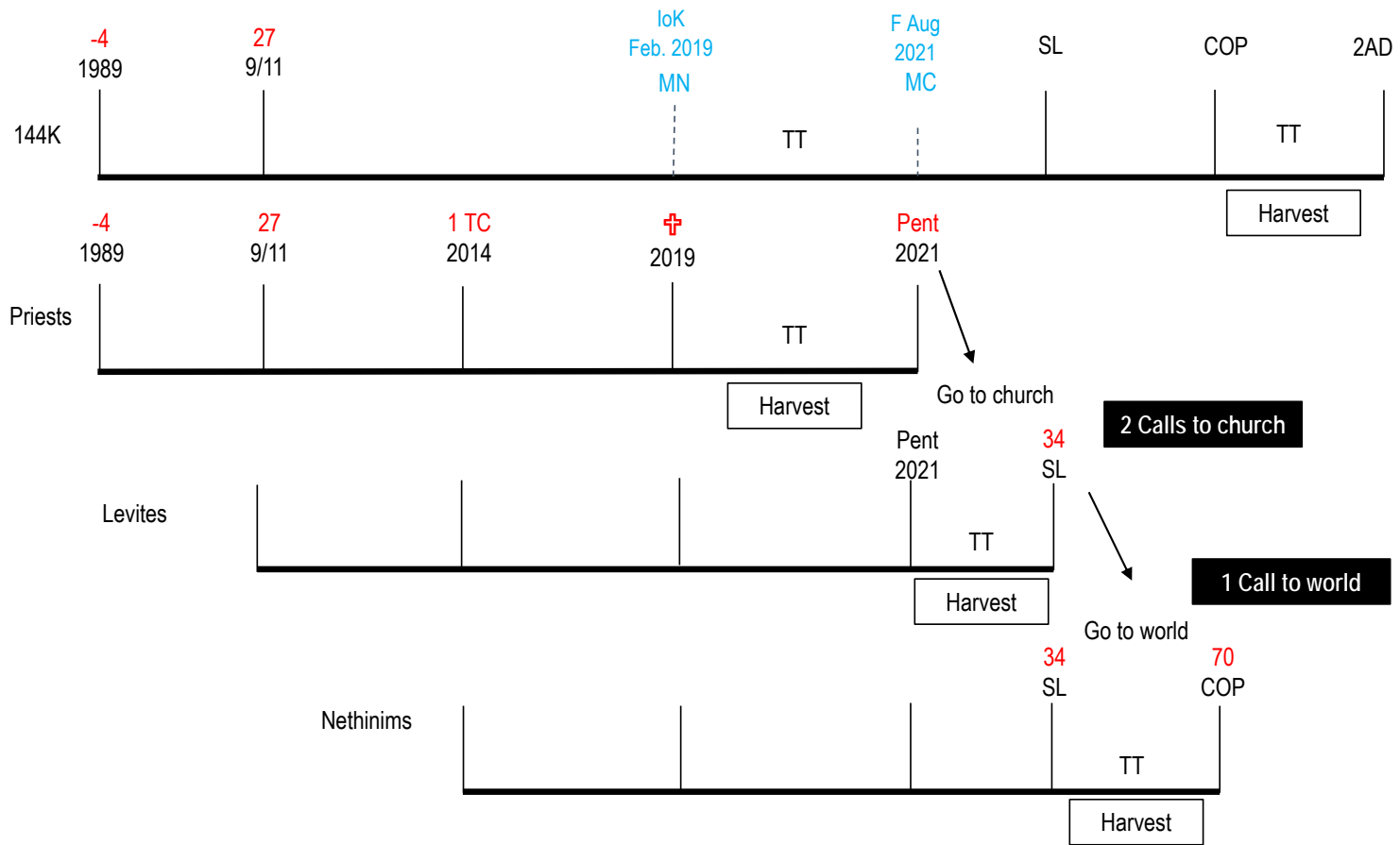


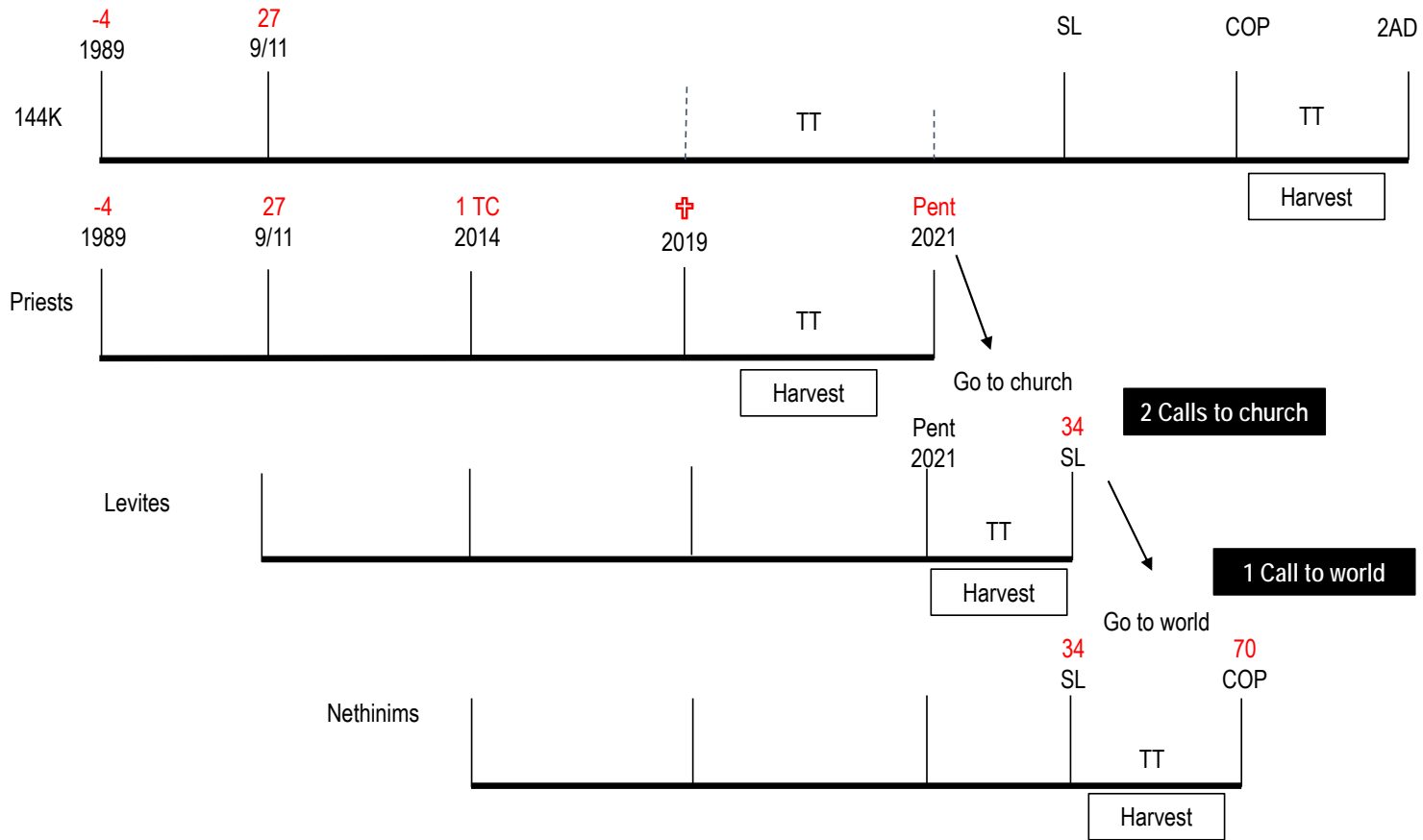
The Midnight Cry gave us three particular structures.

