

Ps. 119:86 All thy commandments are faithful:

The body is not kept under by many professed Sabbathkeepers. Some have embraced the Sabbath whose minds have ever been depraved. And when they embraced the truth they did not feel the necessity of turning square about and changing their whole course of action. They have been for years following the inclinations of an unregenerate heart, and have been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them and defiled everything they touched; therefore their entire future life would be all too short, at the longest, to climb ***Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God.*** But there are not many who feel that they cannot be saved by a profession of the truth, unless they become sanctified through the truth in answer to the prayer of our divine Lord to His Father: "Sanctify them through Thy truth: Thy word is truth." 2T 479.1

2Peter 1:5 And beside this, giving all diligence, ***add to your faith*** virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness ***charity.*** 8 ***For if these things be in you,*** and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But ***he that lacketh these things is blind,*** and cannot see afar off, and hath ***forgotten*** that he was purged from his old sins.

Paul had a Ladder.

1Cor. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and ***though I have all faith,*** so that I could remove mountains, ***and have not charity, I am nothing.*** 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 ***Charity never faileth:*** . . . 13 And now abideth faith, hope, charity, these three; but ***the greatest of these is charity.***

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? ***can faith save him?*** 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 ***Even so faith, if it hath not works, is***

dead, being alone.

Matt. 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.** 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Note: Just not doing: lying stealing, killing. We are to go on to service of others. This is the teaching of the Sanctuary sacrifices and offerings. Heb. 9:13 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works **to serve the living God?**” And our fellow men.

Col. 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And **above all these things put on charity,** which is the bond of perfectness.

1Tim. 1:5 Now **the end of the commandment is charity** out of a pure heart, and of a good conscience, and of faith unfeigned. 1John 2:7,24; 3:11; 2John 1:5,6.

Note: The purpose of the Commandments, the goal of the Commandments, the effect of the Commandments, the result of the Commandments, the end of the Commandments is Charity, Love, Perfection, Holiness, Righteous. Ecc. 7:8 **Better is the end of a thing than the beginning thereof:** and the patient in spirit is better than the proud in spirit. Why, it is complete, whole, developed, fruitful. Matt. 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 **That ye may be the children of your Father which is in heaven:** for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 **Be ye therefore perfect, even as your Father which is in heaven is perfect.**

Webster 1956 Charity; *noun*, 1. In a general sense, Love, benevolence, goodwill, that disposition of heart which inclines men to think favorably of their fellow men, and to do them good. In a theological sense, it includes supreme love to God, and universal good will to men. 2. In a more particular sense, love, kindness, affection, tenderness, springing from natural relation; as, the *charities* of son, father and brother. 7. Any act of kindness or benevolence; as the *charities* of life.

Note: How weak is Strong's 26 Greek literally taken from the dictionary and severely abbreviated.

Matt. 22:37 Jesus said unto him, *Thou shalt love the Lord thy God* with all thy heart, and with all thy soul, and with all thy mind. 38 This is *the first and great commandment*. 39 And the second is like unto it, *Thou shalt love thy neighbour as thyself*. 40 *On these two commandments hang all the law* and the prophets. John 14:15; 15:13;

Rom. 13:10 Love worketh no ill to his neighbour: therefore *love is the fulfilling of the law*. 1John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. 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. 5:2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Note: The first 4 Commandments tell us how to love God, the last 6 how to love our fellow men. But mark how Exodus chapters 21-23 expounds on them, and Jesus explains even further in the sermon of the Mount of which Matthew chapter 23 is a rebuke to the church leaders for refusing that council chapter 5.

“Jesus proceeded to show His hearers” in the sermon on the mount “what it means to keep the commandments of God—that it is a reproduction in themselves of the character of Christ. For in Him, God was daily made manifest before them.” MB 55.1 *Due. 6:25; Isa. 54:17; 1John 3:7; Matt. 25:37; Ps 11:5. Rom. 6.16*

Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people. *All our service is to be done to the glory of God, to give the*

light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position, should not be once named among us.—Testimonies for the Church 6:317 (1900). CM 26.1

Not all who profess to keep the commandments of God possess their bodies in sanctification and honor. The most solemn message ever committed to mortals has been entrusted to this people, and they can have a powerful influence if they will be sanctified by it. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than is that of the classes I have named, who do not acknowledge the law of God as binding upon them. In a peculiar sense do those who profess to keep God's law dishonor Him and reproach the truth by transgressing its precepts. CH 567.2

At this time, when we are so near the end, *shall we become so like the world in practice* that men may look in vain to find God's denominated people? Shall any man sell our *peculiar characteristics as God's chosen people* for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists? Ev 121.3

Peter's Ladder

The body is not kept under by many professed Sabbathkeepers. Some have embraced the Sabbath whose minds have ever been depraved. And when they embraced the truth they did not feel the necessity of turning square about and changing their whole course of action. They have been for years following the inclinations of an unregenerate heart, and have been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them and defiled everything they touched; therefore their entire future life would be all too short, at the longest, to climb ***Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God.*** But there are not many who feel that they cannot be saved by a profession of the truth, unless they become sanctified through the truth in answer to the prayer of our divine Lord to His Father: "Sanctify them through Thy truth: Thy word is truth." 2T 479.1

Point the youth to Peter's ladder of eight rounds, and place their feet, not on the highest round, but on the lowest, and with earnest solicitation urge them to climb

to the very top. 6T 147.1

“ . . . Rather he is to be pointed to the first rounds of the ladder, and his stumbling feet are to be placed on the lowest round of the ladder of progress. Peter says, “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” FE 304.3

Jacob had a Ladder.

