

John. 15:18 If the world hate you, ye know that it hated me before [it hated] you.

15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

15:20 Remember the word that I said unto you, The servant is not greater than his lord. ***If they have persecuted me, they will also persecute you;*** if they have kept my saying, they will keep yours also. John 16:2

15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

15:23 He that hateth me hateth my Father also.

15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

15:25 But [this cometh to pass], that the word might be fulfilled that is written in their law, They hated me without a cause.

Matt. 22:6 And the remnant took his servants, and entreated them spitefully, and slew them.

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out ***some of the most important events in the history of the world and of the church from His first to His second advent;*** namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, ***and related the parable describing the two classes of servants who look for His appearing.*** Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. {GC 393.2}

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." {GC 393.3}

These correspond to the Image to the Beast, Rev. 13:11-16; The church of Laodiceans, Rev. 3:14; Rev. 18: 2-24; Rev. 14:8 and 9; The ten horns and ten toes of Daniel and Revelation.

www.pbs.org/wgbh/pages/frontline/separate-and-unequal/ 21:19

<http://www.pbs.org/newshour/bb/politically-divided-wisconsin-little-incentive-see-middle-ground/>

<http://www.youtube.com/watch?v=DZO6LCwEuRE/>

See James White's "The Second Coming Of Christ."

Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. {PP 72.5}

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more satanic than divine. He professed to be a disciple of Christ, but in words and in works denied Him. {ML 258.3}

Judas had the same precious opportunities as had John to study and to imitate the Pattern. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was earnestly warring against his own faults and seeking to assimilate to Christ, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan. {ML 258.4}

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the Word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are daily dying to self, and are overcoming sin. The latter are indulging their own lusts, and becoming the servants of Satan. {ML 258.5}

These men are saying in their hearts, "My Lord delayeth His coming," and the thought is expressed not only in action but in words. "Be not deceived in regard to Christ's speedy appearing," these false guides are saying. "Peace and safety. The time is not yet. All things continue as they were from the beginning." They are denying the truth in their spirit, in their works, and in their words. They come under the denunciation of Christ: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" Matthew 24:48-51. See also Luke 8:12, 13; Matthew 11:20-23. {14MR 115.1}

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, "My Lord delayeth His coming," ***they have beaten their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms.*** Cain in his offering did not acknowledge his

dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was torture to the high spirit of Cain. Being the elder, he thought that Abel should follow his example. When Abel's offering was accepted of God, the holy fire consuming the sacrifice, Cain's anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God showed him favor. He became so angry that he slew his brother. {14MR 115.2} {TM 77.1}

The Lord has a controversy *with all who* by their unbelief and doubt have been saying that He delays His coming, *and who have been smiting their fellow servants*, and eating and drinking with (working from the very same principle as) the drunken. They are drunken, but not with wine; they stagger, but not with strong drink. Satan has controlled their reason, and they know not at what they stumble. {14MR 116.1}

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and *he will begin to oppress his fellowmen*. An influence goes forth from him that is *contrary* to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of workers one to another, but the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. (See Matthew 12:22-29, 31-37.) Warnings have come from God again and again for these men, but they have cast them aside and ventured on in the same course. {14MR 116.2}

The outposts are to be kept guarded. There are to be men to hold the fort, while the advancing forces are engaged in active warfare. To every man is given his work. We are not to echo the words of those in error, but to inculcate ideas of truth. Our work is to benefit our fellowmen. We are not to travel over the track of opponents to the truth, but to sound the message of the third angel, who is flying in the midst of heaven proclaiming the note of warning, the commandments of God, and the testimony of Jesus Christ. {TM 236.3}

Those who are "do-nothings" now will have the superscription upon them, "Thou art weighed in the balances, and art found wanting." They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, and they will be left with those whom they did not try to save. "But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." {TM 237.1}

Let there be an earnest consideration of these words. Let none say, "That does not mean me; I am a Christian." Who says this, yourself or He who reads the heart? The unfaithful steward had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ; but, oh, how deplorable for himself, and for all connected with him; he is an evil servant! He is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, "My Lord." But he says, "My Lord delayeth His coming." *He does not say that Christ*

will not come; he does not scoff at the idea of His second coming; but he tells the people that His coming is delayed. He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. Thus they are off their watch and they echo the words of the unfaithful watcher; still others catch them up, and the evil spirit, and men are confirmed in their worldliness and stupor. Their course is downward, not upward; they are not looking for and hastening unto the day of God. Earthly passions, corrupt thoughts, take possession of the mind. {TM 237.2}

The evil servant smites his fellow servants who are seeking to do the will of his Lord. He eats and drinks with the drunken, those who are carnally minded, notwithstanding *their profession* of Christianity. They are opposed to Christ and the work He came to our world to do, which was to live the law of God in humanity, to be an example to all humanity. {TM 238.1}

MY LORD
DELAYETH
HIS COMING
BY JAMES WHITE
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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.

