

**Lucan:** It's time to begin. Bro. David, will you please offer the opening prayer?

**Zahakiel:** Dear Father in Heaven, We thank you for another week of mighty blessings, of protection from danger, and from the sure guidance of your Holy Spirit. We thank you for the opportunities that we have had to labor in the field, bringing a gathering and binding message to those who lie in darkness, and we pray that the Word you have given to your servants will be effective to those who hear. May we be led to those who hunger and thirst after righteousness, and may this holy Sabbath refresh us for the continuation and completion of the great work. May each one gathered here tonight receive the blessing prepared for us from the foundation of the world, as we ask it in Yahshua's name. Amen.

**Pastor Chick:** Amen.

**Lucan:** Amen

**Elyna1:** Amen

**Adriel7777:** Amen

**Barb:** Amen

**daphna:** Amen

**Lucan:** Our study tonight is called "Another Church?"

One of the questions that has arisen over the years in our evangelism, particularly among Seventh-day Adventists, is whether it can be shown that the Adventist church becomes Babylon from the Scriptures, and whether another church from them can be shown prophetically. While we have the benefit of both Mrs. White's writings and the works of Adventist founders who were diligent students of prophecy and its principles, as well as the "11th hour worker" parable through the lens of their writings, there is value in establishing the fall of a church from Scripture, and that alone. As Protestants – a people fully dedicated to the separation of church and state, and the principle of "sola scriptura" in matters of faith – this is a requirement, not only for evangelism but for personal conviction.

Because the term "Babylon" itself has little application outside of Revelation 18 in this context, the question may be taken more broadly for our purposes tonight. We have several studies regarding the prophecies of Revelation and their fulfillment in the fall of the denomination, yet "Babylon" is not the largest question at issue. Babylon is a condition that can be repented of, and from which healing can be effective. It is "Babylon fallen" that is the dread condition, marking the final separation and calling out of God's people. The only reason that the term "Babylon" becomes a focal point in certain discussions is that Seventh-day Adventists, and they alone, understand that term in the context of prophecy. Seventh-day Adventists, and they alone, can "listen with amazement" as Mrs. White says, when the pronouncement is boldly made that the church is Babylon, fallen because of her errors and sins, and the rejection of the truth sent to her from heaven.

The core question, language of "Babylon" notwithstanding, is really this: If prophecy does not specifically say a church will fall, is that church therefore immune to falling, regardless of its actions or standing before God?

Alternatively, is it ever in the character of God to make a prophecy of favoring a people that He is unable to rescind, regardless of their actions thereafter? We read of Israel, for example:

"Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD." (Jeremiah 31:37)

From the same prophet we also read of the general principle, which caused the physical "seed of Israel" to indeed be cast off as His people:

"O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay [is] in the potter's hand, so [are] ye in mine hand, O house of Israel. [At what] instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy [it]; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And [at what] instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant [it]; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." (Jeremiah 18:6-10)

These principles are as eternal as the One who spoke them. Unless the warning to Laodicea is an idle one, and Christ does not mean what He says, we must conclude that the threat of being "spewed out" and having the "candlestick removed" is quite real to the very end of time. Some have said to this, "Ah, but Israel was prophesied to only have 70 weeks; their fall was implied, if not predicted in Scripture." If that prophecy had not been made, would God have therefore ignored the crucifixion of His Son, and left the vineyard with the nation of Israel? Prophecy follows principle; if the principle is ignored because it is not spelled out explicitly, then those ignoring it were never following principle to begin with. This is not being true to the faith, but to the creed.

It is worth noting that even Seventh-day Adventists have difficulty with understanding Revelation 18, and for much the same reason that Israel had difficulty understanding the prophecies of the old covenant:

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which [vail] is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." (2 Corinthians 3:14, 15)

Just as the Jewish church expected a political Messiah that never came as expected, modern Adventism expects a political Protestant-Catholic Sunday coalition that has never come as expected. What I would like to do tonight is to share some verses and passages that speak to this and similar questions.

