

2. The Idolatry of Conservative Adventism

Tess Lambert, 16.05.2020

Youtube Video

<https://www.youtube.com/watch?v=0yYizxyF5zk>

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Hello, everyone. Hello again. We're just continuing on from what we did earlier in this morning's class.

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We lined up eight ancient Israel and modern Israel. We saw that for ancient Israel, they came out of Egypt and they really could have done their work then. They could have entered Canaan, they could have been faithful to God, they could have had the Messiah right back then. They could have done the work that had been assigned to them. But they asked for a king.

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They keep playing around with idolatry, they don't separate from the nations around them the way that they were supposed to. And they are not in a fit condition for them to bring their work to completion. Here they cannot bring it to completion. After the exodus from Egypt. After they leave Babylon, they could have rebuilt the temple, they could have been a light to the world, spread the knowledge of the true God, but they didn't. They walled themselves in and they were not in a fit condition then to do the work either.

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They could have done the work here, but they failed again to be fit for that work. Then coming down to this time, God is going to cut a stone out of that mountain, he's going to raise up a people, beginning with the twelve disciples, to do that work, to fulfill the job description of ancient Israel. He does that by raising up a messenger, John the Baptist, and then through the work of Christ and his parable teaching. When we come to modern Israel, we see the exact same pattern. And I don't want to repeat this in detail for time, but I will give you the references.

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They came out of this time period, the 1260. God raised up a messenger, William Miller. He was to draw them out this time of apostate, fallen Protestantism. And in that time period, could they have completed the work assigned to them? Could they have brought the knowledge of God to the world, and could Christ have come back, could the second advent have occurred? Ellen White tells us yes. I'm just going to give us the references in the book of Evangelism 694.2.

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Then there's paragraph three and paragraph four. While these paragraphs are in successive order, they're written years apart. This paragraph two is written in 1868. Paragraph three is written in 1900, that's 32 years later, and paragraph four is written in 1903.

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While those paragraphs are back to back in the book Evangelism, the actual writing of them is over a period of about 34 years. So right back in 1868, this is paragraph two, the paragraph is given a title saying, deferred in mercy. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have his people perish has been the reason of so long delay. I just want us to take that phrase, the morning is deferred in mercy.

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It's really in two parts. The morning is deferred, or you could say delayed because of mercy. We want to define what those two points mean. And she does that in the next two phrases of that sentence. The morning is deferred in mercy.

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The morning is delayed. What does that mean? It means the coming of the master.

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The master is coming. The morning that she's referring to is the coming of the master. And why can't the master come? It's delayed in mercy in the last phrase of that sentence, because many would be found unready. Many of God's people would be found unready.

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What she is saying is that the morning could have come. The morning is the second advent, the coming of the master. The second advent has been delayed because of God's mercy. The mercy is because his people would be found not ready. This could have been done.

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We identify 1863, the midpoint of the Civil War, for a reason. But this was written just a few years after that in 1868. She is saying, Christ could have come, but he didn't. He delayed the morning or he delayed his coming because of the condition of his people.

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Here, as they came out of Egypt, they entered Canaan, they could have been prepared for his first advent, but they would have been found unready. Israel would have been found unready. So Adventism, when you see the time period just after 1844, they could have fulfilled their job function and Christ could have come. Second advent occurred. But it's delayed because his people were not ready.

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Then we have the time period in Babylon. This was meant to cure them of their idolatry. It was half successful but not complete. It was not a history of full success. Half failure, half success. We also find that there's a time period after Millerite history when the work was set up to be completed. And what was that history?

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That was the 1888 history. Ellen White says, we are now in the loud cry of the third angel. You have Sunday laws being instituted in the United States. The external world is set up for the closing scenes. The movement is being set up there's, the loud cry occurring, the message of righteousness by faith. Jones and Wagner.

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And the work could have been completed here. Which is why she's going to say again in paragraph three of Evangelism 694, in 1900: the work might have been done, Christ would err this, have come to the earth and the saints would have received their welcome into the City of God. In 1900, she says again, Christ would have come ere this. But the problem is his people. To repeat that in 1903, paragraph three. If Christ's people had obeyed his word, they would today be in the heavenly Canaan.

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Here the work could have been completed. Here the work could have been completed. Both times were a history of the failure of God's people. When you come to the end, we find ourselves in a history of success. And we've spoken quite a bit before about the Alpha and the Omega history, the history failure and the history of success. And also identifying that there is failure, failure and final success at the end.

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I just wanted to remind us of that. And now, as we look at the history of the 144,000. We're going to understand the nature of this history by understanding the end of ancient Israel and also by understanding how this church began. What was happening both internally as God raised up William Miller and started teaching him particularly the prophecies. But also what is happening externally in that history can teach us about what is happening externally now.

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I'm going to do quite a bit of reading, I hope you don't mind, in this session. It will be quite a bit of reading, because what I want us to do is understand what's happening externally within Protestantism. Just prior to 1798 and then through 1798, towards the history of 1844. I had one other quote in here that I'll just give you anyway, but we won't spend much time on, which is FW 83.1. Faith and Works 83.1. Here she's talking about the condition of Adventism, which she refers to as the Laodicean condition. And she's going to quote from Revelation, chapter three, the Message to Laodicea.

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She says, here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. When they say that we are rich and increased with goods, what do they believe they're rich in? Spiritual knowledge and advantages. We have the writings of the prophets, we have the writings of our prophet. Moses, we have the pioneers, we have Abraham, we have Miller. They pride themselves in their possession of spiritual knowledge and advantages, but they have not responded to the unmerited blessings that God has bestowed upon them. With Pharisaic pride they have wanted themselves till it has been said of them, thou sayest I am rich and increased with goods and have need of nothing.

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She refers the condition of Laodicea, the Laodicean condition with Pharisaical pride that the condition of the Pharisees is identical to the condition of Laodicea, it's the same thing. When we see today the Church of Laodicea, all that we are identifying is Phariseeism. And as I said before, when we talk about Pharisees and the idolatry that Israel was in that time period, it was not immorality, it's not gay rights, it's not gay marriage, it's not inappropriate behavior on television, it's not computer games. Those are not the things that are being referred to as a Laodicean condition that make us like the world. What's being referred to as the Laodicean condition is this issue that the Pharisees had. They believed that they were ready, that they were the peculiar people ready to receive the Messiah. But they had formed a god in their own image.

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They were worshipping a pagan god. They didn't even know it. And we looked back and saw that that pagan god was the one that they took out of Egypt. Coming back to this Millerite time period. I think we can have this idea, and I certainly had the idea, so I will assume others had it too. That there wasn't much happening in Millerite history. You just had the American Revolution. The Protestants were just ambling along day after day, week after week. And then William Miller is raised up and kind of in a vacuum. Just out of nothing, there is this Millerite revival. And what I want us to see is the broader picture of what was happening at this time period. We may be familiar with the Great Awakenings. If you're not familiar with that, perhaps look it up. Just go to the Wikipedia pages they'll give you an overview of them. In the early 1700's, there was the first Great Awakening. It was this massive religious revival really occurred particularly in America, but also in Great Britain, in other areas. It was a time of a great religious revival, early 1700's. And it remade certain churches and also how some people viewed God, how they worshiped. It did transform the religious landscape.