- The Alpha and Omega of Modern Israel, this was to teach us about ourselves, God's people
- The second was the counterfeit that was designed to teach us about the papacy
- Third was the study of In God We Trust designed to teach us about Protestantism

Adventism, Catholicism, Protestantism; God is teaching us about all three through their structures.

- Each one is covering the history from the time of the end
- Two histories of failure with a final success
- Their structures follow the same pattern
- Protestantism that enacts the Sunday law
- Increase of knowledge of the Sunday law is our template
- Given to us in Feb. 2019





Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years (slavery)	1888 (worship)	144,000 (gender)
Papacy	2) Counterfeit	→	1899-1945 46 years Pope Pius XII	1989 John Paul II	2001 Benedict and Francis
Protestantism	3) "In God We Trust"	→	1863-1900 Christian Amendment Movement	1950s Judeo-Christian Nationalism	1979-SL New Christian Right

RH December 24th 1889 paragraph 1

"I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday." {RH, December 24, 1889 par. 1}

Appeal from the U. S. Supreme Court Decision Making this "A Christian Nation" A.T. Jones

Further, it is a fact that what used to be the Presbyterian Church is now only the Presbyterian branch of the Christian church. That which once was the Methodist or Baptist Church is now merely the Methodist or the Baptist branch of the church of Christ, or the one true church. And it is a subject of constant rejoicing to them that all the differences that once made them antagonists, are being accommodated, and that the one grand object of the "unity of the church" and its work, is about to be realized. And even the Catholic Church is not excluded, but is recognized by some of the leading religious papers of our land as a part of the true church, and is recognized by the Reform Association in its work (not in its theory) as an efficient helper. That this is the position of the National Reform party the following is proof:— {March 1886 ATJ, AMS 19.8}

"But these divisions are a fact, and they have been overruled so that they are not inconsistent with the unity of the church. All upon whom the name of Christ is named have their calling. The Methodists have their vocation in the history of the church to arouse Christian life; the Presbyterians their vocation to conserve Calvinistic principles; and the Reformed Presbyterians their vocation to keep unfurled the blue banner for Christ's crown and covenant.' We are different divisions of Immanuel's army. The Methodists are the charging cavalry, the Presbyterians the fighting infantry, the Covenanters the batteries upon the heights. We have one Commander-in-chief; and under him we go forward, one united phalanx against the common enemy. And when the victory is gained, the army will be one as the Leader is one."—Christian Statesman, Feb. 7, 1884, page 6. {March 1886 ATJ, AMS 19.9}

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Point made in 2019: EGW 1889 standing in a history of failure for Adventism and Protestantism

The first history of the first movement: work that is "then in progress" in 1889, 130 years ago she says will lead to the National Sunday law

2nd sentence:

Satan is working earnestly to bring this about; plans are being advanced through various Protestant denominations

The secrecy *can be easily misunderstood, these actions were not invisible.*

"If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution and compel the nation to keep Sunday."

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130 years ago, movements to 'amend the Constitution' now in progress (to enforce Sunday)

Movements are dead now

Constitution was viewed as pagan document; needed to be amended

Now viewed as Christian document by Protestantism; no amendment needed

How the Constitution *Became* Christian; trying to answer how that happened

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What do we do with EGW writings?

