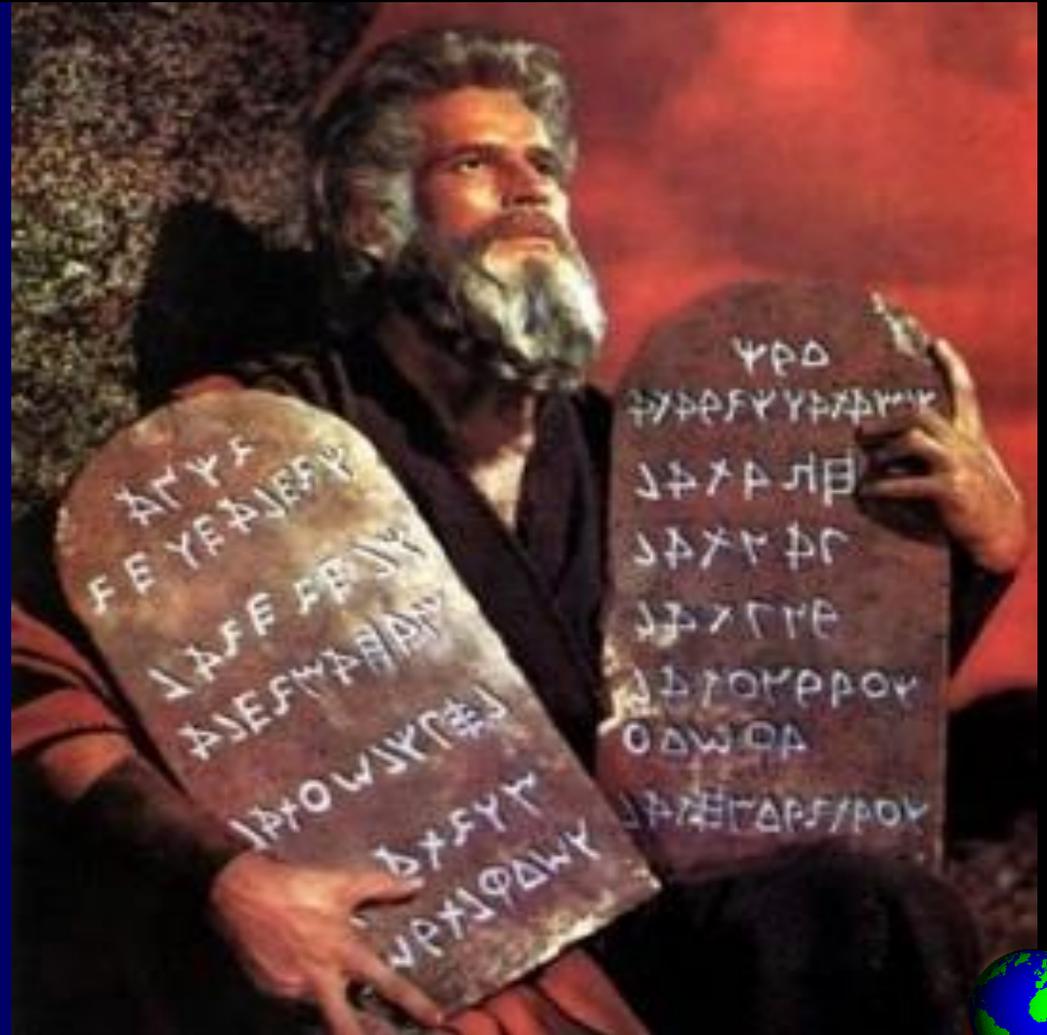
“The Faith of Jesus”



2. The commandments of God

Genuine faith in Jesus commits the remnant to follow His example. "He who says he abides in Him," John said, "ought himself also to walk just as He walked" (1 John 2:6). Since Jesus kept His Father's commandments, they too will obey God's commandments (John 15:10).

Particularly since they are the remnant, their actions must harmonize with their profession—otherwise, it is worthless. Jesus said, "Not everyone who says to Me, "Lord, Lord"" shall enter the kingdom of heaven, but he who does the will of My Father in heaven" (Matthew 7:21). Through the strength Christ gives them, they obey God's requirements, including all ten of the commandments, God's unchanging moral law (Exodus 20:1-17; Matthew 5:17-19; 19:17; Philippians 4:13).



3. The testimony of Jesus

John defines "the testimony of Jesus" as "the spirit of prophecy" (Revelation 19:10). The remnant will be guided by the testimony of Jesus conveyed through the gift of prophecy.

This gift of the Spirit was to function continuously throughout the history of the church, until "all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Ephesians 4:13). It is, therefore, one of the major characteristics of the remnant.

Such prophetic guidance makes the remnant a people of prophecy who proclaim a prophetic message. They will understand prophecy and teach it. The revelation of truth that comes to the remnant helps them accomplish their mission of preparing the world for Christ's return.



The Emergence of the Remnant of the Last Days

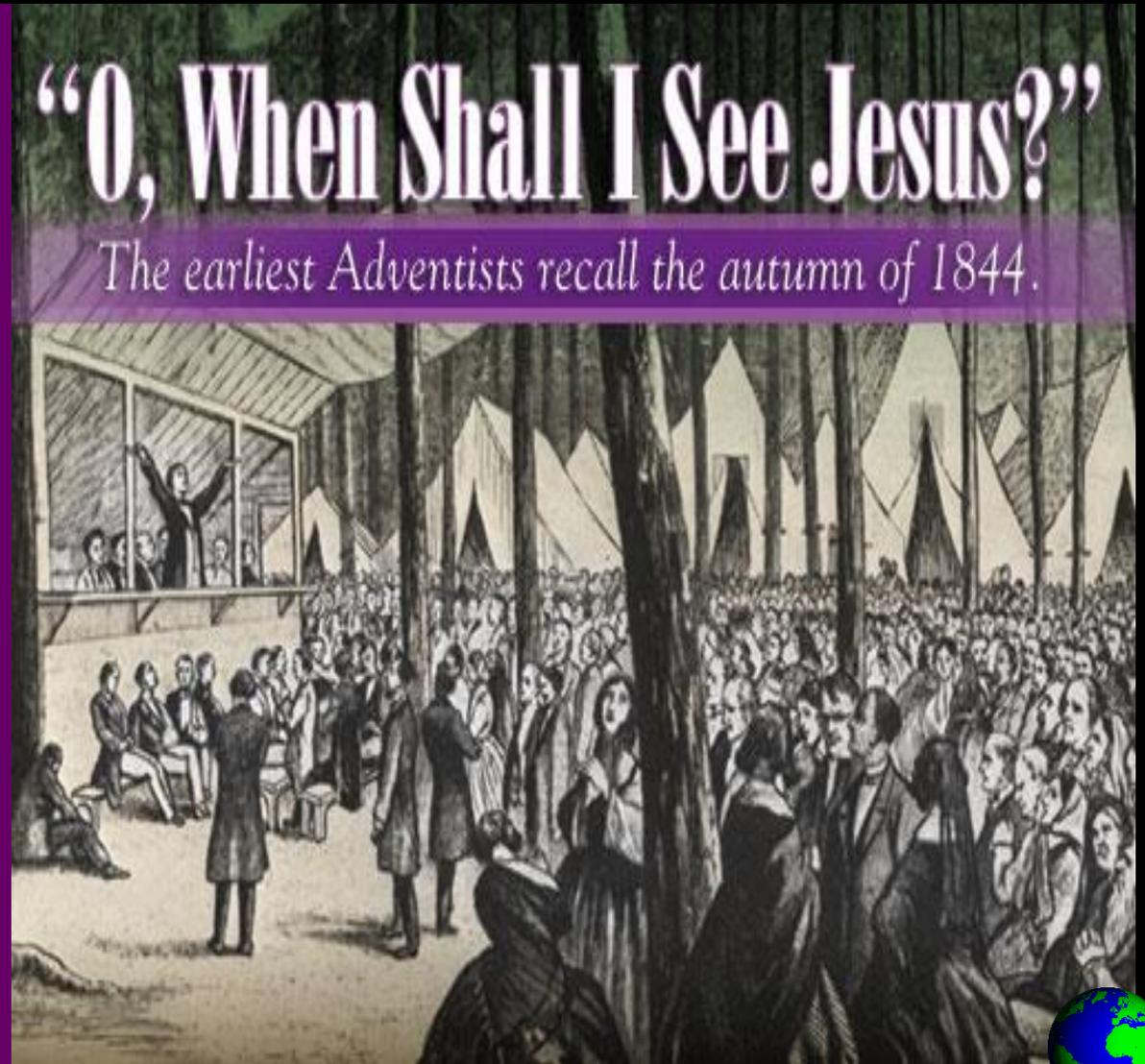
The Bible indicates that the remnant appears on the world's stage after the time of great persecution (Revelation 12:14-17). The earth-shaking events of the French Revolution, which led to the captivity of the pope at the end of the 1260-year period (A.D. 1798), and the fulfilment of the three great cosmic signs—in which earth, sun, moon, and stars testified of the nearness of Christ's return—led to a major revival of the study of prophecy. A widespread expectation of the imminent coming of Jesus arose. Throughout the world many Christians recognized that "the time of the end" had arrived (Daniel 12:4).



