

He Sent Prophets, But They Would Not Give Ear

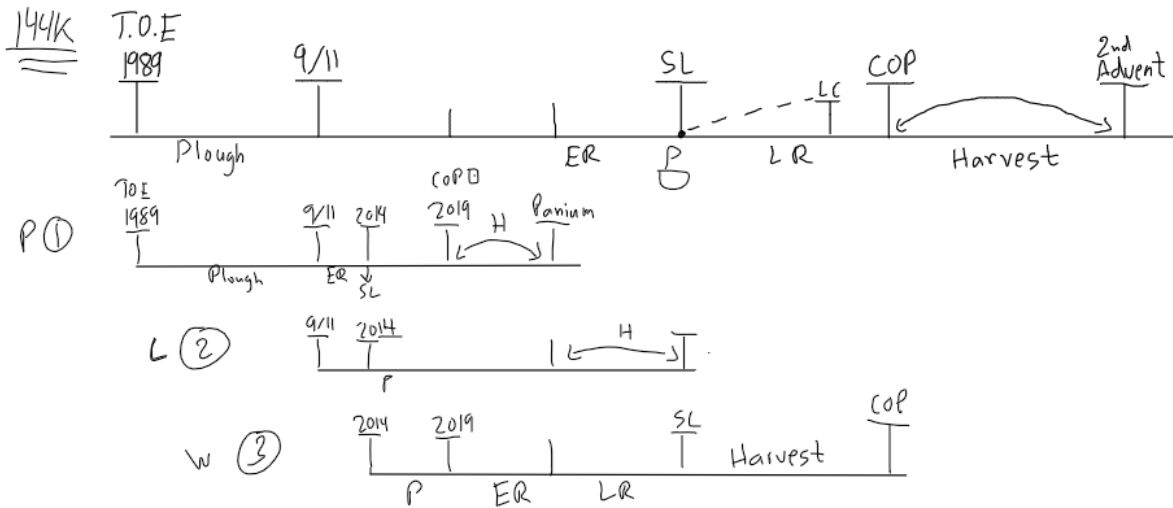
Tess Lambert Admin Australia

I'm not sure if everyone here is aware. I'm sure some are not fully aware of what has been taught throughout this year so some of these elements might be new to you. I would encourage you to talk to one of your leaders afterwards in a break or write down your questions so we can talk about those points because there are a couple of foundational understandings that really give evidence for what I want to share today. Primarily I supposed the underlying understanding that we must commonly agree on to be able to accept these points is our understanding on line upon line and reform lines. That will be foundational to today's study. We have understood that 30 years now, the concept of line upon line and reform lines, how God works on a people and brings out a people from a time period of darkness or captivity and how He prepares them to do a work. We see that throughout history.

I want us to consider some histories where God has done that work and from them learn something about our own. I will begin with our understanding of our reform line. We call it the reform line of the 144k. We understand that it begins at the time of the end 39 years ago. WE find that our reform lines have five primary waymarks. So, we would speak about 1989 or the time of the end, then we would consider 9/11. the Sunday Law, the Close of Probation, and the Second Advent. So, this is our reform line for the 144k. Five primary waymarks and they are dividing up this history into 4 parts or 4 dispensations. One dispensation is 1989 - 9/11. The second 9/11 - SL. The third SL - Close of Probation. The fourth COP - Second Advent. If we are going to speak about the 144k this is their journey, but you can also consider them from the model of agriculture. And we know that the model of agriculture has four steps. We would speak about the ploughing. The first stage is the ploughing stage. The second stage is the early rain then third is the latter rain, which all leads to the time of harvest also known as Jacobs time of trouble. So, you can see from agriculture those four histories. Ploughing, early rain, latter rain which begins to fall at the Sunday law and leads to the swelling of the loud cry and leads people to the harvest. So, this is our reform line of the 144k.

Back in 2014 we came to a greater understanding of this reform line and we saw that God prepares the world, by the world I mean every individual in it, by calling them out in three separate groups or stages. So, this line is the 144k but when we think about God reaching a people, He does that by calling one group, training them, and then using them to prepare a second group, and then finally a third. So, we call that based on a study of Ezra, the Priests. They begin in 1989 and they must have five waymarks and four dispensations leading to a harvest. First of all one group is called. I will just call this the first. Then the second and then the third. And this was from the study of Ezra. The priests, the Levites and then the Nethinims. First second and third group. First the first group is called then the second and then third. Priests, Levites, and Nethinims. And each of their own histories is in itself a fractal to it follows the same pattern of this larger line. The line of the 144k is our template and we can take this line and in a fractal fashion, in smaller fashion, see that it is the same experience of the first group but in a shorter history. Then the second and then the third. We can demonstrate that in one way from the history of Christ.

