

A Falling away First!

2Thess. 2:3 Let no man deceive you by any means: for that day (Second Advent Matt. 24:50,51) shall not come, except there come ***a falling away*** (Evil Servant Matt. 24: 48,49; Isa 14:12) ***first***, and that man of sin be (reformation Matt. 24:21) revealed, . .

Note: Many do not interpret this aright. It is a reverse list to show the day of Christ was not at immediate in Paul's day; beginning with the second coming and working backwards to the reformation that produces the two servants waiting for their Lords appearing. Before the second coming a falling away, before the falling away, the man of sin revealed.

How does this falling occur? Over TIME!

Question—Where did the antediluvians come from? in Noah's day. ***The sons of Adam.***

Gen. 6: 1 And it came to pass, ***when men*** began to multiply on the face of the earth, and daughters were born unto them, 2 That ***the sons of God saw the daughters of men*** that they were fair; and they took them wives of all which they chose. 3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Note: who are these Sons of God? Luke 3:38; John 1:12; Rom. 8:14,19; Phil. 2:15. The term "men" refers to those who apostatized. As the sons of God multiplied, so to men.

1John 3:1 Behold, what manner of love the Father hath bestowed upon us, ***that we should be called*** the sons of God: therefore the world knoweth us not, because it knew him not.

2Cor. 6:17 Wherefore ***come out from among them, and be ye separate***, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ***ye shall be my*** sons and daughters, saith the Lord Almighty.

1Kings 11:4 For it came to pass, when Solomon was old, that his wives ***turned away his heart after other gods***: and his heart was not perfect with the Lord his God, as was the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

Gen. 6:11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; **for all flesh had corrupted his way upon the earth.**—Gen 2:2,3; Ex. 20:8-11.

Note: since the fall would not have satan introduced a counterfeit to the 7th day Sabbath of Gen. 2:2,3?

Question—Where did the heathen come from in Moses's day? ***The sons of Noah.*** Gen. Chapter 10. 1Chron. 1, 2; Isa. 19:12. *Num. 33:55; Ex 34:15,16; Due 31:16.*

Note: Abraham, and Abimelech—knew God (Gen. 20:6, 11; 26:1) for he was son of Philistim, son of Mizraim, Son of Ham. As the Egyptians once knew God through Ham, son of Noah. Abraham, and Pharaoh had a reminder of who God is. Gen: 12:17.

By Not adhering to God's word they become the Son's/Daughters of men!

Romans. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that **they are** without excuse:

21 Because that, **when they knew God, they glorified him not as God,** neither were thankful; but **became** vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And **changed** the glory of the uncorruptible God **into an image made like to corruptible man,** and to birds, and fourfooted beasts, and creeping things.

24 Wherefore **God** also **gave them up** to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 **Who changed the truth of God into a lie,** and **worshipped and served the creature** more than the Creator, who is blessed for ever. Amen.

26 For this cause **God gave them up** unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as **they did not like to retain God in their knowledge,** **God gave them over** to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things,

disobedient to parents,

31 Without understanding, *covenantbreakers*, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Heb. 4:2 For unto us was the gospel preached, *as well as unto them*: but the word preached *did not profit* them, not being mixed with faith in them that heard it. Rev. 13:8 Gen. 3:21.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake *in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works*. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom *it was first preached entered not in because of unbelief*: 7 Again, *he limiteth a certain day*, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also *hath ceased from his own works*, as God did from his.

Note: Is this not the course of the sons of Israel? Thorns and pricks they shall be, as I thought to do unto them I'll do unto you.

Due. 4:19; 2Kings 17:15.

The two brothers erected their altars alike, and each brought an offering. Abel presented a sacrifice from the flock, in accordance with the Lord's directions. "And the Lord had respect unto Abel and to his offering." Fire flashed from heaven and consumed the sacrifice. But Cain, disregarding the Lord's direct and explicit command, presented only an offering of fruit. There was no token from heaven to show that it was accepted. *Abel pleaded with his brother to approach God in the divinely prescribed way, but his entreaties only made Cain the more determined to follow his own will.* As the eldest, he felt above being admonished by his brother, and despised his counsel. {PP71.3}

When Cain saw that his offering was rejected, *he was angry with the Lord and with Abel*; he was angry that *God did not accept man's substitute* in place of the sacrifice divinely ordained, and angry with his brother *for choosing to obey God*

instead of joining in rebellion against Him. Notwithstanding Cain's disregard of the divine command, God did not leave him to himself; but He condescended to reason with the man who had shown himself so unreasonable. And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen?" Through an angel messenger the divine warning was conveyed: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." The choice lay with Cain himself. If he would trust to the merits of the promised Saviour, and would obey **God's requirements**, he would enjoy His favor. But should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord. {PP 73.3}

But instead of acknowledging his sin, Cain continued to complain of the injustice of God and to *cherish jealousy and hatred of Abel*. He angrily reproached his brother, and *attempted to draw him into controversy* concerning God's dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. *He pointed out Cain's error, and tried to convince him that the wrong was in himself.* He pointed to the compassion of God in sparing the life of their parents when He might have punished them with instant death, and urged that God loved them, or He would not have given His Son, innocent and holy, to suffer the penalty which they had incurred. All this caused Cain's anger to burn the hotter. Reason and conscience told him that Abel was in the right; but *he was enraged that one who had been wont to heed his counsel should now presume to disagree with him*, and that he could gain no sympathy in his rebellion. In the fury of his passion he slew his brother. {PP74.1}

Cain hated and killed his brother, not for any wrong that Abel had done, but "because his own works were evil, and his brother's righteous." 1 John 3:12. *So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof.* "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:20. The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts *to destroy those who disturb their peace.* {PP 74.2}

