

After 1844.

Had Adventists, after the great disappointment in 1844, held fast their faith, and followed *on unitedly* in the opening providence of God, receiving the message *of the third angel* and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. {1SM 68.1}

"And to the Angel of the church of Philadelphia write." Without doubt the second and third chap. Rev. is a brief history of the church in its seven states or stages down to the second coming of Christ. Proof—According to the epistles the Asiatic churches were established by the year A. D. 64. About 24 years after this, John receives this revelation respecting things which must shortly come to pass, (not what had been 24 years before,) 3 ch.1 v. This revelation is a prophecy of things past, like the seven churches in Asia, which were already revealed. If the whole book is a prophecy, how can these two chapters be in the past; and why not address the other nine churches which Paul speaks of. Again, after John had seen the whole in the 22nd chapter, it was said to him, I, Jesus, have sent mine angel to testify unto you these things in the churches. The whole message was then to the churches. Once more—it is clear that the signification of the names of the seven churches in Asia describe the spirit and qualities of the several periods of the christian church. Lastly—if the above statements are not true, how can we apply any part of Revelations to the present state of the church? As the present state of the Philadelphia Church has been discussed, I shall be brief. The fifth state or the Sardis Church looks just like the nominal church in 1844, when the third angel in Rev. 14. were giving their messages: "The hour of his judgment is come," "Babylon has fallen," "Come out of her, my people." connected with the overpowering, soul-stirring Cry at Midnight, "Behold the Bridegroom cometh, go ye out to meet him." Here the Sardis Church was *shaken to its centre*; and all those who really believed these messages began to move out. It is true some were drove out; but no matter, the work was done. Those whose fear of God rather than man prevailed, *cleared themselves from the different orders and sects*, and with all their various views, they here merged and united together as in apostolic times. *Creeds and formulas passed away like smoke from the chimney*. They gloried in this heavenly union, while rallying under these flying messages. And every feature denoted the true state of the Philadelphia Church, which signifies brotherly love of the fraternity. They read the promises of Jesus, "that there were a few names in Sardis which had not defiled their garments, and they shall walk with me in white, for they are worthy." We thought then there was more than a few, but we are pretty well convinced now that Jesus was right; for he says, "I know thy works, behold I have set before thee an open door, and no man can shut it, [if it had not been open, how could those that were ready in the parable have gone in?] for thou hast a little strength, and hast kept my WORD, and hast not denied my name." Rev. 3:4,7,8. The 9th to 13th v. show what will follow, viz. the confession of them that lie. The safety of them that hold fast their experience (don't yield up their way mark,) their crowning promise of the name of God, and Jesus' own new name. Here is positive proof of division or separation which makes the Laodicean state of the church, which Jesus says he will "Spue out of his mouth for being neither cold nor hot." Awful condition indeed. Where and how does this heavenly union dissolve, and show a state of neither cold nor hot? Neither one thing nor yet another, believing past experience and yet not believing, looking for Christ's appearing without living faith, boasting of keeping the commandments of God while living in open violation of them every week. Answer just where

Jesus taught us in the parable Matt. 25:10-12. When the or a Cry at Midnight was finished 22nd Oct. 1844, here was the beginning of the division under the sounding of the 7th trumpet. In May following, *1845, almost all the leading messengers on one part of this division (Princes of Judah) commenced a new organization* in Albany, N. Y., which when fully developed in the city of Rochester, April 5th, 1846, looked just like the description of the Laodicean or last state of the church, as described by the Savior in Rev. 3.14-22. As so much is voluntarily fulfilled, I cannot see how the least part can fail. More in another place. {1847 JB, BP2 75.1}

Note: What has the Laodicean Church done with the Parable of the Ten Virgins, and the Laodicean Message? Placed them in the Future. Why?

Organizing of an Evangelical Alliance.

THE LAODICEAN CHURCH

We believe that this state of the church exists, and that it is composed of second advent ministers and people, who have backslidden and become "lukewarm."

When and where did this state of the church commence? We believe that it commenced in 1845, at the conference in the city of Albany, N. Y., with the two leading teachers in the advent cause, as chairman and secretary pro tem., viz: William Miller and J. V. Himes, and sixty-one acting ministers and delegates. See Advent Herald, May 14, *1845*, page 105.