Line of 144k and fractles



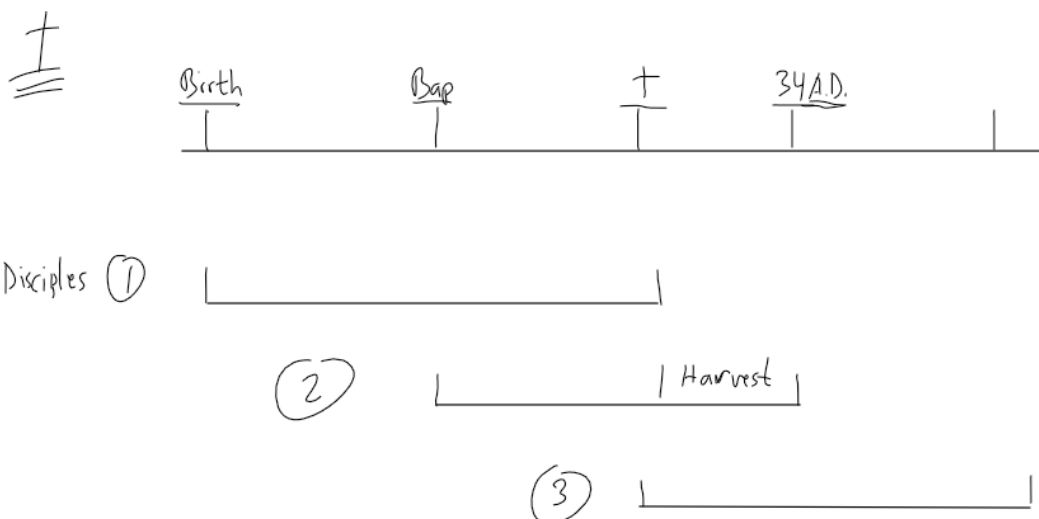
The history of the 144k is the end of modern Israel. So, if this is the end of modern Israel, we can learn about the end of modern Israel by looking at the history of ancient Israel. If we were to go to the end of ancient Israel, we would understand the time of the end at the birth of Christ. We mark 9/11 at His baptism. And there must be five primary waymarks and four histories in the construction of the reform line. If the 144k is the end of modern Israel, Christ reform line is the end of Ancient Israel. So, question, what do we do with the waymark of Sunday Law? What is our mission there? It is to go to the world or the third group. If at Sunday Law we are to go to the world, we understand this history of Sunday law to close of probation being their history of harvest. Sunday law to close of probation is when we go to the world, we say come out of Babylon and join Christs church or Christs church or Christs people. That is the work of harvest from Sunday Law forward. It's the work of Gods people to go into the world and say come out of her, come out of Babylon, be cut off from the world and join Gods Church. So, from SL through to the close of probation it is the harvest of the world. If this is the third group and the harvest of the world go back to the time of Christ. In the time of Christ when do they take their gospel message and go to the world? 34 A.D.

I want to read a quote from GC. 328.1. She is talking about the 490 year or 70 weeks' time prophecy.

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A. D. 34. At that time, through the action of the Jewish Sanhedrim, the nation sealed its rejection of the gospel, by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the Word." "Philip went down to the city of Samaria, and preached Christ unto them." [Acts 8:4, 5; 22:21.] Peter, divinely guided, opened the gospel to the centurion of Cesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." [Acts 8:4, 5; 22:21.] {GC88 328.1}

So, she is talking about the 70 weeks that were allotted for the Jews. There is a time period where God is going to work with His Church, and He goes to the how many times? First of all, a group are called out through the work of John. Then they are trained under Christ. We know this first group are the disciples. At this point are the disciples allowed to go to the world? No. They are not allowed to go to the gentiles. First of all, God calls out to the disciples. He trains them, fits them, prepares them. Why can they not go straight to the world? They have complete misconceptions about what their job function is even as a nation. So back in this history of they had have gone to the gentiles, what type of message would they have given them? A troubled message. In many elements a wrong message. They did not understand their role as a nation, or their own individual responsibility. They did not understand the nature of Christs kingdom. So, first the disciples must be drawn away and must be taught by John the Baptist and Christ until they have unlearned their Laodicean understandings of Christs kingdom. They are brought to a testing time. Once they have been prepared where do they go? Do they go to the gentiles? No. Where do they go at Pentecost? Back to the church. So, two groups. First of all, one is trained. One must have a correct message and a correct understanding of Christs Kingdom if they are going to go to the second group. The second group is reached and then at 34 A.D. the gospel goes to the third. This is the world or the gentiles. So, you see three groups at the end of ancient Israel and three groups at the end of modern Israel. If any of you are familiar with the studies of Acts 27, we learn from that study this waymark of SL of 34 A.D. that this is the ship of Alexandria. The ship of the United States and Adventism sailing throughout history from 1798 through 1844, 1863 and what is SL? Shipwrek. And at shipwrek what does Paul do? He goes to the third group on the island of Melita. So, this is all reinforced by the study of acts 27.

When we consider this history from the time of the end or particularly from 9/11 to Sunday law, it can look like an empty space, but I want to encourage you with just how much we have to learn. 9/11-Sunday law is what history up here? It is the baptism of Christ to 34 A.D. Almost the entirety of the gospels can be placed between 9/11 and the Sunday law. Matthey, Mark, Luke and John. All of them are telling the history of the preparation of that first group. The preparation of the first group before they have even gone back to the second or to the world. So those stories become extremely relevant for us today.



So, this is all the common understanding within the movement even those who are now attacking the message look at these lines and say that they are powerful and that they fit. There is so much evidence that has been used to build up the strength of these reform lines. Each one of these histories is a message that God gives to use and prepare His people. So, when we consider the first group called the priests in the line of the 144k, 1989 - 9/11, 9/11 - 2014, 2014 - 2019, 2019 - Panium. Four histories. Ploughing, early rain, latter rain, harvest. So, in this first history, this first group called, we understand that we are ploughed from 1989 - 9/11. What ploughed us and what prepared us for the sowing of the seed? What did God give us? A message. We are given a message in this history that prepares us for the early rain. So, we are expected to be prepared in this early history. When God gives us a message, a message with new information, saying this is the history of Daniel 11 verse 40. Prophecy is under fulfillment. Then God is again gathering His people. There is a message coming in this history that prepares God's people. So just as these lines are, just as they exist, people find themselves in agreement. They understand that these lines have power and a great deal of evidence to place them. Where people start to become unstuck, where they begin to fight against these lines, is not when they see these lines on the board or when they are laid out in this fashion, because this is evident on so many different levels, where they start to fall away is when they begin to understand the implication of what these lines mean.

I want to give you one example without going into detail. The first group called from 1989 - 9/11 in this history here we are prepared. How are we prepared? God has a message, He is going to prepare the people, prepare them for the sowing and the early rain by giving them a source of information that contains the truth that they need to prepare themselves for the sowing of the seed. We understand that the world, the Nethinims, the harvests are one after the other. The first group harvested then the second then the third. Just as in the history of Christ. So, the first group ploughed, second group ploughed, third group ploughed. So, question. 2014 - 2019 is the ploughing of the World. They are being prepared for the sowing of the seed and the early rain. So, what ploughs the priests? What ploughs the first group? The message of John, a true message. So, what ploughs the Nethinims? Because 2014 begins that ploughing work. It ends in 2019 Nov 9. Four weeks' time. So, we understand that they have almost completed this first dispensation of ploughing. Just seeing these lines on the board doesn't shake people. It's the implications of those lines that start to shake people. When we recognize that there is a true source of information that prepared us for our early rain then there must be a true source of information that prepared the world for theirs. That fact alone has caused a great many people heart burn. But it's so evident when you construct line upon line.