The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman—*between Satan and his subjects and Christ and His followers.* Through man's sin, Satan had gained

control of the human race, but Christ would enable them to cast off his yoke. Whenever, through faith in the Lamb of God, a soul renounces the service of sin, Satan's wrath is kindled. *The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life.* And wherever there are any who will stand in vindication of the righteousness of the law of God, *the same spirit will be manifested against them.* It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts *because* they cannot force him to submit to their control. It is the rage of a vanquished foe. *Every martyr of Jesus has died a conqueror.* Says the prophet, "They overcame him ["that old serpent, called the devil, and Satan"] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Revelation 12:11, 9. {PP 71.1}

The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course—depending upon self, and rejecting *God's law*. It is the principle that Satan tried to carry out in heaven; *the same that governed Cain in presenting his offering.* { PP 123.3}

Cain and Abel are a type of all worshipers from that time to the present. The followers of Cain *multiplied ceremonies, and made offerings to the sun* and various other objects. In it they overlooked the all-important principle that self must die, and that Christ must live in the temple of the human body. {1901 SNH, SDP 137.2}

Note: Listen to Cain, is not this echoed today about Sunday observance; I'm honoring God "the way I see it, on the first day" who made all things and His promise of redemption. Here began the battle between Sunday and the Sabbath Day. Not obeying God's requirements is rebellion, as we now see, therefore weekly worshipping on the day not specified by God, Sunday is Idolatry a violation of the 1st and 2nd Commandments. Nah more, Sunday was and still is *in direct conflict with the requirements of the 4th Commandment the Seal of God*. To escape this, Some reason that Idolatry and not Sunday was the Mark of the Beast in the OT. *Due. 32:5. stain i.e. mark*. This cannot be, for *IDOLATRY in its broad sense does*

not violate the 4th Commandment, nor is it the MARK of the Beast in the NT. Rev. 13:15,16. Thus burying deep to escape a conflict the testimonial facts of history. From a refusal to follow God's requirements stems all: false doctrine, false interpretations of scripture, false gospels, oppressions, bigotry, false perceptions of mans duty to His maker, etc. ***By these a counterfeit to the worship of God is established.*** Heathens in the OT had monthly and yearly holidays **BESIDES a weekly day.** So did the Followers of God in the Old Testament services.

Micah 7:6 "***a man's enemies are the men of his own house.***" Obadiah. verses 10-14; Micah 2:2;7:2; Amos ; 2:6,7; 3:15; 5:11,12; 6:1,4-7;8:4,5,6; Hab. 3:12; Zech 7:10; Isa. 3:14,15; 10:2; Jer. 16:49; 18:12; 22:29; 2Kings 4:1; Zeph. 1:12,13; 3:4,7; Mal. 2:11.

The position that it is of **no consequence** what men believe is one of Satan's most successful deceptions. He knows that ***the truth, received in the love of it, sanctifies the soul of the receiver;*** therefore he is constantly seeking to substitute ***false theories, fables, another gospel.*** ***From the beginning*** the servants of God have contended against false teachers, not merely as vicious men, but as ***inculcators*** of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. **That liberality which regards a correct** religious faith **as unimportant** found no favor with these holy defenders of the truth. {GC 520.2}

The ***truth*** and the glory of God are inseparable; ***it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.*** {GC 597.2}

For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator and to cast off the restraint of His law ***felt a constant annoyance from the teaching and example of their God-fearing associates,*** and after a time they decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home. { PP 118.4}

. . . The whole undertaking was designed to exalt still further the pride of its projectors and to turn the minds of future generations away from God and ***lead them into idolatry.*** { PP 119.1}

When the tower had been partially completed, a portion of it was occupied as a

dwelling place for the builders; other apartments, splendidly furnished and adorned, *were devoted to their idols*. . . { PP 119.2}

Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as *the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods*. As men turned away from God, the divine attributes—justice, purity, and love—were supplanted by oppression, violence, and brutality. { PP 120.3}

Pharaoh boasted that he would like to see their God deliver them from his hands. These words destroyed the hopes of many of the children of Israel. It appeared to them very much as the king and his counselors had said. They knew that they were treated as slaves, and that they must endure just that degree of oppression their taskmasters and rulers might put upon them. Their male children had been hunted and slain. Their own lives were a burden; and they were believing in, and worshiping, the God of Heaven. *Then they contrasted their condition with that of the Egyptians*. They did not believe at all in a living God, who had power to save or to destroy. Some of them worshiped idols, images made of wood and stone, while *others chose to worship the sun*, moon, and stars; yet they were prospered, and wealthy. And some of the Hebrews thought that if God was above all gods, he would not thus leave them as slaves to an idolatrous nation. {1SP 215.1}

The faithful servants of God understood that it was because of their *unfaithfulness* to God as a people, and their disposition to intermarry with other nations, and thus being led into idolatry, that the Lord suffered them to go into Egypt. And they firmly declared to their brethren that God would soon bring them up from Egypt, and break their oppressive yoke. {1SP 215.2}

Note: Egyptians are the descendants of Mizraim son of Ham Gen. 10:6; 50:11; Ps. 78:51; 105:23,27. Ham certainly knew of the 7th day Sabbath. A falling away from the Sabbath to Sunday.