This organization proceeded by a series of conferences in the cities of Philadelphia, Baltimore and Boston. Page 112, Col.3. The result was most cheering to their hearts, particularly to J. V. Himes and S. Bliss. See Col.2 of the same page; also the Herald for May 21. We think that this organization was completed April 5, 1846, in the city of Rochester, N. Y. See VOICE OF TRUTH, April 22, page 25; also page 29, Col.1, "Conference Address:" "Our brethren, east, west, north and south, are harmoniously, (with a few exceptions,) united in the faith and hope of the gospel, and well engaged in extending their benign influence and blessings to others. They are making preparations for going to work the PRESENT SEASON understandingly, and effectually, for the SALVATION of PERISHING THOUSANDS around them."

The editor of the Voice of Truth was not ready to unite at the first conferences; for he, with some others, adhered strenuously to the Cry at Midnight. See his article on this point, in the Voice of Truth for June 11, 1845, and then his decided change in Nov. 11, 1846. Here we see the perfect union with the advent editors and their adherents. See the view of the Laodicean church by the editor of V. T. Aug. 13, 1845, published since in the Advent Review Extra. This shows the decided change and departure from the Philadelphia state of the church, where they all professed to be, at the tenth day of the seventh month, 1844. See the "Advent Review," of 48 pages, published at Auburn, N. Y., containing their thrilling testimonies.

Undoubtedly they were then in the right state of the Church, and holding fast that to which they had attained, viz: the change from Babylon, or the Sardis state of the church, to the Philadelphia state.

When they changed from the Philadelphia to the Laodicean state, we believe they influenced

hundreds of honest souls to go with them.—These are the ones we are trying to seek out, by this article, and every other possible way, and show them their perilous and helpless condition, and utter destruction, if they do not forsake them and turn back immediately *to the open door* in the Philadelphia church; *for there is no promise, or hope for them where they are.* See Rev.iii: 16,19.

Let us just take a general retrospect of the downward progress of the Laodiceans. For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been aiding and *assisting each other in changing* the chronology, i.e. the world's history; to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion. This, too, in direct opposition to their standard work. (Advent Shield.) It has not proved to be their shield, that is clear. Six times, did we say? yes, more. Some have moved the time for the termination of the 2300 days, from fall to spring, for six years in succession, and thus they have almost finished a circle, (if seven years would make one,) instead of gaining one inch the right way. 1

The Advent Herald for March 2, 1850, at last came out and proved to a demonstration that the position of the tenth day of the seventh month, relative to the end of the 2300 days was right. But, said one of them to me; nothing was accomplished. Daniel was told that the sanctuary should be cleansed; but nobody knew anything about it, NO, NOT EVEN HIMSELF! In 1844, it moved the whole church to change their position into the open door, in the Philadelphia state of the church, and *to sacrifice* their houses, lands, and personal characters to the God of Israel, because they believed it, and that the Lord Jesus also was coming. In the Laodicean state now, the opposite is the case. If proof is wanted, read the Advent Herald, the HIGHEST PROFESSED STANDARD published in the world, to enlighten and prepare the church of God for the great and dreadful day of the Lord, right upon them.

What is the matter? Answer —personal character is at stake. Who is in the wrong? The greatest difficulty is to ascertain who among them is right. Just call at the city of Boston, where, in 1844, the citizens trembled under their thrilling appeals, to be ready for the coming of Jesus. What now? The reverse. *Slandering and devouring one another* with their Extras, Vindicators, etc. etc. Is this the true church? God forbid! Why, methinks the very angels in heaven would shudder to see them appear there in their present state. Will they grow any better? If the past is a criterion by which to judge, we answer, never, no, never. *Then you that hope for salvation, flee quickly, flee, I say, for your lives! You have not one moment to spare. Utter destruction awaits every soul that is found in this Laodicean state.*

To get a right understanding of the Laodicean state of the church, let us examine a few things concerning the seven states of the churches. The first, second and third chapters of Revelation present to our view seven distinct and different states of the church under the gospel. Some have supposed that these churches described in the second and third chapters of Revelation were literal, because there were seven literal churches in Asia Minor, bearing the same names.—But we think the bible definitions of these names describe the spirit and qualities of the seven states of the churches. They cannot be literal, for several reasons. First, this is a revelation, or prophecy of the future. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants, things that must SHORTLY COME TO PASS, Rev.i,1. John had his vision, A. D. 96, *but the literal churches existed A. D. 60, 36 years before.* Second: "I Jesus have sent mine angel to testify unto you these things in the churches," etc. Ch.xxii,16. *This brings us down to the*

close of time. Nothing has been known of those literal churches for hundreds of years. More may be said on this point, if necessary; let this suffice now.

As the first four states of the church were in the past, (about A. D. 1798,) let us confine our exposition relative to the last three, which are all in an organized state, at the present time.

