

Study for the Month of October 2014

The Image of the Beast-Part II

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How the Image the Beast will be Formed

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell upon the earth, that they should make an image to the beast, which had a wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand or in their foreheads: and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.”

Revelation 13: 11-17, Authorized Version.

The word “**image**” is mentioned eight times in the Authorized Version (K.J.V.) in Revelation 13: 14, 15; 14: 9, 11; 15: 2; 16:1; 19:20; 20: 4. All refer to the Greek *eikon*, “a likeness, i.e., (lit.) statue, profile or (fig.) representation, resemblance:- image.” – *Strong’s Greek Dictionary*.

We will quote the last paragraphs of last month’s study and render them in bold letters for emphasis:

“When the leading churches of the United States, [1] uniting upon such points of doctrine as are held by them in common, [2] shall influence the state to enforce their decrees and to sustain their institutions, then *PROTESTANT AMERICA will have formed an image of the Roman hierarchy*, and the infliction of civil penalties upon dissenters will inevitably result.

“The beast with two [lamb-like] horns ‘causeth’ [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their

right hand, or in their foreheads: and that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name.’

Revelation 13: 16, 17. The third angel’s message is: ‘If any man worship [obeys, yields allegiance to] the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.’ Rev. 14: 9, 10. ‘

“The beast’ mentioned in this message, *whose worship is enforced by the two-horned beast* [America], is the first, or leopard-like beast of Revelation 13—the papacy. *The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches [today’s Christian, evangelical, Pentecostal, charismatic mainstream Sunday-keeping churches, etc.] shall seek the aid of the civil power [the secular government] for the enforcement of their dogmas.*”- E. G. White, *The Great Controversy* (1911), pp. 444, 445.

“Resolved that the Bible Sabbath (Sunday) is a sign between God and man, and its reverent observance is a MARK of the nation [America] whose God is Jehovah.” – *National Reform Convention*, September 1887.

“We hereby agree . . . that such Sabbath (Sunday) observance laws for the District of Columbia may be looked upon not only as *model Sabbath observance laws for AMERICA*, but as *model Sabbath observance laws for the rest of the WORLD.*” – *Christian Statesman*, September, 1927.

Here are additional quotes and excerpts clearly showing how the “leading churches of Protestant America,” or more accurately now, year 2014, *once-Protestant* America, almost fulfilled the Revelation 13 prophecy only about three-and-a-half decades ago.

These official authentic references speak clearly for themselves, needing little explanation to anyone and all who seriously want to know the truth and pay attention to how America will be the one to enforce Sunday—the mark of the beast—when anyone who does not observe Sunday, the false sabbath—will be forbidden “to buy or sell.”

Blue Laws of the United States of America

Source: *The Church in Politics* by Charles Longacre, General Secretary, Religious Liberty Association; and Editor of *Liberty*, a magazine of religious freedom, published at Washington, D.C., 1927: Review and Herald Publishing Association, Washington, D.C. In 1927 Longacre wrote:

“**Burning Issue.** America is facing a real crisis. Strong lobbies, representing *more than twenty religious denominations*, have been established at Washington, D.C., whose special work is to influence in the supposed interests of Christianity, all the activities of the Government. Especially have persistent efforts been put forth *during the last decade* [1917-1927], not only to establish in the nation, but also to revive in several States, certain of the *blue laws of colonial times*, and thus to Puritanize America.” –p. 7.

What are these “Blue Laws”?

From Wikipedia, subject, “Blue Law” (as of this issue date):

“This article is about laws created to enforce strict moral standards. For early Colony of Connecticut laws, see Blue Laws (Connecticut)

“Blue Laws—*known also as Sunday Laws*—are laws designed to restrict or ban some or all Sunday activities for religious standards, particularly the observance of a day of worship or rest. Blue Laws may also restrict shopping or ban sale of certain items on specific days, most often on Sundays in the western world. Some Islamic nations may ban on Fridays. Blue Laws are enforced in parts of the United States, although many states still ban the sale of alcoholic beverages or cars on Sundays. *Bergen County in New Jersey is notable for their blue laws banning the sale of clothing, shoes, furniture, home supplies and appliances on Sundays kept through county-wide referendum. Paramus, New Jersey has its own blue laws even more strict than the county itself, banning any type of worldly employment on Sundays except necessity items such as food and gasoline.*

“History

The first occurrence of the phrase *blue law* so far found is in New-York Mercury of March 3, 1755, where the writer imagines a future newspaper praising the revival of ‘our Connecticut’s old Blue Laws.’ In his 1781 book General History of Connecticut, the Reverend Samuel Peters (1735-1826) used it to describe various laws enacted by Puritan colonies in the 17th century that prohibited various activities, recreational as well as commercial, on Sundays (Saturday evening through Sunday night). Sometimes the sale of certain types of merchandise was prohibited, and some cases all retail and business activity.

