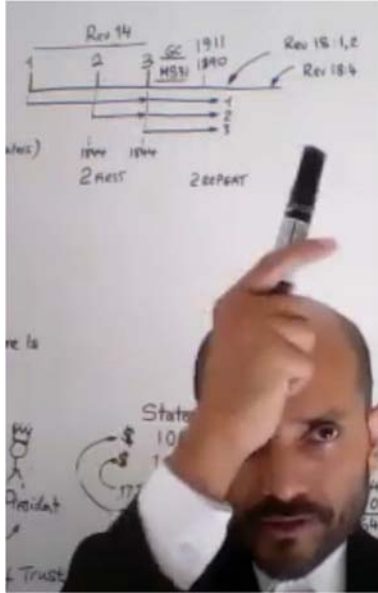


Two calls to the church part 1

Lets open with prayer. Amen.

Okay in yesterday's presentation we began looking at the subject of Babylon in reference to the subject of organization. We looked at a number of spirit of prophecy quotes. We went to the compilation 1888 and also to the Great Controversy. As we



We looked at those passages we created this graphic on the board here that we can see. We saw the relationship between the first, second and third angel's messages depending upon which source reference you used, whether it's the 1890 document or the 1911 document, we saw that the angel of Revelation 18 verses 1 and 2 and the voice of Revelation 18 verse 4 were future but imminent. We also discussed the relationship between the first, second and third angel's messages, and we saw that even though the work of the first and second angel had finished and were past history, that they were still truth for the present time, and in the words of Ellen White they were to run parallel with the third angel's message, and she says in the message of the angel of Revelation 18 verse 1 and 2, these three messages would be combined. So we discussed the combining of those messages because in Great Controversy chapter 38 page 603 we gather the information.

Can everybody hear my voice? Is it okay? Okay so I guess the change was done at someone else's end because I haven't changed anything. Can someone just tell me if I need to change any settings on my computer? You're fine we hear you fine now. Okay so what I just mentioned was when you combine what I've got on the board which is manuscript 31 with Great Controversy chapter 38, what we hear you, I'm waiting for sister Shimane to translate me. I think her internet has gone down. It looks like she's froze. We'll watch and get her back in. We're thinking she's frozen so we're going to watch real quick and see if she gets back in. You okay? How to switch to another language she like switch or should I wait? She has a problem. Can you hear me? Can she switch or should I wait? Somebody said that she has a problem with internet and she just messaged me too. She has a problem with internet so you can switch to another language and we'll watch and put her back in. Okay I've been told to switch to another language. Shall I switch or shall I wait? She has a problem can you hear me? Shall I switch or shall I wait? Somebody said that she has a problem with internet and she just messaged me too she has a problem with internet so you can switch to another language and we'll watch and put her back in. 10:17

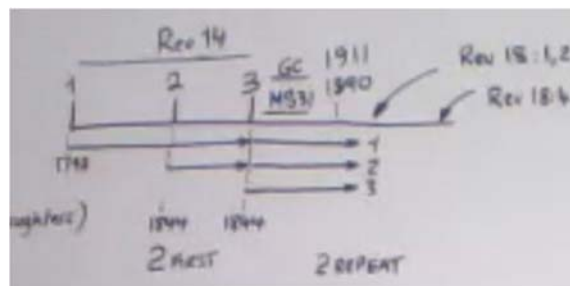
We looked at manuscript 31 and Great Controversy chapter 38, and when we do that we see that this angel of Revelation 18 verses 1 and 2 is a repeat of the second angel. So once we understand that the angel of Revelation 18 from manuscript 31 is the repeat of the second



angel, we can begin to understand how the combining of the messages work. The second and the third combine in that history **where I got this arrow here, and they combine because the second angel is repeating and then all we need to do is to understand the work of the first angel in that history.** So tell me if I need to change back

to French or if I remain on Portuguese. Someone instruct me. Up to you either way if she's there and that's what you want. Then stay with her.

