

2Tim. 2:19 . . . **The Lord knoweth them that are his.** And, Let every one that nameth the name of Christ *depart from iniquity.*

Gen. 3:15 And **I will put enmity between** thee and the woman, and between *thy seed* and *her seed*; it” Christ “shall bruise thy head, and thou shalt bruise his heel.

1John 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 **In this the children of God are manifest, and the children of the devil:** whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

The law of love being the foundation of the government of God, the happiness of all intelligent beings **depends upon their perfect accord with its great principles of righteousness.** God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render to Him voluntary service. PP 34.3

Note: Accord. *noun*, an official agreement or treaty: in harmony with.

Rom. 8:7 Because ***the carnal mind is enmity against God:*** for it is not subject to the law of God, neither indeed can be.

James 4:4 . . . know ye not that the ***friendship of the world is enmity with God?*** whosoever therefore will be a friend of the world is the enemy of God.

1John 3:13 Marvel not, my brethren, ***if the world hate you.*** 14 We know that we have passed from death unto life, because we love the brethren. ***He that loveth not his brother abideth in death.*** 15 Whosoever ***hateth his brother is a murderer:*** and ye know that no murderer hath eternal life abiding in him.
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Note: Eph. 2:15,16 is not talking about uniting (wheat/tares) with those in Rom. 8:7. It was God’s plan to unite the faith of both Jew and Gentle into one by Christ. ***2Cor. 6:14-18 below.***

[SabbathByPaul.](#) [PaulTheGentiles.](#) [LaodiceanBabylon.](#)

[ProtestantsLoudCry.pdf.](#) [Antiochus.](#) [TwoServantsLaodicea.pdf](#)

[TwoServants.pdf](#)

Webster Enmity, *n.* 1. The quality of being an enemy; the opposite of friendship; ill will; hatred; unfriendly disposition; malevolence. **Syn.**—animosity, hostility.—*Enmity* lies in the heart; it is deep and malignant; *animosity* lies in the passions; it is fierce and vindictive; *hostility* lies in the action; it is mischievous and destructive; *enmity* is altogether personal; *hostility* respects public or private measures.

Ps. 1:1-6; 26:4-6; 38:19; 41:7; 54:5; 55:3-5,13,14; 58:1; 69:4,14; 74:1-10; 101:7,8; 129:3-5; 139:21,22;

“And thunders and lightnings”—another allusion to the judgments of Egypt. (See Exodus 9:23.) The great city is divided into *three parts*; that is, *the three grand divisions of the false and apostate religions of the world (the great city), Paganism, Catholicism, and relapsed Protestantism*, seem to be set apart each to receive its appropriate doom. The cities of the nations fall; universal desolation spreads over the earth; every island flees away, and the mountains are not found; and great Babylon comes in remembrance before God. Read her judgments, as more fully described in chapter 18. {1897 UrS, DAR 653.4}

Matt. 24:48-51—Dan. 8:13 “to give both the sanctuary and the host to be trodden under foot?” Rev. 11:2 the holy city shall they tread under foot. Matt. 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,. Rev. 18:24 And *in her was found the blood of prophets*, and of saints, and of all that were slain upon the earth.

Dictionary Malevolence, *n.* malice, spite, spitefulness, hostility, hatred, hate, ill will, bitterness, enmity, ill feeling, balefulness, venom, rancor, maliciousness, malignance, malignity, ill nature, vindictiveness, viciousness, revengefulness, vengeance, cruelty, nastiness, unfriendliness; *literary* maleficence.

EGW index Hatred: ministers should put away all 2T 516; cherished in the church members heart is satan’s work 4T 489; lack of holiness leads to hatred 2T 445; cherished in heart leads to murder DA 310 Enmity: God’s love changes enmity to love MB 77; wicked people’s enmity is a blessing by disciplining God’s people for heaven MB 110; cherished towards God’s servants changes at times to feeling of reconciliation and favor PP 662-3; against sabbath keepers 3T 573-4.

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Gal. 4:16 Am I therefore become your enemy, *because I tell you the truth?* Ps. 38:20;109:4;

Ps. 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

1John 2:9 He that saith he is in the light, and *hateth his brother, is in darkness even until now.* 10 *He that loveth his brother abideth in the light,* and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, *because that darkness hath blinded his eyes.* 4:20 *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* 21 And this commandment have we from him, That he who loveth God love his brother also.

