

The Remnant Church and Babylon

Description

THE REMNANT CHURCH AND BABYLON

The Seventh-day Adventist church is not Babylon. Let no one call God's commandment-keeping church Babylon in order to call her members out into another movement. They are not to be called out of the church that is God's only true witness to the world today. The church is to be called to reform and the sinners in Zion are to be thoroughly warned of God's swift approaching judgments upon them. All who truly love their brother will show their love by doing all they can to tell the people whom God loves above all others, that He is to judge them before He does the world. If you love the world more than you do your brother in the church, then your duty is to those of the world. Otherwise, do as Christ and the Apostles did. Tell them that although God will purify His church, by slaying the sinners in Zion, (Eze. 9), and whereas the church militant will become the church triumphant for the Loud Cry to the world, we are not to call her Babylon. God will not tolerate anyone calling the church Babylon. Those who do so are placing themselves in position for greater delusions.

If it takes 7 Protestant churches to complete the fall, as some believe, and the Rod movement is #7, how could S.D.A. church have fallen in 1929 since it was only #6? If Babylon fell in 1929, at the giving of the reformatory message and that movement is #7, then it would have to declare its own fall.

Would God send a message to reform the church and at the same time declare the reform to be Babylon? The Rod, some believe, is #7 protestant. A reformatory movement would not fall at its beginning. If at all, the fall would come by the giving of another message. If rejecting light causes one to become Babylon, what light did the Rod reject in 1929 that would cause it to fall? If we say the Rod is Spiritual Babylon, then it could be only because she rejects light, from another message. The Lord never calls his Sabbath keeping people Spiritual Babylon but rather the Sabbath keepers who think they have need of no more truth, He calls Laodicea, not Babylon.

The angel of Rev. 14:8 declared in 1844: "Babylon is fallen." But the Scripture, "is fallen, is fallen, that great city," shows that the message of her fall is to be repeated, and although she was not great in 1844, some time after her moral fall she was to become great. Rev. 18:2 is the repeating of Rev. 14:8, and at the time of this fall, she is great. "Babylon the Great is fallen, is fallen," shows that the message is repeated. If her rejection of the message of the Judgment of the Dead caused her moral fall in 1844 (G.C. 389:2) then her rejection of the message of the Judgment of the Living will cause her complete fall, and great is that fall.

Since the message of Rev. 14:8 is to be given again in a loud cry, then the Third Angel's message must likewise be given again, warning all of the mark of Babylon the Great. The Lord raised up Sr. White to proclaim the Third Angel's message and warn the world of the moral fall

of Babylon, He will likewise use another instrument to proclaim the fall of Babylon the Great.

â??Surely the Lord God will do nothing, but He revealeth his secrets to His servants the prophets.â?• Amos 3:7.

Revelation 18:1 is that other angel (message) that lightens the earth with His glory before Babylon falls. (1 Timely Greetings

21 â?? 17:4 [Publisherâ??s Note: We believe it should read 1 Timely Greetings 21 â?? 20:4])

â??How will any of our brethren know when this light shall come to the people of God? As yet we have certainly not seen the

light that answers to this description.â?• R & H April 1, 1890.

â??Revelation eighteen points to the time when, as a result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the Second Angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work.â?• G.C. 390:2.

The â??churchâ?• spoken of here by Sr. White has reference to the churches that constitute Babylon â?? read rest of the paragraph. The 144,000 are Sabbath keepers and are sealed while in the true church, for they are virgins, not defiled by women (churches). Divine interpretation reveals that God is to deal differently with His church than He does with the other churches. Since, there is â??Time no longerâ?• â?? not time to start another denomination â?? the Lord will purify His church by slaying the hypocrites and sinners (3T 266-7; 5T 287-16,89 [Publisherâ??s Note: We believe it should read 5T 287:1,689]; 2T 190-3; 1T 190). Those that escape the slaying (Isa. 66:15-20; Eze. 9) will march on with the truth to hastily finish the work of the Third Angel. (Rom. 9:28; P.K. 725; EW. 277).

This S.O.S. is sent out to enlist all of Godâ??s Sabbath keeping people to rally to the emergency call, and tell his brother who is in Laodicea, not Babylon, what great things the Lord is going to do for the righteous and what a terrible thing is to befall the sinners in Zion. Years ago God warned His people through the Spirit of Prophecy:

â??And I saw that the Lord was whetting His sword in heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among

THE REMNANT CHURCH AND BABYLON â?? page #2

his professed people! Dear friends, do not deceive yourselves concerning your condition. You cannot deceive Godâ?•. 1T 190:0 (Emphasis Ours)

The Testimonies, you know, were written specifically for the church and for her instruction in righteousness. The Conflict Series and other volumes were written for the church and the world. Every Adventist home should have the Testimonies. Every honest soul who wants to know the truth of what the great controversy is about in these last days should avail themselves of Mrs. E.G. Whiteâ??s books that explain the meaning of our times through the eyes of Inspiration.

