

Hermeneutics?

Please also see study "Omega" of Apostacy.

Now, the description given of these two witnessess is completed. The reader will judge for himself *which system of interpretation* is to be preferred,--that which adheres to the plain obvious import of the language, and seeks its meaning not *in the regions of fancy*, but in the sober relation of facts, *or that which gives the rein to the imagination, and allows it to make any selection out of the whole chamber of its imagery, in which it can discover some faint resemblance to the simple truth which it rejects.* To say that the Two Testaments have now or ever had "power to shut up heaven, turn water to blood, and smite the earth with plagues as often as they will," is to say that for which there is no authority whatever, no shadow of proof in either sacred or *profane history*. If, then, they have not these powers, they are not the two witnesses. Neither are the Waldenses nor Albigenses--nor would they ever have had this honor conferred upon them, *had not a system of prophetic interpretation arisen which seemed anxious to make faith in the word of God as easy as possible, and to accomplish its object, stripped it of every thing marvellous by the simple method of renouncing the literal sense, and deciding that words of plain and well defined meaning should henceforth be regarded as metaphors, and their interpretation be figurative.* *That point being gained, and imagination called upon to apply those new principles of Hermeneutics,* she amuses herself with brilliant displays of illustration,--dazzles and bewilders the unthinking multitude, but not instructs them, and not unfrequently brings the word of God into contempt Alas! that so much darkness and obscurity should be wrought upon the best of books by a false system of interpretation. {February 1, 1841 JVHe, HST 164.2}

S. N. Haskell

Here, in Greek religion and Greek learning, was the most subtle form of that mixture of truth and error which Satan offered at the tree of the knowledge of good and evil, which existed from the days of Eden to the time of Greece. Babylon enslaved the bodies of God's people, Medo-Persia made laws to slay them, but *Greece captured their minds*, and enslaved them to her ideas. She *counterfeited* so neatly, so adroitly, *the spiritual teachings of the Old Testament;* and so quietly, yet so surely, wound her tendrils about God's people, that her slavery was far worse than that of Egypt or Babylon. It is this influence which must be taken into consideration while following the history of the Greeks as given by Gabriel. {1901

SNH, SDP 184.1}

It might seem to the casual observer that Greece was not in reality a ruling power in the sense that Babylon and Medo-Persia were universal monarchies. Let us see: From the first it has been noted that Greece was an intellectual ruler rather than a power which held the bodies of men in slavery. If we may personify Greek intellect in an abstract way, we may say that Alexander was the tool in its hand for building up a kingdom where it might hold sway. He did this work well; and while he individually fell, the Greek language, learning, and customs were introduced into all countries where his arms had opened the way. The Greek religion, with its mysteries, was accepted in Syria and Asia Minor; Greek games were celebrated in the eastern provinces. But Greek education took a position ahead even of her religion, and Greek teachers and scholars followed in the wake of the conqueror. Greek was the language most used, and Greek books were in demand. *The city of Alexandria in Egypt was founded by Alexander, and it became the center of Greek learning.* Egyptian idolatry and Greek philosophy sat enthroned beside each other. As the Encyclopedia Britannica states it, "In Egypt a Greek aristocracy of office, birth, and intellect existed side by side with a distinct native life." {1901 SNH, SDP 189.2}

Israel had once been miraculously delivered from physical bondage in Egypt. They had been warned against fleeing to Egypt for protection in the days of Nebuchadnezzar at the siege of Jerusalem. They may have escaped the bondage of those earlier times, but they were captured by the learning of the Greeks. In the days of Ptolemy Soter, many Jews flocked into Egypt, and those who remained in Jerusalem and Palestine *imbibed* many of the ideas of the Greeks. {1901 SNH, SDP 190.1}

It has been stated that the history of Greece fills the time between the prophecy of Malachi and John the Baptist. *We are now ready to appreciate the reason why Israel was so long without the sound of the prophet's voice. God gave Israel a system of education, separate and distinct from the system of all other nations; a system which, if followed, would forever make it impossible for the people to go into captivity. But Israel often gave up her God-given system for the teaching of heathen nations. When the Jews returned from Babylon, they were strongly tinged with Babylonian ideas of education and religion. This prepared them to accept with readiness the teachings of the Greeks. The rabbis of Jerusalem mingled the principles of Greek philosophy so thoroughly with the statutes of Jehovah, which they were commanded to teach the children, that from the death*

of Malachi to the birth of John the Baptist, there was not a family in Judah to whom the education of a prophet could be intrusted. {1901 SNH, SDP 190.2} {SSP 50.1} {5T 77.1}

The Epistle to the Hebrews shows that the leading apostle clearly taught the antitypical fulfilment of the types and shadows celebrated for so many years. It should not be forgotten that the gift of the Spirit of prophecy and the Sabbath of the Lord were always connected with the sanctuary service. We have no reason to doubt that during the early history of the Christian church, the subject of the sanctuary and the antitypical work of Christ in heaven was clearly understood by the Christians; but when the Bible was taken from them, when the Sabbath of the Lord was hidden, and *the voice of the Spirit of prophecy was no longer heard directing the church, then they lost sight of the beautiful antitypical work represented by the ancient sanctuary service.* But the time arrived for the opening of the great judgment in heaven, when the Father and the Son, with their retinue of holy angels, passed in state into the most holy place of the heavenly sanctuary. No earthly pageant could ever compare with that majestic cortege. God designed that it should be recognized on earth, and He caused a message to be proclaimed to the inhabitants of earth, directing their attention to the movements of the Son of God. This is known as the first angel's message of Rev.14:6,7. A large company accepted the message and their attention was centered on the Saviour; but they did not understand the antitypical work of the sanctuary, and hence they expected the Saviour to come to the earth. Instead of coming to the earth, however, He went into the second apartment of the heavenly sanctuary, to take up the work of the judgment. {1914 SNH, CIS 39.3}