Fifth state, Sardis, signifies "that which remains, that are ready to die." Rev.iii,2. "Her works are not perfect before God." - v.2. Jesus warns them to get ready before he comes upon them. v.3. "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father," etc. verses 4,5.

This, we understand to be the present **nominal church**, the Babylon, which God's people **came out from under the second angel's message, which closed** up at the tenth day of the seventh month, 1844. They were then "about to die," and are now **spiritually DEAD**.

Those that came out of Babylon under the cry, in obedience to the call from heaven. Rev.xviii: 4; and overcome, i.e. continue in the third and other angel messages, Jesus will acknowledge before his Father, and their names will not be blotted from the book of life. Six years ago, there were thousands that did witness to the above state of things, **of whom the greater part are alive unto this day, and the greatest portion are now in the seventh, or Laodicean state of the church. How did they get there?** Answer—they passed into the sixth, or Philadelphia state of the church, in the fall of 1844; and **staid there long enough to prove to their entire satisfaction that they had changed their position**, to one which was true and clear. For proof, please read their own statements once more, in the "Advent Review" of 1850.

Symptoms of uneasiness were soon discovered in our leader. It was evident that his sphere of action was too limited to remain with those who had entered the open door in the Philadelphia church.

He sends forth an article in the "Morning Watch," for January 16, 1845, headed, "IN THE FIELD AGAIN;" and says "we have put the press in full operation again, our work—is to the saints, and re-arouse the slumbering churches.

We should agitate, AGITATE,** AGITATE! until they see the falsity of their position." **On he goes with conferences** in Waterbury and other places in Vermont, and Western New York. See pages 21, 22. This strengthened him and others, so that the call for the Albany conference was made, to convene April 29, 1845. Hence we see the sudden change from a true position, to another. But, says the reader, what of that? Answer, he is the leader, and when he moves the others follow. You may ask again why confine this work for the whole church right here, in this country? Because the great burden for the advent labor has moved out from this continent; something, no doubt, is doing in other countries; but this is the great field for the three Advent Messages. It is in vain, however, to attempt to prove that J. V. Himes has not been the leader and leading editor in the Advent cause, for ten years past. This does not prove that he has taken one right step since January, 1845. He has led on others to fulfill prophecy, to their utter destruction. I pity him, and really wish that his many, and deep trials had have driven him to God.

Sixth state, Philadelphia signifies brotherly love. This is the state that all advent believers were merging into, when that united thrilling cry was rushing through the land, like many waters, "Behold the Bridegroom cometh, go ye out to meet him." **Babylon's Sectarian organizations** (in the Sardis state) were shaken in every direction, and their most pious and efficient members were

led and moved directly to the state of brotherly love. Not an advent believer went any where else, **until the dispersion**, after the cry ended. Chap.iii,7, shows the shut door, and the open door, that no man can shut.

The Master of the house, our Great High Priest, in the Sanctuary in heaven, [Heb.viii,1,2; ix, 1-5,] rose up and shut the outer door of his daily ministration with the world, and no man can open it, and opened the door into the holiest of all; where the ten commandments are seen, [Rev.xi,19,] and "no man can shut it." This was done when the 2300 days ended, on the tenth day of the seventh month, 1844, and no where else. Here was the perfect harmony of shadow and substance. Aaron once a year in the shadow; Jesus, in the substance at the end of 2300 years. This proves the day and year that the door was shut; and that the last, and only safe one was then opened for the overcomers in the Philadelphia church. The Philadelphia church kept the Saviour's word and have not denied his name. **Those that left this state, and became Laodiceans, took the opposite, i.e, they did not hold fast his word, and hence they denied his name.** See Rev.iii,8.

Jesus, in verse 10, promises to keep all from the hour of temptation, or trial that have kept the word of his patience. That is, all that are **patient waiters**, in this state of the church, he will keep, when the decree goes forth from the Dragon [Rev.xiii,15] to kill them.

Then Jesus is to come quickly, and the true church is exhorted to **hold fast their experience** in the past, verse 11. If they do not some one will take their crown. See what befalls those that give up their experience. Verse 9. In verse 12, is the precious overcoming promise to all in this church. They are to be pillars in the temple of God, and have the name of God, the Holy City, and Jesus' own new name written upon them. Here we see that all the precious promises are made to this church **that believe in the shut door, and keep in the open door.** They cannot be claimed by those remaining in the Sardis, or Laodicean state of the church.

