

What Amounts to Nothing?

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. RH June 23, 1910, par. 1

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make him our personal Saviour. *It is not enough to believe the theory of the truth. It is not enough to make a profession of faith in Christ and have our names registered on the church-roll.* “He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” “Hereby we do know that we know him, if we keep his commandments.” *This is the genuine evidence of conversion.* Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. RH June 23, 1910, par. 2

In the sermon on the mount Christ said, “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.*” *The test of sincerity is not in words, but deeds.* Christ does not say to any man, “What say ye more than others?” but “*What do ye more than others?*” Full of meaning are his words, “If ye know these things, *happy are ye if ye do them.*” Words are of no value unless they are accompanied by *appropriate deeds.* RH June 23, 1910, par. 3

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of His presence; but *they had cast contempt upon the commandments,* had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by His infinite power; but when they looked upon the ark, and *did not associate it with God, nor honor His revealed will by obedience to His law, it could avail them little more than a common box.* They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. *They transgressed the law it contained; for their very worship of the ark led to formalism, hypocrisy, and idolatry.* Their sin had separated them from God, and He could not give them the victory until they had repented of and forsaken their iniquity. PP 584.2

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? *can faith save him?* 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye

warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect?

The fate of Balaam was similar to that of Judas, and their characters bear a marked resemblance to each other. Both these men tried to unite the service of God and mammon, and met with signal failure. Balaam acknowledged the true God, and professed to serve Him; Judas believed in Jesus as the Messiah, and united with His followers. But Balaam hoped to make the service of Jehovah the steppingstone to the acquirement of riches and worldly honor; and failing in this he stumbled and fell and was broken. Judas expected by his connection with Christ to secure wealth and promotion in that worldly kingdom which, as he believed, the Messiah was about to set up. The failure of his hopes drove him to apostasy and ruin. Both Balaam and Judas had received great light and enjoyed special privileges, but a single cherished sin poisoned the entire character and caused their destruction. PP 452.1

Jesus says: “By outward service—by attending church, by singing, and by taking part in the various forms of religious worship—you can not meet the requirements of God. Those who serve Me must do the ‘first works.’ In My life I have given you an example of what you should do. Unless with willing self-denial you labor for the salvation of souls, your candlestick must be removed.” 15LtMs, Ms 81, 1900, par. 43

And when this precious light from heaven is removed, the quickening influence of the Word is no longer felt. Formal rules and methods take the place of the light that has been obscured and eclipsed by our own wilful blindness to the teachings of God’s Word. Without the light of the candlestick, the church cannot advance, and is in a very perilous position. 15LtMs, Ms 81, 1900, par. 44

David and his people had assembled to perform a sacred work, and they had engaged in it with glad and willing hearts; but ***the Lord could not accept the service, because it was not performed in accordance with His directions.*** The Philistines, who had not a knowledge of God’s law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites ***had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God.***

Upon Uzzah rested the greater guilt of presumption. Transgression of God's law had lessened his sense of its sacredness, and with unconfessed sins upon him he had, in face of the divine prohibition, presumed to touch the symbol of God's presence. ***God can accept no partial obedience, no lax way of treating His commandments.*** By the judgment upon Uzzah He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgments upon thousands. PP 705.3

The law and the gospel go hand in hand. The one is the complement of the other. ***The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole.*** The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

Rev. 14:9 And the third angel followed them, saying with a loud voice, . . . 12 Here is the patience of the saints: here are they **that keep the commandments of God,** and the faith of Jesus. . . .

Ecc. 8:5; Isa. 56:2,6; Luke **14:21,24;** 1John **2:4,5;3:24;5:18;** Rev. 16:15;22:7.

