



Lesson 73

The Three Curses

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In today's lesson we are going to look at the history of the Earth, or its foundational structure, in the context of three sins and the curses they brought about. These three curses caused humanity to be degraded further and further, but God is restoring humanity by removing the curses one at a time. We are at the last step of this restoration process and knowing that gives us more information about the waymarks ahead.

Earth's Chiasm

What is a chiasm?

"Chiastic structure, or chiastic pattern, is a literary technique in narrative motifs and other textual passages. An example of chiastic structure would be two ideas, A and B, together with variants A' and B', being presented as A, B, B', A'." Wikipedia. A chiasm is like a mirror. Whatever is in front of the mirror is reflected back in the opposite direction. The example is using A and B. If "A" and "B" are in front of the mirror, what would come back would be not A and B again, but B and A. The chiasm would then be A, B, B', A'.

Chiasms in the Bible

Chiasms can be seen in the Bible. We have seen what chiasm are; they are a set that is the same on both sides. Chiasms can be seen in the Bible in both the Old and New Testaments. Matthew 10:39 says: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." This is a chiasm. The first half is "you find life, you lose life" the colon is the middle point, and on the other half is "you lose life, you find life". Both sides have the same words but the second half is flipped; that's what a chiasm is. In the Old Testament we can see chiasms as well. A verse we all know is Deuteronomy 22:5, but what we might not know is that it is a chiasm. Deuteronomy 22:5 says: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." We are focusing on the first part of the verse before the colon. The first half of the chiasm is "women don't wear what a man wears" the middle point is the comma, then the second half is "men don't wear what women wear." Even though this verse isn't talking about clothes, it's still a chiasm. So, based on two witnesses, we've seen that chiasms are used in the Bible, by prophets (Moses) and Christ, it is one of the parable methodologies this Movement uses.

Eden to Eden

We can look at the history of the Earth in a number of ways. We usually talk about it as a line of progression from Eden to Eden. The line starts in Eden and it goes to the new Earth: where Eden is restored. In this model the history of the Earth is portrayed as a line. But Earth's history doesn't just have to be a line because it starts at Eden and it ends at Eden. It is also a chiasm: chiasms are mirrors so they start and end at the same place- the beginning and the end look the same. Eden to Eden can describe a chiasm and that is what we will be focusing on.

Three Sins and Curses

Sexism introduced

Sexism is not a new issue for the world. Sexism was introduced way back in Eden. “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” Genesis 3:16. Before Adam and Eve sinned, they had been equal, but when they sinned, Adam was made to rule over Eve. The woman was put beneath her husband. That was the very beginning of sexism in history. It was the sin of Adam and Eve that started the curse of sexism in history.

Sabbath breaking introduced

After equality was broken in Eden, the Sabbath was broken. All of Earth’s history can be seen as a chiasm, or loop; from Eden to Eden. In the first half of this chiasm we saw that gender equality was broken in Eden. If we fast forward (from when Adam and Eve left Eden) a few decades we come to the breaking of another principal. A few years in the future we see Cain kills Abel. When Cain was cursed by God, he left his family and made a city. *Patriarchs and Prophets* 80.3 says “... The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command.” This was the first time the Sabbath was broken; it was by Cain. So we saw inequality introduced, then the curse of Sabbath breaking began with the sin of Cain, and this was in the first half of Earth’s chiasm.

Slavery and racism introduced

There was a third sin and it introduced another curse on humanity. This sin was the sin of Ham right after the flood (Genesis 9). Because of his sin Noah cursed Canaan- Ham’s son- saying, “Cursed be Canaan; a servant of servants shall he be unto his brethren.” Genesis 9:25. This curse predicted the beginning of slavery. After Noah’s curse racism and slavery eventually developed between the descendants of Shem, Ham, and Japheth. Slavery is a part of racism and racism is connected to nationalism. A well-known early example of slavery is from the time of Abraham, when he and Ishmael were circumcised the Bible says that also “all the men of his house, born in the house, and brought with money of the stranger, were circumcised with him.” Genesis 17:2. Here we see that Abraham had slaves that he brought from a stranger- they were from a different race. Since the curse of Noah began to be manifested racism and nationalism have been a curse on humanity.

