

Apostles Converted?

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And ***they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.***

John 6:15 When Jesus therefore perceived that they would come and ***take him by force, to make him (John 18:36) a king***, he departed again into a mountain himself alone. DA 378.1-4;379.2-390.1;697.2. Luke 24:21.

John 11:48 If we let him thus alone, all men will believe on him: and ***the Romans shall come and take away both our place and nation.*** 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and ***that the whole nation perish not.*** John 18:33-37.

Note: The Apostles certainly didn't believe the OT of Christ's real purpose, they wanted a temporal King and kingdom *Mark 9:34*, to be relieved of the roman yoke, not the bondage of sin. They were not converted.

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and ***when thou art converted***, strengthen thy brethren.

James the paternal younger brother of Jesus. 2:19 Thou believest that there is one God; thou doest well: ***the devils also believe***, and tremble.

Note: Is it enough to believe in Jesus! The devils knew who He was.

Luke 20:14 "that the inheritance may be ours" Matt. 11:12 . . . the kingdom of heaven suffereth violence, and ***the violent take it by force.***

James 4:1 From ***whence come wars and fightings among you?*** come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and ***desire to have, and cannot obtain:*** ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, ***that ye may consume it upon your lusts.*** 4 Ye adulterers and adulteresses, know ye not that the

friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Note: So it is illustrated with the unconverted. Matt. 24:49-51. They practice the same after hearing of Christ as before, instead of obeying from the heart. “He (Satan) proposes to lead them against the camp of the saints and to take possession of the City of God.” *GC 663.1.*

Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking *for temporal deliverance* from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember *were banished from their minds*; and when the time of trial came, it found them *unprepared*. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. *GC 594.1*

Peter's question, “What shall we have therefore?” had revealed a spirit that uncorrected would unfit the disciples to be messengers for Christ; for it was the spirit of a hireling. While they had been attracted by the love of Jesus, the disciples *were not wholly free from Pharisaism*. They still worked with the thought of meriting a reward in proportion to their labor. They cherished a spirit of self-exaltation and self-complacency, and made comparisons among themselves. When one of them failed in any particular, the others indulged feelings of superiority. *COL 396.1*

Still Not Converted.

Apostles and Paul—Acts. 10:10-17;11:1-18; (*Gal. 2:11 Peter in open rebellion Of Christ's command*), 15:7-29; 21:15-28, 18, 21*,28-32 (the Apostles in open rebellion of Christ's command see 1John 3:15 No less violation of the 6th and 9th

Commandments than David and Uriah 2Sam 11:14,15). For Jesus taught them Dan. 9:27 he shall cause the sacrifice and the oblation to cease, Hosea 2:11 etc. Matt. 28:19 go to all Gentiles. But why did not the Apostles take responsibility for directing Paul to cleanse himself and for their advice to bring Greeks into the Temple. *They well knew as did Peter* what the reaction of the Jews would be, for Paul's epistles were on record and they asked him to violate Christ's teaching and his commission. Acts 11:2,3;15:7. Why did not they appear at his trials before Agrippa and Caesar. "Works meet for repentance."

“. . . I believe that God has given them a work to do, but ***if they are not*** fully ***consecrated*** to God at all times, ***they will weave self*** and their peculiar traits of character ***into*** what they are doing, and will put their ***mold*** upon the work, and ***fashion men in religious experience after their own pattern.*** . . ." *Review and Herald, March 25, 1890.* {CW 34.1}

The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. {LP 213.2}

2Tim. 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; . . . 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Note: The words of Paul to Timothy are specific to these events that placed Paul in captivity. The Gospel had almost been silenced. Here is found the reason for Paul to encourage Timothy and evidence of its effect. The Apostles had never fully given up the ceremonial law. After all the Jews had done to arrest Paul they with the Apostles had conspired for his arrest. When we consider the Apostles, they were told to leave Jerusalem—Luke 24:49; Acts 1:4,5,8;2:2. They continued in the ceremonial law. Christ was denied by the Apostles twice, once in the person of

Christ and again in the person of Paul.

