**THE IDOLATRY OF CONSERVTIVE ADVENTISM**

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Brief review, we lined up ancient Israel with 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, and they could’ve had the Messiah right back then. They could’ve done the work that had assigned to them. But, they asked for a king; they keep playing around with idolatry; they don’t separate themselves from the nations around them the say that they were supposed to. They were not on a fit condition to bring their work to completion. They were not able to bring it completion after the exodus from Egypt.

After they leave Babylon, they could have rebuilt the temple, they could’ve been the light to the world, spread the knowledge of the true God, but they walled themselves in and were not in a fit condition then to do the work either. They could have done the work when they were cured of making the image, but they failed again. They were not fit to do the work. Going into the period of the history of the Roman captivity, God is going to cut a stone out of that mountain, he is going to raise up a people beginning with the twelve disciples to do that work, to fulfill the job description of ancient Israel. God does that by raising up a messenger, John the Baptist and then through the work of Christ and the parable teaching.

So, when we come to modern Israel, we see the exact same pattern. They came out of the 1260 period, God raised up a messenger, William Miller, he was to draw them out of this time of the fallen apostate Protestantism. In that time period, they could have completed the work assigned to them. They could have brought the knowledge of God to the world and Christ could’ve come back. The Second Advent could’ve occurred. Ellen White told us so. *Evangelism (Ev) 694.2, 3, 4.* While these paragraphs are in successive order, they are written years apart. Paragraph 2 was written in 1868; paragraph 3 was written in 1900; this is 32 years later. Paragraph 4 was written in 1903.

While the paragraphs are written back to back in the book Ev, the actual writing of them is over the period of about 34 years. Back in 1868, paragraph two, the paragraph is given a title – “Deferred in Mercy,” Ellen White says, “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 perish has been the reason of a so longed delay.”

“The morning is deferred in mercy.” This is in two parts. You can say that the morning is deferred or delayed because of mercy. What does this mean? She defines it in the next two phrases of the paragraph. The morning is deferred in mercy; the morning is delayed because…. What does that mean? It means the coming of the Master. The morning to which she is referring is the coming of the Master. Why can’t the Master come? Master delays in mercy. In the last phrase of that sentence, **“many would be found unready.”** Many of God’s people would be found unready.

So, what she is saying is that the morning could have come, the morning being the Second Advent, the coming of the Master. The Second Advent has been delayed because of God’s mercy. The mercy is because God’s people would not be found ready. We identity **1863**, the midpoint of the Civil War, for a reason. This was written a few years after that in 1868. She is saying that Christ could’ve come but the Lord didn’t. The Lord delayed the morning, delayed the Second Advent, because the condition of God’s people.

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

Then we have the time period in Babylon. This was meant to cure them of their idolatry. It was half successful, but not completely. Half success, half failure. We also find that there was a time period after the Millerite history when the work was set up to be completed. What was that history? That was the **1888 history.** Ellen White says that we are now in the Loud Cry (LC) of the third angel. You have Sunday Laws (SL) being instituted in the United States (US). The external world is set up for the closing scenes. The movement is being set up, the LC is occurring, the message of righteousness by faith, Jones and Waggoner. The work could’ve been completed in this history. This is why is going to say in paragraph three of Ev 694 in 1900, “The work might have been done. Christ would air this have come to this earth and the saints would have received their welcome in the city of God.

So, in 1900, she says again Christ would’ve come air this, but the problem is God’s people. She repeats this again in 1903, paragraph 3. “If Christ’s people had obeyed His word they would today be in the heavenly Canaan.” Therefore, the work could’ve been completed before and after the history of 1888. Both times were failure for God’s people.

When we come to the end, we find ourselves in the history of success. The alpha history was a failure but the omega history is a success. There were two past histories of failure while the final history will experience success. As we look at the history of the **144K**, we will understand the nature of this history by understanding the end of ancient Israel and also understanding how our church began, what was happening internally as God raised up William Miller as he started teaching, particularly the prophecies. We also need to know what is happening externally in that history. This can teach us what is happening externally now.

We need to understand what is happening with Protestantism just prior to 1798 and through the history of 1844. *Faith and Works (FW) 83.1.* Ellen White is talking about the condition of Adventism which she refers to as the Laodicean condition. She is going to quote from Rev. 3, the message to Laodicea. “Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages.” So when they say that “we are rich and increased with goods,” what do they believe that they are 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 vaunted themselves till it has been said of them, “Thou sayest, I am rich and increased with goods, and have need of nothing.”

She refers to the condition of Laodicea with pharisaic pride. The conditions of the Pharisees are identical to the condition of Laodicea. They are the same thing. Therefore, when we see today the church of Laodicea, all that we are identifying is pharisaism. When we talk about Pharisees and 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 in television. It’s not computer games.

Those are not the things that are being referred to as Laodicean condition that make us like the world. What is being referred to as the Laodicean condition is this issue that the Pharisees had. They believe that they were the peculiar people who were ready to receive the Messiah, but they had formed a god in their own image. They were worshipping a pagan god, and they didn’t even know it. We looked back and saw that the pagan god was the god that they took out of Egypt.

Coming back to the Millerite time period, we had the idea that the Millerites came into a period where there wasn’t much happening. In America, there was the American Revolution, the Protestants were just ambling along, and then William Miller is raised up, and kind of in a vacuum, just out of nothing, there is this Millerite revival. Let’s look at the broader picture of what was happening in this time period.

We may be familiar with the great awakenings. In the early 1700s, there was the first great awakening. It was this massive religious revival. It occurred particularly in America and in Great Britain as well as in other areas. It was a time of great religious revival. It remade certain churches, how they viewed God, how they worshipped; it did transform the religious landscape. The second great awakening happened around 1790s just prior the 1798. This massive religious revival swept across America and Great Britain, and other areas in the 1790s.

