

If The church Bride is not a Metaphor, Those who
Proclaim it should explain these!

Due. 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; **for that is abomination before the LORD:** and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

Note: If we are married to a spouse and married to Christ is that not adultery? If Christ is our husband then which one the second or the first? Do Satan and Christ both give a bill of divorcement? For Satan contends for us as his. Jude 1:9. But what do we make of 1 Cor. 7:10 . . . Let not the wife depart from her husband: 11 But and if she depart, **let her remain unmarried,** or be reconciled to her husband: and let not the husband put away his wife. 12-15. If Satan is our first husband and we find Jesus and profess Him to be our husband have we no chance of being lost? Compare all the teaching of scripture before we come to a conclusion. For how does Due. 24 Square with the following.

Matt. 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, **I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.** 45 **Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.** See Rom. 1:21 below.

Matt. 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife **for every cause?** 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For **this cause** shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 **Wherefore they are no more twain, but one flesh.** What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses **because of the hardness of your hearts** suffered you to put away your wives: **but from the beginning it was not so.** 9 And I say unto you, Whosoever shall put away his wife, **except it be for fornication,** and shall marry

another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Note: Since from the beginning it was not so then, God changed His mind? The next is supposed proof that the bride is the church.

“ . . . ***He divorced Israel from him*** because her people walked not in his ways. . . . YI March 5, 1903, par. 6.

Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us. YI March 5, 1903, par. 7.

Note By what act does the wedding take place? What are the vows? How is the marriage consummated? In the above Who Divorced who and by doing what?

“***But Israel as a nation had divorced herself from God.*** The natural branches of the olive tree were broken off. . . .” DA 620.4

Note: If the church is the Bride let them explain all the principles of the sanctuary for the salvation of man from marriage. Note the following point. Are men the bride of Christ? And the picture of men being a bride is abominable and should tell you from whom this doctrine originated. For in Judges 19:22 “that we may know him” we see the son’s of Benjamin verse 16, now acting the same as the men of Sodom.

Lev. 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination. Rom. 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that

which is unseemly, and receiving in themselves that recompence of their error which was meet.

Note: Here they are forced to say, Christ doesn't see male or female! **Then to what purpose is the language Bride and BrideGroom?** why do they make it a doctrinal issue? For in the same verse they are also called heirs.

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and *heirs according to the promise*.

Note: If no male or female then there can be no marriage, no bride and no Bridegroom, no adultery or sodomy.

WHO IS THE BRIDE?
ADRE November 1850, page 70.1 -72.3
James White editor.

Upon the right understanding of this question there is much pending; it being so intimately connected with the evidence that the King in his beauty is immediately to appear. Every ray of light therefore, which can be gathered upon the inspired word, should now be brought to bear upon it. *Around this interesting question however, there are many influences, calculated to mislead the enquirer. All have been indoctrinated into the idea that the church is the Bride. This notion has been blended with almost every song of praise, uttered incessantly at the altar of prayer, and proclaimed from every pulpit—none questioning its validity.* It is one of those fruits of *spiritualizing the sacred Oracles*, which have so *fatally corrupted the streams of truth*. Being thus taught, and *universally received as truth*, it has “grown with our youth and strengthened with our strength.” But although *this subject has been so long involved in darkness*, it is nevertheless a plain one. The inspired word is clear and full in its testimony relative to the same. To that, we shall now appeal in as concise a manner as the subject will admit. It will be necessary, however, in presenting the evidence, to advance many arguments, which may not be new to all our readers,—the importance of the subject must be the apology. —We shall take the ground that the New Jerusalem, and not the church, is the Bride. The first testimony to which we invite your attention is,

1. Isaiah 54th chapter, commencing at v.5. “For thy Maker is *thine* HUSBAND; the Lord of Host is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.” v.6, “FOR the Lord hath called THEE AS A WOMAN forsaken and grieved in spirit, and a WIFE OF YOUTH, when thou wast refused, saith thy God.”

In these two verses, it is plain, 1, that the Lord is addressing one towards whom he sustains the relation of “husband.” 2. She had before borne the character of Wife to him, (or to use the language of the Prophet—“*wife of youth,*”) but had been “forsaken,” “refused.” 3. She is again united to her Lord—“For the Lord hath called thee as a woman forsaken,” etc., showing a second choosing.

To bring this testimony to bear upon the point, we have only to settle this question.—To whom is this language addressed? *Man* says it is the church. Let us see. The Lord continues his address thus:—v.11, “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy STONES with FAIR COLOURS, and lay thy FOUNDATIONS with SAPPHIRE. v.12. And I will make thy WINDOWS of AGATES, and thy GATES of CARBUNCLES, and all thy borders of pleasant stones. v.13. And all THY CHILDREN shall be taught of the Lord: and great shall be the peace of THY CHILDREN.” Now then as we see that this, whom the Lord calls his wife, is to have “foundations of sapphire,” —“stones of fair colours,”—“windows of agates,”—“gates of carbuncles,” is it not evident that this is applicable alone to the New Jerusalem?—the city John saw descending—and which he describes in similar language to this, used by the Prophet?

