

We are standing on the threshold of great and solemn events. Many of the *prophecies* are about to be fulfilled in quick succession. Every element of power is about to be set to work. ***Past history will be repeated; old controversies will arouse to new life***, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. . . . {TM 116.2}

The destiny of souls hangs upon the manner in which they are received.” I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, ***until He had placed them upon a solid, immovable platform***. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. ***They wished improvements made***, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it ***and declared it to be laid wrong***. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it. EW 258.3

Sunday churches believe:

1. In a *Complete Atonement* at the Cross—and with it the judgment. Denying the Sanctuary ministry in the 1st and now 2nd apartments; Rev. Chapters 4 and 5 in the 1st-Holy, then in Daniel chapter 7 the 2nd-Most Holy—Christ’s ministry 1844. Jude 15;Rev. 22:12;2Tim. 4:1;Rom. 2:16;1John 2:1.Acts 24:25;Rev. 14:7

Supported by:

2. *Galationism*—falsely understood as keeping the Ten Commandments, it really refers to the ceremonial law that Prefigured Christ’s offering and future ministry.
3. *The Daily* of Dan. 8:13—Antiochus Epiphanes, or Desmond Ford’s past/indefinite-future; both interpretations deny Christ’s ministry in 1844.
4. *The Church is the Bride*—the wedding at second advent, Denies Christ’s ministry in Most Holy 1844.
5. *Who Raised Jesus*—This claims He raised Himself—again all finished at the cross; Denies Christ’s ministry in *HEAVEN* 1844.

6. *7Trumpets future*—placing the angel of Rev. 10 and 14 in the future, Denies Christ’s ministry in 1844.

Galationism—“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} See GC 584.1-585.1.{GC 655.3,4}{GC 608.2}See Ezekiel 23:4, 22,31,32,35,35-49.

Note: You can’t keep the law—Coupled with He raised Himself. These are the Identifying error of Sunday churches.

[SabbathByPaul - SabbathByPaul.pdf](#)

[PaulTheGentiles.pdf](#)

[AnswerToFeastdays.pdf](#)

“ . . . Probation would be granted him” Adam-mankind “in which, through a life of *repentance* and *faith* in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where his efforts to keep His law could be accepted.” SR 46.3

Note: How many parents would tell their children who give up their childhood to help earn income to support their impoverished family, what you earn is not good enough.

“ . . . He came down to pass with us *through the school of life and show us the way.* He comes down among his pupils to work out in their presence the *intractable* problems by which they have been hopelessly baffled. *He planted his feet in every spot which we can be required to tread.*” LUJ 28.1

Note: “He comes down’ among the apostles past tense and not continually.

“ . . . But God sent his own Son into the world to show that *the whole trouble lay in the base surrender of the flesh to sin,* and not to any injustice in the law. He came

in the likeness of sinful flesh *to demonstrate* before all parties in the controversy that *it was possible for men in the flesh to keep the law*. He demonstrated this by keeping it himself. *On our plane of existence, and in our nature, he rendered such obedience to every principle and precept, that the eye of Omniscience itself could detect no flaw therein*. His whole life was but a transcript of that law, in its spiritual nature, and in its holy, just, and good demands. He thus condemned sin in the flesh, by living himself in the flesh and doing no sin; *showing that it was possible for man thus to live*. It was a complete and triumphant vindication of the fact that God is not unjust in his demands; *that he required of man nothing more than he could do, nothing more than he should have done*, and for the not doing of which he was justly condemned. If Christ here, as a man, could keep the law, fulfilling perfectly the Father's will, *man could have done so too*, and therefore stands speechless before a throne which is shown to be a throne of equity, before a law which is shown to be holy, just and good, and before the blameless life of Christ, which is shown to be possible in a world like this, and in a condition vastly worse than that in which Adam was placed, when he basely yielded to temptation." LUJ 29.1

We are in danger of giving the Third Angel's Message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power *becomes tame and voiceless*. At our camp-meeting a mistake has been made. The Sabbath question has been touched upon, but has not been presented as *the great test* for this time. *While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai*. The Lord bids us, "Show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. {PH130 32.1}

Note: SDA's who preach you can't keep the Law, then how can they keep the Sabbath?

The Daily—"Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that *the Lord gave the correct view of it to those who gave the judgment hour cry*. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. EW 74.2.

[DailyHarmony2.pdf](#)

The Bride—“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 393.2,4} See “Midnight cry” Ew 260.1;248.1;42.3;1T 53—proclaimed with the second angel’s message.

[TheBride1.pdf](#)

Note: It was the Midnight cry that called the People of God out of Sunday churches as the Loud Cry will.