This revival happened through camp-meetings, traveling ministers, pretty much the same way how we saw the Millerites happen. We think that we were the only ones who were doing camp-meetings. We were not. All the other churches were experiencing great revivals through camp-meetings and traveling ministers from post to post on horseback. The second great awakening happened between the 1790s to the 1830s, about 40 years. For Protestantism, it experienced death in 1840s. When we come to 1844, EGW describes that year as a spiritual declension. The revival by the Protestants have died by 1844. But, certainly from the 1790s through 1844, there was this massive religious revival across the US that was known as the Second Great Awakening.

It fundamentally altered the character of American religion. Out of the Second Great Awakening, came the Millerites and Adventism. When we look back and see some of the conversion our pioneers from Deist like William Miller, to Protestants, this is happening under the Second Great Awakening. When we see EGW go to church and hear the fiery sermons about hell, and she is convicted of her sinfulness, this is all happening under the Second Great Awakening within Protestantism, not within the Millerite movement. Eventually, it developes into the Millerite movement.

What happened under the First Great Awakening was a radical change in Protestantism. As there was this radical change in Protestantism in the early 1700s, you had really the old order and the new order, conservatives and the liberals. **The liberals were the new order.** What the liberals taught was for common people to read the Bible and understanding it for ourselves. So, for the conservatives, you have this aged ministers in America that many of the people would look up to, like the moral guides of the US. They commanded a great deal of respect. The people would look up to these Protestant ministers to define the word of God for them.

In the First Great Awakening, in the early 1700s, you had the strengthening of the liberal Protestantism. It wasn’t liberal in the sense of the way they dressed or anything like that but what they were pushing was for individuals to read the Bible and understand it for themselves rather than waiting for the ministers to define the word of God for them. They can learn to understand the Bible, they can talk to God directly, etc. This was also connected with the American Revolution, the concept of republicanism, freedom, and independence. So, those external political issues about freedom and independence were impacting the way the Protestant churches were operating.

The old aged ministers, the conservatives, they were fighting against this liberalism. Therefore, there were two warring factions created within Protestantism where the aged ministers saw this liberalism as disrespect. They were losing their status in society, and they were afraid. They started to fight back against this liberalism. These two sides are connected to the external events. You have the American Revolution. You have the Constitution, the idea of individual liberty and freedom. Then there was the debate in the church about how this concept of liberty and independence effect the church.

The effects of the First Great Awakening in the early 1700s were building throughout until you come to the history of 1798. It didn’t wane but continued to build. When we come to the Second Great Awakening, in that great religious revival as it swept across America, you had two churches come out of that; two movement and then two churches. You had **Mormonism** under Joseph Smith, and **the Millerites** under William Miller. They were the two new denominations that grew out of the Second Great Awakening. Over the years, they might have changed their perspective, but these were the two that came directly out of the Second Great Awakening.

Just to see their transformation, Mormonism transformed in 1844 when Joseph Smith decided that he would run for president of the US. 1844 was an election year, he went on a campaign trail, he believe in America president as a dictatorship, combination of church and state. He believed in the idea of America as a manifest destiny, the nation that was to be a new Israel. He believed that he was given the mandate by God to control the whole of the North America. He was quite different to what we would define Willian Miller’s position to be.

Joseph Smith spoke out against William Miller; He attacked William Miller publically. He said the same argument which we are all familiar with now about God does not give us the day nor the hour of His coming. Therefore, Miller must be wrong. Smith vehemently ridiculed William Miller. There was this public tension between the two. Then in 1844, in the midst of his election campaign, Joseph Smith was assassinated, and he died. Mormonism went from one leader to another leader. We identify the same thing in William Miller history where Miller didn’t die, but we went from Miller to Samuel Snow around the time of July. So, the two histories, Smith and Miller, are closely linked.

Let’s go back to 1798. We’re dealing, not with these two movements, but what’s happening just within Protestantism. *Master’s thesis by Rachel Snell from the University of New Hampshire on the state of Protestantism in 1798.* She is going to describe this liberal/conservative fight in one specific context. There is this one specific story that happened in 1798 around which everything else just leads up to and giving the back-ground to this story. She is going to speak about one specific man, **Jedidiah Morse**. He was the leadership of the conservative faction. His son Samuel Morse is where we get this Morse code. Jedidiah was a strong, conservative minister, one of the old school who felt disrespected and losing their place in society as leaders.

When she speaks about New England, she is referring to that portion of the US. “Generations before the American Revolution, the New Englanders maintained the importance of a cooperative relationship between religion and the government. Public virtues and public duties. Coupled with republicanism and liberalism, these created a volatile mixture. In New England’s clergy’s interpretation of the state of virtue in American society, the increase in infidelity and irreligion meant the force of evil were winning. This turn of event was particularly critical to a man who entertained dreams of creating a new Israel in the American nation.”

So, they are identifying something that we all believe in, that the US is the new glorious land. Glorious land was the land of Canaan and the modern glorious land was the US. This is what they have identified. There is this tension because they have always maintained this cooperation between religion and government; public virtues – religion and public duties – the government. And now that you have this time period of the revolution, of republicanism, liberalism that was known as the republican experiment because it had not been proved that any form of democracy even worked. This creates a tense environment. They believed in millennialism, the 1000 years was coming, and this doctrine performed a large role in the coming revolutionary struggle with Great Britain.

So, going back to the 1700s, they believed that they are the new Israel, and this concept of the coming 1000 years of peace and prosperity was a large part in their revolution against Great Britain. “As the New England ministers of the revolutionary era resisted tyranny in God’s name hailed liberty as a virtue of a new American Israel and proclaimed that sharing these values with all mankind, America would become the principle seat of Christ’s earthly rule. New England society was particularly susceptible to the forging of the connection between the religious and the political spheres for several reasons.” She is talking about the susceptibility of the church and state coming together.