But says the objector, “Is not this a symbolical description of the church in its glorified state?” *If so, we ask who will be the “children”* spoken of—“great shall be the peace of *thy children*.” Surely it will not be contended that *conversions* to the church will take place after she is glorified? And even granting that, we contend that converts do not become, children of the church, but a *part of the church itself*.

The query may now return:—“If the New Jerusalem is the *wife*, who are the *children*? Let St. Paul answer. Galatians 4:25. “For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.” v. 26. “But Jerusalem which is above is free, which is the mother of us all.” Here then we have the whole story. Old Jerusalem under the old covenant was the mother,—the Jews her children. Under the new,—“Jerusalem which is above” is the “mother” and the saints her “children.” But as if to put this subject beyond controversy, the Apostle gives his authority:—“*For it is written*, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath more children than she which hath an husband.” Where “is it written” thus? In the *first verse* of the *chap. we have been considering*. So then this is Paul’s exposition of that address of the Lord to the wife. We prefer it to modern guessing at the meaning!

God originally chose Jerusalem as the Metropolis of his kingdom, but the children of Israel sinned, and they were delivered into the hands of their enemies; and the city was desolated. God’s promise, however, to establish David’s throne forever remains in full force.—Zechariah informs us that when the “four horns” (or kingdoms) of the “Gentiles,” shall have had their day, Jerusalem is to be chosen again. Zechariah 1:17. “The Lord shall yet comfort Zion, and shall yet

choose Jerusalem.” Read also the remainder of the chap., also chap 2. Thus the Prophet describes Old Jerusalem as “forsaken,” “refused,” and then a second union between her and the Lord of Hosts, which the Apostle shows is fulfilled in “Jerusalem which is above.”

2. Let Isa. speak again. 66:10. “Rejoice ye with JERUSALEM and be glad with her, all ye that love her; THAT ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his MOTHER COMFORTETH, so will I comfort YOU; and ye shall be comforted in Jerusalem.

Here Jerusalem is beautifully *personified* as a living, affectionate mother; and “they that love her,” as children, “borne upon her sides,” “dandled upon her knees,” “comforted in Jerusalem,” “delighted with the abundance of her glory.” By referring to the context a most striking and sublime description of the resurrection of the righteous dead, their gathering to Jerusalem, and perfect bliss, will be found. In v.5, is a comforting assurance that the Lord “will appear” to the “joy of those who have been cast out for his name sake.” v.7. A description of the resurrection of Christ the “first fruits.” Mount Zion is represented as “bringing forth a man child,” “He who is to reign in Mount Zion, and in Jerusalem and before his ancients gloriously.” v.8. Mount Zion is in “travail,”—“a nation is born at once,” “brought forth in one day.” Zion and Jerusalem thus obtain their children, then in v.10, the saints are called upon to “Rejoice with Jerusalem, the Mother.” In this we recognize clearly Jerusalem as the Wife of Christ, and Mother of the saints.

3. The prophet also places this subject in a very clear light in chap. lxii: “Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, (margin, my delight is in her,) and thy land Beulah, (Married); for the Lord delighteth in thee and thy land shall be married.” That Jerusalem is here the subject will be seen by the context. “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest,” etc.

V.5. “For as a young man marrieth a virgin, so shall thy sons (the church) marry thee: (Zion) and as the bridegroom rejoiceth over the *bride* so shall thy God rejoice over THEE.” (Jerusalem.) v.6. “I have set watchman upon thy walls O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence;” v.7. “And give him no rest, till he establish, and till he make *Jerusalem* a praise *in the earth*.” Here we have the express declaration that God will rejoice over Jerusalem as a bride.

V.11, 12. “Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh;”—Now mark, before it was simply “Zion:” now the “*daughter* of Zion” or the church is introduced. “And they shall call them (daughters of Zion) the holy people, and thou (Jerusalem) shalt be

called, sought out, a city not forsaken.”

Who can fail to see in all these prophecies a marked distinction between Jerusalem, styled “mother” “bride” “wife,” etc., and the church called “sons,” “daughters,” “children,” “holy people,” etc.—and consequently the beautiful relation existing between the three, Christ being the Husband, the City the Wife, the saints the children. May the family soon be united! Amen.

Before adducing more evidence from the Prophets, we will let St. John testify. Revelation 21:2. “And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.” Again, v.9. “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the BRIDE, the LAMB’S WIFE. v.10. “And he carried me away in the spirit to a great and high mountain, and SHEWED ME THAT GREAT CITY, the HOLY JERUSALEM, descending out of heaven from God; having the glory of God,” etc.