The Emergence of the Remnant of the Last Days

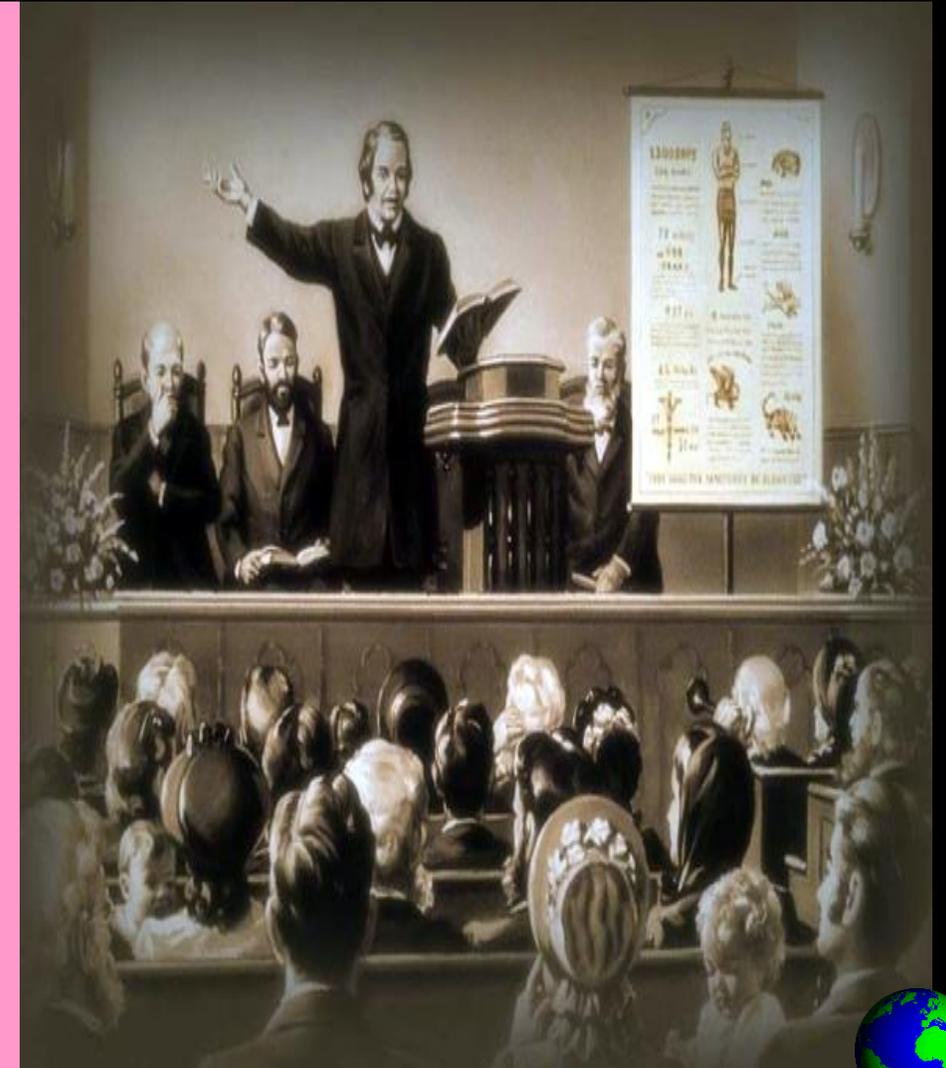
The fulfilment of Bible prophecies during the second half of the eighteenth and the first half of the nineteenth century brought about a powerful interconfessional movement centred on the Second Advent hope. In every church believers in the imminent return of Christ could be found, all praying, working, and anticipating the climax of the ages.

The Advent hope brought a deep spirit of unity among its adherents, and many joined together to warn the world about Christ's soon return. The Advent movement was a truly Biblical interconfessional movement centred in the Word of God and the Advent hope.



The Emergence of the Remnant of the Last Days

The more they studied the Bible, the more convinced they became that God was calling a remnant to continue the stagnated Reformation of the Christian church. They had themselves experienced the absence of the true spirit of the Reformation in their respective churches and a lack of interest in the study of and preparation for the Second Advent. Their Bible study revealed that the trials and disappointments God had led them through constituted a deeply spiritual, purifying experience that brought them together as God's remnant. God had commissioned them to continue the Reformation that had brought so much joy and power to the church. With gratitude and humility they accepted their mission, realizing that God's commission had not come to them because of any inherent superiority, and that only through Christ's mercy and power could they in any way be successful.



The Mission of the Remnant

The prophecies of the book of Revelation clearly outline the mission of the remnant. **The three angels' messages of Revelation 14:6-12 reveal the proclamation of the remnant that will bring a full and final restoration of the gospel truth.** These three messages comprise God's answers to the overwhelming satanic deception that sweeps the world just before Christ's return (Revelation 13:3, 8, 14-16). **Immediately following God's last appeal to the world Christ returns to reap the harvest (Revelation 14:14-20).**



The First Angel's Message

6 And 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,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. – Revelation 14

The **FIRST**
Angel's
Message

Revelation 14: 6,7



The First Angel's Message (cont'd)

The first angel symbolizes God's remnant carrying an everlasting gospel to the world. This gospel is the same good news of God's infinite love that the ancient prophets and apostles proclaimed (Hebrews 4:2).