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his Spirit attended the solemn message. ***The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to "fear God" alone, and "give glory to him."*** This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know your answer - "from heaven," Amen. We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See

Hebrews 6:4-6. TTAM 2.1

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

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

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

Note: The genuine evidence of conversion is not Jones and Waggoner's View of Righteousness by Faith. They omitted sanctification thus corrupting justification and their understanding of righteousness by faith. So today Pastors, Elders and Churches follow them in formal rules and methods, attending church, partaking in various forms of worship, placing man's authority GC 444.3, the church above the word of God GC 203.2,4., and presented as *righteousness by faith* that omits God's commandments and the doing them. The church came into being by accepting divine revelation it will cease by rejecting that revelation. 2Peter 1:21. [Believe, Only Believe.](#) [RighteousByFaith.](#)

Matt. 5:10 Blessed are they which are persecuted *for righteousness' sake*: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and *shall say all manner of evil against you falsely*, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Luke 6:22 Blessed are ye, when men shall hate you, and *when they shall separate you from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: *for in the like manner did their fathers unto the prophets.*

Did Jesus Make church attendance the condition of salvation?

DenominatedPeople. ChurchBooks.

Matt. 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: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matt. 25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents.

John 15:14 Ye are my friends, if ye do whatsoever I command you.
[PaulTheGentiles](#)

But **He will not accept those who claim to have faith in Him and yet are disloyal to His Father's commandment.** **We hear a great deal about faith, but we need to hear a great deal more about works.** *Many are deceiving their own souls by living an easy-going, accommodating, crossless religion.* FW 50.1;STJune 16, 1890, par.6

While the sinner cannot save himself, **he still has something to do to secure salvation.** "Him that cometh to Me," says Christ, "I will in no wise cast out." John 6:37. But we must come to Him; and **when we repent of our sins, we must believe that He accepts and pardons us.** Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy. PP 431.2

Note: This illustrates justification—forgiveness, but see how sanctification is an integral process of the sanctuary. Heb. 12:17. We do not receive forgiveness until we are keeping the commandments—repented, amended our lives. Rom. 6:16; Eze. 33:14-16. In order to bring an offering for sin, there would be already 1). a knowledge of sin, 2). repentance of it in order to 3). have known need of a substitute/advocate. Rom. 3:20; 1John 2:1. Like Jones and Waggoner they teach

the wrong unconditional forgiveness. The Levites were to teach those who fled for refuge to an Advocate/intercessor.

The angels of God were commissioned to visit the fallen pair and inform them that although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, yet their case was not altogether hopeless. They were then informed that the Son of God, who had conversed with them in Eden, had been moved with pity as He viewed their hopeless condition, and had volunteered to take upon Himself the punishment due to them, and die for them that man might yet live, through faith in the atonement Christ proposed to make for him. Through Christ a door of hope was opened, that man, notwithstanding his great sin, should not be under the absolute control of Satan. ***Faith in the merits of the Son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him 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: repentance=sanctification, Faith in the atonement=justification. Phrasing words would, could, imply it all depends on us for the outcome of salvation. As seen in the following. Merits follow His Example.

"It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; ***which appropriates His merits to ourselves.*** Many hold faith as an opinion. But saving faith is a transaction, by which those receive Christ join themselves in a covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. GW 259-261.

Appropriate; seize, commandeer, expropriate, annex, arrogate, sequester, sequester, take possession of, take over, assume, secure, acquire, wrest, usurp, claim, lay claim to, hijack.

“Jesus proceeded to show His hearers” in the sermon on the mount “what it means to keep the commandments of God—that it is a reproduction in themselves of the character of Christ. For in Him, God was daily made manifest before them.” MB 55.1

1Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, ***leaving us an example, that ye should follow his steps:*** 1John 2:6 He that saith he abideth in him ***ought himself also so to walk, even as he walked.*** 2John 1:6 And this is love, ***that we walk after his commandments.*** This is the commandment,

That, as ye have heard from the beginning, *ye should walk in it*.