“Contrary to popular belief, there is no evidence that blue laws were originally printed in blue paper. Rather, the word blue was used in the 17th century as a disparaging reference to rigid moral codes and those who observed them, particularly in *blue stocking*, a reference to Oliver Cromwell’ supporters in the parliament of 1653. Moreover, although Reverend Peters claimed that the term blue law was used by Puritan colonists, his work has since been found to be unreliable. In any event, Peters never asserted that the blue laws were originally printed on blue paper, and this has come to be regarded as an example of false etymology. Another version is that the laws were first bound in books with new covers.

“As Protestant moral reformers organized the Sabbath [Sunday] reform in the 19th century America, calls for the enactment and/or enforcement of stricter Sunday laws developed. Numerous Americans were arrested for working, keeping an open shop, drinking alcohol, traveling, and recreating on Sundays.

“Beginning in the 1840s [the beginning of the proclamation of the three angels’ messages of Revelation 14], Catholic immigrants, workingmen, Jews, Seventh-day Baptists, free-thinkers, and other groups began to organize opposition. Throughout the century, Sunday laws served as a major source of church-state controversy and as an issue that drove the emergence of modern American minority rights politics.

“Many European countries [which?] still place strong restrictions on store openings on Sundays, and example being Germany’s Laddenschlussgesetz.

“In Texas, for example, blue laws prohibited selling house wares such as pots, pans, and washing machines on Sunday until 1985. In Colorado, Illinois, Indiana, Iowa, Louisiana, Maine, Minnesota, Missouri, Oklahoma, New Jersey, North Dakota, Pennsylvania, and Wisconsin, car dealerships continue to operate under blue-law

prohibitions in which an automobile may not be purchased or traded in the counties of Prince George's, Montgomery, and Howard, similarly, Michigan restricts Sunday sales to only those counties with a population of less than 130,000. Texas and Utah prohibit car dealerships from operating over consecutive weekend days. In some cases these laws were created and retained with the support of those whom they affected, to allow them a day off each week without fear of their competitors still being open." (end of Wikipedia quote.

We resume quoting from Longacre's work, *Church in Politics*, "A Burning Issue: pp 7, 8, 9:

The Establishment of Christianity as the National Religion of America.-

"During the last three decades [about 1887 to 1927], all sorts of oppressive and unconstitutional measures have been introduced into the national Congress and the various State legislatures. The real purpose of such proposed laws is the ultimate establishment of Christianity as 'the national religion of the United States.' Following these would come:

- [1] the teaching of religion [whose religion?] in the public schools
- [2] appropriation of public funds for religious purposes,
- [3] the curtailing of freedom of speech and of the press
- [4] compulsory church attendance on Sunday,
- [5] and other similar measures trenching upon freedom of conscience.

"In fact, the idea is quite current among a certain class of reformers that it is proper to legislate upon every subject under heaven, and that no individual has any rights that the majority may not abridge or entirely destroy.

"It is quite common for well-meaning Christian people who really intend to be good loyal Americans, to deny the existence of 'inalienable rights.' The contention is that only the majority groups have rights which should be respected by [civilian] government. The tendency is to *minimize* the importance of the Bills of Human Rights in both our Federal and our State constitutions, and to *override* constitutional guarantees designed to safeguard the right of the individual.

"As the result of the activities of such organizations as the National Reform Association, the American Sabbath Union, the International Reform Federation, and the Lord's Day Alliance, both Congress and the United States legislatures have, since 1888, been deluged with drastic Sunday law bills. A sample of this proposed legislation, urged upon Congress with increasing insistence during the past decade, is sufficient to cause every lover of liberty and American ideals to take alarm at these encroachments upon the rights of man.

