

The 3rd Angel's Message - Part 2

<< This is the seventh in a series of studies on the 3 Angels Messages. In this study, Smith more-thoroughly considers the 1st-day vs. the 7th-day Sabbath. He also considers The Punishment of Beast-worshippers and the Duration of their Punishment. In the next study, we'll learn more about the patient saints that not only keep the commandments of God, but also have the faith of Jesus. -Sid >>

The message brings its adherents to the seventh day; for in this way only are they made peculiar, inasmuch as an observance of the first day would not distinguish a person from the masses who were already observing that day when the message was introduced. And in this we find still further evidence that Sunday-keeping is the mark of the beast; for the message, presenting as its chief burden a warning against receiving the mark of the beast, will of course bring its adherents to discard that practice which constitutes the mark, and to adopt the opposite. It does lead them to discard the observance of the first day of the week, and adopt that of the seventh day. In view of this, it is at once seen that there is here more than an inference that Sunday-keeping is the mark of the beast against which it warns us, and the observance of the seventh day, to which it leads us, is its opposite. [DAR 628.1](#)

This is in harmony with the argument on the seal of God, as given in [chapter 7](#). It was there shown that sign, seal, mark, and token are synonymous terms, and that God takes his Sabbath to be his sign, mark, or seal, in reference to his people. Thus God has a seal, or mark, which is his Sabbath. The beast also has a seal, or mark, which is his Sabbath. One is the seventh day; the other is just as far removed from it as possible, even to the other extremity of the week, namely, the first day. Christendom will at last be divided into just two classes; to wit, those who are sealed with the seal of the living God, that is, have his mark, or keep his Sabbath; and those who are sealed with the seal of the beast, that is, have his mark, or keep his Sabbath. In reference to this issue, the third angel's message both enlightens and warns us. [DAR 628.2](#)

As so much importance, according to this argument, attaches to the seventh day, the reader may ask for some evidence that a person cannot be said to keep the commandments of God unless he does keep the seventh day. This would involve a discussion of the whole Sabbath question, which it is not the province of this work to give. Though it may be proper to present here, as this much perhaps is called for in this connection, the leading facts connected with the Sabbath institution, — facts which are fully sustained in the works referred to in note below. * [DAR 629.1](#)

1. The Sabbath was instituted in the beginning, at the conclusion of the first week of time. [Genesis 2:1](#), [2](#). [DAR 629.2](#)

[Genesis 2:1](#) Thus the heavens and the earth were finished, and all the host of them. [2](#) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

2. It was the seventh day of that week, and was based on facts which are inseparably connected with its very name and existence, — facts which never can become untrue, and never can be changed. God's resting on the seventh day made it his rest-day, or the Sabbath (rest) of the Lord; and it can never cease to be his rest-day, as that fact never can be changed. He sanctified, or set apart, the day then and there, the record states; and that sanctification can never cease, unless it be removed by an act on the part of Jehovah as direct and explicit as that by which he placed it upon the day in the beginning. No one claims that this has ever been done, and he could not prove it if he did so claim. [DAR 629.3](#)

3. The Sabbath has nothing in it of a typical, shadowy, or ceremonial nature; for it was instituted before man sinned, and hence belongs to a time when, in the very nature of things, a type, or shadow, could not exist. DAR 629.4

4. The laws and institutions which existed before man's fall were primary in their nature; they grew out of the relation between God and man, and man and man, and were such as would always have remained if man never had sinned, and were not affected by his sin. In other words, they were, in the very nature of things, immutable and eternal. Ceremonial and typical laws owed their origin to the fact that man had sinned, as they never would have existed had this never been a fact. These were from dispensation to dispensation subject to change; and these, and these only, were abolished at the cross. The Sabbath law was a primary law, and therefore immutable and eternal. DAR 630.1

5. The sanctification of the Sabbath in Eden renders its existence certain from creation to Sinai. Here it was placed in the very bosom of the decalogue as God spoke it with an audible voice, and wrote it with his finger on tables of stone, — circumstances which forever separate it from ceremonial laws, and place it among the moral and eternal. DAR 630.2

Exodus 20:8 Remember the sabbath day, to keep it holy. **9** Six days shalt thou labour, and do all thy work: **10** But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: **11** 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.

