

The Character of Babylon (Part One)

God's word and history bear out that the whore of Babylon is the Roman Catholic Church... the papacy. Scripture also tells us that this whore has daughters and what we want to discover now is exactly who these daughters are, and in order to accomplish that we need to take a look at the characteristics of the mother harlot for one or more of her characteristics will be apparent in her children. The Bible lays out the character of spiritual Babylon so concisely that there will be no mistaking who qualifies as a relative to the harlot. By the time we are finished, we will have enough biblical information to use as a gage to compare the world's religions and see exactly if the Spiritual Babylon shoe fits. The shoe may fit the organization that you are a part of and you would want to know it, wouldn't you? I know that I did, and I heeded the call from Jesus to COME OUT OF HER MY PEOPLE!

I have put these characteristics into 13 categories... 13 being a number that best fits the beast! These characteristics are:

- 1.) Babylon loves to celebrate in bold defiance of God, especially during a time of judgment.
- 2.) Babylon: perverts and destroys God's sanctuary.
- 3.) Babylon: teaches salvation in sin.
- 4.) Babylon: deceives with sorcery, or spiritualism.
- 5.) Babylon: rejects the prophets of God.
- 6.) Babylon: seeks worldly counsel and "*wisdom*".
- 7.) Babylon: gives confusing messages.
- 8.) Babylon: rejects the Sabbath.
- 9.) Babylon: is friendly to Rome.
- 10.) Babylon: is not friendly to the saints.
- 11.) Babylon: has fallen from a once pure condition, through the love of and desire to imitate the world.
- 12.) Babylon: puts faith in a man-made structure, instead of the word of God.
- 13.) Babylon: commits spiritual fornication.

Lets take a very close look at number 1.

1.) Babylon loves to celebrate in bold defiance of God, especially during a time of judgment.

1 Kings 18:19-21, 25-28, 36-38

18:19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

18:20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

18:21 And Elijah came unto all the people, and said, **How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him.** And the people answered him not a word.

18:25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

18:26 And they took the bullock which was given them, and they dressed it, **and called on the name of Baal from morning even until noon, saying, O Baal, hear us.** But there was no voice, nor any that answered. **And they leaped upon the altar which was made.**

18:27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

18:28 **And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.**

18:36 And it came to pass at the time of the offering of the evening sacrifice, that **Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.**

18:37 **Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.**

18:38 **Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.**

Notice the differences between the prophets of Baal and the prophet of God. Baal's prophets were in a celebrative attitude with music, dancing, singing, and all out frivolity. Ignoring that this was a time of great judgment. The prophet of the Lord was quiet, meek and lowly as he knelt before the Lord in prayer and supplication. What was the outcome for the prophets of Baal?

18:40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, **and slew them there.**

Every prophet of Baal, 450 in number, were killed there at the brook of Kishon. Judgment had been passed!

Let's take a look at another example of this celebration in defiance of God, especially in a time of judgment.

Daniel 5:1-5, 27

5:1 Belshazzar the king **made a great feast** to a thousand of his lords, and drank wine before the thousand.

5:2 Belshazzar, whiles he tasted the wine, **commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem;** that the king, and his princes, his wives, and his concubines, might drink therein.

5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; **and the king, and his princes, his wives, and his concubines, drank in them.**

5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

A great celebration was taking place in Babylon in bold defiance of God. The city was under siege and it was indeed a time of judgment but did the king of Babylon care? No, he was feasting and celebrating his kingdom and power without a care in the world! Then came the judgment from God in the form of a hand... writing His judgment of this king and kingdom upon the wall...

5:24 Then was the part of the hand sent from him; and this writing was written.

5:25 And this [is] the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

5:26 This [is] the interpretation of the thing: MENE; **God hath numbered thy kingdom, and finished it.**

5:27 TEKEL; **Thou art weighed in the balances, and art found wanting.**

5:28 PERES; **Thy kingdom is divided, and given to the Medes and Persians.**

Friends, can you see this characteristic in spiritual Babylon today, in the day of investigative judgment, as it is expressed through the Second Vatican Council? Is there not an atmosphere of celebration instead of an atmosphere of soul searching and putting away of sin? I am going to spend some time on this first characteristic for it is one that is being overlooked to a tremendous degree by most of God's faithful and it must be exposed to the light of God's word...