This company, who had been gathered out by the message of the first angel loved their Lord; and in their longing desire to find why He had not come to the earth, they drew so near to Him that He, in answer to their earnest prayers, directed their attention to the heavenly sanctuary. There they saw the ark of God's testament containing His holy law, and they acknowledged its claims upon them, and began to keep holy the Sabbath of the Lord. The sanctuary service, the Sabbath, and the Spirit of prophecy were ever united in olden times; and *when light from the antitypical sanctuary service came to the people of God, He gave them the Spirit of prophecy again, to reveal to them the solemn truths in regard to Christ's ministry in heaven, which otherwise they would not have comprehended.* {1914 SNH, CIS 41.1}

The Christian world was torn asunder by theological factions. Alexandria, the center of all philosophical study, was also the center of theological activity. Here is where the Greek influence was most forcibly felt. Athanasius, the leader of one faction, was archdeacon, and afterward bishop of Alexandria, and his opponent, Arius, was presbyter in the same city. {1901 SNH, SDP 229.1}

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan schools stood side by side. *Here it was that such men as Origen and Clement, recognized Fathers of the church, adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods which were common in the study of Homer and other Greek writers. Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato.* These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity. {1901 SNH, SDP 229.2}

The fully developed papacy was not the work of one nor of two years any more than the universal power of Babylon, Medo-Persia, or Greece was an immediate acquisition. As those kingdoms grew in power, so papal Rome grew in power. According to Rev. 13:2, the dragon gave the beast his power and his seat and great authority. The work of Constantine and Justinian in gaining power for this new organization was parallel to the conquests of Cyrus, Alexander, and Cæsar in their conquests for their respective nations. The seat of the pagan Roman government was removed to Constantinople, thereby giving room for the papacy to be seated on the throne in the city on the Tiber. As territory and a capital were gained gradually, so the authority of the papacy was a gradual acquisition. *Each of the four universal kingdoms had a distinct policy*, which was followed throughout its existence. Likewise the papacy had its policy just as clearly defined. The working of this policy in its inception is best seen in Alexandria. It was there that the two streams, paganism and Christianity, mingled their waters. *The papacy had birth on the banks of the Nile: Egypt was the mother who nursed it, and as it grew, it breathed in the miasma of its surroundings. First, Christians interpreted the*

Bible according to pagan thought, and paganism appearing to be vanquished, in reality became the conqueror. (GC 49.2) {1901 SNH, SDP 235.2}

Then the teachings of the Word were changed. In order to compromise with pagans, idol worship was introduced into the Christian church; the second commandment was dropped from the decalogue, and the tenth was divided to preserve the number. The fourth, the keystone to the law of God, a memorial of creation and redemption, was so altered as to exalt the enemy of God above God himself. Later, the whole Bible was discarded, and as that detector of sin was suppressed, vileness and iniquity became uncontrollable. This, however, was not the whole policy of the papacy, but only one of the stones in the foundation of the structure that was being reared. {1901 SNH, SDP 236.1}

Isa.19:13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

19:14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused ***Egypt to err*** in every work thereof, as a drunken man staggereth in his vomit.

Scott, in the life of Napoleon, speaking of France in the year 1793, just a few years before the expiration of the allotted time (verse 36), says: "The world for the first time heard an assembly of men, born and educated in civilization, and assuming to govern one of the finest European nations, uplift their united voices to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of the Deity." "France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement. This was atheism-***the logical result of the position taken in Alexandria when Christians assumed the garb of pagan philosophers. God's Word was treated as a product of the human mind. Atheism in the individual is likewise the result of so treating the Scriptures.***" {1901 SNH, SDP 241.1}

The message came to **Smyrna**, a church in Asia Minor, and likewise to the Christian church as a whole, during the second and third centuries. It was a time when paganism was making its final stand for supremacy in the world. Christianity had spread with wonderful rapidity, until it was known throughout the world. Some

embraced the faith of Christ because of heart conversion, others, because of the might of argument brought to bear, and still others, because they could see that the cause of *paganism was waning*, and *policy led them to the side that promised to be victorious*. *These conditions weakened the spirituality of the church*. *The Spirit of Prophecy, which characterized the apostolic church, was gradually lost.* (5T 77.1) This is a gift which brings the church to which it is entrusted, into the unity of the faith. *When there were no longer true prophets, false teachings spread rapidly; the philosophy of the Greeks led to a false interpretation of the Scriptures*, and the self-righteousness of the ancient Pharisees, so often condemned by Christ, *again appeared* in the midst of the church. The foundation was laid during the two centuries preceding the reign of Constantine for those evils which were fully developed during the two centuries following. During this period, martyrdom became popular in many parts of the Roman Empire. Strange as this may seem, it is none the less true. It was the result of the relationship existing between *Christians and pagans*. {1905 SNH, SSP 50.1}

If ancient Israel had remained true to the teachings of their leader, the temptations of the Moabites would have fallen on deaf ears. The same is true of the church to which all this history is sent as an allegory. The doctrine of the Nicolaitanes, as described under the church of Ephesus, *was a mingling of the pure teachings of Christ with the philosophy of the Greeks*. If this doctrine had not been accepted in the church which claimed to be following the Saviour; if the children and the young people had been fed on truth instead of the mixture of good and evil, as represented by the doctrine of the Nicolaitanes, the church would never have fallen. The message to Pergamos applies in the fourth and fifth centuries; it has also been the experience of each separate Protestant denomination, and it is a warning to all churches to the end of time. Any interpretation of this period that does not correspond with the history of Balaam is not according to the mind of the Lord, for God has given Balaam's history as a test by which we may know the true interpretation. {1905 SNH, SSP 57.2}

Babylon, the universal kingdom which offered the worship of idols for the worship of Jehovah, is *used by the Spirit to symbolize the churches, which, like the Jewish nation in the days of Christ, mix the philosophy of the world with the truth of God, and offer this wine to men in place of the everlasting Gospel*. The church which does this, realizes its inability to reach the souls of men, and unites

with the state and attempts to compel the conscience. {MB 126.2}

There is a form of godliness, but no power therein. This is the papacy renewed, the making of an image to the beast. "Babylon is fallen, is fallen," said the angel. His message began in 1844, and will continue until there is no longer time in which to withdraw from the fated city. The message "is fallen, is fallen," is twice repeated-"because the thing is established by God, and God will shortly bring it to pass." Like the warning sent to Babylon of old when the Jews were in captivity,- that those who were within the city might escape before the final overthrow, *so is the warning concerning the churches*. God has given warning, and those who desire life, will heed the call, and separate themselves. This message will also swell into a loud cry just before the close of probation. Those who hear to-day will obey to-day; others may be snatched from the burning as Lot and his family were hurried out of Sodom. But the effect of drinking the wine of fornication will be to deaden the spiritual senses until, like the physical drunkard, there will be no possibility of returning. Then, in one case, as in the other, a drunkard's grave will be the end. "To-day if ye will hear His voice, harden not your heart." The pure water of Lebanon is offered in the everlasting Gospel, the power of God unto salvation. "Whosoever will, let him take the water of life freely." "The water that I shall give him shall be in him a well of water springing up into everlasting life." {1905 SNH, SSP 257.2}

