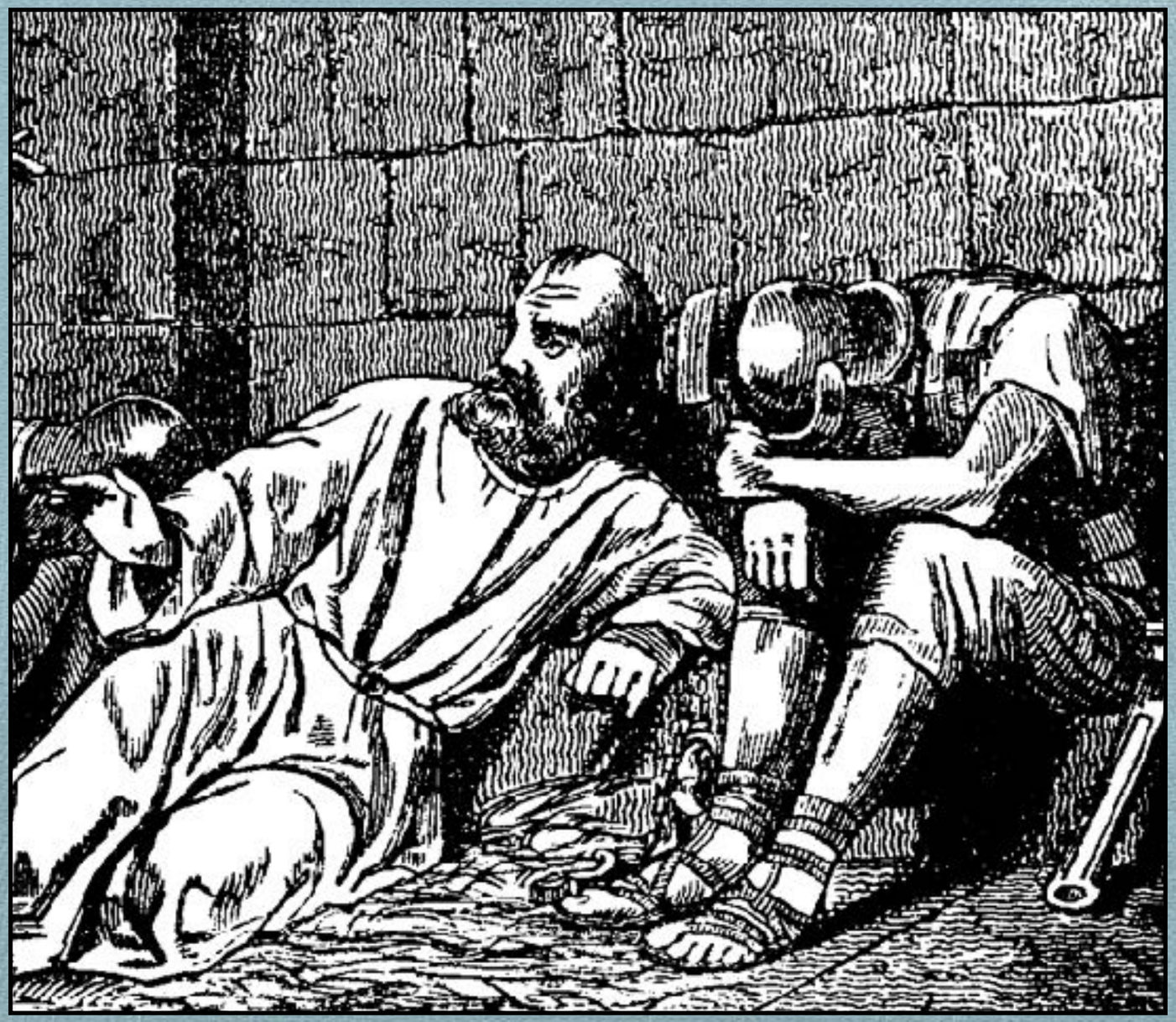


Peter in Prison

Acts 12:1–24

Now about that time Herod the king stretched forth *his* hands to vex certain of the church. (Acts 12:1)