The Saviour gathered His disciples about Him, and said to them, “If any man desire to be first, the same shall be last of all, and servant of all.” There was in these words a solemnity and impressiveness which the disciples were far from comprehending. That which Christ discerned they could not see. ***They did not understand the nature of Christ's kingdom, and this ignorance was the apparent cause of their contention.*** But the real cause lay deeper. By explaining the nature of the kingdom, Christ might for the time have quelled their strife; but this would not have touched the underlying cause. Even after they had received the fullest knowledge, any question of precedence might have renewed the trouble. Thus disaster would have been brought to the church after Christ's departure. ***The strife for the highest place*** was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which had brought Christ from heaven to die. There rose up before Him a vision of Lucifer, the “son of the morning,” in glory surpassing all the angels that surround the throne, and united in closest ties to the Son of God. Lucifer had said, “I will be like the Most High” (Isaiah 14:12, 14); and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; ***for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power, but not His character.*** He sought for himself the highest place, ***and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place.*** DA 435.2

The Saviour's words awakened in the disciples a feeling of self-distrust. No one had been specially pointed out in the reply; but John was led to question whether in one case his action had been right. With the spirit of a child he laid the matter before Jesus. “Master,” he said, “we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us.” DA 437.5

James and John had thought that in checking this man they had had in view their Lord's honor; they began to see that they were jealous for their own. They acknowledged their error, and accepted the reproof of Jesus, “Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.” None who showed themselves in any way friendly to Christ were to be repulsed. . . . DA 437.6

Let the repenting sinner fix his eyes upon “the Lamb of God, which taketh away the sin of the world” (John 1:29); and by beholding, he becomes changed. His fear

is turned to joy, his doubts to hope. Gratitude springs up. The stony heart is broken. A tide of love sweeps into the soul. Christ is in him a well of water springing up unto everlasting life. When we see Jesus, a Man of Sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till His mission was accomplished; when we behold Him in Gethsemane, sweating great drops of blood, and on the cross dying in agony,—when we see this, self will no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart service for the Master. We shall rejoice to bear the cross after Jesus, to endure trial, shame, or persecution for His dear sake. DA 439.3

Now was the golden opportunity for these leading men *to frankly confess* that God had wrought through Paul, and that *they were wrong in permitting* the reports of his enemies to create jealousy and prejudice against him. *But instead of doing justice to the one whom they had injured,* they still appeared to hold him responsible for the existing prejudice, as though he had given them cause for such feelings. *They did not nobly stand in his defense, and endeavor to show the disaffected party their error;* but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension. They responded to his testimony in these words: "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. *What is it therefore? the multitude must needs come together;* for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, **the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice. By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution.** The Sanhedrim was doing its utmost to hinder the progress of the gospel. Men were chosen by this body to follow up the apostles, especially Paul, and in every possible way oppose them in their work. Should the believers in Christ be condemned before the Sanhedrim as breakers of the law, they would bring upon themselves swift and severe punishment as apostates from the Jewish faith.

Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath breaking have been fastened upon Christ or Stephen or others who died for their faith, men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such

instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty.

The disciples themselves yet cherished a regard for the *ceremonial* law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's *great object* in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. **But he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character.** His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part.

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. **But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.** {LP pg. 211-212.

Note: some claim that Matt. 16:19 gave the Apostles authority to put Paul to death, “thou shalt not kill,” “thous shalt not bear false witness”—break the 10 commandments, keep in place the ceremonial law. They are satanically mistaken. Some 29 years after the crucifixion the Apostles were still observing the ceremonial law.

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Not Christ's Directive.

John 14:16,17,26;16:7-15(Acts 1:4,5);Luke 24:49;Acts 2:4,14-17;8:1,4.

Gal. 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me

and Barnabas the right hands of fellowship; *that we should go unto the heathen, and they unto the circumcision. Acts 9:15*

Note: Is here to be found the reason for Paul's revelation of Jesus on the way to Damascus? For the disciples would not go to the gentiles. They refused to believe their house was desolate, they refused to leave Jerusalem and their envy of Paul all culminated in Acts 21. But why is it they were quiet for so long? Peter 30 plus years and John some 60.