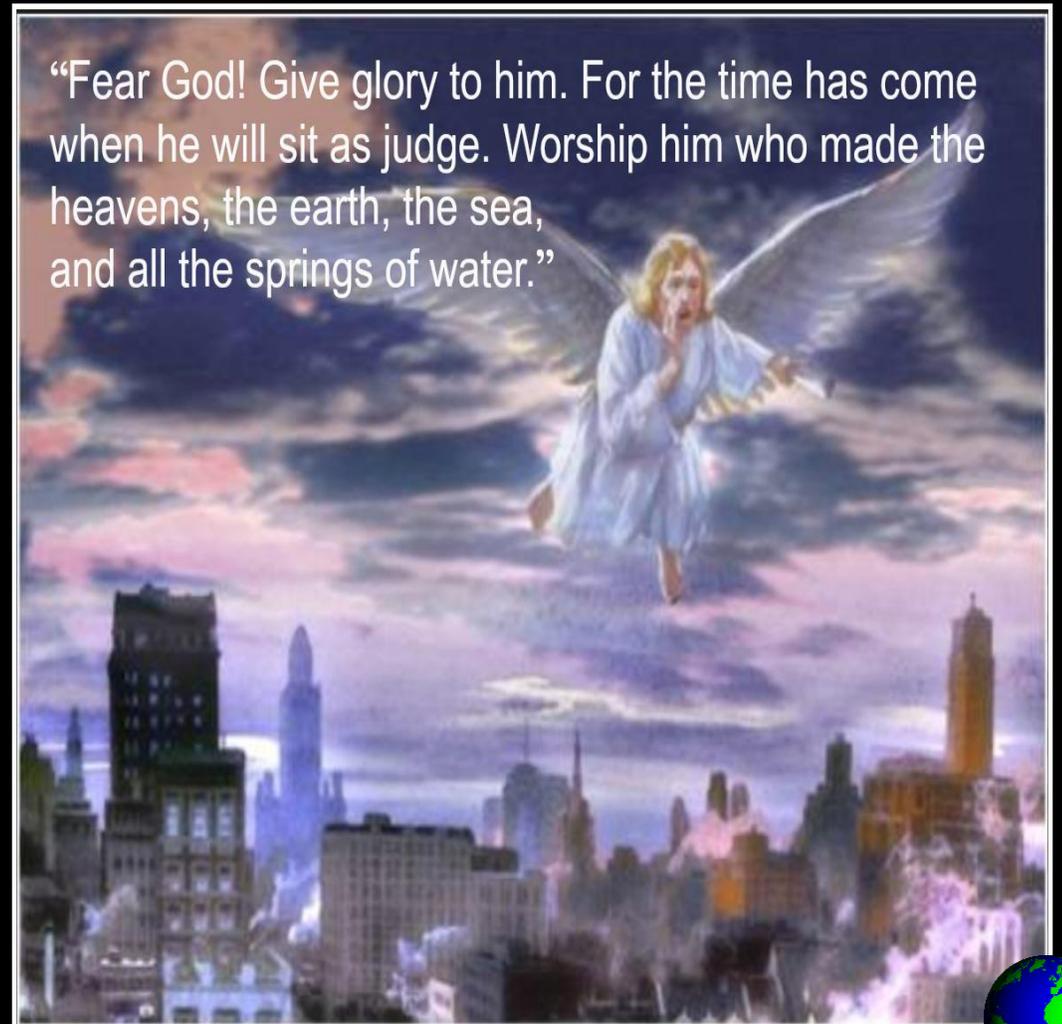
The remnant do not present a different gospel—in view of the judgment they reaffirm that everlasting gospel that sinners can be justified by faith and receive Christ's righteousness.

This message calls the world to repentance. It summons all to "fear," or reverence, God and to give "glory," or honour, to Him. We were created for this purpose, and we can give honour or glory to God in our words and actions: "By this My Father is glorified, that you bear much fruit" (John 15:8).



The First Angel's Message (cont'd)

John predicts that the movement preparing the world for Christ's return will give a renewed emphasis to the Biblical concern for glorifying God. **As never before it will present the New Testament appeal for the sacred stewardship of our lives:** "Your body is the temple of the Holy Spirit." We do not have exclusive rights to our physical, moral, and spiritual powers; Christ bought these with His blood at Calvary. **"Therefore glorify God in your body and in your spirit, which are God's"** (1 Cor. 6:19, 20). **"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God"** (1 Cor. 10:31).



The First Angel's Message (cont'd)

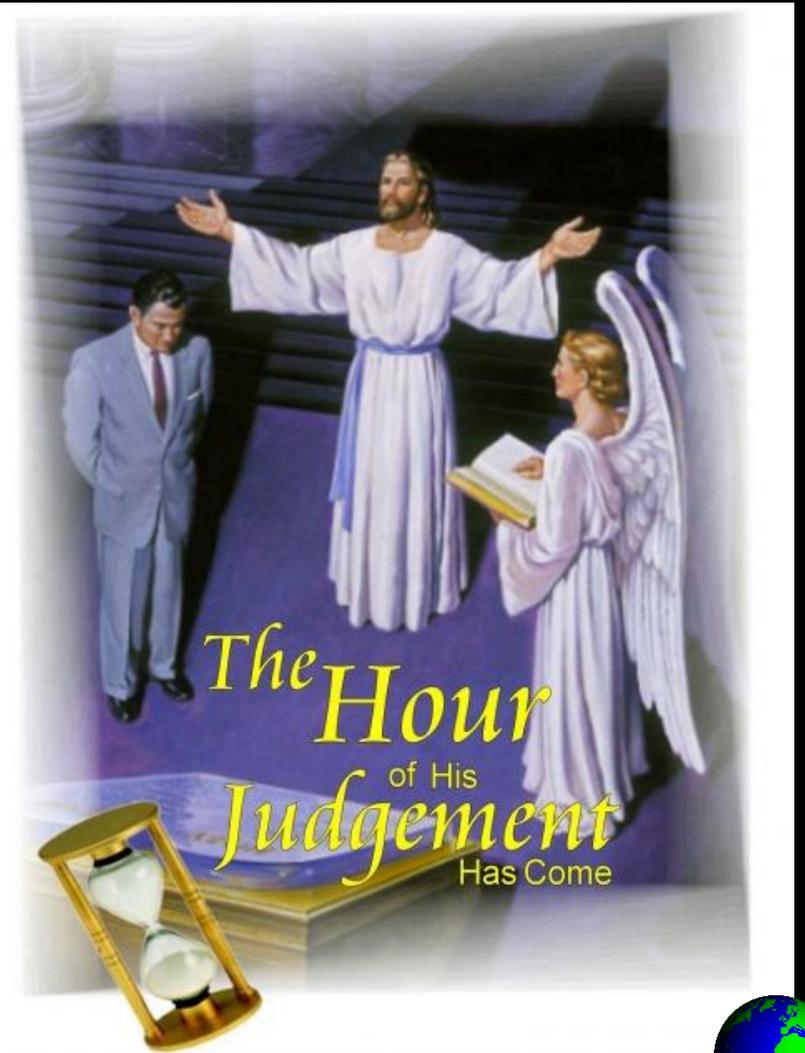
The fact that "the hour of His judgment" has arrived adds urgency to the call to repent. In Revelation 14:7, the word *judgment* translates the Greek *krisis*, the act of judging, not the sentence of judgment (*krima*). It refers to the entire process of judgment, including the arraignment of people before the divine judgment bar, the investigation of life records, the verdict of acquittal or conviction, and the bestowal of eternal life or the sentence of death (Matthew 16:27; Romans 6:23; Revelation 22:12). The judgment-hour message also proclaims God's judgment on all apostasy (Daniel 7:9-11, 26; Revelation 17 & 18).

