

The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide. 5T 211.3

No superiority of rank, dignity, or worldly wisdom, no position in sacred office, ***will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God's mercies.*** Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy. 5T 212.1; 6T 400-1 seen in our ranks. Ev 625; 2T 621.1

Note: Their Claiming the wheat separating for the apostasy of the tares is unscriptural and only happens at the second Advent, while they teach the apostasy of the sunday churches of which this is one. Why? To prevent the loud Cry.

Another Exodus is right before us.

The time is right upon us, when the churches pass a religious law.

Did God call Noah to separate from the Antediluvian world? Did He call Abraham to separate from his relatives family? Did God call Jews to separate from Egypt and Babylon and Medo-Persia? Did He call the Jews into the Christian Church? But the Wheat and the tares stay mingled in apostasy? The tares are just like Christ? Anti-christ.

exodus

noun

a mass exodus of refugees from the stricken city: mass departure, withdrawal, evacuation, leaving, exit; migration, emigration, hijra, diaspora; flight, escape, retreat, fleeing;

Note: Fleeing the Apostasy of the fallen denominational churches.

Hosea 11:1 When Israel was a child, then I loved him, and called my son ***out*** of Egypt.

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

the sheep. 3 To him the porter openeth; and *the sheep hear his voice: and he calleth* his own sheep by name, and *leadeth them out*. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, *but will flee from him:* for they know not the voice of strangers.

Note: By Nature out of the world out from the tares, Why? The works show the Sheep and the Goats are opposite and show a difference that can not be mingled. Here is the investigative judgement and the decision of who is His. Matt. 25:—

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and *ye gave me* meat: I was thirsty, and *ye gave me* drink: I was a stranger, and *ye took me* in: 36 Naked, and *ye clothed me:* I was sick, and *ye visited me:* I was in prison, and *ye came unto me.* 37 *Then shall the righteous* answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, *Inasmuch as ye have done it* unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and *ye gave me no* meat: I was thirsty, and *ye gave me no* drink: 43 I was a stranger, and *ye took me not in:* naked, and *ye clothed me not:* sick, and in prison, and *ye visited me not.* 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, *Inasmuch as ye did it not* to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Rev. 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed

fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4 And I heard another voice from heaven, saying, **Come out of her, my people,** that ye be not partakers of her sins, and that ye receive not of her plagues.

Gen 3:15

Due. 32:5; 13:6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; 8 ***Thou shalt not consent unto him, nor hearken unto him;*** neither shall thine eye pity him, neither shalt thou spare, ***neither shalt thou conceal him:*** 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die; ***because he hath sought to thrust thee away from the LORD thy God,*** which brought thee out of the land of Egypt, from the house of bondage. 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

Note: Stoning, laying on of hands is banned, however in the New Testament is still taught separation.

Job 30:1; Job 42:8;

1Sam 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. . . . 24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, ***I will not return with thee:*** for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27 And as Samuel turned about ***to go away,*** he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. 30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel,

and turn again with me, that I may worship the LORD thy God. 31 ***So Samuel turned again*** after Saul; and Saul worshipped the LORD. . . . 35 And Samuel ***came no more to see Saul until the day of his death:*** nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel. . .

Ps. 26:4 I have not sat with vain persons, neither will I go in with dissemblers. 5 I have hated the congregation of evil doers; and will not sit with the wicked. 101:3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. 4 A froward heart shall depart from me: I will not know a wicked person. 5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. 6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. 7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. 56:5; 139: 19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 20 For they speak against thee wickedly, and thine enemies take thy name in vain. 21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? 22 I hate them with perfect hatred: I count them mine enemies.

Pro. 14:7 ***Go from the presence*** of a foolish man, when thou perceivest ***not in him the lips of knowledge.***

Eze 8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, ***that I should go far off from my sanctuary?*** but turn thee yet again, and thou shalt see greater abominations. 5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. 7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; 8 Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. 9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. EW 124.

Jer. 9:2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. 3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. 4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every

neighbour will walk with slanders. 5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. 6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. 15:15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. 16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. 17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. 18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? 19 Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. 16:5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies. 6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: 7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. 8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. 37:12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, **to separate himself** thence in the midst of the people.

Neh 13:28 And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. 29 Remember them, O my God, because **they have defiled the priesthood, and the covenant** of the priesthood, and of the Levites. 30 **Thus cleansed I them from all strangers**, and appointed the wards of the priests and the Levites, every one in his business; 31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

Mal. 3:18 Then shall ye return, and discern **between** the righteous and the wicked, between him that serveth God and him that serveth him not.

