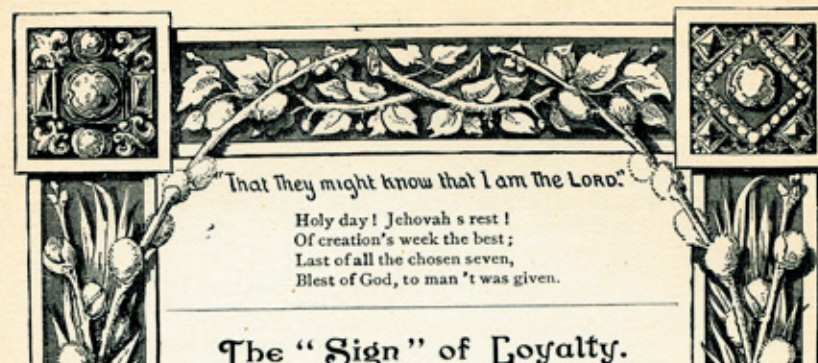


"Again the heavenly courts are filled with the glorious songs of salvation, the music sounds to the praise of God, and every soul is filled with heavenly joy. There is a short pause, and we ask another what image they have warred against and gained the victory over. He replies: 'Sir, I do not understand what you mean. I know that once I was a child of God, and that is sufficient. I want nothing more, and what more could I have? I have never troubled myself to look into those secret things which pertain only to God.' If it were possible that we could receive such an answer, would we not marvel greatly, that mortal beings endowed with reason could sing in heaven before the throne of God, of some things which they did not understand and never had heard anything about?"

"Once more the heavenly arches are filled with song and music. The redeemed sing that they have gained a glorious victory over the mark of the beast, and over the number of his name. They praise God because his righteous judgments have been poured out upon those who would not heed the warning message of God in the last days, but who worshiped the beast and his image, and received his mark. Every face is lighted up with heavenly joy. Peace and love radiate from every eye. They take off their crowns, and worship humbly before the throne of God. Once more we endeavor to get some information concerning this wonderful song of victory, and we ask one of the happy singers who seems to look more noble than the rest, if he can tell us what the mark of the beast was, over which they have gained the victory. Let us suppose that he answers in a similar way, 'My dear friend, I do not know what you are talking about. You are, no doubt, one of those foolish Adventists, who attempted to read and explain the prophecies, and thought to obtain light from God through them. We have never been so foolish. Our pastors never treated on such subjects, because they do not belong to salvation at all. Sects and heretics deal with such things. We have been saved, because we belonged to the true church, and once, without our own choice or consciousness, we were born again, through the proper ceremonies of a regularly ordained pastor, who was properly called and paid by the State. Thus we became members of the true orthodox church, and after that time to the day of our death our spiritual life was nourished by the Lord's supper.' Such scenes could not be enacted on earth, much less in heaven. Away with a religious system which sets aside the word of God, and exalts men instead of God and his living word." — *Jesu Profetier (Prophecies of Jesus)*, by J. G. Matteson, pp. 280-282.



### AGAINST what does the third angel warn men?

Against the worship of the beast, and the reception of his mark. Rev. 14: 9, 10.

#### 2. How many will worship the beast?

Nearly the whole world. Rev. 13: 8.

#### 3. What will those be doing who are not worshipers of the beast?

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

#### 4. Where are the few faithful ones finally found?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15: 2.

#### 5. What do they have on their foreheads?

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14: 1.

#### 6. Where were these 144,000 before seen?

"And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7: 4.

#### 7. With what were they sealed?

"And I saw another angel ascending from the east, having the seal of the living God." Verse 2.

#### 8. Where were they sealed?

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Verse 3.

NOTE. — God has a seal; for so he says in the above quotation. A seal is a "mark, sign, figure, or image." "That which confirms, ratifies, or makes stable; assurance; that which authenticates." — Webster.



## 9. What does the Bible present as the object of a sign, or seal?

"Now, O king, establish the decree, and *sign the writing, that it be not changed.*" Dan. 6: 8. "That is, affix the signature of royalty, showing *who* it is that demands obedience, and *his right* to demand it."

NOTE. — "A seal is used always in connection with some law or enactment that demands obedience." — *Thoughts on Daniel and the Revelation*, p. 448.

## 10. With what is God's seal connected?

"Bind up the testimony, *seal the law among my disciples.*" Isa. 8: 16.

## 11. Does the first commandment show who is its author?

"Thou shalt have no other gods *before me.*" Ex. 20: 3. Who the "me" here spoken of is, the commandment does not state. That prohibition might come from almost any source. Any heathen could claim it as a command from his god, and so far as the commandment itself goes, no one could disprove his claim.

## 12. Does the third commandment show who is the author of the law?

"Thou shalt not take the name of *the Lord thy God* in vain; for the Lord will not hold him guiltless that taketh his name in vain." Verse 7. The Lord *thy* God may mean, to one nation, one being, and to another nation another being. The statement, of itself, is not definite enough to be generally accepted. The same is true of any or all of the other commandments, with one exception.

## 13. Which commandment does point out unmistakably the Author of the law, and show his right to command?

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days *the Lord made heaven and earth, the sea, and all that in them is*, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 10, 11.

NOTE. — The fourth commandment alone gives the name of the Author of the law in that way which shows him to be the CREATOR of all things; hence his undisputed right to command. It is his SIGN of authority.

## 14. Is the Sabbath ever called a sign?

"*It is a sign between me and the children of Israel forever*; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 17.

## 15. For what purpose is the Sabbath a sign?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, *that they might know that I am the Lord* that sanctify them." Eze. 20: 12.

NOTE. — Every time the weekly Sabbath came round, their minds would revert to the commandment which enjoined its observance, and the reason for it. As often as this occurred, they would call to mind the creative power of God. And as long as they should do this, they could never forget God, or become idolaters. Had the Sabbath been faithfully kept by all from the first, there could never have been an idolater, because God would have been remembered weekly.

16. The 144,000 who are saved when the Lord comes, have the Father's name in their foreheads. Rev. 14: 1. They are also said to have the seal of God in their foreheads. Rev. 7: 2-4. How is this *remnant* church distinguished, while waiting for the Lord to appear on the white cloud?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

## 17. What will be the feeling toward them?

"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." Rev. 12: 17.

## 18. After enduring the struggle, how will they appear before God?

"And in their mouth was found no guile: for they are *without fault before the throne of God.*" Rev. 14: 5.

## 19. What will be the nature of the song they sing?

"And they sang as it were a *new song* before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Verse 3.

## 20. Over what had these gotten the victory?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 2, 3.

NOTE. — "Nothing is seen more plainly than the fact that the happy souls, which are here spoken of, have believed and obeyed the third angel's message; for it is stated in so many words, that they have gotten the victory over the beast, and over his image, and over his mark. This is the great cause why they praise God after his judgments have been made manifest in the earth. Is it possible to imagine that an army on earth would march into a city with song and music, singing of a glorious victory which they had gained, and then, if any one should ask where the battle was and who their enemies were, they would answer, that they knew nothing about it?—No, far from it. Man has never been so foolish. But how much less can we imagine that any such thing ever could happen in heaven! Let us, for a moment, conceive that we see these happy souls before the throne of God, and hear their charming music and their songs of victory. We step forward and inquire of one what beast it is over which they have gained such a glorious victory. He turns and answers, 'I do not know. I have never examined that matter, and can give you no information about it.' How astonished we should be!