- Reason together through strict, perfect methodology using structures God has given us
- No longer want to amend Constitution
- A change from where she stood and where we stand now
- 40s and 50s mixture between 'amending' and interpretation
- Our history – all interpretation

What she said no longer applies: Constitution transformed; Sunday law transformed

- movements then in progress
- movements in 40s and 50s in progress
- now in progress

Tracking their course brings clarity on our history

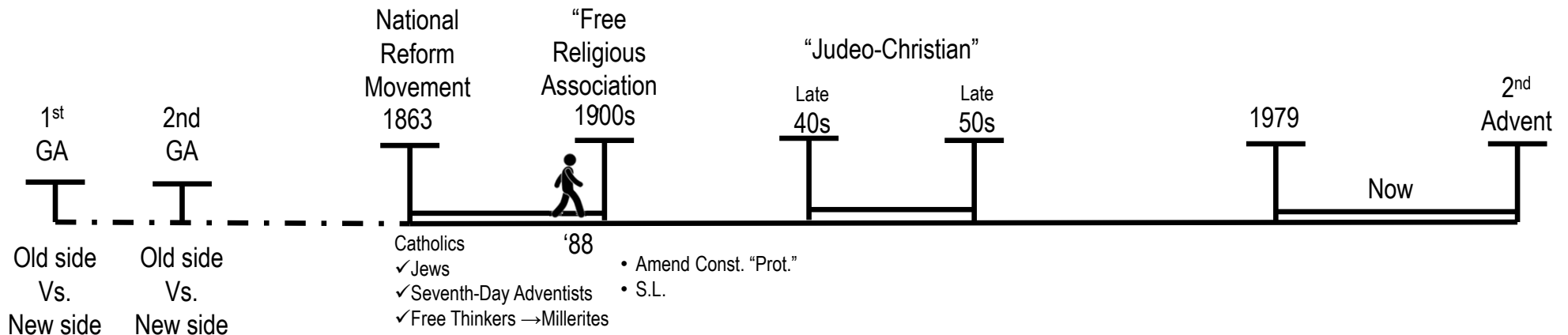
First Great Awakening 1700s

- Key figure George Whitfield
- Old side versus new side
- Fight between more strict and more liberal views of Calvinism
- Conservatives called the liberals emotional, that they used emotionalism in their revivals

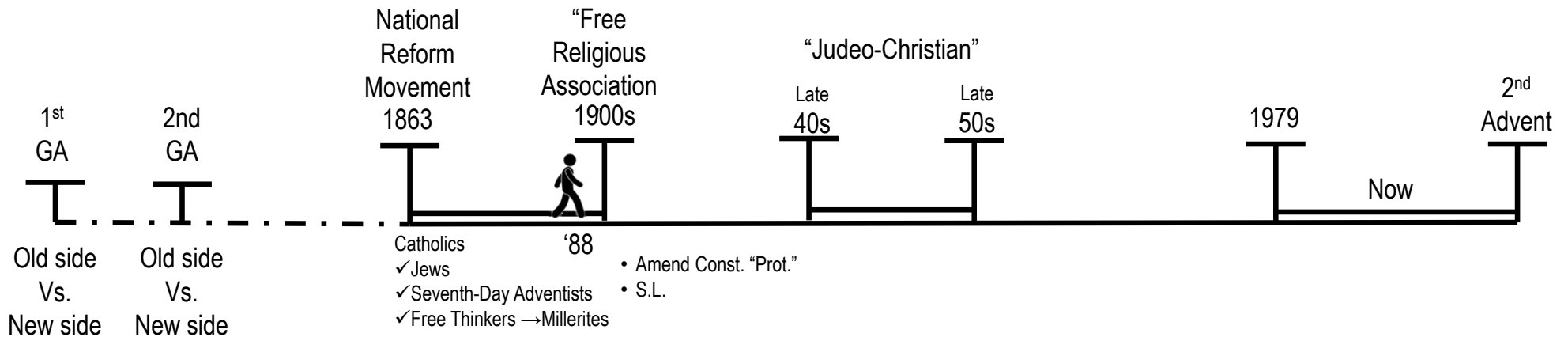
Second Great Awakening 1798-1844

- Key figure Charles Finney
- Old school versus new school
- Conservatives versus liberals; theological fight over Calvinism

In a late editorial in the Independent it is claimed that English freedom and English conscience had their grandest assertion in the wars of the commonwealth. In support of this view the editor quotes a noted historian, who said: "What made Calvinism so much better able to hold its ground than Lutheranism, for example, was its attitude toward war, or, in other words, its recognition of war as the awful instrument of righteousness in the world." We leave it with our readers to judge how much of the religion of Jesus Christ there is in that doctrine. {July 26, 1898 ATJ, ARSH 484.2}



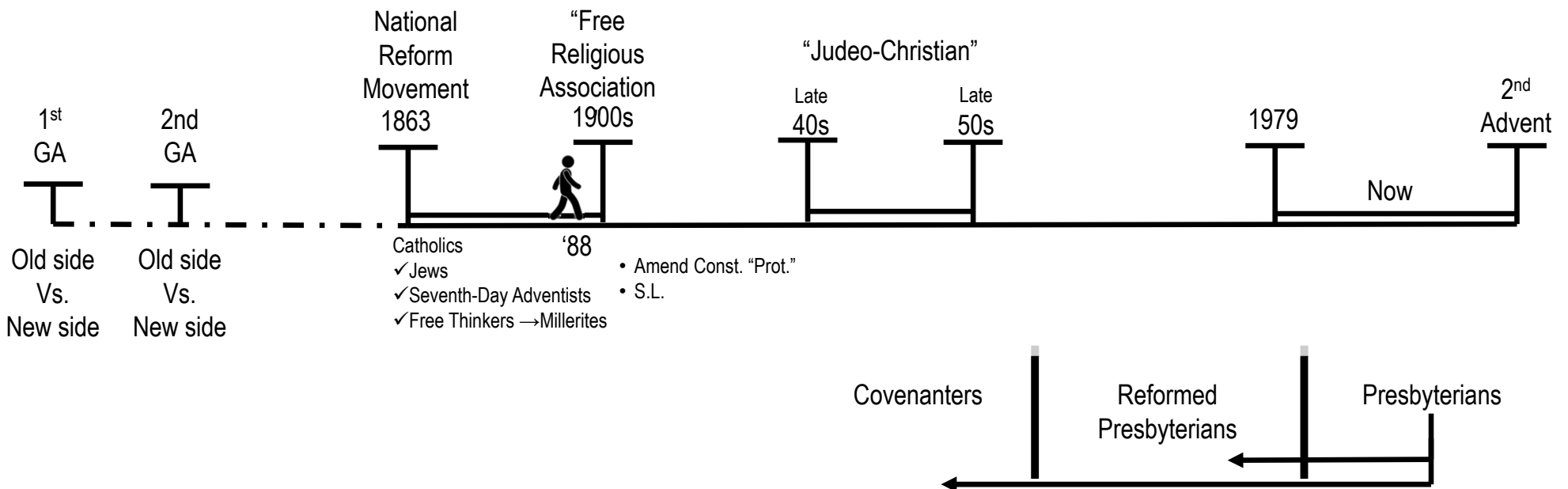
It was the same as the first Great Awakening especially when it comes to doctrines such as predestination that no longer fit their Republican view as an American citizen. The conservatives accuse liberal revivalists of using emotionalism. Two streams developed through Protestantism; they find their base in different universities. Yale switched from a conservative to a liberal University early on which is why you see many Republicans and conservatives today attack universities. They're breeding grounds of liberalism and sin. Adventism has had similar views but you can trace much of it back to how these Universities stood through the Great Awakenings. Princeton became a bulwark of conservatism, fundamentalist conservatism, Calvinism.