Was the promise made by the heavenly messenger really fulfilled? Did he direct aright the gaze of John? If so (and who dare deny it) then let it be forever settled, that “Jerusalem which is above” is the Bride.

To this view, however, there are objections raised, the most prominent of which we now propose to consider.

OBJECTIONS. The words of the Apostle to his Ephesian brethren, chap 5, are often urged as an objection to the view we are presenting. Also a similar passage in 2 Corinthians 11:2. “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” It is true that the apostle employs this figure to express the union existing between the Saviour and the saints, just as Jesus himself did when he says, “I am the true *vine* and my Father is the *husbandman*, every *branch in me* that beareth not fruit he taketh away:” etc. There Jesus uses this figure because it so beautifully illustrates this union, and to show the *necessity* and *duty* of his followers “bearing fruit.” So also with the apostle; he says, “Ye are members of his body, his flesh, and his bones.” “For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh.” “This is a great mystery but I speak concerning Christ and the church.” He thus illustrates the nature of this mysterious union: In 1 Corinthians 6:15-17. The same subject is brought to view, “Know ye not that your *bodies* are *members* of Christ? shall I then take the members of Christ, and make them members of an *harlot*? God forbid! What! know ye not that HE which is joined to an harlot is one body? for two saith he shall be one flesh. But he that is joined unto the Lord is one spirit.” Is it not perfectly plain that Paul had no design to make it appear that the church is the bride or wife?

Again. Does he not confine the application of these beautiful figures to the present state? Does he any where intimate the church will constitute the wife, or

be *again* married at the coming of the Lord—when the *great* and *glorious* marriage is to be celebrated? No, never. On the contrary, as before quoted, the new Jerusalem is called the “mother”—consequently *wife*, and the saints “children.”

‘Tis this the Saviour intimated, when he confounded the Scribes and Pharisees by asking, “Can ye make the *children* of the bride-chamber fast, while the Bridegroom is with them?”

Once more. If the church is to be the Bride, who will be the *guests* at the wedding? *Guests* there must be,—who are they? Hear the language of the prophet while speaking undoubtedly of the very hour in which we live. Zephaniah 1:7. Hold thy peace at the presence of the Lord God; for the Lord hath prepared a sacrifice he hath bid, (margin, sanctified or prepared) his GUESTS. The *guests* here spoken of must be the saints. The scriptures every where point out the church as the guests. See Luke 14:8-26; Matthew 22:10; 25:1-12. ***As therefore the church will be the guests at the wedding, it cannot at the same time be the Bride. What a gross absurdity it would be to suppose the Bridegroom would marry the guests!!***

Another objection many are ready to urge against this idea, as soon as presented, is this:—“It is absurd to suppose the Lord Jesus will marry a literal city.” But stop a moment, my brother! Perhaps you may not have a clear perception of the vast importance of just such a union to the Saviour, and to yourself as well as all the saints; if you did we think you would discover a surpassing glory, in the idea. It will be recollected that Old Jerusalem was the Metropolis of the Kingdom under the old dispensation. Here God was pleased to manifest his ancient people. But for their iniquities the Jews were “cast off,” the kingdom subverted and their beloved city given into the hands of their enemies. But the times of Gentile rule are to end. The Lord at one time spake to David saying, “I have chosen Jerusalem that my name might be there.” And King Solomon while praying in the presence of the congregated hosts of Israel, repeats the gracious promise, and astonished at its magnitude, thus breaks out:—“But will God in very deed dwell with men on earth!” Well, God promised David that his seed should reign upon his throne forever. That assurance is good to-day!

Who is the promised seed? See Gabriel’s address to the trembling Mary. Luke 1:31-34. “Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” Amen and Amen! Notice also the language of God to the idolatrous Zedekiah.—“Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is: and I will give it him.” This last prophecy has he fearfully and literally accomplished. David’s throne has been overturned—is now desolate—Jerusalem

the once glorious city—“is now in bondage,” but he whose right it is will sway the sceptre, reigning on David’s throne. “Then” will God in very deed “dwell with man.” “Then will *Jerusalem* be called the *throne* of the Lord,” and “His dominion shall be from sea to sea, from the rivers even to the ends of the earth.”

This is why symbolically, Jerusalem is denominated the Bride. As Old Jerusalem was the metropolis of ancient Israel, so will the New be the capital of the true Israel. And when the fulness of times had come, Jesus was to claim his right. That we believe has arrived. Jesus has asked of the “Ancient of Days the heathen for his inheritance, and the uttermost parts of the earth for his possession.” He has claimed as his legal right, being the Son of David, the city which hath foundations, and soon his faithful ones, the children of the Jerusalem above, will behold their glorious eternal Mother, and “be delighted with the abundance of her glory.”