6. The Sabbath is not indefinite, any seventh day after six of labor. The law from Sinai (**Exodus 20:8-11**) makes it as definite as language can make it; the events that gave it birth (**Genesis 2:1-3**) confine it to the definite seventh day; and the 6240 Sabbath miracles in the wilderness, three each week for forty years; namely, (1) a double portion of manna on the sixth day, (2) the preservation of the sixth-day manna on the seventh day, and (3) none on the seventh day (see **Exodus 16**), show that it is one particular day, and not simply a proportion of time.... DAR 630.3

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. **18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. **19** Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. **20** For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Jesus)

7. The Sabbath is a part of that law which our Lord openly declared that he came not to destroy. On the other hand, he most solemnly affirmed that it should endure in every jot and tittle while the earth should continue. **Matthew 5:17-20**. DAR 630.4

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Ephesians 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

8. It is a part of that law which Paul declares is *not* made void, but established, by faith in Christ. [Romans 3:31](#). The ceremonial, or typical, law, which pointed to Christ and ceased at the cross, *is* made void, or superseded, by faith in him. [Ephesians 2:15](#). DAR 631.1

[James 2:11](#) For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. [12](#) So speak ye, and so do, as they that shall be judged by the law of liberty.

9. It is a part of that royal law, a law pertaining to the King Jehovah, which James declares is a law of liberty, and which shall judge us at the last day. God does not have different standards of judgment for different ages of the world. [James 2:11, 12](#). DAR 631.2

[Revelation 1:10](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

10. It is the "Lord's day" of [Revelation 1:10](#). (See [argument on that verse](#).) DAR 631.3

[Isaiah 56:1](#) Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. [2](#) Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

[1 Peter 1:5](#) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

11. It appears as the institution in reference to which a great reform is predicted in the last days. [Isaiah 56:1, 2](#) compared with [1 Peter 1:5](#). Under this head would also come the message under consideration. DAR 631.4

[Isaiah 66:22](#) For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. [23](#) And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

12. And in the new creation, the Sabbath, true to its origin and nature, again appears, and will thenceforward shed its blessings upon God's people through all eternity. [Isaiah 66:22, 23](#). DAR 631.5

Such is a brief synopsis of some of the arguments to show that the Sabbath law has been in no wise relaxed, and the institution in no way changed; and that a person cannot be said to keep the commandments of God unless he keeps it. To have to do with such an institution is a high honor. To pay heed to its claims will prove an infinite blessing. DAR 631.6

<< [My Bible study on the 7th-day Sabbath](#) -Sid >>

[Revelation 19:20](#) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

The Punishment of Beast-worshippers. — These shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. When is this torment inflicted? [Revelation] 19:20 shows

that at the second coming of Christ there is a manifestation of fiery judgments which may be called a lake of fire and brimstone, into which the beast and false prophet are cast *alive*. This can refer only to the destruction visited upon them at the commencement, not at the end, of the thousand years. Again, there is a remarkable passage in Isaiah to which we are obliged to refer in explanation of the phraseology of the threatening of the third angel, and which unquestionably describes scenes to take place here at the second advent, and in the desolate state of the earth during the thousand years following. That the language in the Revelation was borrowed from this prophecy can hardly fail to be seen. After describing the Lord's anger upon the nations, the great slaughter of their armies, the departing of the heavens as a scroll, etc., the prophet says: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it **forever and ever.**" [Isaiah 34:8-10](#). And since it is expressly revealed that there is to be a lake of fire in which all sinners perish at the end of the thousand years, we can only conclude that the destruction of the living wicked at the commencement of this period, and the final doom of all the ungodly at its close, are very similar. DAR 631.7

Duration of the Punishment. — The expression "**forever and ever**" cannot here denote eternity. This is evident from the fact that this punishment is inflicted on this earth, where time is measured by day and night. This is further shown from the passage in Isaiah already referred to, if that is, as above suggested, the language from which this is borrowed, and applies to the same time. That language is spoken of the land of Idumea; but whether it be taken to mean literally the land of Edom, south and east of Judea, or to represent, as it doubtless does, this whole earth at the time when the Lord Jesus shall be revealed from heaven in flaming fire, and the year of recompenses for the controversy of Zion comes, in either case the scene must eventually terminate; for this earth is finally to be made new, cleansed of every stain of sin, every vestige of suffering and decay, and to become the habitation of righteousness and joy throughout eternal ages. The word αἰών here translated *forever*, Schrevelius, in his Greek Lexicon, defines thus: "An age; a long period of time; indefinite duration; time, whether longer or shorter." (For a discussion of the meaning of this term, see the work entitled, *Here and Hereafter*. *Review and Herald* Office, Battle Creek, Mich.) DAR 632.1

<< Daniel Mesa recently gave [a helpful study on the Bible word "Everlasting"](#) >>

The period of the third message is a time of patience with the people of God. Paul and James both give us instruction on this point. [Hebrews 10:36](#); [James 5:7, 8](#). Meanwhile, this waiting company are keeping the commandments of God — the ten commandments, and the faith of Jesus — all the teachings of Christ and his apostles as contained in the New Testament. The true Sabbath, as given in the decalogue, is thus brought out in vivid contrast with the counterfeit Sabbath, the mark of the beast, which finally distinguishes those who reject the third message, as already set forth. [DAR 633.1](#)

[Hebrews 10:36](#) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

[James 5:7](#) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. [8](#) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.