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A Second Great Awakening happened around the time of the 1790s. It really began just prior to 1798, this Second Great Awakening. This massive religious revival swept across America and also touched Great Britain and other areas, in the 1790s. This revival, it happened through camp meetings, through traveling ministers, much the same way we see Millerite history happen. We think we were the only ones doing camp meetings. We weren't.

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All these other churches were also experiencing great revivals through camp meetings and ministers traveling from post to post on horseback. It occurred really from the 1790s through the 1830s. You could say it occurred for about 40 years. Protestantism, really died a death in the 1840s. And we know when we come to 1844 how Ellen White describes that year as a spiritual declension. Which I have to go into the English to properly decipher that. But the revival had died in Protestantism by 1844. But certainly through the 1790s and then towards 1844, there was this massive religious revival across the United States known as the Second Great Awakening.

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It fundamentally altered the character of American religion. Out of this Second Great Awakening is what first the Millerite and then Adventism grew out of. When we look back and we see the conversion of some of our pioneers from Deists like William Miller to Protestants. This is happening under the Second Great Awakening when we see Ellen White go to church and hear these fiery sermons about hell and she's convicted of her sinfulness. That's all happening under the Second Great Awakening. Within Protestantism, not within the Millerite movement.

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And then that develops into the Millerite movement. If I can summarize, what happened under the First Great Awakening was a radical change in Protestantism. I'm sure it's an oversimplification, but as there was this radical change in Protestantism in the early 1700s, you had really the old order and the new order. It can be most roughly summarized as saying conservatives and liberals. The liberals were the new. And what the liberals taught was more reading the Bible and understanding it for ourselves. So for the conservatives, you would have these aged ministers in America that many of the people would look up to.

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They were like the moral guides of the United States. They commanded a great deal of respect. The people would look up to these Protestant ministers to define the Word of God for them. And in this First Great Awakening in the early 1700s, you had the strengthening of this liberal type of Protestantism. And it isn't liberal in the way that they were dressed or in any of that. But what this branch of Protestantism was pushing was, why do we need these men to define the Word of God for us or to tell us of our spiritual condition?

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We can talk to God directly. We can understand directly. It was also connected with the American Revolution, with these concepts of republicanism and freedom and independence. Those external political issues about freedom and independence were impacting the way the Protestant churches operated. And the old aged ministers, or the very conservative ministers, they were fighting back against this.

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They created these two warring factions within Protestantism where the aged ministers saw this as disrespect. They were losing their status in society. Even if they hadn't lost much, they could see it was coming and they were afraid. They started to fight back against this. What they saw as too much liberalism, as pushing too far.

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It's really these two sides. And it's connected to the external events because you have the American Revolution, you have the Constitution, the idea about individual liberty and freedom. And then the debate within the church about how does that make us look as a church?

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That is what happened, really, from the First Great Awakening. And it was building as you come to 1798. It wasn't something that died down. It was really building.

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And then as we come into the Second Great Awakening in that great religious revival that swept across America, you had two churches come out of that. Two movements and then two churches, parallel like twin siblings. I just want to diverge for a moment and mention that for time. You had Mormonism under Joseph Smith and Millerites under William Miller.

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Mormonism and the Millerites. They were the two new denominations that grew out of the Second Great Awakening side by side. They were the two products of the Second Great Awakening. The other churches might have changed in some small way. They would have grown and then shrunk.

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They might have changed some of their perspectives. But these were the two denominations that came directly out of the Second Great Awakening. Mormons under Joseph Smith, Millerites under William Miller. And it's really a separate subject. If we were to explore that as far as we can, to see that connection. Just to see that link, Mormonism transformed in 1844.

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That's when Joseph Smith decided he would run for President of the United States. 1844 was an election year. He went on the campaign trail. He believed in America as the American President, as a dictatorship. Combination of church and state. He believed in America with the idea of Manifest Destiny, that it was the nation that was to be the new Israel. That was very popular at that time. And had been given the mandate of Gods to control the whole of the North American continent. He was quite different to what we would define William Miller's position. He spoke about William Miller. He attacked William Miller publicly. He gave the same old arguments that we're all familiar with now. About God doesn't give us the day or hour of his coming, so William Miller must be wrong. And really ridiculed William Miller.

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There was this public tension. And then in 1844, in the midst of his election campaign, Joseph Smith was assassinated and he died. And Mormonism went from one leader to another leader. We identify the same thing in Miller's history. William Miller didn't die, but we went from William Miller to Samuel Snow around the time of July.

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They are very closely linked. I just want us to be aware of what grew out of the Second Great Awakening. Now I want us to take us back to 1798 and we're dealing not with these two movements, but with what's happening just in Protestantism. I'm going to read from a master's thesis by a woman named Rachel A Schnell of the University of New Hampshire. She's written her master's thesis for University on the state of Protestantism in 1798.

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And she's going to go back to this liberal conservative fight in one specific context. There's one specific story that happened in 1798 around which everything else is really just giving the background, the lead up to. She's going to speak about one specific man, Jedidiah Morse. He was really what you would consider the leadership of the conservative faction. Jedidiah Morse. His son, Samuel Morse is where we get the Morse code. He co invented that whole Morse code system.

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This is his father, Jedidiah Morse. He was a minister, strong conservative minister.

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I guess one of the old branch that saw that they were being disrespected and they were losing their place in society as leaders.

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When she says New England, she's referring to that portion of the United States. She says New England a lot. I'm going to read from her thesis. Generations before the American Revolution, new Englanders maintained the importance of a cooperative relationship between religion and the government, public virtue and public duties. Coupled with republicanism and liberalism these created a volatile mixture.

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In the New England clergy's interpretation of the state of virtue in American society the increase in infidelity and irreligion meant the forces of evil were winning. This turn of events was particularly critical to men who entertained dreams of creating a new Israel in the American nation. They're identifying something that we all believe in. That the United States was the new glorious land. Glorious land was the land of Canaan and then the modern glorious land, the United States.

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And they identified that. And there's this tension because they've always maintained this cooperation between religion and government, public virtue, religion, public duties, government. And now, as you have this time period of the revolution of republicanism liberalism, what's as known as the republican experiment because it had not been proved that any form of democracy even worked. This creates quite a tense environment. They believed in millennialism. 1000 years was coming. And this doctrine performed a large role in the coming revolutionary struggle with Great Britain. So back in the 17 hundreds they believed that they are the new Israel, or to be the new Israel.

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And this concept of the coming thousand years of peace and prosperity was a large part in their revolution against Britain. As New England ministers of the revolutionary era resisted tyranny in God's name, held liberty as the virtue of the new American Israel and proclaimed that in sharing these values with all mankind, America would become the principal seat of Christ's earthly rule. New England society was particularly susceptible to the forging of a connection between religious and political spheres for several reasons. She's talking about how they're susceptible to church and state coming together. Several sources influenced the development of civil millennialism.

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First, the conflicts with France renewed anticatholic sentiment in America and fit neatly within millennial theory. These perceptions of a massive French Catholic conspiracy were linked directly to an apocalyptic interpretation of history in which the French were accomplices in Satan's desires to subjugate God's elect in New England. They're seeing these external political events in this very religious frame. And with that they're seeing the threat of the papacy and they're starting to see France and believe that France and the papacy are both the tools of Satan to undermine the United States. Because in this history that there's quite a danger that they're about to go to war with France. They don't go to war with France, but there was a possibility that they would have gone to war with France.