“Several sources influence the development of civil millennialism. First, the conflict with France, renewed anti-Catholic sentiment in America, fit neatly with the millennial theory. These perceptions of massive, French, Catholic conspiracy linked directly to an apocalyptic interpretation of history in which the French were accomplices in Satan’s design to subjugate God’s elect in New England.”

So, they are seeing these external political events in this very religious frame. With that, they are seeing the threat of the Papacy, and they are starting to see that both France and the Papacy are tools of Satan to undermine the US. In this history, there is quite a danger that they are about to go to war with France. They didn’t go to war with France but there was this possibility that they would have gone to war with France towards the end of the 1790s.

“At the end of the 18th century there was an enormous, popular interest in the apocalyptical books of the Bible.” At the end of the 1790s, in the history of 1798, there was this great interest in the Books of Daniel and Revelation. “This upsurge in the popularity of the millennial thoughts of the early Republic was fueled by the drama of the recent events. Millennialism thrived on dramatic events. The conservative clergy lead by Jedidiah Morse believed that the decay of the public virtue the rise of the evangelical faith, (what they call the liberal branch), and the democratic republican politics posed the greatest threat to their social power.”

So, they have a problem with morality. Remember what happened before 1989 with the Moral Majority and Jerry Falwell? So, we’re already familiar with this concept of revival within the Protestantism, the fear of the loss of morality in the US and the belief that would lead to the loss of the influence of the old leaders as well as the decline of the US, as it would come under the judgment of God because of immorality. This was the same thing that Jedidiah was preaching in the history of 1798.

“During the 1790s, Western Massachusetts and all of Connecticut remained dominated by the Orthodox Congregationalist, by the conservatives who significantly outnumbered the liberals. Yale College located in old Calvinist territory of Connecticut was the bastion of old Orthodox Calvinism. Timothy Dwight, its president from 1795 until his death in 1817 would be a crucial ally to Jedidiah Morse. During the 1790s, Dwight focused on the social duties of the church. Therefore, he identified with the goals of the old Orthodox, Calvinist clergy.” So, she is saying that this area was particularly held by the conservative, and the bastion of that was what was to later become Yale University. It is much like if we were to talk about Liberty University lead by Jerry Falwell and Jerry Falwell Jr.

“From the moment of the ratification of the Constitution in 1789, Dwight (head of Yale College) corresponded with fellow religious leaders and stressed the importance of morality. He warned that this new Constitution that the US 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 argument of the conservative clergy throughout the southern New England, Dwight advocated the public role for the clergy as the society’s moral monitors.”

What he is saying is that the government and the Constitution, that’s all good so far but if America actually wants to be prosperous, it needs to be moral. If it needs to be moral, then it’s the job of the clergy and not the government. It’s the 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 the society. For this reason, Jedidiah Morse and similar clergymen referred to themselves as watchmen and utilized the theology of civil millennialism to legitimate their roles as social guardians.”

“Morse, in a sermon, discussed criticism he had received for meddling in politics. But, Morse said, is this any new crime? No. This is as old as Christianity. Nay. It is as old as the priesthood itself. The priests and the 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. That is that inculcated subjection to civil magistrates for the obedience to the laws. They have cautioned the people against animosity and division, warned them of the dangers whether they are foreign or domestic enemies and have exerted their talents and exerted their influence to support the religion and lawful government of their country.” So, he is saying that the church meddling with the state is nothing new.

What is happening in the states in this time? Who is the president of the US in 1798? John Adams. John Adams was the president through the history of 1798. He has a threat to the presidency. In 1800, there is soon to be an election. All that Jedidiah is saying regarding the inference in politics is because Morse supports John Adams. If we were alive in that history, we would have strongly disagreed with him. John Adams, in 1798, his administration instituted the alien and sedition laws which imprisoned anyone who criticized the government, whether written in publications, in newspapers, journalism or in any form of public speech. He was not a democratic president and was against immigration.

Jedidiah Morse is supportive of John Adams. They were in close communication with each other, and Morse kept a close relationship with the members of the administration. When Morse is mentioning about working with the state, it is because he has a president and a political party that he favors.

“Furthermore, the American Congregational clergy, the conservatives, found the notion of the separation between church and state inconceivable. Puritan theology emphasize intimate relationship between church and state, particularly in the influential doctrine of civil milleniallism. Accustomed to their usual role and spurred to great action by the ideologies of American Revolution, the clergy hopes to assume greater role in post revolution era in American society. During the 1790s, Jedidiah Morse sought to enlarge the role of the parish minister. He became quite an avid geographer. He assigned a 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 summit the histories of events of the past year as 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 to 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 US. Furthermore, they were unwilling to give up their role in forming this utopia. 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, New Englanders knew their perilous experiment with democracy now in the wilderness depended on nothing but their own morality.”

Morse is drawing a parallel between the Israelites leaving Egypt and the US leaving Britain. Israelites left Egypt, being freed from their oppressors, and how their national greatness depended on the morality of the people. This is how the conservative ministers are defining it. They say that the Constitution is so good, these ideas of the rights and freedom, this is good so far but for us to be successful nation, we have freed ourselves from Great Britain, Egypt, but now that we are in the wilderness, now we have to prove our individual morality. This is the role of the clergy or we will not be nationally, as a nation, politically successful.

This is the same thinking that they carried throughout the 1790s history that carried over into the American Civil War. First of all, if they are going to say that Israel was freed from Egypt and went into the Promised Land, what did the Israelites do to the inhabitants of the Promised Land? Put them to the sword; forcefully removed them. So, what was this grand pilgrims, what were they to do with the American indigenous natives? Remove them; kill them; put them to the sword. This was forming part of their ideology. Israel, after getting into Canaan, what do they have? Institutionalized slavery. So, what does God expect of the New Israel? Institutionalized slavery. As you see, how they are interpreting ancient Israel is how they define themselves, using methods of parable teaching. This is the same logic that they are using now saying that the success of the US as a republic depends on the morality of the people.