“Fly swifter round yе wheels of time And bring the welcome day.”

This last objection naturally suggests another often urged, viz: How the New Jerusalem can say “*come*,” as in Revelation 22:17.

If the careful reader will notice the preceeding verse a solution of this apparent mystery may be found. Let us read. “I Jesus have sent mine angel to testify unto you ***these things in the churches***. I am the root and *offspring of David*, and the bright and morning star.” Now v.17. “The Spirit and the bride say, Come.” How plain the meaning! Just as if Jesus had thus spoken; “I am the offspring of David, therefore the legitimate heir to his throne; ***I have been giving to the church*** through my servant John a revelation concerning the coming of that Kingdom; I have carried him in the spirit down the stream of time to the hour when I shall claim the Sceptre; I have “showed” him the glorious Metropolis, ***my “Wife,”*** in all the effulgence of her glory; I have revealed to him ***the terms on which the sons of men, may become children of the bride-chamber and be permitted to celebrate the marriage supper;*** and now at the close of this prophecy, where the curtain is that ***hides eternity from my sons and daughters,*** the Spirit and the Bride cry *Come!* Is she not the glorious “*Mother?*” Can you turn from the call to the wedding-feast, the call to an everlasting kingdom? Come O Come!—Share my glory.” Oh! how beautiful the metaphor—the Bride says Come!

But let us read the passage in question and ***give it the verse that the objector would give***. “And the Spirit and the bride say come.” ***This is understood, “The Spirit and the Church say come. Let us proceed.*** “And let him that heareth say come.” Pray tell us who is here intended?—who is it that “heareth?” The Church, you answer. Suppose then we read again the verse, and give it this rendering. “And the Spirit and the church say come. And let the church say come?” Who can fail to see, that by such an interpretation, its beauty and harmony is sadly marred.

Note: The Marriage Supper of Rev. 19:8 is seen in 1Chron. Chapters 28,29 and in all of Songs of Solomon note 3:9. The delusion of a church Bride by apostate

christians originated with satan and denies Christ His Throne Paragraph 20-27. As does the Daily Christ's ministry compare with paragraph 7. [Antiochus.](#)
[DailyHarmony2.pdf](#) [TheBride.](#) [TheBride2](#)

CunninglyDevisedFables.pdf.

The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. ***There was Mount Moriah***, where the son of promise, an unresisting victim, had been bound to the altar—emblem of the offering of the Son of God. ***There*** the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:9, 16-18. ***There*** the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned aside the sword of the destroying angel (1 Chronicles 21)—fitting symbol of the Saviour's sacrifice and mediation for guilty men. ***Jerusalem had been honored of God above all the earth.*** The Lord had "chosen Zion," He had "desired it for His habitation." Psalm 132:13. ***There***, for ages, holy prophets had uttered their messages of warning. ***There*** priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. ***There*** daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. ***There*** Jehovah had revealed His presence in the cloud of glory above the mercy seat. ***There*** rested the base of that mystic ladder connecting earth with heaven (Genesis 28:12; John 1:51)—that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved ***her*** allegiance to Heaven, ***Jerusalem would have stood forever, the elect of God.*** Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities. {GC 18.2}

Satan is guarding this spot vigilantly at the present time, ***intending never again to relinquish his hold upon it.*** But the time is coming when, in spite of Satan and all his host, the same Saviour who was rejected in His own temple shall place His feet upon the Mount of Olives, *44 and the entire site of old Jerusalem will be purified; then the New Jerusalem will come down from heaven and rest upon that spot made sacred by the consecration of God's chosen people. God's glorious heavenly temple will be upon Mount Zion [Moriah], never-more to fall into the hands of the enemy. God says, "I. . . will set My sanctuary in the midst of them for evermore." *The Cross and It's Shadow* SN Haskell 35.2

With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell

with him; and that by his death he should ransom many, and destroy him who had the power of death. *And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever.* Satan and sinners should be destroyed, never more to disturb Heaven, or the purified new earth 1SP 47.1

Why are they Teaching this Error?

2Cor. 10:4 “(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 **Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;**” “21 Because that, *when they knew God, they glorified him not as God,* neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. “Rom. 1.

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

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

No error is of the truth, and error never sanctifies the receiver. It is by the truth that we are to be sanctified. Error possesses no sanctifying power. It can not save the soul. How careful, then, should the teachers of truth be that their words are true words,--words such as fall from the lips of the great Teacher! {SW, March 1, 1904 par. 6}

Faith is the medium through which *truth or error finds a lodging place in the*

mind. It is by the same act of mind that truth or error is received, but it makes a decided difference whether we believe the Word of God or the sayings of men. { 1SM 346.3}