"A Characteristic Demand

"That the public may know that we are not beating the air nor raising a false alarm, we give the text of one among many scores of proposed national Sunday observance measures, namely, that framed by the Methodist Episcopal Church South, and presented to Congress in 1920. It reads as follows:

'Be it enacted by the Senate and the House of Representatives of the United States of America in Congress Assembled:

‘1. Hereafter it shall be unlawful for any person in the employment of the United States to work or carry on his ordinary vocation on Sunday.

‘2. It shall be unlawful for any person or corporation to operate on Sunday any freight or passenger train, or mail train, or any other train, or part of a train, on Sunday in the carrying on of interstate commerce, trade, or traffic of any kind.

‘3. It shall be unlawful for any post office to be open on Sunday or to deliver mail on Sunday; it shall be unlawful for any mail to be carried or delivered on Sunday by any employee of the United States, whether in city or country.

‘4. It shall be unlawful for any newspaper or other paper or publication published or purporting to be published on Sunday to be received, carried, or delivered as mail by any agency of the United States, in any post office, or over any route under the jurisdiction of the United States.

‘5. It shall be unlawful for any person or corporation engaged in interstate commerce, or carrying on any business or vocation under the laws of, or with the permission or license for, the United States or any of its agencies, to do or carry on ordinary vocation or business on Sunday, the purpose of this act being to express our national determination to honor the Sabbath day and keep it holy, as God [which “God”?] commands, thereby securing for all that opportunity for spiritual and bodily refreshment decreed by our Lord [which “Lord”?] for the happiness of all men and the safety of all nations.

‘6. Any person who does any of the things above declared unlawful, or who procures or aids another in doing any of the things above declared unlawful, shall be guilty of a misdemeanor and punished upon conviction by due process of law by a fine of not under \$ 100 nor over \$10,000 for each offense, and by imprisonment for not over six months, in the discretion of the court.

‘7. And any corporation that does or aids in doing these forbidden things shall upon conviction be fined not less than \$1,000, nor over \$100,000 for each offense, and upon conviction the second time for like offense shall forfeit its charter and franchise and be enjoined from operating in interstate commerce: *Provided, however,* That emergency instances of charity and necessity are not included nor punishable under the provisions of this Act.’

Charles Longacre continues:

“Those who proposed this drastic religious measure called it a purely civil regulation, and declared they saw nothing in it that would contravene the Constitution of the United State, or that would interfere with the religious liberty of any citizen. But such radical provisions constitute a grave danger, not alone in the hardship they would inflict upon millions of American citizens, but in the precedent they would establish for further legislation of the same character.

“The requirement to observe holy time is fitting and appropriate if adopted by a church for its own members, as a standard of their religious conduct, and as a matter of church discipline.

“But when a religious organization demands that these rigid religious regulations be enacted into law for the government of all citizens, requiring of them the observance of religious customs peculiar to its faith, and insists that Congress shall enact legislation which in its enforcement imposes church discipline upon the whole population of the United States, it is apparent that it had made a demand which is altogether unwarranted.

“Congress cannot comply with such a demand without overriding the Constitutional limitations placed upon its powers. If these Sunday law advocates could have their way, and could marshal *numerical strength* sufficient to manipulate Congress and the courts of our land, it would not be long *until the cruel religious persecutions of former days would be revived.*”- *Ibid*, p. 11.

On this coming crisis, Ellen G. White provides us a clearer, more detailed exposition in *The Great Controversy*, the book every Christian living in this last days should be studying alongside the prophetic books of Daniel in the Old Testament and Revelation, in the New Testament. In the “Impending Conflict,” chapter 36 (1911 edition), she wrote:

“Satan’s policy in this final conflict with God’s people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels.

“The same policy of deception has marked the history of the Roman Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God and change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evildoers; they declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear in the eyes of the people and even to themselves as the vilest of criminals.

“So will it be now. While Satan seeks to destroy those who honors God’s law, he will cause them to be accused as lawbreakers [of the man-made sabbath], as men who are dishonoring God and bringing judgments upon the world [!].

Compulsion by cruelty. “God never forces the will or the conscience; but Satan’s constant resort—to gain control of those whom he cannot otherwise seduce---is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, *he works through both religious and secular authorities*, moving them to the enforcement of human laws in defiance of the law of God.

“Those who honor the Bible Sabbath [the seventh day], will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. [Unbelievable, isn’t it!]. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government.

“Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put on their motives.