"Now about that time Herod the king stretched forth his hands to vex certain of the church." The government of Judea was then in the hands of Herod Agrippa . . . He was professedly a proselyte to the Jewish faith, and apparently very zealous in carrying out the ceremonies of the Jewish law. Desirous of obtaining the favor of the Jews, hoping thus to make secure his offices and honors, he proceeded to carry out their desires by persecuting the church of Christ, spoiling the houses and goods of the believers, and imprisoning the leading members of the church. He cast James, the brother of John, into prison, and sent an executioner to kill him with the sword, as another Herod had caused the prophet John to be beheaded. Seeing that the Jews were well pleased with these efforts, he imprisoned Peter also. (*AA* 143.1)

Now about that time Herod the king stretched forth *his* hands to vex certain of the church. (Acts 12:1)

Matthew 2:1,16; 14:1,10 and Mark 6:14

- Herod the Great—Ruled during Jesus' birth (Matthew 2:1), killed all the children two and under in Bethlehem and its borders (v. 16)

- His son, Herod Antipas—Tetrarch of Galilee, beheaded John the Baptist, called *that fox* by Jesus

- Another son, Herod Philip I, ruled northern territories, husband of Herodias and half-brother to Antipas

- Another son, Herod Philip II—Ruled the region of Ituraea and Trachonitis (Luke 3:1). He built the city of Caesarea Philippi.

- His grandson, Herod Agrippa I, who was also a nephew of Antipas and others, executed James, arrested Peter.

- Herod Agrippa II: The great-grandson of Herod the Great. He is the Herod who, with his sister Bernice, heard the defense of Paul in Acts 25–26 and remarked that he was almost persuaded to be a Christian.

Herod the Great: Had 10 wives and 9 sons

Antipas	Philip I	Philip II	Aristobulus
That fox	Herodias	Fair & just	Aristobulus, Agrippa I, Herodias, Mariamne, Herod of Chalcis

Acts 12:1—Herod is Agrippa I.

Agrippa I was born in Caesarea Maritima around 11 BC and grew up in Rome and became a friend of the young Caligula. After making disparaging remarks about the emperor, Tiberius, he was imprisoned for six months until Tiberius' death and Caligula's accession. Caligula released Agrippa from prison and gave him the territory formerly ruled over by Herod Philip II. The Roman Senate also gave Agrippa the rank of Praetor, or magistrate. After Caligula was murdered in Rome, Agrippa helped Claudius rise to power. In return, Claudius elevated him to Consular rank and added Judaea and Samaria to his kingdom.

Importance of Caesarea

- Acts 23:23—Felix, the governor, lived there and was the official Roman capital of the Judea Province. Felix governed from the Promontory Palace, a grand complex originally built by Herod the Great that functioned as the Roman governor's official mansion and headquarters.

Caesarea Maritima was a major ancient Mediterranean port city on the coast of present-day Israel. It was transformed by Herod the Great into a grand Roman city and harbor which later served as the administrative capital of Roman Judaea.

Herod the Great built Caesarea Maritima to be a major international port and named it after his patron, the Roman emperor Caesar Augustus. It had all the elements of a major Roman city, with streets laid out in the standard Roman grid plan, a palace, forum, theater, temple dedicated to Augustus and Roma, and an elaborate harbor complex. It was during this time that Herod had the aqueduct built to bring water to Caesarea from a spring near Mt. Carmel, about 6 miles (10 km) away.

Herod's "Promontory Palace" at Caesarea Maritima was built on natural rock projecting into the Mediterranean.



https://jeanclaudegolvin.com/en/gallery/caesarea-maritima-caesarea-herods-promontory-palace-2/

Promontory Palace







An aqueduct carried fresh water from the springs near Mount Carmel to Caesarea Maritima, built by King Herod the Great.