But the disbeliever asks with an air of expected victory, Did not God foreknow that man would sin? Was it not therefore a settled fact that he would sin? And did not God, therefore, when he made man with that certainty before him, become responsible for the entrance of sin into this world?—So it might look from that point of view, and with that method of reasoning. But as ***the Scriptures do not so express it,*** it is not necessary to formulate it to such a conclusion. God made man, as he must make all intelligences who are to serve him, a free moral agent, that such service may not be mechanical and constrained, but voluntary and free. As such, he could obey or disobey; could maintain his rectitude or fall into sin. His course was to be determined by his own choice. God did not force him to sin, nor did he intend that he should sin. On the other hand, he made every possible inducement (short of constraining his free will) to keep him in the path of obedience. Being free, of course God knew that he *might* sin; but ***this would be a very different thing from saying that he know that he would sin.*** LUJ 49.3

And is not this as far as it is necessary to go? ***To God's omniscience, every possible course that Adam might take as a free spirit, with a free choice, and every possible contingency that might arise from his uncoerced action, was open and plain.*** So, also, every step necessary to meet that contingency would be provided for should it occur. But, it will be asked, does not Peter (1 Peter 1:20) say that Christ was foreordained to his work *before* the foundation of the world?—No; not “foreordained,” as in the common version, but *foreknown* (*prognomenou*). Christ could be foreknown, in God's plan, as a redeemer, to meet a possible contingency of that nature that might arise, without being foreordained to meet a known necessity already in existence. Man chose to sin; then that One foreknown in the counsels of eternity, to meet such a contingency should it arise, entered upon his work, and in the fulness of time was, as Peter says, manifested to the world. LUJ 50.1

This view of the subject does not restrict the attribute of God's foreknowledge, but greatly enhances it; it leaves man a free moral agent, as he was; and it leaves the skeptic without a case. Christ could, therefore, properly be spoken of only as slain *from* the foundation of the world, just as the Scriptures do speak of him; for it would be as manifestly inconsistent to speak of him as slain *before* the foundation of the world, before the course of man called for such a sacrifice, as it would have been to introduce a type of Christ in the garden of Eden, previous to the fall of man, before a redeemer had become a necessity. LUJ 51.1

The temptations to which Christ was subjected were a terrible reality. As a free agent, ***He was placed on probation, with liberty to yield*** to Satan's temptations and work at cross-purposes with God. ***If this were not so,*** if it had not been possible for Him to fall, ***He could not have been tempted in all points as the human family is***

tempted. (YI Oct. 26, 1899). {5BC 1082.5} Rev. 3:21.

We are not Judged on Faith!

Rev. 2:2 I know *thy works, and thy labour, and thy patience*, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: . . . 5 Remember therefore from whence thou art fallen, and repent, and *do the first works*; 19 I know *thy works*, and charity, and service, and faith, and thy patience, *and thy works*; and the last to be more than the first. 3:8 *I know thy works*: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 1John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 22:12 And, behold, I come quickly; and *my reward is with me, to give every man according as his work shall be.*

John 5:29 And shall come forth; *they that have done good*, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Ecclesiastical 12:13,14.

Rev. 20 :12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works*. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man *according to their works*. 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and *my reward is with me, to give every man according as his work shall be.* 13 I am Alpha and Omega, the beginning and the end, the first and the last. 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. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Eph. 6:8 Knowing that whatsoever good thing any man doeth, the same shall *he receive of the Lord*, whether he be bond or free.

Rom. 2:6 Who will render to every man *according to his deeds*:

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance:

for ye serve the Lord Christ. 25 But ***he that doeth wrong shall receive for the wrong which he hath done:*** and there is no respect of persons.

Matt. 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall ***reward every man according to his works.***

Jer. 32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and ***according to the fruit of his doings:***

Eze. 36:19 And I scattered them among the heathen, and they were dispersed through the countries: ***according to their way and according to their doings*** I judged them.

Ecc. 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring ***every work into judgment,*** with every secret thing, whether it be good, or whether it be evil.

Ps. 62:12 Also unto thee, O Lord, belongeth mercy: for thou ***renderest to every man according to his work.***

Jonah 3:10 And ***God saw their works,*** that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Gen. 4:7 ***If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.*** And unto thee shall be his desire, and thou shalt rule over him.

Tit. 1:16 They profess that they know God; ***but in works they deny him,*** being abominable, and disobedient, and ***unto every good work reprobate.*** Due. 6:25; Ps. 17:4.