I want us to consider our reform line. The reform line of the priests. 1989 - 2019 the COP shut door. So, this is our reform line as a priest and we understand that 2014 lines up with what waymark? So, 2014 the middle waymark is what waymark? Sunday Law. It's the waymark of SL for the first group of people. So, if 2014 is the waymark of SL what are the implications of Sunday law? Again, this is where some people begin to experience heartburn.

When we understand that this movement has been active now for 30 years beginning in 1989, when we understand that we are 5 years into our SL history and a few weeks from our shut door, it begins to raise very pertinent questions. Questions that have been concerning people for the last few years and I want to attempt to give an answer to some of those questions. I want to do that not by going back to the history of Christ but by going back to the history of the Millerites. So just to remind us, the line of the 144k, first God calls out one group, then the second and then the third. Same as in the line of Christ. I have mentioned and I will remind us one more time, the lines themselves people tend to agree with, but there are implications that cause people heart burn. I mentioned one of them. There is a message that

prepares and ploughs the first group, therefore it's self-evident that there must be a preparation of the second and a preparation of the third. And when you start to consider what the preparation of the third looks like and who does that work, people are troubled. We will come back around at the end of our presentation to discuss that.

I want to primarily focus on our history on the line of the priests. So, we are in the Sunday Law history from 2014. In the SL history what occurs? If you would go to Dan 11:41. A side effect of the Sunday Law history. You know at SL there is a testing message and what is that testing message cause?

11:41 He shall enter also into the glorious land,
and many [countries] shall be overthrown:
but these shall escape out of his hand, [even]
Edom, and Moab, and the chief of the children of Ammon.

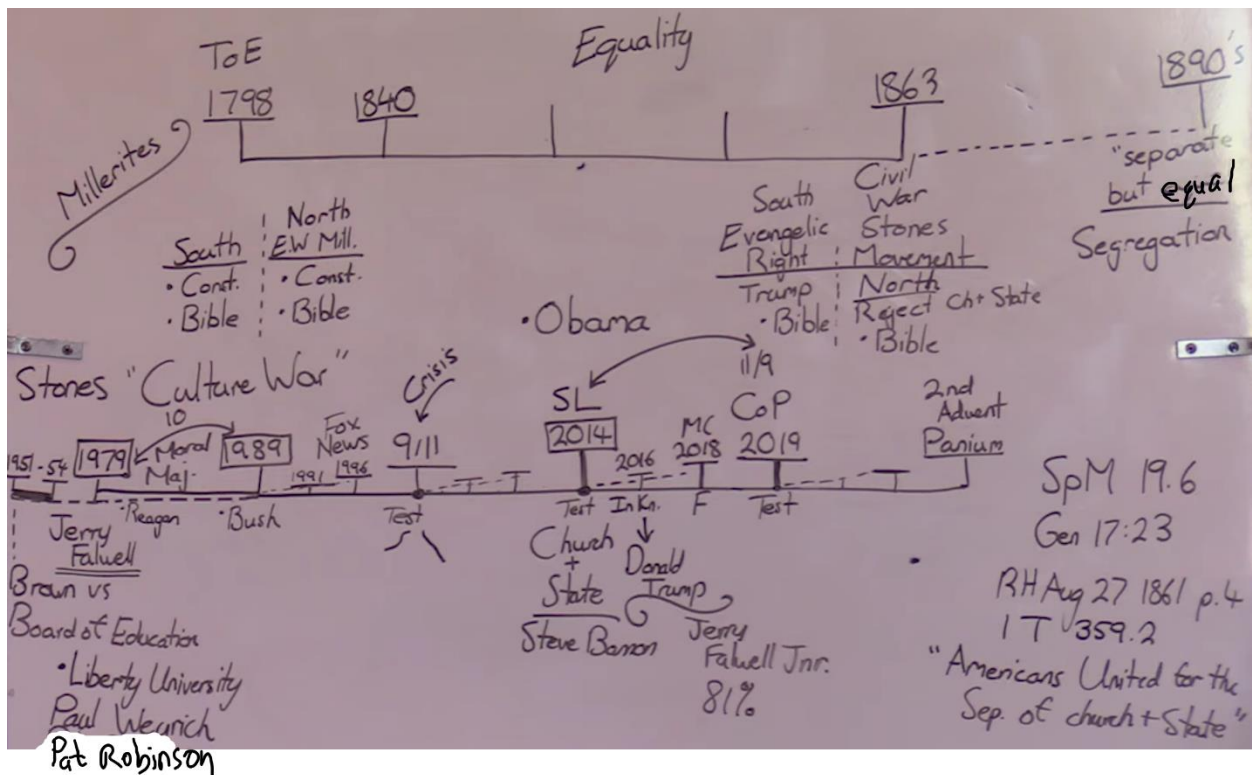
Entering into glorious land is Sunday Law and then many are overthrown. So, what do we expect to see at SL. Many are overthrown and who are the many. If you are already in the hand of the papacy, if you are already in the control of the papacy can you be overthrown? No. They already have you. The world is not overthrown so who is overthrown? It must be those that were not under the control of the Papacy. Those who were free. So, it is not the world, it is God's people. In the history of the Priests, the first group called, they are called out in 1989 the TOE. They are ploughing. 9/11 the seed is sown and the early rain. 2014 begins the latter rain. 2019 the harvest. Five key waymarks. The middle waymark, which from other studies you may hear identified as midway or midnight, is the waymark associated with the SL that begins a swelling of the midnight cry or the loud cry, depending on the history and people you are referring to. 2019 the close of probation and then finally Panium the Second Advent. So, this is our fractal 2014 marking the waymark of SL.

