

Christ and A Christian Nation in Christ's Day?

Matt. 11:3 And said unto him, ***Art thou he that should come, or do we look for another?***

Luke. 24:21 But ***we trusted that it had been he which should have redeemed Israel:*** and beside all this, to day is the third day since these things were done.

Acts. 1:6 When they therefore were come together, they asked of him, saying, Lord, ***wilt thou at this time restore again the kingdom to Israel? Eze 21:26,27. Matt. 24:9,10,14; 28:19; Luke 24:47. Ed. 179.1-180.1.***

1:7 And he said unto them, ***It is not for you to know the times*** or the seasons, which the Father hath put in his own power.

Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because ***they thought that the kingdom of God should immediately appear.***

19:12 He said therefore, A certain nobleman went ***into a far country to receive for himself a kingdom,*** and ***to return.***

19:13 And he called his ***ten*** servants, and delivered them ten pounds, and said unto them, ***Occupy till I come.***

19:14 But his citizens hated him, and sent a message after him, saying, ***We will not have this man to reign over us. 1Sam. 12:12,17; 8:7*; John 19:12, 15; 11:50.***

Matt. 20:21 And he said unto her, What wilt thou? She saith unto him, ***Grant that these my two sons may sit,*** the one on thy right hand, and the other on the left, ***in thy kingdom.***

20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, ***is not mine to give,*** but it shall be given to them for whom it is prepared of my Father.

17:20 And when he was ***demanded*** of the Pharisees, ***when*** the kingdom of God ***should come,*** he answered them and said, The kingdom of God ***cometh not with observation:***

17:21 Neither shall they say, ***Lo here! or, lo there! for,*** behold, the kingdom of God ***is within you.***

Definition. ***observation, n. that which is produced by thinking and reflecting on a subject.***

Note: here a preconceived concept by which man has planned an earthly kingdom for Christ. Here is Christ's kingdom or lo this is a Christian country, a Christian government a Christian Nation. Thinking that by this means they then can advance, establish promote Christ's kingdom, but?

2Peter. 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which ***they that are unlearned and unstable wrest, as they do also the other scriptures,*** unto their own destruction.

Webster. ***wrest v.t.*** to turn from truth or twist from the natural and proper meaning ***by violence***; to pervert; to distort; as, to *wrest* a ***wrong meaning from a statement.***

2Peter. 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

1:20 Knowing this first, that ***no prophecy of the scripture is of any private interpretation.***

1:21 For the ***prophecy came not in old time by the will of man:*** but holy men of God spake as they were moved by the Holy Ghost.

Note: Neither does the interpretation of prophecy come by the will of man, That interpretation comes from the one who gave it!

James. 3:17 But ***the wisdom that is from above is*** first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, ***without partiality, and without hypocrisy.***

Would and will they take up arms for Jesus? Matthew 26:52. to force the conscience, to make people acknowledge Christ as a leader of this country. Peter drew his sword to protect the hope of universal kingdom and force the rulers to accept Christ as its king. D&R 474.1; Isa. 31:1; Ps. 20:7,8.

<http://abcnews.go.com/Nightline/video/god-guns-9598128>

Luke 22:36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and ***he that hath no sword, let him sell his garment, and buy one.***

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

22:38 And they said, Lord, behold, here are two swords. And he said unto them, ***It is enough.***

But Christ taught of His mission as:—

Matt. 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and ***suffer many things of the elders and chief priests and scribes, and be killed,*** and be raised again the third day.

16:22 Then Peter took him, and began to rebuke him, saying, ***Be it far from thee, Lord: this shall not be unto thee.***

16:23 But he turned, and said unto Peter, ***Get thee behind me, Satan: thou art an offence unto me: for thou savourest*** not the things that be of God, but those that be of men.

