

Conservative?

It is the design of God that through man his glory shall be revealed to the world; but it is only those who connect themselves with God in Jesus Christ, who can reveal that goodness and that fidelity which Christ manifested in his life. As the branches of the vine are united in the parent stock, so will the children of God be united as one in Christ. They are to reveal to the world the character of God. They must study the Scriptures with the purpose in view of living the unselfish life of Christ. ***The true Christian will not become self-centered or conservative in his plans.*** “Of his fulness have all we received, and grace for grace.” As God’s grace is given us freely, so it must be imparted to others. Through the apostle we are admonished, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” { RH May 30, 1899, par. 13 }

Those temptations are most dangerous which come from the ***professed servants of God, and from our friends.*** When persons who are uniting with the world, yet claiming great piety and love, ***counsel the faithful workers for God to be less zealous and more conservative, our answer must be an appeal to the word of God.*** When they plead for union with those who have been our determined opposers, we should fear and ***shun them*** as decidedly as did Nehemiah. Those who would lead away from the old landmarks to form a connection with the ungodly, cannot be sent of Heaven. Whatever may have been their former position, their present course tends to unsettle the faith of God’s people. { ST January 3, 1884, par. 14 }

Such counselors are prompted by Satan. They are time-servers. The testimonies, reproofs, and warnings of God’s servants are unpalatable to them, being a reproof to their worldly, pleasure-loving propensities. ***We should shun this class as resolutely as did Nehemiah.*** { ST January 3, 1884, par. 15 }

When God raises up men to do His work, they are false to their trust if they allow their testimony to be shaped to please the minds of the unconsecrated. He will prepare men for the times. They will be humble, God-fearing men, ***not conservative, not policy men; but men who have moral independence*** and will move forward in the fear of the Lord. They will be kind, noble, courteous, yet they will not be swayed from the right path, but will proclaim the truth in righteousness whether men will hear or whether they will forbear.—Testimonies for the Church 5:262-263. { ChL 73.3 }

The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding, circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. ***And at that***

time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges.—Testimonies for the Church 5:463. { ChS 158.1 }

Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. ***But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.*** { CW 38.3 }

There are those who will, through hasty, ill-advised moves, betray the cause of God into the enemy's power. There will be men who will seek to be revenged, who will become apostates and betray Christ in the person of his saints. All need to learn discretion; then there is **danger on the other hand of being conservative**, of giving away to the enemy in concessions.... { 3SM 397.2 }

They will be humble, God-fearing men, ***not conservative***, not policy men; but men who have moral independence and will move forward in the fear of the Lord. They will be kind, noble, courteous; yet they will not be swayed from the right path, but will proclaim the truth in righteousness whether men will hear or whether they will forbear. { 5T 263.1 }

It was not my duty to urge the subject upon my sisters. After presenting it before them as it had been shown me, I left them to their own conscience. Reformatory action is always attended with sacrifice. It demands that love of ease, selfish interest, and the lust of ambition be held in subjection to the principles of right. Whoever has the courage to reform must encounter obstacles. ***He will be opposed by the conservatism of those whose business or pleasure brings them in contact with the votaries of fashion, and who will lose caste by the change.*** { 4T 636.2 }

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in His life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of His humble, daily life was in harmony with His lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from His presence. He made Himself accessible to all. He did not select a favored few with whom to associate and ignore all others. ***It grieves the Spirit of God when conservatism shuts man away from his fellow man, especially when it is found among those who profess to be His children.*** { 1SM 260.1 }

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in His exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, He taught men lessons in the science of divine government, whereby He revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character, and justice could be exercised in forgiving the repenting transgressor without violating its integrity. { 1SM 260.2 }

The sending out of the disciples on a missionary tour was a most important movement, ***as it was a breaking away from the old, narrow conservatism of the Jews, and would have a tendency to lead them away from their prejudices against other nations, and establish them in a larger charity.*** He wished them to be impressed with the necessity of planting the truth in the hearts of all men, with the thought that all who would come might come to him, and by believing in him have life through his name. The time was approaching when he should leave his followers, but he promised them that the Spirit should come to lead them into all truth, to illuminate to their minds the Scriptures which he had himself given to patriarchs and prophets. No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple. { ST December 10, 1894, par. 3 }

If you truly belong to Christ, you will have opportunities for witnessing for him. You will be invited to attend places of amusement, and then it will be that you will have an opportunity to testify to your Lord. If you are true to Christ then, you will not try to form excuses for your non-attendance, but will plainly and modestly declare that you are a child of God, and your principles would not allow you to be in a place, even for one occasion, where you could not invite the presence of your Lord. ***We should not permit the spirit of conservatism to lead us to misrepresent***

our Lord. Our daily influence must be like that of Christ. We must practice self-denial, overcome temptation, and daily grow in grace. We cannot be witnesses for Christ without his Holy Spirit to work upon our hearts; but he has said that our heavenly Father is more willing to give us the Holy Spirit, than parents are to give good gifts to their children. We are to receive the Holy Spirit, and through its agency the sinner will be impressed with the fact that in Jesus there are to be found joys superior to those of earth. { YI May 4, 1893, par. 5 }