If Daniel 11:41 identifies that at the SL waymark there is a test and who is overthrown? Those who fail the test or Gods people. So, in this history who is receiving the message? The first group of people. It's this movement. So, who is going to be overthrown in this history? Those who receive the test or the message. They are the only ones who can be overthrown. So, if you are looking for an overthrowing and in our own history of SL where do you look? Not to the world, it's into this movement. It's not the reform line itself because we can see this reform line through the weight of so much evidence. In every history an increase of knowledge, a formalization and a test. 1989 - 1991 there was an increase of knowledge. A formalization in 1996. And a test in 9/11. 9/11 to 2014 same. An increase of knowledge then formalization and then a test. in our history of 2014 - 2019 an increase of knowledge, formalization and a test. So we have this repeating pattern in every one of these four dispensations there is going to be a message that comes that tests God's people. We can see that in Millerite History. 1798 - 1840 William Miller has an increase of knowledge. It's formalized and then it's tested. The message of Samuel Snow given in July at Boston is increase of knowledge to Concord and then at Exeter was formalized. October 22 they are tested. So, we see this repeating pattern throughout history. When we come to our reform line, in each one of these dispensations, God is giving His people a message that they will accept or reject, pass or fail.

As I said, this itself, just stating that and seeing the pattern does not give people heart burn. It is then the implications of that. I want to remind us what disciples said to Jesus when He was taking them through this history in their own fractal. They said to Jesus, His message is a hard saying who can here it? And what do they mean when they say hard? The word hard means, of a person it can mean if you say a hard person or harsh or stern person, but when you are referring to a thing it can mean violent,

offensive, intolerable. So, what are the disciples saying about Christ's message. When they are in this history in their fractal, they are saying Christ's message is violent, offensive, and intolerable. Who can here it? In the book of Romans, it's stated, behold I lay in Zion a stumbling block and a rock of offense. So, God does not hide that to many people the message of Christ or Christ himself was a rock of offense designed to offend if they could not see the truth in His message. So, we can expect the same thing. The implications of these reform lines people can find offensive and intolerable. I want us to go back to the Millerite history. We looked very briefly at the history of Christ when we saw the three groups. The disciples, Pentecost back to the church and then to the gentiles in 34 A.D. We took that line down and saw the 144k the exact same pattern.

Line of the priests.



I want us to consider the Millerites. What is the key external issue in the time of the Millerites? The key external issue? I'm not referring to the internal, but externally there was a key subject that was the controversial of their time. From the time that the United States rises into history from 1798 through 1840's, 1850's, 1860's, the key external issue is all about slavery. It finally comes to its head in the 1860's civil war. It's this issue of slavery that I want us to discuss. So, without directly overlaying, I want us to identify the history of the Millerites and what we can learn from their experience. So, we would place it on a reform line. From the time of the end 1798. I want us to identify the external issues throughout this history as it related to slavery. EGW is going to write in the 1890's. I want to quote her. From SpM 19.6

"There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in _____. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern States. There is one point that I wish to lay before those who work in the Southern field. Among the colored people, they will have to labor in different lines from those followed in the North. They can not go to the South and present the real facts in reference to Sunday-keeping being the mark of the beast, and encourage the colored people to work on Sunday: for the same spirit that held the colored people in slavery is not dead, but alive today, and ready to spring into activity. The same spirit of oppression is still cherished in the minds of many of the white people of the South and will reveal itself in cruel deeds, which are the manifestation of their religious zeal. Some will oppose in every possible way any action which has a tendency to uplift the colored race, and teach them to be self-supporting. {SpM 19.6}

So, the spirit that held the black people in captivity is not gone. It's alive and it's going to become active again. I want us to think about the implications of that. She is talking about the issue of slavery. Slavery is gone but racism is not. Oppression is not gone. She says it's going to reveal itself in cruel deeds by the white people of the South. What are those cruel deeds a manifestation of? Her words are religious zeal. Think of the implications of that. The Cruel deeds exhibited by the South are a manifestation of their understanding of religion. Slavery and oppression in their history was an issue of church and state. It was a religious issue. So in Millerite history, the religious zeal of the Churches and the people manifested itself in the issue of slavery which is why we find it as the key external issue throughout Millerite history. And how did the South defend their understanding of slavery? They used two books. The two books they used to defend themselves and slavery through the constitution and the bible. So, the South is going to defend slavery through the constitution and the Bible. If you were to go to Genesis 17:23

17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

So, what is that saying? Who did Abraham circumcise? His son? All who were born in his house and all the slaves he bought with his money. Abraham was a slave owner. These other quotes that the South are going to use are strong quotes that they used to defend their practice of slavery. And there are others. So, on one side you find the South arguing for slavery using the Constitution and the Bible. On the other side of this history you will find, I am going to be vague about it, you will write the North, but it's also EGW and the Millerites and they are arguing against slavery and what are they using. The constitution and the Bible. I am going to just quote a couple of EGW passages. The first is the RH Aug 27, 1861 par 4. She is talking about a slave law. She says.

At the Roosevelt conference, when the brethren and sisters were assembled on the day set apart for humiliation, fasting and prayer, Sabbath, Aug. 3, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ.

God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern pro-slavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition. {RH, August 27, 1861 par. 4}

So EGW is going to condemn slavery using the Bible. She says.....

Many were blinded and grossly deceived in the last election, and their influence was used to place in authority men who would wink at evil, men who would witness a flood of woe and misery unmoved, whose principles are corrupt, who are Southern sympathizers, and would preserve slavery as it is. {1T 363.1}

I want you to note she is speaking politically. She is making strong political statements relevant to her time. These are just two examples. She speaks extensively on the issue of slavery. But our pioneers, even Joseph Bates in the 1830's before he even became a Millerite, was an open abolitionist. You find two sides whether it was the South or the Millerites and the abolitionists of the North arguing for their position for or against slavery using the same books. The problem is that they read them differently. They come to different conclusions based on how they read. I want to quote James White in 1862 in the early years of the Civil war.