Three Curses Ending

The issues repeat

As we saw, there are three issues facing the world. They are sexism, the Sabbath, and racism. But what we saw was when those three issues started. If they started, then they need to end: equality needs to be restored. That is one thing that the chiasm shows us. They will be restored in the history of Modern Israel. But in what order? The chiasmic structure also shows us that. Instead of them being restored in the same order that they became issues: sexism (A), the Sabbath (B), and racism (C), they'll be restored in the opposite order: C, B, A. First, racism will be dealt with. Then, the issue of the Sabbath will be dealt with. Lastly, the issue of sexism will be dealt with all before we return to Eden.

The issue of slavery fixed

Racism was the issue in Millerite history. We know that all of Earth's history is a chiasm. We looked at the first half of it, now we are looking at the second half. The thing about chiasms is that they are the same on both sides, but the second side is flipped. So, we know that gender inequality, Sabbath breaking, and slavery were introduced in the first half, therefore in the second half they must be taken away or fixed. So which of the three curses will be the first to be fixed? Equality was first so equality? No, remember chiasms are the opposite on the second half, therefore the last curse will be the first to be fixed. The last curse was slavery and racism. So slavery is the first problem to be fixed; when was slavery abolished? On January 1, 1863, in the midst of the Civil War, Abraham Lincoln issued the Emancipation Proclamation, which said that all the slaves in southern states were from then on free. This was in Millerite history; it was in 1863 which is the Second Coming for the Millerites; so slavery or racism was the main issue in Millerite history. This act isn't the only thing that marked efforts to end slavery though, all through Millerite history (1798-1863) we see the issue of slavery dividing the United States and Protestantism. It was their great test; being the first of the three curses to begin to be removed in the second half of Earth's chiasm.

The Sabbath restored

True worship was lost sight of by Cain and his descendants. But it- specifically the Sabbath- was restored later. Cain's sin was the second major sin so its results were dealt with second, after slavery and racism which were dealt with in Millerite history. The Sabbath also began to be dealt with in Millerite history, but the issue extended to early Adventist history. In 1846, Ellen G. White began to keep the Sabbath and it became one of the main topics of the early Seventh-day Adventist church. Then in the 1888 history the Sabbath became a national issue. Some Protestants wanted to enforce a Sunday law and Seventh-day Adventists (mainly A. T. Jones), among other Americans, opposed the bill. Adventists believed that the government should not force people to worship God a certain way (even if the way is the right way). In that time *The Great Controversy* was written and Ellen G. White is clear that the Sabbath would be the issue of the Sunday Law: efforts to enforce Sunday were already in progress. The Sabbath was a major point in early

Adventism; in this time God was restoring the right way to worship Him that had been at least partially buried since the time after Eden when Cain sinned.