J. N. Andrews

Clement was originally a heathen philosopher, and these strange mysticisms which he here puts forth upon the words of Plato are only modifications of his former heathen notions. Though Clement says that Plato speaks of the Lord's day, it is certain that he does not understand him to speak of literal days nor of a literal meadow. On the contrary, he interprets the meadow to represent "the fixed sphere, as being a mild and genial spot, and the locality of the pious;" which must refer to their future inheritance. The seven days are not so many literal days, but they represent "each motion of the seven planets, and the whole practical art which speeds to the end of rest." This seems to represent the present period of labor which is to end in the rest of the saints. For he adds: "But after the wandering orbs (represented by Plato's seven days) the journey leads to Heaven, that is, to the eighth motion and day." The seven days, therefore, do here represent the period of

the Christian's pilgrimage, and the eighth day of which Clement here speaks is not Sunday, but Heaven itself! Here is the first instance of Lord's day as a name for the eighth day, but this eighth day is a mystical one, and means Heaven! {1873 JNA, HSF 219.3}

With respect to what he calls the Lord's day, Origen divides his brethren into two classes, as he had before divided the people of God into two classes with respect to the Sabbath. One class are the imperfect Christians who content themselves with the literal day; the other are the perfect Christians whose Lord's day embraces all the days of life. Undoubtedly Origen reckoned himself one of the perfect Christians. His observance of the Lord's day did not consist in the elevation of one day above another, for he counted them all alike as constituting one perpetual Lord's day, the very doctrine which we found in *Clement of Alexandria, who was Origen's teacher in his early life.* The keeping of the Lord's day with Origen as with Clement embraced all the days of his life and consisted according to Origen in serving God in thought, word, and deed, continually; or as expressed by Clement, one "keeps the Lord's, when he abandons an evil disposition, and assumes that of the Gnostic." {1873 JNA, TFC 87.4}

Origen was born about A. D. 185, probably at Alexandria in Egypt. He was a man of immense learning, but unfortunately adopted a *spiritualizing system in the interpretation of the Scriptures that was the means of flooding the church with many errors.* He wrote during the first half of the third century. I have carefully examined all the writings of every Christian writer preceding the council of Nice with the single exception of Origen. Some of his works, as yet, I have not been able to obtain. While, therefore, I give the entire testimony of every other father on the subject of inquiry, in his case I am unable to say this. But I can give it with sufficient fullness to present him in a just light. His first reference to the Sabbath is a denial that it should be literally understood. Thus he says:—{1873 JNA, TFC 83.1}

"There are countless multitudes of believers who, although unable to unfold methodically and clearly the results of their spiritual understanding, are nevertheless most firmly persuaded that neither ought circumcision to be understood literally, nor the rest of the Sabbath, nor the pouring out of the blood of an animal, nor that answers were given by God to Moses on these points. And this method of apprehension is undoubtedly suggested to the minds of all by the power

of the Holy Spirit.”—De *Principiis*, b. ii. chap. vii. {1873 JNA, TFTC 83.2}

Origen asserts that the *spiritual interpretation of the Scriptures whereby their literal meaning is set aside is something divinely inspired!* But when this is accepted as the truth who can tell what they mean by what they say? {1873 JNA, TFTC 84.1}

Example:

We come now to the first instance in the fathers in which the term Lord's day is expressly applied to Sunday. *Clement* is the father who does this, and very properly substantiates it with evidence. He does not say that Saint John thus applied this name, but *he finds authority for this in the writings of the heathen philosopher Plato*, who, he thinks, spoke of it prophetically! {1873 JNA, TFTC 57.8}

“And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: ‘And when seven days have passed to each of them in the meadow, on the eighth day they are to set out and arrive in four days,’ By the meadow is to be understood the fixed sphere, as being a mild and genial spot, and the locality of the pious; and by the seven days each motion of the seven planets, and the whole practical art which speeds to the end of the rest. But after the wandering orbs the journey leads to Heaven, that is, to the eighth motion and day. And he says that souls are gone on the fourth day, pointing out the passage through the four elements.” Book v. chap. xiv. {1873 JNA, TFTC 57.9}

Circumcision is made to prove twin errors of the great apostasy, infant baptism, and that the eighth day is the Lord's day. But the eighth day in the case of circumcision was not the day succeeding the seventh, that is, the first day of the week, but the eighth day of the life of each infant, and therefore it fell on one day of the week as often as upon another. Such is the only argument addressed by Cyprian for first-day sacredness, and this one seems to have been *borrowed* from *Justin Martyr*, who, as we have seen, used it about one hundred years before him. It is however quite as weighty as the argument of *Clement* of Alexandria, who adduced in its support what he calls a prophecy of the eighth day out of the writings of the heathen philosopher Plato! And *both are in the same rank with that of Tertullian, who confessed that they had not the authority of Scripture, but accepted in its stead that of custom and tradition!* {1873 JNA, TFTC 92.2}

These are the only things in *Hippolytus* that can be referred to the Sunday festival. *Prayers and offerings for the dead, which we find some fifty years earlier in Tertullian*, are, according to Hippolytus, lawful on every day but the so-called Lord's day. They grew up with the Sunday festival, and are of equal authority with it. Tertullian, as we have already observed, tells us frankly that there is no Scriptural authority for the one or the other, and that they rest on custom and tradition alone. {1873 JNA, TFTC 89.8}