Matt 15:14 **Let them alone:** they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Note Have nothing to do with them.

Acts 19:9 But when divers were hardened, and believed not, but spake evil of that

way before the multitude, **he departed from them, and separated the disciples,** disputing daily in the school of one Tyrannus.

Rom. 2:20, 14:1 Him that is weak in the faith receive ye, but **not to doubtful disputations.** 16:17 Now I beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.** 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

1Cor. 5:9 I wrote unto you in an epistle **not to company** with fornicators: 10 Yet not altogether with the fornicators **of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.** 11 But now I have written unto **you not to keep company,** if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat.** . . . 14:38 But if any man be ignorant, let him be ignorant. 1Kings 8:53; Lev. 20:24; Due. 23:8

2Cor. 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 4:2 But have renounced the hidden things of dishonesty, **not walking in craftiness, nor handling the word of God deceitfully;** but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 6:14 **Be ye not unequally yoked together with unbelievers:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 **Wherefore come out from among them, and be ye separate,** saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Note: Now is not the time for captivity of apostasy.

Of the seven years of the reign of Cyrus, the third was already entered at the time of the vision. His first recorded act on taking the kingdom was to issue the proclamation of freedom to the Jews. Throughout the length and breadth of the land the tidings were heralded. It did not take over twelve months for the message

to reach the most remote corners of the Margin empire where the Jews might be found. Every inducement which monarch could offer was held out to that people. ***The slow movement on the part of a few, and the utter inactivity with the great majority***, surprised Cyrus beyond measure. It is one of the saddest commentaries in the whole Bible on the perverseness of the human heart, and its desire to cling to sin. SDP 186.1

When it is remembered that Babylon was the personification of all vileness; that injustice and oppression abounded, and that the decree of Cyrus was a call from God to liberty and purity of life, ***the effect of living long even in the sight of sin ought to appall one. This is a picture of the way the calls of God have been treated over and over again. Here is seen the exact counterpart of what people are doing to-day when asked of God to forsake modern Babylon.*** SDP 186.2

One reason why the Jews were slow about withdrawing from ancient Babylon was because ***the children and youth had been neglected during the seventy years' captivity. Jewish homes should have been schools, training these children for the city of Jerusalem. Instead, Jewish children attended Babylonian schools, mingled with Babylonian society, wore Babylonish apparel, talked, ate, and acted like the Babylonians; and consequently, when the time came to leave Babylon, they had no desire to do so.*** SDP 186.3

Had the Hebrew race been true to its privileges, they might have established schools of the prophets, from which light would have radiated to all parts of the kingdom. This opportunity was offered in the first days of the captivity, when Nebuchadnezzar was witness to the fact that all the Chaldean learning was not worth one Margin tenth what God could teach. Daniel and his companions were brought into favor because of their knowledge of true educational principles, and had schools been established at that time, Chaldean youth would doubtless have been educated by the Jews, and in the religion of the Jews. God had always intended that Israel should be the teachers of the world, and even after sin had led them into slavery, he gave them an opportunity to teach their captors and their captors' children. Did Israel do so? The end of the seventy years and the response to the decree of Cyrus answer, No. ***They did not teach others; they failed even to teach their own children. As a result, thousands perished with Babylon.*** SDP 187.1

Elder Haskell reported that there was indeed a power, a strange power, in this new message. The people were bewildered. None wished to miss the experience of the outpouring of the Spirit of God. Translation faith seemed desirable. The teaching was a mixture of truth, error, excitement, and noise. 5BIO 101.4

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. Margin SDP 216.2

When the Jews returned from Babylon, they were strongly tintured 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.* SDP 216.3 revised 190.2

The whole Jewish teaching was Hellenized; and when John the Baptist was born, his mother and father *were commanded to leave the city of Jerusalem, and educate the child in the desert, away from the influence of the schools and society of the Jews. Christ himself never entered the schools of his day because of the mixture of the truth of God with heathen philosophy.* Greek teaching exalted nature; but *the Son of God could not hear the voice of the Father in* Margin *the teachings of the schools*, and he wandered through the woods alone, or in company with his mother. Then it was that nature, the great object lesson of the Creator, was opened to his expanding mind. Other Jewish youth sat at the feet of the rabbis, learning what the spirit of the Greeks taught, and they crucified the Lord of life. SDP 217.2; DA 70.1-4