The great objective of Vatican II according to the document on "The constitution on the Sacred Liturgy" (Sacrosanctum Concilium, 4 Dec., 1963) was "to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the church's fold. Accordingly it sees particularly cogent reasons for undertaking the reform and promotion of Liturgy." (Documents of Vatican II vol.1) [emphasis mine throughout].

The liturgical reform and promotion is the chief instrument for the reclaiming of the churches. To accomplish this purpose, reform and promotion of the liturgy (**worship service format**) was perceived as critical. The worship service format and terminology to be used to bring all the churches back into the fold of Rome is significant.

Here is a summary...

a) Get the church accustomed to **Celebration terminology and the Celebration concept**. Every function of the church becomes a Celebration, from communion to funerals. Celebration is the code word for the *new style* church services. Many of the churches recognize this so they leave the word celebration out of their name, however their style of worship is still the same.

b) Get the churches accustomed to a **revitalized style of Celebration service**. This involves reduction of inhibition, vastly increased congregational participation verbally, and, considered a must, lots of physical gestures, bodily attitudes and movement. This is really Pentecostalism!

"[Participation] Must be, on the other hand, external also, that is, such as to show the internal participation by gestures and bodily attitudes, by the acclamations, responses and singing." Documents of Vatican II, p.84.

This call for actions, gestures, responses and bodily attitudes in celebration churches breaks down the inhibitions of a **sacred reserve of reverence** and generates physical movement to pave the way for a charismatic style of service. **In polar opposite to the message of the first angel... 'Fear God and give glory to Him!'**

c) **Promotion, in the Celebration service, of dialogue between the pastor or priest and people** as *"external signs of celebration in common"* and to *"engender and foster union between the pastor or priest and people."*

*"Because the celebration of Mass is of its nature a community activity, the dialogues between celebrant (pastor or priest) and people, as also the acclamations, are of considerable importance. They are not only **external signs of celebration in common**, but also engender and foster **union** between celebrant and people. The people's acclamations and their answers to the priest's greetings and presidential prayers **constitute that minimum of active participation which is to be given by the congregation in every form of Mass**; at least this much active participation is required to express and to foster the unity of communal action."* (Vatican II, p.165).

This is where the responsive readings found in the back of most hymnals often come into the worship service. This is a form of participating in Catholic Mass, beloved!

d) **Use as much variation as possible in the Celebration services** to encourage active, willing participation. Talk about keeping the people confused! More time is spent on planning and preparing for your "role" every worship service, then on being prepared to meet with the Almighty!

e) **Set forth song or musical celebration services as the most effective Celebrations**, utilizing popular religious songs and relating the music to the various cultures and temperaments of the people.

From Documents of Vatican II, *"In all popular devotions the psalms will be especially useful, and also works of sacred music drawn from the old and the more recent heritage of music, **popular religious songs, and the playing of the organ, or of other instruments characteristic of a particular people.**"* (p.91)

Daniel 3:4-6

3:4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

3:5 That at what time **ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image** that Nebuchadnezzar the king hath set up:

3:6 And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.

f) **Narrow the gap between the Eucharistic Celebration and the Lord's Supper** (which is soon to be called Communion Celebration in the other churches); **educating the people that this service forms the basis of all Christian unity and fellowship.**

Rome would like to use a celebration mode of thought to build a bridge whereby all the churches will ultimately accept **her concept** of regarding the Eucharist, which it sees as the ultimate secret of unity. The wafer, or host, when consecrated, and offered in the mass, becomes the Eucharist, which Roman Catholics believe is the *literal body and blood*, soul and divinity of the Lord Jesus Christ, truly, really, and substantially contained in the wafer, or host.