Please remember that many of the prophecies on which Sr. White commented were prophetic in her day, to be fulfilled at a later date, thus making her comments prophetic also. Sr. White should be consulted in regard to the true meaning of her comments, but as she is in the grave, if we are to know the truth of her statements, the Lord must reveal them to His people through Divine interpretation. No group or body of men, regardless how pious they may be, can do the work of true interpretation. (Read 2 Peter 1:19-21). The Sanhedrin made the sad mistake of misinterpreting the writings of Moses pertaining to the Prophecies of the Messiah at Christ's first advent.

We see through the eyes of the Testimonies and the Bible that the destruction upon the sinners in Zion is sudden and unexpected to them. (Read 2T 191-2); whereas, the complete fall of Babylon is progressive.

The Spirit of Prophecy declares: "not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one and the perfect fulfillment of Rev. 14:8 is yet future." • G.C. 390:0 (Emphasis Ours)

"My brother, you are certainly off the track. The Second Angel message was to go to Babylon (the churches) proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. And after these things I saw another angel come down from heaven, having great power and the earth was lightened with his glory." • T.M. 59:1

From these statements in the Spirit of Prophecy it is made plain that since the perfect fulfillment of the Second Angel's message was yet future in Sr. White's time, the perfect fulfillment of the Third Angel's message was yet future. Inspiration declares that only a pure church can proclaim the Third Angel's message to the world in its final phase. "The number of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness; and their places were immediately filled by others taking hold of the truth and coming into the ranks!"

"I heard those clothed with the armor speak forth the truth with great power. It had effect." • E.W. 271:1,2. (Read all of E.W. 270, 271, and 277)

Here we see that only those who are clothed with righteous robes speak forth the truth with power. (Jer. 23:5,6; 33:14-26). In fact, it is only the purified ones that speak the truth at that time and when they speak, it is with power. This company knows what it means to be saved. For declares Isaiah:

"Behold, the Lord God will come with a strong hand, and His arm shall rule for him: behold, His reward is with Him and His work before Him." • Isa. 40:10.

This is not the coming of the Lord in the clouds when every eye shall see him at the beginning of the 1000 years. At that time probation is closed, whereas, at this coming it is not; for behold, his work is yet to be done "the loud cry yet to be given. The next verse tells that He comes to "feed, gather" and "gently lead those that are with young," not to translate them. Jesus has told us that marriage is confined to the earth. In heaven His saints are as the angels. (Matt. 22:30). He uses 6000 years to populate the earth and when probation closes we understand there is to be no increase. This being true it must be that after He comes with His reward, He "gently

leadsâ• those with young on this earth â?? not to heaven.

Sr. White says that those clothed with the armor speak with power. Isaiah says, â??He giveth power to the faint; and to them that have no might he increaseth strength.â•

â??But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.â• Isa. 40:29, 31

This same people are brought to view in Joel 2. Truly this is the people who give the Loud Cry of the Third Angelâ??s message, the like of which the world has never seen.

THE REMNANT CHURCH AND BABYLON â?? page #3

Sr. White has told us that the Angel that lightens the earth with the glory of the Third Angel was yet future. We see that it was not her work to direct the judgment of the Living. Bro. Houteff declared his message to be the angel that ascends from the East; that it was not the Third Angelâ??s message (1 SR 15:1), for he says that Johnâ??s explanation of them differs, also,

that his message is the â??final phase of the First Angelâ??s message.â• White House Recruiter 37:1. Millerâ??s message was the first phase of the First Angelâ??s Message.

This being the case, the Lord will necessarily reveal His secretes to someone else since Sr. White and Bro. Houteff are in the grave, for this is the way He preserves Israel (Hosea 12:13). To this they both agree and with the Bible. For instance:

â??Then take silver and gold, and make crowns, and put them upon the head of Joshua, son of Josedech, the high priest.

â??And speak unto him, saying, thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:

â??Even he shall build the temple of the Lord; and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne; and the council of peace shall be between them both.â• (Zech. 6:11-13)

The Bible tells us that Joshua was high priest at the time of rebuilding the temple in Jerusalem after the seventy years of captivity in Babylon. (Hag. 1:1,12,14; 2:2,4) But Zechariah had a vision of Joshua for the last days, at the time of the building of the Spiritual temple. This takes place in the time of Christ the BRANCH, in the Christian period, when Joshua is symbolized as not only a high priest, but also as a ruler. At this time the office of high priest merges with that of King, as typified by the priesthood of Melchizedek, King of Salem.

The council is between them both â?? between Christ, the great Shepherd, and Joshua, the under shepherd.