Note: Paul was re-educated alone By Jesus on his way to Damascus. The tares are the children of the wicked one Matt. 13:38 They teach the worship of Satan. 1Tim. 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils*; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

. . . Freedom seemed again to be defeated. Partial acceptance of truth brings only tyranny. This is individual as well as national experience. SDP 245.1

Christ pledged himself to bridge the gulf that sin had made. Thus he became the Way, the Truth, and the Life. *He shows us the path that leads to heaven*, and promises to impart his efficiency to every one who believes on him. He came to our world to reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty. RH January 21, 1904, par. 8

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.* SDP 184.1

The third kingdom was represented by a leopard with four wings on its back. This symbol covered the time not only when Alexander was king, but during its divided state, as well. The swiftness of conquest is well represented by the wings of a fowl; the cunning, insinuating nature by the lithe form of the leopard, and *the mingling together of truth and error in its doctrines and practices by the spots.* "Can the leopard change his spots?" No more could Greece give truth without a portion of the false; no more can truth and error be separated in that system of education founded upon the wisdom of the Greeks-her philosophy, her myths, and her nature teaching. SDP 242.1

The characteristic which marks the true church is adherence to the commandments of the God of heaven. Wherever a people has been true Margin to these, God has honored them with his presence. Moreover, *to each denomination which has arisen, there have been offered the same opportunities which were offered* to the four succeeding nations as they arose; that is, the privilege of walking in all the light, and by that very act becoming an everlasting company. As truth was rejected by the nations and they fell, *so truth has been rejected by one denomination after another, and they have fallen, another people taking the vacant place.* This succession will be kept up until a remnant people who will keep the commandments of God and the faith of Jesus will be made up. They will enter the eternal city to reign with Christ. It is this struggle which was revealed to Daniel in the latter part of his last vision. The history of Rome becomes the history of religious controversy, and the struggle between truth and error is greater than ever before. SDP 222.3: 1SM 204.2

When the last vision began, the prophet was beside the River Tigris. It was the third year of the sole reign of Cyrus, the Persian king. Beginning with the times in which he lived, Gabriel carried the prophet through the history of Persia; he spread out before his vision the conquests of Alexander, and the division of his empire; he saw the workings of Greek literature and art, and watched this influence spread into Italy, there molding the fourth kingdom, and Margin finally blending with the truth in such a manner as to form the papacy. Daniel saw antichrist upheld by arms on the throne of Rome; he was carried through the Dark

Ages; he watched, and lo, the darkness scattered before the truth as proclaimed by the Reformers. Like a sudden clearing after a storm, the clouds rolled back, and the Sun of Righteousness shone forth; but again the darkness gathered, and France, that nation of Europe which was a battlefield *where Protestantism contended with the papacy, almost ceased to exist, so bitter was the struggle between the principles of truth and error.* SDP 250.2

. . . Gibbon says that hereafter the historian will describe “political institutions” before relating wars, and that “he will adopt the division unknown to the ancients of *civil and ecclesiastical affairs.*” That is, future history must deal with church and state, not with kingdoms such as Babylon, Medo-Persia, and Greece. SDP 259.1

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. SDP 261.1

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in *giving up the doctrines which stand as the pillars of our faith,* and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church, would be discarded.** Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years would be counted as error. *A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.* The founders of this system would go into the cities, and do a wonderful work. The sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on sand, storm and tempest**

would sweep away the structure. {1SM 204.2}

But what is the "image to the beast"? and *how is it to be formed?* The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then *to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself*—the papacy. “ {GC 443.1}

Other persons have written to me of most flattering views which had been presented to them, and some have had them put in print. *A new life* has seemed to stir them; they are full of zeal. But the word comes to me as it has come to me in regard to the theories you hold: “Believe them not.” You have a mixture of truth and error, so combined that you think it all genuine. Here is where the Jews stumbled. They wove a fabric that appeared to them a beautiful thing, but it led them to refuse the light Christ brought to them. They thought they had great light, and in that light they walked, and rejected the pure, true light which Christ had come to give. Intensity is taking possession of minds, urging them into different ventures, which lead them they know not where. 17MR 17.1