JAMES WHITE, EDITOR

The Nation

FOR the past ten years the Review has taught that the United States of America were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most damning sin upon this nation. It has taught that Heaven has wrath in store for the nation which it would drink to the very dregs, as due punishment for the sin of slavery. And the anti-slavery teachings of several of our publications based upon certain prophecies have been such that their circulation has been positively forbidden in the slave States. Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession. {August 12, 1862 JWe, ARSH 84.1}

But for reasons which we will here state, our people have not taken that part in the present struggle that others have. {August 12, 1862 JWe, ARSH 84.2}

1. The hope which stimulates others, that the war will soon terminate with the freedom of the millions of "bond-men and bond-women" of North America, and that a period of peace and millennial glory is to follow, we do not cherish. We think we see, through the prophetic word, the continuation of slavery down to the end of all earthly governments. One text to the point must suffice. Rev. vi, 12-17. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Amid the terrors of the day of God, which closes this mortal state, bond-men as well as free-men, call on rocks and mountains to hide them from the presence of the Lord. The minister who stated that these bond-men were those who were bound in their trespasses and their sins, found difficulty in explaining how free-men, free from trespasses and sins, were in terror calling on rocks and mountains to hide them. These bond-men are evidently slaves. Behind the cloud that now darkens our national horizon we see one still more terrific in the seven last plagues of Rev.xvi, to be poured out upon great Babylon. Her sins reach far up to heaven, and call for vengeance which will be rewarded unto her double for all her sins. Then the merchants of "slaves and souls of men" will mourn and lament because their hellish traffic has come to an end. Rev.xviii. {August 12, 1862 JWe, ARSH 84.3}

2. The position which our people have taken relative to the perpetuity and sacredness of the law of God contained in the ten commandments, is not in harmony with all the requirements of war. The fourth precept of that law says, "Remember the Sabbath-day to keep it holy;" the sixth says, "Thou shalt not kill." But in the case of drafting, the government assumes the responsibility of the violation of the law of God, and it would be madness to resist. He who would resist until, in the administration of military law, he was shot down, goes too far, we think, in taking the responsibility of suicide. {August 12, 1862 JWe, ARSH 84.4}

We are at present enjoying the protection of our civil and religious rights, by the best government under heaven. With the exception of those enactments pressed upon it by the slave power, its laws are good. We may call in question the policy of the present administration in keeping the precious blacks, who are worth several hundred dollars each, out of the dangers of war - on whose account the present war is - and sending the valueless white man, not worth a dime in market, to fall in battle by thousands. But whatever we may say of our amiable president, his cabinet, or of military officers, it is Christ-like to honor every good law of our land. Said Jesus, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Matt.xxii,21. Those who despise civil law, should at once pack up and be off for some spot on God's foot-stool where there is no civil law. {August 12, 1862 JWe, ARSH 84.5}

When it shall come to this, that civil enactments shall be passed and enforced to drive us from obedience to the law of God, to join those who are living in rebellion against the government of Heaven, see Rev.xiii,15-17, then it will be time to stand our chances of martyrdom. But for us to attempt to resist the laws of the best government under heaven, which is now struggling to put down the most hellish rebellion since that of Satan and his angels, we repeat it, would be madness. {August 12, 1862 JWe, ARSH 84.6}

Those who are loyal to the government of Heaven, true to the constitution and laws of the Ruler of the universe, are the last men to "sneak" off to Canada, or to Europe, or to stand trembling in their shoes for fear of a military draft. Is God their Father? He is a mighty God. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing." Isa.xl,15. Is Christ their Saviour and Redeemer? He is a mighty conqueror. He will soon come down the blazing vault of heaven, followed by the armies of heaven, having on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev.xix. If the hope of immortality at the soon coming of Jesus Christ, whether living, or sleeping in the dust, will not sustain a man in these

perilous times, nothing will. The Lord God omnipotent reigneth. He has the nation in his hand, and will order events for his glory, and the best good of his loyal people. {August 12, 1862 JWe, ARSH 84.7}

These were strong political statements for their time regarding this issue of slavery. And they identified slavery as the most damning sin of the U.S. Other studies have been done that go through this history quite precisely, but I just want us to see the connection between their own history and our own. In those years from 1798 through the 1840's, 50's, 60's, and then through the Civil War they are taking a strong political position about the actions or the sin of the United States and they identify that that sin in their history is slavery. That issue of slavery is not disconnected from the Churches. I want to remind us, and I will keep reminding of that first EGW quote that we read where she said that the South and their position on slavery was an exhibition of their religious zeal. That is going to become important when we are going to see how that issue has progressed through the last 150 years.

One more quote in 1 T 359.2

"Satan was the first great leader in rebellion. God is punishing the North, that they have so long suffered the accursed sin of slavery to exist; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, and He will punish them dreadfully in the end. Satan is the instigator of all rebellion. I saw that you, Brother A, have permitted your political principles to destroy your judgment and your love for the truth. They are eating out true godliness from your heart. You have never looked upon slavery in the right light, and your views of this matter have thrown you on the side of the Rebellion, which was stirred up by Satan and his host. Your views of slavery cannot harmonize with the sacred, important truths for this time. You must yield your views or the truth. Both cannot be cherished in the same heart, for they are at war with each other.

So, this external political issue of slavery was what to them? It was a test. They either relinquish their political views or they would be forced to yield up the views of the Millerites of the movement. You could not cherish the prophetic understanding of the message and pro-slavery views in the same heart. One must be surrendered.

Reminding us in the 1890's slavery the spirit of it is not dead but will continue to manifest itself. One way it manifested itself after this history, and we placed Millerite history extending through 1863 which is the history of the Civil war, again slavery being the key issue of that time. One of the ways you find that that oppression was able to continue was in the history of the 1890's. So, in the 1890's there are leading people who are trying to find a way to make sure that the black population is still subjugated. They come up with a doctrine which they call "separate but equal". This is written into law. So, in the 1890's in the history when EGW is saying that those racist principles still exist, they come up with this law of "Separate but equal". And what they are saying is that black and white are equal. Black is equal to white, but they are to be separated. And every time you say equal "but" what are you really saying? You are not equal. That is why when you find this placed into law, which in one word was segregation, this is where segregation came from. It all began in the 1890's with this law that said that black and white are equal but must be kept separate. Separate schools and hospitals and colleges. Separate doors to enter into. They must be separated. This law continued from the 1890's to the middle of the last century in the 1950's.