*"It is through the Eucharist that `the church continually lives and grows...the faithful are gathered by the preaching of Christ's Gospel and the mystery of the Lord's Supper is celebrated, "so that **through the Body and Blood of the Lord the whole brotherhood is united.**" `Every gathering around the altar under the sacred ministry of the bishop or of a priest who takes the place of the bishop `is a sign of that charity and "**unity of the Mystical Body, without which there can be no salvation.**"'" Documents of Vatican II (p.107).*

Which says that if you do not partake of their Eucharist, then you are damned!

g) **Demonstrate the inextricable tie-in between the Eucharistic Celebration as the foundation of all unity and the Lord's Day (Sunday) celebration.**

Quoting from the Documents of Vatican II, *"The Holy Mother Church believes that it is for her to celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. **Once each week, on the day which she has called the Lord's Day, she keeps the memory of the Lord's resurrection...** By a tradition handed down from the apostles, which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every seventh day, which day is appropriately called the Lord's day or Sunday... The Lord's Day is the original feast day, and it should be proposed to the faithful and taught to them so that it may become in fact a day of joy and of **freedom from work.** **Other celebrations, unless they be truly of the greatest importance, shall not have precedence over Sunday, which is the foundation and kernel** of the whole liturgical year." pp.28-30.*

Here is where we see the crucial tie-in between the **Eucharistic celebration and the celebration of Sunday.**

*"Whenever the community gathers to celebrate the Eucharist, it announces the death and resurrection of the Lord, in the hope of his glorious return. **The supreme manifestation of this is the Sunday assembly.** This is the day of the week on which, by apostolic tradition, the Paschal Mystery is celebrated in the Eucharist in a special way. In order that the faithful may willingly fulfill the precept to sanctify this day and should understand why the Church should call them together to celebrate the Eucharist every Sunday, from the very outset of their Christian formation `Sunday should be presented to them as the primordial feast day' on which, assembled together, they are to hear the Word of God and take part in the Paschal Mystery." Documents of Vatican II, p.117.*

h) Perform **any endeavor necessary** to promote Sunday observance, involving rest from work.

*"Moreover, **any endeavor** that seeks to make Sunday a genuine 'day of joy and rest from work' should be encouraged." Documents of Vatican II, p.11.*

"Christians will naturally strive to ensure that "civil legislation" respects their duty to keep Sunday holy." -Section 67, "Dies Domini", July 7, 1998.

The grand ultimate objective of the Celebration movement, according to the Vatican II documents, is to bring the entire world into worshipping on Sunday, her chief celebration.

You don't think this is happening? What do you think the ecumenical movement, the WCC (World Council of Churches) and the First Day Alliance is all about? Notice this...

*"The World Council of Churches, in its implementation of the Vatican II strategy of creating a universal Celebration service to form the conscience in harmony with the 'sacred and certain teaching of the Catholic Church' sees as **absolutely crucial an 'indispensable continuation' of the liturgical celebration in all dimensions of life.** Clearly, liturgical celebration is conceived as being the molder and shaper, the conditioner, of ALL DIMENSIONS OF HUMAN LIFE." (People of God, The Struggle for World Catholicism p.29)*

The Celebration movement is a characteristic of spiritual Babylon, generated by Rome, fueled and empowered by Spiritualism (Charismatic movement), and clothed and pushed by Apostate Protestantism. **It is a movement in which evil spirits are gathering the churches of the world to walk in the steps of Rome to trample on the rights of conscience. Its stated purpose is unity with Rome; its objective is ultimate worldwide worship under the authority of Rome on Rome's day of worship - Sunday.** We will see more evidence of this when we get to the third angels message.

Do you not see this characteristic wafting throughout the protestant churches of today? Praise God if your church is holding to the truth as found in the first angel's message and you are *fearing God and giving glory to Him* in reverence, spirit, and in truth!

In the time of judgment that we are living in, the anti-typical Day of Atonement, should we be holding to celebrations or should we be afflicting our souls in search of hidden sins that need to be repented of?

Isaiah 22:9-14

22:9 Ye have seen also **the breaches of the city of David**, that they are many: and ye gathered together the waters of the lower pool.

22:10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

22:11 Ye made also a ditch between the two walls for the water of the old pool: **but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.**

22:12 **And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:**

22:13 **And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.**

22:14 **And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.**

Leviticus 23:27-30

23:27 Also on the tenth day of this seventh month there shall be a **day of atonement**: it shall be an holy convocation unto you; and **ye shall afflict your souls**, and offer an offering made by fire unto the LORD.

23:28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

23:29 For **whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.**

23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Beloved, if the church organization you belong to right now is lining up with this celebration character trait of the Mother Harlot, Jesus has a message for you... *“come out of her my people.”*

Why? So you will not be led down the path of sin and partake of the plagues. So you will be with Jesus and the redeemed of all ages for all eternity.

TO BE CONTINUED...