Seventh state, Laodicea signifies, the judging of the people, "These things saith the Amen, the faithful and true Witness." "I know thy word, that thou art neither cold nor hot: I would thou wert cold or hot so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Verses 16,17. This state neither cold nor hot, represents their unsettled state for six years past while they have been continually changing the chronology to prove the end of the 2300 days in the future, which they had acknowledged did end in the fall of 1844.

Jesus would have them either believe their true position or stop, and let the chronology alone; for as often as their calculations failed it caused their own and others faith to wane: and thus they have been continually sinking into a lukewarm state, neither one thing nor yet another. **In this state it is impossible for them to be saved; for Jesus says that he will spue them out of his mouth, or destroy them.**

"Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" verse 17. If you want the truth on any point of doctrine, especially, any thing relative to the second coming of the Lord, the Advent Herald and Harbinger are the professed standards. They are professedly **rich in Biblical knowledge.** Their continued reading and writing on the subject of the advent, and all subjects connected with it, in the Bible, make them rich. And yet they know not that they are "wretched and miserable, and poor, and blind, and naked." How? Answer, spiritually; **because they would certainly know it**, if they were literally in this state. Then with all their Bible knowledge, they have not got the meet in due season. At their general conference last May, a

question arose about their declaration of principles for the future. It was finally settled that the Address that they sent forth from the Mutual Conference of Adventists at Albany, N. Y., April 29, 1845, ***should be their principles of faith*** for this present 1850. It is true they have given the right view in the general, that was to guide them to the end of the 2300 days; but as they are to proceed on in their course of action, in their proclamation of ***an open door for Babylon, and all the world***, just as they came from the Albany Conference in 1849, they prove clearly that they have ***gained nothing; made no progress***. They have only run almost round a circle, in a five years race, beating the air, and now they declare their starting point from April 29, 1845, to be the best they can give for May, 1850. It looks clear that ***they have acknowledged their Laodicean state*** of neither cold nor hot. They have neither one position nor yet another. How unlike the path of the just, that shineth more and more unto the perfect day.

It is in vain for them to apply the Laodicean state of the church, now existing, (and must exist before Jesus comes,) ***to any other class of believers on earth***. The shut door believers are in the Philadelphia church. The nominal church, are back of 1844, in the Sardis state, spiritually dead. "I counsel of thee to buy of me gold tried in the fire, [present truth, that has stood the trial of six years opposition, and now is shining brighter and brighter,] that thou mayest be rich; and white raiment that thou mayest be clothed, [righteousness, or righteous acts of the saints,] and eye-salve that thou mayest see." [See the present truth.] Verse 18. Jesus counsels no one to buy of him earthly riches, etc., no; it is the present truth that the Laodiceans must have to be saved. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Verse 19. Jesus still loves some that are in the Laodicean church, and calls on them to repent. ***If they were deceived by false teachers, they must leave them as soon as possible, and be "zealous" and "repent;" for every one that is found in that state when Jesus leaves the Sanctuary, and ceases to plead for the honest ones among them, will be destroyed***. They must get back into the ***open door in the Philadelphia church*** that no man can shut, where they came from; for that is the only true church, or place of safety. Read, in verse 20, the last, loving message of Jesus to you,—“Behold I stand at the door, and knock. If any man hear my voice, and open the door, [the door of the heart,] I will come in to him, and will sup with him, and he with me." Jesus will commune with you if you will open your heart and receive the truth. "To him that overcometh will I grant to sit with me in my throne." Thus the promise is extended from verse 18th to the 22nd. ***Now is the time to repent and turn to the truth***. Be quick! Hasten for your life!!

Jesus is cleansing the Sanctuary, or is ***blotting out the errors*** of the house of Israel. When this work is finished, he will take his place on the great white cloud. Then, the seven Angels will pour out the seven last plagues. This will begin the "great day of his wrath," Rev.vi,17. This is the day of Babylon's plagues. Her plagues will come in one prophetic "day, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev.xviii,8.

"In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD." First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Rev.iii,12; Heb.xii,22-24. In the name of Jesus, ***I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings***

are false and delusive; and lead to utter destruction. Death! DEATH!! eternal DEATH!!! is on their track. Remember Lot's wife. JOSEPH BATES. Fairhaven, Mass., Nov. 10, 1850. {November 1850 JWe, ARSH 7.18-8.16}*

Note the work after 1844 by whom? William Miller.