So the reason why the first angel is repeated is when we consider the wording of the first angel, if we turn to revelation 14 verse 7, we'll read together. The first angel says with a loud voice, Fear God, give glory to him for the hour of his judgment is come and worship him that made heaven and earth in the sea and the fountains of water. **The reason why that becomes significant is the following: We can see on the board that the first angel completes its work at**



the arrival of the third angel in 1844. That's this arrow here that ends at the third angel. This is not new material that I'm presenting now. It's a repeat of things I've said and **what this is teaching is that the judgment hour that is referred to in Revelation 14 verse 7 is not the executive judgment as the Millerites taught. They were wrong. This is the investigative**

judgment that you can ascertain from an understanding of the sanctuary service in the old Testament. The investigative judgment is mentioned in Revelation. **The judgment that's mentioned in revelation 14:7, it's not the executive judgment or the destruction of the earth. It's the investigative judgment that's spoken of in the old testament in connection with the sanctuary service on the day of atonement, and it's repeat when the angel of Revelation 18 comes down, is indicating that the investigative judgment gets repeated.** Elder Tess has already laid out this line of history. So whether you think of just the Millerite line or the line of Adventism, the result is the same. You will get this **first angel message repeating and its repetition or the repetition of the investigative judgment occurs when the second angel is repeated.**

We then went to some pioneer writings and *we went to 1855 and the work of J.N. Andrews.* We looked at his document TAR which is the Three Angels of Revelation 14. We discuss the fall of Babylon and **he gave us three definitions that are in common usage of what Babylon is, the city of Rome, the church of Rome and he gave a third one and he said he proves that it's not the city of Rome and it's not the church of Rome, and he says in his own words that it's basically some kind of religious entity. He says that the fall of Babylon is a moral fall. It's not the burning of the city of Rome and it's not when the church of Rome lost its civil power.**

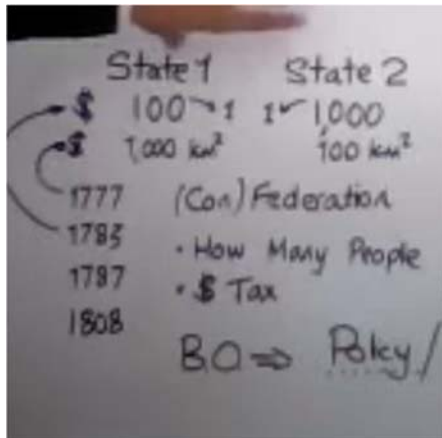
So in **TAR 53.5** which you already read, **we find that the fall of Babylon is a moral fall** and he says quoting, for it is because she made the nations drunk with her wine, and we looked at chapter 17 of the book of Revelation and **they asked the question if the mother was the same as the daughters or were they different,** and I received different answers and what I put on the board was that **a symbol can have more than one meaning which you're all familiar with but also the meaning can have two or more symbols and we can do that through the work of Juxta positioning or parabolic teaching.** Then I asked the question **is the woman the same as the daughters or are they different and I got different answers and we came to the conclusion that actually they're the same. They're both Babylon.** So when you come to the statement in TAR 53.5, when he says “for it is because she made the nations drunk with her wine.” **This is not as people teach just the work of Catholicism. You have to consider the other religious organizations.** This is in agreement with what we read from the spirit of prophecy in GC 603 paragraph two.

54.1. He quotes from the bible when he says she made all nation all nations drink of the wine of her fornication. **He says her fornication was her unlawful union with the kings of the earth. The wine of this is that with which the church has intoxicated the nations of the earth which is false doctrine.** Now these ideas are vital to understand because a clear understanding of statements such as this help us to understand the following, **that at the end of the world when you go from the literal to the spiritual, from the beast to the copy of the beast you find that the work that's being portrayed here is not merely the work of the Papacy and the model the Adventists have is essentially not fit for purpose.** We have this idea that the Papal church is going to impose its dogma upon 100 plus nations of the planet. We have this idea that the Papacy is going to go to the U.N. and force all the countries of the earth to do its will. **This is not going to happen. These passages do not refer to such an experience, such an event.**

We've come to a time period where these false doctrines of the church have permeated Society and not just the society of one of two countries. This is the society of every country. We should not need reminding of the following fact that the Papacy is not a homogenous entity. It's an entity comprised of two elements just like the United States, conservative and liberal left-wing and what we need to understand is when we see passages such as this and we see that the kings of the earth have been intoxicated with the wine of Babylon, what is this intoxication? What is this wine? If we look at what's happening in the United States we should be able to answer that question. It's the ideas and the doctrines of conservative Protestant America.

