

## ***The Commission.***

Matt. 28:19 ***Go ye therefore, and teach all nations***, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 ***Teaching them to observe all things whatsoever I have commanded you:*** and, lo, I am with you always, even unto the end of the world. Amen.

## ***The Issue of Corruption.***

Acts. 15:1-5,20—A.D. 52 Gal. 2:11. A.D. 60.

Acts 21:28—A.D. 60. Ceremonial law and those that had taught it, worked to remove the error by their Epistles to fulfill the commission Christ gave them and warn against those who persisted in that error. Here is a cleansing brought to view in the New Testament. See Achan Josh. 7:1-24. Done by the people.

Acts 15:24 A.D. 52; Phil. 3:18 A.D. 60; Rom. 16:17 A.D. 60; Jude 1:4 A.D. 66; 1John 2:19 A.D. 90, etc.

Note: From these we see the Apostles Taking decided effort to expose those who continued in this and to erase the errors they opened the door for:—

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.

### ***The Resulting Messages to The Apostolic Church.***

Rev. 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: ***and thou hast tried them which say they are apostles, and are not, and hast found them liars:*** 3 And hast borne, and hast patience, and for my name's sake hast laboured, and ***hast not fainted.*** 4 Nevertheless I have somewhat against thee, because thou hast **left thy first love.** 5 ***Remember therefore from whence thou art fallen, and repent, and do the first works;*** or else I will come unto thee quickly, and will remove thy candlestick out of his place, ***except thou repent.*** 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Note: The labor, patience and works are all employed to erase the error and their attitude towards those who continued in it. They left their first love to unite with the Jews in denying Christ fulfilled the ceremonial law.

Rev. 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and ***he went forth conquering, and to conquer.***

Note: This conquering could not take place while the Apostles were divided on this issue of the ceremonial law and that those of the Gentiles must be accepted into the fellowship. Hence the reason for the depiction of a white horse, clothed with the sun, Ephesus: first or desirable, because they corrected the error they had used to unite Jew and Gentile, and repented of their treatment of Paul. See the Epistles of James, Jude, Peter and John on the ceremonial Law and brotherly they failed to give Paul.

2Peter 3:15 And account that the longsuffering of our Lord 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.**

1John. 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 3:13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God 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? 21 And this commandment have we from him, That he who loveth God love his brother also.

Note: These By John have a particular reference to Paul: “***they were wrong in permitting*** the reports of his enemies to ***create jealousy and prejudice*** against.” Why?—Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for **he is a chosen vessel unto me**, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. For it was John whom said:—Luke 9:54 And when his disciples James and John saw this, they said, Lord, ***wilt thou that we command fire to come down from heaven, and consume them***, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Rev. 12:1 And there appeared a great wonder in heaven; ***a woman clothed with the sun***, and the moon under her feet, and ***upon her head a crown of twelve stars***:

2 And she being *with child cried, travailing in birth*, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Note Please refer to these links for further documentation on this subject.

[BibleOrder.](#)      [SabbathByPaul.](#)      [PaulTheGentiles.](#)      [Heb.4Explained.](#)  
[AnswerToFeastdays.](#)

### ***The Issue Repeated During the Reformation.***

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 }

### ***What About Our Day.***

We see in the studies on the home page this very effort taking place in our day by SDA's

[SDA Pioneer Books, James White, Uriah Smith, JN Loughborough, JN Andrews & others, SDA Pillars](#)