Sexism in our time

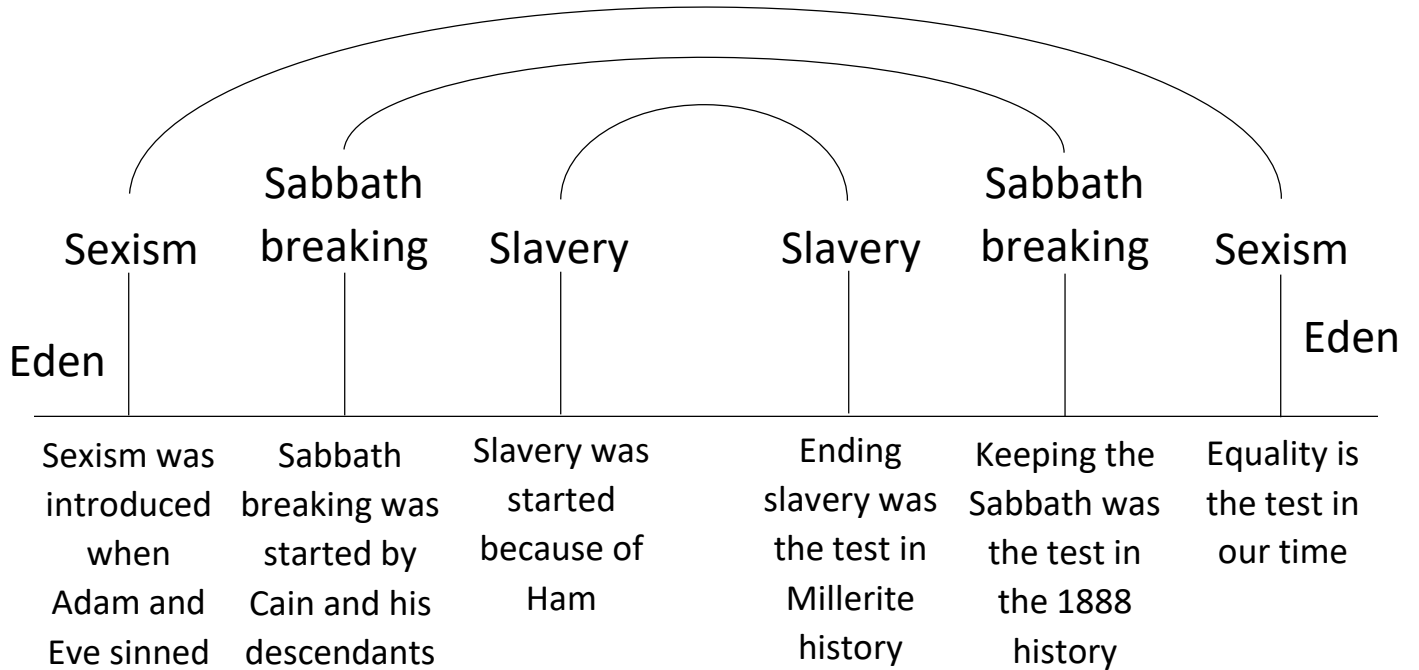
Sexism is the final issue that we will have to deal with in this history of Modern Israel. It was the first problem after Eden and since the line can be seen as a chiasm, it will be the last problem we deal with before we return to Eden. It was one of the issues that we can mark at the Time of the End- 1989. That is why this Movement is really focusing on it- because it is the issue for today. It's not racism or the Sabbath- it's sexism. Homophobia is included in the sexism issue. This problem, that began all the way back in Eden, will finally be resolved before we return to Eden.

The Sunday Law

Why the Sunday Law is about gender

The Sunday law in our time will be an issue over gender equality. Based on the chiasm that we have been looking at in this lesson, we know that the main testing issue in our time is sexism. When we look at the three histories where the curses began to be fixed, we see that that was their Sunday law issue. In Millerite history, we saw that slavery or racism was the curse that was being fixed, and their Sunday law was an issue over slavery. The Millerites' Sunday law was 1850, which was the Fugitive Slave Act that made capturing slaves easier for slave owners; this act went against what God was trying to do in this time which was end slavery, but this isn't surprising because the Sunday law is always bad. So, the Millerites' Sunday law was supporting slavery which was the opposite of the test to end slavery in Millerite history. Next, we can look at the 1888 history. The 1888 history isn't as easy to see as Millerite history, but what we do know is, in that time the government was trying to pass literal Sunday laws. At this time A. T. Jones was in Congress trying to convince them not to do so. This was the 1888 history's Sunday law, and just like in Millerite history, it went against the test for that time which was to keep the Sabbath, the opposite of the other side of the chiasm where the Sabbath began to be broken. So, in our time there will be some sexist act by the government which will be the Sunday Law. It will go against the test for our time which is to uphold equality.

In Summary:



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