Who Raised Jesus—“When Christ left heaven to die for a lost world, ***he left behind, for the time being, his immortality also***. but how could that be laid aside? That it was laid aside is sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, ***not in body only, while the spirit, the divinity, lived right on; for then the world would have only a human Saviour, a human sacrifice for its sins***; but the prophet says that “his soul” was made “an offering for sin.” Isaiah 53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, the answers to which the finite mind could never grasp. The nature, though not the manner, of this marvelous event, Paul partially reveals in 1 Timothy 3:16: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” “The Word,” says John, “was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:14. Again we read: “But we see Jesus, who was made a little lower than the angels for the suffering of death” (Hebrews 2:9), that is, that he might suffer death.” LUJ U.Smith 23.2.

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. ***He could***

have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6. {DA 484.1}

[seconddeath5.pdf](#)

[WhoRaisedJesus.pdf](#)

“He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.” {DA 49.1} “Jesus revealed *no qualities, and exercised no powers, that men may not have* through faith in Him. His perfect humanity is that which all His followers may possess, *if they will be in subjection* to God as He was.” {DA 664.4}

“Cumbered with humanity, *Christ could not be in every place personally*; therefore it was altogether for their advantage that He should leave them, go to His father, *and send* the Holy Spirit to be His *successor* on earth. *The Holy Spirit is Himself divested* of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall* (although unseen by you), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will *send Him* unto you" [John 16:7].” {14MR 23.3} DA 669.2.

Note: If Jesus raised Himself you can't keep the law. Here is the Identifying error of Sunday churches.

7 Trumpets Future—“The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14. *The points of identity between them are easily seen:* (1) They both have a special message to proclaim; (2) they both utter their proclamation with a loud voice; (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and (4) they

both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's Judgment has come. But the message of Revelation 14:6 is located this side of the commencement of the time of the end. It is a proclamation of the hour of God's Judgment come, and hence must have its application in the last generation. Paul did not preach the hour of Judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a Judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God's Judgment has come, until a certain time. In 2 Thessalonians 2:1-3, he says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 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. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that *man of sin be revealed*, the son of perdition," etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798. In 1798, therefore, the restriction against proclaiming the day of Christ at hand ceased; in 1798, the time of the end commenced, and the seal was taken from the little book. Since that period, therefore, the angel of Revelation 14 has gone forth proclaiming the hour of God's Judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can now be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfillment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment. The position of this angel, one foot upon the sea and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe; and this inference is strengthened by the fact that the Advent proclamation, above referred to, did go to every missionary station in the world. More on this under chapter 14." DAR 490.1

[5th6th7thTrumpets2.pdf](#)

“The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, *showing that the message*

*will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear **the proclamation of the last message of warning to our world.***" {2SM 107.3}{GC 393.4}

Note: Two Angels one message? The Angel of Rev. 10 comes in-between the 6th and 7th Trumpets, and it has the same message as that of the other—therefor is the same angel.

Cover-up Exposed.

"In the future, ***deception of every kind is to arise***, and we want solid ground for our feet. We want solid pillars for the building. ***Not one pin is to be removed*** from that which the Lord has established. The enemy will bring in false theories, such as the doctrine ***that there is no sanctuary***. **This is one of the points on which there will be a *departing from the faith***. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?" {RH, May 25, 1905 par. 28}

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in ***giving up the doctrines which stand as the pillars of our faith***, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth** that God in His wisdom has given to the remnant church, **would be discarded**. Our religion would be **changed**. The fundamental principles that have sustained the work for the last fifty years would be **counted as error**. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on sand, storm and tempest would sweep away the structure. {1SM 204.2}

Who has authority to begin such a movement? **We have our Bibles. We have our experiences, attested to by the miraculous working of the Holy Spirit. We have the truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?** {1SM 205.1}

*As the storm approaches, a **large class** who have professed faith in the third*

*angel's message, but have not been sanctified through obedience to the truth, **abandon their position and join the ranks of the opposition.** By *uniting* with the world and partaking of *its spirit*, they have come to **view matters in nearly the same light;** and when the test is brought, they are prepared to choose the *easy, popular side*. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, *these apostates are the most efficient agents* of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC 608.2} {GC88 608.1} {4SP 426.1} {Mar 196.2} {FLB 336.7} {LDE 180.6} D&R 620.2;622;623 See above and below Ezekiel 23:4, 22,31,32,35,35-49. { PP 365.1} See GC 584.1-585.1.{GC 655.3,4}*

