

## The US Constitution: Part 1

Tyler Sena

I want to begin by just giving you an introduction of what I plan on doing this week. So what I would like to do is look a lot at United States history. look at everything from pretty much before expanding to the Sunday law but I want to focus primarily on the roll the Constitution throughout history from its beginning to its end. I think that one of my presuppositions but I'm going to try to defend through here is that our understanding of the Constitution should be expanding, that we shouldn't be ignorant of what it says and its implications, and why we should be that way. some of the major topics that we're going to hit this week are religious freedom, suffrage of women, and slavery. We're going to touch on those three major issues. All hot button issues. And we will try to see the historical context of the constitution in each history and see how the constitution hurt or helped the arguments and how both sides used the constitution. What we are going to find as we go through this is that on every argument everyone thinks that they are interpreting the constitution correctly and everyone thinks they have a constitutional foundation for their ideas. We will touch on that as well we'll try to look at that.

What i want to do on our first presentation is dust up on the constitution. What it says, what its principles are, why it came into being. Also I would like to have my presentations be more open format.

To begin I want to look at a pretty famous quote G.C. 440-441.

We're going to try to break this down. We are going to start on the paragraph that says "What nation"

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.

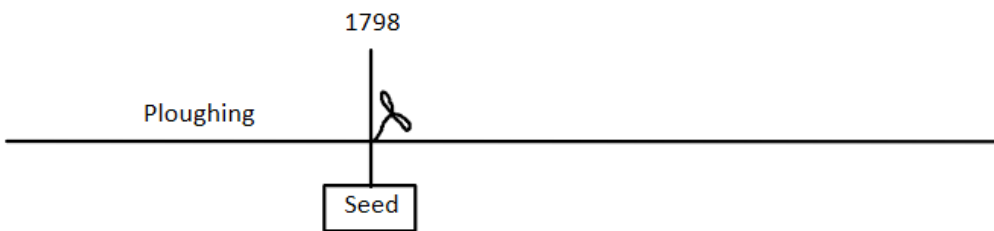
So before we continue where have we seen this before. This idea of prophetic insight being seen in the Historians and writers and orators of the times. 1989 what is an example of 1989. Time Magazine they have the Alliance, they have the world wind that they talk about using language directly taken out of the book of Daniel. Although were they doing that purposefully? No they had no idea they were doing that at the time. Why do we think the Lord has put those into History for us. He did it for us to help strengthen our faith and for us to see an external recognition of our internal principles that we're seeing in prophecy. For instance 1989. Where else have we seen this? I would argue we see it all the time today. One interesting one that we see today is the idea that Trump is being paralleled by Cyrus through most people. There are groups of people saying that Donald Trump represents or is playing the role of king Cyrus and there are some really nice pictures depicting that in Magazines. If we say in a different way, I think we can see that our prophetic language that we use, though it may not be directly from the bible, but our phrases and our things that were seeing in history are what we see in prophecy that we're talking about in history. So this has always taken place from 1798 with Sister White all the way to today with secular people who, by Gods influence or some capacity, are able to see these things taking place.

Let's Continue reading in great controversy.

Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen “coming up out of the earth;” and, according to the translators, the word here rendered “coming up” literally signifies to “grow or spring up as a plant.” And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of “the mystery of her coming forth from vacancy,” and says, “Like a silent seed we grew into empire.” [TOWNSEND, IN “THE NEW WORLD COMPARED WITH THE OLD,” P. 462.]

So before we continue, I want to point something out here. So Sister White says that Rev 13:11. If you go there with me we are going to talk about some of those verses. But she is quoting from verse 11. **“ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon”**

And what I want to see here is what this coming up means. Sister White says that this phrase **“Coming up out of the earth”** literally signifies to grow up or spring up as a plant. What does that take our minds to? The agricultural model. Embedded here in revelation 13:11 is a hint or trace of the agricultural model.