If you want to see the results of that relationship between the Protestant churches and the kings of America I would recommend that you watch the following two presentations, the two presentations that sister Kathy McGraw gave at this camp meeting in which she lays out the relationship between these two entities, Babylon and the kings.

At the beginning of our camp meeting I started speaking about the Articles of Confederation and the Constitution. Now these two states, state one and state two, if these states were run by kings who were



decent and honest and straightforward, that they truly believe that all human beings were equal, then the Constitution of the United States would not be written in the language that we currently have. If you go back to the Articles of Confederation or onto the Constitution what we are seeing in that document is how the wine of Babylon has intoxicated the kings of the earth because that document is one of compromise. So this issue permeates society at many levels and I want to remind us all that this document the Constitution that was put together in 1787 has nothing to do with Catholicism. It's Protestants that are creating this document and inbuilt within this document are their dogmas, their false ideas of truth.

As I say if you go through her two presentations she traces the history of the United States all the way from the beginning here to the present time and she carefully lays out the problems. Every single one of us needs to understand the construction of the United States government, how it's put together, how it operates. The reason we need to understand that is because we are coming to the time period of the agitation of the Sunday Law that Ellen White speaks of in the Great Controversy chapter 38 found on GC page 605 paragraph three.

I shouldn't need to remind people that most of the book Great Controversy is a parabolic book. Portions of it when it was written may not have been parabolic but today they are and this sentence, the last sentence of this paragraph is definitely parabolic, but as the question of enforcing Sunday observance is widely agitated the event so long doubted and disbelieved is seen to be approaching, the third message will produce an effect which he could not have had before. I'm hoping that we can all see the parabolic nature of this passage. We have discussed this in previous studies before. At least I have. This agitation will occur at Panium and Panium is next year, and I'm not saying that in January 2021 that is Panium, but we know in the same year that we'll have the inauguration of the new president of the United States. So the lead up to this agitation that's mentioned here if this was considered to be a way mark is now happening, and it's happening before our eyes in the election of the next president in a few weeks. The reason why this is significant is because the ideas that are creating this bipolar country are the same issues that are confronting every nation on this planet and when I say every country it doesn't literally have to be every single country.

I'm hoping we can move away from this idea of the literal nature or little fulfillment of events. The point I wanted to make is that the wine that the kings have drunk of, when it comes to the activities in the United States over the past 230 years, was all the work of Protestantism not Catholicism and that wine is now permeating the world. Even in atheistic or agnostic or secular countries, it doesn't even have to be driven by a religious organization anymore because the kings have already imbibed much of these thoughts and ideas.

Going back to J.N. Andrews page 57 paragraph one, he makes the following statement that we all believe at the time of the first angels message the people of God were in Babylon for the announcement of the fall of Babylon, and the cry come out of her my people is made after the first proclamation has been heard. Now in the past I have described the history that predates 1798 and is 1798, and I have compared and contrasted that to two chapters or two books from the Bible. The first book is Isaiah, Isaiah chapter 45 and Revelation 11.

