

How they Studied Together. Was it Philadelphia or Laodicean?

Note: After the Great disappointment there needed to be a re-examination for why they failed to see the correct event foretold in scripture. This led to an examination of every doctrine they had learned from those Sunday churches:—

My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who *were keen, noble, and true*, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. {TM 24.3}

We would come together *burdened* in soul, *praying* that we might be one in faith and doctrine; for we knew that Christ is not divided. *One point at a time* was made the subject of investigation. *The Scriptures were opened with a sense of awe*. Often we *fasted*, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; *then* we would again bow in prayer, and *earnest supplications* went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed. {TM 24.4}

We spent many hours in this way. Sometimes the entire night was spent in *solemn* investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear *through God's appointed way*, and then there was perfect harmony. We were all of one mind and one spirit. {TM 25.1}

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We *tried* to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a *condition* among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one. {TM 25.2}

Sometimes *one or two* of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we *suspended* our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, *without* conversation with others, study the point of difference, asking light from heaven. With expressions of *friendliness* we parted, to meet again as soon as possible for further investigation. *At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together.* We loved Jesus; we loved one another. {TM 25.3}

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to

build humble houses of worship. {TM 26.1}

Note: Here is not what we see today. There is no willingness to hear from those who oppose, for Biblical reasons, the current explanations of scripture that differ from those at the beginning of the Advent message. CW 32.

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. {1SM 206.4}

During this whole time I could not understand the reasoning of the brethren. *My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.* {1SM 207.1}

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, [SEE NOTE ON PAGE 206.] who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God. {1SM 207.2}

What influence is it would lead men at this stage of our history to work in an *underhand*, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of *our* work by prayerful study of the Word and by revelation? Upon this foundation *we* have been building for the past *fifty years*. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!" . . . {1SM 207.3}

I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be *despoiled*. {1SM 208.1}

We are God's commandment-keeping people. For the past fifty years *every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—*

especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. {1SM 208.2}

Note: “My mind was locked,” and “For two or three years,” shows they had studied the lines of Bible topics through. Notice she says—when they came to the correct understanding then she would understand. *“I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God.*

Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels' messages. *The students* in our schools should carefully study Daniel and the Revelation, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. *It covers much of the ground we have been over in our experience.* If the youth will study this book and learn for themselves what is truth, they will be saved from many perils. {1MR 63.4}

Note: This refers to Uriah Smiths Book, the process by which they restudied what they'd been taught by the churches that removed them from their fellowship. The afters' are what their brethren do.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, *abandon their position and join the ranks of the opposition.* By uniting with the world and partaking of its spirit, *they have come to view matters in nearly the same light;* and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC 608.2} {GC88 608.1} {4SP 426.1} {Mar 196.2}

{FLB 336.7} {LDE 180.6}

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. 5T 136.2; 2TT 31.2

O.R.L. Crosier writes of this Time.

"But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. "And the place of his Sanctuary was cast down;" Dan. viii, 11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency."—*The Sanctuary. O.R.L. Crosier pg. 2 para. 1.*

James White also Testifies.

"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."—J White *The Third Angels Message Page 2.*

Note: There has been a returning to the doctrines of the church which SDA's have once left. The Church is the Bride, The Daily is Christ's ministry, 7 Trumpets are in the future etc.

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. JOSEPH BATES. Fairhaven, Mass., Nov. 10, 1850. {November 1850 JWe, ARSH 7.18-8.16}

Uriah Smith and SN Haskell Also.

The word Philadelphia signifies *brotherly love, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind; and every heart beat in union, as they gave the alarm to the churches and to the world*, and pointed to the coming of the Son of man as the believers's true hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise upon every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy

in the Holy Spirit, and pure, fervent love for one another, which true believers then enjoyed. Those who were in that movement are aware that language would fail to describe that holy, happy state. {1897 DAR 366.3}

See SSP 81.1-82.1;85.1-86.2.