John 15:17 These things I command you, that ye love one another. 18 *If the world hate you, ye know that it hated me before it hated you.* 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.* 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.* 21 But *all these things will they do unto you for my name's sake,* because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 *He that hateth me hateth my Father also.* 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.* 25 But this cometh to pass, that the word might be fulfilled that is written in their law, *They hated me without a cause.*

Note The tares have not come out from the world even though they profess so. This is the enmity between the Wheat and Tares and Why God separated them out: Noah, Abraham Moses and Israel from Egypt, The Apostles from Jerusalem, why a home in the country, Under the time of trouble. Etc. See Hebrews chapters 11.

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

Rev. 11:3-7 Two witnesses, Old and New Testaments will devour their enemies. How? By the Truths they hold!

To substitute external forms of religion for holiness of heart and life *is still as pleasing to the unrenewed nature* as it was in the days of these Jewish teachers.

Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. ***It is Satan's studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God.*** In every age the archenemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors. AA 387.1

Even” spiritualism “in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle, deception. While it formerly denounced Christ and the Bible, it now *professes* to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, ***while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.*** GC 558.1

2Cor. 6:14 ***Be ye not unequally yoked together with unbelievers:*** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 ***Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*** 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Isa. 5:20; Jer. 31:33 /Heb. 8:10.

Gal. 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

James 4:4 Ye adulterers and adulteresses, ***know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.***

1John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Notwithstanding Christ's warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics. {COL 74.1}

Not judgment and condemnation of others, but humility and distrust of self, is the teaching of Christ's parable. Not all that is sown in the field is good grain. ***The fact that men are in the church does not prove them Christians.*** {COL 74.2}

The tares closely resembled the wheat while the blades were green; but when the field was white for the harvest, the worthless weeds bore no likeness to the wheat that bowed under the weight of its full, ripe heads. Sinners who make a pretension of piety mingle for a time with the true followers of Christ, and the ***semblance of Christianity is calculated to deceive many***; but in the harvest of the world there will be no likeness between good and evil. ***Then those who have joined the church, but who have not joined Christ, will be manifest.*** {COL 74.3}

The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall "return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. ***Profession is as nothing in the scale. It is character that decides destiny.*** {COL 74.4}

Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer. Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven. {PP 85.4}

The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. ***The names of the churches are symbolic of the Christian church in different periods of the Christian era***; the number of the churches--seven--indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God's professed people,--***the wheat***

developing among the tares; truth standing on its own eternal basis in contrast with error. Ms 81, 1900, pp. 17, 18. ("Solomon's Reign," 1900.) {1MR 372.2}

The tares represent a class who are the fruit or embodiment of error, of false principles. "The enemy that sowed them is the devil." Neither God nor His angels ever sowed a seed that would produce a tare. *The tares are always sown by Satan, the enemy of God and man.* {COL 70.3}

GC 507,8; 2John 1:9 Whosoever transgresseth, and *abideth not in the doctrine of Christ*, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, *and bring not this doctrine, receive him not into your house, 11 For he that biddeth him God speed is partaker of his evil deeds.*

Note: Then the tares are preaching and organizing church functions! Is it safe to listen, participate where ERROR is actively promoted!

“Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay; for shall the work say of him that made it, He made me not, or shall the things framed say of him that framed it, He had no understanding? Is it not a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?” [Verses 9-17.] 23LtMs, Ms 27, 1908, par. 4

Here are represented some of the very things that have been *taking place in Battle Creek* in the introduction of *strange suppositions*. *The Lord has marked how some of the men who acted a prominent part in the leading out of the work have gradually allowed themselves to be led by Satan’s devisings.* “Is it not a very little while,” the prophet asks, “and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?” [Verse 17.] 23LtMs, Ms 27, 1908, par. 5

In these words is outlined the *true condition* that exists among many of our people. There has come into the ranks of Seventh-day Adventists *false sentiments, an inclination on the part of some ministers and physicians to abolish the light that God has been sending. Some of our leading men have been denying the faith and giving heed to fanciful and erratic teachings.* This is a scheme of Satan

to call the mind away from the truth and lead men to give time and thought to the *study of theories that confuse the mind and leave an indistinct understanding of the way of the Lord.* 23LtMs, Ms 27, 1908, par. 6

I am instructed to say, *Repeat not these errors or false teachings*, but write the truth, speak the truth. Let the Word of God speak in every place, vindicating *the truth for this time.* The truth will triumph. *When objectionable sentiments are introduced, repeat them not in your discourses, but hold to the affirmative.* The message I am instructed to give at this time is one that I have been charged again and again for many years to give. It is this: Advance the truth. 23LtMs, Ms 27, 1908, par. 7

