

APRIL 1901

-SERMON-

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“Get thee out of thy country, . . .
unto a land that I will show thee.”

Alonzo Trevier Jones

But here is the principle; Nobody in this world is ever able to appreciate what he receives from God until he knows that he gets it from God.

13 April 1901 – Sermon by Alonzo Trevor Jones

FIRST chapter of Galatians, last verse: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” In the 26th verse of the same chapter, it is said, “Ye are all the children of God by faith in Jesus Christ. And from this the conclusion is. “Then are ye Abraham’s seed, and heirs according to the promise.”

Nobody in the world can ever have more in possession, or can ever have a higher position, than to be Abraham’s seed, Abraham’s child, for he is the father of all them that believe. They who are born of the flesh, these are not the children of God; but the children of promise are counted for the seed. And since those who are of the promise, the seed, are Christ’s, they are the children of God, and heirs according to the promise. They are heirs of the promises of God, and heirs with Abraham according to the promise of God.

Therefore, to know what these things are, of which we are heirs, it is proper to study the life of Abraham, and this is given us principally in Genesis. Genesis introduces us, in the first chapter, to creative power, makes us acquainted with the Creator, and the working of his power; and the further record in Genesis shows to us what the working of that creative power produces. It is the children of God—heirs according to the promise of God to Abraham.

In the twelfth chapter of Genesis, first verse, it is written that God “had said” to Abram. Get thee out of thy country, and from thy kindred, and from thy father’s house, etc. Calling us back beyond the twelfth chapter, to the latter verses of the eleventh chapter, the record is that Abram’s father took Abram and Lot, and their wives, and went out of Ur of the Chaldees, and came to Haran, and dwelt there. There Abram’s father died, and then he came on into the land of Palestine. Abram was to get out of his country, and do these things that God told him, so that he might receive that which God had to give him; therefore for us to know what the things are of which we are heirs when, we are the children of Abraham, it is essential that we know what these things are that Abraham received from God. When we know what these things are that Abraham received, we know what things there are that are ours when we are children of Abraham: and when we know how Abraham received these things from God, we know how we shall receive them from God, being children of Abraham.

What was it, then, that God has said to Abraham? “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and

thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed.” Accordingly, the first thing that Abraham did was to get out of his country. Yet when he got out of his country, his kindred was still with him. He went into the land of Palestine, and down into Egypt, and the kindred was still with him. He came back into the land, his kindred was still with him; and God had not yet showed him the land that he said he would give him. But the time comes when his kindred are separate from him. “Then God said to Abram, after that Lot was separated from him.” “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward.” Abraham is to look in all these directions. He is to look to the north and see what he shall see; he is to look to the south, and see what he shall see; he is to look to the east, and see what he shall see; and he is to look to the west, and see what he shall see. And all that he sees is his for an everlasting possession: for “to thee will I give it, and to thy seed forever.” All that Abraham saw then is ours to-day; and God wants us to be where Abraham was, in the position where we can look at all points of the compass and see that which is ours. He wants us to be a people who shall be able to look all around us, and see what God shows. Abraham would have seen very little if he had looked only to the north; but

he must look in every direction, and see all, that he may have an idea of what belongs to him; and so must we.

What did Abraham see that day when he looked? It is written that the promise that he should be the heir of “the world” was not to Abraham or to his seed through the law, but through the righteousness of faith. The promise is that he should be the heir of *the world*. Then when Abraham looked, at the command of God, to the northward, to the southward, to the eastward, and to the westward, he saw the world,—the world which is, and is to be, his,—not the world as it is, but the world as it is to be, the world to come. Abraham saw the world to come that day, when God told him to lift up his eyes and look; and Abraham saw more when God told him to lift up his eyes and look, than if he had lifted up his eyes and looked without God telling him. When God tells a man to look, God has more for that man to see than the man who would see if God did not tell him to look. The Lord had said for Abraham to get out of his country, from his kindred, and from his father’s house, “unto a land that I will show thee.” Abraham had been through the land and visited Palestine long before this. He had walked from the northern end unto the southern, clear into Egypt. He had come again out of Egypt, and dwelt in the south of Palestine, and then onward to the northward again of Palestine; and

yet he had never seen what God was to show him. God had not yet shown him what he was to see; but now when he stands in the place where God called him to,—out of his country, from his kindred, from his father's house,—he stands where God had called him. And now God says, I will show you what I said I would show you. Now he shows him that country which was to be his., and that country is the world to come.

