

Why Doctrines are Changed.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the *consummation* of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones *he presents some of the same gracious, heavenly truths* which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, *he claims to have changed the Sabbath to Sunday*, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. *This is the strong, almost overmastering delusion.* Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10. GC 624.2

Only those who have been *diligent* students of the Scriptures and who have received the *love* of the truth *will be shielded* from the powerful delusion that takes the world captive. By the *Bible testimony* these will *detect* the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. *Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only?* Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief. GC 625.3

Satan had tried to eclipse from human minds the knowledge of God, and to eradicate from their hearts the attributes of God. Man was seeking out many inventions, which he supposed that he himself had originated, and he thought himself wiser than God. That which God had revealed was misconstrued, misapplied, and mingled with satanic delusions. *Satan will quote Scripture in*

order to deceive. He tried to deceive Christ in this way. *So he still tries to deceive men. He will lead them to misconstrue the Scriptures, and make them testify to falsehood.* {17MR 21.3}{GC 530.2}{GC 559.2}{Ev 591.1}{GW92 124.1}{MYP 58.1}{4SP 376.2}{RH April 1, 1875, par. 10}{RH July 22, 1909, par. 5}{17MR 77.4}

Where Does Sabbath to Sunday Show Up.

Are these speaking of Sunday replacing the Sabbath.

Rom. 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself.

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1Cor. 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Note: The ground work Satan has already been done “he claims to have changed the Sabbath to Sunday,” by the use of the scripture that refer to the ceremonial law —written by Moses and placed in a book.

There are many who try to blend these two systems, **using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.** The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. . . But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89.

And Christ Himself says, "Think not that I am come to destroy the law.... Verily I say unto you", making the assertion as emphatic as possible "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. . . . { PP 365.1 }

Romans 14:1-6

These words have often been quoted to show that the observance of the *fourth commandment* is now a matter of *indifference*; each individual being at liberty to act his pleasure in the matter. So extraordinary a doctrine should be thoroughly tested before being adopted. For as it pleased God to ordain the Sabbath before the fall of man, and to give it a place in his code of ten commandments, thus making it a part of that law to which the great atonement relates; and as the Lord Jesus, during his ministry, spent much time in explaining its merciful design, and took care to provide against its desecration at the flight of his people from the land of Judea, which was ten years in the future when these words were written by Paul; and as the fourth commandment itself is expressly recognized after the crucifixion of Christ; if, under these circumstances, we could suppose it to be consistent with truth that the Most High should abrogate the Sabbath, we certainly should expect that aggregation to be stated in explicit language. Yet neither the Sabbath nor the fourth commandment are here named. That they are not referred to in this language of Paul, the following reasons will show:—

1. Such a view would make the observance of one of the ten commandments a matter of indifference; whereas James shows that to violate one of them is to transgress the whole. James 2:8-12.
2. It directly contradicts what Paul had previously written in this epistle; for in treating of the law of ten commandments, he styles it holy, spiritual, just, and good; and states that sin—the transgression of the law—by the commandment becomes "EXCEEDING SINFUL." Romans 7:12, 13; 1John 3:4, 5.
3. Because that Paul in the same epistle affirms the perpetuity of that law which caused our Lord to lay down his life for sinful men; Rom. 3. which we have seen before was the ten commandments.
4. Because that Paul in this case not only did not name the Sabbath and the fourth commandment, but certainly was not treating of the moral law.
5. Because that the topic under consideration which leads him to speak as he does of the days in question was that of *eating all kinds* of food, or of *refraining from certain things*.
6. Because that the fourth