Satan has been well pleased with the work of those men and women who have used their influence *to undermine the confidence of our people in the messages the Lord is sending through the Spirit of prophecy.* I have been instructed that those who have engaged in such a work should *not be chosen to occupy positions as leaders;* for the influence they exert, and their misstatements concerning this agency in which they have no faith, *will result in making unbelief popular in our churches.* Let no man or woman be entrusted with responsibility in the church who will use the advantages such a position would give them *to advocate sentiments of unbelief, thus sowing the tares of heresy among believers.* *And it has sometimes been the case that when men have been reprovved for this kind of work, they have begun a warfare against the messages sent, by making light of the warnings and reproofs.* 23LtMs, Ms 27, 1908, par. 8

What can be done to make these men with strong traits of character realize that they need to be *reconverted*? Unless this experience comes to them, *they will never become members of the royal family*, children of the heavenly King. They are wrapping themselves up in a garment of self-confidence. The messages that the Lord sends them, that they may understand how much they need to be taught of Him, *they cast aside as idle tales, thus placing themselves where they will accept their own suppositions as divine revelations.* With their deficient experience, they are unfitted to understand the dealings of the Lord with His people. 23LtMs, Ms 27, 1908, par. 9

Both in the World and only Christ can take the Wheat out of it.

The tares and wheat are now commingled, but *then the one hand that alone can separate them will give to everyone his true position.* Those who have had the light of truth, and heard the warning message, *heard the invitation to the marriage supper—farmer, merchant, lawyer, false shepherds* who have quieted the convictions of the people, *unfaithful watchmen* who have not sounded the warning or known the time of night—all who have refused obedience to the laws of the kingdom of God, will have *no right therein.* Those who have sought an

excuse to avoid the cross of separation from the world will, with the world, be taken in the snare. *They mingled with the tares from choice. Like drew to like in transgression.* It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. The tares multiply themselves, for they sow tares, and they have their part with the root of all sin--the devil. {TM 235.1}{4SP 390.3}{GC 608.2}{DA 635.1}

Note: “the one hand alone that can separate them,” at the second advent, all who have lived upon earth—in the world, by giving to both their reward—true position. Rev 22:11 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.*

The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness. COL 315.2

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could *enable* them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. *They are not doers of the word.* The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. *The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.* COL 315.3

All these expect to be saved by Christ's death, while they refuse to live His self-sacrificing life. They extol the riches of free grace, and attempt to cover themselves with an appearance of righteousness, *hoping to screen their defects of character;*

but their efforts will be of no avail in the day of God. COL 316.1

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}{TM 235.1}

***The place Where Satans Apostasy Finally Ends.
All have a part to play in the Great Controversy.***

Note: Matt. 13:38 "The field is the world; . . ."

Matt. 13:28 He said unto them, An enemy hath done this. The servants said unto him, *Wilt thou then that we go and gather them up?* 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. This is the same point of why God did not kill satan before that many would question why.

James 4:4 Ye adulterers and adulteresses, *know ye not that the friendship of the world is enmity with God?* whosoever therefore will be a friend of the world is the enemy of God.

John 17:15 *I pray not that thou shouldest take them out of the world,* but that thou shouldest keep them from the evil.

The Wheat would question why God had the tares uprooted, as would the universe if at the beginning of satan's apostasy he was blotted out.

John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. *He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

2Peter 2:4 For if God *spared not the angels that sinned*, but cast them down to hell, and delivered them into chains of darkness, to be *reserved* unto judgment;

“The tares and wheat are now commingled” on the world, “but *then* the one hand that alone can separate them will give to everyone his true position.” TM 235.1 above. [BeYeSeparate](#)

Matt. 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and *let it out to husbandmen, and went into a far country*:

Note: Throughout earth's history God sends men to warn their fellow men and they kill them to take the kingdom for themselves. Matt. 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Ps. 115:16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men. *Job. 15:19.*

[SlaveOREmployee.](#) [LawOfLove.](#) [PaulTheGentiles](#)

The Judas Effect on the Church.