So, I want us to back track a little in our history and see this issue is connected to our own day. The 1890's they placed segregation into law. That continues through decades until the early 1950's. I will

begin with 1951. Back in 1951 there was a group of black families in the United States. 1951-1954. In 1951 a few black families came together in the United States and they decided that they did not want their children receiving an improper education. A consequence of this separate but equal is that there really is no equal. And when there is no equal and they are separated, the white schools got the funding and the black schools didn't. The black families that came together in the early 1950's said our children deserve an equal education, therefore we should have the right to send them to a white school. This is the court case, one of the most famous court cases in U.S. history known as Brown Vs. Board of Education. One of the most famous court cases in U.S. history. First, they sued their local school district to allow their white children to attend school and they lost that court case. So, then they took it to the supreme court and in 1954 the supreme court ruled that this doctrine of separate but equal and segregation violated the constitution and segregation was ruled to be illegal. This is where segregation began to end, by the supreme court. So, it was the work of these families and their attempts to educate their children that began to remove segregation from the United States society. But there was a problem. The spirit of slavery still existed in the churches of the South. This caused a violent aggressive response by the religious right in America. Again, the slavery of the South was a manifestation of their religious zeal. It was based on their understanding of religion, that they are somehow on an elevated status to others.

This beginning of ending of segregation greatly angered the evangelical leaders in America of that time. I am going to mention a couple of them to you. A couple of those key leaders were so against sending their white children to a desegregated school, they were so sure that they did not want to their children interacting with black students that they began to set up universities in the South. Private Universities. So, after segregation begins to end in the history of 1954 and the years following, you will understand this is also leading into the Civil Rights movement. In this history they begin to set up schools. One of them that we will speak about is Liberty University. Before that it was known as Lynchburg University, and it's in the South and you know where they get that name from. That's how deep racism existed in the South, but they changed the name ironically enough to Liberty University. This University was created and run by a key man in this history, known as Jerry Falwell. One of the most leading Evangelicals of that time period. It's not just him. Many private Universities spring up in the South just as segregation is ending. Because it is a private University the government cannot force you to desegregate. Only the public universities were being desegregated. So, if they formed a private Christian University in the South, they were free to practice Segregation. But then the government steps in. The government stepped in around the 1960's and 70's and started to pressure these private Christian Universities and what the government said to them is that if they wanted to have segregated school, Christian Evangelical Christian school in the South that's ok but they were no longer tax exempt and they were going to have to start paying taxes. So, the government began to remove their tax-exempt standing. They did not want to start paying taxes. That would be detrimental to their schools. This created a wave of anger throughout the Christian right in the Nation but particularly the South.

If any of you know the movement in the United States. It's been particularly centered in the state of Arkansas and in the State of Arkansas there is this town known as Little Rock. When segregation ended and as public schools was to allow in black students what was the response? Those Southern White schools were so against desegregation blocked the school and the government was forced to send in the army and you have these little black children just children being led to school every morning for a year by the United States army. That was how much they had to force the schools to desegregate. But the government keeps adding pressure. Arkansas is in the South. It has that continuing legacy. But these are these Southern Universities and when the government says they are going to take away their tax-exempt status they begin to politically mobilize, and this is where it leads into where we are today. Jerry Falwell

begins to meet with the leading Evangelical leaders of the United States. They decide that it's time to no longer submit to the dictates of the government. Because of their religious zeal, the same religious zeal that you find in the history of slavery by the South, the same religious zeal in this history is going drive them to start interacting with the government. Not all the government but the republican party.

They took strong conservative positions against not just race but also gender and their approach to homosexuality. Jerry Falwell once said that a gay friendly Church in New York would one day be utterly annihilated, and heaven would celebrate. He said homosexuals are brute beasts. So, they had this language through a few different issues. Particularly when it came to homosexuality, when it came to gender, but what particularly galvanized the religious right was the Civil Rights movement and desegregation. I am going to quote from a news article written more recently that has covered some of this history. For Jerry Falwell in 1970's, the question that he was attacking, the beginning of what we know today as a culture war, was desegregation.

Paraphrasing

Falwell was a rabid segregationist and railed against the civil rights movement from the pulpit.

I want to quote Jerry Falwell, that leading evangelical, on this supreme court decision to end segregation. He said that if those justices of the Supreme Court would have understood God's word, if they would have understood the Bible and the will of God, they would never have ended segregation. What is he justifying his beliefs on? They use the constitution and their understanding of the Bible and they said segregation is a bible principle and they had verses for that. Jerry Falwell said the true black person does not want integration; he realizes his potential if far better in his own race. Falwell went on to announce that integration will destroy the white race eventually. In one Northern city, he warned, he had this white friend who was a pastor and next door to him live a couple of mixed races. He says this with anger and surprise that in the North a pastor friend of his has a mixed-race couple living next door to him. Through the 1960's as you find the Civil Rights movement begin, you find the Christian right galvanized and Falwell began to lean more and more on conspiracy theories. Another element you find used by the Christian right. He said that Martin Luther King was a communist spy. He says that the leaders of the Civil Rights, Martin Luther King Jr., James Farmer and others had left wing associations, they were obviously communists and they were doing all they could in their part of the world to take advantage of the American situation and exploit every incidence to bring about violence and bloodshed. So, using conspiracy theories also in his repertoire he was also regularly also attacking Martin Luther King Jr. and the Civil Rights moevemnt.

They lost that fight within the Civil Rights movement and he began to retreat from publicly stating those views. These academies, Lynchburg academy and then Liberty University, what they changed their name into, were particularly private schools for white students started by those evangelical leaders.

Particularly segregated academies as an open attempt to circumvent the integration. There are a couple of other leaders in this period. We could discuss Paul Wyrick, a leading evangelical of that time. Pat Robinson is another one. Billy Graham was less vocal with siding with them on these issues, but we will discuss the political views of his children. Paul Wyrick was trying to bring together these leading evangelicals and he said he was trying to unite the evangelicals or the Christian right on the issues of abortion and homosexuality in different issues but he said what particularly united the Christian right in the 1970's was not abortion, as they try to say today, but the civil rights movement and the issues of segregation.