The judgment-hour message points particularly to the time when, as the last phase of His high-priestly ministry in the heavenly sanctuary, Christ entered upon His work of judgment.



The First Angel's Message (cont'd)

This message also calls on all to worship the Creator. God's call to worship must be seen in contrast to the summons to worship the beast and his image (Revelation 13:3, 8, 15). Soon everyone will have to make a choice between true and false worship—between worshiping God on His terms (righteousness by faith) or on our terms (righteousness by works). By commanding us "to worship Him who made heaven and earth, the sea and springs of water" (Revelation 14:7; Exodus 20:11), this message calls attention to the fourth commandment. It leads people into true worship of the Creator, an experience that involves honouring His memorial of Creation—the seventh-day Sabbath of the Lord, which He instituted at Creation and affirmed in the Ten Commandments. The first angel's message, therefore, calls for the restoration of true worship by presenting before the world Christ the Creator and Lord of the Bible Sabbath. This is the sign of God's Creation—a sign neglected by the vast majority of His created beings.



The First Angel's Message (cont'd)

Providentially, the proclamation of this message calling attention to the Creator-God began at the stage of history when the evolutionary philosophy received a major boost from the publication of Charles Darwin's *Origin of Species* (1859). The preaching of the first angel's message constitutes the greatest bulwark against the progress of the theory of evolution.

Finally, this call implies the restoration of the honour of God's holy law, which has been trampled upon by the "man of lawlessness" (2 Thessalonians 2:3). Only when true worship is restored and believers live the principles of God's kingdom can God be glorified.



The Second Angel's Message

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
– Revelation 14



The Second Angel's Message (cont'd)

From early history, the city of Babylon symbolized defiance of God. Its tower was a monument to apostasy and a centre of rebellion (Genesis 11:1-9). Lucifer (Satan) was its invisible king (Isaiah 14:4, 12-14) and it appears that he wanted to make Babylon the agency of his master plan for ruling the human race. Throughout the Bible the struggle between God's city, Jerusalem, and Satan's city, Babylon, illustrates the conflict between good and evil.

During the early Christian centuries, when the Romans were oppressing both Jews and Christians, Jewish and Christian literature referred to the city of Rome as *Babylon*. Many believe that Peter used *Babylon* as a pseudonym for Rome (1 Peter 5:13). Because of its apostasy and persecution, most Protestants of the Reformation and Post-Reformation era referred to the church of Rome as spiritual Babylon (Revelation 17), the enemy of God's people.

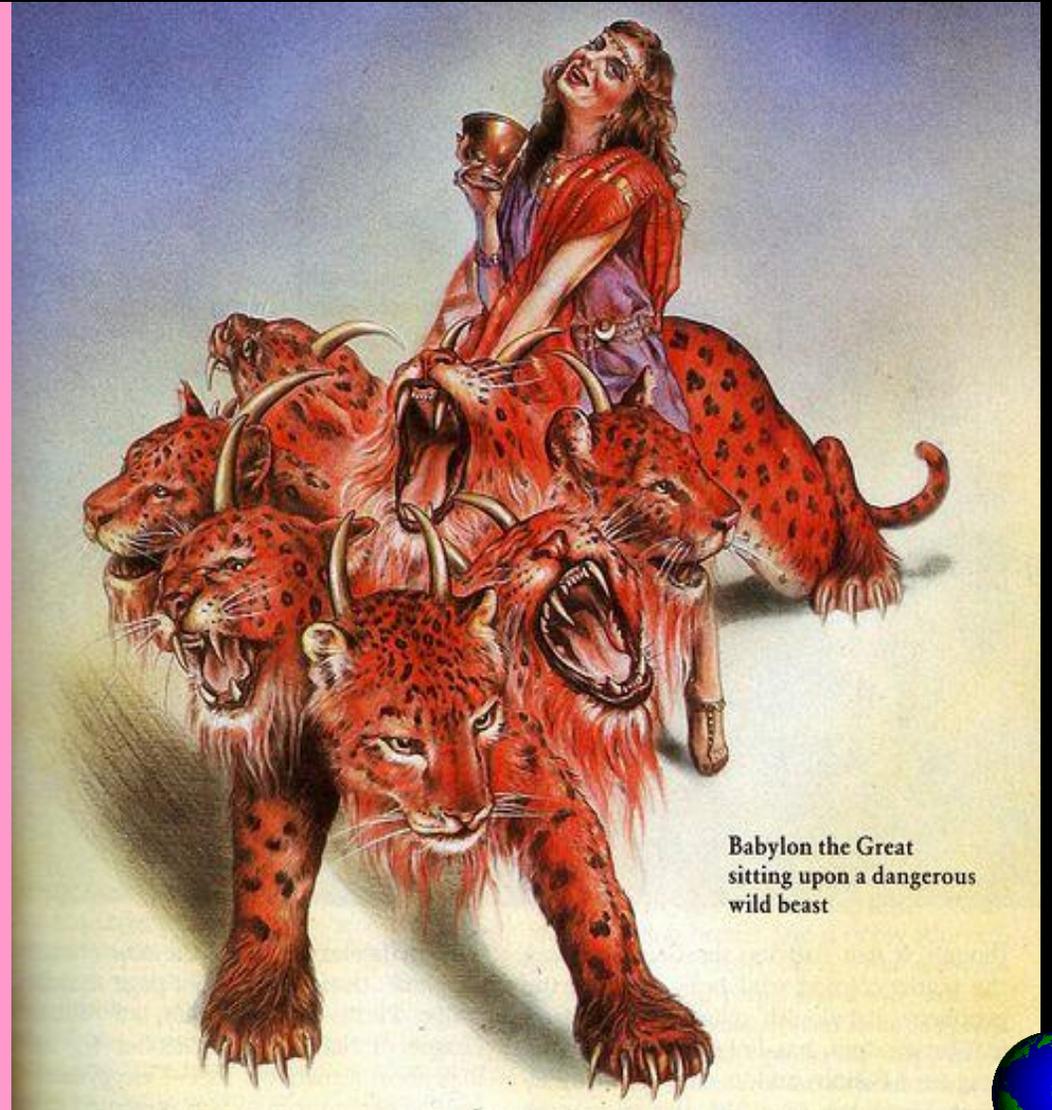


The Second Angel's Message (cont'd)

In Revelation, *Babylon* refers to the wicked woman, the mother of harlots, and her impure daughters (Revelation 17:5). It symbolizes all apostate religious organizations and their leadership, though it refers especially to the great apostate religious alliance between the beast and his image that will bring about the final crisis described in Revelation 13:15-17.

The second angel's message brings out the universal nature of the Babylonian apostasy and her coercive power, saying that "she has made all nations drink of the wine of the wrath of her fornication."

The "wine" of Babylon represents her heretical teachings. Babylon will pressure the powers of state to enforce universally her false religious teachings and decrees.