“From that time he” Judas “*expressed doubts that confused* the disciples. He *introduced controversies and misleading sentiments, repeating* the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. *He would introduce texts of Scripture that had no connection* with the truths Christ was presenting. *These texts, separated from their connection, perplexed the disciples, and increased the discouragement* that was constantly pressing upon them. Yet all this was done by Judas *in such a way as to make it appear that he was conscientious.* And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them *almost imperceptibly on another track. Thus in a very religious, and apparently wise, way he was presenting matters in a different light* from that in which Jesus had given them, and *attaching to His words a meaning that He had not conveyed.* His suggestions were constantly *exciting an ambitious desire for temporal preferment*, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest *was*

generally excited by Judas. DA 719.2

Note: As Cain introduced an alternative system of doubts, so today they are introducing Sunday theology in the SDA church causing skepticism about the SDA pioneers.

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

It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, "Hold up my goings in Thy paths, that my footsteps slip not." Psalm 17:5. PP 452.2

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and **earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors**. Even in her best estate the church was not composed wholly of the true, pure, and sincere. **Our Saviour taught that those who willfully indulge in sin are not to be received into the church;** yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity **to see their errors and correct them**. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. **He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth."** **But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His**

evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them. GC 43.2,

Note: The Judas effect: “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

Mercy's pleading resisted, the impulse of evil bore final sway. ***Judas, angered at an implied rebuke and made desperate by the disappointment of his ambitious dreams, surrendered his soul to the demon of greed and determined upon the betrayal*** of his Master. From the Passover chamber, the joy of Christ's presence, and the light of immortal hope, he went forth to his evil work—into the outer darkness, where hope was not. Ed 92.2

“Jesus knew from the beginning who they were that believed not, and who should betray Him.” **John 6:64.** Yet, knowing all, He had withheld no pleading of mercy or gift of love. Ed 92.3

Seeing the danger of Judas, He had brought him close to Himself, within the inner circle of His chosen and trusted disciples. Day after day, when the burden lay heaviest upon His own heart, ***He had borne the pain of continual contact with that stubborn, suspicious, brooding spirit;*** He had witnessed and labored to counteract among His disciples ***that continuous, secret, and subtle antagonism.*** And all this that no possible saving influence might be lacking to that imperiled soul! Ed 92.4

“Many waters cannot quench love,
Neither can the floods drown it;” “

For love is strong as death.” **Song of Solomon 8:7, 6.** Ed 93.1

So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. ***At the ordination of the Twelve the disciples had greatly desired that Judas should***

become one of their number, and they had counted *his accession an event of much promise* to the apostolic band. He had come more into contact with the world than they, he was a man of good address, of discernment and executive ability, and, having a high estimate of his own qualifications, he had led the disciples to hold him in the same regard. *But the methods he desired to introduce into Christ's work were based upon worldly principles and were controlled by worldly policy.* They looked to the securing of worldly recognition and honor—to the obtaining of the kingdom of this world. The working out of these desires in the life of Judas, *helped the disciples to understand the antagonism between the principle of self-aggrandizement and Christ's principle of humility and self-sacrifice*—the principle of the spiritual kingdom. In the fate of Judas they saw the end to which self-serving tends. Ed 93.2

For these disciples the mission of Christ finally accomplished its purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step. Ed 93.3

Note As the Apostles “greatly desired Judas to become one of their number, and had counted his accession of much promise” so Israel wanted Saul to be their king.

Ministers of the gospel whose characters are otherwise almost faultless, frequently do great harm *by allowing their forbearance toward the erring to degenerate into toleration of their sins, and even participation with them.* In this easygoing way they excuse and palliate that which the word of God condemns; and *after a time they become so blinded as even to commend the very ones whom God commands them to reprove.* The only safe-guard against these dangers is to add to patience godliness,—*to reverence God, his character and his law, and to keep his fear ever before the mind.* By communion with God, through prayer and the reading of his word, we should cultivate such a sense of the holiness of his character that we shall regard sin as he regards it. LP 322.1

Godliness leads to brotherly kindness; and *those who do not cherish the one, will surely lack the other. He who has blunted his moral perceptions by sinful leniency toward those whom God condemns, will ere long commit a greater sin by severity and harshness toward those whom God approves. Viewed through the perverted medium of an unconsecrated spirit, the very integrity and faithfulness of the true-hearted Christian will appear censurable.* LP 322.2

...Paul's exhortation to Timothy: “Preach the word.” *In that word are the only safe*

principles of action. It is a transcript of the will of God, an expression of divine wisdom. It opens to man's understanding the great problem of life. It will prove a guide to all who heed it, so that their lives will not be wasted in misdirected efforts. God has declared his will, and it is absolute madness for men to change or even question that which has gone out of his lips. After Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering probabilities for him to adjust. All the interests of time and of eternity are involved in a frank, earnest concurrence of the mind and will of men with the expressed will of God. Obedience is the highest dictate of reason as well as of conscience. Those who choose to listen to other voices and to follow other guides, will be turned unto fables, and, trusting to these, they will in the day of God meet with infinite loss. LP 324.2 see GC 583.1

*“In rejecting the truth, men reject its Author. . . It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. . .” GC 583.1
see LP 324.2*

Satan's Vehement Work
The theology of the tares changes the wheat into tares.