What year are we standing in, in this paragraph. 1798. And what is she saying here that is taking place in 1798? The beast is coming up and it is springing up like a plant. So if you have agricultural references here and we are saying 1798 something is springing up than what must you have? You need a ploughing and you need a seed. So we are going to have the seed springing up in 1798 at this waymark. So we have a seed and its springing up right here and its growing which means before 1798 we must have a what? A ploughing. So there is something that needs to be ploughed here before 1798. So what needs to be ploughed in United States history before 1798. Let me ask a different question. What does ploughing represent? What does it mean? Breaking up of the ground that is literally what happens. You have a field with weeds and other things and you have to get it all out of the way to plant the seed. So some preparation work needs to take place before 1798 for the United States to begin to grow. Keep this in your mind that something has to be ploughed.

The question comes is that ploughing oversees or is it localized in the United States? Answerer from audience. It has to be in the United States.

So how do you think that ploughing would be? How would we figure that out and what would we determine? The constitution, revolution which is an overturning, bringing Christianity to the glorious land.

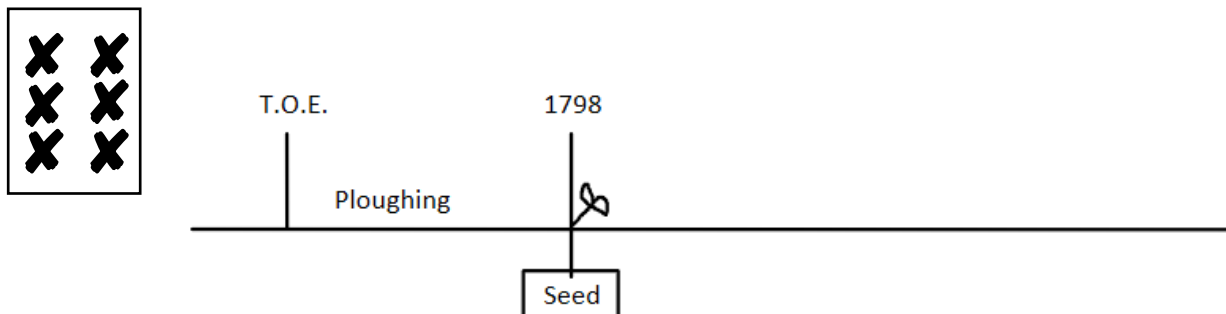
Before we answer the ploughing, we have to 1. determine what our field is 2. determine what the weeds are that is in that field that is in the way of the progress of whatever this plant may be.

We will come back to this in a moment but let's just continue reading.

A European journal in 1850 spoke of the United States as a wonderful empire, which was “emerging,” and “amid the silence of the earth daily adding to its power and pride.” [THE DUBLIN NATION.] Edward Everett, in an oration on the Pilgrim founders of this nation, said: “Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banners of the cross.” {GC88 440.2}

“And he had two horns like a lamb.” The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that “all men are created equal,” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. {GC88 441.1}

So before we read the second paragraph lets go back to our line. We have a field and this field has a bunch of tares, thorns, and thistles and whatever is not supposed to be there. What are these things? What are the thorns and thistles that need to be taken care of in the United States. Answers: Despotism, The breaking from Europe because of the persecution, the control, what would hinder them from religious freedom. All good answers and I think all correct. The problem is.... Let's think about it this way. If we put a different model on top of this lets put the time of the end here on our agricultural model.



I'm going to mark the time of the end here differently than the 1798. The context that we are looking at is that in Rev 13:11 the coming up out of the earth is represented as a seed growing. That growth process always takes place at what we understand to take place at 911 which means you have to have a ploughing before 911 and a TOE. That is the context and justification we are using to put TOE before 1798.

What does the time of the end do? It brings light. So something is going to happen here. What is going to bring light? A message comes at the time of end. And what does the message do? Reform? Transform? Create a Nation. This message is supposed to do what in the model of the time of the end and darkness. It is supposed to bring light. We'll call it the 1st angels message. The intent of this message message is to illuminate and dispel the darkness.

So you have a problem here in that if we lay the agricultural model on top of that, the darkness is representing this thorny field. The thorny field is the darkness. The things that are standing in the way of the United States becoming a nation. What is another word for ploughing. What is it in terms of the planting cycle. It's a preparation time. We are using the spiritual model to look at the US. So we see a bad thing here in the time of ploughing that is going to be dealt with by a message and that message is going to prepare the soil so to speak and then something gets established here at 1798.