commandment did not stand associated with precepts of such a kind, but with moral laws exclusively. Ex. 20. 7. Because that in the *ceremonial law, associated with the precepts concerning meats, was a large number of festivals*, entirely distinct from the sabbath of the Lord. 8. Because that the church of Rome, which *began* probably with those Jews that were present from Rome on the day of Pentecost, had many Jewish members in its communion, as may be gathered from the epistle itself; Acts. 2:1-11 Rom. 2:17; 14:1; 7:1 and would therefore be *deeply interested* in the decision of this question relative to the *ceremonial law*; the Jewish members *feeling conscientious* in observing its distinctions, the Gentile members *feeling no such scruples*: hence the admirable counsel of Paul exactly meeting the case of both classes. 9. Nor can the expression, "every day," be claimed as decisive proof that the Sabbath of the Lord is included. At the very time when the Sabbath was formally committed to the Hebrews, just such expressions were used, although only the six working days were intended. Thus it was said: "The people shall go out and gather a certain rate every day;" and the narrative says, "They gathered it every morning." Yet when some of them went out to gather on the Sabbath, God says, "How long refuse ye to keep my commandments and my laws?" Ex. 16:4, 21, 27, 28. The Sabbath being a great truth, plainly stated and many times repeated, it is manifest that Paul, in the expression, "every day," speaks of the six working days, among which a distinction had existed precisely coeval with that respecting meats; and that he manifestly excepts that day which from the beginning God had reserved unto himself. Just as when Paul quotes and applies to Jesus the words of David, "All things are put under him," he adds: "It is manifest that he is excepted which did put all things under him." 1Cor. 15:27; Ps. 8. 10. And lastly, in the words of John, "I was in the Spirit on the Lords day," Rev. 1: 10. written many years after this epistle of Paul, we have an absolute proof that in the gospel dispensation one day is still claimed by the Most High as his own. {1873 JNA, HSFD 183.3-184.1}

Now was the golden opportunity for these leading men to frankly confess that God had wrought through Paul, and that they were wrong in permitting the reports of his enemies to create jealousy and prejudice against him. But *instead of doing justice to the one whom they had injured*, they still appeared to hold him responsible for the existing prejudice, as though he had given them cause for such feelings. *They did not nobly stand in his defense*, and endeavor to show the disaffected party their error; but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension. They responded to his testimony in these words: "Thou seest, brother, how many

thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that *thou teachest* all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the *multitude must needs come together*; for they will hear that thou art come. *Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them,* and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and *keepest the law*. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

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

Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath breaking have been fastened upon Christ or Stephen or others who died for their faith, men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty.

The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. *So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence.* He felt that if he could by any lawful concession on his part win them to the truth, he

would remove a very great obstacle to the success of the gospel in other places. **But he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character.** His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence *they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part.*

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,--when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. **But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.** {LP. pg. 211.3-214.1} *See Acts 15:1-5,10,21;21:21,28.*

Colossians 2:16?

LUTHER LEE, in his "Theology," p. 375, presents the following criticism on Col.2:16. The text reads thus: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days."

On which Mr. Lee says: "To what Sabbath does the apostle refer? He uses the Greek word *sabbaton*, which is everywhere used to denote the seventh-day Sabbath, without giving any notice that he means anything else; and while, by a holy day and the new moon, he includes all other feasts and rests which might be called sabbaths, he leaves nothing but the seventh-day Sabbath to be meant by the sabbath days."

The arguments which Mr. Lee presents to show that Paul refers to the seventh-day Sabbath in Col.2:16, and that consequently, that Sabbath is not binding on Christians, are these: First, the apostle uses the word *sabbaton*, which everywhere denotes the seventh-day Sabbath; and, secondly, the other terms used in the text cover all other kinds of sabbaths, so that this word must refer here to the seventh-day Sabbath.