The Spirit of prophecy gives us information as to when this symbolism meets its fulfillment. â??The work of Christ as manâ??s intercessor is presented in that beautiful prophecy of Zechariah

concerning Him whose name is the Branch. G.C. 415:3

In the time of the investigative judgment, according to the Spirit of Prophecy, is when this prophecy of Zechariah concerning Him whose name is the BRANCH, meets its fulfillment.

In the scene representing the work of Christ for us, the determined accusations of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people.

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, The Lord rebuke (not Joshua, who is a representative of the tried and chosen people of God, but) thee, Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel. Satan had represented the chosen and loyal people of God as being full of defilement and sin! But they had repented, they had accepted the righteousness of Christ! And I said, Let them set a fair miter upon his head. So they (the angels of God) set a fair miter upon his head and clothed him with garments. And the Angel of the Lord stood by (Jesus their Redeemer). And the Angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep my charge, then thou shalt also judge My house, and shalt also keep My courts; and I will, give thee places to walk among these that stand by. I wish that all who believe present truth would think seriously of the wonderful things presented in this chapter. The Remnant Church, by E.G. White pp 28:2; 29:2, 30:1 (Emphasis ours)

The Spirit of Prophecy's explanation of this Scripture in Zech. 6 proves to us that Sr. White was not to be the last prophet to the church, but that antitypical Joshua is to make request in behalf of God's people in time of purification of the church, which did not take place in her time the time when not only Joshua is clothed with change of raiment, but when every member of the church is clothed from his head to his feet with the righteousness of Christ. For they are men wondered at. Zech. 3:8

But while Joshua is getting the change of raiment the accuser of the brethren brings his accusations against him. And not only him, but he accuses all these that stand by, those that believe the message that he (Joshua) brings and that are striving to overcome. Those that accuse Joshua and his followers are the accusers of the brethren according to the Scriptures and the Spirit of Prophecy.

And the council of peace shall be between them both. Zech. 6:13

The council is between Joshua and the BRANCH, Christ. He instead of they shall THE REMNANT CHURCH AND BABYLON page #4

build the temple, shows that Joshua and the Lord are one in purpose. In other words Joshua's message is as Christ to the people. His message is God's voice just as Moses' message was the voice of God to the people in his day. In the book, Education, Mrs. E.G. White says that the Bible is its own expositor. With this statement put another one from Desire of Ages; then we will have a clear understanding of Rev. 3:20 which says:

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.

“The True Witness says, “Behold, I stand at the door and knock.” Rev. 3:20. Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance.” D.A. 489:5; 490:0

The messages of “warning, reproof, and entreaty” of Joshua is the voice of God to his people. It is written: “Again, he limiteth a certain day, saying in David, today, after so long a time; as it is said, today if ye will hear his voice harden not your hearts.” Heb. 4:7

When God brought Israel out of bondage in Egypt to the Kingdom, the great issue in the wilderness was Sabbath observance (Ex. 16:30), and listening to man rather than to God’s voice through Moses. Those that, disbelieved fell in the wilderness. (Heb. 3:17) They did not enter into God’s rest because of their unbelief. (Heb. 4:6) The Testimonies tell us:

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people.” 5T 160:2.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” (GC 343:1)

Those who do not know what is going on in the church today, read the history of ancient Israel. We are told in 1 Cor. 10:11 that their history is for “examples” to us and it is written for our admonition. So, just as the carcasses of the sinners (Heb. 3:17) fell in the wilderness prior to Israel’s entrance into Canaan anciently, the same thing will befall the carcasses in modern Israel. (Read Eze. 9; Rev. 12:16)

Carcass “The frame or main parts of a thing, unfinished” hollow vessel.” Webster. We usually think of a carcass as being a dead body, but Paul makes plain that it was the live carcasses, those that were dead to Christ and alive to self, that fell in the wilderness. Friends, it is the more profitable to be filled with the sweet Spirit of Christ, rather than to be an empty vessel.

Since it was disbelief in what God said through Moses of what constituted true Sabbath keeping that caused them to fall in the wilderness, and since now we are repeating their history, Satan has laid the same snare for modern Israel just prior to their entrance into the Canaan today. Since our forefathers listened to man and received his mark and fell in the wilderness; just so, many in Israel of today will listen to man and receive the mark of the beast and go down rather than hear God’s voice (His truth) and receive His mark by the Man in Linen (Eze. 9) and go up.

It is not that Seventh-day Adventists will receive the mark of the beast by observing the false Sabbath; but it will be because they listen to what the denomination says is true Sabbath keeping, instead of studying for themselves and knowing for themselves what constitutes true commandment keeping. You see the mark of the beast covers a wider scope than being forced to go to church on Sunday or suffer the penalty of the law of the land.

Babylon constitutes a union of church and state “a religio-political” organization and all alert Christians know that this is perhaps the next step that the world governments will take

(Rev. 17). But many so-called Sabbath keepers will reject the mark of God and accept the mark of the beast before all the future developments of church and state rule.