“This new society as they saw it did not mirror the virtue that the conservative clergy wanted to see in the society. They had a fear of the fate of the society in both the religious and the political sense as well as their own personal fears of losing influence. And it prompted them to search for solutions. This created a partnership between the federalists and the conservative clergy. Although never official, it inaugurated campaign among the conservative clergy with Jedidiah Morse as their de-facto leader.” This was a relationship between Jedidiah Morse who was leading the conservative faction, supporting the administration of John Adams.

When you want to talk about democracy, John Adams was not a good president. “In 1798 John Adams, (we mentioned about his view on freedom of speech, free press, journalism, the rights of minority and the immigrants, etc., to deal with the external pressures that he was dealing with in his administration, when we think about, also we haven’t got into but the tension that is arising even with France) John Addams decided to declare a day of national fasting, fasting and prayer. This is coming from the president of the US. This had been done before. It was not a completely a new thing, but he made it much more religious than had ever done before or after. It was never meant to be the religious event that he made it.

“The language of Adam’s fast day proclamation clearly states that his religious intentions and the concern that he shared with the political and the social leaders of his home regions, the conservative regions, of the decay of the public virtue. “Call to mind on this fast day our numerous offences to the most High God. Confess them before Him with the 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 the more suitable obedience to His righteous requisition in time to come.”

So, he is directly linking the morality of the nation with the cure or the solution to the political problem his administration is facing. “To many in America, declaring such religious intended fast day was unacceptable in the new republic.” What would happen on this day was they would meet in churches, and it would be a fast day sermon. The ones that are particularly becomes relevant to us is the sermon on the first fast fay, May 9, 1798, when Jedidiah Morse takes the pulpit. He made some interesting claims.

“The fast day sermon generally follow the format of the Jeremiad.” When the author is referring to Jeremiad, she is referring to the book of Jeremiah, when Jeremiah would stand up and labor about the sins of the people, the judgments of God, etc. So, on these fast days, the sermons would usually be phrased like that - look at all of our sins; what’s come upon our nations because of our sins; we need to repent, etc.

*Nov. 29, 1798 – Sermon by Jedidiah Morse*. Morse still informed his congregation of the very grave threat suggesting that if American citizens did not change their behavior, the future of the government was in question. In presenting a solution, Morse first decried the lack of laws against such immorality. What he is saying is that there are no laws instituted by the states to correct the immorality of the people. “Many of our laws indeed against vice and immorality, those particularly against the profane, swearing, debauchery, gaming and Sabbath breaking about a dead letter. We have laws to inforce morality in the US, he refers to Sunday laws but also laws against language, profanation, different types of vice and immorality, drinking, etc. We have laws in the states but they are a dead letter because they aren’t properly enforced. The government is not enforcing public morality.

“In the hand 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.” We now have two external political factions that they’re arguing over. You have Thomas Jefferson and John Adams. So, Thomas Jefferson, he was looked as quite favorably by the liberal branch of Protestantism. But, the conservative branch saw him as Ahaz of the Bible. They saw him as someone not morally fit to lead the nation.

So, the conservative branch supported John Adams, and the liberal branch supported Thomas Jefferson. Jedidiah Morse, in his sermons, he would use these Bible stories, Ahaz and Hezekiah, to represent Jefferson and John Adams. “The message was blunt. Any person familiar with Isiah would oppose the election of the presidential candidate with many similarities to Biblical King Ahaz. As Abia Holmes so appropriately questioned in 1799, “who does not perceive a happy resemblance between the conduct of the Jewish king and the American president?” If you were to look at John Adams and Thomas Jefferson, this movement would take the side of Thomas Jefferson. Despite his apparently disinterest in religion, in his private life, he is the one who believed in the separation of church and state and in the Constitution.

In Jan 30, 1799, a letter to Morse, John Jay expressed the distress felt by many political social conservatives. This is one of his allies writing to Jedidiah Morse. He says that “We have seen many things, my dear sir, which might be altered for the better, and I believe that has been the case at all times. But at this period there are uncommon number of series of events and circumstances which assumes aspects unusually portentous. The New England federalist and the conservative clergy made allies made by uncertain times by similar goals identified two dangers to the American republic experiment and the very existence of the union itself.

So, there is a few things happening in this time period. You 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, continuing tension with Great Britain, division of territory, the French Revolution, tension with France almost developing into a war. There are all these external events that are shaking them. You have this old conservative bastion who are feeling that they are losing their places in society to keep America moral, and if they lose that, America will fall.

What Jedidiah Morse does is a particularly interesting tactic. He very much believed in what he was saying and in what he was doing. What he does in 1798 on that fast day, May 9th, he stands in the pulpit and gives them just what they expect. He talks about the immorality issues, how they need to repent, fear of hell fire, that type of sermon is what the audience expect to hear. But then, they hear something that they did not expect. “He declares to his expected audience it has been long been suspected that secret societies under the influence and the direction of France holding principles subversive of our religion and government existed in this country of the US. Furthermore, by emphasizing concerns held by both the political and the religious leaders in New England, he provided the conservative elements of the American politics and religion with the immensely effective explanation.”

So, he asks, “why is this liberal faction growing? Why do 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 re-election. He had served only one term. He is running for re-election towards the 1800 election. Thomas Jefferson is proving to be a threat to him. Jedidiah Morse is going to say why is there this threat to John Adams? Why do we see this political tension growing in the US, this immoral king Ahaz rising up who going to destroy this country? He says that it’s the subversive work particularly of 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 Evangelical liberal faction in to one fashioned an enemy that the New Englanders in particular, can identify, as the ultimate enemy.