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Towards the end of the 1790s. At the end of the 18th century, there was enormous popular interest in the apocalyptic books of the Bible. The end of the 17th, in the history of 1098, there's this greatly renewed interest in the books of Daniel and Revelation. This upsurge in the popularity of millennial thought during the early Republic was fueled by the drama of recent events. Millennialism thrived on dramatic events. The conservative clergy, led by Jedidiah Morse, believed the decay of public virtue, the rise of evangelical faith, that's what they call the liberal branch, and Democratic republican politics posed the greatest threat to their social power.

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They have a problem with morality. I just want us to remember here, just so you have it in your mind, what we say happened before 1989 with the Moral Majority and Jerry Falwell. We're already familiar with this

concept of a revival within Protestantism, the fear of the loss of equality in the United States and the belief that that would lead to the loss of the influence of these old leaders and also the decline of the United States as it would come under the judgment of God for immorality. The same thing Jedidiah Morse was preaching in history of 1798.

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During the 1790s, Western Massachusetts and all of Connecticut remained dominated by orthodox Congregationalists, who significantly outnumbered the liberals. She's going back to Yale University. These universities played a key role in this history. Yale College located in Old Calvinist territory of Connecticut was a bastion of orthodox Old Calvinism. And Timothy Dwight, its president from 1795 until his death in 1817, would be a crucial ally, Jedidiah Morse. During the 1790s, Dwight focused on the social duties of the Church.

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Therefore he identified with the goals of the orthodox Old Calvinist clergy. She's saying that this area was particularly held by the Conservatives, and a bastion of that was Yale, what would become Yale University and the leader of Yale University. It's much like if we were to talk now about Liberty University in the south, led by Jerry Falwell and Jerry Falwell, Jr. Similar thing. From the moment of the ratification of the Constitution in 1789, Dwight corresponded with fellow religious leaders.

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Dwight was the head of Yale College. And stressed the importance of morality. He warned, that this new Constitution the United States had signed, however indispensable, as a purely negative system of restraint, will neither restore order nor establish justice in America unless it is accompanied and supported by morality among all classes of people. Echoing the arguments of the conservative clergy throughout southern New England, Dwight advocated a public role for the clergy as a society's moral monitors. He's saying the government, the Constitution, that's all good so far, but if America actually wants to be prosperous, it needs to be moral. And when it has to be moral, the government can't do that, that's our job.

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It is this working between the political and the religious, church and state. The social duties of the Congregational minister was namely to guard the moral character of society. For this reason, Jedidiah Morse and similar clergymen referred to themselves as watchmen and utilized a theology of civil millennialism to legitimate their role as social guardians.

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Morse, in a sermon, discussed criticism he had received for meddling in politics. But Morse said, is this any new crime?

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The church is meddling with politics. He says, no, this is as old as Christianity. Nay, it is as old as the priesthood itself. The priests and prophets under the Old Testament dispensation. Christ and his apostles under the new. The faithful Christian clergy in every age and every country have preached politics.

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That is, they have inculcated subjection to civil magistrates and obedience to the laws. They have cautioned the people against animosity and division, warned them of their dangers, whether from foreign or domestic enemies, and have exerted their talents and influence to support the religion and lawful government of their country. He's saying the church meddling with the state is nothing new. And I want us to think about what's happening in the state in this time. Who's the President of America in 1798?

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This is John Adams. John Adams was the president in the history through 1798. We're going to see that he has a threat for that presidency. There's an election in 1800. There's soon to be an American election. And all that he's saying about interfering in politics is because Jedidiah Morse supports John Adams.

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And without going greatly into the history of John Adams, I'd like to suggest that if we were alive in that day, we would have strongly disagreed with him. Just to give one clue. In 1798, his administration instituted the alien and sedition laws, which imprisoned anyone who criticized the government in writing, in publications, in newspapers, through journalism, or in any form of public speech. And then also the immigration part of that. He was not a Democratic president. So Jedidiah Morse is supportive of John Adams, and they actually dialogued quite closely between themselves.

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And Jedidiah Morse kept a close relationship with members from his administration. I just want to put that context in there. When he speaks about working with the state, it's because he has someone president and a political party that he favors.

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Furthermore, the American Congregational clergy, the Conservatives, found a notion of a separation between church and state inconceivable. Puritan theology emphasized an intimate relationship between church and state, particularly in the influential doctrine of civil millennialism. Accustomed to their usual role and spurred to great action by the ideologies of the American Revolution, the clergy hopes to assume a greater role in post revolutionary American society. During the 1790s, Jedidiah Morse sought to enlarge the role of the parish minister. He became quite an avid geographer. And if you were to look him up online today, you would see all the maps that he drew.

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He assigned the clergy a large role in maintaining Connecticut's happiness as serving as a check upon the overbearing spirit of republicanism. He even suggested that when ministers preached the annual election sermons, they should submit histories of the events of the past year for references in settling any political disputes and preventing the rise of political factions. However, the majority of the American citizenry were no longer willing to allow religious elites to interpret political events for them. Despite this new set of challenges, the conservative New England Ministry was unwilling to discard their visions of a religious and republican utopia in the United States. Furthermore, they were unwilling to give up their role in forming this utopia.

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Continuing the biblical imagery used to describe the revolutionary struggle, they would apply similar themes to the social development of this new republic. Having watched the divine wonders against Pharaoh and having quickly taken up arms to overthrow Egypt... Pharaoh and Egypt being Great Britain, New Englanders knew that their perilous experiment with democracy now in the wilderness depended on nothing but their own morality. I want us to think about that. You have the Israelites leave Egypt, they're freed from their oppressors and now their national greatness depends on the morality of the people. And that's how these conservative ministers are defining it.

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They're saying the Constitution is so good, these ideas of rights and freedoms, that's good so far. But for us to be successful as a nation, we have freed ourselves from Great Britain, Egypt, but now we're in the wilderness and now we have to prove our individual morality. And this is the role of the clergy or we will not, as a nation, politically successful. And nations like France will overthrow us.

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I just want to remind us. This was the same thinking that they carried all through this history leading up to the American Civil War. Because if they're going to say that Israel was freed from Egypt and went into the Promised Land, what did Israel do to the inhabitants of the Promised Land? Put them to the sword, removed them. What was this grand United States, these pilgrims, what were they to do to the American Indians?

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Remove them, kill them, move them, put them to the sword. This was forming part of their ideology of their role. And then Israel, they get into Canaan, what do they have? Institutionalized slavery. What does God expect of new Israel?

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Institutionalized slavery. This is how they're interpreting ancient Israel to define themselves, not using very good methods of parable teaching. If you're familiar with how we've discussed dispensationalism to explain all of that, then this is the exact same logic they're using back now to say that the success of the United States as a republic depends on the morality of the people.

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This new society, as they saw it, did not mirror the virtue that the conservative clergy wanted to see in society. They had a fear of the fate of society in both a religious and a political sense because the two are linked as well as their own personal fears of their losing influence, and it prompted them to search for a solution. This created a partnership between the Federalists and the conservative clergy. Although never official, it inaugurated a campaign among the Conservative clergy with Jedidiah Morse as their de facto leader.