- Vex—harm, mistreat, hurt, treat badly

- Days of unleavened bread starts directly after Passover. Passover is on the 14th day of Nisan and the days of unleavened bread start on the 15th day and last seven days.

- Quaternion—four soldiers; four quaternions are sixteen soldiers and they were divided up so that they took turns guarding Peter. During each shift, two soldiers were chained to him and others guarded the prison door.

- Easter—Greek word for passover—*pascha,* a mistranslation

Seeing that the Jews were well pleased with these efforts, he imprisoned Peter also. (*AA* 143.1)

It was during the Passover that these cruelties were practiced. . . . The death of James caused great grief and consternation among the believers. When Peter also was imprisoned, the entire church engaged in fasting and prayer. . . . . The day of Peter's execution was at last appointed, but still the prayers of the believers ascended to heaven; and while all their energies and sympathies were called out in fervent appeals for help, angels of God were watching over the imprisoned apostle. (*AA* 144.1, .2, 145.3)

Remembering the former escape of the apostles from prison, Herod on this occasion had taken double precautions. To prevent all possibility of release, Peter had been put under the charge of sixteen soldiers, who, in different watches, guarded him day and night. In his cell he was placed between two soldiers and was bound by two chains, each chain being fastened to the wrist of one of the soldiers. He was unable to move without their knowledge. With the prison doors securely fastened, and a strong guard before them, all chance of rescue or escape through human means was cut off. But man's extremity is God's opportunity. (*AA* 145.4)

Peter was confined in a rock-hewn cell, the doors of which were strongly bolted and barred; and the soldiers on guard were made answerable for the safekeeping of the prisoner. But the bolts and bars and the Roman guard, which effectually cut off all possibility of human aid, were but to make more complete the triumph of God in the deliverance of Peter. Herod was lifting his hand against Omnipotence, and he was to be utterly defeated. By the putting forth of His might, God was about to save the precious life that the Jews were plotting to destroy. (*AA* 146.1)

It is the last night before the proposed execution. A mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and the gates close noiselessly behind him. He enters the cell, and there lies Peter, sleeping the peaceful sleep of perfect trust. (*AA* 146.2)

. . . "Cast thy garment about thee, and follow me." He moves toward the door, followed by the usually talkative Peter, now dumb from amazement. They step over the guard and reach the heavily bolted door, which of its own accord swings open and closes again immediately, while the guards within and without are motionless at their post. (*AA* 147.1)

The second door, also guarded within and without, is reached. It opens as did the first, with no creaking of hinges or rattling of iron bolts. They pass through, and it closes again as noiselessly. In the same way they pass through the third gateway and find themselves in the open street. No word is spoken; there is no sound of footsteps. The angel glides on in front, encircled by a light of dazzling brightness, and Peter, bewildered, and still believing himself to be in a dream, follows his deliverer. Thus they pass on through one street, and then, the mission of the angel being accomplished, he suddenly disappears. (*AA* 147.2)

When the report of Peter's escape was brought to Herod, he was exasperated and enraged. Charging the prison guard with unfaithfulness, he ordered them to be put to death. Herod knew that no human power had rescued Peter, but he was determined not to acknowledge that a divine power had frustrated his design, and he set himself in bold defiance against God. (*AA* 149.3)

Not long after Peter's deliverance from prison, Herod went to Caesarea. While there he made a great festival designed to excite the admiration and gain the applause of the people. This festival was attended by pleasure lovers from all quarters, and there was much feasting and wine drinking. With great pomp and ceremony Herod appeared before the people and addressed them in an eloquent oration. Clad in a robe sparkling with silver and gold, which caught the rays of the sun in its glittering folds and dazzled the eyes of the beholders, he was a gorgeous figure. The majesty of his appearance and the force of his well-chosen language swayed the assembly with a mighty power. (*AA* 149.4)