2Kings 23:4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, *to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove*, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and

carried the ashes of them unto Bethel. 5 And he put down the idolatrous priests, whom *the kings of Judah had ordained to burn incense in the high places* in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. *2Kings 1:3,4; See 1Kings 11:7,33; Hosea 1:2; 2:8, 13; 4:5-; 6:7; 9:9,10;13:1,2; Amos 5:26; Micah 1:5-7; 2:1,3,5-;3:11; 6:16; Zeph. 1:4-6; Acts 7:39,42,43.**

Due. 4:19 And lest thou lift up thine eyes unto heaven, and when thou *seest the sun*, and the moon, and the stars, even all the host of heaven, *shouldest be driven to worship them*, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

Amos 2:4 Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; *because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked*: 5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. 6 Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes. *See Exodus 20 for the law-commandments. Rev. 12:17; 14:12; 22:14. Matt. 5:18.*

Note: 1). Where was 7th day Sabbath temple service during this time? Gone. What day would have been observed? 2). Israel's experience with Baal-Peor goes back to Balaam and Balak Num. chp. 22-24; 25:2,3; 31:8; Judges 2:11; 3:7; 8:33; 10:6, 10; 1Kings 18:18; 2Chron. 24:7; 28:2; 33:3; Jer. 2:23; 9:14.

Note: When Israel asked for a king "like all the other nations" 1Sam. 8:5; 12:12,17, they became a beast. In the verse now before us, what Day was imposed by the previous Kings, here we have a beast and a mark, like Revelation 13:15,16. All/most nations have had such a day/mark. why?

Luke. 4:5 And the devil, taking him up into an high mountain, shewed unto him *all the kingdoms* of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: *for that is delivered unto me; and to whomsoever I will I give it.*

Note: Israel's Kings many times discarded the 7th day Sabbath for what day?—

Search “High Places.” for Baal. 2Kings 17:11; 23:19; Also “made Israel to sin,” in Books of Kings and Chronicles. God sending warnings for it to be kept. Isa. 56:2,6; 58:13; Jer. 17:21-27; Nehemiah 13:15-18; 10:31; Amos 8:5. They instituted an alternative day of worship.

Webster. 1956. pg. 130.

Bā āl. *n.* : *pl* **Bā’āl-im.** [Gr. *Baal.* from Heb. *Ba’al*, lord, or owner.]

1. The supreme male divinity of the syro-Phenicians; ***the sun god, the lord or master***, representing productive power. The name is used in Scripture in combinations designating different ideas of a lord, or different function of a divine character; as, *Baal berith* is the lord of the covenant; *Baal phegor*, the lord of the dead; *Baal zebub*, literally the god of the flies, meaning the god of the philistines.
2. [*pl.*] The idols or divinities called *Baal*, taken as a whole.

Note the readiness of those, then, who refused to fortify their minds, obeying Gods requirements to receive this counterfeit. And what of today? Don’t be deceived! *See 2Cor. 11:13-15*. Note the title of lord and owner, they thought it was the true God. So today they may think they’re honoring Jesus and Redemption but hardly are they filling the requirements. Is it enough for salvation to believe on Jesus, do not the devils believe HIM? James 2:19. See study ***Lord’s day Is Not The Mark of the Beast.***

How many cry, "***Believe, only believe.*** Peace, peace," and fail to arouse conviction, or to convert men from the ***error*** of their way, because of their superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, ***lack of perception*** as to what is required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. ***When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ.*** {RH, November 18, 1890 par. 2}

Etymology

“***Sunday, being the day of the Sun, as the name of the first day of the week,*** is derived from **Hellenistic astrology**, where the **seven planets**, known in English as Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon, each had an hour of the day assigned to them, and the planet which was regent during the first hour of any day of the week gave its name to that day. During the 1st and 2nd century, the week of seven days was introduced into Rome from Egypt, and the Roman names of the planets were given to each successive day.” <https://en.wikipedia.org/wiki/Sunday>

Webster. 1956. pg. 1708.

Sun'day, *n.* [AS. *sunnan daeg*, that is, day of the sun; G. *sonntag*; Dan. and Sw. *sondag*; D. *zondag*; so called because **this day** was anciently dedicated ***to the sun*** or its worship]

Acts 7:42 Then God turned, and gave them up ***to worship the host of heaven***; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ***ye took up the*** tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them:and I will carry you away beyond Babylon.

See The Chart of the Week.

Isa. 14:12 How art thou fallen from heaven, O Lucifer, ***son of the morning***! how art thou cut down to the ground, which didst weaken the nations. *Eze. 28:13-15; 1John 3:8.*

Strong's 7837 *dawn*, from 7836 *early*.

Note: The dawn of, early in, creation, the first. Hence the reason for his counterfeit of the 7th Day on the 1st/first day of the weekly cycle, the beginning of the week:

Eze. 28:13 ***Thou hast been in Eden*** the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the ***workmanship*** of thy tabrets and of thy pipes ***was prepared in thee*** in the day that thou wast created. 14 Thou art ***the anointed cherub*** that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways ***from the day that thou wast created, till iniquity was found in thee.***

Isa. 14:13 For thou hast said in thine heart, I will ascend into heaven, ***I will exalt my throne above*** the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will ***be like*** the most High.