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And this was a relationship between Jedidiah Morse leading this conservative faction and supporting the administration of John Adams. I said before when you want to talk about democracy. He was not a good president. In 1798, John Adams... we spoke just briefly, we mentioned of his treatment of the freedom of speech, of the free press of journalism and also the rights of minorities and immigrants in the United States. To deal with the external pressures that were impacting his administration. When we think about the tension that is arising with France. John Adams decided to declare a day of national fasting, of fasting and prayer. This is coming from the President of the United States. This had been done before. It wasn't a completely new thing, but he made it much more religious than had ever been done before or after.

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It was never meant to be the religious event that he made it. The language of Adam's Fast Day proclamations clearly states his religious intentions and the concern that he shared with the political and social leaders of his home region, the conservative region over the decay of public virtue. Quoting John Adams: call to mind on this fast day our numerous offenses against the Most High God. Confess them before him with a sincerest penitence, implore his pardoning mercy through the great mediator and redeemer for our past transgression. And pray that through the grace of His Holy Spirit we may be disposed and enabled to yield a more suitable obedience to his righteous requisitions in time to come.

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He's directly linking the morality of the nation as a cure or solution to the political problems that his administration is facing. For many in America, declaring such religiously intended fast days was unacceptable in a new republic. And what would happen on these days is that they would meet in churches and there would be a fast day sermon. The one that particularly becomes relevant to us is a sermon on this first fast day, May 9 of 1798, where Jedidiah Morse takes the pulpit. And he makes some interesting claims.

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The fast day sermon generally followed the format of the Jeremiad. When she says Jeremiad, she's referring to the Book of Jeremiah. Where Jeremiah would stand up and labor about the sins of the people, the judgments of God. So on these fast days, the sermons would usually be phrased like that. Like, look at all of our sins. What's come upon our nation.

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Because of our sins, we need to repent, et cetera. I want to quote from one of his sermons. This was a later sermon. We're going to come back to May 9, but this was November 29, 1798. Moore still informed his congregation of a very grave threat. Suggesting that if American citizens did not change their behavior, the future of the government was in question.

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In presenting a solution, Morse first decried the lack of laws against such immorality. He's saying there isn't laws instituted by the state to correct the morality of the people, quoting him: many of our laws indeed against vice and immorality, those particularly against profane, swearing, debauchery, gaming, and Sabbath breaking are but a dead letter. He says, we have laws to enforce morality in the United States. He refers to Sunday laws as one, but also laws against language, profanation, different types of vice and immorality, drinking, et cetera. We have those laws in the states, but they're a dead letter.

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They aren't being properly enforced. The government is not enforcing public morality. In the hands of a speaker accustomed to integrating religious and political imagery such as Morse, Thomas Jefferson became the weak and wicked Ahaz, and John Adams, the pious and wise Hezekiah. And now we have our two external political factions that they're arguing over. You have Thomas Jefferson and John Adams.

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Thomas Jefferson, he was looked at quite favorably by the liberal branch of Protestantism. But the conservative branch saw him as Ahaz of the Bible. Because he wasn't that religious. I don't have the exact views before me, but he seemed to be more of a deist. He wasn't really a strong Protestant like what they wanted. They saw him really as someone who was not morally fit to lead the nation.

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The Conservative branch supported John Adams. The liberal branch supported Thomas Jefferson.

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Jedidiah Morse would use these Bible stories in his sermons. This one, Ahaz and Hezekia to represent Jefferson and John Adams. The message was blunt any person familiar with Isaiah would oppose the election of a presidential candidate with many similarities to the biblical king Ahaz. As ABL Holmes so appropriately questions in 1799: who does not perceive a happy resemblance between the conduct of the Jewish king and of the American president? If you were to look at John Adams and Thomas Jefferson, as I said before, this movement would take the side of Thomas Jefferson.

[00:45:09.560]

Despite his apparently disinterest in religion, in his private life, he's the one that believed in the separation of church and state and of the Constitution. In a January 30, 1799 letter to Morse, John Jay expressed the distress felt by many political and social conservatives. This is one of his allies. Writing to Jedidiah Morse, he says: we see many things, my dear sir, which might be altered for the better. And that, I believe, has been the case at all times.

[00:45:41.940]

But at this period, there certainly are an uncommon number and series of events and circumstances which assume an aspect unusually portentous. The New England Federalists and conservative clergy, made allies by uncertain times and similar goals, identified two dangers to the American Republic experiment, and the very existence of the Union itself. There's a few things happening in this time period. Just to summarize, you've had the first Great Awakening, two branches of Protestantism, conservative and liberal. You have cataclysmic external events the American Revolution, the forming of the Republic, the writing of the Constitution.

[00:46:26.710]

Then you have continuing tension with Great Britain division of territory, the French Revolution. Then tension with France that nearly develops into a war with France. There's all of these external things that are shaking them. And you have this old conservative bastion who are feeling that they are losing their place in society to keep America moral. And if they lose that, America will fall.

[00:46:58.110]

What Jedidiah Morse does is a particularly interesting tactic. And while I want to describe it as a method or a tactic, he very much believed in what he was saying and what he was doing. And what he does in 1798, on that fast day, May 9, he ascends into the pulpit. He gives them just what they expect. He talks about the immorality and the issues, how they need to repent and the fear of hell fire. That type of sermon is what they would expect to hear.

[00:47:31.240]

But then they hear something that they would not have expected to hear. He declares to his expectant audience. It has long been suspected that secret societies under the influence and direction of France, holding principles subversive of our religion and government, existed in this country, in the United States. Furthermore, by emphasizing concerns held by both the political and religious leaders in New England, he provided the conservative elements of American politics and religion with an immensely effective explanation. He says, why is this liberal faction growing?

[00:48:07.350]

Why do we have this tension in politics? Why do we find immorality condoned? Why do we find someone like Thomas Jefferson rising in power and threatening our current administration? John Adams was up for reelection. He had only served one term.

[00:48:25.180]

He's running for reelection towards the 1800 election. And Thomas Jefferson is proving to be a threat to him. And Jedidiah Morse is going to say, why is there this threat to John Adams, this external threat? Why do we see this political tension growing in the United States? And this King Ahaz, this immoral king Ahaz rising up that's going to destroy this country.

[00:48:54.340]

And he says it's the subversive work of particularly France under the influence and direction of France combined with the Papacy through secret societies, namely the Illuminati. The Bavarian Illuminati combined the threats presented by the French and the growing liberal faction into one and fashioned an enemy new Englanders in particular could identify as the ultimate enemy. They're saying there's a deep state. There's a deep state working against John Adams and the conservative political faction and the conservative religious faction. And he's going to say that Thomas Jefferson and those who support him, not just politically, but also the liberal faction of Protestantism, is under the control of the Bavarian Illuminati.

[00:49:58.690]

This is a real turning point. This is the introduction to Protestantism of conspiracy theories to justify their political ideologies. He takes everything that is a threat to that conservative bastion. The threats are those liberal Protestants, those liberal ministers going in influence the threats of the Thomas Jeffersons, the people who take Republicanism too far, the Immoral people, the people with all the vices. And he summarizes and wrapped all of those threats up in something that can satisfy that conservative bastion.

[00:50:36.280]

And he says that's all the work of the infiltration of secret societies into the United States, it's the Illuminati. He harnessed the Illuminati threat for political means. He says two states were harboring the Illuminati societies. He said it's Virginia and New York. Why does he name those two states? Virginia and New York.

[00:51:09.350]

He has no evidence for that. But the reason he's going to say that Virginia and New York are harboring their Illuminati is because the Virginia is a home state of Thomas Jefferson.