Those who are self-righteous, who claim *that they are saved*, are not *always* patterns of piety. We have found that those who say most concerning their sanctification, are most opposed to the principles of God's law. Satan often deludes the mind, and men are led to erect *false* standards of their own, whereby they measure character. They exalt their own *ideas*, boast of their attainments, of their *assurance*, and place all their confidence in their *feelings*. They do not find a foundation for their faith in the *word* of God. ***Many have a fanciful religion. They talk of God's love, claiming that he is not severe and exacting, but long-suffering***

and lenient; at the same time, they echo the suggestion of Satan, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." ***It was though he had declared that God's threatening was all a pretense, and man need not be alarmed, for God would not be so severe and exacting.*** The very same reasoning is employed today in the Christian world. When the claims of the law are presented, men begin to frame excuses for continuing in disobedience, stating that God will not punish them for the breaking of his precepts. But let us think of it soberly. Will God change his holy law to suit my convenience? Will he sanction sin, and countenance disobedience? If God had a character of this kind, we could not reverence him. His authority could not be respected. Every transgression of God's law will be visited with its penalty upon the transgressor. The wages of sin is death. God is jealous for the honor of his law; it is the foundation of his government in heaven and earth, and it will stand throughout eternal ages. The prophet declares, "The soul that sinneth, it shall die." Sin is the transgression of the law. But, again, it is written for the comfort and salvation of the penitent: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {RH, November 18, 1890 par. 5}

But what about Paul?

Amos 3:3 Can two walk together, except they be agreed?

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is;" Paul also said:—

Rom. 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; **and avoid them.** 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all men.

2Tim. 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Jones and Waggoner taught denied works and "spoke evil of the way of truth" 2Peter 2:2., And so SDA pastors teach you can not keep the 10 Commandments and by extension or thereby you can't be holy, righteous, or perfect, Why do they teach this? Their Carnal Mind is not subject to the Law of God. Rom. 8:7. Who's leading them. ". . . Satan had declared that the law of God could not be obeyed, . . .

“ DA 761.4.;PP77;COL 314.4; “The very first effort of Satan to overthrow God's law—undertaken among the sinless inhabitants of heaven” PP 331.1 “From the opening of the great controversy it has been Satan's purpose . . . to excite rebellion against His law,” PP 338.2; “By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts” GC 586.2 “. . . He sought to prove that the righteousness of God's law is **an enemy to peace.** . . .” DA 762.3;GC592;7BC915. “. . . Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan. . . “ DA 762.5 How? See PP 365.1. This is open rebellion and they are not to be retained in the church. By these is revealed in them the hidden character of satan, accusing those who promote obedience of once a sinner unable to be righteous, whom satan once caused them to commit. Jude 1:9;Zech. 3:2;Rev. 12:10;Dan. 4:27;Acts 3:19;26:20. Exodus chapters 20-23 and in His sermon on the mount taught as in all His teachings, taught how to keep and do the Commandments. [EGWRighteousnessByFaith.](#)

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, write, and act the most bitter and hateful things to show their contempt of that law, ***may make exalted profession of love to God, and apparently have much religious zeal,*** as did the Jewish chief priests and elders; yet, in the day of God, “Found wanting” will be said of them by the Majesty of heaven. “By the law is the knowledge of sin.” ***The mirror which would discover to them the defects in their characters,*** they are infuriated against, because it points out their sins. ***Leading Adventists who have rejected the light are fired with madness against God's holy law,*** as the Jewish nation were against the Son of God. ***They are in a terrible deception, deceiving others and being deceived themselves. They will not come to the light, lest their deeds should be reprov'd. Such will not be taught. But the Lord reprov's and corrects the people who profess to keep His law.*** He points out their sins and lays open their iniquity because He wishes to separate all sin and wickedness from them, ***that they may perfect holiness in His fear and be prepared to die in the Lord or to be translated to heaven.*** God rebukes, reprov's, and corrects them, ***that they may be refined, sanctified, elevated, and finally exalted to His own throne.*** 2T 452.2

Note: The reason for the fires at Battle Creek was to separate from the errors being taught by church leadership. See Korah Dathan Abiram.