How can this be true, you may ask? Is this not contrary to our former belief? Perhaps so, but what sayeth Inspiration? Let us illustrate: When God withdraws His Spirit from man he becomes nothing more or less than as a beast. The four great world Empires are depicted as beasts in Daniel 7. These kingdoms were kingdoms of men without the spirit of God in their lives, you will agree. However, a better illustration of this is found in the case of Nebuchadnezzar as we read in Dan. 4. Nebuchadnezzar was a very religious man but when God completely withdrew his Spirit from him he became as a beast and lived among the beasts for seven years. When God put His Spirit back into him, he realized that it is God who sets up kings and gives the kingdom to whomever

THE REMNANT CHURCH AND BABYLON â?? page #5

He will. Men need to know that they cannot control the conscience of the true people of God today any more than Nebuchadnezzar could remain king of Babylon when he came to the place where he thought that Babylon and all the people belonged to him and God had no hand in the matter. The experience of Nebuchadnezzar is very significant for us and should be an object lesson to all who would attempt to control the peoplesâ?? thinking. Better let them feed on whatever pasture they can find unless you have something better to offer, and even then they should be granted liberty to choose what is good and acceptable in the sight of God. Our business is to teach the truth and then let every mind be responsible to God for his salvation. Men are not to control their fellow men, for that is the work for the Holy Spirit to direct menâ??s minds toward God.

Evidently this is what Jesus meant when He said that when the Spirit of Truth comes He will guide into all truth (John 17:13). The truth is designed to set men free, not to take one yoke off their necks just to bind them more securely in greater

bondage. The Christian is to take the yoke of Jesus and be worked by the Holy Spirit. The command is to loose the bands of wickedness, undo the heavy burdens, let the oppressed go free and that ye break every yoke. (Isa. 58:6) Isaiah proclaimed: â??Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thy self from thine own flesh?â?• (Isa. 58:7)

The call is for 144,000 self-sustained workers: Men, women, and youth, God calls you to account to use your time, means, and intellect (7T 159) to proclaim the Judgment of the Living in Judah and Israel; first that you may receive the mark of God instead of the mark of the beast; and second, that you may have a part in proclaiming it (Judgment of Living) in a Loud Cry to the world.

Jesus says: â??I am the vine, Ye are the branches. He that abideth in me and I in him the same bringeth forth much fruit: for without me you can do nothing.â?•

â??Every branch in me that beareth no fruit he taketh away: and every branch, that beareth fruit, he purgeth it, that it may bring forth more fruit.â?• (John 15:5,2)

Inspiration tells us that Godâ??s people are branches; either branches that bring forth fruit or those who do not. The branches that do not bring forth fruit, God takes out of the way. The branches that

bring forth fruit, He will purge so that they may bring forth more fruit. (Great Multitude) In these Scriptures is depicted two fruits. Evidently the fruits that are borne before the purging represents the first fruits, the 144,000 of Israel (Rev. 14:4); and the "more fruits" then logically represent the second fruits, a number that no men can number of all nations. (Rev. 7:9)

The admonition from our Lord Jesus is that those who have no part in the work of bearing of the first fruits (144,000) will be taken out of the way. Those that do take part in that work will be purged that they are fitted to bear more fruit in the Loud Cry to the world. In this parable Jesus teaches the purification of the church before the work is finished for the world.

Friend, are you a branch; if so what kind of a branch are you? If you are a live branch prepare for the purging; and if you are a dead branch, become a live branch, or you might as well get ready for the burning. This message from Jesus means either life or death to you. Life if you hear this call by the Saviour, or death if you do not. (5T 505:2) "for the wicked will no more pass through thee; he is utterly cut off." Nah. 1:15 "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." (1 Kings 18:21).

Sr. White's message of the Third Angel was the message of the Judgment of the Dead which showed us the way in the most holy place (E.W. 261:0; 255:0) and takes place in heaven. This kingdom, Christ receives at His coming at the beginning of the 1000 years. (Rev. 20:1-5) But the repeating of the Third Angel's Message, the message that proclaims and pronounces judgment upon the living, takes place on earth as well as in heaven. Read Ezekiel 9; Matt. 25:31; Isa. 58; 66:15- 21. Those who receive the mark of the man in Linen with the writer's inkhorn by His side in the time of the Judgment of the Living, make up the Kingdom that Christ receives at His invisible coming (Isa. 40:10) when He gathers all nations before Him; and at which time He sets the goats on the left and the sheep on His right. When He says: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (Matt. 25:34) "Thy Kingdom come, Thy will be done in earth, as it is in heaven." (Mat. 6:10)