So, they are saying that there is a deep state. There is a deep state working against John Adams, against the conservative political faction and the conservative religious faction. He continues 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.** This is the real turning point. This is the introduction of Protestantism of **conspiracy theories** to justify their political ideologies.

He takes everything that is a threat to the conservative bastion, the threats from the liberal Protestants, those liberal ministers who are growing in influence, those who support Thomas Jefferson, the people who take republicanism too far, the immoral people, the people with all the vices, he summarizes and wraps all of those threats into something that can satisfy the conservative bastion, and he says that that’s all the work of the infiltration of the secret societies into the US, the Illuminati.

“He harnessed the Illuminati threat for political means. He said that there were two states harboring the Illuminati society – Virginia and New York.” Why did he name those two states? Virginia and New York? He has no evidence for this statement, but the reason that he is going to say that Virginia and New York are harboring the Illuminati is because Virginia is a home state of Thomas Jefferson. New York is the home state of another man who became the enemy of John Adams by writing a villainous letter that relentlessly criticized John Adams. New York was the home state of Alexander Hamilton.

So, he wraps up all this threat to the conservative bastion of Protestantism who believe in the combination of the church and state, thousand years of prosperity, America as the New Israel, and said that the threat to us is the deep state for which everyone is working together – the liberals, the Thomas Jeffersons, the Alexander Hamiltons, - they are all working together behind the scenes as well as the work of the foreign powers to control us, connects that to the papacy, believing that the papacy and France are united, and they are doing this through the Illuminati.

This created quite a storm. He does this in May of 1798. He repeats this again towards the end of 1798 When John Adams proclaims another fast day. He has another sermon, and he just becomes more radical in that view point. By 1799, he just becomes more radical and stronger in his language. He claims to have a letter from a particular man from New England who had the ability to confirm whether or not the Illuminati was still active in America.

So, there are two men now. Jedidiah Morse is leading this conservative branch, particularly centered around Yale, but there is this other branch that is centered around Harvard. There are these two key universities, Yale and Harvard, Yale representing the conservative branch and Harvard representing the liberal branch of Protestantism. The liberal branch was headed by the minister known as William Bentley.

William Bentley was very well thought of. He was Harvard educated and became a member of the branch of the liberal congregationalism. He was liberal minded and shared his pulpit with preachers from other sects. Even though they might not be of the same mind, he would still let them speak. He harbored no political ambition. He would tutor promising students and use his own salary to help and support the poorer members of his congregation. Twice, Thomas Jefferson offered him, William Bentley, quite a prominent position, and both times, William Bentley turned them down.

William Bentley was the antitheses of Jedidiah Morse. They were polar opposites. “With his background and connections, it was logical that Bentley would challenge Morse’ presentations of the Bavarian Illuminati threat. Already connected to the area newspapers, Bentley used the newspaper columns to discredit Morse and the theory of the conspiracy behind the Bavarian Illuminati. In his earliest denunciations of the Bavarian Illuminati Bentley expressed no harsh feelings towards the clergy, believed that they have been misled by ignorance and the present cultural climate.”

In the early 1799, he published under the pseudonym, Cornelius, a pamphlet entitled “Extract from Professor Robinson’s proofs of conspiracy with brief reflections” which documented the various inconsistency and illogical arguments used to build up this Illuminati ideology. Quoting William Bentley, “But into this order, men will intrude who have studied their Bibles and not mankind for whom it was written, who know more of their opinions from dogmas than from history and investigation. Bentley believed that the clergy suffered undue influence from unscrupulous and ambitious individuals, and from their own personal ignorance and intolerance.”

If you were to finish that theses written for this time period, Jedidiah Morse claimed to have a letter in his possession from man in England who would prove the existence of the Illuminati in the US. So, William Bentley wrote to that same European man and asked him to repeat the content of that letter. Jedidiah refused to make public that letter, the proof that he claimed to have received. By the end of that affair, Jedidiah Morse had been humiliated. He had been disproven of the claim that he had evidence, and when he was finally forced by William Bentley to present that evidence, it was found that he had completely fabricated the whole story regarding the conspiracy of the Illuminati as well as the letter of the supposed proof. He ended up quite humiliated by this affair.

So, you have these branches of the conservative and the liberal Protestantism and the revival. We also saw what was happening prior to 1989 with Jerry Falwell. We saw Jerry Falwell and those conservatives who interpreted America as the new glorious land and interpreted that in such a fashion, not understanding the dispensational changes that the US therefore, must have institutionalized segregation. He is not willing to say slavery, but he rejected the Civil Rights movements because Israel segregated by race, and therefore America should segregate by race.

You have many leading Protestants who during that time period who supported the Civil Rights movements. So again, you had a split back then, and you still see that even now. There are many Black led churches in the US that do not support Donald Trump. There is this divide in Protestantism; not all Protestants support Donald Trump. There is that split, but it is the conservative faction who have identified Donald Trump as their president. This all began with Reagan. In the late 1790s, it began with John Adams; in the late 1970s, it began with Reagan.

They have a particular tactic for defending their political views, and that is the use of conspiracy theories. It was conspiracy theory in 1798. It was conspiracy theory that also led in the history of Falwell and Reagan and with the conservative Protestantism today.

Let’s spend a little time what the history tells us regarding the Illuminati. They were created in 1776. If we were to see the Catholic Church in the Dark Ages, what happened in 1773? They abolished the Jesuits. They are going to fall as a church. They abolish the Jesuits because they 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 this period the Dark Ages? Because the truth had been suppressed; light had been suppressed. It wasn’t just truth as in Bible truth but also any type of science, medicine, anything that seemed to challenge the Catholic Churches view of the world and our place in it, 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 be political, scientific, any version of sciences that would challenge the Catholic Churches perspective were crushed.