Note: Here is the lesson Christ sought to teach them—No Christian Nation! and why Paul was persecuting, They'd lose their national dreams of greatness. Acts 26:9, When the Jews saw that Jesus would not restore the kingdom to Israel they rejected Him and turned again to world leaders. *John 19:12, 15; 11:50; 1Sam. 12:12,17; 8:7; Jer. 2:11.*

In common with his nation, *Saul had cherished the hope of a Messiah who should reign as a temporal prince, to break from the neck of Israel the Roman yoke*, and exalt her to the throne of *universal empire*. He had no personal knowledge of Jesus of Nazareth or of his mission, *but he readily imbibed the scorn and hatred of the rabbis toward one who was so far from fulfilling their ambitious hopes*; and after the death of Christ, he eagerly joined with priests and rulers in the persecution of his followers as a proscribed and hated sect. {LP 10.2} *John 11:50; Acts. 26:9*-12; 9:1,2,14*,21*; 8:3; 22:19,20.—9:21,29 why Paul was killed.*

The Jewish leaders had supposed that the work of Christ would end with him; that when his voice was no longer heard, the excitement would die out, and *the people would return to the doctrines and traditions of men*. But instead of this, they witnessed the marvelous scenes of the day of Pentecost. The disciples, endowed with a power and energy hitherto unknown, preached Christ to the vast multitude that from all parts of the world assembled at the feast. Signs and wonders confirmed their words; and in the very stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth, the crucified malefactor, as the promised Messiah. {LP 10.3}

Note: Here is the policy of Caiaphas which authorized Paul to destroy those who oppose a temporal universal kingdom.

But as Jesus explained that His mission on earth was to establish a spiritual instead of a temporal kingdom, His hearer was troubled. Seeing this, Jesus added, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" If Nicodemus could not receive Christ's teaching, illustrating the work of grace upon the heart, how could he comprehend the nature of His glorious heavenly kingdom? Not discerning the nature of Christ's work on earth, he could not understand His work in heaven. {DA 173.5}

John. 8:23 And he said unto them, Ye are from beneath; *I am from above: ye are of this world; I am not of this world.*

15:18 If the world hate you, ye know that it hated me before it hated you.

15:19 If ye were of the world, *the world would love his own*: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 1John. 2:15-17; 4:4,5,17;

15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. Of whom is Christ speaking. Acts 4:26, 27.

15:21 But *all these things will they do unto you for my name's sake*, because they know not him that sent me.

18:36 Jesus answered, My kingdom is *not of this world*: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. See 1 Sam. 12:12, 17; 8:7.—*Due 17:14.*; John 19:12, 15*; 11:50. Jer. 2:11.* John 16:33. *Acts 1:6—Eze. 21:26,27; Matt. 20 :21; 2:2. Luke 17:20,21; 19:11*

Col.3:1 If ye then be risen with Christ, *seek those things which are above*, where Christ sitteth on the right hand of God.

Christ had come, not as a king, but as a sower; not for the overthrow of kingdoms, but for the scattering of seed; not to point His followers to earthly triumphs and national greatness, but to a harvest to be gathered after patient toil and through losses and disappointments. {COL 35.1} {GC 594.1}

Already the priests and rulers look upon him as one who has turned the hearts of the people from them to himself. Already they so dread his growing influence among them that they seek to take his life. He knows that violence and insurrection would be the result of his exaltation as Israel's king. He did not come into the world to set up a temporal kingdom; his kingdom, as he had stated, was not of this world. *The multitude do not perceive the dangers arising from the movement they contemplate*; but the calm eye of divine wisdom discovers all the hidden evils. Jesus sees that it is time to *change the current* of feeling among the people. He calls his disciples to him and directs them to immediately take the boat and return to Capernaum, leaving him to dismiss the people. He promises to meet them that night or on the following morning. The disciples are loth to submit to this arrangement. They are ambitious that Jesus should receive his true merits, and be lifted above the persecutions of the priests and rulers. The favored moment seems to have arrived, when, by the unanimous voice of the people, Christ can be elevated to his true dignity. {2SP 264.1}

John. 6:15 When Jesus therefore *perceived* that they would come and take him by force, *to make him a king, he departed* again into a mountain himself alone. John. 18:36*; 11:48-50; 19:15,21.