Tertullian in this discourse addresses himself to the nations still in idolatry. The heathen festival of Sunday, which was with some nations more ancient, had been established among the Romans at a comparatively recent date, though earlier than the time of Justin Martyr, the first Christian

writer in whom an authentic mention of the day is found. The heathen reproached the early Sunday Christians with being sun-worshipers, "because," says Tertullian, "we pray towards the east, or because we make Sunday a day of festivity." And how does Tertullian answer this grave charge? He could not say we do it by command of God to honor the first day of the week, for he expressly states in a former quotation that no such precept exists. So he retorts thus: "What then? Do you [heathen] do less than this?" And he adds: "You have selected its day [Sunday] in preference to the preceding day" (Saturday), etc. That is to say, *Tertullian wishes to know why, if the heathen could choose Sunday in preference to Saturday, the Christians could not have the same privilege!* Could there be a stronger incidental evidence that Sunday was cherished by the early *apostatizing Christians*, not because commanded of God, but because it was generally observed by their heathen neighbors, and therefore more convenient to them? {1873 JNA, TFTC 70.2}

U. Smith

Among the many predictions given in the word of God touching the last days, is one which foretokens a wide-spread and lamentable declension in the religious world. The phrase which embodies it is the one just quoted, "Babylon is fallen." The term "Babylon" is not intended nor used as a term of reproach, but rather as a descriptive word setting forth the very undesirable condition of "mixture" and "confusion" in the religious world. It is certainly not the Lord's will, who prayed that all his people should be one, that scores or hundreds of divisions and sects should exist within his church. That is owing, exclaims the Catholic, to the Protestant rule of private judgment. It is not. It is owing to that Pandora's box *of mystical interpretation placed in the church by old Origen, that prince of mischief-makers.* By this method, which has no method and no standard, the interpretations of God's word will ever be as various and numerous as the whims and fancies that may find a place in the minds of men. {Modern Spiritualism. U. Smith 1896. 140.2}

6. There are two general systems of interpretation adopted by different expositors in their efforts to explain the sacred Scriptures. The first is the mystical or spiritualizing system invented by Origen, to the shame of sound criticism and the curse of Christendom; the second is the system of literal interpretation, used by such men as Tyndale, Luther, and all the Reformers, and furnishing the basis for every advance step which has thus far been made in the reformation from error to truth as taught in the Scriptures. According to the first system, *every declaration is supposed to have a mystical or hidden sense, which it is the province of the interpreter to bring forth;* by the second, every declaration is to be taken in its most obvious and literal sense, except where the context and the well-known laws

of language show that the terms are figurative, and not literal; and whatever is figurative must be explained by other portions of the Bible which are literal. {1897 UrS, DAR 4.2}

7. By the mystical method of Origen, *it is vain to hope for any uniform understanding of either Daniel or the Revelation, or of any other book of the Bible; for that system (if it can be called a system) knows no law but the uncurbed imagination of its adherents; hence there are on its side as many different interpretations of Scripture as there are different fancies of different writers.* By the literal method, everything is subject to well-established and clearly-defined law; and, viewed from this standpoint, the reader will be surprised to see how simple, easy, and clear many portions of the Scriptures at once become, which, *according to any other system, are dark and unsolvable.* It is admitted that many figures are used in the Bible, and that much of the books under consideration, especially that of the Revelation, is clothed in symbolic language; but it is also claimed that the Scriptures introduce no figure which they do not somewhere furnish literal language to explain. This volume is offered as a consistent exposition of the books of Daniel and the Revelation according to the literal system. {1897 UrS, DAR 4.3}

EG WHITE.

The prevailing spirit of our time is one of infidelity and apostasy—a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. *Human theories are exalted and placed where God and His law should be.* Satan tempts men and women to disobey, with the promise that in disobedience *they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation.* Men have allowed their minds to become so darkened and confused by conformity to worldly customs and influences that they seem to have lost all power to discriminate between light and darkness, truth and error. So far have they departed from the right way that they hold the opinions of a *few philosophers*, so-called, to be more trustworthy than the truths of the Bible. The entreaties and promises of God's word, its threatenings against disobedience and idolatry—these seem powerless to melt their hearts. A faith such as actuated Paul, Peter, and John they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers. {PK 178.1} Dan. 11:38, Goddess of reason. GC 229.2; 275.1. Last deception {10MR 311.1} {1SM 48.3} {2SM 78.2}

Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. *The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.* {MM 87.4}

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men to prove that he is God. *We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.*--SpT Series B, No. 6, pages 32, 33. {MM 87.5}

Jesus knew that He could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for His new wine of doctrine, and made fishermen and unlearned believers the heralds of His truth to the world. And yet, though His doctrine seemed new to the people, *it was in fact not a new doctrine*, but the revelation of the significance of that which had been taught from the beginning. *It was His design that His disciples should take the plain, unadulterated truth for the guide of their life.* They were not to add to His words, or give a forced meaning to His utterances. *They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition.* {RH, June 2, 1896 par. 7} {5BC 1089.1}

Revelation is a sealed book, but it is also an opened book. It records marvelous events *that are to take place in the last days of this earth's history.* The teachings of this book are *definite*, not *mystical* and unintelligible. *In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.*--Manuscript 107, 1897, pp. 1,2. ("Search the Scriptures," no date.)

The *vague* and fanciful interpretations of Scripture, and the many *conflicting theories* concerning religious faith, that are found in the Christian world are the work of our great adversary to *confuse minds* so that they shall not discern the truth. And the *discord and division* which exist among the churches of Christendom are in a great measure *due to the prevailing custom of wresting the Scriptures to support a favorite theory*. Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original. {GC 520.3} {Letter 329, 1905. 1SM 162.1}

The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, *that he might be a scourge* to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? *Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches?* It may be that the destroyers are already training under the hand of Satan and *only wait the departure* of a few more standard-bearers to take their places, and with the voice of the false prophet cry, "Peace, peace," when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. *It may be that ere long all prophesyings among us will be at an end*, and the voice which has stirred the people may no longer disturb their carnal slumbers. {5T 77.1}

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. *Almost imperceptibly the customs of heathenism found their way into the Christian church*. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, *she laid aside the humble simplicity of Christ* and His apostles for the pomp and pride of pagan priests and rulers; and *in place of the requirements of God, she substituted human theories and traditions*. (TFTC 4.4) The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. {GC 49.2}

This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC 50.1}

Note: Yet Notice!

