

Motive?

Rev.3:17 Because thou sayest, ***I am rich, and increased with goods***, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: See 18: 7, 17

18:7 How much she hath ***glorified herself, and lived deliciously***, so much torment and sorrow give her: for she saith in her heart, ***I sit a queen***, and am no widow, and shall see no sorrow. *Jude. 1:4-18, verse 11.*

Matt. 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing.
24:47 Verily I say unto you, That he shall make him ruler over all his goods.
24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
24:49 And shall begin to ***smite his fellowservants***, and to ***eat and drink with the drunken***;
24:50 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,
24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke 8:14 And that which fell ***among thorns*** are they, which, when they have heard, go forth, and are choked with ***cares and riches and pleasures*** of this life, and bring no fruit to perfection. *Rom. 6:23.*

Jude. 1:4 For there are ***certain men crept in*** unawares, . . .
1:10 But these speak ***evil of those things which they know not***: but what they know naturally, as brute beasts, in those things they corrupt themselves. *Isa. 5:20,21.*
1:11 Woe unto them! for they have gone in the way of Cain, and ***ran greedily after the error of Balaam for reward***, and perished in the gainsaying of Core.

2Peter 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who ***loved the wages of unrighteousness***; see 2Peter 2:1-15.

Rom. 6:23 For ***the wages of sin is death***; but the gift of God is eternal life through Jesus Christ our Lord.

2Peter. 2:3 And through covetousness shall they with feigned words ***make merchandise of you***: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Rev.18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, ***and slaves, and souls of men***.

Babylon is now whom?

The Second Message.—This message, following the first, is announced (verse 8) in these few words: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The chronology of this message is determined, to a great extent, by that of the first message. This cannot precede that; but that, as has been shown, is confined to the last days; yet this must be given before the end, for no move of this kind is possible after that event. It is therefore a part of that religious movement which takes place in the last days with especial reference to the coming of Christ. {1897 UrS, DAR 600.3}

The inquiries therefore naturally follow: What is meant by the term Babylon? what is its fall? and how is it fulfilled? As to the etymology of the word, we learn something from the marginal readings of Gen.10:10 and 11:9. The beginning of Nimrod's kingdom was Babel, or Babylon; and the place was so called because God there confounded the language of the builders of the tower; and the word means confusion. The word is here used figuratively to designate the great symbolic city of the book of Revelation, probably with special reference to the signification of the term, and the circumstances from which it originated. It applies to something on which, as specifying its chief characteristic, may be written the word "confusion." {1897 UrS, DAR 601.1}

There are but three possible objects to which the word can be applied; and these are (1) *the apostate religious world in general*, (2) the papal church in particular, and (3) the city of Rome. In examining these terms, we shall first show what Babylon is not. {1897 UrS, DAR 601.2}

1. Babylon is not confined to the Romish Church. That this church is a very prominent component part of great Babylon, is not denied. The descriptions of chapter 17 seem to apply very particularly to that church. But the name which she bears on her forehead, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," reveals other family connections. If this church is the mother, who are the daughters? The fact that these daughters are spoken of, shows that there are other religious bodies besides the Romish Church which come under this designation. Again, there is to be a call made in connection with this message, "Come out of her, my people" (Rev.18:1-4); and as this message is located in the present generation, it follows, if no other church but the Romish 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. {1897 UrS, DAR 601.3}

2. Babylon is not the city of Rome. The argument relied upon to show that the city of Rome is the Babylon of the Apocalypse runs thus: "The angel told John that the woman which he had seen was the great city which reigned over the kings of the earth, and that the seven heads of the beast are seven mountains upon which the woman sitteth." And then, taking the city and the mountains to be literal, and finding Rome built upon just seven hills, the application is made at once to literal Rome. {1897 UrS, DAR 602.1}

The principle upon which this interpretation rests is the assumption that the explanation of a symbol must always be literal. It falls to the ground the moment it can be shown that symbols are sometimes explained by substituting for them other symbols, and then explaining the latter. This can easily be done. In Rev.11:3, the symbol of the two witnesses is introduced. The next verse reads: "These are the two olive trees and the two candlesticks standing before the God of the earth." In this case the first symbol is said to be the same as another symbol which is elsewhere clearly explained. So in the case before us. "The seven heads are seven mountains," and "The woman is that great city;" and it will not be difficult to show that the mountains and the city are both used symbolically. The reader's attention is asked to the following points:- {1897 UrS, DAR 602.2}