[00:51:27.390]

Virginia was the home state of Thomas Jefferson. And New York was the home state of another man who had recently become the enemy of John Adams by writing a villainous letter that relentlessly criticized John Adams. New York was the home state of Alexander Hamilton.

[00:51:49.860]

He wraps up all the threats to this conservative bastion of Protestantism who believe in this combination of church and state, the thousand years of prosperity, America as the new Israel, and says the threat to us in each part is this deep state where everyone is working together. The liberals are working together behind the scenes.

[00:52:15.430]

The Thomas Jefferson, the Alexander Hamilton. They're working together behind the scenes. And it's the work of foreign powers to control us. He connects that to the papacy. France and the Papacy, he believes are united. And they are doing that through the Illuminati.

[00:52:36.530]

This created quite a storm. He does this in May of 1798. He repeats it stronger towards the end of 1798 when John Adams proclaims another fast day and he has another sermon. And then he pretty much just becomes more radicalized in that viewpoint. And by 1799, he's even stronger in his language.

[00:53:03.940]

I don't want to go into all the details for time, but he claimed to have a letter from a particular man in England who had the ability to confirm whether or not the Illuminati was still active and active in America.

[00:53:22.130]

There's two men now. Jedidiah Morse is leading this conservative branch, and it's particularly centered around Yale. But there's this other branch, and I believe that's actually centered around Harvard. So you have these two key universities Yale University, conservative. And I believe it's Harvard University that represented the liberal branch of Protestantism. And this liberal branch was really headed by a minister known as William Bentley.

[00:53:54.490]

And he was very well thought of. He was Harvard educated. He became a member of that liberal branch of Congregationalism. He was decidedly liberal minded. He would share his pulpit with preachers from other sects. So if they didn't believe they're just the same as him, he'd still let them speak.

[00:54:13.450]

He harbored no political ambitions. He would tutor promising students and use his own salary to support the poorer members of his congregation. Twice, Thomas Jefferson offered him a prominent position. So again, William Bentley really this liberal side was Thomas Jefferson. Jedidiah Morse, John Adams.

[00:54:37.990]

And Thomas Jefferson offered William Bentley quite prominent positions. Twice. Both times, William Bentley actually turned them down.

[00:54:48.250]

He was the polar opposite of Jedidiah Morse. With his background and connections, it was logical that Bentley would challenge Morse's presentation of the Bavarian Illuminati threat. Already connected to area newspapers, Bentley used the newspaper column to discredit Morse and the theory of a conspiracy by the Bavarian Illuminati. In his earliest denunciations of the Bavarian Illuminati, Bentley expressed no harsh feelings towards the clergy. He believed they had been misled by ignorance and the present cultural climate. In early 1799, he published, under the pseudonym Cornelius, a pamphlet entitled extracts from Professor Robinson's Proofs of Conspiracy with Brief Reflections, which documented the various inconsistencies and illogical arguments that have been used to build up this illuminati ideology. Quoting William Bentley: but into this order, men will intrude who have studied their Bible.

[00:55:59.500]

Into this order means those who are taking on this conspiracy theory will be men who have studied their Bible and not mankind for whom it was written, who know more of their opinions from dogmas than from history and investigation.

[00:56:17.770]

Bentley believed the clergy suffered undue influence from unscrupulous and ambitious individuals and from their own personal ignorance and intolerance.

[00:56:35.270]

If you were to finish that thesis written about this time period, Jedidiah Morse claimed to have a letter in his possession from a man in England that would prove the existence of the Illuminati in the United States. William Bentley wrote to that same European man and said, you tell me what you wrote in his letter. And Jedidiah Morse refused to make public this letter of proof that he said he had received. By the end of that affair, Jedidiah Morse had been humiliated. He'd been really disproven.

[00:57:10.400]

He claimed that he had evidence. And then when he was finally forced by William Bentley to present that evidence, it was found that he had completely fabricated it. If that letter said anything it actually disproved his position while refusing to release it, he had said that it proved his position. He ended up quite humiliated by this affair through the fabrication of evidence to support his conspiracy theory. So you have down here, liberal and conservative branches of Protestantism and this revival. And we've already said that we see this prior to 1989, and there's been a lot more presented on this than has been presented on the lead up to 1798. We see Jerry Falwell, those conservatives who interpreted America as the new glorious land. And interpreted that in such a fashion, not understanding dispensational changes that the United States must therefore have institutionalized segregation.

[00:58:19.990]

He's no longer willing to say slavery, but he rejected the civil rights movement, fought against the civil rights movement because Israel segregated by race. America should segregate by race. You have many

leading Protestants of that time period support the civil rights movement. So again, you have a split back here, and you see that even now. There's many black majority, black led churches in the United States that do not support Donald Trump. There is this divide within Protestantism.

[00:58:54.310]

It isn't all Protestantism supporting Donald Trump. There's that split. But it's the conservative faction who have identified Donald Trump as their president. But they began right back here with Reagan. Here with Reagan, here with John Adams. And they have a particular tactic for defending their political views, and that is the conspiracy theory. It was a conspiracy theory in 1798, and it was the conspiracy theories that also led to this history with conservative Protestantism today.

[00:59:35.270]

I just want to spend a moment on the Illuminati. If we can just have a view of what history actually tells us about the Illuminati. They were created in 1776. If we were to see the Catholic Church in the Dark Ages, 1773, what happens? They abolish the Jesuits.

[00:59:57.590]

They're going to fall as a church. They have abolished the Jesuits because they've lost a great deal of political power. And this is all happening under the Enlightenment. If you were to think about what we refer to as the Enlightenment, why do we call it the Dark Ages? Truth had been suppressed.

[01:00:23.870]

Light had been suppressed. But it wasn't just truth, as in Bible truth also any type of science or medicine, anything that seemed to challenge the Catholic Church's views of the world and our place in it and our place in the universe was attacked. And anyone who did that was persecuted. For example, the idea that the Earth revolved around the sun instead of the sun revolving around the Earth. Any type of change, whether it's political or scientific or any version of the sciences that would challenge the Catholic Church's perspective, was crushed out. What happened in the Enlightenment is the Dark Ages began to wane because people start pushing through that obstacle. They no longer want the Catholic Church to prevent them from having a light, not just on the Bible, but also on these other sciences. And it's out of that Enlightenment that you find the Illuminati. It's formed by a man who was a Jesuit. He was a Jesuit lecturer of law at a university. And he realized that he was at a Jesuit university.

[01:01:59.970]

He was a Jesuit. It was controlled by Jesuits. It was funded by Jesuits. Even though the Jesuits had been abolished, they still controlled this university. And any time he tried to teach something at that university that went against the Catholic Church, he would be silenced.

[01:02:16.050]

Everyone that taught against the Catholic Church or in any science or law or fashion, that was against the ideology or undermined the Catholic Church's version of what the earth should look like, what people should look like. They found themselves losing their jobs or demoted or somehow silenced. And he became very sick of that. He really quit his Jesuit background, became an ex Jesuit. He left being a Jesuit behind, and he decided he was going to form an underground society that could spread information behind the back of the Catholic Church.