Just so those who got up the catechism lesson of July 17, B.C. 898, could cite the chief father of their apostasy to sustain them in their contradictions of the word of God. *Jeroboam was the chief* in that apostasy; and when he began it with the setting up of the golden calves, he said to all the people, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." *This itself was a form of sun-worship*; but when Jezebel came in, she gave the apostasy a further and fuller *turn to sun-worship* in making the *sun in Baal the chief god*. And the priests of the apostasy in Elijah's day could cite, against the first commandment, the chief father of that apostasy, just as readily and as truly as the priests of the apostasy *in our day* can cite, against the fourth commandment, the chief Fathers of the later apostasy. The priests back there were supporting and defending Jezebel in their setting up Baal as the God of the first commandment, just as those down here are supporting and defending "that woman Jezebel" (Rev. 2:20) in their setting up *Sunday as the Sabbath* of the fourth commandment. {September 6, 1898 ATJ, ARSH 571.22}

It is remarkable that in the lesson of July 17, B.C. 898, and in the lesson of July 17, A.D. 1898, the sun should be held up as the object of worship, as the true god in the place of Jehovah, who alone is the true God. There it was done through the *images of the sun-god*, by the influence of Jezebel; here it is done through the day of the sun-god,—Sun-day,—by the influence of "that woman Jezebel." {September 6, 1898 ATJ, ARSH 571.23}

It was against such wickedness that Elijah in that day, on behalf of Jehovah lifted up his voice; and it is against that same wickedness *in this day* that those who are imbued with the spirit and power of Elijah (Mal. 4:5), on behalf of Jehovah lift up their voices. {September 6, 1898 ATJ, ARSH 571.24}

The word of God by Elijah for that time is the word of God in the spirit and power of Elijah now: "If the Lord be God, follow him; but if Baal, then follow him." Sunday is not the Sabbath any more than Baal is Jehovah. Sunday owes its place among those who profess to be the Lord's people to the influence of "that woman Jezebel," of Rev. 2:20, just as truly as Baal owed his place among those of Elijah's time who professed to be the Lord's people, to the original Jezebel of 1 Kings 14:31. {September 6, 1898 ATJ, ARSH 571.25}

Elijah in his day was counted a troubler of Israel because he told the people that Baal was not God, and that in following Baal they had "forsaken the commandments of the Lord." And *those who now*, in the spirit and power of Elijah, tell the people that Sunday is not the Sabbath, and that in observing Sunday they have "forsaken the commandments of the Lord,"—these now are counted troublers of Israel, just as Elijah was. {September 6, 1898 ATJ, ARSH 571.26}

May the Lord be pleased to raise to health his laborers, and send more out with the message. Bro. Macomber brought the message to me more than four years ago.

I was one year searching Bible and history, then with a good will gave up a day *that man ordered to be kept for the Lord's Sabbath, and named after Baal, an ancient idol, Sunday*. I am alone in keeping the seventh-day Sabbath in a dark spot. Pray for me, my family, and the Island.

B. G. Allen.

Block Island, R. I.

{March 20, 1866 UrSe, ARSH 126.10}

Would it not be well to adopt the true reckoning amongst Sabbath-keepers? It seems necessary to prevent confusion, as all acknowledge and speak of the Sabbath evening as commencing at sundown on Friday P. M. If the others are reckoned differently there must be a break somewhere, and an explanation given to prevent misunderstanding. It seems wrong to call the Lord's Sabbath Saturday, but in reality it is equally wrong to call any of the days of the week *by their heathen names*. The Review is published on Fifth-day; this was adopted in 1853. Early writers on the Sabbath strenuously objected to following the customs of the heathens in this respect; and it is evident that if the proper method had been preserved, Sunday superstition would not be so deeply rooted as it now is. It is even, in some cases, difficult to make people understand that there is a difference between Sunday and Seventh-day. This misuse of terms is favored by advocates of Sunday-keeping, as may be seen by referring to Dr. Edward's Sabbath Manual. On this subject Dr. Owen wrote as follows:— {March 26, 1857 UrSe, ARSH 165.5}

"Among Christians this name, viz., Sunday, was not in common use, but by some was *rejected* as were also the rest of the names of the days used among the Pagans. So speaks Augustine, wishing that Christians did not call the names as Pagans do. Jerome would not have the days of the week called after the *idols and planets*, but First-day, Second-day, Third-day, Fourth-day, Fifth-day, Sixth-day, Seventh-day or Sabbath-day; and he rejects the use of the ordinary names of the heathen. Philastus makes the use of them among Christians almost heretical. The popish Rhemist, on Rev.i,10, condemns the name of Sunday as heathenish; and Polidore Virgil, before them, saith, 'It is both a shame, and matter of great lamentation, that before now the days have not been called by Christian names, that the heathenish gods might not have had among us such a standing monument.' Indeed, among sundry of the ancients, there occur many severe expressions against the use of the common planetary names; and at the first relinquishment of heathenism, it had no doubt been well if these *names of Baal* had been taken away out of the mouths of men, especially considering that the retaining of them hath been of no use nor advantage. I must add, that the severe afflictions, and *contemptuous reproaches*, poured out against them who abstain from using them, argue a want of charity; since certainly there is an appearance of warranty in them who use not heathenish names, sufficient to secure them from contempt and reproach. For it is given as the will of God. Ex.xxiii,13. *'Make no mention of the names of other gods, neither*

let them be heard out of thy mouth.' And *it cannot be denied, that the names of the days of the week were names of the gods among the heathen.* The *prohibition is renewed* in Josh.xxiii,7. 'Make no mention of the names of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them;' which is yet extended, in Deut.xii,3, to a command *to destroy and blot out the names of the gods of the people*, which by this means are retained. Accordingly, the children of Reuben, building cities, formerly called Nebo and Baalmeon, changed their names, because they were the names of the heathen idols. Num.xxxii,38. And David mentions it as a part of his integrity, that he would not take up the names of idol gods in his lips. Ps.xvi,4."

J. H. W. {March 26, 1857 UrSe, ARSH 165.6}

Note: In our modern Hymnal we find, #403. Let Us Break Bread Together:—

Refrain

“When I fall on my knees, with my face to the ris - ing sun, O Lord, have mercy on me.”