Morality cannot be separated from religion. *Conservative tradition received from educated men and from the writings of great men of the past are not all a safe guide for us in these last days;* for the great struggle before us is such as the world has never seen. The brethren who have not acted a part in this work in the past *need to move with far greater caution in regard* to that which they accept and that which they refuse; they need to penetrate much deeper than their limited spiritual knowledge or their present habits or opinions *would lead them to do.* All these may need reforming. { MM 99.1 }

Most institutions of the kind are established upon different principles, and are conservative, *with the object to meet the popular class half way*, and shape their course in that manner that they will receive the greatest patronage, and the most money. { PH138 8.1 }

{ PaM 106.1 } { GC 292; 297-8 }

Isaiah 32 and liberal democrats?

Isa. 32:1 Behold, *a king shall reign* in righteousness, and princes shall rule in judgment. 2 And *a man shall be as an hiding place* from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. 3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Note: Isaiah 32:1 and 2 refers to WHO? Christ and His work of conversion on who? the unconverted wether Jew, or gentile or protestant, democrat or republican. Now we are prepared to see in Isa. 32:5 the word liberal is used in the **POSITIVE** (Pro. 11:25; 1Cor. 10:29; 16:2 and 3; 2Cor. 8:2; Gal. 2:4; 5:1; etc.) exposing those who are cloaked falsely with Christianity. 2Peter 2:19; 1Cor. 8:9;

5 The vile person *shall be no more called* liberal, nor the *churl* said to be bountiful. *Matt. 7:21-23; Gal. 5:13; 1Peter 2:16 . . . not using your liberty for a*

cloke of maliciousness, but as the servants of God.

6 For the vile person will speak villany, and his heart will work iniquity, to practise **hypocrisy, and to utter error against the Lord**, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7 The instruments also of the **churl** are evil: he deviseth wicked devices to destroy the poor with lying words, **even when the needy speaketh right.**

8 But **the liberal deviseth liberal things**; and by liberal things **shall he stand.** Ps. 20:8. Eph. 6:13; 2Cor. 9:9, 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and **for your liberal distribution** unto them, and unto all men;

Churl, a miser, a person who hoards wealth and spends as little money as possible. Conservative.

So. If Democrats are meant in private (2Peter 1:20) interpretations of Scripture then so are Republicans. Whom above would be churlish! Lets take other scripture by this Same rule. Whom does it Favor?

Democrat?

Gen. 49:14 Issachar is a strong ass couching down between two burdens: 15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.; Job 39:5:24:3;

Which symbol did Jesus use to enter Jerusalem?

Matt. 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and **sitting upon an ass, and a colt the foal of an ass.**

don·key | 'dôNGkē, 'däNGkē |

noun (plural **donkeys**)

1 a domesticated hoofed mammal of the horse family with long ears and a braying call, used as a beast of burden; an ass.

Republicans?

churl | CHərլ |

noun

an impolite and mean-spirited person.

• *archaic* a miser.

Job. 40:15-15 Behold now behemoth, which I made with thee; he eateth grass as an ox. 16 Lo now, his strength is in his loins, and his force is in the navel of his belly. 17 He moveth his tail like a cedar: the sinews of his stones are wrapped together. 18 His bones are as strong pieces of brass; his bones are like bars of iron. 19 He is the chief of the ways of God: he that made him can make his sword to approach unto him. 20 Surely the mountains bring him forth food, where all the beasts of the field play. 21 He lieth under the shady trees, in the covert of the reed, and fens. 22 The shady trees cover him with their shadow; the willows of the brook compass him about. 23 Behold, ***he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.*** 24 He taketh it with his eyes: ***his nose pierceth through snares.***

John 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

Point Made!

Acts 2:45 And sold their possessions and goods, and parted them to all men, as every man had need.:4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.;1Cor. 16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.;2Cor. 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

Acts 2:44 And all that believed were together, and had all things common;

Jesus nor the Apostles ever chose political sides!
To use the Bible for such purpose is Blasphemous.

But today in the religious world there are multitudes who, as they believe, ***are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.*** Since Christ is not now here in person, ***they themselves will undertake to act in His stead, to execute the laws of His kingdom.*** The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have

received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2}{GC 587.1}{5T 712.1; 714-715.1}

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. *Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments.* Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. *To be efficient, the cure must reach men individually, and must regenerate the heart.* {DA 509.3}

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God. {DA 509.4}

When the apostle Paul began his ministry in Corinth, that populous, wealthy, and wicked city, polluted by the nameless vices of heathenism, he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. Writing afterward to some of those who had been corrupted by the foulest sins, he could say, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." 1 Cor. 6:11; 1:4. {DA 510.1}

Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Then they will labor as did Paul for the benefit of men. He said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. {DA 510.2}

Liberal used to be a negative and Democrats changed the Meaning?