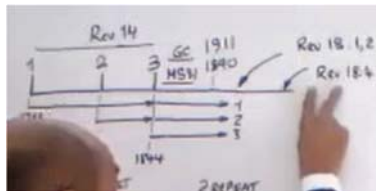
When you take Isaiah 45, and Revelation 11 and combine them, even though these are two histories that span thousands of years, you see the work is similar. In Isaiah 45 you have Cyrus the king and if you combine Isaiah 45 with Ezra chapter 1:45 and Ezra one, and these two chapters deal with two issues, with the fall of Babylon and also the first angels message and you can compare these to Revelation 11 and of course Revelation 14. Revelation 11 is the history of France, the French revolution. Even though it doesn't discuss it, particularly in the chapter itself,

Isa 45	Fall of Babylon	Rev 11 (Dan 11:40a)
Ezra 1	1798	Rev 14

the work of France in the French Revolution is the destruction or the dismantling of Babylon. The

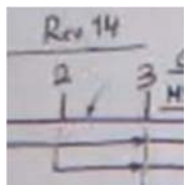
passage that we normally go to to describe that is found in Daniel chapter 11 verse 14 part a. So you have these two parallel events. So when you come to 1798 there's a message that's given to God's people. Separate to the fall of Babylon the message is to come out of her my people.

J.N. Andrews has an understanding of this concept which is, I think was really advanced for his generation. I'm going to read it again. At the time of the first angels message the people of God were in Babylon. The announcement of the fall of Babylon and the cry come out of her my people is made after the proclamation has been heard. So when he talks about the fall of

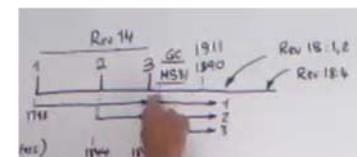


Babylon and the cry to come out of her he's speaking about **these angels here.** What I want us to see and I don't want to particularly disagree with what he's teaching, is the following: **I want to suggest that this message to come out of her is not a message that follows the first angel but is part of the first angel.**

So even though I mentioned it here, I'm going to take this and **drag it back into Millerite history** because we all know that Revelation 18:1 is the same as Revelation 14:8, and remember

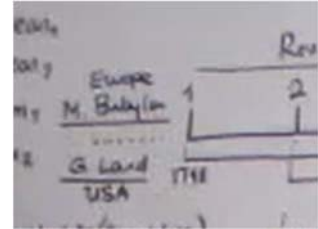
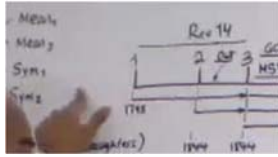


this is written in 1855. **It's way out here.** So he's not quoting this history he's quoting, or sorry he's **not referring to a future history he's referring to the past.** So he knows that **the second angel was given here in 1844 and he also knows that there was a second message that**

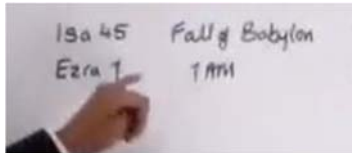


was given in the summer of 44, and that message was to come out of Babylon. I'm hoping we'll acknowledge or know that. **We would call that the seventh month movement** if I can frame it that way.

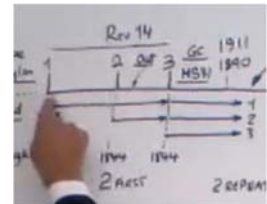
So the Millerites are telling the people who are in Protestantism to come out of Babylon and they didn't just come into Babylon in this history they were already in Babylon back here. In previous studies have argued the following point: That God's people are in Babylon, mystery Babylon and the location, the geographic location of Babylon is where? Europe and they're required to leave Europe and go where? To the glorious land. The glorious land is the USA but we all know historically that they left Europe a long time before 1798. We know that just from this work we've got 1777 with the Articles of Confederation have been put together and that's 20 years before 1798.



So we know that there's not this call to come out of Babylon in 1798 which means to leave Europe and to go to the glorious land and yet the message is still given. So once we can argue all of these points correctly, when we take the history of 1798 and apply these models to it, when the message is given to come out of her it's not simply to leave Europe and come to America. As it was in the history of Cyrus when God's people were told to leave Babylon and go back to Israel, what has happened is the following: people may have left geographically but they have not left experientially in their experience.



So they're still holding on to the models and ideas of Babylon in their hearts and in their minds. We know it's shown here that the first angel's message runs all the way to the end of 44, and it runs parallel with the second angel. I don't want to keep on repeating this point. I want to leave it for you to study out what he's saying here, but the point he wants to make is that Babylon is not the Papacy in this context. It's actually Protestant America.