Note: One must ask, in the hymn, the sun is representing? The SON of God, by lower case spelling of sun; the literal light in the sky in the morning towards the east; the unveiled blaze of Gospel glory in the earth made new? In this hymn we're assured this refers to Malachi 4:2. Yet notice the “healing”—if the SUN is Christ, the healing of sin is after probation closes, after the wicked are destroyed—NO need for mercy, compassion, forgiveness then. Matt. 18:26-7,32,35. Or is the Hymn asking forgiveness for kneeling to the sun, the star of our solar system? The former leads to the false theory of sanctification after the close of probation, after the earth made new—salvation in sin. The latter is an outright sacrilege. *Yet see Rev. 22:11 the very point of deciding who is which in Mal. 4:2 before the second advent.*

Rev. 22:11 *He that is* unjust, let him be unjust still: and *he which is* filthy, let him be filthy still: and *he that is* righteous, let him be righteous still: and *he that is holy*, let him be holy still.

12 And, behold, I come quickly; and *my reward is with me*, to give every man according as his work shall be.

Mal. 4:1 For, behold, *the day cometh*, that shall burn as an oven; and all the proud, yea, and all that do wickedly, *shall be stubble*: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall

tread down the wicked; for *they shall be ashes under the soles of your feet* in the day that I shall do this, saith the Lord of hosts. *Rev. 20:9; 21:8.*

And what of those whom came after?

Ex. 19:8 And *all the people answered* together, and said, *All that the Lord hath spoken we will do.* And Moses returned the words of the people unto the Lord. *Josh 1:16.*

Jer. 42:20 For ye *dissembled in your hearts*, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and *we will do it.* *Jere 9:6.*

44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the Lord, *we will not hearken unto thee.*

17 But *we will certainly do whatsoever thing goeth forth out of our own mouth*, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. *Eze. 13; 25; Jer. 14.*

2Tim. 3:5 *Having a form of godliness*, but denying the power thereof: from such turn away.

Phil. 3:18 (For *many walk*, of whom I have told you often, and now tell you even weeping, that *they are the enemies of the cross of Christ*).

What's left to them? Sunday.

On what Day of the Week did sun worship occur?

The 1st day.

Note: Is the Sabbath the seal of God? Ex. 31:17 sign = 's Seal, Eze. 9:4—by what standard do they cry—the Ten Commandments. Has the Sabbath always been Gen. 2:2,3? People have Always Known it to be so. Then the Mark has Always been Sunday when enforced by the state-governments, the 1st day of the week. Isa. 14:12,13. Due. 32:5

Ez. 8:16 And he brought me into the *inner court of the Lord 's house*, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and *they worshipped the sun toward the east*. 2Kings 17:16; 21:3,5; 33:3,5; Jer. 8:2; 19:13.—Sunday—Ex. 20:4-6!

When he came out, after presenting the blood of the bullock before the Lord, two goats were brought, lots were cast, and one was chosen for the Lord's goat, while the other, Azazel, the scapegoat, represented the evil one. The Lord's goat was slain. With its blood and the golden censer, the priest entered within the second veil of the sanctuary. As he neared the mercy seat Margin with the glorious light of the shekinah shining above it, he sprinkled "much incense" upon the coals in the censer, "that the cloud of the incense may cover the mercy seat that he die not." *Then with his back toward the sun rising*, he sprinkled the atoning blood seven times above and before that broken law within the ark. He paused in the holy place, and made atonement for it, and for the tabernacle of the congregation. The golden altar, that had so often during the year witnessed to the sins of Israel by the scarlet spots upon its horns, was now cleansed from all defilement by the blood of the Lord's goat. The people without listened attentively to the sound of the bells on his robes, as he moved about within the sanctuary. {1901 SNH, SDP 149.2}

Jezebel was a Zidonian princess, a prophetess of the god Baal. Unlike Balaam, who before his fall worshiped the true God, Jezebel never made any pretensions of worshiping the Lord. Ahab, the king of Israel, married her for the sake of her influence, but found himself completely under the control of a headstrong, wicked woman. At her table, in the kingdom of Israel, sat the prophets of Baal. In the capital were erected temples, groves, and altars, to the heathen god; *sun-worship took the place of the worship of Jehovah*. The prophets Margin of God were put to death by order of the queen; even Elijah fled before her face. She was a propagator of whoredom and witchcraft, and in the name of the king, she wrote a letter causing innocent men to be put to death. Israel had war, bloodshed, and finally captivity, as the result of the evil of this woman. It was during her lifetime that the heavens were stayed so that it rained not for three years and a half. *The history of Jezebel is an unerring guide to the interpretation of the prophetic history of the church during the Dark Ages.* {1905 SNH, SSP 63.1} *See 1Kings 18:18.*

Taking to wife Jezebel, "the daughter of Ethbaal king of the Zidonians" and high priest of Baal, Ahab "served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." Verses 31, 32. {PK 114.2}

Not only did Ahab introduce Baal worship at the capital city, but under the leadership of Jezebel he erected heathen altars in many "high places," where in the

shelter of *surrounding groves* the priests and others connected with this seductive form of idolatry exerted their baleful influence, *until well-nigh all Israel were following after Baal*. "There was none like unto Ahab," who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21:25, 26. {PK 114.3}

Note: When a 1st day observer persecuted those who observe the 7th day and hid in a Cave where was Sabbath temple service in Israel? Gone!