More than this, the Lord said to Abraham, "Lift up now thine eyes, and look *from the place where thou art* northward, and southward, and eastward, and westward." You are not to lose sight, Abraham, of where you are, when I turn your eyes to that which you are to see; so that in looking to that other world which God showed Abraham, he was not utterly to lose sight of this world; but to get a better view of this world that he could have if he never should see the other one.

It is only by seeing the world to come, that anybody can see this world in its true light. It is only by looking at the world to come that any soul can measure the true value of the world that is. Therefore when God called Abraham to look, I repeat it, he said, "Look from the place *where thou art*." Forget not the place where you are. Look from there. Let your horizon enlarge until it reaches over all this where you are and then out into the glorious field which God shall cause you

to see, so as to make this world in its interest and in its value before God reach out into the world to come, and into the breadth of this wisdom and the knowledge of God. This is what God caused Abraham to see, and Abraham saw it, and from that day forever he saw it, and he saw all that belongs with it.

But it was said to Abraham, not only "to thee will I give it;" but to thee and "*to thy seed*" will I give it for an everlasting possession. Abraham was not to have it without the seed; the seed is not to have it without Abraham. "To thee will I give it, and to thy seed." So when Abraham looked, he looked through Christ: what Abraham saw he saw in Christ; and therefore forever after, at whatsoever he looked, he looked at it through and in Christ Jesus. And so when Jesus came, he said to those who thought they were the children of Abraham, who prided themselves about being the children of Abraham, who rejected the promised seed of Abraham on account of their pride of being themselves the children of Abraham—to these he said:"Your father Abraham rejoiced to see my day; and he saw it, and was glad." Abraham in his day saw Christ's day, and was glad in the seeing of it, as every one is who sees Christ's day as Abraham saw it.

Therefore in the eleventh of Hebrews it is written further of Abraham and Isaac and Jacob and Sara: "These all died in faith,

not having received the promises, but having seen them a far off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The Scripture says that only those who walk in the steps of that faith which our father Abraham had, can receive that which is Abraham's. Abraham, the first of all things in order to see what God had to show him, was called out of his country. "Get thee out of thy country." That is the first of all things for anybody in the wide world to do who will ever see what God showed to Abraham, or what God has to show him. The first of all things is to get out of your country. That can be done only in the way that the Scripture has pointed out,--the way that Abraham did indeed,--because of the fact that there is a country into which we are to go. "Get thee out of thy country, . . . unto a land that I will show thee." Notice, when Abraham saw the land which God was to show him, he did not enter into it immediately; for when God promised that he would give it to him, while Abraham lived he never had so much as to set his foot on: but yet God

said he would give it to him and his seed after him.

Then the situation is this: God called Abraham out of his country, showed him the country unto which he was to bring him, but he did not bring him into that country while he lived in this world. Consequently Abraham, being called out of his country, and not yet having got into the country which is his own, really is left in this world without a country in this world. Mark, I do not say he was left in this world without a country; he was left in this world without a country *in this world*.

That is what it means to get out of your country at the call of God, into the land that he shows and will show; this for the reason that no man ever yet made a success, and no man can make a success, in the effort to have two countries. I repeat, no man ever made a success of the effort to have two countries. And even the countries of this world recognize that principle. All the countries of this world recognize the fact that no man can have two countries; consequently, each man is counted as belonging to the country of his birth and allegiance. If he chooses to have another country, he must renounce the country of his birth, and his allegiance to all other kings, lords, potentates of any kind whatsoever, and especially the one where he was. That is recognized here among men who hold and govern the countries of this world.