AA Hodge led Princeton for some of their most significant years: *Princeton claimed that Calvinism of the Reformation had been preserved without flaw at Princeton.*

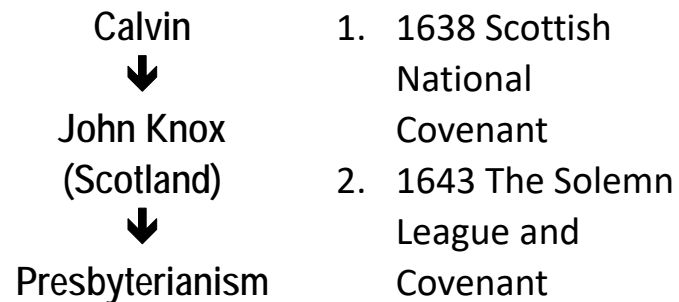
We've traced Calvinism through the Covenanters and they would say that that hadn't changed at all and that they hold on to all those Calvinist principles.

Hodge declared, "I'm not afraid to say that a new idea never originated in this seminary. How can you have a new idea when the old ideas are perfect?"



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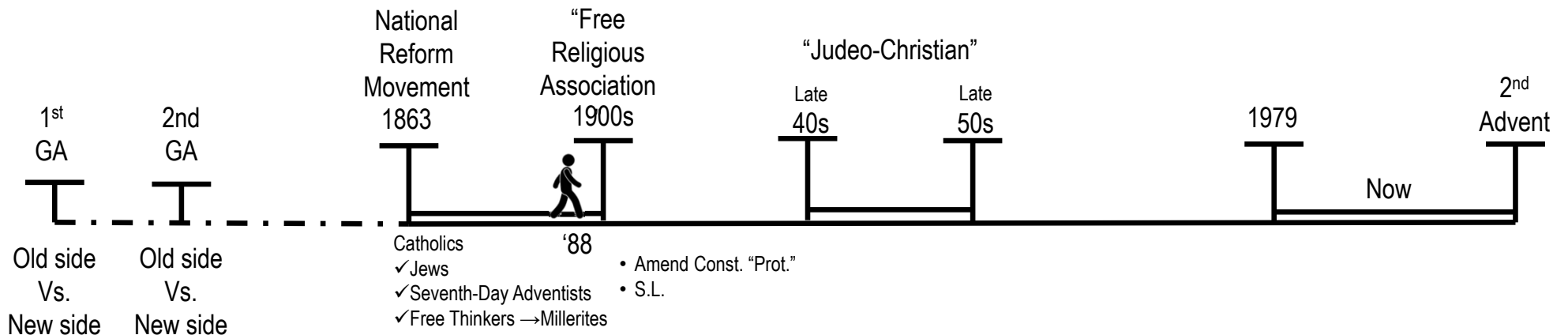
= The National Reform Movement

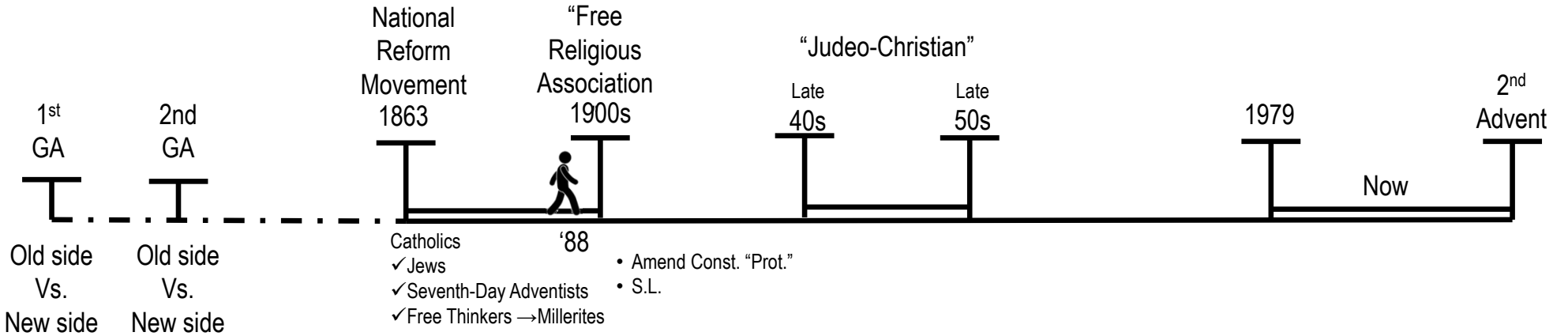
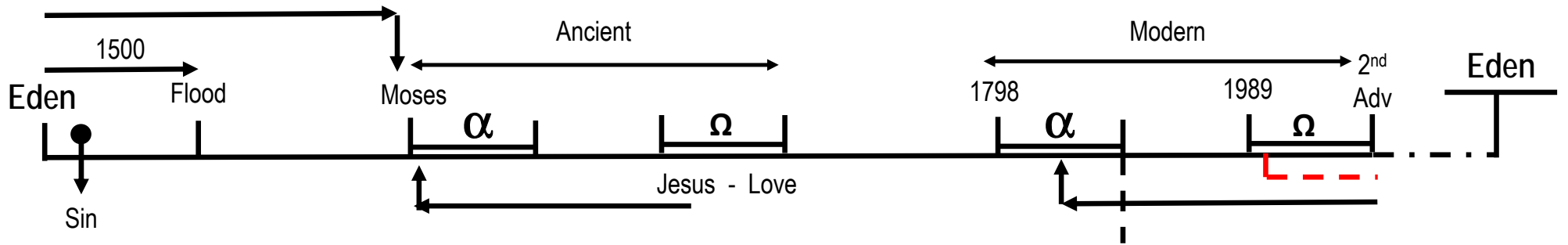
Conservatism in its most literal sense; it completely rejects any concept of progression or restoration.