“As the *Protestant churches* reject the clear, Scriptural arguments in defense of God’s law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the *persecution* of those who conscientiously refuse to do what the rest of the Christian world are doing, and *acknowledge the claims of the papal sabbath.*

“The *dignitaries of church and state* will unite to bribe, persuade, or compel all classes to honor Sunday. The lack of divine authority will be supplied with oppressive enactments. *Political corruption* is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order *to secure public favor*, will yield to the popular demand for a law enforcing Sunday observance. *Liberty of conscience, which has cost so great a sacrifice, will no longer be respected.* In the soon-coming conflict we shall see exemplified the prophet’s words: ‘The dragon was wroth with the woman [true church], and went to make war with the remnant of her seed [offspring], which keep the commandments of God, and have the testimony of Jesus Christ.’ Rev. 12: 17.” - *The Great Controversy* (1911 ed.), p. 592,

In the original 1884 edition of this book, Volume 4 of the Conflict of the Ages Series, The Coming Conflict, chapter 31, she wrote:

National apostasy will end in national ruin of America. - “Our land is in jeopardy. The time is drawing on when its legislators shall so *abjure the principles of Protestantism* as to give countenance to Romish apostasy. The people whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of the that apostate church, for opposing that which their ancestors endured the fiercest persecution, then there will be *a national apostasy* which will end in *national ruin*.” – p. 410.

We return to Longacre’s book, *The Church in Politics*, “A Burning Issue” chapter:

“This proposed Sunday law, framed by a branch of the strongest and most influential Protestant denominations in America, clearly indicates the great lengths to which, in misguided zeal, the churches will ultimately go. The conscience of the dissenter will be utterly ignored, and his property and business confiscated, if he works on the first six days of the week and rests on the seventh day instead of the first.

“Some may comfort themselves with the thought that such a drastic law will never be passed by Congress, or that if passed, it will be a mild one. Unfortunately, no such assurances can be relied upon, and even a mild Sunday law takes away the right of the individual to obey the dictates of conscience, and establishes a dangerous precedent, paving the way for more and more legislation of the same kind. Such a course eventually would impose a yoke of bondage on the necks of the American people worse than that which the scribes and Pharisees of Christ’s day imposed upon the Jews.

“In Christ’s day the religious legalists, who believed that salvation was by the law, added to the fourth commandment of the Decalogue *more than 450 Sabbath day restrictions* which God had never given nor sanctioned. Christ utterly ignored and swept aside these human prohibitions, because they were in conflict with the spirit and purpose of the Sabbath day. God intended the Sabbath to be a spiritual blessing and continual delight to His people, not a day of gloom and meaningless forms. Christ sought to restore the Sabbath day to its original purpose and primitive glory; and when in His effort to show them the nature of true Sabbath observance, He ignored the legal restraints which the Jewish rulers and priests had placed upon it, they sought to take His life, and did finally secure His condemnation and crucifixion.” – pp. 11-13.

See *Practical Lessons for the Church Today*, third edition, by F.C. Gilbert, "The Yoke of Bondage," chapter XX, pp. 687-___, on "Rabbinical Laws and Usages Made Men Slaves:"

"What is the 'yoke of bondage,' from which Christ came to free men, and which could not be borne by the ancestors of the apostles? The answer is very simple, when we understand the laws and usages at the time of Christ, and the terror which they struck to the hearts of the people if they failed to observe them. When we understand the nature of some of these, and the penalties attached to them, then we can appreciate the saying of Christ and the of the apostles, and we can also understand that the freedom which Christ came to give was *freedom from human fear and from human slavishness*. All these was sin. John 8: 33, 34. And what was true of the condition of the people of Christ's day at His first advent, is equally applicable at any other period of church history.

"LAWS TOUCHING THE SABBATH

20. Perhaps in nothing was this bondage of human servitude more apparent than in the rabbinical laws of the Sabbath. There was not a moment, from the afternoon before the Sabbath, but what there was some law which bound the man either to do or not to do. *He must not take a needle and thread or a piece of cloth with him any time Friday afternoon, for fear he might carry it with him on the Sabbath. To do this he would bear a burden on the Sabbath. Hence he must lose a half-day's labor on this day.*

21. *He must know every point of the Sabbath laws concerning the toilet.* For instance, when he first awakes, he must be sure not to touch his eyes with the tip of his fingers before he washes, because of the evil spirits which have been resting there during the night. If he should do so, he might be blinded or meet with some other calamity. When he washes he must be sure to remember that he only washes certain parts of him, and this not with soap. For to wash with soap was unnecessary labor, and would be a violation of the Sabbath. He must be sure not to eat a particle of food before he goes to the synagogue service; for this would not be a delight to the Lord. It would be simply carrying out his delight. He must be sure to empty his pockets of everything, even to a pocket-handkerchief, for this would be an unnecessary burden.