Satan uses those who claim to believe the truth, but whose light has become darkness, as *his mediums* to utter his falsehoods and transmit his darkness. *They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God.* The character we cultivate, the attitude we assume today, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are *faithfully chronicled in the books of record.* It is there known whether our characters are after the order of Christ or the order of the arch-deceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question which we are deciding today by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, “And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.” “Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?” RH August 19, 1890, par. 5

Sometimes I have a mind to leave everything and come down to see you. It is not impossible that I shall do this. I long for retirement, but I find it not. Our

family continues to be large, numbering fourteen, but we feel deeply that now is the time to work. A large and over-shadowing falsehood, *the corruption of truths* that are ancient, the invention of falsehood in regard to the Sabbath of the fourth commandment means ruin to souls, and if possible we must roll back the moral darkness, for its element is to eclipse truth. A mixture of truth and error prevails. The truth is overcast by error so largely that the error predominates. Every truth is made of none effect by corresponding error, and the Word of God so interpreted as to administer to the superstitions and falsehoods of man, is filling our world with the false instead of the true. The Lord Jesus Christ appears as in opposition to all error, for Christ is truth. Our gospel is a knowledge of the truth as it is in Jesus. A saving knowledge of a personal Saviour will lead us into <extensive> fields of truth. 11LtMs, Lt 10, 1896, par. 8

1SM 204.2

We can not, in this day of peril, accept teachers because they have been in school two, three, four, or five years. The question which should decide whether they are qualified for their work should be, Have they, with all their acquisition of knowledge, *searched the Bible and dug beneath the surface for truth as for hidden treasures? or have they seized the chaff in the place of the pure wheat, thoroughly winnowed?* Are they partakers of the fruit of the tree of life? We can not consent, at this period of time, to expose our youth *to the consequences of learning a mixture of truth with error.* The youth who come from school without feeling the importance of making the word of God the first study, the main study, above every science in educational lines, are not qualified in these days of peril to enter upon the work of the teacher.... GCDB March 6, 1899, par. 43

It is possible to relate that which has happened in connection with the *past experience of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance.* It is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God.... 3SM 342.1

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. **He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect.** Even in our day there have been and will continue to be *entire families* who have once rejoiced in the truth, but who will lose faith because of *calumnies* and *falsehoods* brought to them in regard to those whom they have loved and with *whom* they have had sweet *counsel*. *They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they*

strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ. {TM 411.2}

Under the *zeal of Satan*, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that *they do despite* to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God, as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the worlds unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart. {TM 412.1}

Gal. 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, *preach any other gospel* unto you than that which we have preached unto you, *let him be accursed*. 9 As we said before, so say I now again, *If any man preach any other gospel* unto you than that ye have received, *let him be accursed*.

Col. 2:8 Beware *lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world*, and not after Christ.

Phil. 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the *enemies of the cross* of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

2Thess 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, *that ye withdraw yourselves* from every brother that walketh disorderly, and not after the tradition which he received of us. . . . 14 And if any man obey not our word by this epistle, note that man, and *have no company with him, that he may be ashamed*.

Tim 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: *from such withdraw thyself*. . . . 20 O Timothy, keep that which is committed to thy trust, *avoiding profane and vain babblings, and oppositions of science falsely so called*: 21 Which some professing have erred concerning the

faith. Grace be with thee. Amen.

Isa. 59:2 But your iniquities **have separated between you and your God**, and your sins have hid his face from you, that he will not hear.

2Tim 2:14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But ***shun profane and vain babblings***: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 3:1 ***This know also, that in the last days perilous times shall come.*** 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: ***from such turn away.*** 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 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Note Joseph was separated from his brethren. Gen. 49:26; Due. 33:16

Titus 3:10 ***A man that is an heretick after the first and second admonition reject;*** 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Heb. 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 ***Let us go forth therefore unto him without the camp, bearing his reproach.***

1John 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. 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. 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the

spirit of truth, and the spirit of error.

Note The tares don't mingle where they have no control.

John 15:20 . . . if they have kept my saying, they will keep yours also. Matt. 10:14 And whosoever shall not **receive you, nor hear your words**, when ye depart out of that house or city, **shake off the dust of your feet**.

2John 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and **bring not this doctrine, receive him not into your house, neither bid him God speed:** 11 For he that biddeth him God speed is partaker of his evil deeds.

3John 9,10

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast **tried them which say they are apostles, and are not, and hast found them liars:** Mal 3:18; 1Cor. 12:10; Isa. 8:20.