He evidently designed to convey to the mind of the reader the idea that the term *sabbaton*, always and in every place, means the seventh-day Sabbath; and we can see the object of this; for unless it does always have this meaning, his argument on

the use of the term here is null and void. But it will be noticed that he does not directly assert this; nor do we think he would be willing to so far risk his reputation as a scholar as to make such a declaration. He says the term *sabbaton* "is everywhere used to denote the seventh-day Sabbath;" which is true so far as the fact is concerned that whenever the seventh-day Sabbath is spoken of, the term *sabbaton* or its synonym, *sabbata*, is used. But it is quite another thing to say that the word *sabbaton* never means anything else, as he evidently designed to have the reader understand. It may be used to denote the seventh-day Sabbath in every instance where that Sabbath is brought to view; and yet it may have a much wider signification, and be applied, in other places, to other objects.

The question to be decided is, Does the term *sabbaton* ever refer to the ceremonial sabbaths of the Jews? If it does, then the apostle may have used it in that sense in Col.2:16; and the argument of Mr. Lee so far falls to the ground. We therefore refer the reader to Lev.16:31; 23:32; and 25:2,4,6, as found in the Septuagint, where he will see that the term *sabbaton* is used in reference to the day of atonement, one of the yearly sabbaths of the Jews, and is even applied to the seventh year in which the land should rest.

This is conclusive on this point. But there is in the New Testament evidence enough that the term *sabbaton* does not always mean the seventh-day Sabbath. Every lexicon tells us that it sometimes means the whole week, the interval from Sabbath to Sabbath; and Luke 18:12, furnishes an instance where it must have this signification.

So much for his argument on *sabbaton*. Let us now look for a moment at his other statement, that the remaining terms in Col.2:16, namely, the "holy day" and "new moon" include all other feasts and rests which might be called sabbaths, so that the term *sabbaton* is necessarily restricted to the seventh-day Sabbath. The term translated "holy day" is *heorte*, which is defined by Greenfield, a "solemn feast, public festival, holy day; specially spoken of the passover." Robinson adds, "Specially *a*) The passover, and the festival of unleavened bread connected with it, the paschal festival. *b*) The feast of tabernacles." The passover festival occupied seven days, and the feast of tabernacles, eight. The first and last days of these feasts were special days. In them the people were to have a holy convocation, and perform no servile work. They were sabbaths. The other days of the feast were simply holidays, and were designated by this term, *heorte*; while the solemnity and cessation from labor that pertained to the first and last days called for another title, and they were termed sabbaths. So Kitto says, respecting the feast of tabernacles,

“It began on the fifteenth day of the seventh month, and continued eight days, the first and last being sabbaths.” The new moon, *noumenia*, was another kind of festival, and did not include any which could properly be called a sabbath; that is no day was a sabbath, or day of rest, on account of its being the festival of the new moon.

Thus we see that the term, “holy day” and “new moon” are not sufficient, as Mr. Lee asserts, to cover all the subjects which the apostle wished to introduce; namely, the ordinary feast days of the Jew, the new moons, and the sabbaths connected with their feasts; and these latter he designates by the word *sabbatone*, just as they were designated in the Greek version of the Old Testament then in use.

Lee from so false a criticism upon this text:—

1. The sabbaths here mentioned are those associated with meats, drinks, new moons, and festivals. But the seventh-day Sabbath never was so associated.

2. The sabbaths here spoken of were, like the new moons and feasts with which they were connected, shadows of things to come. But the seventh-day Sabbath never was a shadow; it was instituted before the fall, when, from the very nature of the case, a type could not have existed. This language of the apostle, therefore, in the most emphatic manner, excludes the weekly Sabbath from the days of which he speaks.

3. All that is mentioned in verse 16 is included in the handwriting of ordinances of verse 14, which was against us, and which was blotted out and nailed to the cross. But the seventh-day Sabbath never was a part of these ordinances, as such. It owed its existence to enactments entirely distinct, not being written by the hand of Moses, but being proclaimed by the voice of God from the summit of Sinai, and engraved with his finger upon the tables of stone. And to speak of blotting out such a document would be to say that a person could, with pen and ink, erase the chiseled inscription of the marble monument. If Mr. Lee is correct, **Paul did not write by inspiration of God; for that never thus bungles in the use of language.**

