



The Laodicean Church

Joseph Bates 1850

Laodicea Commenced
1845

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.

Philadelphia State of the Church BEGAN in 1844, and did not die as U. Smith taught.

"The second angel's message called the second advent host from the various sects, and formed the Philadelphia church, or the church of Brothers Love, in the fall of 1844."

Present Truth April 1850 pg. 68

We all must return to the Philadelphia state or die. Laodiceans are NOT going through to glory as Froom taught, but will be Spewed OUT!!!

William Miller; J.V. Himes; N.N. Whiting; Elon Galusha; J. Litch; S. Bliss; I.R. Gates; L.D. Fleming; I. Adrian; M.D. Stoddard; D. Cary; S.A. Beers; Charles Benns; J.G. McMurray; L. Delos Mansfield; Henry F. Hill; J.H. Kent; J.C. Stoddard; N. Hitchcock; S.C. Chandler; S.C. Chandler; I.H. Shipman; R. Baker; M. Chandler; A.M. Osgood; P. Powell; Abram Baldwin; Walter Pratt; E. Brewster; Henry Buckler; M. Bachelor; Eben Dunbar; Sid. D. Ostrander; C. Manning; J.C. Clark; S. Bracket; John M. Smith; J.M. Britton; J. Mills; L. Kimball; W.P. Butler; E.P. Warrall; T. Sales; M.G. Oakley; D. Taylor; H. Caswell; J. Vandercook; H. Thayer; C.R. Griggs; John Thompson; Byron North; Saul Pratt; Philip Burnap; Jabez Campbell; Henry Britten; Edwin Valentine; O.R. Fassett; W.S. Campbell; Ira Fancher; C.B. Turner; J.B. Knight;

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.*

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, &c. &c. 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.—

*We admit that about all classes of Advent brethren helped in this work up to the fall of 1845.

"Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Revelation 3:14-20. They are "neither cold nor hot," but "lukewarm." And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eye-salve," He will spue them out of his mouth." RH, June 10, 1852

This erroneous teaching is still being used by the Devil, among many of the "Present Truth/Chart" groups.

Philadelphia

This Open Door is INTO the "Most Holy Place." We must enter IN, by faith, to the Most Holy, for it is the only safe place to be at this time. (see EGW first vision)

Character perfection must happen now... unlike bedtime story Maxwell taught the sleeping Laodiceans...
See: COL- 58, 60-1, 67, 69, 74, 82, 98, 312, 314-5, 331; GW92-129, 205, 254, 364, 427; Plus many, many more!

The Character of Laodicea is opposite of Philadelphia

FLEE Laodicea... Where to ?
The OPEN DOOR !!!!
To Christ !!!

See Revelation: 1:4—3:21

"The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. The names of the churches are symbolic of the Christian church in different periods of the Christian era; the number of the churches--seven--indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God's professed people,--the wheat developing among the tares; truth standing on its own eternal basis in contrast with error." Ms 81, 1900; IMR 372

Sardis =
Apostate Protestantism

MIDNIGHT CRY

Rev 14:3 "And they (Philadelphia) sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

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," &c. 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," &c. 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.

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message (Midnight Cry TO the Laodicean Church) 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 (Loud cry to world not given by Laodicea) 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." RH, December 6, 1892

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.

Mat 10:33 "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Luk 22:34 "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Unlike Peter who had a chance to repent, for us the "door will be shut" (end of probation) therefore if we deny Christ we will NOT have another chance, but by remaining in Laodicea will find ourselves on the outside of the door, just like the foolish virgins. Forever too late!!!)

2Tim 2:12 "If we suffer, we shall also reign with him: if we deny him, he also will deny us"

Tit 1:16 "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

Isa 62:11 "Behold, the LORD hath proclaimed unto the end of the world, Say ye TO the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

From
Philadelphia (the true)
to
Laodicea (finally destroyed)

2Tim. 3:5 "Having a form of godliness, but denying the power thereof: from such turn away."

THE MIDNIGHT CRY

Isa 37:32 "For OUT of Jerusalem (the Church) shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this."

HOLY PLACE DOOR
SHUT 1844

"Satan will seek still more to alienate your mind from your best Friend by his lying devices; for he wants you to deny Christ... We need the Captain of our salvation continually by our side.... Never was there a time when the temptation to deny Christ... was stronger, and this temptation will increase in power as we near the end. Strong and overpowering temptations will come upon men. False doctrines and fables will be presented as Bible truth, for men's acceptance... Is this a time to be at ease? Is this the time to separate from God, our Counselor?