Paul Wyrick said in the 1970's we must have new political philosophy, the Christian right. It must be defined by the conservatives in moral terms, packaged in nonreligious language and propagated throughout the country by a new coalition. When political power is achieved the moral majority will have the opportunity to recreate the United States. As a leader of that organization that they founded in 1979 Jerry Falwell began to lead it. They founded this organization in 1979. They named it the Moral Majority. It existed for ten years from 1979 to 1989 when it dissolved. Jerry Falwell quoted he said that their mission was to train and mobilize and electrify the religious right in America. Quoting him, we are fighting a holy war. We need to lead the Nation back to the moral stance that made America great. We need, the Christian right, need to wield influence on those who govern us. I want us to be reminded of a statement of A.T. Jones. A.T. Jones says the constitution or the government. Who were they designed to protect? This is quoting A.T. Jones. Isn't it peculiar that an altogether singular and new doctrine that the government of the people are there to protect the majority. From whom are they protecting the majority? From themselves most assuredly because by their own representation they are so vastly the majority that it would be impossible for them to be oppressed by anyone else. The protection guaranteed in our constitutional provision means protection for the minority. The Majority can protect itself. Constitutions are enacted for protecting the weak against the strong, the few against the many.

So the constitution in the US government is there to protect the minority, not the majority. But because you see the issue of segregation and the Civil Rights movement, this is what unites the religious right together. In 1979 the religious right forms an organization from an organization called the Moral Majority headed by Jerry Falwell who we discussed previously. Jerry Falwell said that their first mission was to elect a conservative American president. They had their first victory in 1980 with the election of Ronald Reagan. They had much to do with his election victory. First Victory is Reagan. Second victory in 1988 with the election of George Bush Sr. 1989 Jerry Falwell dissolves the Moral Majority and he says we have completed our mission, we have electrified the religious right and we have placed in government who we need. He knows that by 1989, which is the time of the end for this movement, they have already accomplished their purpose. They have begun a course that now cannot be turned with the election of Reagan and Bush and the uniting of the religious right in America.

They find that they begin to be disappointed with even Reagan and Bush. These conservative presidents aren't as radical as they were expecting. They aren't implementing the moral stance of the religious right when it comes to race and gender and homosexuality as much as these leaders had envisioned. So, you come to 9/11 and you find a crisis. 2001, 9/11. All of a sudden, all the evangelical leaders begin to unite again. One evangelical leader who more of late has had a great deal to do with Donald Trump, she is an evangelical leader in our time with a mega church, a prosperity gospel speaker. But she spoke that in 9/11 they all united because they all began to share what message? In 2001 you have the children of Billy Graham who I said we would speak of before. His daughter Ann says that 9/11 or the attack on the twin towers was a judgment of God. It's God's judgment. He is allowing this to happen because we are shaking our fist in God's face. They aren't going to attack the race issues. That is too toxic now. They can't be open with their issues of racism. Instead she begins to say it is because of immorality, homosexuality and feminism. So down at 9/11 you have two sides. I want us to be reminded. In this history when you have all of these issues and this religious doctrine of slavery, which is what it was to them, when you have the religious doctrine of slavery and the SL issues, who is protesting all through this history whether it's slavery or the SL issues? Who is protesting? It's the Millerites. It's EGW, A.T. Jones. All through this history whether it was the issue of slavery or Sunday keeping, our pioneers protested and fought against those issues. Who is protesting in this history 1979 - 1989? It's not Adventists. What state are we in? We are in a Laodicean condition. We are sleeping and in Darkens. Laodicean Adventists do not see the important of this history. The changes in U.S. government. The

galvanizing of the religious right. Adventists don't see it. And when God's people are silent what happens? The stones begin to cry out. So, the protest you find happen in this history is not from God's people. Instead from 1948 you see a different protest start and that is an organization in America known as American's United for the Separation of Church and State. They form in 1948.

It hasn't been Adventists who have protested throughout this history. It has been the stones crying out. This organization is a key one who even in our history are one of the most vocal crying out against the church and state union that is occurring today. In 2001 you see these unite: Jerry Falwell, Pat Robinson, the two children of Billy Graham at 9/11 saying that this is the judgement of God because the U.S. has rejected the morality of the majority. Again, we begin to see church and state become an issue in our history today. There have been studies that cover these histories in a greater detail. I want to move past some of that. I will refer you to those studies if you wish to see it and we will also review some at camp but just as seeing in our history what has been happening. 2014 is what waymark for us? It's SL. So you know there is going to be an issue with church and state. This issue, what I am hoping we can see, is not disconnected from the same issue that galvanized the Millerites. Instead what we have been finding, from 2014, particularly under the work of leading evangelicals. I want to name one leading Catholic evangelical Steve Bannon, is that you again find that he is engaging in a culture war trying to enforce the morality of the majority through the government of the nation. In 2014 that process begins. Internally we know that 2014 is our SL. There is a message that begins here that begins to swell. There is an increase of knowledge and a formalization of the MC and a Test Nov 9, 2019. These two waymarks are 2016 and 2018 (Increase of knowledge and Formalization respectively). So internally this is the beginning of a message that is going to swell into the MC, 2016 also being a waymark. So externally what is it? Externally you see the issues in the U.S. It all begins in 2014 with the work of Steven Bannon. Then externally it begins to swell 2016 with the election of Trump. 2018 unrestrained. 2019 dictatorship.

What propelled Donald Trump to power beginning from 2014? It was the Christian right. Specifically, in this history what began our reform line with Reagan and Bush was Jerry Falwell. In 2016 the religious right in the U.S. threw their full political support and backing behind Donald Trump as a presidential candidate. Who led that was Jerry Falwell Jr.? The father began our reform line with bringing church and state and the election of Reagan and Bush and then we find from 2014 through our reform line the final president of the U.S. won that election with 81 percent of the evangelical vote all led by the son of Jerry Falwell, Jerry Falwell Jr. and the full support of Liberty University. In our history today I just want to reference something that happened recently. There was a mass shooting in America. What do you find the religious right say? And when I say the religious right now, I am hoping people have watched enough to know that I am also referring to Fox News. In Fox News you have leading speakers on a news channel saying that the reason there is a mass shooting is because Americans need to repent because our culture has created a division between us and God where we have hate and immorality inside the heart that has disconnected ourselves from God and we have lost our values. They are saying it is because a lack of morality that there are these mass shootings. Keeping in mind that most of those mass shootings are by white supremacists and where do they get that from? So, there is a response made by a South African commentator. He hears that and his response is, in the 1960's God told evangelicals that white and black people shouldn't mix so why are the white evangelicals saying that whites and blacks shouldn't mix in that history and then expecting that they know the social ills of our time? So, you can see why they are not being listened to.