The word *sabbatone* is in the plural, and should here be so rendered. If it was in the singular number, it might with propriety be claimed that it referred to the weekly Sabbath. But being plural, it may properly be so rendered; and the context, showing that it must refer to the ceremonial sabbaths of the Jews, demands that the plural rendering be here given it. So if the word *days*, which our translators have supplied, be omitted, it should be rendered sabbaths. In this manner God speaks of the sabbaths of the Jewish church, when by the prophet Hosea (2:11) he calls them “her sabbaths,” and predicts that they should cease, as Paul here

declares that they had ceased. Robinson says sabbaton, in Col.2:16, has a plural signification.

Mr. Lee's criticism thus fails in every particular; for, 1. The terms holy day (or feast day) and new moon do not cover the ceremonial sabbaths of the Jews. 2. The term sabbaton is applied to those sabbaths, and is needed in this text to denote them. 3. The sabbaths of this text are associated with ceremonies. 4. They are shadows, or types. 5. They are blotted out. 6. The word is plural. All which considerations prove that the text has no reference whatever to the Sabbath of the moral law; and hence contains no evidence that we are not morally bound to observe it. {U.Smith. *Sabbaton*} [Sabbatonanat.pdf](#)

Acts 20:7

Paul once **broke bread** upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. **Acts 20:7.**

We answer that at one period the apostolic church at Jerusalem broke bread every day. Acts 2:42-46. If a single instance of breaking bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread every day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1Cor.11:23-26.

But on what day of the week did this act of Paul's occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after mid- night; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Acts 20:7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread was performed upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But, if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there? Paul preached unto them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why

did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13:14,42,44; 16:13; 17:2; 18:4.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath. {*J.N. Andrews ESRS*} *Linked below.*

1Cor. 16:2

Paul commanded the church at Corinth to take up a **public collection** on the first day of the week; therefore it follows that this must have been a day of public worship, and consequently is the Christian Sabbath. **1Cor.16:2.**

We answer, It is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury on the first day of the week; but he says, “Upon the first day of the week let every one of you lay by him in store.”

J. W. Morton, in his “Vindication of the True Sabbath,” pp.51,52, says:—

“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.”

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home where he could examine his worldly affairs, and lay by him- self in store as God had prospered him. If each one should thus, from week to week, collect his earnings, when the apostle should come their bounty would be ready,

and each would be able to present to him what he had gathered. So that, if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand. {J.N. Andrews ESRS} [Link Following](#).

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More than this.

The Church as the Bride removes 1844 the investigative judgement. Matt. 25:1-13 “the *consummation* of her hopes.” [TheBride1.pdf](#)

Trumpets in the future also removes 1844 the investigative judgement. Rev. chapters 8 and 9. [5th6th7thTrumpets2.pdf](#)

For the Sake of Unity?

Note: In conversing with church individuals, Like politics of today, they can't argue facts so they argue process: “it doesn't matter what you believe,” “we all can believe something different,” “we can agree to disagree.” All for the sake of unity? Are These so? See these suggested [Romans 14 | Biblical Research Institute](#) Is the author here leaving the door opened to the change of the 7th day Sabbath to Sunday through a wrest of Paul on ceremonial law, for Romans 14 has nothing to do with fasting. As to clean and unclean it had already been decided for the Gentiles Rom. 12:1, and in Exodus to Deuteronomy “the stronger that sojourns.” Paul is not saying it's OK to eat all things. See Acts 15:20,21. Eating of blood or unclean and the ceremonial law/the day, Paul does not use the same reasoning for eating as he does for “the day.” As to Grape Juice it was used in offerings making it clean—who drank the drink offering? the Priest—Num. 15:5, so Nazarites could drink it, “after that the Nazarite may drink wine.” Num. 6:20.