PHILADELPHIA

If they fail to **HOLD FAST**
They will become Laodicean
and will forever be lost,
unless they repent!!!!

See: Revelation 3:9

Will have the NAME and
will not DENY His name.

"Oh, how precious was this promise, as it was shown to me in vision. "I will come in to him, and sup with him, and he with me." Oh, the love, the wondrous love of God. After all our lukewarmness and sins, he says, "Return unto me, and I will return unto thee, and will heal all thy backslidings." This was repeated by the angel a number of times. "Return unto me, and I will return unto thee, and heal all thy backslidings."

Some, I saw, would gladly return. Others will not let this message TO the Laodicean church have its weight upon them. They will glide along, much after the same manner they have, and WILL be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome. Yes, fully, entirely. Jesus died to make a way of escape for us, that we may overcome every evil temper, every sin, every temptation, and sit down at last with him." 4bSG p.29

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 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 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 2390 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,

"There are many who profess to be Christians, while they are living a sinful, immoral life; but their profession will not cover them in the day of God. There is a large class (18 million Catholic thinking Adventists) who trample upon God's law, who break its precepts, and teach others to do the same, terming it a "yoke of bondage;" while with words they exalt Jesus, and talk of being saved by grace. These are the ones who are turning the grace of Christ into lasciviousness. All such teaching has a tendency to enfeeble the moral tone of the religious world, and accounts for the miserable, heartless, outward form that is taking the place of the genuine piety that God desires in his people. How many come under the condemnation of the words of Christ! "I would that 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." RH, July 24, 1888

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, heating 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, & .., 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 same 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 22d. Now is the time to repent and turn to the truth. Be quick! Hasten for your life !!

Not the "second coming" but a short time before i.e. close of probation. See: 4MR 324; ST Nov. 27, 1879 par 7;

"When he leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. The power attending the last warning has enraged them, and their anger is kindled against all who have received the message. The people of God are then plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble."

"God is leading OUT a people. He has a chosen people, a church, (Philadelphia, See. Rev. 3:7; 12:17; 14:12) on the earth whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove, and correct them. The message TO the Laodiceans is applicable to Seventh-day Adventists who have had great light, and have NOT walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent." Letter 16, 1893; IMR p.300

Note: The "present truth" here spoken of is not the "Present Truth/Chart people" for, they are clearly not giving the right message, (they are giving a loud cry but it is NOT The "Loud Cry" of the third angel) they can't!!! for they are Laodiceans, because they teach, stick with the Church i.e. Laodicea, and many are still members of Laodicea. Remember the straight testimony is TO Laodicea, it does not come from them!!! They never give The Cry!!!!
2SG 223; 4bSG 32; 2SM 66;
1T 186; RH, September 16, 1873;
EW 270 and 45 more references, the message goes TO the Laodiceans!!!!

"The plain message of rebuke TO the Laodiceans is not received."

"Thank God today that there is an open door which Satan and his agents... seek in vain to close."

Babylon's plagues!!!
Not Philadelphia's the only
true church!!!!

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.

Fairhaven, Mass., Nov. 10, 1850.

JOSEPH BATES

Isa. 52:11 Depart ye, depart ye, GO YE OUT from thence, touch no unclean thing; GO YE OUT of the midst of her; be ye clean, that bear the vessels of the LORD.

Jer. 51:45 My people, GO YE OUT of the midst of her; and deliver ye every man his soul from the fierce anger of the LORD.

Mat. 25:6 And at midnight there was a CRY made, Behold, the bridegroom cometh; GO YE OUT to meet him.

2Co. 6:17 Wherefore COME OUT from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Rev 18:4 And I heard another voice 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.

Rev 3:12 Him that overcometh (Philadelphia) will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him (those who overcome, Philadelphia) my new name.

Reprinted for the Author

THIS PUBLICATION IS NEVER TO BE SOLD

Freely ye have received, freely give.