Phil. 1:15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 The one preach Christ of contention, not sincerely, *supposing to add affliction to my bonds*: 17 But the other of love, knowing that I am set for the defense of the gospel.

Col. 2:18-23.

Pauls Temptation.

Note: Like Jesus' temptation in the wilderness, He was offered the whole world "all these" "will I give thee." Which Christ had come to obtain, so to Paul's work was to unite Jew and Gentile in Christ. It must be noted he was commissioned by the Apostles to preach exactly what he had. Acts 15:2,19-22. Eph. 2:15; Rom. 11:11-25. Jew and Gentile were to unite but not this way, those that keep the ceremonial law (feast day today) and those that do not. None were to keep them for these pointed to Christ:—

Heb. 7:12 "For the priesthood *being changed,*" from man to Christ, "there is made of necessity a *change also of the*" (ceremonial/sacrificial/feastday) "*law. . . 19 For the law*" (ceremonial/sacrificial) "made nothing perfect, *but the bringing in of a better hope did;* by the which we draw nigh unto God. . . . 10:1 For the law having a *shadow* of good things to come, and not the very image" (Col. 2:16,17) "of the things, *can never* with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers *once purged* should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but *a body* hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book" (the book of Moses) "it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the"

(ceremonial/sacrificial) “law; 9 Then said he, Lo, I come to do thy will, O God. He ***taketh away the first, that he may establish the second.*** 10 By the which will we are sanctified through the offering ***of the body of Jesus Christ once*** for all. . . 14 For by one offering ***he hath perfected for ever*** them that are sanctified. . . 26 For if we sin wilfully after that we have received the knowledge of the truth, ***there remaineth no more sacrifice for sins,*** 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, **who hath trodden under foot the Son of God,** and ***hath counted the blood*** of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? . . . 12:4 Ye have not yet resisted unto blood, striving against sin.

Note: Who's blood have we not resisted unto against sin, If we Love Him?

Acts. 21:21 “And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to ***forsake***” (1Cor. 7:18,19.) “***Moses***” (Acts 15:21), “saying that they ought not to circumcise their children, neither to walk after the customs.” (Acts.15:10;Heb.7:12,19;10:9;2Cor. 3:13;Gal.5:11;Phil. 3:1-10). 22 “What is it therefore? ***the multitude must needs come together:*** for they will hear that thou art come. 23 ***Do therefore this that we say to thee:*** We have four men which have a vow on them;”

Note: Let us throw Paul out to gain our countrymen to Christ! Was Paul expendable (Acts 24:13,14) in Christ's eyes? James was the first, then Stephen Acts 6:13,14. Not Only did the Disciples pursue this course but forced Paul to compromise Christ's teaching sending him to the temple to observe the things Jesus removed. EGW Said of their direction “the advice given was not consistent with that decision” (Acts 15) “which **had also been sanctioned** by the Holy Spirit. The Spirit of God ***did not prompt this advice.*** It was the fruit of ***cowardice.***” and of Paul that “he was not ***authorized*** of God to ***concede*** so much ***as they had asked.*** This concession was ***not in harmony with his teachings,*** nor with the firm integrity of his character.” {LP 212.1; 213.2} What was the result? “But ***instead*** of accomplishing the desired object, ***these efforts for conciliation*** only precipitated the crisis, ***hastened*** the predicted sufferings of Paul, ***separated*** him from his brethren in his labors, ***deprived*** the church of one of its strongest pillars, and ***brought sorrow to Christian hearts in every land.***” {LP 214.1} I've heard from an elder “the apostles were saved” in spite of and during their mis-treatment of Paul. Really, then why did they repent of that treatment? Almost all the Apostles forsook Paul ***2Tim 4:9-11,16****; Rom. 11:3; Gal 4:16; Acts 20:26.

Note: No appreciation for Pauls' effort and gifts from the churches he raised of the

Apostles.