We know how churches fall; we know what it means when they do and how to respond, as each CSDA has already taken the steps necessary in response to the three angel's messages, correctly identifying the image of the beast and unifying in protest of its mark. What we will be looking at tonight are some Scriptures that speak of both the basic principles and the specific applications of this message as we share it with others:

"After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!" For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues." For her sins have reached to heaven, and God has remembered her iniquities." (Revelation 18:1-5, NKJV)(LMK)

**Pastor Chick:** F

**Adriel7777:** F

**Zahakiel:** Finished.

**Barb:** F

**Naraiel:** Finished

**Lucan:** We may note that the word "prison" is in the NKJV, where "hold" or "haunt" appears in the KJV and most other translations. "Prison" is what the Greek word is translated as the vast majority of times, with "guard" being the next most common. We may also note that "foul spirit" is elsewhere translated as "unclean spirit" in the majority of cases. Unclean spirits are trapped in this place, which "has become" a dwelling place of demons. How does this take place?

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth [it] empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation." (Matthew 12:43-45)

It is worth noting that seven other wicked spirits take up residence in this house, whereas of Christ, we find the following:

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Revelation 5:6)

The seven spirits of God are sent out into all the earth, whereas the seven spirits that return to the man that has not lived up to the light he is given "enter in and dwell there." God's Spirit reaches out; unclean spirits withdraw and become "imprisoned," making their abode in the place that has failed to become the abode of Christ, and has rather sat "empty, and swept, and garnished." At length the message rots, the messages of the three angels becoming "unclean birds" that are caged up.

A swept and garnished home is one that is well taken care of; there is no clutter, no dirt. It has been cleaned; it has been sanctified, such as it is. The errors and the falsehoods have been forsaken, the law has been kept in letter, yet where is the Spirit of righteousness? It is lacking; the house "is empty," and that which was meant to be the house of God becomes the house of devils; the visible church becoming a sister to fallen Babylon. It is not failing to sin that brings life; it is succeeding in righteousness. It is not lacking in evil, but rejoicing in holiness that reflects Christ within.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23)

"For the vineyard of the LORD of hosts [is] the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isaiah 5:7)

Failing to receive righteousness, the vessel becomes one of self-righteousness, and this is the root of the Pharisee. Those who have had great light fall to even greater depths than had they never been exposed; "seven spirits more wicked than" the one that was cast out come in. "Even so shall it be also unto this wicked generation."

Many when hearing this message rightly ask, "What light has been rejected?" While 1 Corinthians 6 is perhaps the most direct, beginning with the words "Dare any of you" do the very thing the denomination is doing, let us look at a second witness among many:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite [his] fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for [him], and in an hour

that he is not aware of, And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matthew 24:48-51)

This has particular application to the last generation of Adventists, who profess to watch for His coming. The belief that the Lord's coming is delayed is what leads the wicked servant to beat his fellow servants, and to eat and drink with the drunken. That the Adventist denomination has eaten and drunken of the wine of Babylon needs little establishing; the trinity is a ready example, with a long history of similar ecumenical errors alongside. That they have begun to smite their fellow servants is beyond question for any who know of the trademark persecutions. Yet the cause of all this is recorded as, "that evil servant shall say in his heart, My lord delayeth His coming." If the only thing keeping one from smiting their fellow servants is the Lord not delaying His coming, that one does not know Christ, but obeys only for fear of punishment or hope of reward. Such are living "under the law" in the plainest sense. Thus the test of character comes in the second sounding of the three angel's messages just as it did at the first – in response to a delay and disappointment.

In terms of how one says in their heart that the Lord delays His coming, no one who is waiting for a Sunday law believes Christ is returning soon, for no Sunday law is coming soon to prefigure it. No one who believes Christ's return is imminent has their eyes on the things of the earth, or any monetary kingdom to protect or expand. When the Protestant churches rejected the Advent message, they did so for love of the world and the favor they enjoyed in it, "having a name that thou livest, but art dead." One who is preparing for the kingdom of God will never seek to avenge themselves outside of Yahweh's strength, for as "Yahshua answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36)

As Seventh-day Adventists once rightly taught, "It is only when Christians mistakenly come to believe that Christ's kingdom is of this world that they resort to force in defending what they take to be its interests." [5BC 527]

It is only when Adventists cease to believe their Lord is coming soon that they mistakenly come to believe that His kingdom is of this world, and that tools such as "smiting," imprisonment and force, are possible to use in its defense.