Matt. 6:21 For ***where your treasure is, there will your heart be also.***

Ps. 1:2 But ***his delight is in the law of the LORD;*** and in his law doth he meditate day and night. 40:8 I delight to do thy will, O my God: yea, thy law is

within my heart. 119:47 And I will *delight* myself *in thy commandments, which I have loved*. 48 My hands also will *I lift up unto thy commandments, which I have loved*; and I will meditate in thy statutes. 69 The proud have forged a lie against me: but *I will keep thy precepts with my whole heart*. 70 Their heart is as fat as grease; but *I delight in thy law*. 77 Let thy tender mercies come unto me, that I may live: for thy law is my delight. 112 *I have inclined mine heart to perform thy statutes alway*, even unto the end. 174 I have longed for thy salvation, O LORD; and *thy law is my delight*. 165 *Great peace have they which love thy law*: and nothing shall offend them. 166 LORD, I have hoped for thy salvation, and *done thy commandments*. 167 *My soul hath kept thy testimonies*; and *I love them exceedingly*. 168 *I have kept thy precepts and thy testimonies: for all my ways are* before thee. See Due. 6:25.

Heb. 11:35 . . . and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: *they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.*

Why Were they Wandering? because the Temple was destroyed
even by those
who claimed to be brethren in faith and brought in false
doctrine.

Col. 11:22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, *in perils among false brethren*;

The 1st 1Kings 14:25,26—Shishak; 2nd 1Kings 15:18—Ben-hadad; 3rd 2Kings

12:18—Hazeal; 4th 2Kings 14:14—Jehoash took the last pieces/vessels Moses had made; 5th 2Chron. 24:7—Athaliah’s sons; 6th 2Kings 16:7,24—Tilgath-pilnesser; 7th 2Kings 18:15,16—Sennacherib, 8th 2Kings 21:4,5,7—Manasseh 9th 2Kings 24:13;25:13-17—Nebuchadrezzar. Not to mention Ps. 78:60; Eze. 8/Lam. 1:19/Ps 74:7. 10th John 2:13-17. Etc., Luke 12:1 19:45,46. These never stopped Jesus’s ministry. 1Kings 19:10,14.

Eze. 8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, **that I should go far off from my sanctuary?** but turn thee yet again, and thou shalt see greater abominations. [ErrorOfNoConsequence](#)

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

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

Note If God left His sanctuary because the church’s love of false doctrine then how can fellowship take place between those who Love God and those who have no love for His Commandments! John 14:17 “Even the Spirit of truth; **whom the world cannot receive, because it seeth him not, neither knoweth him:**” “**The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.**” {17MR 12.4} Those who set aside truth commit the unpardonable sin of Blasphemy by ascribing a false (righteousness by faith lead Jones and Waggoner out of truth) interpretation of scripture to the Holy Spirit and the true interpretation to the devil. [ModernPastorsProphets](#)

Note *These* did not cause the service—morning and evening sacrifice to cease, for they continued in principle by those who wandered in deserts, mountains, caves and dens. Who polluted the temple that caused God to go far off? Nadab and Abihu polluted the sanctuary by offering strange fire. Lev. 10:1; Num. 3:4. And Adonijah and Joab polluted the sanctuary by entering the Holy place and grabbing hold of the altar of incense, and not only they went in but their pursuers, the latter losing his life at that altar in the Holy place. 1 Kings 1:50,51; 2:28-34. The Philistines polluted the ark of God by taking it in battle and placing it in their temple. Remember how Uzza was killed for touching the ark, and those of Bethshemesh who looked into it also died. Was the ark not sanctified by trespass offerings and sacrifices?—1 Sam. 5:2; 1 Chron. 13:9; 1 Sam. 6:8,15,19. **But how much shall those who violate that Law, disregard God's instructions and every other sin that men do, be worthy of death. And Nebuchadnezzar's who destroyed the whole Temple and its services suspended for 70 years. Are we to believe the faithful had no hope?** When one reads the Bible how much is forgotten by the time one reaches the book of Daniel. Lam. 1:1-4,15; 2:6,14; Ps. 74:3-10; 80:12. Amos. 5:2. Even David said Ps. 137:7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, *Rase it, rase it, even to the foundation thereof.*

StrangeFire

SDA Pioneer Books, James White, Uriah Smith, JN Loughborough, JN Andrews & others ,SDA Pillars