If you reject what we teach about progression you have to agree with Hodge when he says the following, "and if Christ is Lord of lords and King of kings, if He is really the ruler among the Nations then all nations are in the highest sense one nation under one king, one law having one interest and one end. There cannot be two laws for Christians, one to govern the relations of individuals and the other the relations of Nations."

Application: you can't have one law that says a Christian keeps the Sabbath, *for them Sunday*, and not have that impact the national state law. You can't separate the two, one nation under one king, one law. Not separate laws for individuals and then state laws.

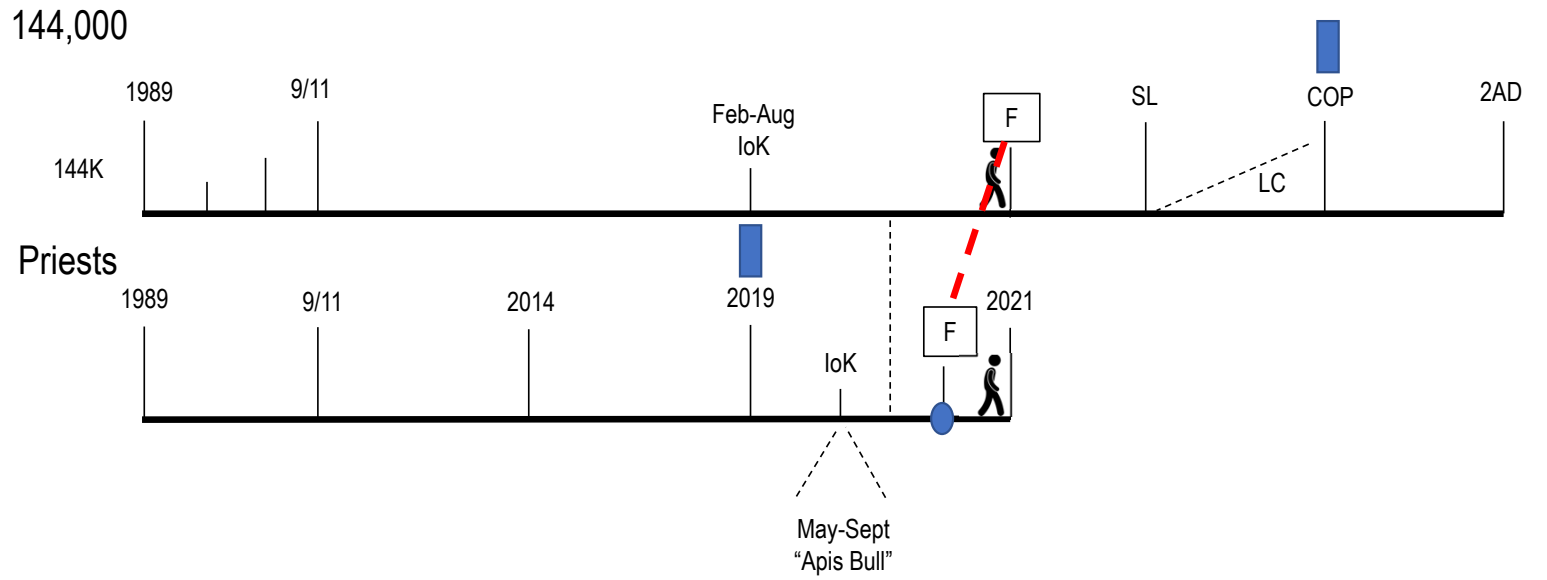
Summary: no separation between church and state, Calvinism, the doctrine of the Covenanters, old side, old school thinking, fed through Princeton seminary. *The first and the Second Great awakenings were rebellions against that.*