1Thess. 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered *like things of your own countrymen*, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 *Forbidding us to speak* to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Gal. 2:18 For *if I build again* the things which I *destroyed*, *I make myself a transgressor*. 5:11

“. . . But *instead of accomplishing* the desired object, *these efforts* for conciliation only *precipitated* the crisis, *hastened* the predicted sufferings of Paul, *separated* him from his brethren in his labors, *deprived* the church of one of its strongest pillars, and *brought sorrow* to Christian hearts in every land.” { LP 214.1 }

Note: “these efforts for conciliation” Acts 21:22 “the multitude must needs come together,” *by who?* the Apostles! They “*precipitated* the crisis” otherwise his sufferings would’ve come at some other time and by some other way and not by his own brethren. The Apostles did not come to the Aid of Jesus, nor Paul during their trials.

Precipitate: Verb. cause (an event or situation, typically one that is bad or undesirable) to happen suddenly, unexpectedly or prematurely.

NOTE: The Apostles knew full well what the Jews had done to put Jesus, James and Stephen to death. How would you, could you, conciliate with these that had *NOT repented*. This is happening today with SDA’s and sunday churches. As tried by Luther with Rome that killed dissenters—Sabbath Keepers. *Jude 1:4,10; Acts 15:1.14:19.*

Note: Now we are fully prepared to appreciate the warnings of God for Paul’s trip to Jerusalem, and of those who Begged him not to go. Acts 20:23,25;21:11-14.

Pauls History. Acts 9:23-2Cor. 11:26,32;Gal.2:4;

Note: All this brought on at the Disciples hands! Had they truly given up their plans for a temporal kingdom. Why were they still in Jerusalem Acts 21 for in Acts 1:4,8 they were to depart. Was this to gain influence and position among the Pharisees? The Apostles cut Pauls’ ministry short, were working against Christ. The Romans had no reason to arrest Paul. *Acts 26:32.* It was a matter of

convenience to charge Christians through Paul for burning of Rome by Nero. “If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.” {6MR 206.1}

*2Tim. 4:9 Do thy diligence to come shortly unto me: 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. . . 16 At my first answer (Acts 9:22; Rom. 11:13) no man stood with me, but **all men** (Acts 9:26) **forsook me: I pray God that it may not be laid to their charge.** 17 Notwithstanding **the Lord stood with me, and strengthened me; that by me the preaching might be fully** (Col. 2:14-17; Eph. 2:15 **not** Acts 21:22) **known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil** (Rom. 7:21) **work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.** See 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. Written approximately., A.D. 66 just before Pauls death 66-68.*

Note: One Need only look to the Old Testament to see this principle play out over and over in the history it chronicles of compromise between the Jews and the nations they were brought in contact with. Here is the reason why most of the Jews failed to return to Jerusalem in Ezra's day, why they chose an earthly King in Samuel's day, why they chose false prophets and alternatives forms of worship. It is why we're seeing this very principle play out today.

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. *Even before the establishment of the Papacy, the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the principles of their pagan philosophy, and not only continued its study themselves but urged it upon others as a means of extending their influence among the heathen.* This introduced serious errors into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation on which Rome established praying to the saints and the adoration of the virgin Mary. From this sprung also the heresy of eternal torment for those who die without repenting, which was early incorporated into the papal faith. GC 58.2;4SP 62.1.

The English Reformers, while **renouncing** the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. *It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil.*

*Their observance tended to narrow the **gulf** which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists. { GC 289.1 }*

Note: “It is worthy of notice that at least one of the reformers of considerable prominence—*Carlstadt*—*was a Sabbatarian*. It is impossible to read the records of the Reformation without the conviction that *Carlstadt* was desirous of a more thorough work of reformation than was *Luther*. And that while *Luther was disposed to tolerate certain abuses* lest the Reformation should be endangered, *Carlstadt* was at all hazards for a *complete return to the Holy Scriptures*. {1873 JNA, HSFD 449.1 }

As the Protestant churches have been seeking the favor of the world, *false charity* has blinded their eyes. They do not see but that it is right to believe good of all evil, and as the inevitable result they will finally believe evil of all good. . . { GC 571.4 }

Had The Disciples Lived up to Scripture.