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. *Was not this the way things went with Rome? Are we not living her life over again?* And what do we see just ahead? Another general council! A world's convention! *Evangelical alliance*, and *universal creed!*"—Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force. {GC 444.3}

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan *can no longer* keep the world under his control by withholding the Scriptures, he resorts to *other means* to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. 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. And *now*, as in former ages, *he has worked through the church to further his designs. The religious organizations of the day (GC 390.2, 389.2;TM 61.3;7BC 979;PP 124.1) have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism.* Clinging to the papal error of natural immortality and man's consciousness in death, *they have* rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to *free themselves* from a duty which they are unwilling to perform, *many popular teachers declare* that the law of God is no longer binding. Thus *they cast* away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. *The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.* {GC 586.2}{GC 281.3}{GC 603.2}

Para. and contents added.

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in *giving up the doctrines which stand as the pillars of our faith*, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His**

wisdom has given to the remnant church, would be discarded. Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years would be counted as error.** A new organization would be established. Books of a new order would be written. A system of *intellectual philosophy* would be introduced. The founders of this system would go into the cities, and do a wonderful work. The sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on sand, storm and tempest would sweep away the structure. {1SM 204.2}

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. {GC 445.1}{4SP 277.2}{GC88 445.1}

First Day Adventists turning away! Resetting the prophecies.

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but *in* the gathering, when God has set His hand to gather His people, efforts to *spread the truth* will have their designed effect. All should be united and zealous in the work. All should be united and zealous in the work. I saw that it was wrong for any to refer to the *scattering* for examples to govern us now in the *gathering*; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed *by the hand of the Lord*, and that *it should not be altered*; that *the figures were as He wanted them*; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but *in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.* {EW 74. 1,2}

The Third Angels Message

James White.

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"The whole advent host once believed that publishing the visions of Daniel and John on the

chart, from which the swift messengers lectured in 1842 and 1843, was a fulfillment of this prophecy (Hab.2:2); and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still.

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 Heb.6:4-6."

MY LORD
DELAYETH
HIS COMING

James White
page 2.1,2

But it is a painful fact that a large portion of the Advent people, and Advent ministers, have lost their faith in the soon coming of the Lord. They may still cherish the doctrine of Christ's personal Advent, the literal resurrection of the just, prior to the millennium, and the true inheritance of the saints; but faith in the immediate coming of the day of God, they have lost. The past Advent movement they consider a mistake, and one after another of the pillars of the Advent faith they have pulled down. This apostasy has been a gradual, deceptive work, so gradual, and so carefully managed by the Advent papers, *that the brethren who have lost their faith can hardly tell how and where they lost it, yet it is gone.*

For several years these unfaithful servants have been saying in their hearts, "My Lord delayeth his coming," as their acts have denied their profession of faith in his immediate coming, and they have been overturning one strong point after another of the "original Advent faith." They have continued their profession of faith in the immediate Advent of Christ, while their acts have shown that they were saying in their hearts, "My Lord delayeth his coming." More recently, however, they have been speaking it out in unmistakable terms.

The warning for *the last church* also *must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches:* "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. 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. As many as I love, I rebuke and chasten: be zealous therefore, and repent." Verses 15-19. It is our work to proclaim this message. Are we putting forth every effort that the churches may be warned? {6T 77.2}

"The fallen denominational churches comprise babylon". {TM 61.3} also PP124.1

"The churches have become as described in the eighteenth chapter of Revelation" {7BC 979 Rev. 18:1-5}

"The *second angel's message* of Revelation 14 was first preached in the summer of 1844, and ***it then had a more direct application to the churches of the United States***, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this." {GC 389.2}

I was shown that the testimony to the Laodiceans applies to God's people ***at the present time***, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message ***time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work.*** When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. ***Nearly all believed that this message would end in the loud cry of the third angel.*** But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. {1T 186.1}

THE GREAT
SECOND
ADVENT
MOVEMENT
1905

The "Shut Door" Marsh Abandoned

Now what would we expect from the study of the work of the typical High Priest on the Day of Atonement? That at the close of his yearly service in the first apartment of the earthly sanctuary he would close the door, and enter upon his work in the second apartment. That was what Marsh did believe in the matter, until just before that Albany meeting. And the "shut door" that he gave up, was that "shut door" of the first apartment in the heavens. When he abandoned that belief which he affirmed in Oct. 1844, he substituted something in place of it. Of course, it took him a little time to get this all in shape to publish to the world. If he gave up his tenth day of the seventh month in 1844 experience, it must be with substitute dates. This would involve **many other time periods** beside the chronology of the 2300 days. At Albany in 1845, he abandoned the 1844 date.