Babylon the Great
sitting upon a dangerous
wild beast



The Second Angel's Message (cont'd)

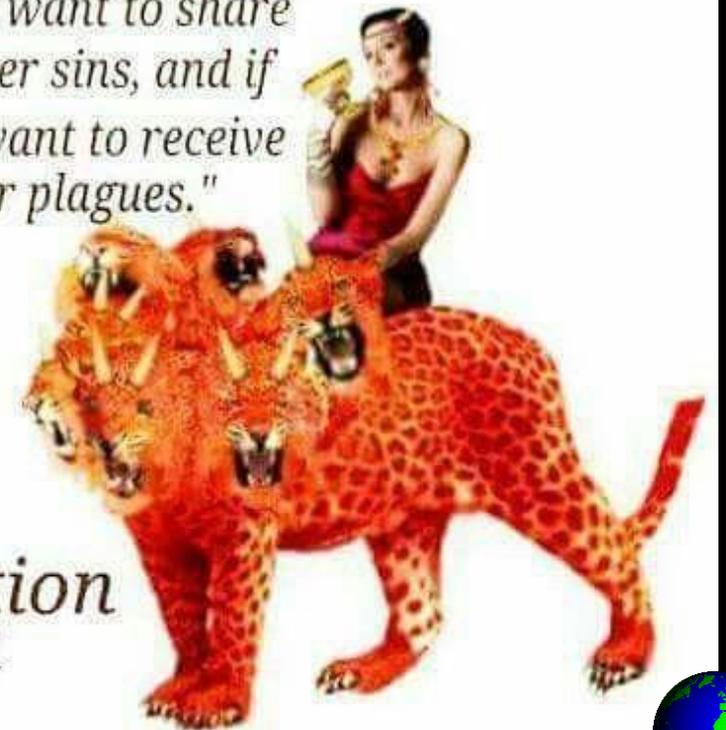
The "fornication" mentioned represents the illicit relationship between Babylon and the nations—between the apostate church and civil powers. The church is supposed to be married to her Lord; in seeking instead the support of the state, she leaves her spouse and commits spiritual fornication (Ezekiel 16:15; James 4:4).

This illicit relationship results in tragedy. John sees the inhabitants of the earth "drunk" with false teachings, and Babylon herself "drunk with the blood of the saints and the blood of the martyrs of Jesus," who refuse to accept her unscriptural doctrines and submit to her authority (Revelation 17:2, 6).

Babylon the Great

The World Empire of False Religion

*"Get out of her, my people,
if YOU do not want to share
with her in her sins, and if
YOU do not want to receive
part of her plagues."*



*Revelation
18:4*



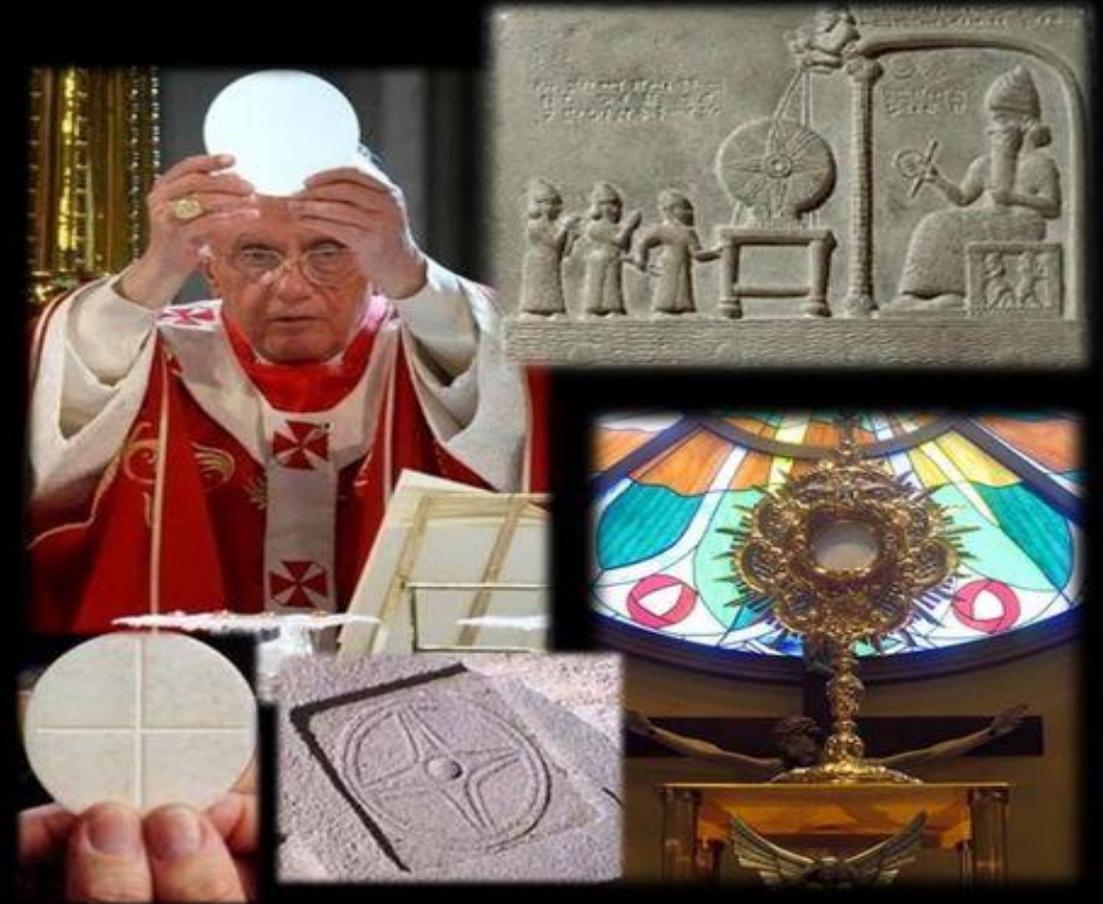
The Second Angel's Message (cont'd)

Babylon falls because she rejects the first angel's message—the gospel of righteousness by faith in the Creator. As during the first few centuries the church of Rome apostatized, many Protestants of today have departed from the great Bible truths of the Reformation. This prophecy of Babylon's fall especially finds its fulfilment in the departure of Protestantism at large from the purity and simplicity of the everlasting gospel of righteousness by faith that once so powerfully impelled the Reformation.



The Second Angel's Message (cont'd)

The second angel's message will have increasing relevance as the end draws near. It will meet its complete fulfilment with the alliance of the various religious organizations that have rejected the first angel's message. The message of the fall of Babylon is repeated in Revelation 18:2-4, which announces the complete downfall of Babylon and calls on those of God's people who are still in the various religious bodies comprising Babylon to separate from them. Says the angel, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues" (Revelation 18:4).



The Eucharist wafer is a pagan sun-disc symbol.