Mark 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. Matt 24:10 And then shall many be offended, and shall betray one another, and shall hate one another. 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. . . 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. . . 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Matt. 11:6 And blessed is he, whosoever shall not be offended in me. . . 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Pro. 24:11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; 12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? . . . 31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction. 9 Open thy mouth, judge righteously, and plead the cause of the poor and needy. Pro. 17:26 Also to punish the just is not good, nor to strike princes for equity. Pro. 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Note: Had those who had been with Christ lived these principles how different would have been His trial. Maybe 50 or more witnesses for Jesus would have made the difference that Jerusalem would have stood for ever.

***Finally Apostles Converted.
And Repented!***

1Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, **to offer up spiritual sacrifices, acceptable to God by Jesus Christ.**
2Peter 3:15 And account that the longsuffering of our Lord (ceremonial law) is salvation; even as **our beloved brother Paul** also according to the wisdom given unto him hath written unto you; 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.** Written approximately., A.D. 66.

Wrest: to distort the meaning or interpretation by force.

1John 3:15 Whosoever **hateth his brother is a murderer:** and ye know that no murderer hath eternal life abiding in him. . . 4:20 If a man say, I love God, and hateth his brother, **he is a liar:** for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? John 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples** indeed; 15:14 Ye are my friends, **if ye do whatsoever I command you.** Written approximately., A.D. 90 some 22 years after Pauls death.

Note: After all the Apostles did to stop/hinder Pauls ministry, Christ's Gospel, these two quotes show repentance on the part of these Apostles. Peter never commended Paul until now, and John writes from experience of the hatred/envy that existed in his heart. Paul had success with the Gentiles the Apostles had not much with the Jews.

Note: Continue in His word and Do whatsoever He commanded? Prophecy and Principle.

WHY PAUL WAS RAISED UP.

29. As a result of the erroneous views of the Jewish leaders and people, the true position of Christ in the world and universe was misunderstood and misrepresented. God raised up this special servant of His, this learned and cultured Jew, removed the scales of human traditions and philosophy from his distorted and

discolored vision; opened his blind eyes " which had been tightly shut to every ray of light that came from Christ through the Apostles and disciples; and gloriously, vividly, illustriously revealed to him the matchless splendor, the glorious beauty, the inexpressible and surpassing grandeur that was, is, and had been, wrapped up in Jesus." 72 Practical Lessons From The Experience Israel for the Church of Today. FC Gilbert 134.29.

But when are they and We saved?

We are ***never to rest in*** a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. ***No sanctified tongue will be found uttering these words till*** Christ shall come, and we enter in through the gates into the city of God. ***Then,*** with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness—for of himself he cannot save his soul—he should ***never dare to say, "I am saved."*** {1SM 314}

It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him" (Hebrews 10:38). If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping His way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of His government in heaven and in earth. {1SM 315.1}

1 Kings 20:11 And the king of Israel answered and said, Tell him, ***Let not him that girdeth on his harness boast himself as he that putteth it off.***

Note: "cease to make advancement" in Character and Christian experience in principle.

Eph. 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 ***Put on*** the whole armour of God, ***that ye may be able to stand*** against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore ***take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*** 14 Stand therefore, having your loins girt about with ***truth,*** and

having on the breastplate of *righteousness*; 15 And your feet shod with the preparation of the *gospel of peace*; 16 Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of *salvation*, and the sword of the *Spirit*, which is the word of God: 18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

Today Pauls writing are still Wrested.

There are many who try to blend these two systems, *using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.* The distinction between the two systems is broad and clear. The *ceremonial* system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This *ritual* law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ “took ... out of the way, nailing it to His cross.” Colossians 2:14. But *concerning the law of Ten Commandments* the psalmist declares, “Forever, O Lord, Thy word is settled in heaven.” Psalm 119:89. And Christ Himself says, “Think not that I am come to destroy the law.... Verily I say unto you”—making the assertion as emphatic as possible—“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. Here He teaches, not merely what the claims of God’s law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. { PP 365.1 }

Luke 20:14 “that the inheritance may be ours” Matt. 11:12 . . . the kingdom of heaven suffereth violence, and *the violent take it by force.*

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} {GC 587.1; 588.3—for a millennium}{5T 712.1; 714-715.1}{**GC 603.2**} {TM 366.1} {**2SP 14.1**}

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