So, what happened in the Enlightenment, the Dark Ages began to wane because the people started to push forward with their ideas, they were pushing through the obstacles, and they were no longer willing to have the Catholic Church to prevent them from having light. This was not just about the Bible. This was also about the development of human intelligence in different areas such as science, medicine, philosophy, etc.

Out of the Enlightenment is where you find the Illuminati. It was formed by a man who was a Jesuit connected with a Jesuit University. He realized that he was in a Jesuit university, he was a Jesuit, the university was controlled by Jesuits, funded by Jesuits even though the Jesuits were abolished. The university was controlled by the Jesuits. Anytime anyone tried to teach anything contrary to the beliefs of the Catholic Church, he would be silenced. Anyone who taught against the Catholic Church ideologies, undermine the Catholic teachings of any sort, i.e. earth, people, etc. they found themselves without a job, demoted, silenced, and he became very sick of that.

Essentially, he gave up being a Jesuit. He became an ex-Jesuit. He left the Jesuit behind, and he decided to form an underground society that could spread information behind the back of the Catholic Church. Not everything that the Illuminati did was good but we should see the truth as compared to the conspiracy theory. The truth of its beginning was 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 be jobs in teaching, sciences, politics, or whatever walk of life they found themselves in. This became a secret society for that purpose.

The Catholic Church fought back as the Illuminati became more known, and what he did was he infiltrated the Free Masons. He became a member of the Free Mason, and he would go around to the Free Masons and recruit them into his society of the Illuminati. The Illuminati only existed for about ten years. The Illuminati has not existed since the 1780s. It became banned. The list of everyone who joined the Illuminati was found, all their records were confiscated, anyone who was part of the Illuminati were persecuted and the entire society was shut down, and the society as a whole was abolished. There is no shred of evidence that the Illuminati has existed since the 1780s. The conspiracy theory that was linked to that have remained strong.

The Illuminati began in 1776. In 1779, you have the beginning of the French Revolution. What Jedidiah Morse taught was that the Illuminati instigated the French Revolution. He taught that they were the cause of the revolution. There would have been no French Revolution had it not been for the Illuminati. Why do we know that the French Revolution happened? What was the cause of the French Revolution? *Great Controversy (GC) 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. 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 restraint.”

What does it mean to recoil? Recoil is when a band is stretched out as far as it can go in one direction, in this case, the direction of tyranny, and when it reaches its maximum point and then it is released, what happens? It’s not going to stop in the middle, but it will go past the mid-point into the extreme opposite direction. As they find themselves degraded and brutalized by Rome for 1260 years, when they recoil from that tyranny, when they find their freedom, they cast off all restraints. Continuing with the quote, “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 exulted in their imagined freedom.”

So, this is where you should be; in the middle, well balanced. They have been taken by the Catholic Church in one direction for a long period of time, direction of tyranny, and when that band is cut, they don’t come into a balanced position. Instead, they recoil beyond the middle to the extreme opposite. They reject both the truth and the falsehood together. That was the cause of the French Revolution. You can go through all the writings of EGW, and she will not once say that the Illuminati was the cause of the French Revolution. Illuminati was never the cause of the French Revolution.

This was the introduction of the conspiracy theory to justify the external events. Were the founding fathers the Illuminati’s controlled puppets of the antichrist? Will you find that in any writings of EGW**? No.** So, why do we believe it? Why do the conservative Seventh-day Adventists (SDA) believe in the Illuminati? The conservative SDA will say that they have Miller and the pioneers. Did Miller and the pioneers care about the Illuminati? No. What did they say about the founding fathers? Positive. What did they say about the French Revolution? Same thing that EGW said. So, why do we believe in it?

We have the same problem that the Jewish nation has had. We have formed the idea of God, of His character, and this has implications on how we see the external events, the workings of the great controversy. We have molded our views in the image, in the idolatry that 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? EGW was vaccinated. Why do we have people who won’t vaccinate? Because that is the position held by Protestantism. EGW lived in the days of vaccination. She not once said that it was a bad thing and got vaccinated herself.

The people holding to this position are the same ones going back to the people of the Millerites who say that we hold to the writings of our prophet just like the Pharisees who said that they hold to the writings of Moses. But, our prophet never spoke about the Illuminati. She never spoke about the secret society in that context.

Let’s look at some quotes where EGW spoke about secret societies. *Spaulding and Magan (SpM), 28.1* – “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 had occurred, the slaves had been freed, and there had been an emancipation. What EGW is identifying is that there is this window of opportunity to get the missionaries into the south to educate and to teach the freed slaves about the Gospel. The south is the new missionary field.

But, she says, “Be warned. Let the instruction be given to this much oppressed class that the keeping of the Sabbath not necessitate their working on Sunday.” She is afraid that if these missionaries go to the south, and they tell those slaves that they must work on Sundays 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 they will find this missionary field closed. They will face such persecution, the black community in the south will face such persecution for worshipping on Sunday, the missionaries will find their window of opportunity to reach them closed.”

“Church members, 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.” What she is saying is that the secret societies will combine to organize against the black people in America, to whip, imprison, and destroy their lives. What secret society is that? The Ku Klux Klan (KKK). The first wave of the KKK began in the 1860s, directly after the Civil War. The first clan flourished in the southern states in the late 1860s during reconstruction, then died out by the early 1870s. It became popular again during the time period of WWI.

So, there is this particularly three waves of the KKK – 1860s and the 70s, time period of WWI, and then the third time around the Civil Rights movement. Between the first and the second wave, there are other secret societies that are formed – The White League, the Red Shirt, and also thousands of confederate veterans that would be called Rifle Clubs. So, there were other secret societies between the first and the second wave of the KKK.