In closing, from the history of the Millerites we find the issue was slavery. From 1798 all the way through the Civil War history marking the end of their reform line in 1863. That's what they fought against and saw as the primary sin of the nation. You come to the history of the 1890's and you find EGW saying that

that spirit still exists and will lead to oppression. In that history segregation is placed into law. That segregation exhibits itself through those decades as the forced separation of black from white. This all ends in the 1950's with a court case, Brown vs. Board of education. This reunited the religious right to form these conservative Universities and mobilize as a political force. That mobilization was the moral majority of this ten-year history leading to the time of the end. From 1979 - 1989 they united, particularly with the republican party, Reagan a republican president, Bush a republican president, and by 1989 Jerry Falwell says we have succeeded in our mission. 1996 you see the formalization of Fox News. Fox News is the mouthpiece of these conservative leaders. Through this history 9/11 that's who is sharing that message. You come to 2014 there is the Sunday Law. It is a point of test and what is the unspoken but obvious sore point for leading conservative evangelicals in America here? Tracing where they have come from? You have a black president in the White house. So, from his election through to 2014, you can see Fox News and those leading evangelicals becoming more and more active and hostile. They have been tested. Why did God choose this point in history to give America a black president? If it wasn't to poke them where it hurt, it was a test. And in this history under Obama how is he treating the religious right? He is not giving them any political power, so they decide it is time to regain the political power that they had started to lose. Particularlry the Work of Steve Bannon in 2014. That begins to work to bring about a conservative republican president of outside even the republican establishment. He is looking for an extremist. 2016 he succeeds in that work, but he does that with 81 percent of the evangelical vote. This in T.O.E history is Jerry Falwell and in 2016 is the work of Jerry Falwell.

The excuse being used by the Christian right, and I want us to be careful with how personal this becomes, in salvery history they are using their understanding their understanding of the constitution and the bible to defend their issues relating to equality. You find that in 1865 Abraham Lincoln is killed. Why is he killed? The man that killed him was pro slavery. But he didn't own slaves, what did he say? What had upset the assassin of Abraham Lincoln was not just the ending of slavery, it was that he felt that he no longer had his free speech. He felt like the North had taken away his free speech so that he could no longer say, "I believe in salvery", and fell comfortable in good society. That's how he felt he had been impacted. He is the classic white supreme cist that you see today. They say that all of these people have taken away their right to feel comfortable to exhibit their free speech. Not to own slaves but to be able to speak about it. It's the same excuse you find being used by that same community today. But we have it not just in America, it exists in Australia, it exists in Brazil, it exists in the UK. So that you find people saying, "I am not necessarily just against them all, I just want my free speech. I want to be able to say homosexuals go to hell. I want to be able to say that and not feel uncomfortable in good society because it is my religious liberty". That's how deceptive the arguments of the South become. The Christian right are able to use the constitution and the bible to their advantage. If we accept their interpretation of it.

When we come down to our history, we find 2019. I hope everyone is following the news to see what is currently happening in the U.S. For some years now, before the election of Donald Trump, we knew what this next president was going to be. From 2018 we knew what he was going to do this year. The dictatorship, the attacks on the media. All of this has not come as surprise. We are in the middle of seeing a fulfillment of all of our expectations. In this slavery history, was the North partly right and the South, partly right? Did the South have a point? What's their point? They have slavery but did the Millerites say the South has a point, we should listen to some of what they have to say about this issue? No. It was right and wrong. Truth and error. People that are falling in our SL history are falling over what issue? They want to say, "yeah but the conservative has a point, Jerry Falwell has a point". There must be a mixture of truth and error in slavery time and a mixture of truth and error in our time for that to make sense. They are afraid to take a hard position. EGW said that you cannot take the side of slavery,

you cannot take the position of that evangelic Christian right and maintain the truths of this movement. One must surrender. They cannot exist in the same heart. And when they cannot exist in the same heart you find that the people tested by the message of this dispensation, give up one or they give up the other.

2014 was a turning point. We have recognized that for some time. Even externally people recognize this. Those Christian voices impacting Washington, in 2014 I want to quote one of them. She says the separation of church and state is a liberal leftist plan to ruin America and will be the death nail for our nation. You understand how they take the position of church and state. In the Millerite history, the key external issue they all identify was one of equality. Both sides used the same books but had different interpretations. Both sides said all men are created equal, but they argued about what the word all meant. They had different methods of interpretation. When we come down today in this history of ours, we find that there are two sides. With much the same prejudices that has continued from 1798 through to our own time where you find one side, the evangelical right, particularly still prevalent in the South, standing with Donald Trump and this Christian agenda of inequality. They are going to use the constitution and the Bible. What you have are many Adventists, even many people who have been in this movement for a long time, seeing their arguments and saying yeah, they have a point. If you couldn't do that in the history of slavery you cannot do it now in ours. Then you have the other side. This movement but it's not just this movement now. There are stones crying out. There are churches in America. White churches and black churches saying we reject this coming together of church and state, we see the combination of church and state and we reject it. And you see them, I will just say the North but it's not just the north, it's a little more fluid now, and they are saying we reject the church and state, it's not our understanding of the constitution or the word of God. Both sides are not a mixture of truth and error. We either stand on one or the other. EGW says we cannot hold the principles of both in the same heart. Because of that you see why this message that has begun from 2014 and continued to grow into the MC of 2018 has caused division and heart ache for many people. Because they find that their old ideas that have defended or seen the world in much the same light as this evangelical right movement lead by Jerry Falwell, cannot exist in the same heart as the teachings of this movement. A division must occur. One must be surrendered. EGW says in regard to this history the history of slavery, there is no such thing as a neutral position.

If you kneel with me, we will close in prayer.

Final board picture.