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that [be] with us [are] more than they that [be] with them. And Elisha prayed, and said, Yahweh, I pray thee, open his eyes, that he may see. And Yahweh opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha." (2 Kings 6:15-17)

This is the response of all those whose "eyes are open that they may see," who have purchased the eyesalve and repented of the Laodicean condition. It is the response of Christ:

"Then said Yahshua unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:52, 53)

It is the message of Revelation regarding the image and mark of the beast, which we even now protest against:

"If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:9, 10)

The importance and relevance of this passage to the image and mark of the beast cannot be overemphasized by those who have the "patience and faith of the saints," refusing to eat and drink with those who "smite their fellowservants."

Many when hearing this message wrongly ask, "How can there be another remnant after this one? Regardless of what wrongs are done, this is the church." I say "wrongly ask" because this position has no basis or precedent in Scripture, being purely a tradition of men. While it is true that Yahweh at times bears long with apostasy, it is not apostasy but the fall of an organization that we speak of. As we read in Acts 2:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain [...] Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:22-23, 36)

Peter did not lay the charge at the feet of the leaders alone; he laid it at the feet of every individual, "all the house of Israel," saying "YE have crucified;" "Ye have taken and, by wicked hands, crucified and slain." Nor did he focus on the "wicked hands," as those who would lay the blame upon the beast they are riding seek to do. The guilt lay upon those who learned their leaders had crucified the Lord on their behalf using the Roman power, and they did not ask, "Men and brethren, how can Israel fall? Surely we just need to reform the Sanhedrin, God will sort out the leaders."

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. [...] Now when they heard [this], they were pricked in their heart, and said

unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do?" (Acts 2:5, 37)

No; those devout Jews repented, because they were devout; they then asked what they must do. Yet even here Christ gives no room for excuse; what does He say of remnants that abuse the servants of Yahweh? "And the remnant took his servants, and entreated [them] spitefully, and slew [them]. But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." (Matthew 22:6, 7)

The city of the remnant was burned up – what is this reminiscent of? "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." (Revelation 18:9, 10)

Let us hear the end of the matter from the One who has said, "inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me":

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast [him] out of the vineyard, and slew [him]. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:33-43) (LMK)

**Zahakiel:** Finished

**Pastor Chick:** F

**Adriel7777:** F

**Barb:** F

**Gloria:** F

**daphna:** F

**Naraiel:** F

**Ruthline:** F

Yahweh will continue to work on this principle with every people in every generation, "For I am Yahweh, I change not; therefore ye sons of Jacob are not consumed." (Malachi 3:6) And again, "Yahshua Christ the same yesterday, and to day, and for ever." (Hebrews 13:8) And from the testimonies, "The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work." [14MR 102]

It is Yahshua that says, whether to Israel through Jeremiah, directly to Peter and the Apostolic church, or to Seventh-day Adventists through Ellen White, "the gates of hell shall not prevail against my Church." It is Christ, who changes not, that declares that Church to be taken away and given to another people when the keepers prove themselves to be murderers of the Son through His people. Any who hates their brother is a murderer; any who persecutes their brother hates him. Those who persecute do not know love, and love is the fulfilling of the law.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:10)

The commandments of God and the faith of Yahshua cannot and will not be heralded by a people who reject His testimony and violate those commandments through hatred and persecution of His messengers. This is the difference in the synagogue of Satan and the church of Christ: Love.

May we reveal in our outreach not only the sins of Babylon, but the love and Spirit of Christ that makes such sins unnecessary and self-defeating as we herald the Loud Cry to those who are yet in "times of ignorance." Having received the vineyard, may we "bring forth the fruits thereof" speedily.

Are there any comments on the study tonight?

**Adriel7777:** Amen

**Lucan:** If not, I'll ask Pastor to offer the closing prayer.

**Pastor Chick:** Dear Father in heaven. We are blessed to have a church manual not composed by the councils of men but by the wisdom of YAHWEH. May we be attuned to the eternal principles that shape the universe and guide us to our heavenly home. In Yahshua's holy name, Amen.

**Barb:** Amen



5-10-2019 Another Church?

**Adriel7777**: Amen

**Lucan**: Amen

**Elyna1**: Amen.

**Ruthline**: Amen

**Gloria**: Amen.

**daphna**: Amen

**Kimber**: Amen

**Zahakiel**: Amen.

**Naraiel**: Amen