***Here is marked the work of Apostasy
To Keep You out of Heaven!***

The old nature, born of blood and the will of the flesh, *cannot inherit* the kingdom of God. The old ways, the hereditary tendencies, the former habits, *must be given up*; for grace is not inherited. The new birth consists in having *new motives, new tastes, new tendencies. Those who are begotten unto a new life* by the Holy Spirit, have *become partakers of the divine nature*, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, *in what does their position differ from that of the worldling?* They do not appreciate the truth as a sanctifier, a refiner. They have not been born again (The Review and Herald, April 12, 1892). { 6BC 1101.1 }

In his sinless state, man held joyful communion with Him “in whom are hid all the treasures of wisdom and knowledge.” Colossians 2:3. But *after his sin, he could no longer find joy in holiness*, and he sought to hide from the presence of God. *Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy*

*beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. **It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship.** The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. SC 17.2*

Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of *perfection* that ever exists there,—every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—**could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise?** Could they endure the glory of God and the Lamb? *No, no; years of probation were granted them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them;* the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed *by their own choice. Their exclusion from heaven is voluntary with themselves,* and just and merciful on the part of God. GC 542.2

Note: If Tares are not happy in heaven why would they be in the Church. Tares have separated from righteousness and Holiness—the Gospel is changed and are trying to prevent the YOU from obtaining them, tares come in among the wheat with false theories. Here is the work of the Devil, show many can he take with him to hell. [IsTheFieldChurchOrWorld](#)

[BeYeSeparate](#) [LastFiftyYears.](#) [NewLight_rtf.pdf.](#) [DualApplication5.pdf](#)

[ErrorOfNoConsequence.](#) [SatanInTheChurches.](#) [Conspiracies.](#) [oneity.pdf](#)

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath

blessed us with all spiritual blessings in heavenly places in Christ: 2:6 And **hath raised us up together, and made us sit together in heavenly places in Christ Jesus:** 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

2Tim. 3: This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: ***from such turn away.*** 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: ***men of corrupt minds, reprobate concerning the faith.*** 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

Jude 1:12 ***These are spots in your feasts of charity,*** when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots

2Cor. 6:14 ***Be ye not unequally yoked*** together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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

hardened their hearts against the advocates of truth as did the Jews against Christ. {TM 411.2}

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

Popular revivals are too often carried by appeals to the imagination, by *exciting the emotions*, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to *Bible truth*, little interest in the testimony of prophets and apostles. Unless a religious service has something of a *sensational character*, it has no attractions for them. A message which appeals to *unimpassioned* reason awakens no response. The plain warnings of God's word, relating directly to their eternal interests, are unheeded. GC 463.2

Note: *calumnies* the making of false and defamatory statements about someone in order to damage their reputation. What is the field? The World not the church. Matt. 13:38. Who are the reapers? Angels Matt. 13:41; they do the separating from the earth at the second advent. Matt. 13:39. "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}

Note: The field is not the Church it's the world 8T 56.3;4T 381.2, Matt. 13:38., For Jesus said John 17:15 I pray not that thou shouldst take them out of the world, but that thou shouldst *keep them from the evil*. 2Peter 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. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them 2Cor. 6:17 Wherefore come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing; *and I will receive you*, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. If you believe the wheat and the tares grow together in the church your not coming out from the world and being separate.

What is the Church? The Church is the body of believers whose names are on the books of heaven, they that believe truth and do it are the wheat. The tares are professed christians who are of the world and believe not and do not the truth. It is supposed that Early Writings pg 124 refers to those who came out of sunday churches at the early formation of SDA believers to be separate. Yet the same doctrines are being preached now and world require the same attitude. Again if the field is the-world, and the field is the church then the church is the world and being told to separate from the world it follows are we told to separate from the church? These terms church, world, wheat-ares, grow together are conflated as to confuse or used by those who are confused. There are individuals who are wheat on the both church book here and in heaven, there are those who are wheat who are on only the book in heaven and part of it. The tares are not on the book in heaven, yet on the church books here, these are part of the world. And separation is the end of the world at the sunday law.