Rom. 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth (ALL THINGS) despise him that eateth not (ALL THINGS); and let not him which eateth not (ALL THINGS) judge him that eateth (ALL THINGS): for ***God hath received him.*** para., and contents mine.

Note: Eating all things or only herbs is not fasting. Despise and Judge. All must keep the health message. The ceremonial law was fulfilled in Christ therefore this

is the topic of this verse. More than this Jew and Gentile unit on *TRUTH* joint heirs of the commonwealth, out of twain one new man. Paul is relating the events and Lesson of his confrontation with Peter. Of which Peter had already been taught. Acts. 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; ***but God hath shewed me that I should not call any man common or unclean.***

The Book of Galatians was written the same Year, but before the Books of Romans A.D. 60., On his way to Jerusalem before his Second Final Arrest.

Gal. 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, ***he did eat with the Gentiles: but when they were come, he withdrew and separated himself,*** fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, ***why compellest thou the Gentiles to live as do the Jews?*** 15 We who are Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not justified by the works of the (ceremonial) law, but by the faith of Jesus (which it taught) Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the (ceremonial) law shall no flesh be justified. . . 18 For ***if I build again the things which I destroyed,*** I make myself a transgressor. para. and contents mine.

Note: “Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence ***they sometimes erred.*** It will be remembered that on one occasion Paul withstood Peter to the face because ***he was acting a double part.***” {LP 213.2}

Yet by suggesting the subject in Romans 14 is fasting this author leaves open a door for the change of the 7th Day Sabbath to Sunday. How? By hinting at the 7th part of time theory. For there is a fast connected with the weekly worship—

Isa. 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the

ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. 3 *Wherefore have we fasted*, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your *fast* ye find pleasure, and exact all your labours. 4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. 5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? 6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. 9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: 11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 13 *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable;* and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Is not Unity found on Truth Not a group:—

The position that it is of *no consequence* what men believe is one of Satan's most successful deceptions. He knows that *the truth, received in the love of it, sanctifies the soul of the receiver;* therefore he is constantly seeking to substitute *false theories, fables, another gospel.* *From the beginning* the servants of God have contended against false teachers, not merely as vicious men, but as *inculcators* of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. *That liberality which regards a correct* religious faith *as unimportant* found no favor with these holy defenders of the truth. {GC 520.2}

The *truth* and the glory of God are inseparable; *it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.* {GC 597.2}

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; for the truth sanctifies the receiver. But if men refuse to search for the truth as for hidden treasure, *if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies.* It can do no good. And how full of darkness is the soul that receives error as truth, and shapes his course of action in accordance with it. {RH, August 23, 1898 par. 2}

"Sanctify them through thy truth" [verse 17], Christ prayed. Error never sanctifies. The Holy Spirit is the great sanctifying power. *Truth is the medium of sanctification. By reading and feasting upon the Word of God, by practicing the truth at all times, we receive power to glorify God.* But the ministry of the Word is of no value to the receiver unless he has that faith which works by love and purifies the soul. {20MR 361.3}

Need for Heavenly Wisdom in Combating Error--We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. *We want Bible evidence for every point we advance. We do not want to tide over points as Elder Canright has done with assertions.* {11MR 231.1}

There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need err. The truth is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest, feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain. {1T 338.3}

I was shown the necessity of those who believe that we are having the last message of mercy, being *separate from those* who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus *encourage them while they teach error that is a deadly poison to the soul* and teach for doctrines the commandments of men. The *influence* of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. *God is displeased with us when we go to listen to error*, without being obliged to go; for unless He sends us to those meetings where error is *forced* home to the people by the power of the will, He will not keep us. The angels *cease* their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness. {EW 124.3}

I saw that we have no time to throw away in *listening* to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more *thorough knowledge of our position*, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the *truth* which is to fit and prepare the house of Israel to stand in the day of the Lord. {EW 125.1} {GC 464.1, L9-12} {1SM 196.4 July 24, 1904.} ErrorOfNoConsequence.pdf

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