And now occurred a series of events, which, though seeming to bring only defeat and loss to the cause of Christ, were to result in its triumph, giving to the world one of the noblest examples of Christian faith, and winning from the ranks of its opposers their most active and successful champion. *Most of the early believers were cut off from family and friends by the zealous bigotry of the Jews. Many of the converts had been thrown out of business and exiled from their homes, because they had espoused the cause of Christ.* It was necessary to provide this large number, congregated at Jerusalem, with homes and sustenance. Those having money and possessions cheerfully sacrificed them to meet the existing emergency. Their means were laid at the feet of the apostles, who made distribution to every man according as he had need. LP 14.2

Note: Join the ranks of the opposition, where? In Sunday churches? See {TM 409.3} two quotes down, 5T 707.2 three quotes down, RH Extra, Dec. 23, 1890., Twelve quotes down, In Seventh Day Adventist churches is where they'll be! And as ancient and modern Israel was, so today. SDA's will prevent those who espouse the cause of Christ from Preaching the Loud Cry and buying and selling helping Sunday keepers.

“The elders of the church had been at fault in allowing themselves to be influenced by the enemies of the apostle. . . .” Paul “. . . They saw that they had been held in bondage by the Jewish customs and traditions, and that the work of the gospel had been greatly hindered by their efforts to maintain the middle wall of partition between Jew and Gentile.” LP 211.2

“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.” LP 211.3

“**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.” LP 213.2

“. . . **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

The English Reformers, while *renouncing* the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. *It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.* { GC 289.1 }

When the deputation returned word to the Waldenses that the reformers demanded of them “a stricter reform,” D’Aubigne says that it was “supported by some, and rejected by others.” He also informs us that the demand that the Waldenses should “separate entirely from Rome” “caused divisions among them.” HSF 412.1

This is a very remarkable statement. The light of many of these ancient witnesses was almost ready to go out in darkness when God raised up the reformers. They had suffered that woman

Jezebel to teach among them, and to seduce the servants of God. They had even come to practice infant baptism, and the priests of Rome administered the rite! And in addition to all this, they sometimes joined with them in the service of the mass! If a portion of the Waldenses in southern Europe at the time of the Reformation had exchanged believers' baptism for the baptism of children by Romish priests, *it is not difficult to see how they could also accept the Sunday-Lord's day from the same source in place of the hallowed rest-day of the Lord. All had not done this, but some certainly had.* HSFD 412.2

Dr. Allix states the same fact, which needs to be kept in mind whenever we read of the people of God in the records of the Dark Ages:-- HSFD 418.5

"I must desire the reader to consider that it is no great sin with the church of Rome to spread lies concerning those that are enemies of that faith." HSFD 418.6

"There is nothing more common with the Romish party than to make use of the most horrid calumnies to blacken and expose those who have renounced her communion." HSFD 418.7

noun (plural **calumnies**)

the making of false and defamatory statements about someone in order to damage their reputation; slander: *a bitter struggle marked by calumny and litigation.*

• a false and slanderous statement: *a change in the law would prevent the press from publishing calumnies.*

Note: Here is found the origin of the SDA GrapeVine. Who's like Jesuits?

ABRAHAM LINCOLN

Edwardsville, Illinois. Sept. 13, 1858

"What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoasts, our Army and our Navy. These are not our reliance against tyranny. All of these may be turned against us without making us weaker for the struggle. Our reliance *is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere.* Destroy this spirit and you have planted the seeds of *despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence* and become the fit subject of the first cunning tyrant who rises among you."

On the rights of life and personal liberty , Spencer says:

"These are such self-evident corollaries from our first principle [*i. e.*, that "Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man"] as scarcely to need separate statement. If every man has freedom to do all that he is, provided he infringes not the equal freedom of any other man, it is manifest that he has a claim to his life: for without it he can do nothing that he has willed; and to his personal liberty: for the withdrawal of it partially, if not wholly, restrains him from the fulfilment of will. It is just as clear, too, **that each man is forbidden to deprive his fellow of life or liberty**, inasmuch as he cannot do this without breaking the law, which,

in asserting his freedom, declares that he shall not infringe 'the equal freedom of any other.' For he who is killed or enslaved is obviously no longer equally free with his killer or enslaver." "Social Statics," chapter 8, section I.