"The disciples of Christ were looking for the immediate coming of the Kingdom of His glory; but in giving them this prayer, Jesus taught that the Kingdom was not then to be established. They were to pray for its coming as an event yet future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bid them pray for it, is evidence that in God's own time it will surely come." The Mount of Blessings 159:2

THE REMNANT CHURCH AND BABYLON " page #6

"As a people we are to be reconverted, our lives sanctified to declare the truth as it is in Jesus." (9T 63:1)

Let us reason for a moment. When we became Seventh-day Adventists we were converted to the truth of the Third Angel's message of the Judgment of the Dead and of His coming in the clouds to receive that kingdom. Now if we are to be reconverted and our lives sanctified by the truth it is evident that we must be converted to the repeating of the Third Angel's message "the Judgment of the Living (1 Peter 4:17), that teaches the purification of the church and setting up of the earthly kingdom before the thousand years. For Jesus says: "So the last shall be first and the first last." (Matt. 20:16)

The dead are judged first and the living last. So the living get their pay (reward) first in the kingdom. But in the great resurrection day, the dead meet the Lord in the air first, then the living are changed and caught up in the air with them (1 Thess. 4:15-17), which is right the opposite of Matt. 20:16; Isa. 40:10

We do not need to be converted to the Third Angel's message of the Judgment of the Dead, for we all know that message. But all do need to be converted to the Third Angel's message that teaches the Judgment of the Living, if we are to be sanctified by the truth as it is in Jesus. (9T 63:1) This is to the "Law and to the Testimony." To teach the Bible and the Testimonies contrary to this light will never bring the Loud Cry of the Third Angel's Message. To be sanctified by the truth is to receive God's mark; but to receive not the truth means to receive the mark of the beast. Sr. White very plainly shows

that she did not have this phase of the Third Angel's message, "as yet we have certainly not seen the light that answers to this description. God has light for His people, and all who will [accept it will] see the sinfulness of remaining in a lukewarm condition." R & H, April, 1890 [Publisher's Note: brackets added]

"In the manifestation of the power that lightens the earth with its glory, they will see only something which in their blindness they think dangerous, something which will arouse their fears and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideals, they will oppose the work. Why, say they, should we not know the Spirit of God, when we have been in the work so many years?" R & H, Nov. 7, 1918 .

Bro. Houteff says that the angel that ascends from the East, (Rev. 7) (which Davidians understand and which the message teaches is the Shepherds Rod, the truth of the Kingdom) is not the Third Angel. (1 S.R. 15:1) But he does declare his message to be "the final phase of the First Angel's Message, which is presently announcing the stealthy approach of the judgment upon the living." W.H.R. 37:1

The leader and organizer of the Seventh-day Adventist Church testifies that her message was not the final phase of the Third Angel's Message. Likewise, the leader of the Davidian Seventh-day Adventist movement proclaims that his message and movement is not the Third Angel's message. Since the phase of the Third Angel's message that judges the living must come after their time and before the purification of the church, it must come in the same manner in which the two former messages came by inspiration of the Holy Spirit "working through another individual" not a multitude of ministers.

Such a message is symbolized in the Bible and prophesied in the writings of the Lord's Servants.

"All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order."
• (Ed. 178:3)

A symbolic prophecy that depicts an event future from Sr. White (in its direct fulfillment) is found in the book of Zechariah.

â??The work of Christ as manâ??s intercessor is presented in that beautiful prophecy of Zechariah concerning Him â??whose name is the BRANCH.â?? â?• G.C. 415:3 â??Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon his throne; and the council of peace shall be between them both.â?• (Zech. 6:13)

â??Zechariahâ??s vision of Joshua and the Angel applies with peculiar force to the experience of Godâ??s people in the closing up of the great day of atonement.â?• (5T 472:2)

The closing up of the atonement would be the Judgment of the Living, which begins at the house of God. (1 Peter 4:17) â?? the church.

The council of peace between them both, means between the Lord and Joshua. Sr. White tells us that Joshua is not the Lord. â??Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people! P.K. 584:1! â??and the angel of the Lord stood by.â?? â??What a gift! and what a bodyguard for one to have

THE REMNANT CHURCH AND BABYLON â?? page #7

in a world such as ours.â?• (R1 T.G. 8-24:0)

â??What does all this mean? â?? just this: Joshua is Heavenâ??s appointed judge, ruler. He, himself, is crowned as such. And in response to the Lordâ??s own command, Joshua crowns (authorizes) his helpers whom the Lord Himself names. In other words, as members of â??the house of David,â?? Joshua authorizes them to engage in the work. So, Joshua is responsible to the Lord, but his helpers are responsible to Joshua. Here is seen an organization having a leader and an under leader â?? the Lord and Joshua. Thus it is that whatever is to be bound on earth, is also to be bound in Heaven (Matt. 16:19.)â?• R1T.G. 8-26:3