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made “in the likeness of sinful flesh” (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our “Father which is in heaven is perfect.” DA 311.5

The stones were not prepared for their respective places just as they were about to be laid in the wall of the temple; all the fitting and planning was done previous to their being brought to the place of building. ***So it is that all the hewing, fitting and polishing of character must be done during man's probation. When Christ shall come again to earth it will not be to purify and refine the characters of men, and to fit them for Heaven.*** His work then will only be to change their corruptible bodies and fashion them like unto Christ's most glorious body. Only a symmetrical and perfect character will in that day entitle men to the finishing touch of immortality. 3SP 40.2

Earth is the quarry and the work-shop where men are to be fitted and refined for the courts of Heaven. As the stones composing Solomon's temple came together in the wall a perfect fit, without the touch of ax or hammer or any other instrument, so will the resurrected saints, and those who are alive at the time of his coming be caught up together to meet the Lord in the air, each one fitted for the great change and taking his proper place in the temple of God's love. 3SP 41.1 1Peter 2:6; Eph. Eph. 2:21;4:16; Matt. 21:44*

Note: Here is why the Church is not the Bride, the throne of David is the Bride. Rev. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 1Cor. 3:9 For we are

labourers together with God: ye are God's husbandry, ye are God's building.

Solomon received wisdom from God. Yet Solomon did not find among the workmen of his nation and religion those qualifications, that fine skill, that he deemed essential to carry forward the work of building a temple for the God of heaven. He was therefore obliged to send away for workmen, men who would do justice to the responsible work entrusted to them. **God was the designer and men were the executors.** There was a head, a leader, and **the men were brought in under him to follow his directions.** There was no discord, no strife; every man wrought until the stones were brought out of the mountains **so perfectly hewed and chiseled that when brought to the building they came together** without the sound of ax or hammer. 4LtMs, Ms 23, 1886, par. 11

Our Duty is to Obey God.

No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. **The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark.** **The great conflict is between the commandments of God and the requirements of the beast.** It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of papacy. 1T 223.3

The people of God **living near the close of time** should learn a lesson from this experience of Paul's. **We should not be disheartened because those who have no love for truth refuse to be convinced by the clearest evidence.** We need not flatter ourselves that **the formal and world-loving churches of this age** are more ready to receive the teachings of God's word than were those of ages past. Paul's worst enemies were among the Jews, who made the highest claims to godliness. It was to this class that Christ said, "Ye know not the Scriptures, neither the power of God." **The most bitter opposers of truth today are found among those who profess to be its defenders.** LP 278.3

God has made his people the depositaries of his law. They must uphold the claims of that down-trodden law against the opposition of ministers of the gospel, against men of learning, position, and authority. The evidence of its binding claims cannot be overthrown; **yet its enemies will come again and again to the battle, urging the same arguments, every time refuted, and as often renewed.** LP 279.1

SDA pastors teach you can not keep the 10 Commandments and by extension or thereby you can't be holy, righteous, or perfect, Why do they teach this? Their Carnal Mind is not subject to the Law of God. Rom. 8:7. Who's leading them. “. . . Satan had declared that the law of God could not be obeyed, “ DA 761.4.;PP77;COL 314.4“ . . He sought to prove that the righteousness of God's law is an enemy to peace. . .” DA 762.3;GC592;7BC915. “. . . Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan. . . “ DA 762. See PP 365.1 above. " Matt. 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: If you can't keep the ten commandments then you can't keep the 4th. James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. "many will stand in our pulpits with the torch of false prophecy" Gospel Doctrine "kindled from the hellish torch of Satan," TM 409.3; 411.2; John 8:44;1John 3:15. Pastors do not possess or are trained how the Bible interprets itself. [DeadLanguages](#). [DeadLanguage2](#)

By such deceptions Clergy coveting the things with which God had blessed their members—busily making merchandise of them. If these Clergy Loved Jesus they'd: Keep His Commandments John 14:15; If they were Jesus' friends they'd do whatsoever He commanded them. John 15:14. 35 By this shall all men know that ye are my disciples, if ye have love one to another. John 13:35.

SDA pastors by falsely claiming you can't keep the Ten Commandments are destroying the Seventh Day Adventist Church, the Law and the Gospel, the Commandments of God and the Faith of Jesus. By denying the Commandments can be kept breaks the covenant bond between God and Man.

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other? “I and my Father are one.” The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of the Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God. {LG J.W. 6.4-7 reprint} {JW, JWLI THE LAW AND THE GOSPEL. 355.1}

2Cor. 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

The law and the gospel go hand in hand. The one is the complement of the other. **The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole.** The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

If you can't keep the law and thereby unrighteous? You Can't go to heaven!

1Cor. 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Due. 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

PS. 36:1 The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. 2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful. 3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. 4 He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Heb. 10:26 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.

Insubordination is the act of willfully disobeying a lawful order of one's superior. Insubordination is what they redefine as Ignorance. 1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The righteousness of Christ is not a cloak **to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct.** Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. {DA 555.6}

Heb. 6:1 Therefore *leaving the principles of the doctrine of Christ, let us go on unto perfection;* not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine

“In rejecting the truth, men reject its Author. . . It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. . .” GC 583.1

see LP 324.2

The High-Handed Power *that has been developed*, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. *This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination* will result. The people are learning that men in high positions of responsibility *cannot be trusted to mold and fashion other men's minds and characters*. The result will be a loss of confidence even in the management of faithful men. But *the Lord will raise up laborers who realize their own nothingness without special help from God*. SpTA09 18.1

Note: Repeating in God's SDA church what Caused the French Revolution.
Dan

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. *Unsparring Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics."* {GC 283.2}

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France *when atheism became the controlling power*. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth. GC 584.2