(1) We are informed in chapter 13 that *one of the seven heads was wounded to death. This head therefore cannot be a literal mountain*; for it would be folly to speak of wounding a mountain to death. {1897 UrS, DAR 602.3}

(2) Each of the seven heads has a crown upon it. But *who ever saw a literal mountain with a crown upon it?* {1897 UrS, DAR 602.4}

(3) The seven heads are evidently successive in order of time; for we read, "Five are fallen, and one is, and the other is not yet come." Revelation 17. *But the seven hills on which Rome is built are not successive, and it would be absurd to apply such language to them.* {1897 UrS, DAR 602.5}

(4) According to Dan.7:6, compared with DAN.8:8,22, heads denote governments; and according to Dan.2:35,44; Jer.51:25, mountains denote kingdoms. According to these facts, the version of Rev.17:9,10 given by Professor Whiting, which is a literal translation of the text, removes all obscurity: "The seven heads are seven mountains on which the woman sitteth, and they are seven kings." It will thus be seen that the angel represents the heads as mountains, and then explains the mountains to be seven successive kings, or forms of government. The meaning is transferred from one symbol to another, and then an explanation is given of the second symbol. {1897 UrS, DAR 603.1}

From the foregoing argument, it follows that the "woman" cannot represent a literal city; for the mountains upon which the woman sitteth being symbolic, a literal city cannot sit upon symbolic mountains. Again, Rome was the seat of the dragon of chapter 12, and this was transferred to the beast (Rev.13:2), thus becoming the seat of the beast; but it would be a singular mixture of figures to take the seat, which is sat upon by the beast, and make that a woman sitting upon the beast. {1897 UrS, DAR 603.2}

(5) Were the city of Rome the Babylon of the Apocalypse, what nonsense should we have in chapter 18:1-4; for in this case the fall of Babylon would be the overthrow and destruction of the city, in fact, its utter consumption by fire, according to verse 8. But mark what takes place after the fall. Babylon becomes a habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird. How can this happen to a city after that city is destroyed, even being utterly burned with fire? But worse still, after all this a voice is heard, saying, "Come out of her, my people." Are God's people in Rome? - Not to any great extent, even in her best estate. But how many can we suppose to be there, to be called out, after the city is burned with fire? It is not necessary to say more to show that Babylon cannot be the city of Rome. {1897 UrS, DAR 603.3}

3. 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. But we are not left to this a priori kind of reasoning on this subject. Babylon is called a woman. A woman, used as a symbol, signifies a church. The woman of chapter 12 was interpreted to mean a church. The woman of chapter 17 should undoubtedly be interpreted as signifying also a church. The character of the woman determines the character of the church represented, a chaste woman standing for a pure church, a vile woman for an impure or apostate church. The woman Babylon is herself a harlot, and the mother of daughters like herself. This circumstance, as well as the name itself, shows that Babylon is not limited to any single ecclesiastical body, but must be composed of many. It must take in all of a like nature, and represent the entire corrupt or apostate church of the earth. This will perhaps explain the language of Rev. 18:24, which represents that when God makes requisition upon great Babylon for the blood of his martyrs, in her will be found "the blood of prophets, and of saints, and of all" that have been slain upon the earth. The Greek Church is the established church of Russia and Greece; the Lutheran Church is the

established church of Prussia, Holland, Sweden, Norway, and a part of the smaller German states; England has Episcopacy for her state religion, and other countries have their established religions, and zealously oppose dissenters. Babylon has made all nations drunken with the wine of her fornication, that is, her false doctrines; it can therefore symbolize nothing less than the universal worldly church. {1897 UrS, DAR 603..4}

Those who make Babylon apply exclusively to the papacy, claim that the fall of Babylon is the loss of civil power by the papal church. But such a view would be inconsistent with the prophecy in several particulars:— {1897 UrS, DAR 607.3}

1. Babylon falls because she makes all nations drink of her wine, or instills among them her false doctrines. But this by no means caused the loss of the pope's temporal power; on the contrary, it was the very means by which he so long maintained his supremacy. {1897 UrS, DAR 608.1}

2. Because of the fall of Babylon, she becomes the hold of foul spirits and hateful birds; but such is not at the result to Rome of the loss of civil power. {1897 UrS, DAR 608.2}

3. The people of God are called out of Babylon on account of her increasing sinfulness resulting from the fall; but the loss of the temporal power of the papacy constitutes no additional reason why the people of God should leave that church. {1897 UrS, DAR 608.3}