"With intense interest he (William Miller) studied the books of **Daniel and the Revelation**, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. "I was thus satisfied," he says, "that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein."--Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. **Angels of heaven were guiding his mind and opening the Scriptures to his understanding.**" GC 320-1

In the history of nations the student of God's word may behold the literal fulfillment of divine prophecy. Babylon, shattered and broken at last, passed away because in prosperity its rulers had regarded themselves as independent of... PK 502

"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." {TFTC 4.4} {GC 49.2}

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.

Of the first of these dangers we read as follows: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called," *1 Tim. 6 :20*.

The Greek word in this verse which is translated "science" is gnosis." Gnosis" means knowledge. The apostle condemned, not knowledge in general, but false knowledge, *False teachers were placing their own interpretations on Christian truth by reading into it human ideas.* This tendency grew and increased until a great system bearing the name of Christianity, known as Gnosticism, was established. To show that this religion was not a theory without an organization among men, but that it had communities and was widespread, I quote from Milman:

"The later Gnostics were bolder, but more consistent innovators on the simple scheme of Christianity. . . . In all the great cities of the East in which Christianity

had established its most flourishing communities, sprang up this rival which aspired to a still higher degree of knowledge than was revealed in the Gospel, and boasted that it soared almost as much above the vulgar Christianity as the vulgar paganism.’⁶

The mysterious theories of these Gnostics have reappeared in the works of theologians of our day. The following words from the Americana, will prove the tendency of this doctrine to break out in our times. Note the place aeons” in their system:

“There have been no Gnostic sects since the fifth century; but many of the principles of their system of emanations reappear in later philosophical systems, drawn from the same sources as theirs. Plato’s lively representation had given to the idea of the Godhead, something substantial, which the Gnostics transferred to their aeons.”⁷

⁶ *History of Christianity, Vol. II., p. 107.*

⁷ *Americana (1914), Art.. “Gnostics,” {OABV Wilkinson 8.3-9.1}*

The question is, "What is truth?" It is not how many years have I believed that makes it the truth. ***You must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is. The Bible is to be your standard, the living oracles of Jehovah are to be your guide.*** You are to dig for the truth as for hidden treasures. You are to find where the treasure is, and then you are to plow every inch of that field to get the jewels. You are to work the mines of truth for new gems, for new diamonds, and you will find them. {FW 77.1}

You know how it is with the papal power. The people have no right to interpret the Scriptures for themselves. They must have someone else interpret the Scriptures for them. Have you no mind? Have you no reason? ***Has not God given judgment to the common people just as well as He has to the priests and rulers?*** When Christ, the Lord of life and glory, came to our world, if they had known Him, they never would have crucified Him. God had told them to search the Scriptures: "In them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). {FW 77.2}

God help us to be Bible students. Until you can see the reason for it yourself and a "thus saith the Lord" in the Scriptures, ***don't trust any living man to interpret the Bible for you.*** And when you can see this, you know it for yourself, and know it to be the truth of God. You will say, "I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His Word." Now this is what we are to be--individual Christians. We need to have an

individual, personal experience. We need to be converted, as did the Jews. If you see a little light, ***you are not to stand back and say***, "I will wait until my brethren have seen it." ***If you do, you will go on in darkness.*** {FW 77.3}

God help us to have a knowledge of the truth, and if you have seen the truth of God, ***press right to the light and put up the bars behind you.*** Make not flesh your arm; but have a living experience for yourselves, and then your countenance will shine with the glory of God. You have walked with Him, and He has upheld you. You have wrestled with Him and pleaded with Him, and He has let His light shine upon you. {FW 78.1}

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." John 11:50. ***This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.*** {GC 615.2}

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7. {GC 616.1}

New Testament Warnings of a Counterfeit christian Religion.

1 John. 2:18 Little children, it is ***the last time***: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is ***the last time***. *Closing of earths sinful history.*

2:19 ***They went out from us, but they were not of us***; for if they had been of us,

they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Note: they (antichristian) left the Apostles and formed christian churches.

The Nicolaitanes, referred to in verse six, are said by Mosheim to have been a branch of the Gnostics, a sect living in Asia, who denied the divinity of Christ, and "boasted of their being able to restore to mankind the knowledge of the true and Supreme Being." Their belief concerning the creation of the world, conflicted with the writings of Moses, and led to a denial of the divine authority of the Old Testament. *Still other beliefs, contrary to the teachings of Christ, the result of a mixture of Greek and Oriental philosophy, led to practices which the church of Christ could not tolerate.* He does not say they hated the presence of the Nicolaitanes, and could not endure them; but that they hated their deeds, "which I also hate." This church was in a position where they could hate the sin, and not the sinner, where they could have patience, and labor long for the erring, and love them; while they hated the deeds that separated them from the Lord. The Lord closes with a message to every one: "He that hath an ear let him hear." The message comes to all ages in all time, to every one who receives the gift of hearing. It is the Spirit of God speaking to the church. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Adam was overcome by Satan, and thus lost his right to the tree of life; but to every son of Adam the message comes, "I give to eat of the tree of life." It is the privilege of every child of God to claim the victory, and to overcome every attack of the enemy through the strength given by Christ. To the tree of life, the faithful are promised access, in contradistinction to the fruit of the tree of knowledge of good and evil. The tree of life was transplanted from the garden of Eden to heaven, but its boughs hang over the wall for all who will reach upward for its fruit. As the experience of the church is applicable to each denomination, to each organization, and to each individual, so to the end of time, Christians will be placed in positions where they must choose between the wisdom of God, and the philosophy of the world,-the wisdom which is pure, peaceable, gentle, full of mercy and good fruits; and the philosophy which, if adhered to, brings loss of light, and eventually death. {1905 SNH, SSP 46.2}

2Thess. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is *at hand*. *Paul warning of false counterfeit--letters, epistles, manuscripts, Bibles.*

2 Cor. 11:13 For such are false apostles, deceitful workers, *transforming themselves* into the apostles of Christ.

11:14 And no marvel; for Satan himself is transformed into an angel of light.