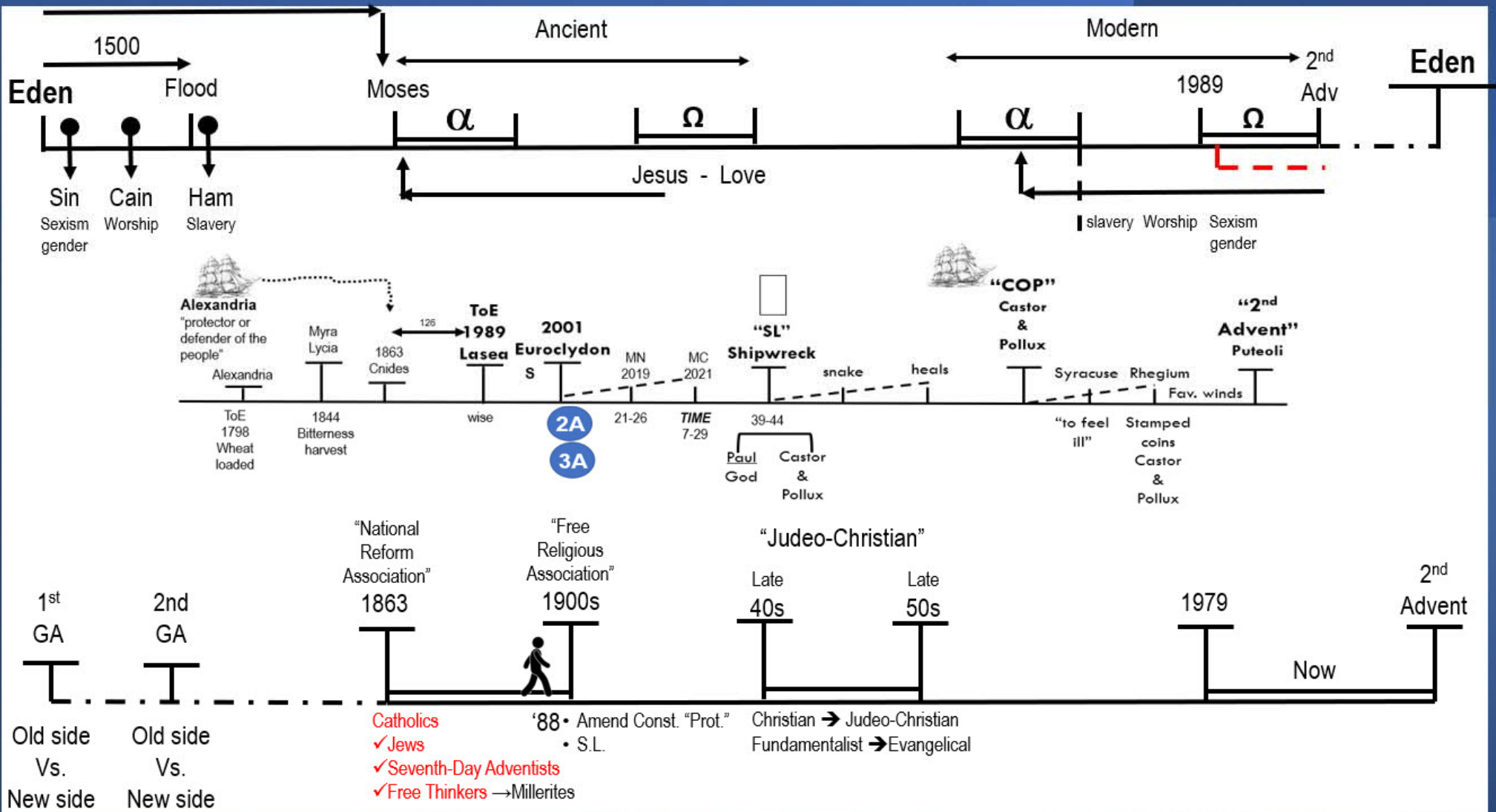


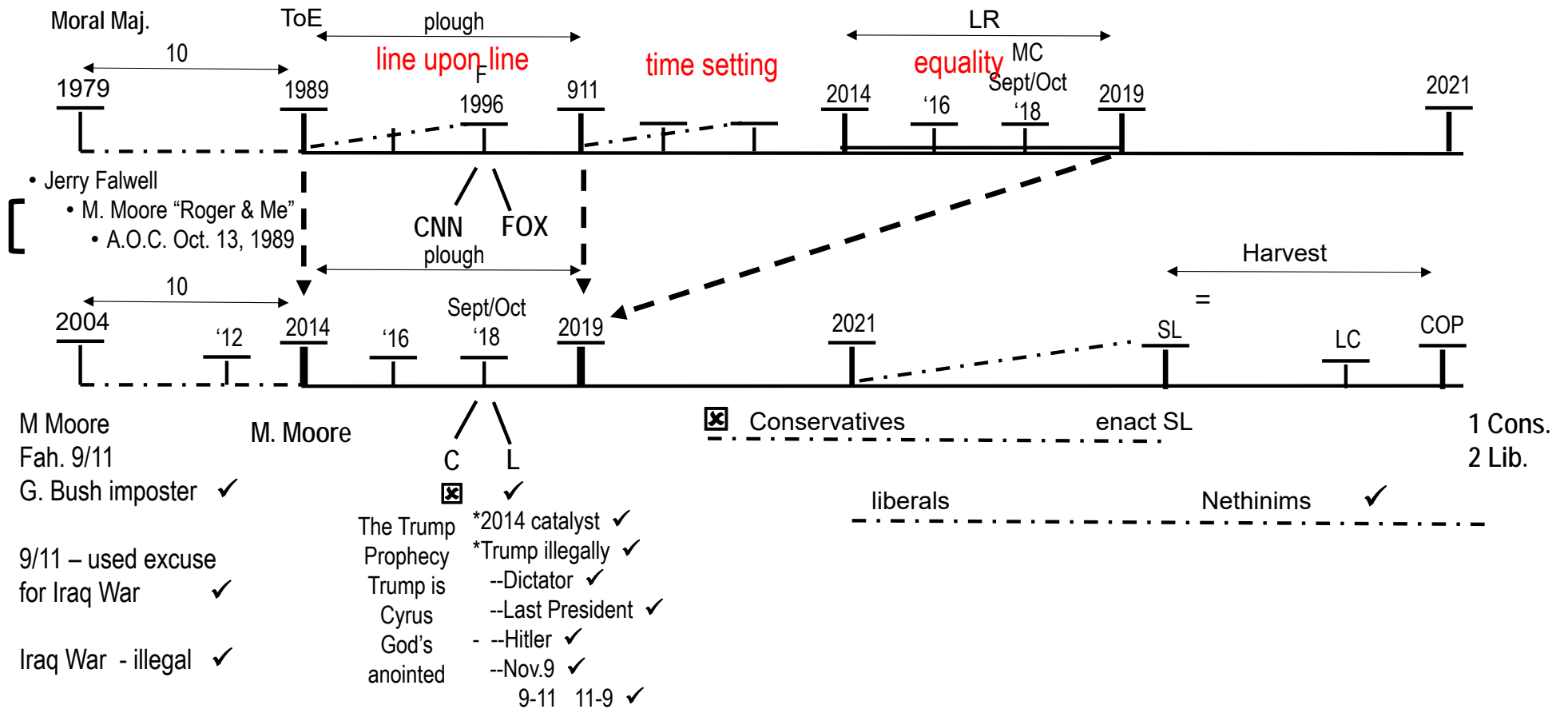


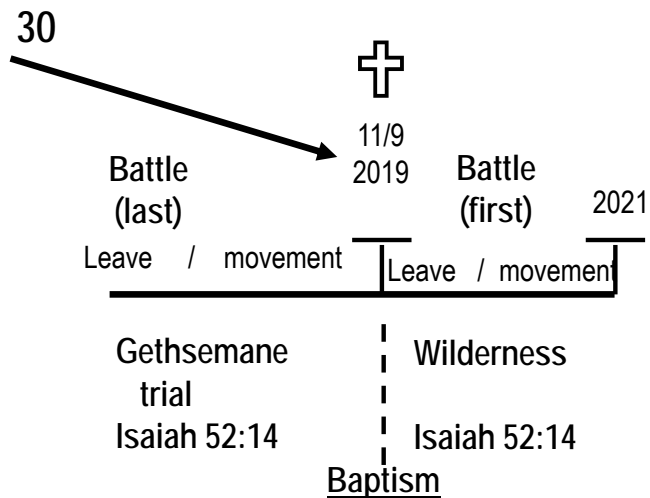
α
Sabbath

Ω
Marriage







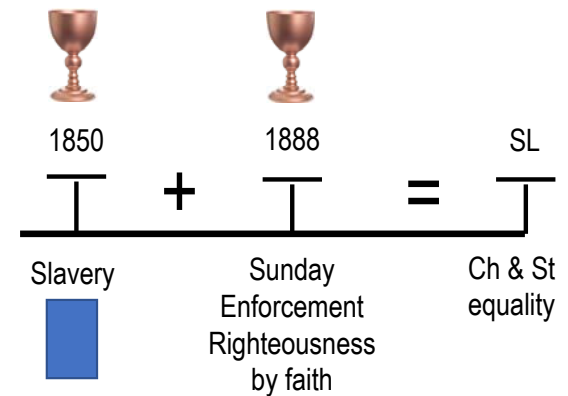


Wilderness

Three tests

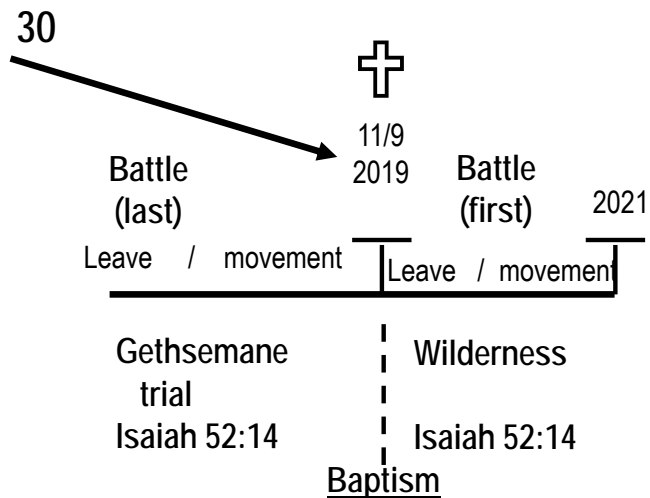
- Stones to bread → Bread World --- Message
- Cast down Presumption stones → world
- Earthly kingdom geography

CSA 32.6
CTR 192.4



We've been through the last great battle as a chiasm: the chiasm of Christ. You have his first battle and his last battle, you come to this priesthood and it's a chiasm: his last battle then his first battle. In each battle the Great Controversy is at stake, all is lost if Christ surrenders to the temptation.

We've been through the battle of Gethsemane and it's all about the nature of the Kingdom. Judas says this Kingdom is on Earth. And Christ says that's not the type of Kingdom I'm setting up and the movement splits. You come to this battle the wilderness, it's just as serious and just as dangerous.