But Christ brings to view another class: "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him." {DA 634.3}

The evil servant says in his heart, "My lord delayeth his coming." He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. They are confirmed in their worldliness and stupor. Earthly passions, corrupt thoughts, take possession of the mind. The evil servant eats and drinks with the drunken, *unites*

with the world in pleasure seeking. **He smites his fellow servants, accusing and condemning those who are faithful to their Master. He mingles with the world. Like grows with like in transgression. It is a fearful assimilation.** With the world he is taken in the snare. "The lord of that servant shall come . . . in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." {DA 635.1}

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. The advent of Christ **will surprise the false teachers.** They are saying, "Peace and safety." Like the priests and teachers before the fall of Jerusalem, they look for the church to enjoy earthly prosperity and glory. The signs of the times they interpret as foreshadowing this. But what saith the word of Inspiration? "Sudden destruction cometh upon them." 1 Thessalonians 5:3. Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare. It comes to them as a prowling thief. {DA 635.2}

The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning." "Tomorrow shall be as this day, and much more abundant." 2 Peter 3:4; Isaiah 56:12. We will go deeper into pleasure loving. But Christ says, "Behold, I come as a thief." Revelation 16:15. At the very time when the world is asking in scorn, "Where is the promise of His coming?" the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief. {DA 635.3}

The words of the Saviour in the parable of the wicked servant apply very forcibly to those who ridicule the near coming of the Son of man: "But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." {1T 57.1}

We found **everywhere the scoffers** whom Peter said should come in the last days, walking after their own lusts, and saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But those who had looked for the coming of the Lord were not without comfort. They had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all, one scripture explaining another, and no word used in vain. {1T 57.2}

In these scriptures **two parties are brought to view. One party permitted themselves** to be deceived and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. **They taught falsehood as truth, and by them many souls were led astray.** {9T 268.1}

"No man knoweth the day nor the hour" was the argument most often brought forward by rejecters of the advent faith. The scripture is: "Of that day and hour knoweth no man, no not the angels of heaven, but My Father only." Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and ***the wrong use made of it by their opponents was clearly shown.*** The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question: "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said: "When ye shall see all these things, know that it is near, even at the doors." Verses 3, 33. One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the ***faithful and the unfaithful*** servant, and giving the doom of him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says. "Blessed is that servant, whom his Lord when He cometh shall find so doing." Verses 42, 46. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. {GC 370.2}

Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." But he adds, to those who have given heed to the Saviour's warning: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:2-5. {GC 371.1}

Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ's coming. But those who desired only an excuse to reject the truth closed their ears to this explanation, and the words "No man knoweth the day nor the hour" continued to be echoed by the bold scoffer and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. ***Unfaithful*** watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of heaven themselves, and those who were entering in they hindered. The blood of these souls will be required at their hand. {GC 372.1}

The most humble and devoted in the churches were usually the first to receive the message. ***Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy;*** and wherever the people were not controlled by the influence of the clergy, ***wherever they would search the word of God for themselves,*** the advent doctrine needed only to be compared with the Scriptures to establish its divine authority. {GC 372.2}

Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the

coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isaiah 66:5. {GC 372.3}

Angels of God were watching with the deepest interest the result of the warning. When there was a general rejection of the message by the churches, angels turned away in sadness. But there were many who had not yet been tested in regard to the advent truth. ***Many were misled by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists.*** Angels were bidden to keep faithful watch over these souls, for another light was yet to shine upon them from the throne of God. {GC 372.4}

John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ***ye have no life in you.***

6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and ***I will raise him up at the last day.***

6:55 For my flesh is meat indeed, and my blood is drink indeed.

6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Matt. 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

18:30 And ***he would not: but went and cast him into prison, till he should pay the debt.***

18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

24:46 Blessed is that servant, whom his lord when he cometh shall find so doing.

24:47 Verily I say unto you, That he shall make him ruler over all his goods.

24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

24:49 And shall begin to **smite his fellowservants**, and to eat and drink with the drunken;

24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

22:14 For many are called, but **few** are chosen.

7:21 **Not every one** that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

7:23 And then will I profess unto them, **I never knew you:** depart from me, ye that work iniquity.

7:24 Therefore whosoever heareth these sayings of mine, **and doeth them**, I will liken him unto a wise man, which built his house upon a rock:

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out **some of the most important events in the history of the world and of the church from His first to His second advent**; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, **and related the parable describing the two classes of servants who look for His appearing**. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view **the church living in the last days**, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. {GC 393.2}

Luke 13:24 Strive to enter in at the strait gate: **for many**, I say unto you, **will seek to enter in, and shall not be able**.

2Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2:18 For when they speak great swelling words of vanity, **they allure** through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2:19 **While they promise them liberty,** they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2:20 For if after they have **escaped the pollutions of the world** through the knowledge of the Lord and Saviour Jesus Christ, they are again **entangled therein**, and overcome, the latter end is worse with them than the beginning.

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 affirmingly 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 Jezzebel 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:--

Matthew 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: 3,4. 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.