When that is true among men and in the countries that are alike, how can it possibly be otherwise that altogether true as to countries that are utterly unlike? When a man can not be a citizen of two countries, can not have two countries in the world, which are exactly alike, how can he have two countries, and in two worlds, which are utterly unlike? When you can not have two countries in this world, how can you have a country in this world and the world to come? It simply can not be done, and he who attempts it loses both. Therefore Jesus called all men to a better way than that. Make your choice. Do not try to go both ways at once. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, and be done with it. It was told in old time, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Do not try to follow God and to follow Baal. Do not try to follow God in the following of Baal. Do not try to follow Baal, and thin that it is all right with God. The two things will not mix, and you are worse off when trying both than to take either, no difference which. It is better to try to have Baal and Baal alone, than to try to have Baal and God; for whosoever tries to have Baal *and* God has only Baal alone. And whosoever tries to have two countries,--a country in the world to come and a country in this

world,--has only a country in the world, and will fall with this world.

So much for the principle. Abraham got out of his country, and never got homesick, for the blessed reason that he was going home all the time. The country which had been his was a strange land, when he had seen the land which is the glory of all lands. And so it is forever. No man can get out of his country in this world unto that other country, because of himself, because it is the country of his birth. He was born here, and he naturally belongs here; but thank the Lord! A man can be born again. The only way that we can ever get into that other country is by being born again. Mark it, there are other things that come, that belong to us in Abraham when we receive him; but those other things can never come while we are of this world, while we have a country in this world.

Listen: "I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." That blessing of God comes only upon those who have got out of their country, from their kindred, and from their father's house.

It is not that God especially manufactures a new blessing, and lays it upon a man because he has done so and so. No; but

when we have separated ourselves from these things, that puts us out into the place where the blessing is: that brings us to the blessing,—it places us where the blessing abides. This is illustrated in Isaac's life. All that Abraham had, Isaac inherited; and went down into the land of the Philistines, and the wells which Abraham had dug, belonged to Isaac, of course. The Philistines did not want them, and to show that they did not want them they had filled them all up. Isaac's servants dug again one of the wells. The Philistines came and said, That well is ours, and the water is ours.

Isaac move off, and digged another well. The Philistines said, The water is ours. Isaac went on—very well—digged another well; “and for that they strove not.” And the same night God appeared unto him and said—so and so. If Isaac had stayed there, God could not have appeared to him. To stay there, you see, he would have to stay in spite of the Philistines; and he would have had to defend his wells and his lands, and say, This is mine. The Philistines said, It is ours. Very good, said Isaac; you can have it while you stay; I can wait. Now said Isaac, we shall dwell in the land, for the Lord has made room for us—the Lord has made room for us in the land. And when that room was made for him, even the Philistines came and said, We have seen that God is with you. Now let us make a

covenant together that we will just deal together in peace.

Do not think that when the Lord asks you to separate from something, he is seeking to deprive you of what is valuable. He may want you to have that same thing. But here is the principle; Nobody in this world is ever able to appreciate what he receives from God until he knows that he *gets it from God*. The Lord wants you and me to separate even from the things which we have so that if he wants us to have those very things, we shall receive them from him, and so shall appreciate them, and know how to use them to the glory of God. Very well.

Get out of your country, from your kindred, and from your father's house, and you will find the blessing of God that nobody ever can have in his country, with his kindred, and in his father's house. And what, then, will it do? Oh, that blessing that comes makes that man himself a blessing: that blessing is such that it makes the man a blessing wherever he goes, and wherever he is to go. Whether he goes to all the ends of the earth or not, God makes him a blessing to all the world. And in him all nations of the earth shall be blessed. That is a thing that Christians lose sight of much. They do not realize that each Christian, each child of God, is but a center of heavenly influence, which God will make to reach the ends of the earth. It is not essential that you pass around in each place; but

God has made you a center of blessing, a center of a tide of influence that shall never cease—shall never cease their impressions until the world has ended, and all the fruits of God's glory are found in the kingdom. So that whatsoever you do, in word or deed, doing all to the glory of God, it is never lost. Its force is never lost: it can not be lost, for being wrought in God, it abides in God.