He goes on to say here also we have a most decisive testimony that Babylon includes Protestant as well as Catholic churches. I want to drop down to the next paragraph. It says the preaching of the hour of God's judgment and the immediate coming of the Lord was at once the test of the church and the means by which he might have been healed. I'm going to argue when it says the church, definite article, it's referring to Sardis. So the problem with Sardis is that its heart is with the world and not with Jesus.

That's the test of the Millerite history, to find out where your heart is, and if your heart is with the world we would call that the Laodicean experience. That's why if you carefully examine the experience of the fifth church with the seventh church they are identical. They both describe churches that are dead but claim to be alive. Besides the spirit of prophecy quotes that talk about repeat of history, I think this study from Revelation chapter 3 is one of the principal arguments that you can use from scripture to show history is repeating. When you compare the two churches, because their experience is identical. I want to move on to what Uriah Smith says. This is Uriah Smith's work Daniel and the Revelation. Now I know the problem

with this book is that it comes in various editions and in my edition this is page 649 paragraph one.

So everybody should let me just check. Okay so we had two references of this. It's the second one that sister Elena, I'm sorry sister Elaine has put up. It begins there are about three. This is why I said there's a problem because the pagination is different. [Brother Daniel it should be on the zoom webinar chat it's there in English the page 649 paragraph one, but there are a number of versions of it. It's the second one from sister Elaine. You can see it? Good. So I'm going to read in English or give the translators a chance to put it into their own language. No but you have it on your chat you can convert it with dpel. It's from the zoom webinar chat or someone could do it for her if it's easier.](#) There are but three possible objects to which the word can be applied. Speaking about Babylon and these are one, the apostate religious world in general. Two, the Papal church in particular, three the city of Rome.

So this book is written 42 years after the one we read from Andrews and you see that **Uriah Smith has exactly the same position as Andrews.** So in another edition this is page 601 paragraph 2. It's a different edition but I want us to see that he had come to the same conclusion because the arguments haven't changed 40 years later. Is Babylon the, as He would say the Papal church or the Romish church or the city of Rome?

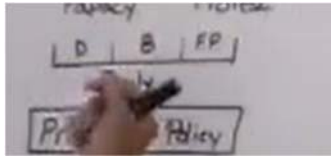
In the next two paragraphs he develops his proofs to show firstly, it's not the Roman church. Secondly, it's not the city of Rome. **When he argues about Babylon not being the Roman church he said it's not confined to it. It's more than the papacy.** Yesterday we spoke about synecdoche's and he says in this passage, this is 649 paragraph two the fact that these daughters are spoken of shows that there are other religious bodies besides the Romish church which come under this designation. Okay I'm going to pause here. [So can someone help brother Caesar get the reference so he can translate it? Thank you. Brother Caesar I think you have it in Spanish on the web chat. Sister McKayla has already given it to us. Yeah thank you and brother Marcel has put it into Spanish as well. The second paragraph that I've just read do you see it brother Caesar? Yes I see it thank you. Just put a thumbs up if you have it. Okay so we're all good. Have you had a chance to translate? No I didn't yeah please.](#)

So we're just waiting for brother Caesar to translate it. He's reading the whole passage which I didn't read all but it's fine. Just let us know when you finish brother. Lisa give me a thumbs up when you're done okay? So he read the whole of that paragraph which I hadn't done but that's fine. What it shows is that **the daughters come under the same designation. That is a synecdoche, but what we need to see is that synecdoche's, when we're going to apply them in this fashion become dispensational issues,** and one of the nice arguments that Smith uses at the very end of this paragraph, it's only part of the sentence. It says beginning with the word if, if no other church but the Roman is included in Babylon, that the people of God as a body are now found in the communion of that church, and are to be called out, but this conclusion no protestant at least will be willing to adopt.