Col 316 converted to GC 509 to its customs 1SM 123 friendship 2T 645.3 friendship enmity, 2T 689.2;690.1 cannot enjoy friendship and be hid 2T 443.2* 2T 283 dangers of 5T 431-2 2T 657.2 eat out vitals GC 388 faith corrupted by 2T 149.2* GC 508.2* MM 187* TM 269;275-7* 5T 287 opposition to church CH 290* keep distant from, separate from 4T 633.2* cannot enjoy society of CH 51* practice separation from 6T 146.2* separate from CW 101* remain separate 4T 306.1 lead god people to be like 2T 43.2,44.3* 124-33 Section. 139.2* separate from 7T 296.2* distinction needed 1T282* warning against unity with.

PP458. TM 87.

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

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

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

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

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

A mere profession of godliness, a name registered on the church-books, does not

constitute one a child of God. {RH, February 13, 1894 par. 6}

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

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

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

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. *Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice.* There is much we can do for each other while mercy still lingers. *We can represent the character of Christ.* We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; *but no person can give to another his own mold of character.* *Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed.* It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done." RH September 17, 1895, par. 10

Religion is a personal matter. *We are not to be saved as churches, but as individuals* ST July 25, 1892, par. 12

We are to be doers of Christ's words, and not hearers only. Having our names registered in the church books will not save us. We are to be saved as individual members of Christ's body. We are to be individual workers with Christ in the great plan of salvation, and partakers at last with him in his glory. We are not to follow the customs and traditions of men; for they are far from the ways of God. We are ever to seek first the kingdom of God and his righteousness. YI June 28,

1894, par. 10

We have as individuals a soul to save or a soul to lose. 8LtMs, Lt 2, 1893, par. 10

Professed Christians of today who reject light will be no more favorable to those who receive and rejoice in the light of truth than the Jews in the days of Christ. If they had known that He was the Prince of Life, they would not have crucified Him. Why did they not know? Because they refused every evidence given them that Christ was the Messiah. God gives light today upon truth, but men, *without searching with humble heart to compare Scripture with Scripture, take the course* the Jews took. *They will look upon the believers as a little, weak people, a few fanatics, and will speak derisively of them. They will belittle their faith. They will love and cherish the lies some have made up in regard to them. They will repeat the foolish stories that have come to their ears and belittle the faith of a God-fearing, conscientious people who would sacrifice their life rather than one principle of truth.* They are God's faithful noblemen in the world, and yet are jeered at and ridiculed and laughed at for their peculiar faith. 3LtMs, Lt 35a, 1877, par. 19

There have ever been two classes among those who profess to be followers of Christ. *While one class study the Saviour's life, and earnestly seek to correct their defects and to conform to the Pattern,* the other class shun the plain, practical truths which expose their errors . . . GC88 43.2

There is the same dislike of reproof and correction *among the professed people of God today* as in the days of our Saviour. There is the same disposition to lean toward the **world** and to follow its *mocking shadows*. The presence of ambitious, selfish, time-serving members is *imperiling the church*, whose greatest danger is from *worldly conformity*. *Such members are constantly exerting an influence to unite the church more closely with the world. They are doing the work of Satan.* When God sends his servants with words of warning or counsel, *these traitors to their holy trust reject the Heaven-sent message, and thus not only slight the grace of Christ themselves, but lead others also to smother their convictions* and lose the proffered blessing. LP 233.1

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. *By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a*

sacred trust to be communicated to the world. The three angels of Revelation 14 **represent the people who accept the light** of God's messages and go forth as His agents to sound the warning throughout the ***length and breadth of the earth.*** Christ declares to His followers: "Ye are the light of the world." To every soul that accepts Jesus the cross of Calvary speaks: "Behold the worth of the soul: 'Go ye into all the world, and preach the gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers. 5T 455.2

The most eloquent sermon that can be preached upon the law of Ten Commandments is to do them. Obedience should be made a personal duty. Negligence of this duty is flagrant sin. God lays us under *obligations not only to secure* heaven ourselves, but to feel it a binding duty to ***show others the way*** and, through our care and disinterested love, to lead toward Christ those who **come within the sphere of our influence.** **The singular absence of principle that characterizes the lives of many professed Christians is alarming. Their disregard of God's law disheartens those who recognize its sacred claims and tends to turn those from the truth who would otherwise accept it.** 4T 58.2