And now all this belongs to you and me, who are Abraham's seed. And we must rise: you and I, Seventh-day Adventists particularly, must rise to the height of Abraham's calling; we must rise by the power of God, in the light of God, to where we shall see what God gave to Abraham: what Abraham received; what God made him to be in the world in his day; and then, we shall be what God intends us to be in the world in our day. But not till then. It can not be done.

Now note again. Abraham, looking at what God showed him, saw the world to come, and he saw it by looking from the place where he was. Then no man sees what Abraham saw, no man can realize what he has in Abraham, until he not only is able to, but until he does, look from the place where he is, and sees this whole world and the world to come, and sees this world in the light of the world to come. And that is the one thing, more than all others, the Seventh-day Adventist now need to see. That one posi-

tion, that one place, that one calling, is the one thing of all to which Seventh-day Adventist need to rise this day. Each one must find himself standing in the light of God, separate from all, alone with God, standing under the blessing of God so great that it makes him, himself, a blessing to the ends of the earth. We must stand, and look from the place where we are out over all that stands between us and the world to come. We must look into the world to come, and then in the radiance of that shining back upon the world where we are see the importance of the world where we are and the work that is to be done in the world where we are.

That is what we need now. And then what? Then every soul will be looking at the whole world. Every soul will be contemplating this whole world in the light of the world to come: and then he will see this world as it is indeed. And what will that do?—If all the Seventh-day Adventist in the world would just now break loose from the things of this world, and rise to where Abraham stood, and in Christ see that which is for us to see, it would make a total revolution in the whole form of organization., plans, and everything of the whole Seventh-day Adventist cause in the world.

At [That] is the truth that Seventh-day Adventist are looking almost altogether *to* the place, *at* the place where they are, and not *from* that place out into the world

to come; and, in the light of that, over all this world. Seventh day Adventist generally in the United States are not looking each one from the place where he is, northward, and southward, and eastward, and westward, taking in the whole thing; but each is looking rather *at the place where he is*—this is the place: this is all there is: and I am in this place, and so I am all there is: I must be provided for, and the cause in my field must be helped; it must be provided for, and if there is anything left, then those outside can have it.

This is not a burlesque, and I am not speaking disrespectfully nor anything of the kind, nor to condemn. I am simply calling attention to the facts. It is the truth, that the cause for the world has been caused to take the leavings after everything else was supplied. The Conference would provide for all its affairs before the world was thought of; consequently the church would provide for its affairs before the Conference was thought of: consequently the individual would provide for his affairs before either church or Conference was thought of.

It is the truth, and not an isolated truth, that I am going to tell you now, an instance only that is illustrative. When it has been known that one who was to speak for the foreign mission work, at a general camp-meeting of the State, it has actually occurred many times that plans have been

devised, and Conference men have hurried around and got to the people to get what money they could before the Foreign Mission Board man got there. And that has even been boasted of as a very nice thing.

It has been so that when a general call was made to all the States for a general contribution—after that call was published, local Conferences would put in a call between the general call and the date when it was to be collected for a general collection for the State purposes.

But here is the principle: When the Conference thus gets in its work at the expense of the world's work, and it must do its work before that can be touched or provided for at all: then why should not that example be followed by the church, and it look after its own work before the work of the Conference: and the individual look out for himself before the church is provided for? Thus you have got everything simmered down actually to the little end of the horn, and the only way in which anything can be got through is by immense pressure of some kind. The individual has been cramped and bound about by the schemes of men, and God has had no show at all; self has put itself in the place of God; and the abomination of desolation—self-deification—in the holy place is the curse of Seventh-day Adventist to-day. May God save us from ourselves, and may Seventh-day Adventist to-day take

their stand with Abraham, under the call of God, and look from where they are, out upon all the world, to the northward and the southward, to the eastward and the westward, into the world to come: and all that you see, it shall be yours, with the blessing of God upon it.