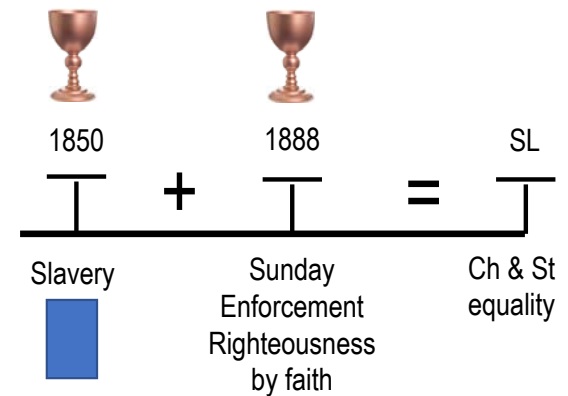


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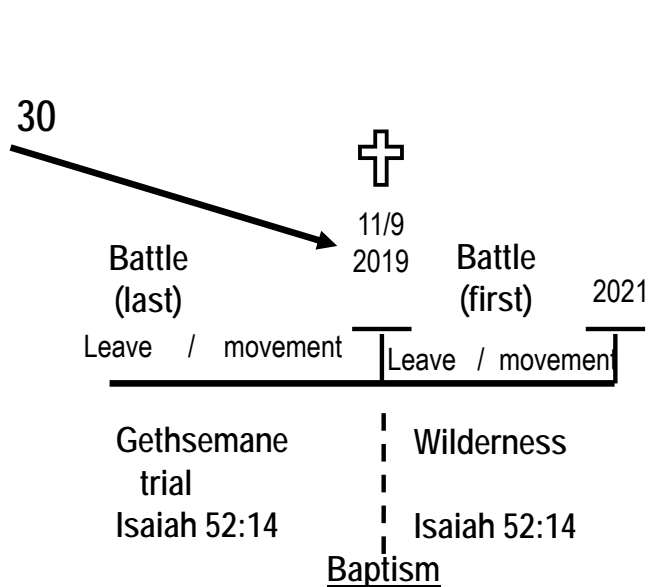
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And it's about the nature of the Kingdom. He is trying to tempt Christ to lose his identity, God has clearly shown him the bloodstained path he's about to tread that is not one of serving himself. And Satan's message, the first test, is serve yourself, use who you are to feed yourself. It's a turning from Christ's mission, throw yourself at the stones, they can't hurt you now because you said you were the true movement. If you are, if you are the true leaders, if this is the true movement then we will accept the stones feed us and the stones can't hurt us.