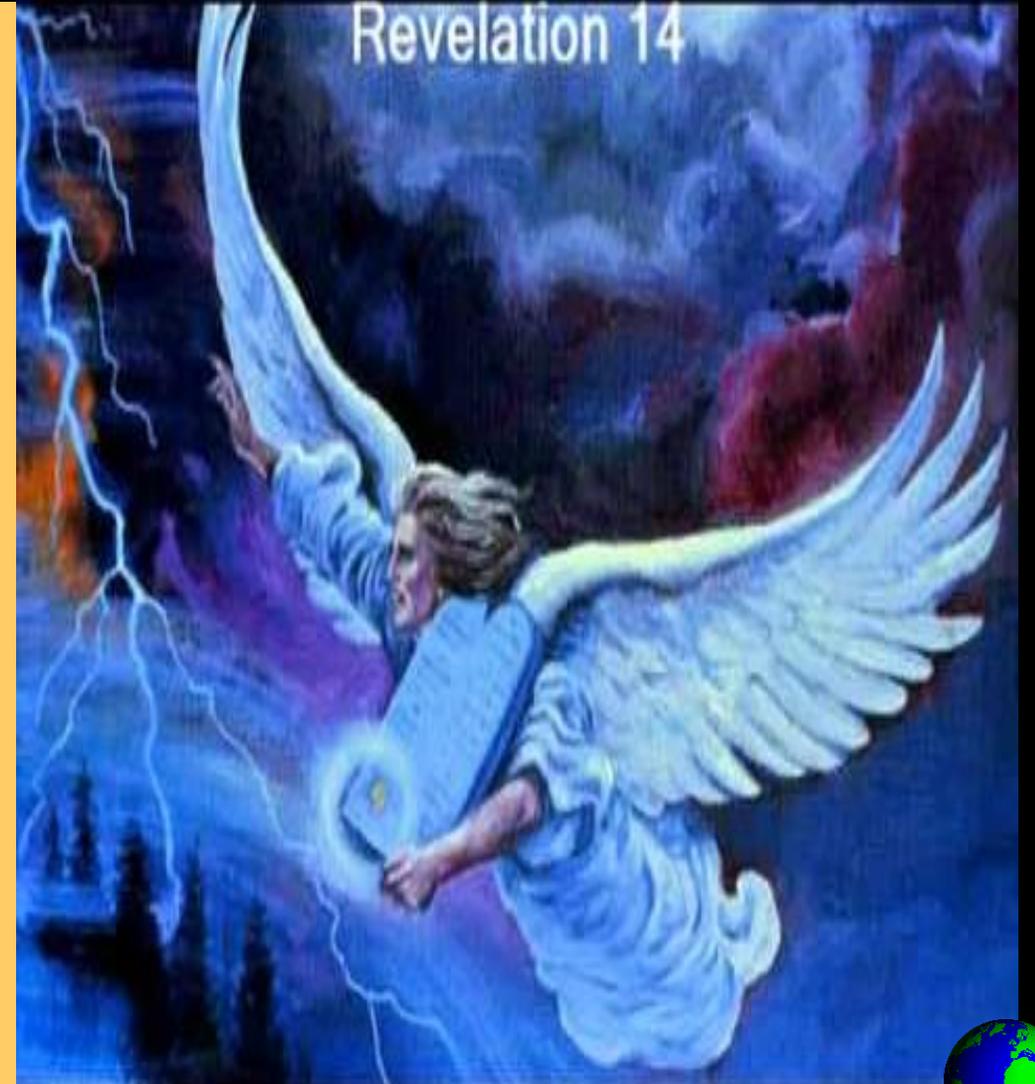
The Third Angel's Message

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. – Revelation 14



The Third Angel's Message (cont'd)

The first angel's message proclaims the everlasting gospel and calls for the restoration of the true worship of God as Creator because the judgment hour has arrived.

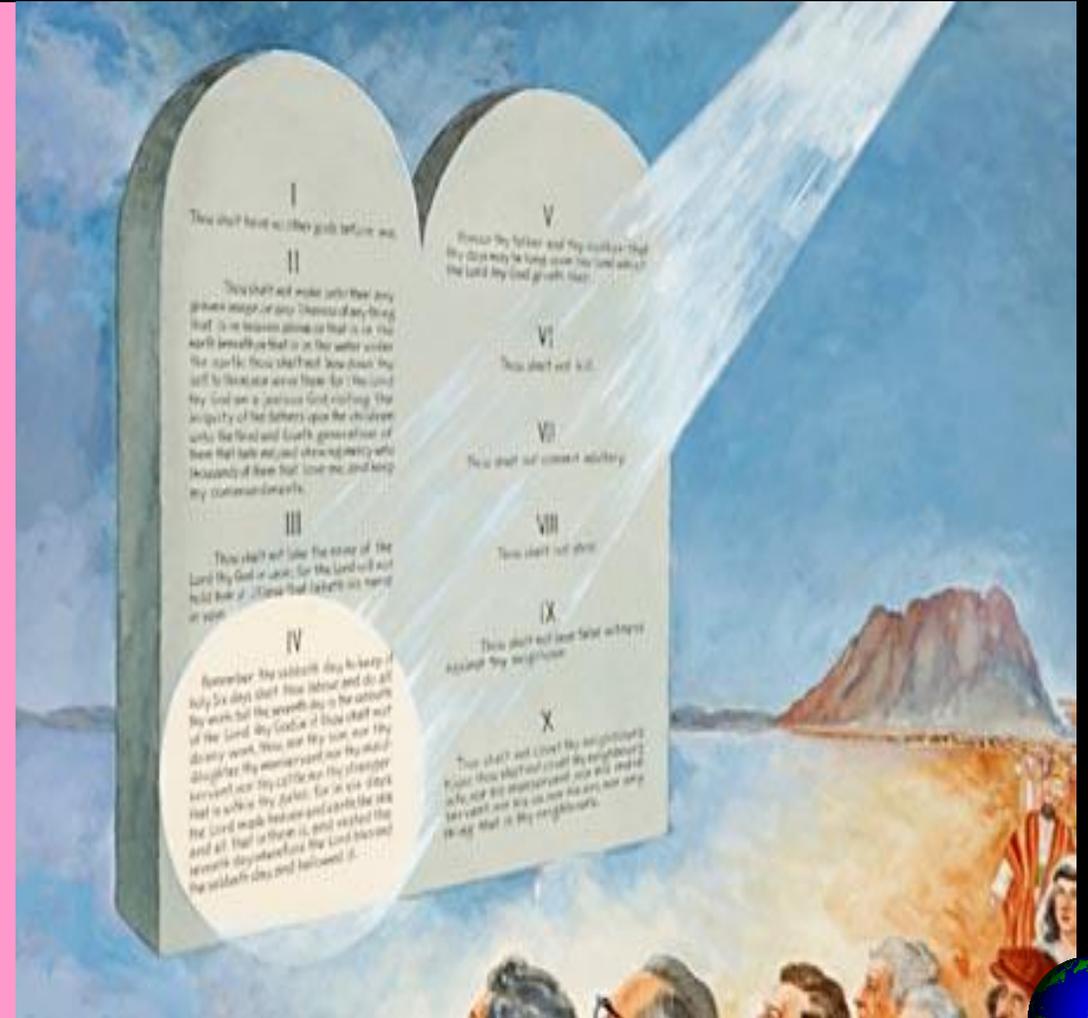
The second angel warns against all humanly originated forms of worship.

Finally, the third angel proclaims God's most solemn warning against worshiping the beast and his image—which all who reject the gospel of righteousness by faith ultimately will do.