[01:02:59.510]

I'm not saying that everything the Illuminati did was necessarily good. But I want us to see the truth compared to the conspiracy theory. Because the truth of its beginning is actually completely reasonable. These people were not Satanists. They were people who wanted to share illumination or enlightenment behind the back of the Catholic Church to prevent themselves from being silenced and losing their jobs, whether it was their jobs in teaching or the sciences or politics or whatever walk of life they found themselves in. This became a secret society for that purpose.

[01:03:41.370]

The Catholic Church fought back against that. As it became more known. What he did was he infiltrated the freemasons. He became a freemason, and then he would go around the Freemasons and recruit from Freemasonry into his new Society of the Illuminati. It only existed for about ten years.

[01:03:59.330]

The Illuminati has not existed since the 1780s. About ten years later, it was banned. They found a list of everyone who had joined the Illuminati, all their records and the Society as an entirety was banned. Anyone who was part of the Illuminati was persecuted and the entire society was shut down. It has not existed.

[01:04:23.730]

There is not a strategy, evidence that the Illuminati has existed since the 1780s. But the conspiracy theories that were linked to that have become so strong. What happened is it began in 1776. In 1779, you have the beginning of the French Revolution. And what Jedidiah Morse will teach is that the illuminati instigated the French Revolution. They were the cause of the French Revolution.

[01:04:53.740]

There would be no French Revolution without the Illuminati.

[01:05:00.610]

Why do we know the French Revolution happened? What was the cause of the French Revolution?

[01:05:07.450]

GC 281.3. Great controversy 281.3. Rome had misrepresented the character of God and perverted his requirements. And now men rejected both the Bible and its author. She had required a blind faith in her dogmas. Under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's word altogether and spread everywhere. The poison of infidelity.

[01:05:39.410]

Rome had ground down the people under her iron heel. And now the masses, degraded and brutalized in their recoil from her tyranny, cast off all restraints. What is a recoil? Recoil is when you stretch that rope as fires will go in one direction in the direction of tyranny, and then when that rope releases, what happens? It's going to recoil.

[01:06:06.210]

It's going to go far in the other direction. So as they find themselves degraded and brutalized by Rome over 1260 years, when they recoil from that tyranny, when they find their freedom, they cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together and mistaking license for liberty. The slaves of vice exalted in their imagined freedom. This is where you should be. They've been taken by the Catholic Church for a long period into tyranny.

[01:06:40.920]

When that rope is cut, they don't come back to a balanced position. They recoil. They go much beyond. They reject both truth and falsehood together. That was the cause of the French Revolution.

[01:06:54.230]

You can go through all the writings of Ellen White. She will not once say that the Illuminati instigated the French Revolution. Why? Because they didn't. This is the introduction of conspiracy theories to justify the external events.

[01:07:10.790]

Were the Founding Fathers, the illuminati controlled puppets of the Antichrist. Will you find that in any writings of Ellen White? No. Why do we believe it? Why do conservative Seventh-day Adventists believe in the Illuminati?

[01:07:26.510]

Now conservative Seventh-day Adventists will say, we have Miller and our pioneers. Did Miller or the pioneers care about the Illuminati? No. What did they say about the Founding Fathers? This was a positive, wasn't it?

[01:07:43.910]

What did they say about the French Revolution? The same thing Ellen White said. Why do we believe in it? We have the same problem the Jewish nation has had. We have formed an idea of God, of his character, and with that, it's broader than you might think.

[01:08:04.330]

It's also how we see the external events and the workings of the great controversy. We have molded that in the image, in the idolatry we have taken from Protestantism that we were meant to leave behind. Why do we have so many conspiracy theories? Why do we have people who won't vaccinate? Ellen White was Vaccinated.

[01:08:28.010]

Why do we have people who won't vaccinate? Because that's the position held to by Protestantism. Ellen White lived in the Day of Vaccinations. She never once said it was a wrong thing. She went and got vaccinated herself.

[01:08:41.030]

The people holding to these positions are the same ones going back here and saying, we hold to the writings of the prophet, just as the Pharisees said, we hold to the writings of Moses. But our prophet never speaks about the Illuminati. She never speaks about secret societies, even in that context. I want to look at a couple of quotes where Ellen White speaks about secret societies.

[01:09:11.130]

I look at three specific quotes. First one is Spalding and Magan 28.1. Three specific quotes where she speaks about secret societies. Because we know she does speak about them. And here she's talking about the American South. She says, at present, persecution is not general, but let the Southern element have word come to them of a nature to raise their excitable disposition, and the whole cause of truth would suffer, and the great missionary field will be closed. The American Civil War has occurred.

[01:10:00.240]

The slaves have been freed. There's been the emancipation. And what Ellen White is identifying is there is a window of opportunity to get missionaries into the south to educate and to teach the freed slaves about the Gospel. This is the new missionary field. But she says, be warned.

[01:10:23.640]

Let the instruction be given to this much oppressed class that the keeping of the Sabbath does not necessitate they're working on Sunday. She's afraid that if these missionaries go to the south and they tell those slaves they must work on Sunday to prove their faith. If they do this, all the powers of the Southern white population who are the transgressors of the law of God will come down upon them and will find that missionary field closed. We will face such persecution that the black community in the south will face such persecution for worshiping on Sunday.

[01:11:01.670]

We will find our window of opportunity to reach them closed. Church members and priests and rulers of the conservative Protestant South will combine to organize secret societies to work in their hand to whip, imprison and destroy the lives of the colored race. History will be repeated. She's saying secret societies will combine to organize against the black people in America to whip, imprison and destroy their lives. What secret society is that?

[01:11:38.730]

The Ku Klux Klan.

[01:11:43.390]

Ku Klux Klan. Its first wave began in the 1860s directly after the Civil War.

[01:11:53.870]

The first clan flourished in the southern United States in the late 1860s during Reconstruction. Then died out by the early 1870s. It became popular again during the time period of World War I. There's particularly three waves of the Ku Klux Klan, 1860s and 70s, time period of World War I, and then a third wave around the time of the Civil Rights movement. So between the first and the second wave, there are other secret societies that form the White League, the Red Shirts, and also thousands of Confederate veterans organized in what were called rifle clubs. There are other secret societies between the first and the second wave of the Ku Klux Klan that did that work. Just to give one statistic. In the presidential election of November 1868, this is the first presidential election where the black community had been emancipated.

[01:12:54.610]

The first election after the Civil War. More than 2000 people were killed or wounded or otherwise injured in Louisiana alone. Just in a few weeks prior to the presidential election of November 1868. 2000, people killed, wounded or somehow injured. Although St. Landry Parish had a registered Republican majority of 1071 after the murders, no Republicans voted in the fall elections. They were too afraid to vote, the Ku Klux Klan killed and wounded more than 200 black Republicans, hunting and chasing them through the woods.

[01:13:32.590]

13 captives were taken from jail and shot. A half buried pile of 25 bodies was found in the woods. The Ku Klux Klan made people vote Democratic and gave them certificates of the fact that they had. This is the first election after the Civil War. The Ku Klux Klan has formed and it has begun to do its work.

[01:13:53.340]

They were a secret society. They are exactly who Ellen White was warning that the missionaries about. Don't persuade the black people to work on Sunday to make this public step to prove that they are Sabbath keepers. If you do that, you'll lose your missionary field, the door will shut, and these societies will persecute them to such an extent. This persecution wasn't just of the black people.

[01:14:18.940]

If you are a white person and you wanted to go down into those communities to teach, they would threaten you. They may kill you. So every avenue to help the black community was controlled and faced persecution from this secret society. This was the first quote I wanted to look at. She's going to refer to a secret society in this context.