[You want me to paraphrase sister Shemane? **So he says if Babylon is just the Roman church,**](#)

that means God's people are only in the Catholic system, nowhere else and he says no Protestant would accept that because they believe God's people are in Protestantism. It's a really nice good argument.

So the board work here shows the following: The daily continual comes in three sequential histories, the dragon, the beast and the false prophet and the thing is, they're both sequential



and by the time you get to the end concurrent, just like the three angels messages. So the dragon carries on through history as does the beast and of course the false prophet. They all run parallel to one another. So they're both synecdoche's and not synecdoche's

depending on: one depending on how one views them. He then goes on to prove that Babylon is not the city of Rome. Now the reason why these arguments are good to know is because there are large segments of Adventism, also known as Levites that believe one or both of these options. They believe that Babylon is the Catholic Church period, or they believe that Babylon is the city of Rome that sits on seven hills. In fact people in our movement in leadership positions that in the past have believed this, this is literally decades after Uriah Smith had proven otherwise.

I want to drop down now to page 651 paragraph two. Just going to read one sentence from here so you can just read along with me. Babylon signifies the universal worldly church having seen that it cannot be any one of the only other three possible objects to which it could be applied, it must mean this. I'll paraphrase, he said there were three options. He says I've proven it's not the Papacy, I've proven it's not the city of Rome and therefore it must be the universal worldly church. Now this universal worldly church is not what you think. It's not the council of churches when all these denominations come together in an evil organization. This is fornication. This is wine. There are false doctrines that have permeated the world and they've permeated the world because so many religious organizations hold on to common values and the common values that they hold to are nationalism, sexism and homophobia.

Now Elder Tess has done extensive studies on what people call Hitler's pope. I believe it was pope Pius xii. Someone can confirm. The reason why I mentioned that is because if you take fascist Germany, the third Reich with people looking at that history, some people say the Catholic Church was involved and some people say it wasn't involved, and what I want to say is not that there was some secret alliance which is what people want to look for. I'm not saying there was some conspiracy. I don't know if, I don't know how involved the papacy and Germany were but what I want us to see is that the dogma that the church held onto, ended up being the same dogma that Germany held onto and an atheistic Germany can hold the same dogma as a Christian organization. They don't have to become Catholic to do that, that's the point.

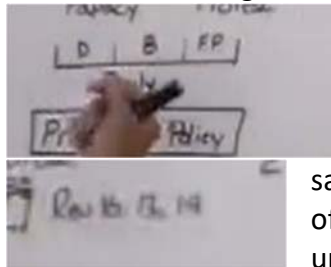
So when we talk about Hitler's pope we're not saying that he was Hitler's puppet or Hitler was his puppet. Prophetically we can develop those models but literally it doesn't have to be that way. The doctrines have already permeated society and all that needs to happen is that the right people at the right time take them up. It's like the fire has already been built. You just need to put a spark to the fire. Unless we see that, we keep on getting, we will keep on

being dragged into conspiracies. The fact that Hitler was a Catholic, I'm suggesting is neither here nor there which in English means it's irrelevant. He could have been a Lutheran and done the same work.

In the United States today who runs the United States? Is it a protestant, a Catholic or a Jew? Now depending on how you want to define runs the government, will define which religious organization you're referring to because in the Trump white house all of them are part of that, a part of the Executive branch. **So I'm suggesting it doesn't matter what religion you are. It's irrelevant. This is one of the fundamental differences between what this movement teaches and what the rest of Adventism teaches. This is the problem that conservative Adventism and FFA had. They held on to these wrong ideas.** Smith says this, he's going to list a number of churches. He says the Greek Church in Russia and Greece of course, the Lutheran church in Prussia, Holland, Sweden and Norway. I did Prussia, Holland, Sweden and Norway and in parts of Europe. I mentioned five countries you should have listed Prussia, Holland, Sweden, Norway, and Germany. England has the episcopate or Anglican.