When we shall thus take hold, looking at the whole world, every Conference will be working for the whole world: the world will be its care, its first interest, and then our own local interests will take care of themselves. Then every church will be looking out for the Conference interest and the world's interests, and all other things will take care of themselves. And each individual will be looking to the church and to the Conference and to all the world,--to all interests except his own, and these he will uplift in sacrifices to God. That is the revolution that needs to be wrought to-day in the whole world work of Seventh-day Adventist.

But that revolution never can be wrought in this work of Seventh-day Adventist until it is wrought in the individual heart of each Seventh-day Adventist. And that revolution can be wrought only by the power of God, by our heeding this call of God, and standing under that call, and looking from the place where we are, out upon all that God shows.

Now there is another thing that, belongs here. The United

States does have a place in the world; that is true. It did have a place in the world that it does not have now. The United States did have a place in the world that was the highest. God set it so; set it to be the light of the world in the principles of Christianity, for all people, all nations. But the nation has stepped down from that high place, unto the lowest. It has forsaken its high calling, has abandoned its principles, which were set to be the light of the world: and now it will lead the world the other way from that which it has led when it stood in the light of God.

Now there is another thought that I must call your attention to in this matter of getting out of your country. God has been calling, calling, calling, for the people of this country to get out into the waste, desert places of Europe and to other countries. There are enough in this country to fill the calls everywhere in all places on the earth. There are enough Seventh-day Adventist in the United States to go out of the United States into all the countries, and fill all the calls of the cause of God in all the world. And if Seventh-day Adventists would rise up and go where God calls, into all the world, then the witnesses that they would leave behind them would multiply their numbers in a little while in the place where they were. But are we doing it?

Our people are not going to the nations, they are not moving

out of the country. They are not going abroad. They are not going to the islands of the sea. Instead, many are getting more land to raise more produce, to get more money, to buy more land, to have more produce, to get more money to buy more land, more houses,—ever increasing what they have. And yet everyone professes to believe that the day is coming when he can neither buy nor sell, and in which he ought not to have anything. Why, then, buy more property and keep on thus when you expect the time to come when you can neither buy nor sell? Is it not the proper thing to sell all that you possibly can?

The day is coming when every Seventh-day Adventist in the United States would give everything that he has, and his life almost, if he could be outside of the United States. Let me say that again. I am speaking something now that interests every Seventy-day Adventist. The day is coming, and is not far off, when every Seventh-day Adventist will wish to the depths of his soul that he were out of the United States: and multitudes will condemn themselves, and will fret themselves under the condemnation, that they did not go out of the United States when they had the chance. You know that this sign is given us. “When our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provi-

sion for papal falsehoods and delusions, then we may know that the time of the marvelous working of Satan is at hand, and that the end is near.” Have you seen anything of that kind? Has anybody here ever seen anything that suggested the repudiation by the United States of the principles of its Constitution as a Protestant and republican government? Then you have seen some indications of the sign.

“Testimonies for the Church”, No. 32, page 207: “As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God’s forbearance is reached, that the measure of our nation’s iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob’s trouble.” Your attention was called to this two years ago, in the week of prayer. Now I want to go on from this point to what comes next. These signs have occurred. The principles of the Constitution as a Protestant and a republican government have been repudiated. The only thing that remains is now for the nation to make provision for papal falsehoods and delusions. But what?—“As the approach of Roman armies was a sign to the disciples of the im-

pending destruction of Jerusalem," so this is a sign to us.

Now what says the Scriptures? Luke 21:20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." The armies had passed onward; the approach of the Roman armies was a sign to them of the surrounding of the city, and when the city was surrounded, they were to flee without waiting to take a coat. "Then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out: and *let not them that are in the countries enter thereinto*. For these be the days of vengeance." The approach of the Roman armies was the sign by which they were all to be so ready that when the city was surrounded, they could go without even coming down from the housetop.