2 Tim. 3:1 This know also, that in the *last days perilous times* shall come.

3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

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

3:6 For of this sort are they which creep into houses, and lead captive silly women laden with led away with divers lusts,

3:7 Ever learning, and *never able* to come to the knowledge of the truth.

3:8 Now as Jannes and Jambres withstood Moses, so do these also *resist the truth*: men of corrupt minds, reprobate concerning the faith.

3:9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

John. 10:1 Verily, verily, I say unto you, *He that entereth not by the door into* the sheepfold, but *climbeth up some other way*, the same is a thief and a robber.

10:2 But he that entereth in by the door is the shepherd of the sheep.

10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

10:9 *I am the door*: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10:10 *The thief cometh not, but for to steal, and to kill, and to destroy*: I am come that they might have life, and that they might have it more abundantly.

10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

10:12 But *he that is an hireling, and not the shepherd, whose own the sheep are*

not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

10:14 I am the good shepherd, and know my sheep, and am known of mine.

2Peter. 2:1 But there were false prophets also among the people, *even as there shall be false teachers among you*, who privily shall bring in *damnable heresies*, even *denying the Lord* that bought them, and bring upon themselves swift destruction. *2 Cor. 11:4 Gal. 1:6-9.*

2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. *See Matthew. 7:14, 21-23; 22:14; 20:16; 25:11,12; Luke 13:24. Matt. 13:18-23, 3/4's of the seed were lost.*

2:3 And through covetousness shall they with *feigned words make merchandise of you*: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Titus.4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they *heap to themselves teachers, having itching ears*;

4:4 And *they shall turn away their ears from the truth, and shall be turned unto fables.*

4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Examples.

Pastor's and Theologians claim that Acts 20:7; 1 Cor. 16:2 gives example of the disciples keeping the first day. Then they say, that Romans. 14:1-6 and Colossians 2:14 says we can worship on any day—the 7th part of time theory. Then why Sunday and not Tuesday?

Which is it? But notice these contradictions in light of the following points carefully:

Christ, warning Christians under the NEW COVENANT to flee Jerusalem exactly 39 years after His death said:—"But pray ye that your flight be not ON THE SABBATH DAY:" *Sunday, the first day is never referred to in the NT as the Sabbath, if so it would be the meaning of Col. 2:14, Rom. 14:1-6 ect.*

It was 10 years after Paul wrote to the Romans in A.D. 60; 6 years after he wrote to the Colossians in A.D. 64, 13 years after he wrote 1 Cor. 16:2.--A.D.

57-8. And 7 years after Luke wrote the Book of Acts, A.D. 63--is when the warnings of Christ to New Covenant Christians were to be followed A.D. 70:--these quotes were written before the destruction of Jerusalem. Paul did not witness the destruction of Jerusalem, for Nero-emperor from A.D. 54-68, had put him to death. Paul's last letter 2 Timothy is dated A.D.66.

If Paul in Rom. 14:1-6; Col. 2:14 really meant to say, as these claim, it doesn't matter which day of the week to worship, the conclusion of Christ and Pauls teaching is the disciples were to flee on no day in particular. 2Tim. 3:1-9,7. If so again they, have Paul just before the very time Christ had warned Christians of their flight from Judea to pray that It wasn't on the Sabbath--they have Jesus teaching it wasn't the 7th day, it was the 1st Christians should've been praying for. 2Tim. 3:1-9, 7*.*

This interpretation of Romans 14:1-6 and Colossians 2:16 has a fatal fault. This is: if they say as is asserted, then there is no scriptural authority *for them to oppose* the 7th-Day Sabbath *as repealed or even for them not to keep it and NO reason for them to keep Sunday*. For then Paul would actually be teaching ANY DAY AND NOT EXCLUSIVELY SUNDAY! Which is it ?, did Paul teach Sunday or any day! There is no authority in these for Sunday. This theory would then also support the 7th-day Sabbath. It makes THE DAY of no consequence which wasn't the point of these scriptures nor the intention of Paul. For may we choose to regard or disregard either day or any day with impunity? But the practice of selecting a day; no where commanded in scripture as a day of worship, no where said in the Bible to have been kept by any Apostles as a REST DAY, is antagonistic and contradictory to this interpretation of the texts before us. Worse yet, by this, it turns Paul into an idiot and sets modern wisdom above his teaching and practice, and all whom receive it become infidels, thus making the Bible into a joke, and GOD's word is blasphemed and mocked as unintelligible. For as has been shown *Paul certainly didn't believe in any day as a day of rest, for he KEPT THE SABBATH Acts 17:2; 13:14; 16:13, and the Gentiles had been taught by him to keep it also, Acts 13:42, 44; 15:19-21, which facts by themselves ARE sufficient to disprove these claims! And every century since has seen 7th-Day Sabbath keepers. Jesus was a jew by birth and so was Paul as was the other apostles.*

HOWEVER this fault is not the case with the 7th-Day of the 4th Commandment! For in those scriptures, Romans and Colossians, Paul did not teach any day, or the 7th-Day or even Sunday as the Rest Day of the 4th Commandment. *There is no language or reference as such* and proves that Paul was speaking of the ceremonial "days" "sabbaths" plural, connected with the SACRIFICIAL SYSTEM (Lev. 23: 24, 32, 39) the law of Moses see *Acts 15: 5, 19, 24, 28; 21:21,24,*

written in a book by Moses placed by the ark, (which were not a part of the 10 Commandments that were written in stone to show their immutability by God's finger—Deu. 5: 22—and placed IN the Ark), because they did represent a particular part of Christ's MINISTRY—the Gospel in forms (the BODY that casts the SHADOW) Col. 2:17; Eph. 2:15; Heb. 8:5, 10:1, 10:5, 20; Luke 22:37, John 5:39), for sin--the transgression of the LAW—transgressing the 10 Commandment—the MORAL LAW!!! Christ's ministry was not in the Ark as is inadvertently claimed, for this is the only way the Sabbath could have been repealed; it was outside of that ark. Which is precisely why Paul spent his ministry teaching that the law of Moses—the ORDINANCES—the Ceremonial Laws/system that prefigured Christ's work, Eph. 2:15, Col. 2:14, Rom. 14:1-6—the 1st covenant, were done away, ceased, repealed. Dan. 9:27; Hos. 2:11, and why he was arrested. see Acts 6:14, 13:39, 15:5, 21:21; 1Cor. 7: 18, 19; 2Cor. 3:15; Acts 21: 28. Note the specific distinction in Hos. 2:11 they're called her sabbaths, whereas in Isa. 58: 13 its called MY holy day.