22. He must know just what kind of knots may be tied and which are not permissible; for should he fall and injure one of his limbs, if he tied his shoe strings with the wrong kind of knot, he would feel that this was because he violated the Sabbath.

23. He must be sure that he has no occasion to do any letter-writing of any kind on the Sabbath, not even writing two letters of the alphabet together, if by so doing it would form a word which was intelligible. He must be very careful that he know the proper distance of a Sabbath day's journey; for should he get over the line, he would be subject to *Ma-koth Mar-doth*, the flogging of rebellion.

"SEVERITY OF RABBINICAL LAWS

24. In fact he must know the thirty-nine general division of laws touching the Sabbath, their subdivisions, their sections and sub-sections, their headings and appendices, their smallest minutia and detail. Should any of these be unobserved, and one of the rabbis discovered it, he would be subject either to punishment, excommunication, or to be placed under the ban, which would mean loss of livelihood, and the enduring of other hardships.

25. Should he, however, be on a journey during the Sabbath, or having started a journey, find it impossible to return before the Sabbath begins, he must remember just what to do with his mule, his loose money, his pocket-book, his Gentile servant, and everything else that concerns his Sabbath observance. For if everything were not punctiliously observed, whatever happened to him that day or for sometime afterward,

he would be told it was no doubt due to his having failed to keep the Sabbath properly. *Thus scores, hundreds, even thousands, of laws were made and enforced by the rabbis; and all must be observed as sacredly and as rigidly as the very law of God itself [!]*

“SCRIBES ENFORCE THEIR LAWS

26. We have a forcible illustration of the making and enforcing of laws by the rabbis, in the second holy day of the festivals and its observance. For instance:

‘These are the six days on which the Scripture has forbidden the doing of work. The first and seventh day of the Passover; the first and the last day of the Feast of Tabernacles; the day of the Feast of Pentecost; and the first day of the seventh month. All these are called holy days. The Sabbatism of all is alike.’ *‘Hilcoth Yom Tov.’*

‘But to us who observe two days what is unlawful on the first day is also unlawful on the second day; and he who disregards the latter, is to be excommunicated.’ – *‘Orach Clayim.’*

‘Though the second holy day is the *words of the scribes only*, everything which is considered unlawful on the first, is not permitted on the second. And everyone who profanes the second holy day, even though it be the New Year’s, whether it be a matter relating to the Sabbath, or to work, or by going beyond the limit of the Sabbath, he is to be excommunicated, or to be beaten with a flogging of rebellion, provided he be not a Talmudist.’ – *‘Hilchoth Yom Tov.’*

27. We can thus see the force of the Savior’s statement, when He said that the scribes placed burdens upon the poor people, which they themselves would not touch with their finger.

‘Everything that is unlawful on the Sabbath, either because it has the appearance of work, or because it leads to work . . . is unlawful on a holy day.’ – *‘Hilcoth Yom Tov.’*

‘EFFECT OF THESE LAWS ON THE PEOPLE

28. Well could the Savior say of the scribes and the Pharisees, that they made void the commandment of God, in order to observe their tradition. Matt. 15: 6; Mark 7: 7, 13. The catalogue might be enlarged, in citations of the Sabbatic and other laws; (b) but sufficient has been given to show what a burden these were upon the people. It made life rigorous; it bound the people to a cruel bondage; it took away joy and pleasure; it enslaved the minds as well as the bodies of men. There was many a man who believed in Jesus, but did not dare confess Him for fear of excommunication. John 12: 42; 19: 38; 9: 22. *And for a man to be excommunicated almost meant death.* Did they only appreciate the meaning of the Savior’s words of freedom, and accept Him, they would certainly have been free men. They thought and believed that the only way salvation and righteousness could come to them was by the *punctilious observance of the thousand and one* rabbinical sayings of the scribes.