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.** {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

From the pulpits of today the words are uttered: "Believe, only believe. Have faith in Christ; you ***have nothing to do with the old law, only trust in Christ.***" How different is this from the words **of the apostle** who declares that ***faith without works*** is dead. He says, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). We must have that faith that works **by love and purifies the soul.** **Many seek to substitute a superficial faith for uprightness of life and think through this to obtain salvation.** {FW 89.2}

Rom. 13:10 Love worketh no ill to his neighbour: therefore ***love is the fulfilling of the law.*** Gal. 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 1John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 2John 1:6 And this is love, that we walk after his commandments.

Success in this life, success in gaining the future life, ***depends upon a faithful,***

conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. *And as God is perfect in His sphere, so we are to be perfect in ours.* *The symmetrical structure of a strong, beautiful character is built up by individual acts of duty.* And faithfulness should characterize our life in the least as well as in the greatest of its details. *Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good—an influence that can never perish.* PP 574.2, GW92 363.3;446.3;8T 86.2.

in·teg·ri·ty | in'tegrədē |

noun

1 the quality of being honest and having strong moral principles; **moral uprightness:** *he is known to be a man of integrity.*

2 the state of being whole and undivided: *upholding territorial integrity and national sovereignty.*

- the condition of being unified, unimpaired, or sound in construction: *the structural integrity of the novel.*

- internal consistency or lack of corruption in electronic data: *[as modifier] : integrity checking.*

Gen. 20:5,6;1Kings 9:4; Job 2:3,9;27:5;31:6;Ps. 7:8;25:21;26:1,11;41:12;78:72Pro. 11:3;19:1;20:7

The manifestation of hatred never breaks down the malice of our enemies. But love and kindness beget love and kindness in return. ***Although God faithfully rewards virtue*** and punishes guilt, yet he does not withhold his blessings from the wicked, although they daily dishonor his name. He allows the sunshine and the showers to fall upon the just and the unjust, bringing alike worldly prosperity to both. If a holy God exercises such forbearance and benevolence toward the rebellious and the idolatrous, how necessary it is that erring man should manifest a like spirit toward his fellow-men. Instead of cursing those who injure him, it is his duty to seek to win them from their evil ways by a kindness similar to that with which Christ treated them who persecuted him. Jesus taught his followers that they should exercise a Christian courtesy toward all who came within their influence, that they should not be forgetful in deeds of mercy, and that when solicited for favors, they should show a benevolence superior to that of the worldling. ***The children of God should represent the spirit that rules in Heaven. Their principles of action should not be of the same character with the narrow, selfish spirit of***

the world. Perfection alone can meet the standard of Heaven. As God himself is perfect in his exalted sphere, so should his children be perfect in the humble sphere they occupy. Thus only can they be fit for the companionship of sinless beings in the kingdom of Heaven. Christ addresses to his followers these words that establish the standard of Christian character: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." 2SP 224.1

Why Did Jesus avoid Church leaders?

But although the Pharisees thought so highly of themselves, they were really in a worse condition than the ones they despised. ***The publicans were less bigoted and self-sufficient, and thus were more open to the influence of truth.*** Jesus said to the rabbis, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice." Thus He showed that while they claimed to expound the word of God, they were wholly ignorant of its spirit. DA 275.4.

Paul says to separate from the Tares.

Eph. 5:11 And ***have no fellowship*** with the unfruitful works of darkness, but rather reprove them.

2Cor. 6:14 Be ye not ***unequally yoked*** together with unbelievers: for ***what fellowship*** hath righteousness with unrighteousness? and ***what communion*** hath light with darkness? 15 And ***what concord*** hath Christ with Belial? or ***what part*** hath he that believeth with an infidel? 16 And ***what agreement*** hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,** 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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.**

Pro. 19:27 ***Cease, my son, to hear the instruction that causeth to err*** from the words of knowledge. EW 124.3-125.1; See PK chapters 3 and 4.

Note: Church leadership claims we can't separate the wheat and the tares, but church leadership certainly does when those who hold truth refuse to accept lies like this. This goes hand in hand with you can't keep the Ten Commandments. Who is separated by whom? See PK chapters 3 and 4.

Jesus says the Tares will separate You from them.