Now then, we see that which corresponds to the approach of the Roman armies. What then? Listen! "Let them which are in the midst of it depart out; and *let not them that are in the countries enter thereinto*." After Jerusalem was compassed with armies, God's word was to people of other countries: Enter not into Judea. Judea with Jerusalem, its center, had been set as the place of the light of the world from God. Judea had rejected God. She had subverted all the principles which God gave her, the light of the world. Now Jerusalem and Judea are to be de-

stroyed, and here is the sign. When this rejection of God has brought its fruits,--the Roman armies coming to Jerusalem, then "let them which are in Judea flee to the mountains, and those in the countries outside go not in." Jerusalem was not destroyed for three years after it was surrounded. The city was surrounded; then the Roman armies went away; and three years afterward the city was destroyed. But between the going away of the Roman armies from Jerusalem, and its destruction, all Judea was the most unsafe place on the whole earth for anybody to be. That is why the Lord sent the word to the nations that are outside: When this has occurred, enter not into Judea.

God set this country of the United States as the light to the world, with the principles of God, for all mankind, and the nations particularly. Since these principles have been cast away, the nation has descended from its high place, the judgments of God come also; and where as this nation has been the place of refuge for all peoples to come hitherto, the place of the land of liberty and light, and blessing to mankind, the effect will be directly to the contrary hereafter, and the message of God is now to all the nations, Enter not into the United States and those that are in it, *get out*. And this is God's call to Seventh-day Adventists to get out, out loose, sell out, leave here; for the day is coming when you can

not sell, and can not leave. And even as this nation has been the light and blessing of the world, and stood at the height of all the world in blessing, in goodness to mankind, in the light of the world as the freest—when it has cast away all these principles, *it will be the most despotic.*

That prophecy in the Scriptures of Rome was written for the last days, and it is not in vain: it was written for us in the last days, the history of Rome was written in the prophecy, closed up and sealed until the last time, and you know it. Why was the history of Rome included in that prophecy before it occurred, and closed up and sealed until now, so long after it occurred?—So that it should be a light upon what is occurring in these last days, because history repeats itself, and that which occurred then, occurs now again. And that republic,—the great ancient republic,—which stood at the head of the world in enlightenment and in all that went to make a nation,—degenerated into the greatest despotism that ever was upon the earth—Rome. And when this last great republic, this latter-day single great republic, having stood as the light of the world, goes over the same course exactly as Rome did, it will end exactly where Rome ended. And that is written in the twenty-fourth of Matthew and the twenty-first of Luke as a warning to the people in this time. When the time comes,—you have all spoken, and thought, and looked,

and studied about the time coming when we should have to flee from the cities,—we are to flee into the mountains, to get out of the cities, Everywhere it says the same thing: Flee from Judea, leave the country, and those that are not in the country, enter not in to it. That is written for us in this time. And those who will walk in the light of the Lord need to study up on this, and see where God is calling them, and go to the ends of the earth, and give God's message.

One other question: Suppose all the Seventh-day Adventist who can leave the United States, who are able to sell out and go, would leave the United States, and go where God would call them, how long would it take to give the message to all nations, and kindreds, and tongues, and peoples? How long would it take thus for the gospel of the kingdom to be preached in all the world for a witness to all nations? Honest now! How long would it take? And that is the way it is to be done. That is why we are here. That is why you are Seventh-day Adventists,—not to stay in the United States forever, but to go to all the world, and preach the gospel to every creature.

Here is the word: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." That is the word of God to us now. To

each Seventh0day Adventist where he is; God's word now is, "Get thee out of thy country, from thy kindred, from thy father's house, unto a land that I will show thee." "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: all that thou seest, to thee will I give it." "And ye shall receive power" that it shall be done; and "ye shall be witnesses unto me" where you are, and then beyond that, and then farther beyond, and to the ends of the earth.

May the Lord deliver us from ourselves, make us such as he would have us to be, and then send his message by us to all nations, and kindreds, and tongues, and peoples, fulfill the loud voice of the third angel's message, and gather his own unto him.

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