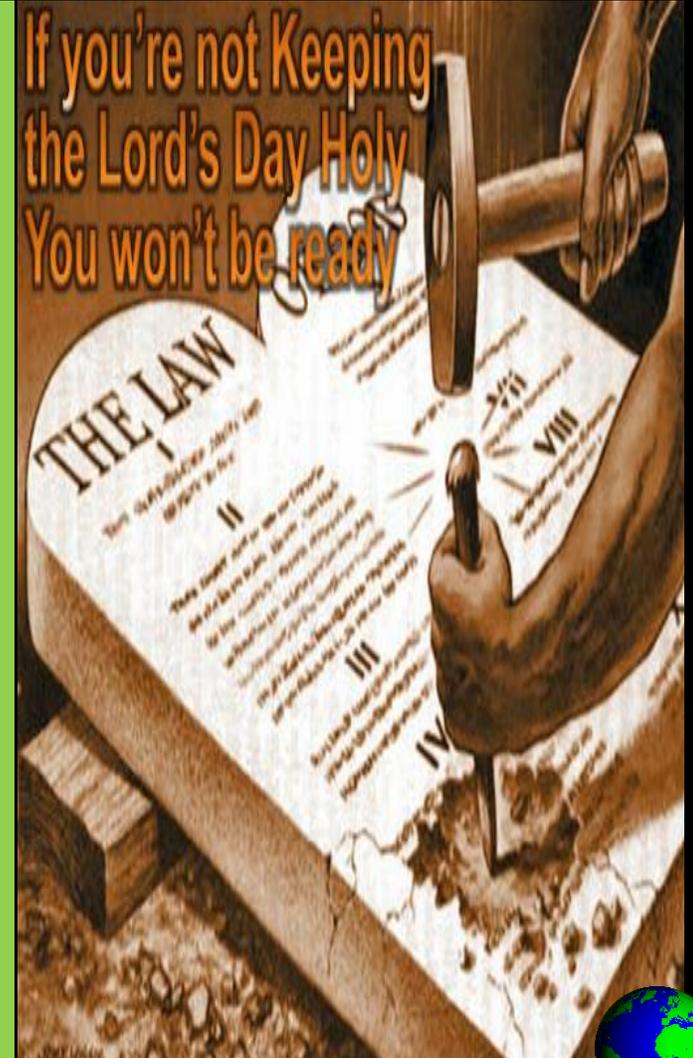
The Third Angel's Message (cont'd)

The beast described in Revelation 13:1-10 is the church-state union that dominated the Christian world for many centuries and was described by Paul as the "man of sin" (2 Thessalonians 2:2-4) and by Daniel as the "little horn" (Daniel 7:8, 20-25; 8:9-12). The image of the beast represents that form of apostate religion that will be developed when churches, having lost the true spirit of the Reformation, shall unite with the state to enforce their teachings on others. In uniting church and state they will have become a perfect image to the beast—the apostate church that persecuted for 1260 years. Hence the name *image of the beast*.



The Third Angel's Message (cont'd)

The third angel's message proclaims the most solemn and fearful warning in the Bible. It reveals that those who submit to human authority in earth's final crisis will worship the beast and his image rather than God. During this final conflict two distinct classes will develop. One class will advocate a gospel of human devisings and will worship the beast and his image, bringing upon themselves the most grievous judgments. **The other class, in marked contrast, will live by the true gospel and "keep the commandments of God and the faith of Jesus" (Revelation 14:9, 12).** The final issue involves true and false worship, the true and the false gospel. When this issue is clearly brought before the world, those who reject God's memorial of creatorship—the Bible Sabbath—choosing to worship and honour Sunday in the full knowledge that it is not God's appointed day of worship, will receive the "mark of the beast." This mark is a mark of rebellion; the beast claims its change of the day of worship shows its authority even over God's law.



The Third Angel's Message (cont'd)

The third message directs the world's attention to the consequence of refusing to accept the everlasting gospel and God's message of the restoration of true worship. It pictures vividly the final result of people's choices regarding worship. The choice is not an easy one, for whatever one chooses will involve suffering. Those who obey God will experience the wrath of the dragon (Revelation 12:17) and eventually be threatened with death (Revelation 13:15), while those who choose to worship the beast and his image will incur the seven last plagues and finally "the lake of fire" (Revelation 15, 16; 20:14, 15).

But while both choices involve suffering, their outcomes differ. The worshipers of the Creator will escape the deadly wrath of the dragon and stand together with the Lamb on Mount Zion (Revelation 14:1; 7:2, 4). The worshipers of the beast and his image, on the other hand, receive the full wrath of God and die in the presence of the holy angels and the Lamb (Revelation 14:9, 10; 20:14).

1996		APRIL				1996	
SUN	MON	TUE	WED	THU	FRI	SAT	
	1	2	3	4	5 Good Friday	6 Sabbath	
7 Easter	8	9	10	11	12	13 Sabbath	
14	15	16	17	18	19	20 Sabbath	
21	22	23	24	25	26	27 Sabbath	
28	29	30					

1st day 2nd day 3rd day 4th day 5th day 6th day 7th day



The Third Angel's Message (cont'd)

Every person will have to choose whom to worship. Either one's choice of righteousness by faith will be revealed as one participates in a form of worship God has endorsed, or one's effectual choice of righteousness by works will be revealed as one participates in a form of worship God has forbidden but which the beast and his image command, a man-made worship. God cannot accept this latter form of worship, because it gives priorities to the commandments of men and not to those of God. It seeks justification through the works of man and not by faith that comes through a total surrender to God as Creator, Redeemer, and Re-creator. In this sense, then, the message of the third angel is the message of justification by faith.



SATURDAY



SABBATH

The seventh-day of the week.



SUNDAY

The first day of the week



The Third Angel's Message (cont'd)

God has His children in all churches; but through the remnant church He proclaims a message that is to restore His true worship by calling His people out of the apostasy and preparing them for Christ's return. Recognizing that many of God's people have yet to join them, the remnant sense their inadequacies and weaknesses when they try to fulfil this solemn mission. They realize that it is only through God's grace that they can accomplish their momentous task.

In the light of the soon coming of Christ and the need to prepare to meet Him, God's urgent, compassionate call comes home to each of us: "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities" (Revelation 18:4, 5).



The Remnant of Her Seed - Conclusion

The doctrine of the remnant in Revelation is broader than it appears at first sight. Apparently the end time remnant of Revelation 12:17 are more or less identical with the saints of Revelation 13a, the group that does not worship the beast and its image in Revelation 13b, and the 144,000 of Revelation 14a. This remnant is heavily persecuted by the satanic trinity and is finally threatened with death. Yet those who make up the remnant are assured that the final victory is theirs.



**Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.
{Great Controversy, 446.1}**



The Remnant of Her Seed - Conclusion

They display the characteristics of loving God with all their hearts and following Jesus. In carrying the name of God and of Jesus (Revelation 14:1) instead of the name of the beast (Revelation 13:16–17) on their foreheads, they are declared to be God's and Jesus' property through Jesus' self-sacrifice on the cross, and in their character they have become similar to their Lord and God.



The seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

{Last Day Events 220.1;221.2}



The Remnant of Her Seed - Conclusion

Only Seventh-day Adventists as a church bear the characteristics of the Remnant (Revelation 12:17) Therefore the church should and must be conscious of its identity and, being filled with joy and with God's power, should proclaim the everlasting gospel. Feelings of inferiority and false pride are equally inappropriate. Always God's church is His church only because of His grace.

On the other hand, not every Adventist is automatically part of the remnant, and not every non-Adventist is necessarily excluded from the remnant. Therefore, each individual believer is challenged to live in closest harmony with God and portray the characteristics of the remnant, just as the church is called to live up to its vocation and its commission.



Probation is soon to Close!

“The world is becoming more and more lawless. Soon great trouble will arise among the nations—trouble that will not cease until Jesus comes.”

Ellen G. White, Last Day Events, Chapter 1, Page 12.