In the presidential election of the 1868, this was the first presidential election after the black community had been emancipated after the Civil War, more than 2000 people were killed, wounded or otherwise injured in Louisiana alone just in the few weeks prior to the presidential election of Nov, 1868. Although St. Landry Parish had a registered republican majority of 1071, after the murders, no republicans voted in the fall election. They were too afraid to vote. The KKK killed and wounded more than 200 black republicans, hunting and chasing them through the woods. Thirteen captives were taken from jails and shot. A half buried piles of 25 bodies were found in the woods. The KKK made them vote democratic and gave them certificates of fact that they had.

So, this is the first election after the Civil War. The KKK had formed and began to do its work. They were the secret society that EGW was warning the missionaries about to not to persuade the black people to work on Sundays to make a public step to prove that they are Sabbath keepers. If they do this, they will lose their missionary field. The door will shut. These societies will persecute them to such an extent. This persecution was not just for the black people. If you were a white person and you were to go down into these black communities to teach, they will threaten you and may kill you. Every avenue was controlled by the white secret society that anyone who helped the black community also faced persecution.

When we think about the KKK, really, how secret were they? Did you know that the KKK existed because you saw a couple of politicians on a stage exchanging secret hand signals? Or because you saw some document and there was some strange numbers that you thought you could add up through the document? How secret was the existence of the society or what they were doing? 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. People knew who started the KKK, and they knew who the clan leaders were. It was not a well-kept 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. The leaders of this society were no secret. So when you hear a phrase of a secret society, what is it that’s particularly secret? Perhaps some of their meetings that you are not allowed in with a video camera. There is a level of secrecy that they do have, but not in a way that we refer to a secret society today where we look to the Illuminati, and then look for evidences that they even exist when there is none.

The second quote where she mentions secret society if found in *20 Manuscript Releases (MR), 282.1.* She is writing to a particular brother who is in a secret society, and she is encouraging him to leave that secret society. If you were to read through this whole passage, you can identify why she is telling him to leave the secret society. By the way, is the existence of his secret society a secret? No. She knows that it exists, and she knows that he is in it. She even know who the members are because she knows that he is in it. His acceptance into this secret society is not so secret. She urges him to cut ties. Read through this passage and identify why he needs to leave.

“It is a worse thing to lose faith in God in truth and duty. It’s far worse to choose your own way to love money, to love those things to minister to the selfish gratification and indulgence.” So, what is the far worse thing that he is engaging in? His love of money. This man is a businessmen. Why do they form these secret societies? Why did the Masons originally form? They were stone masons. It was to create business connection. It was for the purpose of networking.

So, he had this networking that is really centered around his love of money. This is drawing him away from God. “Could a child of God, an heir of heaven, be found in such a society?” What’s the problem? It is the company that he is keeping. If you were to go to a pub to network, or be around a similar experience, could a child of God, an heir of heaven, be placing themselves in such a society? “The men who drink wine prepare the way for further excess. The tobacco devotee worship an idol.” What’s the problem with the secret society? He is entering in it to network, it’s built around his love of money, and he is hanging around people who are engrossed in alcohol and tobacco. “All the enjoyment that you can have in this riotous mirth and the conversation of these men are not suited for the study of the Scriptures.”

So, in this secret society, while he networks with these businessmen, it unfits him for his role to study and understand the Scriptures. The conversation that he is having with these men are not profitable. “The money paid in to increase their revenue is God’s money perverted to wrong use. The tax you pay in your fees have much better be put into the treasury of God to advance His cause.” She is saying that the taxes that he is paying as part of this society is God’s money, and it’s misuse of His funds that he pays to be part of this society.

“God has given you talents, 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? Are you making returns to God the improvements and increase of your talents?” So, he is putting his talents into the hands of who? The talents are being use for the furthering of his own business and not to enhance the work of God. “God has appointed your work. You are not to make your temporal business all absorbing.” So, the networking is all about his temporal business.

His induction into this secret society, is this secret society some Satanist society to overthrow the world government? No. Is the existence of this secret society so secret? No. The fact that he is part of it is not so secret. The purpose of this secret society is not a secret. It’s a business networking where all these worldly men would get together to have a joke, to have a beer, meet around alcohol, smoke their tobacco, and discuss their business opportunities. To be part of this society wasn’t much of a secret. You would have to pay a tax to that society.

One other reference to secret society is found in *Evangelism (Ev) 622.2*. The title is “Deception through Secret Society.” “The world is a theater, the actors, its inhabitants, are preparing to act their part in a last great drama. With the great masses of mankind, there is no unity except as men confederate to accomplish their selfish purposes.”

So, she is talking about confederation. Men will confederate to accomplish their selfish purpose. “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 bear sway for a season. A power from beneath is working to bring about the last great scenes in a 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 of the confederation are working out the plans of the enemy. The cause will be followed by the effect.”

So, let’s just think for a second, however many of us have grown up or perhaps still are deeply instilled in the world of Walter Vieth, everything he teaches about the Free Masons, the Illuminati, secret societies, their more being friends behind the scenes, George Bush, Osama Bin Laden, the Pope, everything he has, if he wants to hang it on a quote, this is about the only one that he would have to twist. You won’t find it justified anywhere else in Inspiration.

What is she actually saying? Is this quote enough to justify what conservative Adventists believe and usually teach about secret societies and how the world operates? 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. This can happen in secrecy. What is EGW referring to? What’s their purpose? *GC 573.1* would give us some context of what she would mean by purpose.

“In the movements now in progress in the US 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 of the confederacy? For the Protestants to follow in the footsteps of the papacy. That’s the original confederation. When was the original confederation? Constantine. There was a confederation to bring about a purpose. Will there be a confederation at the end of the world? Yes. Does that happen at times in secrecy, through secret confederacy or societies? Yes. This is the combination of what elements? Church and state.