The prophet of God was impressed by the holy Spirit that many of the Pharisees and Sadducees who asked baptism had no true convictions of their sins. They had selfish motives. *They thought that if they should become friends of the prophet, they would stand a better chance to be personally favored of the coming Prince. In their blindness they believed that he was to set up a temporal kingdom, and bestow honors and riches upon his subjects.* {2SP 50.2}

The Jewish nation had corrupted their religion by useless ceremonies and customs. This laid a heavy tax upon the people, especially the poorer classes. They were also under bondage to the Romans, and required to pay tribute to them. The Jews were unreconciled to their bondage, and looked forward to the triumph of their nation through the Messiah, the powerful deliverer foretold in prophecy. Their views were narrow. They thought the Coming One would, at his appearing, assume kingly honors, and, by force of arms, subdue their oppressors, and take the throne of David. Had they, with humble minds and spiritual discernment, studied the prophecies,

they would not have been found in so great error as to overlook the prophecies which pointed to his first advent in humility, and misapply those which spoke of his second coming with power and great glory. The Jewish people had been striving for power. They were ambitious for worldly honors. They were proud and corrupt, and could not discern sacred things. They could not distinguish between those prophecies which pointed to the first advent of Christ, and those that described his second, glorious appearing. The power and glory described by the prophets as attending his second advent, they looked for at his first advent. Their national glory was to them their greatest anxiety. Their ambitious desire was the establishment of a temporal kingdom, which they supposed would reduce the Romans to subjection, and exalt themselves with authority and power to reign over them. They had made the proud boast to those to whom they were in subjection, that they were not to oppress them long; for their reign would soon commence, which would be more exalted and glorious than even that of Solomon. {2SP 14.1}

The news spread swiftly that by His own confession Jesus of Nazareth was not the Messiah. And thus in Galilee the current of popular feeling was turned against Him, as, the year before, it had been in Judea. Alas for Israel! ***They rejected their Saviour, because they longed for a conqueror who would give them temporal power.*** They wanted the meat which perishes, and not that which endures unto everlasting life. {DA 393.1}

These brothers of Jesus reasoned from the selfish motive so often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. ***They were offended because, instead of seeking a temporal throne,*** Christ had declared Himself to be the bread of life. They were greatly disappointed when so many of His disciples forsook Him. They themselves turned from Him to escape the cross of acknowledging what His works revealed--that He was the Sent of God. {DA 451.1}

The disciples still expected Christ to reign as a temporal prince. Although He had so long concealed His design, they believed that He would not always remain in poverty and obscurity; the time was near when He would establish His kingdom. That the hatred of the priests and rabbis would never be overcome, that Christ would be rejected by His own nation, condemned as a deceiver, and crucified as a malefactor,--***such a thought the disciples had never entertained.*** But the hour of the power of darkness was drawing on, and Jesus must open to His disciples the conflict before them. He was sad as He anticipated the trial. {DA 415.1}{GC 25.2}

It had been a part of their education to expect Christ to set up a temporal kingdom, and when He spoke of His sufferings they could not understand His words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, He would bring many things to their remembrance. {16MR 122.3} {GC 344.4}

To the last, they looked for a temporal kingdom, to be established at Jerusalem. Christ's revelation of the scenes to take place at the destruction of Jerusalem, they associated with his personal coming, when he himself would punish the Jews, but would also free them from Roman bondage. He had told them definitely that he would come a second time, and they thought that probably his judgments would fall upon those who had rejected his love. He would then, they thought, lay low every stone in the temple; for they believed that no earthly power could do this. {RH, December 27, 1898 par. 4}

Notwithstanding the Saviour's own teaching, Judas was continually advancing the idea that

Christ would reign as king in Jerusalem. {DA 718.2}

From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. ***Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.*** His suggestions were constantly exciting an ambitious desire for ***temporal preferment***, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas. {DA 719.2}

Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. ***All hope of worldly honor in a temporal kingdom was destroyed.*** Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord. {DA 645.1}{GC 590.1}

Judas decided to put the matter to the test. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. ***Judas would have the credit of having placed the king on David's throne. And this act would secure to him the first position, next to Christ, in the new kingdom.*** {DA 721.2}

"I have yet many things to say unto you," He continued, "but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." Jesus had opened before His disciples a vast tract of truth. But it was most difficult for them to keep His lessons distinct from the traditions and maxims of the scribes and Pharisees. ***They had been educated to accept the teaching of the rabbis as the voice of God, and it still held a power over their minds, and molded their sentiments. Earthly ideas, temporal things, still had a large place in their thoughts. They did not understand the spiritual nature of Christ's kingdom,*** though He had so often explained it to them. Their minds had become confused. They did not comprehend the value of the scriptures Christ presented. Many of His lessons seemed almost lost upon them. Jesus saw that they did not lay hold of the real meaning of His words. He compassionately promised that the Holy Spirit should recall these sayings to their minds. And He had left unsaid many things that could not be comprehended by the disciples. These also would be opened to them by the Spirit. The Spirit was to quicken their understanding, that they might

have an appreciation of heavenly things. "When He, the Spirit of truth, is come," said Jesus, "He will guide you into all truth." {DA 670.3}

But today in the religious world there are *multitudes* who, as they believe, *are working for the establishment of the kingdom of Christ as an earthly and temporal dominion*. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2}

PP 603.1,2; 369.2,3

The way has been made clear for all those who choose to hear, repent, and believe. All heaven is waiting the sinner's co-operation, and the only barrier that stands in his way is one which he alone can remove,--his own will. He must submit to the will of God, and through repentance and faith, come unto God for salvation. No one will be forced against his will; Christ draws, but never compels, service from any man. The Roman power never had any authority for *forcing the conscience*, and *the Protestant world has no license to follow in its track. In not a single instance have they the example of Christ in forcing men to become his followers*. He says, "Come unto me [he gives an invitation to draw the soul] all ye that labor and are heavy laden, and I will give you rest." Man is required to surrender self, to submit to be a child of God, to submit to be saved by his grace, and when this is done, divine agencies co-operate with the human agent, and the character is transformed. It is in the surrender of the will that the line of demarcation between a child of God, an heir of heaven, and the rebellious, who refuse the great salvation, is distinctly drawn. The apostle asks the question, "Who hath bewitched you, that ye should not obey the truth?" It is the truth that sanctifies the soul. It is Satan that beclouds the mind, so that eternity is lost out of the reckoning. {RH, March 24, 1896 par. 10}

And now another scene passed before him. He had been shown the work of Satan in leading the Jews to reject Christ, while they professed to honor His Father's law. He now saw *the Christian world* under a similar deception in *professing* to accept Christ while they rejected God's law. He had heard from the priests and elders the frenzied cry, "Away with Him!" "Crucify Him, crucify Him!" and now he heard from professedly Christian teachers the cry, "Away with the law!" He saw the Sabbath trodden under foot, and a spurious institution established in its place. Again Moses was filled with astonishment and horror. How could those who believed in Christ reject the law spoken by His own voice upon the sacred mount? How could any that feared God set aside the law which is the foundation of His government in heaven and earth? With joy Moses saw the law of God still honored and exalted by a faithful few. He saw *the last great struggle of earthly powers to destroy those who keep God's law*. He looked forward to the time when God shall arise to punish the inhabitants of the earth for their iniquity, and those who have feared His name shall be covered and hid in the day of His anger. He heard God's covenant

of peace with those who have kept His law, as He utters His voice from His holy habitation and the heavens and the earth do shake. He saw the second coming of Christ in glory, the righteous dead raised to immortal life, and the living saints translated without seeing death, and together ascending with songs of gladness to the City of God. {PP 476.2}{The Law and the Gosple. J. White. p. 6. 6.}

Now, as in Christ's day, the work of God's kingdom *lies not with those who are clamoring for recognition and support by earthly rulers and human laws*, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Then they will labor as did Paul for the benefit of men. He said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. {DA 510.2}

And Christ warned His people of?

