



INFIDELITY IN DISGUISE

Genesis 9, Chapter 8, *The Spirit of Prophecy*, Volume 1

WEEK OF CREATION

- I was then carried back to the creation, and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, **was just like every other week.** (*1SP 85.1*)

INFIDELITY IN DISGUISE

- But the infidel supposition that the events of the first week required seven vast, indefinite periods for their accomplishment, **strikes directly at the foundation of the Sabbath** of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of creation, it is **infidelity in disguise**. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom. (*1SP 86.2*)

CHAPTER 8

- The first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week.
- At Sinai God declares definitely what shall be done on the six days, and what shall not be done on the seventh and gives the reason for thus observing the week by pointing back to the first seven days of time.
- This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days. (*1SP 86.1*)

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- (Infidel—One who disbelieves the inspiration of the Scriptures, and the divine origin of christianity)
- It makes indefinite and obscure that which God has made very plain. It is **the worst kind of infidelity**; for with many who profess to believe the record of creation, **it is infidelity in disguise**. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an **impeachment of his wisdom**. (*1SP 86.2*)

- At Sinai God **declared** what is to be done on the six days, and what is not to be done on the seventh and gives the **reason** (i.e. wisdom) for thus observing the week by pointing back to the first seven days of time.
- This **reason** (wisdom) appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, **because** God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days.

- Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record because of those things which are to them evidences from the earth itself that the world has existed tens of thousands of years (*1SP* 87.1), and today science says billions of years (The age of the earth is estimated to be 4.54 billion years, based on a secular study of rocks, in the Minnesota River Valley and northern Michigan, for example.)

- Many who profess to believe the Bible record are at a loss to reconcile the **wonderful things** found in the earth with the view that creation week was only seven literal days and that the world is now only about six thousand years old. To free themselves from difficulties thrown in their way by infidel geologists, they adopt the view that the six days of creation were six vast, indefinite periods and the day of God's rest was another indefinite period, making senseless the fourth commandment of God's holy law. Some eagerly receive this position, for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them. (*1SP* 87.1, slight edits)

- **Bones** of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once lived upon the earth. I was shown that very large, powerful animals existed before the flood, which do not now exist. **Instruments of warfare** are sometimes found; also **petrified wood**. Because the bones of human beings and of animals found in the earth are much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the world is older than we have any scriptural record of, and was populated long before the record of creation, by a race of beings vastly superior in size to men now upon the earth. (*1SP 87.2*)

- I have been shown that, **without Bible history, geology can prove nothing.** Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. (*1SP 88.1*)

- . . . when men leave the word of God in regard to the history of creation, and seek to account for God's creative works upon **natural principles**, they are upon a boundless ocean of uncertainty. **Just how God accomplished the work of creation in six literal days, he has never revealed to mortals. His creative works are just as incomprehensible as his existence. (1SP 88.1)**

- In the last days, the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while **human reasoning** will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain **from natural causes** the work of creation, which God has never revealed. But **human science cannot** search out the secrets of the God of Heaven, and **explain the stupendous works of creation**, which were a miracle of almighty power, **any sooner than it can show how God came into existence.** (*1SP 89.3*)

- God's ways are not as our ways, neither are his thoughts as our thoughts. **Human science can never account for his wondrous works.** God so ordered that **men, beasts, and trees,** many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to **evidence** to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should **establish the faith** of men in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt him. They fall into **the same error as did the people before the flood**—those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them. (*1SP* 90.1)

MYSTERIES TOO DEEP

- The **entrance of sin** into the world, the **incarnation** of Christ, **regeneration**, the **resurrection**, and **many other** subjects presented in the Bible, are mysteries too deep for the human mind to explain or even to fully comprehend. (5T 699.3)

THE ENTRANCE OF SIN

- To many minds the origin of sin and the reason for its existence are a source of great perplexity. . . . Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is “the transgression of the law;” it is the outworking of a principle at war with the great law of love which is the foundation of the divine government. (*GC* 492.1, 2)

THE INCARNATION

- When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God. (*18LtMs*, Ms 76, 1903, par. 18)

REGENERATION

- . . . the work of regeneration must be wrought in the heart and conscience by the power of the Holy Spirit, not by the decrees of councils. (*GC 233.2*)
- The Spirit of God impresses the truth on the heart. (*GCB April 1, 1899, Art. A, par. 13*)
- . . . depend upon the Holy Spirit to work with its transforming energy upon the heart and life. (*RC 113.5*)
- Our sympathies are wrought upon by the Holy Spirit; and in the heart of the one who is helped gratitude springs up . . . (*GCB April 1, 1899, Art. A, par. 6*)
- . . . the grand and holy mysteries of redemption . . . (*RH February 4, 1890, par. 6*)

RESURRECTION

- Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. (*Hvn* 40.1)

MANY OTHER SUBJECTS

- Inspiration, in giving us the history of the flood has explained wonderful mysteries, that geology, independent of inspiration, never could. (*3SG* 94.1)

THE FLOOD

Men will endeavor to explain from natural causes the work of creation, which God has never revealed. But human science cannot search out the secrets of the God of Heaven, and explain the stupendous works of creation, which were a miracle of almighty power, any sooner than it can show **how God came into existence.**

(1SP 89.3)

Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually. God had given these men [the antediluvians] knowledge. He had given them valuable ideas, that they might carry out His plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgment, were using every quality of the mind to glorify self. By the waters of the Flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil. When the earth was repopled, **the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan. (CC 34.3)**

It is impossible for the finite minds of men to fully comprehend the character **or the works** of the Infinite One. To the keenest intellect, to the most powerful and highly educated mind, that holy Being must ever remain clothed in mystery. (*5T* 698.2)

We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. **We can understand as much of His purposes as it is for our good to know;** and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all.

(5T 699.1)

The word of God, like the character of its divine Author, **presents mysteries which can never be fully comprehended by finite beings.** It directs our minds to the Creator, who dwelleth “in the light which no man can approach unto.” It presents to us His purposes, which embrace all the ages of human history, and which will reach their fulfillment only in the endless cycles of eternity. It calls our attention to subjects of infinite depth and importance relating to the government of God and the destiny of man. (5T 699.2)

The portions of Holy Writ presenting these great themes are not to be passed by as of no use to man. All that God has seen fit to make known we are to accept upon the authority of His word. Only a bare statement of facts may be given, with no explanation as to why or how; but though we cannot comprehend it we should rest content that **it is true, because God has said it**. All the difficulty lies in the weakness and narrowness of the human mind. (*5T* 699.4)

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. (*5T* 700.2)

Those are blessed **with clearest light** who are willing thus to accept the living oracles **upon the authority of God**. If asked to explain certain statements, they can only answer: “It is so presented in the Scriptures.” They are obliged to acknowledge that they cannot explain the operation of divine power or the manifestation of divine wisdom. It is as the Lord intended it should be, that we find ourselves compelled to **accept some things solely by faith**. To acknowledge this, is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience. (*5T* 700.3)

ADVENTIST DISGUISED INFIDELITY

- Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me **gold** tried in the fire, that thou mayest be rich; and **white raiment**, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with **eyesalve**, that thou mayest see. (Revelation 3:17, 18)

- The gold tried in the fire is faith that works by love. (*COL* 158.3) **Faith and love** (*4T* 88.2)
- The white raiment is **purity** of character, the righteousness of Christ imparted to the sinner. (*4T* 88.2)
- The eyesalve is that wisdom and grace which enables us to **discern** between the evil and the good, and to detect sin under any guise. (Ibid.)