[01:14:43.020]

When we think about the Ku Klux Klan, how secret were they? Did we know the Ku Klux Klan existed because you saw a couple of politicians on a stage exchanging secret hand signals. Or because you saw a document and there were some strange numbers you thought you could add up through the document? How secret was the existence of this society? Or what they tried to do? It was not that secret. The individual members would hide behind scary costumes, but they would often be identified just by the sound of their voices in their local communities.

[01:15:19.050]

People knew who started the Ku Klux Klan. They knew who the clan leaders were. It was not that well kept a secret. Individual members might have some anonymity, but the existence of this secret society was no secret. The purpose of this society was absolutely no secret.

[01:15:39.820]

And the leaders of this society were no secret. When you hear a phrase of a secret society, what is particularly secret?

[01:15:50.530]

Perhaps some of their meetings, you aren't allowed in with a video camera. There is a level of secrecy that they do have, but not the way that we refer to secret societies today, where we look to the illuminati and then look for evidence that they even exist, of which there is none.

[01:16:15.530]

Quote number two is a whole passage. This is from 20MR 282.1 and she's writing to a particular brother who is in a secret society. And she's encouraging him to leave that secret society. If you are to read through this whole passage and identify why she's telling him he needs to leave the secret society. By the way, is the existence of his secret society a secret? No, she knows it exists, she knows he's in it.

[01:16:53.990]

She even knows who the members are because he's one of them. His acceptance into this secret society is not so secret or the existence of it. She urges him to cut ties. Read through this 20MR passage and identify why he needs to leave. I'm not going to give all the paragraph numbers, I just want to give some key points that you can see through this passage.

[01:17:19.590]

She's saying why he needs to leave. She says it is the worst thing to lose faith in God, in truth, in duty. It is far worse to choose your own way to love money, to love those things that minister to selfish, gratification and indulgence. What is the far worst thing that he's engaging in? His love of money.

[01:17:40.550]

This man is a businessman. Why did they form in these secret societies? Why did the masons originally form? They were stonemasons. It was to create business connections.

[01:17:51.640]

It was for networking. He has this networking that's really centered around his love of money and that's drawing him away from God. Could a child of God, an heir of heaven, be found in such society? What's the problem? It's the company he's keeping.

[01:18:21.510]

If you were to go to a pub to network, you'd be around in a similar experience. Could a child of God and heir of heaven be found placing themselves in such society? The men who drink wine prepare the way for further excess. The tobacco devotee worships an idol. What's the problem with his secret society?

[01:18:42.650]

He's entering in it to network. It's built around his love of money and he's hanging around people who are engrossed in what? Alcohol, tobacco.

[01:19:01.130]

All the enjoyment you can have in this rioters mirth, and the conversation of these men unfits you for the study of the scriptures. In this secret society, the network with these businessmen, it unfits him for his role to study and to understand. The conversations he's having with these men are not profitable. The money paid in to increase their revenue is God's money perverted to a wrong use.

[01:19:27.750]

The tax you pay in your feasts had much better be put into the treasury of God to advance his cause. She's saying that the taxes you pay to be part of this society is God's money and it's a misuse of your funds to pay to be part of this society. God has given you talent both in faculties and in opportunities. You are to employ these entrusted capabilities in his service. Years are passing into eternity, and what are you doing?

[01:19:58.230]

Are you making returns to God in the improvement and increase of your talents for his service? He's put his talents in the hands of who? The talents are being used for his own furthering of his own business. Not to enhance the work of God. God has appointed you your work.

[01:20:19.520]

You are not to make your temporal business all absorbing. Because this is all networking about his temporal business.

[01:20:34.410]

Temporal business. His induction into this secret society. Is it because this secret society is a satanist ritual to overthrow the world governments? No. Is the existence of this secret society so secret? No.

[01:20:52.240]

The fact that he's part of it isn't so secret. And the work of the purpose of this secret society is not a secret. It's for the business networking where all of these worldly men would get together to have a joke, have a beer, we would say in Australia, meet around alcohol, smoke their tobacco and discuss their business opportunities. And to be part of that society that wasn't much of a secret. You would have to pay a tax to that society.

[01:21:22.290]

That's the other reference to secret societies. Just before we close, I want to go back to one other reference. This is quote one. I'll have to put it above.

[01:21:52.650]

There is one other quote and any other quote is kind of similar to this. It's in Evangelism 622.2, titled Deceptions Through Secret Societies. The world is a theater. The actors, its inhabitants are preparing to act their part in the last great drama. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes.

[01:22:30.520]

This is talking about confederation. Men will confederate to accomplish their purpose.

[01:22:47.070]

God is looking on. His purposes in regards to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to best way for a season. A power from beneath is working to bring about the last great scenes in the drama. Satan coming as Christ and working with all deceivableness of unrighteousness in those who are binding

themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

[01:23:25.220]

I just want us to think for a second. However many of us have grown up, or perhaps still are deeply instilled in the world of Walter Veith. Everything he teaches about the freemasons, the illuminati, the secret societies, them all being friends behind the scenes. George Bush, Osama bin Laden, the Pope. Everything that he has, if he wants to hang it on a quote, this is about the only one he would have to twist.

[01:23:57.850]

You won't find that justified anywhere else in inspiration. What is she actually saying here? Is this quote enough to justify what conservative Adventists believe and usually teach about secret societies and how the world operates? With five minutes to go, I just want us to touch on this quote.

[01:24:19.420]

She says, the world is a theater, the actors, its inhabitants. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. So people will confederate, they will come together to accomplish their purposes. And this can happen in secrecy. What is Ellen White referring to? What is that purpose?

[01:24:45.930]

What is the purpose she's always referring to? Great controversy 573.1 gives us some context about what she means with 'purpose'. Great controversy 573.1, in the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state. Protestants are following in the steps of Papists. What is the purpose they're going to confederate for?

[01:25:21.850]

Is to follow in the steps of the Papacy. That's the original confederation. The original confederation was back when? Constantine. There was a confederation to bring about a purpose. Will there be confederation at the end of the world? Yes.

[01:25:40.080]

Does that happen at times in secrecy through secret confederacies or societies? Yes.

[01:25:48.470]

And this is the combination of what elements?

[01:25:54.750]

Church plus state. So you have confederation here of church and state. I want to mark who is spreading the ideas about Freemasonry and Illuminati and deep state, where are all of those conspiracy theories coming from? Protestantism.

[01:26:18.870]

What's our problem?

[01:26:24.430]

We have the exact same conspiracy theories as they do. They're the ones telling us be careful of the Illuminati. If the Protestant leaders today are telling us to be careful of the Illuminati, do you think Walter Veith is right to say that the media is all false flags, that it's the Illuminati? Who is he speaking the same as? He's speaking the same as Protestantism.

[01:26:49.990]

I wanted to suggest to you that there was a confederation that fits in with all the other times that she would use the word secret societies.

[01:26:58.150]

In 2012 three man confederated. Who were those three man? Steve Bannon, Steven Miller and Jeff Sessions. These three man confederated in 2012. Did they meet publicly? No, they met privately. Privately they met and they discussed their selfish purpose. Their selfish purpose was what? To bring about the 2014 Sunday law.

