

Note: It should be understood that the descendants of Noah had knowledge of God. Of whom Paul said: Rom. 1:28 “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;” And of whom God had warned in Moses day. Deu. 12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Jer. 44:17. Rom. 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

This objection is surely uttered without thought. Where is Christ?—In heaven. Can he, while there, be trodden underfoot? If so, the sanctuary where he ministers can also be trodden underfoot. And Paul says emphatically that Christ is trodden underfoot by a certain class of sinners, crucified afresh, and put to an open shame. Hebrews 10:29: “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God?” How do they commit this great sin?—Simply by becoming apostate, and counting his blood as an unholy thing, and doing despite to the Spirit of grace. And how do they tread underfoot the sanctuary?—By erecting rival sanctuaries, and endeavoring to turn mankind away from the true. While the sanctuary was upon this earth, this sometimes involved the literal destruction of the tabernacle; but this was only a subsidiary feature, not the main circumstance in this work. LUJ 208.1

The two powers which were to tread down the host and sanctuary were paganism and the papacy. How have they done it?—By maintaining rival sanctuaries, under the direct instigation of Satan. In the days of the judges and of Samuel, ***Satan’s rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges 16:23, 24. After Solomon had erected a glorious sanctuary upon Mount Moriah, in Jerusalem, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel,*** and drew away ten of the twelve tribes from the worship of the living God to that of the golden calves. 1 Kings 12:26-33; Amos 7:13, margin. In the days of Nebuchadnezzar, the rival of the sanctuary of God was the temple of old Belus in Babylon. At a later period, there was the Pantheon, or temple of “all the gods,” at Rome, which, after the typical sanctuary had given place to the true, was baptized, and called Christian. Thenceforward Satan had at Rome a “temple of God,” in which was a being “exalted above all that is called God, or that is worshiped,” the man of sin, the son of perdition. And of this papal abomination it was expressly predicted that it should make war upon the saints, or tread underfoot “the host,” and make war upon the tabernacle of God in heaven, or tread underfoot the sanctuary above. Revelation 13:6. And it has done both these evil deeds by

harassing to death millions of the saints of God, and by turning away them that dwell on the earth, over whom it had control, from reverence to the temple of God above to the worship of its own sanctuary at Rome. It has trodden underfoot the Son of God, the minister of the heavenly sanctuary, by making the pope the vicegerent of God upon earth and the head of the church instead of Christ, and by leading men to worship this son of perdition as one not only able like God to forgive past sins, but to go beyond what God ever proposed to do, in forgiving them before their commission. Surely there is propriety in speaking of this work as treading underfoot the host and the sanctuary, or "blaspheming God's tabernacle and them that dwell in heaven." And thus all the objection that can be urged on this score, to the position taken in this work, is removed out of the way. LUJ 208.2

The Complete Testimony Of The Early fathers

By J N Andrews

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"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."

1st. How are they asked to be *tolerated*?

"We can all believe something different, We can agree to disagree, It's non-salvational issue, ect."

2nd. How are they made *equal*?

"Dual application, More than one interpretation, literal and spiritual, ect.

3rd. How are these heresies *honored above* God's Truth.

"Submit your opinion to the brethren of experience, He's the Pastor, Bully pulpit, education, position, affiliation ect"

4th. Are we not seeing this stage right now!

All these will lead to an observance of Sunday in the SDA church!

MY LORD
DELAYETH
HIS COMING
BY JAMES WHITE
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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.