To make the truth solid that all may get the full force of the workings of the Spirit of God, let us permit the Spirit of Prophecy to further explain:

â??Said the angel, â??The Third Angel is binding, or sealing them in bundles for the heavenly garner.â?? This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had risen from behind a cloud and shown upon their countenances, causing them to look triumphant, as if their victories were nearly won.â?• (E.W. 89:0)

Joel 2 prophesies of a mighty and strong people in the last days. Likewise, Sr. White had a vision of Godâ??s people as a mighty army. (P.K. 725) Read Isa. 4:2,3. The company that Isaiah, Joel, and Sr. White saw in these prophecies is the triumphant church â?? the one that proclaims the gospel of the Kingdom in all the world for a witness (Matt. 24:14) and the Loud Cry of the Third Angelâ??s Message and the Judgment of the Living. But the little careworn company that Sr. White saw as brought to view in E.W. 89 â?? the one that the Third Angel is binding for the heavenly garner â?? depicts the remnant people of God just before their triumph into that glorious Kingdom church.

Now learn a parable of the fig tree; said Jesus; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it is near even at the doors. (Matt. 24:32,33)

By the green tree, Jesus represented Himself, the innocent Redeemer. D.A. 743:2 The church of Christ then is likened to a green tree. Study the family tree of Isaiah 11:1. When His Branch is yet tender know that the kingdom is at the door. Read Zech. 6:12 in connection with Rev. 3:20; Heb. 4:7; D.A. 34:0 The one whom all those types prefigured must explain their significance. When Christ came the first time He explained what was meant by many of the types and symbols but not all because at that time He gave us many more types and symbols to be explained before He comes in the clouds. So, from the abundance of evidence brought to light here, one is enabled to see very plainly that Christ comes invisibly as symbolized in Zechariah 3:1-10 and 6:11-14; Isa. 40:10,11. He comes to feed and instruct the remnant 144,000 first fruits and lead them to His everlasting Kingdom, then He gathers the great multitude (Rev. 7:9).

In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine (John 15:1) and under the fig tree. Zech. 3:10. Read D.A. 743:2; Eze. 17:22-24; Matt. 24:32.

Cursed is everyone that hangeth on a tree. (Gal. 3:13)

And they that are far off shall come and build in the temple of the Lord. (Zech. 6:15)

Since THE BRANCH builds the temple and Joshua is instructed in the building of this spiritual temple, and since the 144,000 are wheat and part of the temple, this light of truth shines as bright as the sun at noonday that Joshua's message is the repeating of the Third Angel's Message the Judgment of the Living to the church in preparation to give the Loud Cry to the world an addition to the Third Angel's Message. E.W. 277:2

I then saw the Third Angel. Said my accompanying angel, Fearful is his work. Awful is his mission, He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention. (E.W. 118:1)

Every energy of the soul should be awake, for what is done must be done quickly. (E.W. 118:0)

I saw that the remnant were not prepared for what is coming upon the earth! A great work must be done for the remnant. (E.W. 119:1)

GET READY! GET READY! GET READY! for the fierce anger of the Lord is soon to come. (E.W. 119:1)

The servants of our Dear Saviour have thoroughly warned His people of their greatest danger. Let all read and understand.

THE REMNANT CHURCH AND BABYLON page #8

â??In spite of it, though, human beings are very slow and hesitant to take their stand on the Lord's side. Most of them had rather have a man.â?• (Revised Timely Greetings [Vol. 1] 8:24:0)

â??The rebuke of the Lord will rest upon those who would bar the way, that clearer light shall not come to the people. A great work is to be done, and God sees that our leading men have need of more light, that they may unite with the messengers whom He sends to accomplish the work that He designs shall be done. The Lord has raised up messengers, and endued them with his Spirit, and has said, â??Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.â?• Let no one run the risk of interposing between the people and the message of Heaven. This message will go to the people, and if there were no voice among men to give it, the very stones would cry out.â?•

â??I call upon every minister to seek the Lord, to put away pride and strife for supremacy, and to humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.â?• G.W. 304:2,3 (Emphasis ours)

This message of heaven will go to the people says the Lord's Servant, and let no one run the risk of interposing between the people and the message. The message is depicted as a stone laid before Joshua. (Zech. 3:9) Isaiah says it is a stone (message) of stumbling and a rock of offence to â??both the houses of Israel.â?• (Isa. 8:14) Both means two. The Seventh-day Adventist church is one house of Israel according to the Spirit of Prophecy. Since S.D.A. represents Israel and there are two, it is only logical to conclude that the other Israel of today would have the same name with a timely and Heaven-sent Addition to that name to show the division. The name of the other Israel must be providentially so-named as was the first Israel to show what caused the division, since it is the Lord's purpose that there be no divisions among his people.