29. God intended that the marriage law should be regarded as very sacred. Heb. 13: 4.; and Christ’s own appearance at a wedding in Cana, placed much meaning in the sacred institution. John 2: 2. But like every other grand truth which the Lord gave the people, the rabbis sought to pervert its true meaning, and frame it to their own ideas, by which they could hold the people. Thus we find them, when Christ was here, seeking to entrap Him on this very question of divorce. Matt. 19:3.

30. The law was plain, the original law as given in Genesis Gen. 2; 24, 25; also the laws on divorce as given by Moses. Deut. 24: 1. Were it not for the sinfulness of their hearts, there never would have been any need for divorce laws. Matt. 19: 8; but because of their sinful and lustful practices, the Lord gave certain commands whose transgression was ground for a divorce. But even these were distorted by the rabbis; and were it not for the

teachings of the Savior, this very institution would have been completely buried beneath the mass of rubbish of the rabbinical tradition. Matt. 5: 27, 28, 31, 32.

“THE TRUE TEACHING OF MOSES

31. They came to Christ and asked Him whether it were lawful for a man to divorce his wife for every cause? Even the law of Moses was plain on this question; that was in the bounds of true marriage relationship. If they had only read it in the light of the Holy Spirit, they would have clearly discerned how far the permission extended. Instead of this, the rabbis had enumerated *scores, yes hundreds* or prohibitions, and sought to have them come under the law of divorce. So for this reason, no doubt, the scribes came to the Savior to see what He would say. *They said* that a man could divorce his wife, if she made broth for husband that did not exactly suit his taste. If it either contained too much salt or was too hot when served, this was sufficient ground for divorce. This was the school of Hillel the Great.

‘SYNOPSIS OF LAWS ON DIVORCE

“If a man should meet his wife on a street, and see her with her hair unbraided, this was sufficient to secure a divorce.

“If a woman were spinning in the street or courtyard, and not in the house, the place where she ought to be, the man had sufficient ground for a divorce.

“If a woman should speak very loud to her husband, especially in a rebuking manner, and the conversation should be overheard by some of the neighbors, the man could easily secure a divorce.

“If a man should meet a woman that pleased him more than his present wife, he had sufficient ground for a divorce.

“If a woman became deaf or dumb, or had some other impediment befall her, except insanity, he could secure a divorce. If she became insane, he could marry if he chose, and place the first wife where he could support her in an institution. However, this was not obligatory. So with very slight provocation the sacred ties of family relation could easily be destroyed. Thus the poor people were literally slaves to the whims and caprices of the zealous Pharisees; and the truth of the word of God became polluted. Rom. 2: 22-24.

“CHRIST’S GREAT DESIRE

32. The Savior, seeing their condition, longed to change and improve it; he longed to make them free from such bondage; He longed to throw off the yoke which bound their hearts and consciences to the altar of rabbinical power. He cried”

‘How often would I have gathered thy children.’ Matt. 23:37.

The power of the Spirit of Christ would free them from all this slavishness, and make them as free from all these things as Christ Himself was free.

33. It must therefore be apparent what the yoke of bondage really was. We can see why the apostles and the early church had no desire to be bound down by those traditions any longer. They were impressed by the Spirit of Christ that when the Son made them free, they would indeed be free. John 8: 36; 2 Cor. 3: 17. It must be admitted, however, that it took even some of the apostles considerable time to cut loose from these traditions and prejudices. Even to Peter, to whom the vision was given, showing him that there is no difference among classes of men, fell back into some of these Jewish customs again, and caused dissention in the Christian church. Gal. 2: 11-13.” –*Ibid*, pp. 687-696.

It becomes quite clear that there is a common thread connecting the rigid, exacting, hypocritical and cruel man-made religious laws of the scribes and Pharisees in Christ’s day with that of the Roman Church when in power, and that which the apostate Protestant churches did and will do in the days ahead. (To be continued next month)

NOTES:

(1) Not only were Americans arrested in the 19th century America Sunday reform movement of so-called Protestant moral reformers, many were

(2) The 1840s were the beginning of the official proclamation of the first, second, and third angels' messages of Revelation 14, in that order, coming at the end of the 2,300 - day prophecy of Daniel 8: 14 in 1844. These messages have been swelling since then till it reaches its climax in the proclamation of the "fourth angel" movement described in Revelation 18—which is described in Adventist theology as "the loud cry of the fourth angel."