A Pillar in the Temple.—The overcomer in this address has the promise of being made a pillar in the temple of God, and going no more out. The temple here must denote the church; and the promise of being made as pillar therein is the strongest promise that could be given of a place of honor, permanence, and safety in the church, under the figure of a heavenly building. And when the time comes that this part of the promise is fulfilled, probation with the overcomer is past; he is fully established in the truth, and sealed. "He shall go no more out;" that is, there is no more danger of his falling away; he is the Lord's forever; his salvation is sure. {1897 DAR 370.1}

But they are to have more than this. From the moment they overcome, and are sealed for heaven, they are labeled, if we may so express it, as belonging to God and Christ, and addressed to their destination, the New Jerusalem. They are to have written upon them the name of God, whose property they are, the name of the New Jerusalem, to which place they are going, not old Jerusalem, where some are vainly looking; and they have upon them the new name of Christ, by whose authority they are to receive everlasting life, and enter into the kingdom. Thus sealed and labeled, the saints of God are safe. No enemy will be able to prevent their reaching their destination, their glorious haven of rest, Jerusalem above. {1897 UrS, DAR 399.2}

2. They (144,000) are the overcomers in the sixth of Philadelphian state of the church. (See Rev.3:11, 12.) {1897 DAR 583.3}

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who ***yield the truth of heavenly origin***, and accept the Sunday sabbath, will receive the mark of the beast. **What need will there be of the solemn warning**, not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" {15MR 15.3}

Laodicea Can Produce No Saints.

"The fallen denominational churches comprise babylon" TM. 61.3.

3. They were not defiled with women. A woman is in Scripture the symbol of a church, a virtuous woman representing a pure church, a corrupt woman an ***apostate church***. It is, then, a characteristic of this company that at the time of their

deliverance *they are not defiled with, or have no connection with, the fallen churches of the land.* Yet we are not to understand that they never had any connection with these churches; for it is only at a certain time that people become defiled by them. In chapter 18:4, we find a call issued to the people of God while they are in Babylon, to come out, lest they become partakers of her sins. Heeding that call, and leaving her connection, they escape the defilement of her sins. So of the 144,000; though some of them may have once had a connection with corrupt churches, they sever that connection when it would become sin to retain it longer. {1897 DAR 584.4}

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected." GC 390.2

Note: What makes them corrupt? their Doctrine. We have heard from church leaders who can't argue the scriptural facts-truth so they agree process: we all can believe something different, we can agree to disagree, even it doesn't matter what you believe, You can't understand prophecy. But the truth they cannot and will not admit, for it opens them to persecution and ridicule, poverty, isolation, LIKE JESUS experienced.

This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." **What is this wine?—her false doctrine.** She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that satan first told Eve in Eden- the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."...

In the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. 7BC 985.4

The position that it is of *no consequence* what men believe is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute *false theories, fables, another gospel. From the*

beginning the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant found no favor with these holy defenders of the truth. {GC 520.2}

The *truth* and the glory of God are inseparable; *it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.* {GC 597.2}

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; for the truth sanctifies the receiver. But if men refuse to search for the truth as for hidden treasure, *if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies.* It can do *no good*. And how full of *darkness* is the soul that receives error as truth, and *shapes* his course of action in accordance with it. {RH, August 23, 1898 par. 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}

The Error of Those Who won't Listen.

So God has spoken to man. He has spoken to man in His Son and in His Word. And the revelation of His truth for us is in the Bible, as it is nowhere else.

That being so, the question of the ultimate authority regarding truth is settled. The last and supreme word concerning God, man, life, death, and eternity has been spoken. That supreme authority is the Bible.

There are those who would have us believe that the source of final authority is to be found in human reason. They are wrong. I would not deprecate reason. It is valuable and altogether indispensable. To test the claims of any professed revelation, reason is necessary. It is wholly necessary in order to receive the revelation thus tested. Nevertheless, it is not the source of authority.

The reasoning faculties of mankind have been affected by the fall of the race. Sin has not left these untouched but has unsettled their delicate balance and accurate functioning. Absolute reliance cannot be placed on their operation. Even if this were not so, there is such a thing as truth and reality wholly apart from, and

independent of, reason.

Truth is not what I *believe*. Truth is not even what I *know*. Truth is *fact*. I may not believe it. I may not know it. That does not change it. It is there nevertheless, waiting to be discovered and believed.

Truth does not depend on the unsettled and changing opinions of men. It was truth before it was believed. It remains truth, whether it is believed or not. Reason does not originate or create it. It merely discovers it. Consequently, reason is not a source. Truth goes back beyond reason.

Others would have us believe that the church is the source of authority, particularly in matters of theology. They are wrong. The church is the *product* of truth. It does not *originate* it. It came into being by accepting divine revelation. It is not the source of that revelation. Truth goes beyond the church, is antecedent to it.—*WHEN A MAN DIES*. C. B. Haynes pg. 18.1-21.1.

Note: “As you learn more facts you begin to see things in a different light.” Most will not read the next verse or the next chapter to see if their understanding of that verse remains or changes.