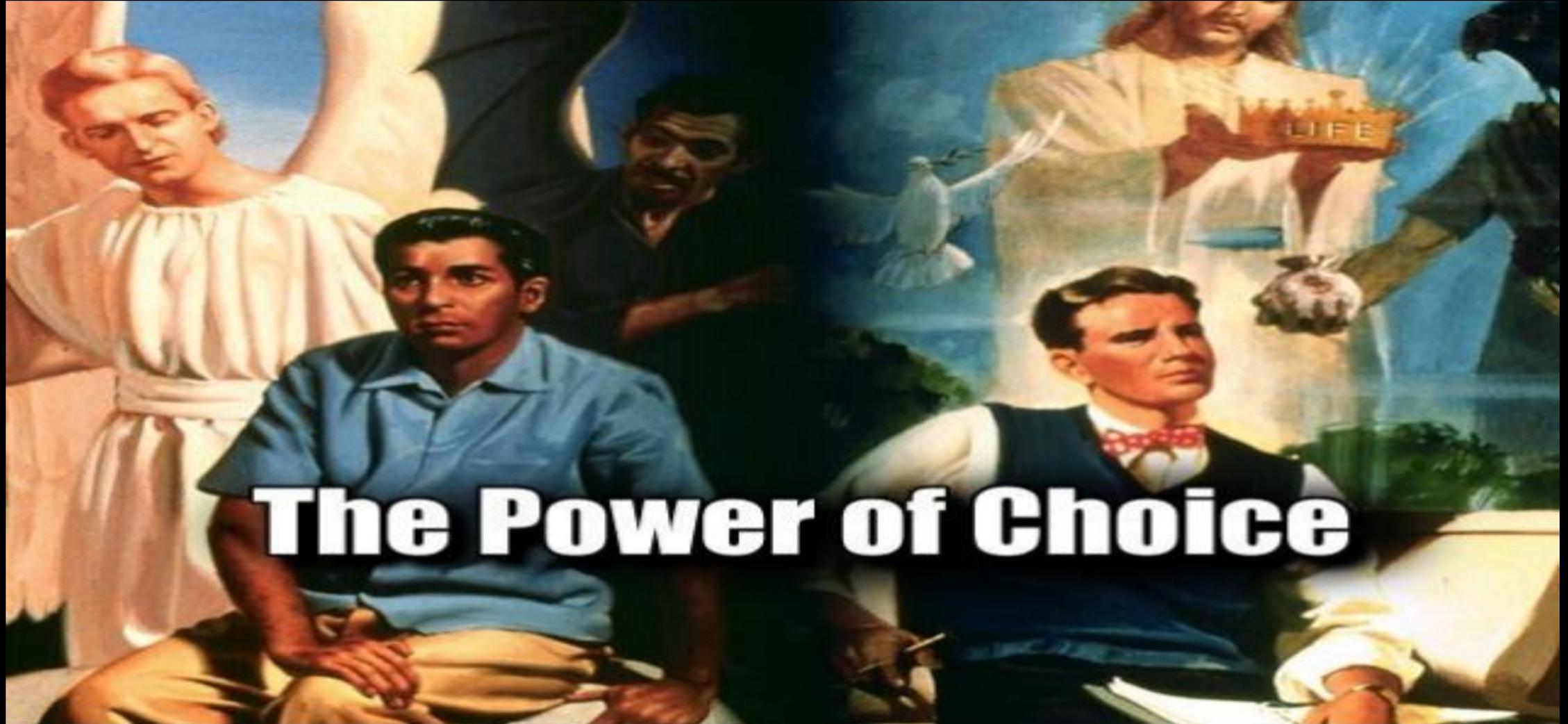


We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

{Selected Messages, Book 1, 125.3}

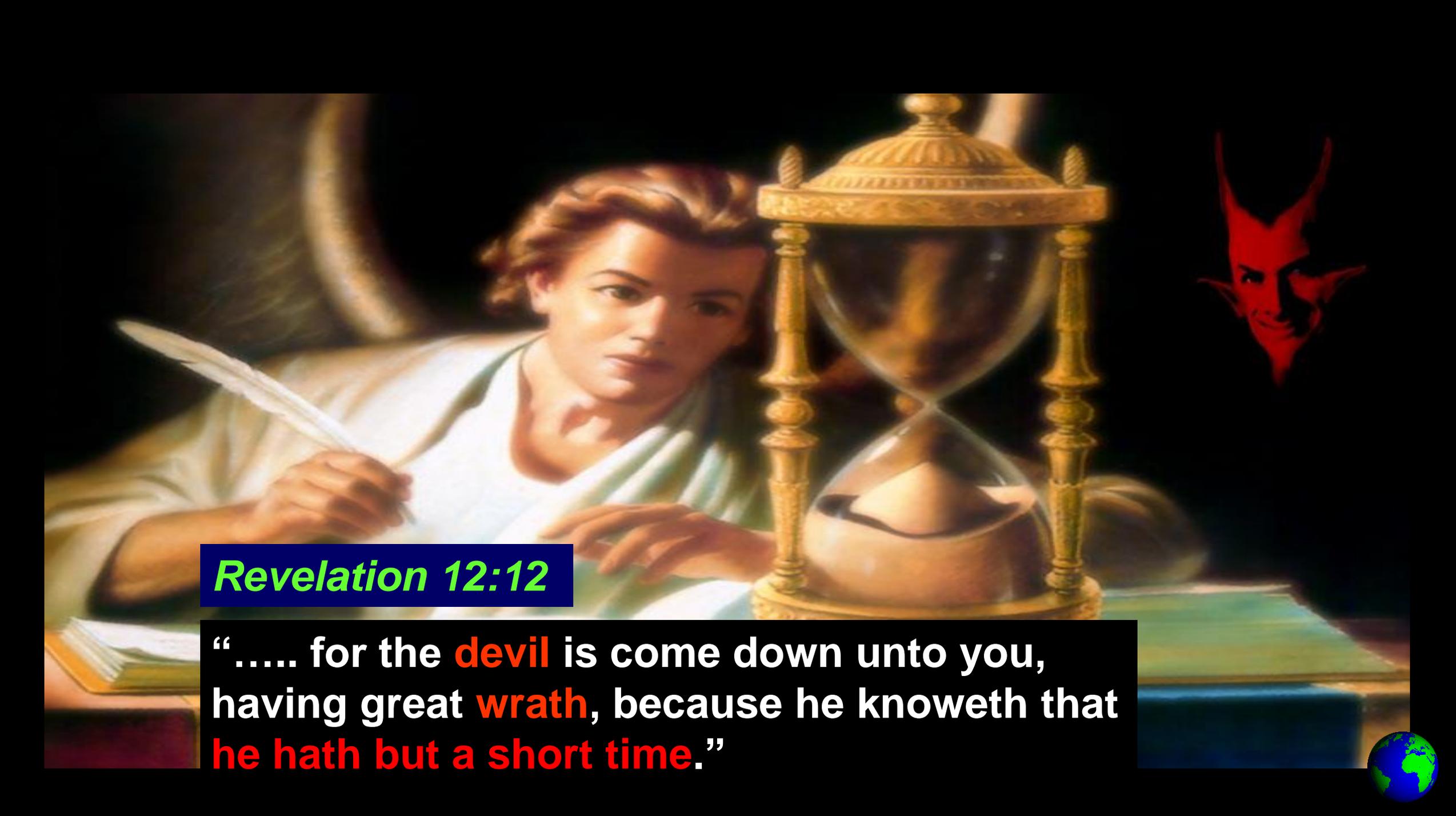


God has given all:



The Power of Choice



An angel with a halo and wings is shown writing in a book with a quill pen. To the right of the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dimly lit room with a book on a desk.

Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?