The reasons given why Babylon meets with this moral fall is "because she made all nations drink of the wine of the wrath [not anger, ***but intense passion***] of her fornication." There is but one thing to which this can refer, and that is false doctrines. She has corrupted the pure truths of God's word, and made the nations drunken with pleasing fables. Among the doctrines she teaches contrary to the word of God, may be mentioned the following:- {1897 UrS, DAR 656.1}

“And thunders and lightnings”—another allusion to the judgments of Egypt. (See Exodus 9:23.) The great city is divided into ***three parts***; that is, ***the three grand divisions of the false and apostate religions of the world (the great city), Paganism, Catholicism, and relapsed Protestantism***, seem to be set apart each to receive its appropriate doom. The cities of the nations fall; universal desolation spreads over the earth; every island flees away, and the mountains are not found; and great Babylon comes in remembrance before God. Read her judgments, as more fully described in chapter 18. {1897 UrS, DAR 653.4}

And since the fall here introduced is a moral one, it must apply to some branch of Babylon besides, or outside of, the pagan or papal divisions; for from the beginning of their history, paganism has been a false religion, and the papacy an apostate one. And further, as this fall is said to occur but a short period before Babylon's final destruction, certainly ***this side of the rise and predicted triumph of the papal church (508-1798 A.D.), this testimony cannot apply to any religious organizations but such as have sprung from that church.*** These started out on reform. They ran well for a season, and had the approbation of God; but fencing themselves about with creeds, they have failed to keep pace with the advancing light of prophetic truth, and hence have been left in a position where ***they will finally develop a character as evil and odious in the sight of God as that of the church from which they first withdrew*** as dissenters, or reformers. As the point before us is to many a very sensitive one, we will let members of these various denominations here speak for themselves. {1897 DAR 664.1}

The *Tennessee Baptist* says: “This women [popery] is called the *mother* of harlots and abominations. Who are the daughter's? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the [Roman] Catholic. Are not these denominated ‘harlots and

abominations' in the above passage?—*I so decide*. I could not, with stake before me, decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of the *papacy in common* with papist." {1897 DAR 664.2}

Alexander Campbell says: "The worshiping establishments now in operation throughout Christendom, incased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome." {1897 DAR 664.3}

Again he says: "A reformation of popery was attempted in Europe full three centuries ago. ***It ended in a Protestant hierarchy***, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyanism. ***All of them retain in their bosom—in their ecclesiastical organizations, worship, doctrines, and observances—various relics of popery***. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."—*On Baptism*, p. 15. {1897 DAR 665.1} {GC 444.3}

Mr. O. Scott (Wesleyan Methodist) says: "The church is as deeply infected with a desire for worldly gain as the world.

"The churches are making a god of this world. 1897 DAR 665.6}

"Most of the denominations of the present day might be called *churches of the world* with more propriety the churches of Christ. 1897 DAR 665.7}

"The churches are so far gone from the primitive Christianity that they need a fresh regeneration, a new kind of religion." 1897 DAR 665.8}

Says the *Golden Rule*: "***The protestants are out-doing the popes in splendid, extravagant folly in church building***. Thousands of thousands are expended in gay and costly ornaments to gratify pride and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshippers stop here?

"***These are splendid monuments of popish pride***, upon which millions are squandered in our cities, virtually exclude the poor, for whom Christ died, and for whom he came Especially to preach." 1897 DAR 665.9}

The report of the Michigan Yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says: "***The world, commercial, political, and ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor***. Falsehood is unblushingly uttered in the forum and in the pulpit; *and sins that would shock the moral sensibilities of the heathen go unrebuked in all the great denominations of our land*. These churches are like the Jewish church when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'" Is their condition any better now than it was then? {1897 DAR 665.10}

Robert Atkins, in a sermon preached in London, says: "The truly religious are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of this world, conformers to the world, lovers of creature-comforts, and aspirers after respectability. They are called to suffer with Christ, but they shrink even from reproach. {1897 DAR 666.1}

"Apostasy, apostasy, apostasy, is engraven on the very of every church; and did they know it, and did they feel it, there might be hope, but alas! they cry, 'We are rich, and increased with goods, and have need of nothing.'" {1897 DAR 666.2}