[01:27:40.580]

They were going to overthrow the Republican, middle of the road, more balanced establishment and bring in a far right radical new Republican establishment. A far right Republican establishment that would work with the leaders of the evangelical churches in America. There was a secret confederation in 2012 where these three men met together. They sat down over a steak dinner and they decided how they would turn around the United States and who they would use to do that. They decided they will work through Fox News. They would employ Fox News to spread their message.

[01:28:22.300]

They decided that they would use certain radical elements of the Republican Party, removing all others. They worked with the Protestant leaders. They had a model that was to defend the Jewish Christian West that was both political and religious. They were doing this because they were afraid of the external threats to the United States. And they saw this as the only salvation, just as did Jedidiah Morse.

[01:28:51.250]

Do we know that they confederated in 2012 at Breitbart Embassy, because we saw Steve Bannon and Stephen Miller do some type of strange handshake in front of Breitbart Embassy one day? Or because in

one of Breitbart's news articles online there were some strange letters or a strange logo in the shape of a triangle? How do we know that they confederated? Because last year Steve Bannon sat down in front of a Frontline journalist and told us that that's what he did, that he met with these three men, that that was his plan and that is what they accomplished.

[01:29:35.470]

The idea of a secret society is never portrayed as it is in either Protestantism or we've seen conservative Adventism. Not by Ellen White, not by William Miller or a single one of our other trustworthy pioneers. We can't get that from them. And yet, as conservative adventists sit in front of Walter Veith and feel that we are rich and increased with goods, we have this special knowledge.

[01:30:06.500]

We know that the obelisk in St. Peter's Square is a phallic symbol. Who else knows that? The Catholic Church. They wrote so they actually wrote in their articles in a Catholic magazine.

[01:30:19.700]

Isn't it funny how we're supposed to be so moral and conservative and we have all these symbols of naked people all over the Vatican. They know that. There's nothing of any of that that makes us feel special, that should make us feel special. Because we've taken that from Protestantism. What Israel failed to let go of was their Apis Bull. It's what they were meant to be removed from. And the tool to remove themselves from that Protestant ideology was parable teaching.

[01:30:56.610]

Today we're doing the same thing. We're removing ourselves from the idolatry of Protestantism. And conservative Adventists however much they lift up Miller and Ellen White, and however much they think they're rich and increased with good, they are neck deep in idolatry because they have formed God in their own image. And in forming Him in their own image. What image have they formed? The god of Protestantism.

[01:31:23.840]

If Christ was to come back today, they would not recognize Him. This movement has made some strange steps in the last year. We've ordained women, for example, just using that example alone. Almost everyone in this movement comes from a conservative background, many of us from watching Walter Veith. When we ordained a woman.

[01:31:48.820]

Why did we do that? Did we do that because that was just fitted in with our ideology. We are taking steps that go directly against what our natural inclination would be. And the reason that we're doing that is we're allowing God to define himself. To tell us what he is like.

[01:32:10.000]

We have stopped making God in our own image. The parables are telling us about the nature of the kingdom and the nature of our king. And when we find that the nature of our king does not look like what we thought he would look like, he doesn't look like the Apis Bull, he doesn't look like the ideology of Jedidiah Morse. When we find that he doesn't look like what we thought he would look like, we let him define himself and we follow in the steps of that parable. That's the power of parable teaching and the reason that this movement is making steps that would go against what we might think would be the natural inclination of a conservative Adventist.

[01:32:55.510]

Through the parables, God is defining the nature of the king, the nature of who he is himself. We're not doing that for him through our own ideology taken from Protestantism. We'll close now for time. This study is not complete. If we were to go on with time, I'd want to look at those quotes a little more slowly. And I want to actually have a look at what Walter Veith actually teaches and where he gets that from.

[01:33:25.600]

Because there is a Protestant revival here and is split within Protestantism. There is more to this history prior to 1989. More to do with conspiracy theories and how the Protestant started teaching about the mark of the Beast. The 666, all these symbols. There is particular a wave of conspiracy theories within Protestantism here that enables us to give a more thorough explanation to Walter Veith and the mindset that he carries on from Protestantism. We may do that at another time, but we won't have an opportunity to do that today. I'll just summarize briefly before we close.

[01:34:14.110]

We lined up ancient Israel and modern Israel. We saw that the problem with ancient Israel, however it manifested itself, it was consistent. Their problem was what they wanted in a king and they tied that king to God, as it was done in Egypt. The Pharaoh and the Apis bull. God wasn't enough as he was with a judge. They still wanted that characteristics of the Apis Bull represented in their nation.

[01:34:42.480]

Through idolatry, first the golden calf, then asking for a king, and then they furthered that at the split of the nation they set up a calf in north and south. Then as they were taken into Babylon, they continued the same idolatry. They come out of Babylon, they lose the idol. They keep the characteristics of the Apis Bull. When they come to the end of their history and Christ descends, they don't see the Apis Bull they wanted, because they kept the characteristics.

[01:35:10.070]

Instead they see someone meek and lowly and they were looking for a conqueror, someone with courage, someone with an army. And so they could not recognize their redeemer and they failed as a nation. A group was taught through parable teaching to see the nature of the king in a different light. We came down to modern Israel and we showed how we came out of also this period of darkness and

idolatry, how we'd also lost the Sabbath and God raised up a messenger Miller to draw us out of apostate Protestantism. We looked at what was happening at Protestantism at that time. The political factions between Thomas Jefferson and John Adams.

[01:35:58.390]

Really also within that you see the two factions of Protestantism. The Conservatives led by Jedidiah Morse, the Liberals led by William Bentley. The liberals supporting Thomas Jefferson. I'd argue we'd take his position today. The Jedidiah Morse's who supported John Adams, the conservatives, how they supported their ideology with these conspiracy theories, particularly the conspiracy theory about the continued existence and infiltration of the Illuminati. We saw how that was not the mindset of our pioneers or our prophet. We skipped some history.

[01:36:37.760]

We have more to go into here, but I just wanted us to look at the quotes where Ellen White speaks about secret societies and how she views what a secret society looked like. How secret is it in equality? What does the secrecy mean? We began to go into that a little, but we have left room to develop both our understanding of her writings on secret societies and also in looking at what was happening in Protestantism prior to our time of the end that led them to have the conspiracy theories we're seeing more than ever right now. Particularly in the time period of the Coronavirus when you have Protestant ministers putting out videos about 5G networks and the Coronavirus being a cover for 5G networks.

[01:37:29.690]

All of that is coming from Protestantism. And Adventism feels peculiar and special because of those views. We don't realize what we've taken on, which is Protestantism. If you kneel with me, we will close in prayer and we will complete that subject at another point in time.

[01:37:51.250]

Dear Father in Heaven, thank you for our blessings, thank you for the sunshine, thank you for Your Sabbath day. As all over the world we try and honor you on this day and worship you.

[01:38:02.300]

I pray, Lord, that you will bless this time that you'll truly be with us. That we will feel that you are with us not. Through some emotional experience that we might have, Lord, but as we understand Your character and we learn to love it and to follow Your character, to become like you. I pray, Lord, that we might know Your character, that we can vindicate you before a fallen world, that we can be an accurate representation of that before the world as well. Please be with all those meetings across the world throughout this Sabbath day. We know that for many this is a difficult time period to live through. We put them in Your care and keeping. May they not feel alone. May they know that they have the love and support of brethren and that you are watching over them still. I pray all of this in Jesus name. Amen.