Yet in spite of these facts, they declare most assertingly that Paul Preached on Sunday, proving it the day of rest, Acts. 20:7 But this was a 7th Day Sabbath vespers meeting-sermon that ran long—overnight to the 1st day, Acts 20:8,9,11. Notice Neh. 13:19 and Gen. 1:5,8,13,19,23,31, the 24 hour period is set as evening then morning—*our Saturday night is actually Sunday night*. For Paul was leaving—traveling on Sunday, Acts 20:11. The fact that he broke bread on Sunday only shows necessity in performing this service before leaving a few hours later. 1Cor. 11:25; Acts. 2:42-46.

And in 1 Cor.16:2 they would have us believe that Paul directed to give the offerings on the 1st day. Yet notice the clauses “*by him*” and “*in store*” —in store for *WHEN?* For at the time his coming he was not to be hindered by gathering, verse 3 says why. And it certainly could not be given if it was being gathered. But as already has been shown Paul kept the 7th Day. Notice:—

“The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, ‘by him;’ and I marvel greatly how you can imagine that it means ‘in the collection-box of the congregation.’ Greenfield, in his Lexicon, translates the Greek term, ‘by one’s self, i.e., at home.’ Two Latin versions, the Vulgate and that of Castellio, render it, ‘apud se,’ with one’s self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, ‘chez soi,’ at his own house, at home. The German of Luther, ‘bei sich selbst,’ by himself, at home. The Dutch, ‘by hemselven,’ same as the German. The Italian of Diodati, ‘appresso di se,’ in his own presence, at home. The Spanish of Felipe Scio, ‘en su casa,’ in his own house. The Portuguese of Ferreira, ‘para isso,’ with himself. The Swedish, ‘noer sig self,’ near himself. I know not how much this list of authorities might be swelled; for I have not examined one translation that differs from those quoted above.”—*J. W. Morton. Vindication of the True*

Sabbath. pp.51,52.

And worse still, these claim the Apostles met that first day of the week on which the resurrection took place, to commemorate that event. However they did not believe He *HAD RISEN!* Mark 16:14. And yet again, it is urged the Apostle met after eight days on the first day, Sunday to commemorate His resurrection, John 20:26. Yet notice that after eight days from the first day was not and could not be the next first day!

There remains then a certain, unambiguous, and unmistakable day ***which God has chosen, Heb. 4:4,9****—The day that the LORD hath made to rest on. Gen. 2:1; FOR REDEMPTION IS NOT GREATER THAN CREATION, by not honoring that day your not honoring THE CREATOR. For after HE made all things and Man HE provided a way that man should not forget his beneficent MAKER. Ex. 20:8-11; Isa. 66:23; Luke 23:56; Matthew 24:20; Heb. 4: 4-11. A Day that Christ throughout His ministry taught how it was to be kept Luke 4:16. Isa. 58:2-14! But sadly, here, just here, is where Sunday keepers prove they don't believe that Sunday is sacred, for they do not keep Sunday the 1st day of the week as a holy day, all day long, for the day is filled with **WORLDLY** pleasures or interests, and not the way the Bible teaches to keep the Sabbath on 7th Day of the week.

There was a ***counterfeit religion*** in the Old Testament with its false sabbath, to the Sacrificial system instituted by Christ (Heb. 4:2) in the Garden of Eden, which God expanded and elaborated in Moses's time, and ***it met*** on the day of the Sun Due 4:19; 17:3; Eze. 8:16; 2 Kings 23:11; Dan. 3:5, 15, the first day of the week, Sunday, ***Instead*** of the memorial of creation the 7th Day Sabbath, God's Holy Day, Part of His holy law Rom. 7:12. Did God warn them of worshipping the host of heaven? This Pagan/Heathen religion/Worship was brought in at varying times: Aaron introduced it at the mount when they wearied for Moses. Jeroboam again introduced it. But Ahad and Jezebel so blended that counterfeit with the true that Israel never recovered. There must be a counterfeit ***NOW! Lucifer, Isa. 14:12.***

Here ***is the history for This counterfeit christianity*** in Revelation 13:15 and also the bases for a false day of worship. Protestants have for many years promoted Sunday based on some supposed authority of the NT. There is none. They will follow in the Papacy's foot step and impose Sunday on the world. Rev. chapters 17 and 18.

Since the mark and image is related to ***worship***, it therefore deals with religion. It cannot be a computer chip, credit card number, Grocery scan bar code, Illuminati Money, ect. For None of these are a counterfeit of the true worship taught in the

Bible.

This mark is connected with a *counterfeit, imitation* of worship *IN THIS CHRISTIANS DISPENSATION* of the real and true creator, pretending to be the real church, hence the reason for the warning. The Non Christian religions have been even before Christianity, and the Islam religion never claimed to worship Christ. It is therefore evident it would be an Imitation of the Christian religion. At the time of the image to the beast. This shows the fall of protestantism.

In Dan. 7:25 it says of the Papacy "he shall think to change times and laws." who's? the Papacy has claimed it has the power to prescribe holy days.

To know what the imitation is, we must know what the real is. Two laws?

Does God have a mark; i.e., sign, seal, spot?

Ex.31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a *perpetual covenant*.

31:17 *It is a sign* between me and the *children* of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. Rev. 14:7; Col. 1:16. Ez. 9:4-6.

Who are these "children" in the Christian dispensation, and how can this be His sign now?

Due. 19:34 [But] the stranger that dwelleth with you shall be unto you *as one born among you*, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] the LORD your God.

Ex. 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and *he shall be as one that is born in the land:* for no uncircumcised person shall eat thereof.

12:49 *One law shall be* to him that is homeborn, and unto the stranger that sojourneth among you.

Looking forward to the NT Isaiah.