Their senses already perverted by feasting and wine drinking, they were dazzled by Herod's decorations and charmed by his deportment and oratory; and wild with enthusiasm they showered adulation upon him, declaring that no mortal could present such an appearance or command such startling eloquence. They further declared that while they had ever respected him as a ruler, henceforth they should worship him as a god. (*AA* 149.4)

Angels

Heaven is brought near to earth by that mystic ladder, the base of which is firmly planted on the earth, while the topmost round reaches the throne of the Infinite. Angels are constantly ascending and descending this ladder of shining brightness, bearing the prayers of the needy and distressed to the Father above, and bringing blessing and hope, courage and help, to the children of men. These angels of light create a heavenly atmosphere about the soul, lifting us toward the unseen and the eternal. We cannot behold their forms with our natural sight; only by spiritual vision can we discern heavenly things. The spiritual ear alone can hear the harmony of heavenly voices. (*AA* 153.1)

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (Revelation 7:1)

John the Revelator represents the forces of the earth as four winds, which are held in check by angels delegated to do this work. (*19MR* 279.1)

Then I saw four angels who had a work to do on the earth, and were on their way to accomplish it. I saw Jesus clothed with priestly garments. He gazed in pity on the remnant then raised His hands upward, and with a voice of deep pity cried—"My Blood, Father, My Blood, My Blood, My Blood." (1LtMs, *Ms 2, 1849*, par. 8) (177 years ago)

Then I saw an exceeding bright light come from God who sat on the great white throne, and was shed all about Jesus. I saw an angel with a commission from Jesus swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "Hold, Hold, Hold, Hold until the servants of God are sealed in their foreheads." [Revelation 7:3.] (1LtMs, *Ms 2, 1849*, par. 9)

I asked my attending angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let them go, and while they had started to let the four winds go the merciful eye of Jesus gazed on the remnant who were not all sealed, then He raised His hands to the Father, and plead with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed in their foreheads. (1LtMs, *Ms 2, 1849*, par. 10)

I saw that the nations had not power to hold themselves. I also saw that we were not to cry to God to hold the four winds, nor to the nations, but one angel was to cry to other angels equal in power, to hold until the servants of God were sealed in their foreheads. (1LtMs, *Ms 2, 1849*, par. 11)

- Who are the servants of God? Revelation 7:4—the 144,000.
- Who is the remnant?—the 144,000
- Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will "be betrayed both by parents, and brethren, and kinsfolks, and friends." (*CCh* 352.2)

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. (*CCh* 352.3)

He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast. Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another." (*CCh* 352.3)

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring: "Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." (*CCh* 353.1)

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares: "'The Lord rebuke thee, O Satan.' I gave My life for these souls. They are graven upon the palms of My hands." (*CCh* 353.2)

The same Hand that kept the fiery serpents of the wilderness from entering the camp of the Israelites until God's chosen people provoked Him with their constant murmurs and complaints, is today guarding the honest in heart. Were this restraining Hand withdrawn, the enemy of our souls would at once begin the work of destruction that he has so long desired to accomplish. And because God's long-continued forbearance is not now recognized, the forces of evil are already, to a limited degree, permitted to destroy. How soon human agencies will see blotted out of existence their magnificent buildings, which are their pride! (*19MR* 281.1)

"The Power of Satan"

(*Spiritual Gifts*, vol. 4b, p. 100; 1864)

Fallen man is Satan's lawful captive. . . . [Satan] is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Corinthians 11:14. "And no marvel, for Satan himself is transformed into an angel of light." (*4bSG* 100.1)

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [Revelation 13:4–18, quoted.] (*19MR* 282.1)

The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended, and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will impersonate Jesus Christ, and the world who has rejected the truth will receive him as the lord of lords, and king of kings. He will exercise his power and work upon the human imagination. He will corrupt both the minds and bodies of men, and work through the children of disobedience, fascinating and charming as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold! (9LtMs, *Ms 39, 1894*, par. 11)

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13–15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. (*GC* 624.2)

In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10. (*GC* 624.2)

Satan knows better than God's people the power that they can have over him . . . When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth . . . can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations . . . But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. (*4bSG* 100.1)