So, you have confederation of church and state. Who is spreading the idea of Free Masonry, Illuminati, and the deep state? Where are all those conspiracy theories coming from? Protestantism. What’s our problem? We (SDA) believe in the exact same conspiracy theories as they do. They are the ones telling us to be careful of the Illuminati. If the Protestant leaders today are telling us to be careful of the Illuminati, do you think that Walter Vieth is right in saying that the media is all false flag about the Illuminati? As whom is he speaking the same? He is speaking the same as the Protestantism.

There was a confederation that fits into all other times that EGW would use the words “secret societies.” In 2012, three men confederated – Steve Bannon, Steven Miller, and Jeff Sessions. These three men confederated in 2012. Did they meet publically? No. They met privately and discussed their selfish purpose, and what was their selfish purpose? To bring about the 2014 Sunday Law (SL). They were planning to overthrow the middle of the road, balanced republicans in order to bring in a far right, radical, new establishment of republicans who would work with the Evangelical churches of America.

So, there was a secret confederation in 2012 where these three men met together, sat down over a steak dinner, and they decided how to turn around the US, and who they would use to do that. They decided that they would work through Fox News. They would employ Fox News to spread their message. They would use certain radical elements of the Republican Party. They were working with the Protestant leaders. They had a model that would defend the Jewish/Christian West that would be both political and religious. They were doing this because they were afraid of external threats to the US, and they saw this as the only salvation just as did Jedidiah Morse.

Do we know that they confederated in 2012 at Bright Bart Embassy because we saw Steve Bannon and Steven Miller did some strange handshake in front of Bright Bart Embassy one day? Or were there some strange letters or strange logos in some shape of a triangle in Bright Bart news articles? No. How do we know that they confederated? Because last year, Steve Bannon sat down with the front line journalist and told us that is what he did. He met with the other two men, made plans, and they accomplished their goal.

The idea of a secret society is never portrayed as it is either in Protestantism or within conservative Adventism; not by EGW, not by William Miller, and not by any other trust worthy pioneers. We cannot get any of such information from them yet conservative Adventism imbibe from Walter Vieth and feel that we are rich and increased with goods. We have this special knowledge. We know that the obelisk in St. Peter’s square is a phallic symbol. Who else knows this? The Catholic Church. They actually wrote in their Catholic magazine how funny it is that they are supposed to be so moral and conservative, and they have all this symbols of naked people all over the Vatican.

The Catholics know all this. There is nothing of any of that that makes us special or should make us feel special. We have taken this knowledge from Protestantism. What Israel failed to let go of was their Apis Bull. This idolatry was from what they were meant to be removed. The tool to remove themselves from the Protestant ideology was parable teaching. Today, we are removing ourselves from the idolatry of Protestantism, and conservative Adventists, however much they lift up EGW and Miller, and however much they think they are increased with rich and goods, they are neck deep in idolatry because they have formed God in their own image.

Forming God in their own image, what image have they formed? The god of Protestantism. If Christ were to come back today, they would not recognize Him. So, this movement have made some strange steps in the last year. For example, we have ordained women. Just using this example alone, almost everyone in this movement comes from a conservative background, many of us from watching Walter Vieth.

When we ordained women, why did we do that? Did we do that just because it fitted in with our ideology? We are taking steps that go directly against what our natural inclination would be. The reason that we are doing that is because we’re allowing God to define Himself. He is telling us what He is like. 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. When we find that the nature of our King doesn’t 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 looked like, we let Him define Himself. We follow in the steps of that parable.

This is the power of the parable teaching and the reason that this movement is making steps that would go against what we think might be the natural inclination of conservative Adventists. Through the parable, God is defining the nature of the King, the nature of who He is, Himself. We are not doing that for Him through our own ideology taken from Protestantism.

In summary, we lined up Ancient Israel with 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 their image of a king to God as it was done in Egypt, i.e. Pharaoh and the Apis Bull. God wasn’t enough as He was as the judge. They still wanted the characteristics of the Apis Bull represented in their nation.

So, through idolatry, first the golden calf, then asking for a king, and then after the split of the nation, they placed the two calves, one in the north and other in the south. As they were taken captive in Babylon, they continued the same idolatry. When they come out of Babylon, they lose the image of the idol, but they keep the characteristics of the Apis Bull. When they come to the end of their history and Christ descended, they didn’t see the Apis Bull that they wanted. Instead, they see someone meek and lowly, and they were looking for a conqueror, someone with courage; someone with an army.

Therefore, they could not recognize their Redeemer, and they failed as a nation. Through parable teaching, they were taught to see the nature of the king in a different light. When we came down to Modern Israel, we showed how we came out of this period of darkness and idolatry, the loss of the Sabbath. God raised up a messenger, Miller, to draw us out of the apostate Protestantism.

We looked at what was happening with Protestantism for that time. The political faction between Thomas Jefferson and John Adams, you see also the two factions of Protestantism – the conservatives led by Jedidiah Morse, and the liberals led by William Bentley. The liberals supported Thomas Jefferson, while the conservatives supported John Adams. The conservatives supported their ideology with conspiracy theories, particularly the continuous existence and the infiltration of the Illuminati.

We saw that the conspiracy theories were not of the mindset of our pioneers nor our prophet. We looked at some quotes by EGW of secret societies and she viewed what the secret society looked like. How secret were the secret societies in reality? Not so secret. What does the secrecy mean? Perhaps the content of the meeting might be secret but their existence was no secret at all. We’re seeing conspiracy theories now more than ever, particularly in the time period of the Corona Virus, when you have Protestant ministers putting out videos about 5G network and the Corona Virus being a cover for 5G networks. All this conspiracy theories are coming from apostate Protestantism. Adventist feel special because of the knowledge of these views and don’t realize what we have taken on, which is Protestantism.

Amen.