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. Isa. 66:5 Hear the word of the LORD, ye that tremble at his word; *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. John 16:2 They shall put you out of the synagogues: yea, *the time cometh, that whosoever killeth you will think that he doeth God service.*

The class of professed Sabbathkeepers who try to form a union between Christ and Belial, who take hold of the truth with one hand and of the world with the other, have surrounded their children and clouded the church with an atmosphere entirely foreign to religion and the Spirit of Christ. *They dared not openly oppose the claims of truth. They dared not take a bold stand and say they did not believe the testimonies; but, while nominally believing both, they have obeyed neither. By their course of action they have denied both.* They desire the Lord to fulfill to them His promises; but they refuse to comply with the conditions on which these promises are based. They will not relinquish every rival for Christ. Under the preaching of the word there is a partial suppression of worldliness, but no radical change of the affections. Worldly desires, the lust of the flesh, the lust of the eyes, and the pride of life ultimately gain the victory. This class are all professed Christians. Their names are on the church books. They live for a time a seemingly religious life and then yield their hearts, too often finally, to the predominating influence of the world. {5T 52.2}

It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become *tinctured with the character of the company in which they mingle.* {AH 456.1}

There are some, who upon accepting erroneous theories, strive to establish them by *collecting from my writings* statements of truth, which they use, separated from

their proper connection and perverted by association with error. Thus *seeds* of heresy, springing up and growing rapidly into strong *plants*, are surrounded by many precious *plants* of truth, and in this way a *mighty effort* is made to vindicate the genuineness of the *spurious plants*. {TDG 126.2}

"God has a church upon the *earth* who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we . . . gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' *The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His*. {TM 61.2}

Christ has plainly taught that those who persist *in open sin must be separated* from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time. {COL 71.3}

There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. *Were they to be separated from the church*, others might be caused to stumble, who but for this would have remained steadfast. {COL 72.1}

Even though you may not feel able to speak a word to those who are working on wrong principles, *leave them*. *Your withdrawal and silence* may do more than words. Nehemiah *refused to associate with those who were untrue to principle*, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord always before me." {RH, May 9, 1899 par. 18}

The time has come when things must be called by their right names. The truth is to triumph gloriously, and those who have long been halting between two opinions

must take their stand decidedly for or against the law of God. Some will take up with theories that misinterpret the Word of God, and undermine the foundation of the truth that has been firmly established, point by point, and sealed by the power of the Holy Spirit. ***The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be intelligently met. There can be no unity between truth and error. We can unite with those who have been led into deception only when they are converted.*** {UL 88.2}

Satan holds under his control not a few who pass as friends of the truth, and through them he works against its advancement. ***He employs them to sow tares among the people of God. Thus when danger was not suspected, great evils have existed among us.*** But while Satan was working with all deceivableness of unrighteousness in them that perish, ***stanch advocates of truth have stemmed the tide of opposition and held the word uncorrupted amid a deluge of heresies.*** Although the church has at times been weakened through manifold discouragements and the rebellious element they have had to meet, ***still the truth has shone brighter with every conflict.*** The energies of God's people have not been exhausted. The power of His grace has quickened, revived, and ***ennobled the steadfast and the true.*** {4T 594.1}

The tempter often works most successfully through those who are least suspected of being under his control. The possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God or entitle men to His favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and a snare. The opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful influence in favor of true religion; but they must be consecrated to God, or they also are a power for evil. Many a man of cultured intellect and pleasant manners, who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan. The insidious, deceptive character of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured. GC 509

***The Lie of the Tares to the Wheat.
The Field is the World Satan would have you believe
it's the Church.***

Note: If it's true the wheat are not to separate from the tares. Then why do the tares separate the Wheat from them? The tares Matt. 11:12, have taken over the church. The list is long in Scripture of this very thing: Cain killed Able, Korah, Dathan, Abirim and the congregation against Moses. King Saul against David see the Psalms for how he was treated. Israel against Isaiah, Jeremiah, Ezeiel and all the Prophets of God. The Jews against Christ, and the Apostles why did the apostles turn against Paul. [BeYeSeparate](#)

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.*

John 16:2 They shall put you out of the synagogues: yea, the time cometh, that *whosoever killeth you will think that he doeth God service.*

Have the Wheat and Tares Always Been?

Gen. 4:7

Job and his supposed friends

Due. 17:17,20; 30:17; Josh 22:16,18,23,29; 1Sam. 12:20,21; Ps 40:4; 101:3*;125:5; Heb 10:38; 2Peter 2:20,22; Mark 13:16