Mat 10:8



Testimony Press Publications
PO Box 286 Tonasket WA 98855 USA
www.testimonypress.com

The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world. { AA 585.3}

* *

SIXTH CHURCH

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth: and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches." Verses 7-13. {August 7, 1860 UrSe, ARSH 93.4}

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 nominal churches and to the world, and pointed to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was in every true believing soul, and his praise on 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 Ghost, and pure, fervent love for each other, which true believers then felt. Those who were in that movement are aware that language would fail to describe that state of "brotherly love." {August 7, 1860 UrSe, ARSH 93.5}

It will be necessary, for want of room, to pass by many things of interest in the testimony to this church as we have in the testimonies to the former churches; but we call especial attention to verse 7, which establishes the chronology of the church of brotherly love. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." That Christ is here described, no one will deny. He is the rightful heir to David's throne, hence has the key of David, which may represent power. The throne of David, or Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting can refer only to the change of ministration from the holy to the most holy of the heavenly sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the holy place closed, and the ministration in the most holy for the forgiveness of sins, and to cleanse the sanctuary, was opened by him that hath the key of David. "Behold, I set before thee an open door." "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev.xi,19. We can apply texts of this class to no other events than Christ's entering the most holy, in 1844, and opening his ministration there, where the ark of ten commandments is, hence, since that time the Sabbath, with the whole law of God, has been present truth in a special sense. {August 7, 1860 UrSe, ARSH 93.6}

Compare with the above texts, Dan.vii,13,14; Ps.ii,8,9; Rev.xi,15; Matt.xxv,10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented

by the marriage [Matt.xxv,10], and is called "the marriage of the Lamb." Rev.xix,7. Since 1844, has been the patient, waiting, watching time. "Here is the patience of the saints, here are they that keep the commandments of God." Rev.xiv,12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding," etc. Luke xii,35,36. {August 7, 1860 UrSe, ARSH 93.7}

SEVENTH CHURCH

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: 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 eye-salve, that thou mayest see. As many as I love I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 14-22. {August 7, 1860 UrSe, ARSH 93.8}

Laodicea signifies, "the judging of the people," or, according to Cruden, "a just people," and fitly represents the present state of the church, in the great day of atonement, or judgment of the "house of God," while the just and holy law of God is taken as a rule of life. {August 7, 1860 UrSe, ARSH 93.9}

It has been supposed that the Philadelphia church reached to the end. This we must regard as a mistake, as the seven churches represent seven distinct periods of the true church, and the Philadelphia is the sixth, and not the last state. The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the Laodicean church represents the church of God at the present time. {August 7, 1860 UrSe, ARSH 93.10}

The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state and overcome. {August 7, 1860 UrSe, ARSH 93.11}

But, dear brethren, how humbling to us as a people is the sad description of this church. And is not this dreadful description a most perfect picture of our present condition? It is; and it will be of no use to try to evade the force of this searching testimony to the Laodicean church. The Lord help us to receive it, and to profit by it. What language could better describe our condition as a people, than this addressed to the Laodiceans? "Neither hot nor cold," but "lukewarm." It will not do, brethren, to apply this to the nominal churches, they are to all intents and purposes "cold." And the nominal Adventists are even lower than the churches, who justly look down upon them with horror for the infidel views held by many of them, of no Sabbath, no family prayer, no Devil, no operation of the Holy Ghost, no pre-existence of the Son of God, and no resurrection of the unjust. {August 7, 1860 UrSe, ARSH 93.12}

The word "hot," represents the fervency, zeal and good works which are in accordance with the Scriptures. This is not our condition; yet the feeble efforts put forth by us as a people are such that we cannot be said to be "cold." We are "lukewarm." "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." These are words of dreadful import. A thorough

change is the only hope of the remnant. Here follows the reason why we are so offensive to the Lord: "Because thou sayest, I am rich and increased with goods and have need of nothing." We may not have boasted of our gold, silver, or of this world's goods; but have we not had, more or less, an exulting and an exalted spirit, in view of our position on plain Bible truth? Our positions are fully sustained by an overwhelming amount of direct scriptural testimony; and certainly a theory of divine truth is indispensable; but we as a people, have evidently rested down upon a theory of truth, and have neglected to seek Bible humility, Bible patience, Bible self-denial, and Bible watchfulness, and sacrifice, Bible holiness, and the power and gifts of the Holy Ghost, which the church may enjoy, according to the plain testimony of the Bible. Hence it is said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What a condition! {August 7, 1860 UrSe, ARSH 93.13}