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. 5T 136.2; 2TT 31.2

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." {TM 409.3}

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," are the words of our Saviour. Errors in doctrine are multiplying and twining themselves with serpentlike subtlety around the affections of the people. There is not a doctrine of the Bible that has not been denied. The great truths of prophecy, showing our position in the history of the world, have been shorn of their beauty and power by the clergy, who seek to make these all-important truths dark and incomprehensible. In many cases the children are drifting away from the old landmarks. The Lord commanded His people Israel: "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." {5T 330.1}

Note: See EW 124.3-125.1

The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what. 5T 707.1

I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, ***there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason.*** Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see ***how confused*** are their ideas of what they had accepted as truth. ***Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.*** 5T 707.2

God will arouse His people; ***if other means fail, heresies will come in among them,*** which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear. 5T 707.3

“The conviction is gaining ground in the world that Seventh-day Adventists **are giving the trumpet an uncertain sound, that they are following worldlings.**” {TM 86.2} {GCB, April 1, 1897 par. 2} {1888 1332.1}

Note: “Departing from the faith,” by “The Large Class,” “The Majority,” “Those that stand in” “pulpits,” are believing and preaching what? The Wine of Babylon. These all are part of those things which the SDA pioneers had restudied to find the correct meaning. And now are being pushed on the people in concert with Sunday churches.

We have far more to fear *from within* than from without. The hindrances to strength and success *are far greater from* the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But *how often* have the professed advocates of the truth proved the greatest obstacle to its advancement. The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan’s devices. ST May 17, 1883, Art. B, par. 4

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, *they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work.* "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—RH Extra, Dec. 23, 1890. {LDE 209.3} {GC 608.2}

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be *called a false light*, by those who refuse to walk in its advancing glory.—RH May 27, 1890. {LDE 210.1} {Mar chapter 219.}

The Diversions From Truth.

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}

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}

The great deceiver has many agents ready to present *any and every kind of error* to ensnare souls--*heresies prepared to suit the varied tastes and capacities* of those whom he would ruin. It is his plan to *bring into the church insincere, unregenerate elements* that will encourage *doubt and unbelief*, and hinder all who desire to see the work of God advance and to advance with it. Many who have no real faith in God or in His word assent to some principles of truth and pass as Christians, and thus they are enabled to introduce their errors as Scriptural doctrines. {GC 520.1}

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

Webster: Inculcate, instill (an attitude, idea, or habit) by persistent instruction. EW 124.3-125.1

Force the Last resort.

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but *it will not move* upon those who have not

humbled themselves before the Lord, and opened the *door of the heart* by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, *they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work.* "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—RH Extra, Dec. 23, 1890. {LDE 209.3} {GC 608.2}

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be *called a false light*, by those who refuse to walk in its advancing glory.—RH May 27, 1890. {LDE 210.1} {Mar chapter 219.}

When men indulge this accusing spirit, they are not satisfied with pointing out what they suppose to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as far as lies in their power they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ and *what the church has done ever since whenever she has lost the grace of Christ. Finding herself destitute of the power of love, she has reached out for the strong arm of the state to enforce her dogmas and execute her decrees.* {SSP 257.2} *Here is the secret of all religious laws that have ever been enacted, and the secret of all persecution from the days of Abel to our own time.* {MB 126.2}

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

Note: Keeping the 7th Day Sabbath will not save you if you're rejecting other truths.

Not for Sunday Pastors only!
SDA's who do these things will have their part with them.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, *that God's law is no longer binding* upon men. Every nation has its laws, which command respect and obedience; no government could exist without them;

and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers *were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory--that they restricted the liberties of the people, and therefore ought not to be obeyed;* how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations *than to trample upon those divine precepts* which are the foundation of all government?

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

Wherever the divine precepts are rejected, *sin ceases to appear sinful* or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted *to govern themselves*. Through their pernicious teachings the spirit of *insubordination* is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust and practice the sins which have called down judgments upon the heathen.

Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon *His statutes as a hindrance to their worldly prosperity*; but the results of banishing these precepts would be such as they do not anticipate. *If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence, and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence.* The fifth commandment would be set aside with the fourth. *Children would not*

shrink from taking the life of their parents if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth. GC 584.1-585.1. { PP 365.1}{GC 655.3,4}{GC 608.2}See Ezekiel 23:4, 22,31,32,35,35-49.

Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against *the Author of all just and righteous law*. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and *chose to cherish error*. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever--eternal life. Men whom the world has worshiped for *their talents and eloquence* now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them. {GC 655.3}

The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. *Unfaithful pastors* have prophesied smooth things; *they have led their hearers to make void the law of God* and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and *they turn upon the false shepherds. The very ones that once admired them most* will pronounce the most dreadful curses upon them. *The very hands that once crowned them with laurels* will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. {GC 655.4}{ PP 365.1} See GC 584.1-585.1.{GC 608.2}See Ezekiel 23:4, 22,31,32,35,35-49.

To hurt the word of God is to *oppose, corrupt, or pervert its testimony, and turn people away from it*. Against those who do this work, fire proceedeth out of their mouth to devour them; that is, judgment of fire is denounced in that word against such. It declares that they will have their portion at last in the lake that burneth with fire and brimstone. Malachi 4:1; Revelation 20:15; 22:18, 19; etc. DAR 500.2