8:16 Bind up the testimony, *seal the law among my disciples*. And:--

Mattew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, ***till all be fulfilled.***

Christian in the NT—Heb. 4:4, 9, are required to Keep the Sabbath just like the stranger-GENTILES in the OT. (Acts 7:45) in the OT were required to keep the Sabbath. Ex. 20:10; 23:12; Lev. 19:34; 24:22; 25:6; Num. 15: 16, 29-31; Isa. 56:2,3. Acts 10:45; ***11:1, 18; 26:18,20***, 23; 28:28; Rom. 2:14,15; 3:29; 9:24; 11:11-13, 25; 15:9-16, 18, 27; Gal. 3:14, 28-29; Eph. 2:11, 15-19 (***1Cor 12:13***); ***3:6; 4:17; Col. 1:27; Rev. 11:2; Matt. 12:18***

In these texts Ez. 20:20,12; Ex. 31:13,17; 20:10-Lev. 23:3-Due. 5:14; Gen. 2:2,3., the day upon which God rested, and which He subsequently blessed and sanctified, is plainly stated to be the seventh day. And from that seventh day on which Jehovah rested, all future seventh days have in them the blessing and the sanctification. The use of the word seal directs the mind to a legal document. When a ruler's seal is attached to a legal paper, that seal contains the name of the one in authority, his right to rule, and the territory over which he rules. These features are all made prominent in the seal contained in the law of God. To-day the seal is usually placed, either at the beginning, or at the close of the decree or law; but ***in the divine law it is placed in the center***, that nothing may be taken from, or added thereto. The fourth commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." ***Herein lie the three specifications of a seal: first, the name,--the Lord thy God, Jehovah; second, the authority,--Creator; third, the extent of territory,--the heavens and earth. Take away this command from the decalogue, and it would contain no seal. God's right to rule rests in the fourth commandment, and the seal will be placed in the foreheads of those who thus know God.*** The knowledge of the creative and the redeeming power of God, is revealed by Christ in the fourth commandment of the decalogue. {1905 SNH, SSP 135.1}

The nature of the change which the little horn has attempted to effect in the law of God is worthy of notice. True to his purpose to exalt himself above God, he undertakes to change that commandment which, of all others, ***is the fundamental commandment of the law***, the one which makes known who the lawgiver is, and contains his signature of royalty. The fourth commandment does this; no other one does. Four others, it is true, contain the word God, and three of them the word Lord, also. But who is this Lord God of whom they speak? Without the fourth commandment, it is impossible to tell; for idolaters of every grade apply these

terms to the multitudinous objects of their adoration. With the fourth commandment to point out the Author of the decalogue, the claims of every false god are annulled at one stroke; for the God who here demands our worship is not any created being, but the One who created all things. The maker of the earth and sea, the sun and moon, and all the starry host, the upholder and governor of the universe, is the One who claims, and who, from his position, has a right to claim, our supreme regard in preference to every other object. The commandment which makes known these facts is therefore the very one we might suppose that power which designed to exalt itself above God would undertake to change. God gave the Sabbath as a memorial of himself, a weekly reminder to the sons of men of his work in creating the heavens and the earth, a great barrier against heathenism and idolatry. It is the signature and seal against atheism and idolatry. It is the signature and seal of the law. This the papacy has torn from its place, and erected in its stead, on its own authority, another institution designed to serve another purpose. {1897 UrS, DAR 605.2}

Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

14:12 Here is the patience of the saints: here [are] they that *keep the commandments of God*, and the faith of Jesus.

22:14 Blessed [are] they that *do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city.

Isa. 58:13. "*My Holy Day.*"

What of Rahab the gentile, Was she the progenitor of Christ?

Matthew. 1:5 And Salmon begat Booz *of Rachab*; and Booz begat Obed of Ruth; and Obed begat Jesse;

Luke 3:32; Joshua. 2:1, 3; 6:17, 23; James 2:25, Heb. 11:31.

Joshua 6:25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Luke. 19:2 And, behold, [there was] a man named Zacchaeus, which was the chief among *the publicans*, and he was rich.

19:9 And Jesus said unto him, This day is salvation come to this house, *forsomuch*

as he also is a son of Abraham.

Gal. 3:7 Know ye therefore that they which are of faith, the same *are the children of Abraham.*

3:14 That the blessing of Abraham might come on the *Gentiles* through Jesus Christ; that we might receive the promise of the Spirit through faith.

Romans. 11:13 For I speak *to you Gentiles*, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

11:17 And if some of the branches be broken off, *and thou, being a wild olive tree, wert grafted in among them*, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

11:19 Thou wilt say then, The branches were broken off, that *I might be grafted in.*

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in *again.*

11:24 For if thou wert cut out of the olive tree which is wild by nature, and *wert grafted contrary to nature* into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Romans. 9:8 That is, They which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed.

Eph. 2:11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

2:12 That at that time ye were without Christ, ***being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:***

2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [***between us***];

2:15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to ***make in himself of twain*** one new man, [so] making peace;

2:16 And that he might reconcile ***both*** unto God ***in one body*** by the cross, having slain the enmity thereby:

2:17 And came and preached peace to you which were afar off, and to them that were nigh.

2:18 For through him we both have access by one Spirit unto the Father.

2:19 Now therefore ***ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;***

2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

2:22 In whom ye also are builded together for an habitation of God through the Spirit.

3:1 For this cause I Paul, the prisoner of Jesus Christ for you ***Gentiles***,

3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

3:6 ***That the Gentiles should be fellowheirs***, and of the same body, and partakers of his promise in Christ by the gospel:

3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

James 1:1 James, a servant of God and of the Lord Jesus Christ, to the **twelve tribes** which are **scattered abroad**, greeting. Rev. 7:2-9. Was the New Testament written for the Jews? NO! Christians. James' epistle A.D. 60. Note The destruction of Jerusalem did not occur until 70 A.D. therefor this scattering cannot not refer to JEWS. It was because the Jews persecution of Christians that James uses this language to encourage these Christians.

Rev. 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

7:4 And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand **of all the tribes of the children of Israel**.

14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads. 14:4 **Firstfruits? after 6 thousand years of sin God can still produce a Christlike character among gentiles.**

21:12, 19. twelve gates, and twelve foundations.

Due. 32:5 They have corrupted themselves, **their spot is not the spot of his children:** they are a perverse and crooked generation.