At last, their voices hoarse with shouting, their garments stained with blood from self-inflicted wounds, the priests become desperate. With unabated frenzy they now mingle with their pleading *terrible cursings of their sun-god*, and Elijah continues to watch intently; for he knows that if by any device the priests should succeed in kindling their altar fire, he would instantly be torn in pieces. {PK 150.2} Rom. 11:4,5;

Elijah's prayer was answered. Oft-repeated *appeals, remonstrances, and warnings had failed to bring Israel to repentance. The time had come when God must speak to them by means of judgments*. Inasmuch as the worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the *ruling forces of nature*, and that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly, the curse of God was to rest heavily upon the polluted land. The apostate tribes of Israel were to be shown the folly of trusting to the power of Baal for temporal blessings. Until they should turn to God with repentance, and acknowledge Him as the source of all blessing, there should fall upon the land neither dew nor rain. {PK 120.1}

Note: Today this is present in the philosophy of pantheism permeating Christianity—God is all these things. Here ancient and modern Israel converge.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light (DA 635.1); and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, *employ their powers to deceive and mislead souls*. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC 608.2}

What they desire is a method of forgetting God which shall pass as a method of remembering Him. GC 572.3

Chaldeans brought back to a knowledge of the Sabbath?

In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy; and ***when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly.*** Their king, Merodachbaladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery ***and to learn, if possible, more of the God who was able to perform so great a wonder.*** {PK 344.1}

This change of names was probably made on account of the signification of the words. Thus, Daniel signified, in the Hebrew, God is my judge; Hananiah, gift of the Lord; Mishael, he that is a strong God; and Azariah, help of the Lord. These names, each having some reference to the true God, and signifying some connection with his worship, ***were changed*** to names the definition of which bore a like relation ***to the heathen divinities and worship of the Chaldeans.*** Thus Belteshazzar, the name given to Daniel, signified keeper of the hid treasures of Bel; Shadrach, inspiration of ***the sun (which the Chaldeans worshiped)***; Meshach, of the goddess Shaca (under which name Venus was worshiped); and Abednego, servant of the shining fire (which they also worshiped). {1897 UrS, DAR 28.2} {PK 480.3}

Note: the Chaldeans are the descendants of canaan son of Ham Gen. 10:6, 15-18. Ham certainly knew of the 7th day Sabbath. A falling away from the Sabbath to sunday. Here is the reason the Chaldeans observed the sun going back ten degrees and sending embassage to Hezekiah. 2Chron. 32:31; Isa. 38:8; 2Kings. 20:8-11.

On going into Babylon they had been instructed by the Lord to build houses and plant vineyards, to marry and increase in numbers, and to pray for the peace and prosperity of Babylon, for their captivity would last seventy years. The people of God had the observance of the Sabbath of the fourth commandment to preserve their peculiarity and keep them from mingling Margin with the heathen. ***The time came when the Babylonians, who were sun-worshipers, mocked the Jews***

because of the Sabbath. They were forbidden to celebrate their feasts; priests and rulers were degraded and persecuted. The Babylonians often demanded songs from the Jews. "They that wasted us required of us mirth, saying, Sing us one of the songs of Zion;" but their hearts were mournful. "Israel is a scattered sheep," wrote Jeremiah; "the lions have driven him away; . . . Nebuchadnezzar king of Babylon hath broken his bones." The Babylonians boasted that it was no sin to oppress the Jews, reasoning that God had placed the Hebrews in bondage because of their sins. {1901 SNH, SDP 64.4}

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature while they deny the God of nature. *Though in a different form, idolatry exists in the Christian world today* as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists—the god of *polished fashionable circles, of many colleges and universities, even of some theological institutions*—is little better than Baal, the sun-god of Phoenicia. {GC 583.1}

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, *that God's law is no longer binding upon men.* Every nation has its laws, which command respect and obedience; no government could exist without them; and *can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made?* Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? {GC 584.1}

No outward shrines may be visible, there may be no image for the eye to rest

upon, yet we may be practicing idolatry. It is as easy to make an idol of *cherished ideas* or objects as to fashion gods of wood or stone. Thousands have a *false* conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshipping the true God as He is *revealed* in His Word, in Christ, in nature, or are we adoring *some philosophical idol* enshrined in His place? God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore and to whose character we are seeking to *assimilate*, we are worshipping the true God. {LHU 143.4}

2Kings. 20:10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. 11 And Isaiah the prophet cried unto the Lord:and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Note. Gen. 10:6 And the *sons of Ham*; Cush, and Mizraim, and Phut, and *Canaan*. . . . 15 And Canaan begat Sidon his firstborn, and Heth, 16 And the Jebusite, and the Amorite, and the Girgashite, 17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the *Canaanites* spread abroad. Gen. 2:2,3; Due. 17:3; 4:19; Zeph. 1:5;

Some Waldenses gave up the 7th Day.

In *consequence* of the *persecutions* which they suffered, and because also of their own missionary zeal, the people called Waldenses were widely scattered over Europe. They bore, however, various names in different ages and in different countries. *We have decisive testimony that some of these bodies observed the seventh day. Others observed Sunday.* Eneas Sylvius says that those in Bohemia hold "that we are to cease from working on no day except the Lord's day." 2 This statement, let it be observed, relates only to Bohemia. But it has been asserted that the Waldenses were so distinct from the church of Rome they could not have received the Sunday Lord's day from thence, and must, therefore, have received it from the apostles! But a few words from D'Aubigne will suffice to show that this statement is founded in error. He describes an interview between Ecolampadius and two Waldensian pastors who had been sent by their brethren from the borders

of France and Piedmont, to open communication with the reformers. It was at Basle, in 1530. Many things which they said pleased CEcolampadius, but some things he disapproved. D'Aubigne makes this statement:— {1873 JNA, HSFD 411.1}