Webster. 1956. page 982.

Lib'er-al, *a.* [ME. *liberal*; OFr. *liberal*; L. *liberalis*. of or pertaining to a freeman, befitting a freeman, noble, liberal.]

1. Of a free heart: free to give or bestow; munificent; bountiful; generous; giving largely; as, a *liberal* donor.
2. Generous; ample; large; as, a *liberal* donation.

3. Not selfish, narrow, bigoted, or contracted; catholic; enlarged; embracing other interests than one's own; as, *liberal* sentiments.
4. Genral; extensive; embracing literature and the science generally; as, a liberal education.

Note: Those who weaponize Isaiah 32 ought to see Jesus's life. Did He only heal Conservative republicans? How many lepers of the ten were conservatives? The Children were certainly republicans? The woman at the well was also? Mary was? The woman from Canaan was certainly? Was Jesus a republican, or was He in Matt. 24: 45-49 referring to Republicans and Democrats, Not hardly, for He is speaking of the conditions in Christians exclusively, not democrat or republican. We have truly reached the time of Paul's warning 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." 2Tim. 4: 3,4.

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. *Yet the Saviour attempted no civil reforms. He attacked no national abuses*, nor condemned the national enemies. *He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments.* Not because He was indifferent to the woes of men, but *because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.* {DA 509.3}

Isaiah 32: 8 explained.

The first disciples expressed their gratitude for the benefits of the Christian age in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in need, *Paul, appealing to the Gentile Christians* in their behalf, urged them to prove the sincerity of their love by their liberality. "Therefore," he says, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. { ST March 18, 1886, par. 14 }

The gospel, as it extends and widens, requires *greater provisions to sustain it than were called for anciently*, and this makes the law of tithes and offerings a more urgent necessity now than under the Hebrew economy. The cause of God

requires, not less, but greater gifts than at any other period of the world's history. **The principle laid down by Christ is, that the offerings should be in proportion to the light and blessings enjoyed.** "Unto whomsoever much is given, of him shall much be required." But those who give in accordance with this rule will reap a proportionate blessing. "The liberal soul shall be made fat." ***"The liberal deviseth liberal things; and by liberal things shall he stand."*** { ST March 18, 1886, par. 15 } { ST March 18, 1886, par. 15 }

The Lord will not only reveal himself as a God of long-suffering mercy, but by terrible things in righteousness he will make it manifest that he is not a man that he should lie. ***He will have no fellowship with false dealing. He will sanction no pretense. The time is near when the inner life will be fully revealed. All will behold, as if reflected in a mirror, the working of the hidden springs of motive. The Lord would have you now examine your own life, and see how stands your record with him.*** { RH November 10, 1896, par. 14 }

The period of our probation is fast closing. The year 1896 will soon be as a tale that is told. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings needed to sustain his cause. { RH November 10, 1896, par. 15 }

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. ***But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings.*** Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. { RH November 10, 1896, par. 16 }

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." { RH November 10, 1896, par. 17 }

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and

doctrine.” The minister’s wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work. { RH February 4, 1902, par. 21 }

“The liberal deviseth liberal things; and by liberal things shall he stand.” “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” ***The promise to those who honor God with their substance still stands upon record on the sacred page.*** If the Lord’s people had faithfully obeyed His directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. { RH February 4, 1902, par. 22 }

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. “Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” { RH February 4, 1902, par. 23 } { SW October 9, 1906, par. 8-12 }

“Honor the Lord ***with thy substance***, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Proverbs 3:9, 10. { 9T 253.1 }

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.” Proverbs 11:24, 25. { 9T 253.2 }

“The liberal deviseth liberal things; and by liberal things shall he stand.” Isaiah 32:8. { 9T 253.3 }

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, ***making the work of beneficence, in all its branches, twice blessed. He who gives to the needy blesses others and is blessed himself in a still greater degree.*** { 9T 253.4 } { PUR November 14, 1907, par. 8-12 } { RH October 31, 1878, par. 1-4 }

If liberals are evil then who didn't do this?

Jer. 5: 26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. 27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. 28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. 29 Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

Ps. 10:2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. . . 8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. 9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. 10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.

37:14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

109:16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

Isa. 3:14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. 15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

10:1 Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; 2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

Micah 6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights? 12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. 13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins

Amos 5:11 Forasmuch therefore as your treading is upon the poor, and ye take

from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. 12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. 13 Therefore the prudent shall keep silence in that time; for it is an evil time.

6:4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

8:4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? 6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? 7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.