He was not ready to give the whole matter to the people, until the issue of the double number of his paper *The Voice*, bearing date of May 27, 1846. The paper he advertised at \$4.00 per hundred copies. Of his delay in the matter of the publishing, he said, "We have not kept the time of the Lord's coming before the people as we should." Then of the reckoning of the time in 1844 he said, "Time has proved that date incorrect, for had the midst of the week been A.D. 31, the 2300 days would have terminated in 1844." "Time has proved the earlier date incorrect, but the whole time (2300 days) has not yet expired. . . . There is a date of a different character from that on which we have relied. . . . The point, and our point, of mistake is the precise commencement and termination of the prophetic periods."

So we will notice in his own words, the reasoning he used in the Albany meeting, and now presented in *The Voice* of May 27, 1846. His lengthy reasoning on the subject, he sums up in these words, "The conclusion therefore is this, that the seventy weeks or 490 years of Daniel, ending at the conversion of Cornelius, A.D. 37, together with the 2300 years are to be started from the going forth of the commandment to restore and build Jerusalem, as given in the seventh year of Artaxerxes Longimanus. The termination of the three and a half years ministry of the Saviour on the one hand, and the conversion of Cornelius after the three and one-half years of apostolic ministry among the Jews on the other, together make up the one, or last of the 70 prophetic weeks; and added to the thirty years of Christ's age when He commenced His ministry, it demonstrates that the 70 weeks closed A.D. 37. [You see he dropped the well known fact that A.D. was really four years before the common account called Anno Domini.]

Now carry back the 70 weeks or 490 from A.D. 37 to the era B.C., and you have the date of the command to restore and build Jerusalem, 453 B.C. or A.M. 3690, then the 2300 years beginning at the same time we ascertain their termination, merely by deducting the years before the incarnation, which brings us down to A.D. 1847.

"By what event is the close of the 2300 years to be signalized? Answer--By the cleansing of the sanctuary. The accomplishment of the vision--the last end of the indignation, Dan. 8:14-18, 23-27. In other words, in A.D. 1847 the Lord Jehovah will appear for the restoration and establishment in Palestine of the seed of Abraham, which He swore unto their fathers."

There you have it in his own words. It is seen from this reasoning that Marsh not only gave up the "shut door," but he also "gave up" some other well established dates. He placed the decree of Artaxerxes in B.C. 453, as the seventh year of Artaxerxes Longimanus.

Now I will quote from a slip I took from the *Advent Herald* of Boston, Mass., an article published on the date of March 2, 1850. The Boston Branch of the First-day Adventists never gave up the former reckoning of the seventy weeks, as used in the first angel's message. They took no part in the time setting of Marsh and others. They did not, however accept the third angel's message and the Sabbath. This is what they printed in reference to the date of 457 B.C.:-

"The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning in the seventh, must commence B.C. 457, and end in A.D. 34. Commencing in the twentieth, they must commence in B.C. 444, and end in A.D. 47. As no event occurred in 47 to mark their termination, we cannot reckon from the twentieth; we must therefore look to the seventh of Artaxerxes. This date we cannot change from B.C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer. So that chronology would be of no more value than mere guess work."

The change made in the reckoning of the seventy weeks, and the close of the 2300 days, made it necessary, of course, for **Marsh to make other changes.** So he changes the date of the conversion of Clovis who became "the first son of the Catholic church," from 508 to 511, so as to bring the termination of the 1290 days down to 1847, to agree with his 1847 time. And the taking away of the dominion of the papacy he placed in 1802, when Pius VII was installed as pope. Marsh held that then the pope was so reduced in his former grandeur that it was the taking away of his dominion. Of course, he had not time to note that he was set up when the third of the three horns were plucked up, in 538.

And then, even in this copy of *The Voice* of May 27, 1846, he seems to throw a blanket over his new reckoning, in his instruction to those going out to teach it, in these words: "Tell them you do not know that you are correct, but think you are. At any rate you can confidently say that the evidence in the case, if it does not positively define the day, month, or even the year, makes it a matter absolutely certain that the Lord is near even at the door." Not much like the reasoning of those giving the first angel's midnight cry, "no doubting." More like another who later on set up another reckoning for the seventy weeks, and said if that failed, they might have to wait until the Lord came, and then "figure back to find where the seventy weeks began." Brother Uriah Smith enquired, "Is that the way prophecy backs up?"

Underlining and bold mine. {D&R 255.3 Clovis}

L I F E I N C I D E N T S
IN CONNECTION WITH THE
G R E A T A D V E N T M O V E M E N T,
AS ILLUSTRATED BY
THE THREE ANGELS
- O F -
R E V E L A T I O N X I V .
BY ELDER JAMES WHITE.