"The barbes [the Waldensian pastors] were at first a little confused at seeing that the elders had to learn of their juniors; however, they were humble and sincere men, and the Basle doctor having questioned them on the sacraments, they confessed that *through weakness and fear they had their children baptized by Romish priests*, and that they *even communicated with them and sometimes attended mass*. This unexpected avowal startled the meek CEcolampadius." 1 {1873 JNA, HSFD 411.2}

When the deputation returned word to the Waldenses that the reformers demanded of them "a stricter reform," D'Aubigne says that it was "*supported by some, and rejected by others*." He also informs us that the demand that the Waldenses should "*separate entirely from Rome*" "caused divisions among them." 2 {1873 JNA, HSFD 412.1}

This is a very remarkable statement. The light of many of these ancient witnesses was almost ready to go out in darkness when God raised up the reformers. *They had suffered that woman Jezebel to teach among them, and to seduce the servants of God*. They had even come to practice infant baptism, and the priests of Rome administered the rite! And in addition to all this, they sometimes joined with them in the service of the mass! If a portion of the Waldenses in southern Europe at the time of the Reformation had exchanged believers' baptism for the baptism of children by Romish priests, *it is not difficult to see how they could also accept the Sunday-Lord's day from the same source* in place of the hallowed rest-day of the Lord. All had not done this, but some certainly had. {1873 JNA, HSFD 412.2}

What of Protestants since the reformation? Modern Israel.

Note: They once believed in the separation of Church and State, and protested the man of sins unlawful union, but now, they call it the old Philadelphian Lie, that religion is ordained of God to rule nations.

Isa. 43:9 Let all the nations be gathered together, and let the people be assembled: *who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.*

A Decision.

The light of the Reformation necessarily dissipated into thin air many of the most substantial arguments by which the Sunday festival had been built up during the Dark Ages. The roll that fell from Heaven—the apparition of St. Peter—the relief of souls in purgatory, and even of the damned in hell—and many prodigies of fearful portent—none of these, nor all of them combined, were likely longer to sustain the sacredness of the venerable day. True it was that when these were swept away there remained to sustain the festival of Sunday, the canons of councils, the edicts of kings and emperors, the decrees of the holy doctors of the church, and, greatest of all, the imperious mandates of the Roman pontiff. Yet these could be adduced also in behalf of the innumerable festivals ordained by the same great apostate church. Such authority would answer for the Episcopalian, who devoutly accepts of all these festivals, because commanded so to do by the church; but for those who acknowledge the Bible as the only rule of faith, the case was different. *In the latter part of the sixteenth century, the Presbyterians and Episcopalians of England were involved in such a controversy as brought this matter to an issue. The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There was indeed another and a nobler choice that they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution.* The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg: — {1873 JNA, HSFD 474.1}

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle, that every institution of the church must have its foundation in the Scripture, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which his Spirit had brought to maturity, than to that of the Old, *charged the Episcopalians with popish leaven*, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the new-Testament church in such matters as these, appealed to the fact that even the observance of the Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up the observance of Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first day could not do, for their Christian experience was too deep for them not to know how greatly the weakness of human nature stands in need of regularly returning periods, devoted to the service of God. They therefore decided upon the latter." 1 {1873 JNA, HSFD 475.1}

Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment, are thus set forth by a candid first-day historian, Lyman Coleman:— {1873 JNA, HSFD 476.1}

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled, 'Sabbathum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the

seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days. This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required. {1873 JNA, HSF 476.2}

It is worthy of notice that *Calvin does not assign to Christ and his disciples the establishment of Sunday in the place of the Sabbath*. He says this was done by the "ancients,"³ or as another translates it, "the old fathers." Nor does he say "the day which John called the Lord's day," but "the day which we call the Lord's day." And what is worthy of particular notice he did not insist that the day which should be appropriated to worship should be one day in every seven; for he was not tied to "the septenary number." The day might come once in six days, or once in eight. And this proves conclusively that he did not regard Sunday as a divine institution in the proper sense of the word; for if he had, he would most assuredly have felt that the festival must be septenary, that is, weekly, and that he must urge "the church to an invariable adherence to it." But Calvin does not leave the matter here. He condemns as "FALSE PROPHETS" *those who attempt to enforce the Sunday festival by means of the fourth commandment; and who to do this, say that the ceremonial part, which requires the observance of the definite seventh day, is abolished, while the moral part, which simply commands the observance of one day in seven, still remains in force*. Here are his words:— {1873 JNA, HSF 439.1}

"Thus vanish all the dreams of false prophets, who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of the commandment, which according to them is the appointment of the seventh day, has been abrogated, but that *the moral part of it, that is the observance of one day in seven, still remains*. But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of a day." 1 {1873 JNA, HSF 437.1}

Since 1844.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most *generally rejected*, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. *The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower*. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet

made all nations do this." {GC 389.2}

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. {GC 592.2}

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so, and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such persons for so believing, we would have them at once understand that it is, in reality, one of the most enormous of errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Daniel 7, the man of sin of 2 Thessalonians 2; and the only change that has been made in it, is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul,—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto. {1897 UrS, DAR 557.3}

Why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter would better stand as the prophecy has it, and the claim which the pope unwittingly puts forth would better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul *has taken place*; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity *has cast* the darkness of its shadow and the errors of its

doctrines over almost all Christendom; and that out of this era of error and darkness and corruption, the theology of our day has come. Would it, then, be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete? A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:— {1897 UrS, DAR 558.1}

Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. *With Protestant teachers there is the same claim of divine authority for Sundaykeeping, and the same lack of Scriptural evidence*, as with the papal leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground. {GC 579.1}

"The *spirit* of the papacy,—*the spirit of conformity to worldly customs, the veneration for human traditions* above the commands of God,—is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. **Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past.** Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders." {4SP 390.3} {GC 573.1}

“What they desire is a method of forgetting God which shall pass as a method of remembering Him.” GC 572.2

A Refutation Of The Claims Of Sunday-Keeping

Page 20 Paragraphs 5, 6. See also Paragraph 7.