The second coming of Christ and the Sabbath truth being taught to the world brought about the Seventh-day Adventist denomination; hence, the timely providential name. This is the sixth main basic fundamental truth. Seven is complete (A.A. 585:3) The reform that brings the seventh should likewise [be] providentially named in compliance with the truth they bring.

Therefore, the name Davidian Seventh-day Adventist shows the progress of truth and what caused the division. The Davidian kingdom before the millennium is fundamental and it is basic. Therefore, there are two Israels in the church today â?? two Seventh-day Adventist churches. The Spirit of Truth reveals that this is prophetic truth and God calls on both the houses of Israel (Isa. 8:14) to reform. [Publisher's Note. brackets added]

SUMMARY QUESTION: Are the Tares Babylon or Babylon in Principle?

ANSWER: No! Study the following 4 points:

(1) Read â??The Remnant Churchâ?• by E. G. White, p. 27 or T.M. 37, which says that the Seventh-day Adventist Church is not Babylon or any part of Babylon.

â??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. The

message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.â?•

â??Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon nor ask them to come out.â?•

â??Again I say, The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon.â?•

â??Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought.â?• (The Remnant Church 51:3; 52:0, 2,3; 53:0)

The Protestant sects â?? the daughters that cling to the doctrines of Babylon the Great â?? (Rome) â?? are called Babylon. (GC. 382,383)

The term â??Babylonâ?• â?? confusion â?? may be appropriately applied to these bodies which are many sects with conflicting creeds.

Though separated from Rome, they still believe her wine of error found in the following cup of doctrines:

THE REMNANT CHURCH AND BABYLON â?? page #9

T.M. page #61:

1. The immortality of the soul; the eternal torment of the wicked.
2. Denial of the pre-existence of Christ, prior to His birth.
3. Exaltation of Sunday above the Holy Sabbath.

All Seventh-day Adventists know that the aforementioned doctrines find no part in the â??Fundamental Beliefs of Seventh-day Adventists.â?•

The term â??Laodiceaâ?• is used to represent our church when she feels â??rich and increased with goods and is in need of nothing.â?• Sr. White states that the â??goodsâ?• of which she is satisfied and wants no more of, is â??spiritual knowledgeâ?• â?? more light. Because of her condition she rejects the Rod, etc., and in so doing is termed LAODICEA, not Babylon. (3T 252 â?? 3T 253)

In 1844 Babylon â??fell.â?• For something to fall, it must first exist. The Protestant churches were Babylon before either Miller or White came on the scene of action. When they did come the Protestant churches were already Babylon. The rejection of light did not make the Protestant churches Babylon, for they were already that; the rejection of light caused their fall. (G.C. 383; G.C. 389 â?? A Moral Fall)

Those that came out of the churches and followed Miller became the ten virgins, (five wise and five foolish G.C. 393-402) and Babylon, the place from whence they came, fell. This proves that the ten virgins do not indicate Babylon. Inspiration shows the S.D.A. church to be the ten virgins (five wise and five foolish). (Matt. 25; G.C. 393:1)

â??If Christ by assembling these seven churches in a group of seven candlesticks and giving the blackest record to the last one, is not calling the Laodiceans Babylon, then neither is the interpretation of the Seven â??headsâ?• doing so. It is not because the Laodiceans are better that they are not called Babylon, for their record is worse, but it is to show that on account of their increased light He is to deal differently with them. It is to prove

that if the â??angelâ?• (leadership) of the church of the Laodiceans should reject the message of the â??True Witness,â?• He cannot call the 144,000 out from the midst of them into another movement by the call of Revelation 18: â??Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues,â?• (verse 4), but rather by the message of Revelation 7 and Ezekiel 9. Thus speedily releasing His people, and quickly â??finish the work, and cut it short in righteousness: Because a short work will the Lord make upon the earth.â?• (Rom. 9:28)

â??Disobedience to the Word of God is blasphemy, and blasphemy is hypocrisy; that is to say, they are not what they profess to be. Hypocrisy hides the crying sins under the appearance of virtue. This sin of hypocrisy is hard to cure in that it is not easily discovered by men. He cannot understand the hearts of others nor discern between the cloak of hypocrisy and the life of holiness. A spiritual deception has its beginning from a being other than human. Therefore, the scheme is so cunning that it cannot be discerned by finite observation. This kind of deception can only be recognized under the close scrutiny of the holy Word of God and by the aid of His Spirit.â?• 2 S.R. 94:2;95:0

On page 97 of Shepherdâ??s Rod Vol. 2, paragraph 1, Inspiration tells us that the term â??Babylonâ?• referred to the churches PRIOR to 1844. After her rejection of the 1st Angelâ??s message by Miller, it was stated that Babylon had fallen.

Beginning with Martin Luther, God began to deliver His people step by step out of Babylon.