And it is to be feared that many a poor Laodicean is so fast in this delusive snare, as to never fully feel the force of the counsel of the Saviour, to buy of him "gold tried in the fire," "white raiment," and "eye-salve." These we cannot regard as representing the present truth, but rather the graces of the Spirit, and attainments in the Christian course, which the present truth should lead us most earnestly to seek for. "As many as I love I rebuke and chasten; be zealous therefore and repent." God's honest people will feel greatly rebuked and chastened by this description of their condition and they will repent heartily, zealously: but from the words, "as many," etc., we may fear for some whose self-righteousness, and self-dependence, have carried them beyond the reach of the reproving Spirit, and the counsel of the true Witness. Dear brethren, read and weep over the touching language from His lips which follows. It is to you. {August 7, 1860 UrSe, ARSH 93.14}

"Behold I stand at the door and knock; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How careless many of you have been of the reproofs and warning which the dear Saviour has given for your benefit. He has been slighted and shut out by you till his locks are wet with the dew of night. O, open your hearts to him. Let you hard hearts break before him. O, let him in. A deep work of consecrating yourselves and all you have to him, will be necessary to prepare the way for him to come in and sup with you and you with him. We dwell with pleasure upon this affectionate, this touching figure. What an illustration of communion with Christ! Who would not joyfully spread the table and open the door for the dear Saviour to partake with them the last meal of the day, were he now a pilgrim on earth as at the first advent? This we cannot do; but we can do those things required of us and prepare the way of the Lord in our own hearts. Covetousness, pride, selfishness, and love of the world must be put out of the heart before the Saviour will come in. O, be not deceived. Take the declarations of Christ and the Apostles, which point out your duty as Christians, especially those which apply to you in the last stage of the church, while waiting for the coming of the Son of man, and let that word, like a two-edged sword, pierce your heart. O, ye Laodiceans, our mouth is open unto you. Be not deceived as to your real condition. Christ will spew you out of his mouth unless you are zealous and repent. Are you honoring the Lord with your substance, or are you covetous and worldly? Are you laying up treasure on earth, or in heaven? Is your love for the cause and the salvation of your fellow men increasing? or is it waning away? Are you more watchful of your words, and the Spirit you manifest? or are you growing careless and losing your power to watch? Are you dying daily, so that pride is put out of your heart? or does it find a rich soil, and flourish there? If the latter be your case in all these questions, no marvel that the dear Saviour is shut out and now knocks for admission. {August 7, 1860 UrSe, ARSH 93.15}

Dear brethren, we must overcome the world, the flesh, and the Devil, or we shall have no part in the kingdom of God. Read the gracious promise to those of the Laodiceans who overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Those only who suffer with Christ will reign with him. We have much to overcome. May God help us to set about the work with zeal. Our guide in this work must be the plain

word of God as it reads. That exposes our sins, and declares what we must be. If we are zealous and repent, and overcome, according to that word, we shall reign with Christ. If not, Christ will spew us out of his mouth, cast us off forever. {August 7, 1860 UrSe, ARSH 94.1}

Dear brethren, lay hold of this work at once, and in faith claim the gracious promises to the repenting Laodiceans.

J. W. {August 7, 1860 UrSe, ARSH 94.2}

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The message to the Laodicean church affects every way, in every sense and every where. The church here is rising. God is working for us. We feel the necessity of working with energy. This message to the church calls for more than common efforts, on our own part. A deep interest in our own cases should we feel. We should afflict our souls on our own account, turn our eyes within and mourn and pray and beg for our salvation. {Lt12-1857}

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I saw that in New York they can arise as well as in other places, and they can drink of the salvation of God. They can move understandingly, and each one have an experience for himself in this message of the True Witness to the Laodicean church. {Ms2-1857}

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Attended meeting in the forenoon. Brother Loughborough preached. It was an appropriate discourse. It enlightened my mind some concerning the message to the Laodiceans. Light seemed to break into my mind that since the message to the Laodiceans has gone forth the delay that we are now in is to develop character, to bring out what is in the heart, and separate the precious from the vile. The lukewarm are being spewed out of the mouth of God. {Ms6-1859}

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God will have a pure and a holy, self-denying, cross-bearing people. The message to the Laodiceans looks clearer to me. I see God will not do His work of spewing out until character is developed, His professed people proved, tested, and tried. Now God is proving His people to see if they will obey Him. "Be zealous ... and repent." If they will not, He will spew them out of His mouth. There are some among us of whom God will soon say, "Their sins shall not be cleansed with sacrifice or offering forever." Like the house of Eli, a heavy curse will rest upon them. {Ms6-1859}

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The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time. { 3T 252.1}

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; 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." { 3T 252.2}

The Lord here shows us that the message to be borne to His people by ministers whom He has called to warn the people is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments.

(1875)

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The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. {Lt77-1893}