By such means as these, the observance of the first day was gradually forced upon the people wherever they owed allegiance to the Pope as head of the church, and the Sabbath was as gradually brought into contempt and disuse.

The process by which the change was effected appears to be this: By first obtaining an annual celebration of the first day at the close of Passover, in honor of the resurrection; then a partial observance of the day weekly, it being generally so

observed among the heathen; then obtaining for it the support of civil laws, ecclesiastical canon and penalties, and by giving it the title of Lord's day; then by requiring the consecration of the entire day. To *abate and ultimately eradicate* all respect for the Sabbath, it was first turned into a fast; then it was *dedicated* to the Virgin Mary, resting upon it was *stigmatized* as Judaism and heresy, and the preaching of it was called *Antichrist*; and finally the fourth commandment was pronounced *ceremonial*, and was effectually *abstracted* from the Decalogue. And thus, so far as the Roman church was concerned, the point was gained; and thus, probably, she performed her part in the fulfillment of the prophecy of Daniel, (vii, 25,) "He shall think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

Note: As we have seen, Sunday observance goes further back than the papacy.

What of SDA's standing with Protestants.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, *abandon their position* and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view *matters in nearly the same light*; and when the test is brought, *they are prepared to choose the easy, popular side*. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, *these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them*. {GC 608.2}{DA 635.1}

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, *they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work*. "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—RH Extra, Dec. 23, 1890. {LDE 209.3}

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be *called a false light*, by those who refuse to

walk in its advancing glory.—RH May 27, 1890. {LDE 210.1} {Mar chapter 219.}

The Complete Testimony Of The Early fathers

By J N Andrews

Page 4 Paragraph 4

"5. And now mark the work of apostasy: This work never begins by thrusting out God's institutions, but always by *bringing in those of men and at first only asking that they may be tolerated*, while yet the ones ordained of God are sacredly observed. This, in time, being effected, the next effort is to *make them equal with the divine*. When this has been accomplished, the third stage of the process is to *honor them above those divinely commanded*; and this is speedily succeeded by the fourth, in which *the divine institution is thrust out with contempt*, and the whole ground given to its human rival."

The result is a Shaking.

MY LORD

DELAYETH

HIS COMING

BY JAMES WHITE

page 2.1,2

But it is a painful fact that a large portion of the Advent people, and Advent ministers, have lost their faith in the soon coming of the Lord. They may still cherish the doctrine of Christ's personal Advent, the literal resurrection of the just, prior to the millennium, and the true inheritance of the saints; but faith in the immediate coming of the day of God, they have lost. The past Advent movement they consider a mistake, and one after another of the pillars of the Advent faith they have pulled down. *This apostasy has been a gradual*, deceptive work, so gradual, and so carefully managed by the Advent papers, that the brethren who have lost their faith can hardly tell *how* and *where* they lost it, yet it is gone.

For several years these *unfaithful servants* have been saying in their hearts, "My Lord delayeth his coming," as their acts have denied their profession of faith in his immediate coming, and they have been *overturning one strong point after another of the "original Advent faith."* They have continued their profession of faith in the immediate Advent of Christ, while their acts have shown that they were

saying in their hearts, “My Lord delayeth his coming.” More recently, however, they have been speaking it out in unmistakable terms.

Note. In light of Jesus’s sorrow and anguish over Jerusalem. How can those who form a part of Laodiceans be proud of their condition! Do they truly not understand Adams shame? Once he was clothed with light, then coats of skins. Although representing Christ, had they obeyed God they’d had not the humiliation of transgressing His Law, therefore need not have lost their garments of light!

Mal. 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers.

Our Duty?

2Cor. 6.17 ***Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*** 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Note: leave the incomplete interpretations of Scripture and human reasoning behind. Obey God’s requirements! Satan has ket this issue hidden and the Sunday churches have obscured it. Flee the weekly worship of Old and New Testament apostates. Keep the Sabbath of the 7th Day from Genesis (2:2,3) to Revelation (14:7) Ex. 20:11. God be with you! Here is found the history of Babylon.

Rev. 18:4 ***Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.***

1Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, ***Be ye holy; for I am holy.***

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when ***the majority forsake us***, to fight the battles of the Lord ***when champions are few***—this will be our test. At this time we must gather warmth from the *coldness* of others, courage from *their cowardice*, and *loyalty from their treason*.—5T 136 (1882).

Samuel and Saul. 15:35

Due. 9:3; Josh 14:12; Due. 4:19; 7:2; 8:19; 13:2; 20:17; 30:17; 30:20

Josh 15:63; 17:13; Judges 1:28; 1:32; 2:3.; 1Sam. 15:19

Rom. 15:16 and notes.

Matt. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come *to set a man at variance* against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And *a man's foes shall be they of his own household.*

Luke 6: 22 Blessed are ye, when men shall *hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.* 23 *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*

Conclusion

Paganism united church and state by a national sunday law, as we have seen so to most Jews in the OT. And Constantine united christians and pagans by patriotism and expediency, a church and state using the same means a sundaylaw. The Papacy then took up this union for the same end. It only leaves Protestants to be the last act for a temporal kingdom, a christian nation to pass the same sundaylaw.