THE OPPOSITION.
Page 275.2-276.0.

By the spring of 1849 the subject of the Sabbath began to attract considerable notice from Advent believers, who, seeing that the first day of the week could not be sustained by divine authority, were falling back to the position of no Sabbath in the Christian dispensation. And it may be worthy of notice, that this is the result everywhere the Sabbath question is discussed. The reason why the regular Baptists have taken this position more generally than any other denomination, may be because of their relation to the Seventh-day Baptists, who have more or less brought the subject to their notice. As an illustration of this point, when William E. Arnold, of Rochester, N.Y., in 1844, stated to **Elder Joseph Marsh** his convictions of duty to observe the seventh day as the Sabbath, **Elder Marsh** replied that the first day of the week, as the Sabbath for Christians, was clearly proved from the word of God, and the unvarying practice of the Christian church. Mr. Arnold invited him to give the subject especial attention. He promised to do so and report the next Sunday. His report was simply this: That he had examined the subject, and had become satisfied that the Sabbath was Jewish, and that there was none for Christians.

A
VINDICATION
OF THE
SEVENTH-DAY SABBATH,
AND THE
COMMANDMENTS OF GOD:
WITH A FURTHER HISTORY OF
GOD'S PECULIAR PEOPLE,
FROM 1847 TO 1848.
BY JOSEPH BATES.
1848.
Reprint 2007

Page 2, 3, 9-10, 16, 37, 40, 41.

"But **J. Marsh** says, it is clear that all the ten commandments in the decalogue were abolished at the crucifixion of Christ. So says every one that takes this stand, and they quote for proof 2d Col. 14-17"

"Now if the keeping of the commandments will secure us eternal life, and the violation of them render us of no esteem in the reign of heaven, how can those enter there who do not keep them, and especially such ones as **Joseph Marsh** and his adherents, who are teaching the world that there are no commandments, and are endeavoring to dissuade and discourage and reproach all of God's honest children, who are striving to be highly esteemed in the reign of heaven."

"It is that since the winter of 1845, you have, by your deceptive arts, and false expositions of God's Word, taught and practiced ridiculous things in the churches, such as God never has, nor ever will approve. Your confession last spring in the Boston Conference seemed more like justifying and exalting yourself from your debased and fallen condition, than a Bible confession, which says, "confess your faults one to another." But you perceived, I suppose with others, that it

had become fashionable to confess the monstrous errors in our past experience in the advent doctrine to those who had drawn back *and organized under the Laodicean state of the church*. And also, that **J.Marsh** of Rochester, and others from different places, were distinguishing themselves by their wonderful confessions; therefore you also confessed how sorry you were for the mischief (or injury) that you had done the cause of God by writing and preaching the doctrine of *shut door and Bridegroom come*. Here you attempted to put down and destroy two of the most important and prominent truths according to the types and new testament teaching, with our history in the past, that is connected with the “twenty-three hundred days,” and “cleansing of, or vindicating the sanctuary”; and use them as a scapegoat to carry off and hide your unholy and iniquitous practices from their view."

"Here Jesus reverts to the seventh commandment, 18th verse, and shows that the law of the decalogue was what he meant. But he does not say that any law was annulled here. If you say that any part of the law of Moses was abolished here, you upset all the foundation that infidelity raises to overthrow the whole law of God. I wonder that all the second advent editors are not out against you, for if this be true they have no more foundation for their no-law and no-commandments of God system to stand upon than many who are hung on the gallows for venturing to practice after such teaching, by violating the eighth and sixth commandment. I am aware that their Judge Advocate, **Joseph Marsh** of Rochester, N.Y. has filed in his plea, (see Advent Harbinger, Nov. 9th,) that we are under the law of grace, the new testament, and not the law of Moses, which he asserts embraced the ten commandments".

"**Joseph Marsh** is not particular, doesn't believe there is either law, Sabbath or commandments —says we are under the law of grace; but still he will have it, that Sunday is the Sabbath!"

See Cunningly Devised Fables #4* and 6*, 7, 5,3*, 1*!