Matt. 24:9 Then shall *they deliver you up to be afflicted*, and shall kill you: and ye shall be hated of *all nations for my name's sake*.
24:10 And then shall many be offended, and shall betray one another, and shall hate one another.
24:14 And *this gospel* of the kingdom shall be preached in all the world for a witness unto *all nations; and then shall the end come. The result—Gen. 22:18; Ps. 67:2; Due. 26:16-19; 28:2, 36*; 29:24*; Acts 3:25.*

28:19 Go ye therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Luke. 24:47 And that *repentance and remission of sins* should be preached in his name among *all nations*, beginning at Jerusalem. *Acts 3:19, 2:38, 17:30-1, 20:21 (Rev. 12:17; 14:12; 1John 3:4; Rom. 7:7), Rom. 2:4; 2Cor. 7:9-10; 1John. 3:9; Heb. 6:1-6, 10:26. Rev. 2:21-22. Rom. 6:1-6, 23; Eph. 4:22-24 (Ps. 119:172, Rom 12:2), Col. 2:12*, 3:1-5, 9, 10* (Gen. 1:26), 1Peter 1:10-16; 4:1,2; 2Cor. 11:3,4; 1John 3:5-9.*

Is a Protestant Nation Christian?

" . . our country shall repudiate every principle of its Constitution as a *Protestant* and *Republican* government, . . ."—{5T 451. }

Republican means no majority "equal representation" for the minority. Protestantism is equally as simple: *The church shall not meddle with the state*. Therefore by the nature of this fact, a nation cannot be christian! They may claim it but what is the example of Christ? John 18:36; 6:15! Can the atheist agree to this? Can faiths other than Christian agree as well? Yes!

And Christ commissioned to, but warned His people of?

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In this Commission is found the reason for the following counsel.

1Peter. 2:13 Submit yourselves to *every ordinance of man* for the Lord's sake: whether it be to the *king*, as supreme;

2:14 Or unto *governors*, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.—*Man's duty to his fellow man.*

2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

2:16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

2:17 Honour all men. Love the brotherhood. Fear God. Honour the *king*.

Titus 3:1 Put them in mind to *be subject to principalities and powers*, to obey *magistrates*, to be ready to every good work,

Rom. 13:1 *Let every soul be subject unto the higher powers*. For there is no power but of God: *the powers* that be are ordained (*allowed-permittd*) of God. *See again 1Sam 12:12, 17 and 8:7* above; Eze. 21:26,27 and note. Matthew 5:45--Blesses all nations. By whom were the Jews punished? Num. 14:12; Due.28: 23-50; Jer. 5:9- ; Col. 1:16* Rom. 8:38,39.**

13:2 Whosoever therefore resisteth the power, resisteth the *ordinance* of God: and they that resist shall receive to themselves damnation.

13:3 *For rulers* are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a *revenger* to execute wrath upon him that doeth evil.--*Man's crimes against his fellow man, the last 6 of the Ten commandments, and Not man's crimes against God, the first 4 of the Ten Commandments.*

13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.--***civil consequences, and eternal.***

13:6 For for this cause **pay ye tribute** also: for they are God's ministers, attending continually upon this very thing.

13:7 ***Render*** therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. ***Notice Paul appeals now to governmental authority and not the religious authorities from whom he had no justice. Acts. chapters 23-26***

2Peter. 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and ***despise government.*** Presumptuous are they, selfwilled, they are not afraid to speak evil of ***dignities.***

Jude 1:8 Likewise also these filthy dreamers defile the flesh, ***despise dominion, and speak evil of dignities.***

Luke.19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, ***Occupy till I come.***