G. F. Pentecost, the noted evangelist, said in the *Independent*, in February, 1883, that the

conversion of sinners was becoming "a lost art." {1897 DAR 666.3}

Abundance of similar testimony might be produced from persons in high standing in these various denominations, written, not for the purpose of being captious and finding fault, but from a vivid sense of the fearful condition to which these churches have fallen. *The term Babylon, as applied to them, is not a term of reproach, but is simply expressive of the confusion and diversity of sentiment that exists among them. Babylon need not have fallen, but might have been healed (Jer.51:9) by the reception of the truth; but she rejected it, and confusion and dissensions still reign within her borders, and worldliness and pride are fast choking out every plant of heavenly growth.* {1897 DAR 666.4}

Chronology of This Movement.—At what time do these verses have their application? When may this movement be looked for? If the position here taken is correct, that these churches, this branch of Babylon, experienced a moral fall by the rejection of the first message of chapter 14, the announcement in the chapter under consideration could not have gone forth previous to that time. It is, then, either synchronous with the message of the fall of Babylon, in chapter 14, or it is given at a later period than that. But it cannot be synonymous with that; for that merely announces the fall of Babylon, while this adds several particulars which at that time were neither fulfilled nor in process of fulfilment. As we are therefore to look this side of 1844, where the previous message went forth, for the announcement brought to view in this chapter, we inquire, Has any such message been given from that time to the present? The answer must still be in the negative; *hence this message is yet future.* But we are now having the third angel's message, which is the last to be given before the coming of the Son of man. We are therefore held to the conclusion that the first two verses of this chapter constitute a feature of the third message which is to appear when this message shall be proclaimed with power, and the whole earth be lightened with its glory. {1897 DAR 666.5}{GC 389.2}

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most *generally rejected*, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. *The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower.* Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this." {GC 389.2}

"The churches have become as described in the eighteenth chapter of Revelation" {7BC 979 Rev. 18:1-5.} also GC 389, 380-390.

"The fallen denominational churches comprise babylon". {TM 61.3} also PP124

"Babylon has been fostering **poisonous doctrines**, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred

errors..." {TM 61.3} also GC 586.

Note: In Rev. 14:8; 17:18; 18:10,18,19,21 the word city is used symbolically to show a unholy union of church and state. Babylon's history first pagan, then papal has been such a union. This is opposed to the example of all Gods people in these last times who seek "a city who's builder and maker was God." Thus Babylon representing confusion of doctrine, blending of truth and error, here represents the confusion of apostate Christianity uniting with the state. But more it shows a desire for worldly security, earth like systems of governance and gain of wealth or position and faithlessness on the part of those who seek such a union, that God will supply all their needs and protection among said Godless governments and in captivity, is why the christian majority apostatizes. Notice,

How many of the Seven Last Plagues Fall on Christendom!

The 5th Plague falls on the Papal 3rd, the 6th Plague falls on the Pagan 3rd in the Middle East. These all are represented by the 3 unclean spirits of verses 13 and 14. But the 1st plague is wholly and 3rd plagues fall specifically on Apostate Christianity—the false prophet 3rd part, as identified above. For they are foremost in attempting to put the saints to death. Notice the reason why?

Rev. 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and **upon them which worshipped his image.** Rev. 13:15;

16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead [man]; and every living soul died in the sea.

16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

16:6 ***For they have shed the blood of saints and prophets,*** and thou hast given them blood to drink; for they are worthy. *What Saints and Prophets? Matt. 24:49*; Rev. 11:18*; 18:20*,24; Joel 2:28*; 6:15,17*—**all these are after 1844, this plague is a result of the death decree against the Good Servants;*** Eph. 4:11-13.

16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous [are] thy judgments.

16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

When the leading churches of the United States, uniting upon such points of doctrine as are

held by them in common, shall influence the state to enforce *their decrees* and to sustain *their institutions*, *then Protestant America will have formed an image of the Roman hierarchy*, and the infliction of civil penalties upon dissenters will inevitably result. {GC 445.1}

Note: not papal decrees or papal institutions? No!

But *today* in the *religious world* there are multitudes who, as they believe, *are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.* Since Christ is not now here in person, *they themselves will undertake to act in His stead, to execute the laws of His kingdom.* The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the *expositors* of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2}

And?

Rev. 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because *she made all nations drink of the wine of the wrath of her fornication.* 18:3 For *all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

18:7 How much she hath *glorified herself, and lived deliciously*, so much torment and sorrow give her: for she saith in her heart, *I sit a queen*, and am no widow, and shall see no sorrow. *Jude. 1:4-18, verse 11.*

18:24 And in her was found *the blood of prophets, and of saints*, and of all that were slain upon the earth. *Rev. 17:14; 6:16,17.*

Rev. 14:4 *These are they which were not defiled with women;* for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.