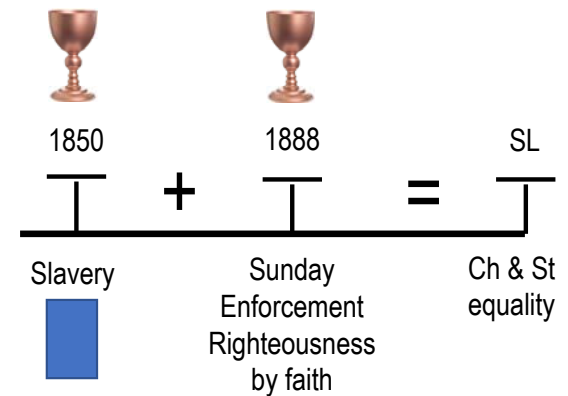


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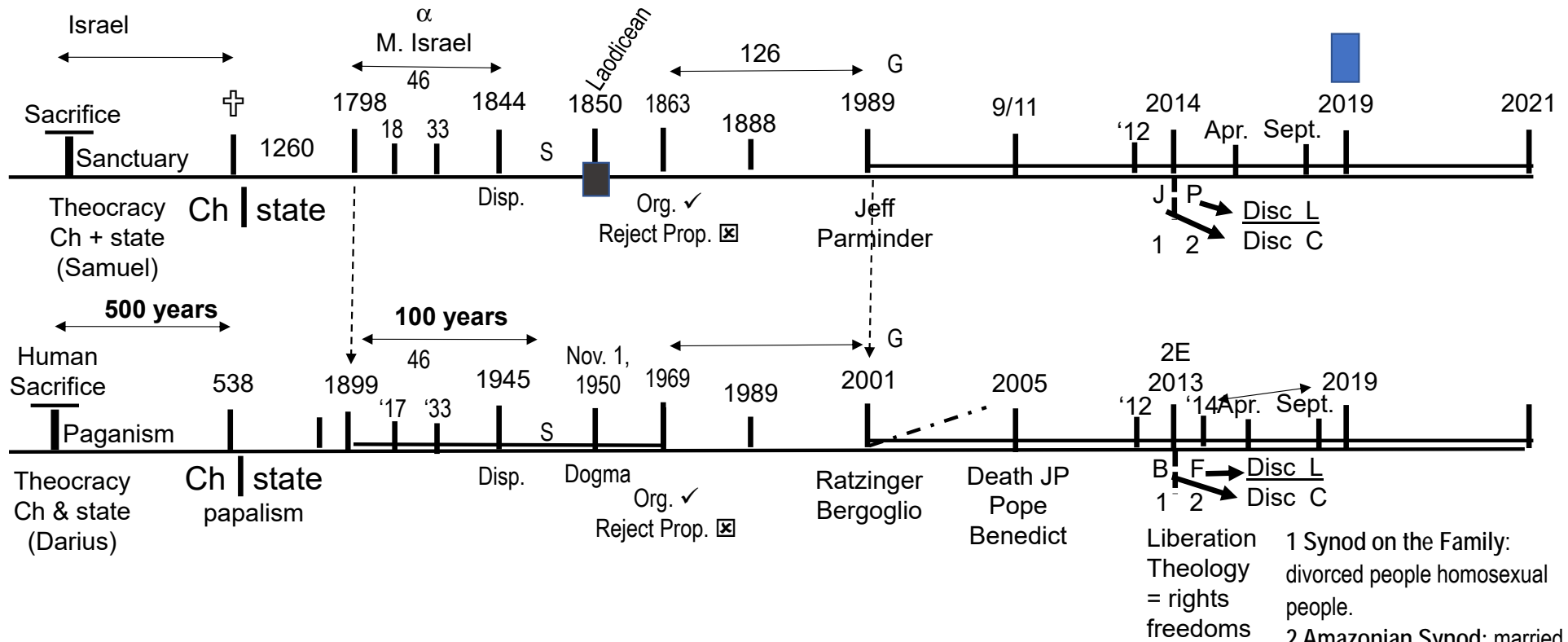
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Third, geography, Gethsemane is geography and the wilderness geography, earthly Kingdom. And Christ says my Kingdom is not here. So I'm concerned for people's welfare, I care about their health, I care about the environment, but that does not distract us. Many people in this movement, they are not understanding these things, they're innocently confused. Others are not so innocent, and they do know better. And they are challenging who we are. Satan is trying to get us to forget our identity. As this movement, as Seventh-day Adventist and all that means. 6,000 years of restoration on every level. Our only safety is by knowing where we are on reform lines and trusting them. God has led, he has taught us, he has told us the bloodstained path that we're about to tread, he's given us the true nature of the Kingdom and we cannot be turned from that, or the entire Great Controversy is lost.

True



So you pass the test of equality and you're saved. Conservatives have already failed, they are lost. The liberals have passed, they are saved. So we spent this morning's presentation building up to one key liberal, the Pope. When you follow their train of thought, and you see everything Pope Francis is fighting for you understand why these same people are saying Pope Francis is an Nethinim. And they are wording it like a question, maybe Pope Francis will be a Nethinim.

- Liberation Theology = rights freedoms
- 1 Synod on the Family: divorced people homosexual people.
- 2 Amazonian Synod: married priests, equality for women indigenous minority
- 3 Cardinals