Then he says other countries have their own established religions. He says Babylon has made all nations drunken with the wine of her fornication, her false doctrines. **It can therefore symbolize nothing less than the universal worldly church. This is the conservative element of all religions, of all religions. What's the difference between Protestantism, Catholicism, Hinduism, Buddhism, the Muslim faith? I just mentioned five and the answer is nothing. They all practiced the following: nationalism, sexism and homophobia. Every single religion holds on to the same dogma. It's Babylon. It's the universal worldly church.**

On the board I've got three elements. Dragon, beast and false prophet. He goes on to say in the next paragraph, six five two paragraph one, **the great city Babylon is spoken of as comprised of three divisions.** Listen to how he describes this. He's going to refer to Revelation 16 and the reference is verse 13 to verse 19. He doesn't mention it in the paragraph. He says the following: The great city Babylon is spoken of. It was comprised of three divisions. So the great religions of the world may be arranged under three heads: the first oldest and most widespread is paganism symbolized under the form of a dragon. The second is the great Romish apostasy symbolized by the beast. The third is the daughters or descendants from that church. **It's under this third head that comes with two horned beasts.** That, so I'll stop there.



So he talks about the three elements of Babylon. He shows how it's the dragon, beast and false prophet, and remember what we spoke about yesterday, how on one issue we and Future for America parted ways. **It was the issue of the threefold union or two streams of information, and we were falsely accused of not agreeing to the threefold union model. My argument was that the threefold union model must be compartmentalized or must be understood compartmentalized means of put into a certain box. We call it dispensationalism. They must be considered in a dispensational fashion and therefore sometimes it's a**

synecdoche and sometimes it isn't, and in closing I have a question. The heads of the beast of Revelation 17 a day synecdoche's are not and the answer is good. First answer we got is both and that's the trap that we fall into. That it's not one or the other. 129

If you're doing a study of the heads of Revelation 17, you should do a good study to prove that it's not a synecdoche and then in part two of your study you should show the complete opposite, and that's the problem we are unable to conceptualize both models, and unless you do that you end up having either limited understanding or wrong understanding.

I want to mention one last point before we close. One last point before we close. Page 653 paragraph two same book, Daniel Revelation, just the next page. I want to read one sentence from there. **Babylon is represented as trafficking the souls of men.** Now people may not like what I'm about to say. Since the beginning of this year Elder Tess and myself have fought against a particular ideology that is prevalent in this movement and I don't know if people can tell me what that issue is. It's one word. So people could already see what I'm referring to from this passage. **Human trafficking. Uriah Smith says Babylon is represented as trafficking in the souls of men. It's one of the characteristics of Babylon and for those people in our movement who have resisted this issue that we have confronted in our movement, I'm just going to call it dowry. It comes under different names in different countries.**

..3.3

It's nothing more than a doctrine of Babylon and we have been accused of, Tess and myself of interfering, of colonialism, of pushing our agenda onto people from different cultures. Whereas I'm hoping we can all see now clearly that there are men and women in this movement who have drunk of the wine of Babylon and like the taste of it, and when we say don't drink some of them say can we just have a little sip? Some say if we just have an empty glass and pretend to drink is that okay? This is how bad this doctrine is ingrained into the hearts and minds of people in this movement. This is not apostate Protestantism. This is not the conference church. **There are people who have left this movement because we didn't even let them drink from an empty cup of Babylon. In so many subtle ways Babylon is alive and well in the hearts and minds of people in this movement and we don't even know it.**

We have been tackling this issue head on for the past nine months and people are still resisting it. It was here I've erased it. It was the graph that had different gradients. **The reason we don't look like a church of success is because people in this movement still hold on to the ideas of Babylon.** Let's pray.

Our heavenly father, we want to pray that you guide and direct us as we consider the subjects of nationalism, sexism and homophobia. May each of us examine ourselves not to see whether we are in the faith or not, but to recognize that we have each imbibed the wine of Babylon. We are drunk with it. We are drunk with the wine and we like the taste. Father may we realize the sinfulness of our behavior both individually and as a corporate body. I offer a special thought for those middle managers in our movement that they would have the courage and the fortitude to see what is happening and to change it. In Jesus' name amen.