3 Angels Messages Not being Preached?

The proclamation of the third message is the last special religious movement to be made before the Lord appears; for immediately following this, John beholds one like the Son of man coming upon a great white cloud to reap the harvest of the earth. This can represent nothing else than the second coming of Christ. If, therefore, the coming of Christ is at the door, the time has come for the proclamation of this message. There are many who claim the name Adventist, and who with voice and pen are earnestly teaching that we are in the last days of time, and that the coming of Christ is at the door; but when we remind them of this prophecy, they are suddenly at sea, without anchor, chart or compass. They know not what to do with it. They can see as well as we that if what they are teaching respecting the coming of Christ is true, and the Lord is at hand, somewhere—yes, all over the land—should be heard the warning notes of this third message. *It is now due; and if it is not now going fourth, it follows that we are not in the last days, or that this prophecy is a failure; but this they cannot consistently admit. At the same time, they know that they are not giving it, and they do not claim to be giving it; and they can point to none*

who are giving it, except it be a certain class who profess that that is the very work they are doing. But to admit the claims of this class would be to condemn themselves. Their perplexity would be deserving of commiseration, were it not that those who will accept an embarrassing dilemma rather than acknowledge the truth, are not justly entitled to much sympathy. {1897 UrS, DAR 621.1}

The remnant church is called to go through an experience similar to that of the Jews; and the True Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to His people. He says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:4, 5). The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. *With the loss of love for God there has come the loss of love for the brethren.* The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "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:* and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:2-4). {1SM 387.1}

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

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}

How does this Happened?

Isa. 3:12 As for my people, children are their oppressors, and women rule over them. O my people, *they which lead thee* cause thee to err, and destroy the way of thy paths.

5:19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! 20 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness;* that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: 23 Which justify the wicked for reward, and *take away the righteousness of the righteous from him!* 24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel

9:15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. 16 *For the leaders of this people cause them to err; and they that are led of them are destroyed.*

28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. 8 *For all tables are full of vomit and filthiness*, so that there is no place clean. . . . 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: 16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. 17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. 18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it

29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me

is taught by the precept of men:

Jer. 2:8 The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit

5:30 A wonderful and horrible thing is committed in the land; 31 ***The prophets prophesy falsely, and the priests bear rule by their means;*** and my people love to have it so: and what will ye do in the end thereof.

6:10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

7:4 Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

9:4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. 5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity

10:21 For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered

12:6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee. . . 10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness

14:14 Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

23:14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. . . 16 Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. . . 21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. . . 25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; 31 Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. 32 Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. . . 36 And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God

Ez. 12:21 And the word of the Lord came unto me, saying, 22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? 23

Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. 24 For there shall be no more any vain vision nor flattering divination within the house of Israel. 25 For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

13:1 And the word of the Lord came unto me, saying, 2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; 3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! 4 O Israel, thy prophets are like the foxes in the deserts. 5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. 6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. 7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? 8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. 9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. 10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: 11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. 12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? 13 Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. 15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; 16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. 17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, 18 And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? 19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? 20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. 21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. 22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad;

and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:23 Therefore ye shall see no more vanity, nor divine divinations:for I will deliver my people out of your hand:and ye shall know that I am the Lord

14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

22:25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. 26 Her priests have violated my law, and have profaned mine holy things:they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. 27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. 28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

33:31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them:for with their mouth they shew much love, but their heart goeth after their covetousness. 32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument:for they hear thy words, but they do them not

34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God.

Micah 2:11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people

3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? 2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; 3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. 4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. 5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. 6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. 7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. 8 But truly I am full of power by the

spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. 9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. 10 They build up Zion with blood, and Jerusalem with iniquity. 11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. 12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest

Hab. 2:2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. 3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

1:4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth

Zeph. 3:1 Woe to her that is filthy and polluted, to the oppressing city! 2 She obeyed not the voice; she received not correction;

trusted not in the Lord; she drew not near to her God. 3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow

Zech. 7:5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? . 7 Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? . . . 11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. 12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. 13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: 14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. 5 Your fathers, where are they? and the prophets, do they live for ever? 6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

11:1 Open thy doors, O Lebanon, that the fire may devour thy cedars. 2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. 3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. 4 Thus saith the

Lord my God; Feed the flock of the slaughter; 5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not. 6 For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. 7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. 8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. 9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. 10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. 11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. 12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. 13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. 14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. 15 And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. 16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. 17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened

Mal. 2:17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

Matt. 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Luke 11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

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.

2Cor. 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. . . . 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.

2:17 For we are not as many, which corrupt the word of God:but as of sincerity, but as of God, in the sight of God speak we in Christ.

Gal. 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ

3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Eph. 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

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

Phil. 3:18 (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.)

Col. 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. . . . 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

2Thess2:5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work:only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. :13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth

1Tim. 1:6 From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm

2Tim. 3:7 Ever learning, and never able to come to the knowledge of the truth.

2Tim 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.