Rev. 14:4 **These are they which were not defiled with women;** for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Pro. 2:1 My son, if thou wilt receive my words, and hide my commandments with thee; 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding; 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as for hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. 6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. 7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. 8 He keepeth the paths of judgment, and preserveth the way of his saints. 9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. 10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; 11 Discretion shall preserve thee, understanding shall keep thee: 12 To deliver thee from the way of the evil man, from the man that speaketh froward things; 13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked; 15 Whose ways are crooked, and they froward in their paths: 16 **To deliver thee from the strange woman,** even from the stranger which flattereth with her words; 17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God. 18 For

her house inclineth unto death, and her paths unto the dead. 19 None that go unto her return again, neither take they hold of the paths of life. 20 That thou mayest walk in the way of good men, and keep the paths of the righteous. 21 For the upright shall dwell in the land, and the perfect shall remain in it. 22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. ***By the mighty cleaver of truth***, the messages of the first, second, and third angels, ***He has separated them from the churches and from the world*** to bring them into a sacred nearness to Himself. ***He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time.*** Like the holy oracles committed to ancient Israel, ***these are a sacred trust to be communicated to the world.*** The three angels of Revelation 14 represent the people who accept the light of God's messages and ***go forth as His agents to sound the warning throughout the length and breadth of the earth.*** Christ declares to His followers: "Ye are the light of the world." To every soul that accepts Jesus the cross of Calvary speaks: "Behold the worth of the soul: 'Go ye into all the world, and preach the gospel to every creature.'" ***Nothing is to be permitted to hinder this work.*** It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers. {5T 455.2}

The expression "Church of God" ***does not refer to denominational names or lines.*** From the days of Christ, until the present, there has been a true church. ***Its members have often been scattered*** as far as human eye could discern, but on the record books of heaven they have been recognized as a single company. SDP 253.2

The characteristic which marks the true church is adherence to the commandments of the God of heaven. Wherever a people has been true Margin to these, God has honored them with his presence. Moreover, to each denomination which has arisen, there have been offered the same opportunities which were offered to the four succeeding nations as they arose; that is, the privilege of walking in all the light, and by that very act becoming an everlasting company. As truth was rejected by the nations and they fell, so truth has been rejected by one denomination after another, and they have fallen, another people taking the vacant place. This succession will be kept up until a remnant people who will keep the commandments of God and the faith of Jesus will be made up. They will enter the eternal city to reign with Christ. It is this struggle which was revealed to Daniel in the latter part of his last vision. The history of Rome becomes the history of religious controversy, and the struggle between truth and error is greater than ever before. SDP 253.3

Note: "As far as human eye could discern," Matt. 18:20 For ***where two or three***

are gathered together in my name, there am I in the midst of them.

Truth is not what I believe. Truth is not even what I know. Truth is fact. I may not believe it. I may not know it. That does not change it. It is there nevertheless, waiting to be discovered and believed.

Truth does not depend on the unsettled and changing opinions of men. It was truth before it was believed. It remains truth, whether it is believed or not. Reason does not originate or create it. It merely discovers it. Consequently, reason is not a source. Truth goes back beyond reason.

Others would have us believe that the church is the source of authority, particularly in matters of theology. They are wrong. The church is the product of truth. It does not originate it. It came into being by accepting divine revelation. It is not the source of that revelation. Truth goes beyond the church, is antecedent to it. *When A Man Dies* CB Haynes 20. 2,3-21.1.

We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. RH February 10, 1891, par. 6

Religion is a personal matter. ***We are not saved by companies; we are not saved by having our names on the church books; we are not saved by numbers.*** {1SAT 178.2}

Profession alone is nothing. Names are registered upon the church-books upon earth, but not in the book of life. 1T504.2

Not all the names registered in the church books are registered in the Lamb's book of life. 5T278.2

It is the character, not the placing of our names on the church books, that makes us Christians. UL 28.5

A mere profession of godliness, a name registered on the church-books, does not constitute one a child of God. {RH, February 13, 1894 par. 6}

Their names may be enrolled on the church books, but they are not members of his body. {RH, September 18, 1900 par. 13}

The fact that our names are on the church books will not secure for us an entrance into the kingdom of heaven. {RH, April 22, 1909 par. 11}

***We are to be saved as individuals*, and in the day of test and trial *we shall be able to discern between him that serveth God and him that serveth Him not.* We are saved as individual believers in the Lord Jesus Christ. MB 36.1**