He who dared to face, and tempt, and taunt, our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength. (*4bSG* 101.1)

All should understand that Satan was once an exalted angel. His rebellion shut him out of Heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of Heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations. (*4bSG* 101.3)

Satan has originated fables with which to deceive. . . . He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week. . . . the immortality of the soul. . . . No literal Devil, and probation after the coming of Christ . . . Satan has taken advantage of these popular fables to hide himself. He comes to poor, deceived, mortals, through modern Spiritualism, which places no bounds to the carnally-minded, and if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little, yet, of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. (*4bSG* 102.1–.3)

The sermon Satan preached to Eve upon the immortality of the soul—"Thou shalt not surely die"—they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Timothy 6:16. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." (*4bSG* 104.1)

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light is given to those in peril, to move them to arouse and look to Heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. (*4bSG* 104.6, "The Power of Satan")

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and with distress and fervor looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, (*4bSG* 105.1)

Jesus listens to the earnest prayer of faith, and sends a reinforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. (*4bSG* 105.1)

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi [Paul and Silas]; to Paul and his companions in the night of tempest on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter with the message of salvation to the Gentile stranger—thus holy angels have, in all ages, ministered to God's people. (*GC* 512.1)

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. The agency by which God protects His people is presented in the words of the psalmist: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. Said the Saviour, speaking of those that believe in Him: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father." Matthew 18:10. The angels appointed to minister to the children of God have at all times access to His presence. (*GC* 512.2)

Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met—agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding. (*GC* 513.1)

God knows how Satan is working, and sends his angels to watch over his children, to protect them from the Devil's power. And the battle is constantly going on between the angels of God, and the Devil's angels. The angels of God are clothed with a complete armor, the panoply of heaven, and, although surrounded with deadly foes, fear nothing, for they are doing the will of their loved Commander. They enter the darkest places to rescue the children of God from the snares of Satan, and their presence causes the evil angels to fall back. And as the evil angels are defeated, they utter terrible imprecations against the injustice of God, and against his angels. (*2SG* 277.2)

I was shown that the work was not left in the hands of any one upon earth. Angels of God have charge of the work, and they counsel and direct God's people through chosen agents, and thus the work moves forward. I was shown that God in his own wise providence raised my husband . . . (*2SG* 282.1)

Manuscript 5, 1850

July 29,1850

I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people. (1LtMs, *Ms 5, 1850*, par. 1)

And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. (Isaiah 11:11)

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isaiah 11:12)

Said the angel, Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. The powers of darkness are rising. Art thou rising? Is it not getting the victory over thee? I was pointed back to the children of Israel in Egypt. I saw when God worked through Moses before Pharaoh, the magicians came up and said they could do the same, (that they could work the same miracles). I saw the same work was going on now on the earth that the magicians carried on anciently. I saw the signs and mighty wonders of the devil have increased within a few months ten fold and it will still be on the increase and spread. And unless Israel is constantly rising and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them. 1LtMs, Ms 5, 1850, par. 2

I saw we must be daily rising and keep the ascendancy above the powers of darkness. I saw singing to the glory of God often drove the enemy away and shouting would beat him back and give us the victory. I saw there was too little glorifying God, too little childlike simplicity among the remnant. I asked the angel why there was not more faith and power in Israel. Said he, Ye let go of the arm of God too quick. Press your petitions to the throne and hold on by living faith. Believe ye receive the things ye ask for, and ye shall have them. (1LtMs, Ms 5, 1850, par. 3)

I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people. I saw some that meet together at the conferences at Oswego and vicinity were not right. They do not partake of the spirit of the lovely Jesus; they have not vital godliness, and unless they soon partake of the spirit of Jesus and have their hearts sanctified by the truth they profess to believe, they will be purged out of the camp of Israel. I saw there needed to be a searching of heart among them. (1LtMs, *Ms 5, 1850*, par. 1)

- Agrippa's oratory and death