Luther, Knox, Wesley, Campbell, Miller were each a step in delivering Godâ??s people from Babylon. Not until William Miller did the people of God have deliverance from Babylon. With the acceptance of the Sabbath and the Sanctuary, Modern Israel came into existence.

The Rod agrees with Sr. White that the Seventh-day Adventist Church is not Babylon. We must build on the foundation that the former prophets have laid down. Elijahâ??s work is to harmonize the former rain (Sr. White) with the latter rain (Bro. Houteff). Therefore he must build upon the foundations already laid.

(2) BABYLON, aside from retaining some of Romeâ??s erroneous doctrines, has formed unlawful alliances with the world.

LAODICEA has also followed the world, but, in so doing they are called EGYPT. She may be worse than Babylon in some ways because she has greater light, and because she has committed Babylonâ??s most noted blunder â??that of sticking a

THE REMNANT CHURCH AND BABYLON â?? page #10

stake and refusing to move on with the light,â?• but in doing so God calls her EGYPT.

God has certain terms He uses to designate His people found in His Church (the House of God), and He has other terms which He uses to designate those found in the other religious bodies.

Notice: In following after the world and worldly customs the Seventh-day Adventist church is calledâ?•EGYPT. In rejecting light, she is termedâ?•LAODICEA. The Protestant sects are called BABYLON. Bearing in mind the correct titles, and keeping on the â??track of truth,â?• we should now be ready to understand when God sends a message to Pharaoh, King of Egypt.

Sr. White tells us in Special Testimonies, Series B, No. 2, page 52:1, that â??The track of Truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.â?•

â??My brother, you are certainly off the track.â?• This is what Sr. White said in T.M. p. 59, to one who called the church Babylon.

The track of truth is the BRANCH, the true King of Babylon; the track of error is Satan, the king of spiritual Babylon whose queen is Satanâ??s bride. All who follow God, the true reformation in Laodicea â?? T.G. 1:8, p. 24, 26, and 28), will finally land on Mt. Zion with the Lamb. Those who stand on Mt. Zion with the Lamb are there because they recognized that the track of truth and error ran side by side, and their only safety was in the King of Babylonâ??s visible representative â?? the Elijah, whom God sent to point out the track of truth. (G.C.S. p. 8b and p. 8t, in Reprint)

(3) Some claim to speak by Inspiration when they say that the tares in the Seventh-day Adventist church are Babylon in principle. However, even the Protestant churches are termed Babylon only in principle for they are not citizens of any country called Babylon.

(4) If rejecting light makes the church Babylon, then Sr. White would have told us so in the period after the

rejection of Righteousness by Faith in 1888. To the contrary, she wrote in 1893 AFTER the church rejected Jones and Waggonerâ??s message, that they (the church) were not Babylon, but rather retreating toward EGYPT, the south country. Notice the Chariot Chart of the Shepherd Rod. The S.D.A.s are in Egypt, while the rest of Christendom are in the North Country or BABYLON. Symbols do not lie. The Chariot Chart (with the Brass Mountains) shows that the 144,000 are tied down in Egypt with the tares, the grizzled horses. The 144,000 will soon be freed from the grizzled horses. Then they will go throughout Babylonâ??s domain, calling out the honest. Let us not confuse the Spiritual EGYPTIANS with the spiritual BABYLONIANS. Some claim Inspiration when they use the writings of the Shepherdâ??s Rod to prove that the Church is Babylon. Sr. White strongly condemned those who used her writings to sustain their argument that the Church was Babylon. Read T.M. p. 32, paragraph 3. Likewise, how could any right thinking mind read the following quotation and continue to insist that the Church is Babylon, either in part or in principle:

â??The ANTI-Rodistâ??s accusations that the Rod is calling the church Babylon is another FALSEHOOD. The Rod proves that the church is not Babylon and that is the reason for which its adherents stay in it instead of coming out of it, and this is the very reason for which the anti-Rodists are trying to keep them out of the churches.â?• (Jezreel, Ltr. #8:5)

Here Inspiration is telling us that we be of the ANTI-ROD group if we indulge in the pet theme of Satan â?? that of calling the house of God Babylon. Here again the writings of Sr. White and Bro. Houteff agree.

Brethren, â??It is not because the Laodiceans are better that they ARE NOT called Babylon, for their record is worse, but it is to show that on account of their increased light, He (God) is to deal differently with them.â?• Shepherdâ??s Rod 2:94:2

The very fact that Godâ??s church is likened unto ten virgins, shows that she cannot be termed Babylon; all ten are virgins or those not defiled with fallen women (Babylon). Both the wheat and tares in the Seventh-day Adventist church (10 virgins) have left the fellowship of the fallen women and become virgins â?? no longer defiled with the fallen women. Read S.R. Vol. 2, page 181.

May God help us to study more closely, that we may distinguish between the tracks of Truth and error that are even now running so closely side by side.

Yours in His Service,

Benjamin L. Roden