Let's talk about some of the things standing in the way of the US becoming a nation. If we are going to say this is line of the US and its conception and growth, one of the obvious things standing in the way is Great Britain. You can't become the US if you are a colony. But Great Britain becomes a symbol of something else. Taxation without representation. The lack of Representation is what really gets them.

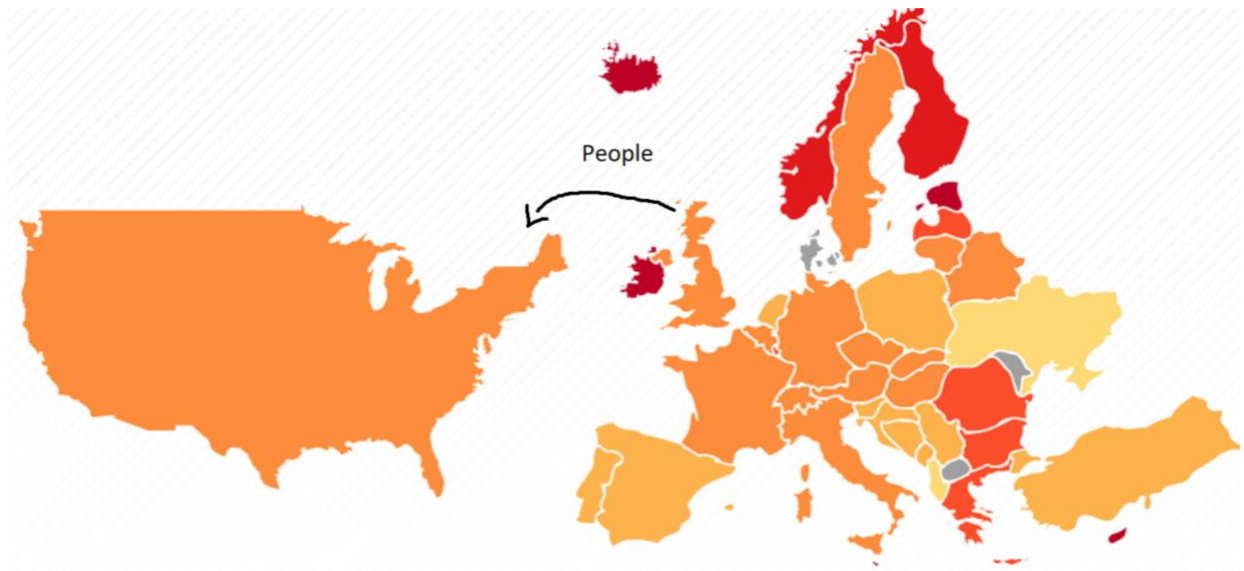
Example 1: I say you all have to give me 2% of your income. You would say " Why?" and I would tell you "Not my problem, this is what you are going to give me and that's how it's going to be."

This is how it was then for the people in the US. They were being dictated to.

Example 2: But if we all said this "ok everyone we need to fund this project and we all agree that this project is a good project (building a road ie). And we all agree that the tax for this project is beneficial and good and we collectively say we will give 2% of our income to this project from now till the project is done." Everyone would be happy with this because you knew what your money was being used for and you were for the project.

One of the things that people talk about is that the amount of taxation that was on the US at that time was not a lot in comparison to today or other periods in time in the US. The problem they had was the principle behind the taxation and the principle was the lack of representation.

So let's look at this.



So people are leaving Europe and coming to the US why. What's the problem. Once they are in the US and have established the original 13 colonies what is the problem? They are still controlled by Europe. The problem is there is this really long chain that connects the US to Europe and that chain is Great Britain. Great Britain basically has US on a leash. Great Britain is a European country that has all the baggage of Europe and they don't let it go. The US is still connected to those problems because of the chain (Great Britain). They can't become a brand new independent country. It's also the fact that if Great Britain had given them the ability to semi govern themselves they could have done a good thing but I would say you would still have problems because UK wouldn't let them be what they wanted to be. They are still connected and they need to break this chain.

What I want to say is the issue here is Europe this is the darkness before the T.O.E. This is what they are coming out of. And the way they are going to do it is by coming to the US but they have a problem because they are still connected to that. So what they have to do is break away because as long they are attached they are still in darkness. Once they do that they will have liberty to be self-determined. So they will cut this tie. When do they cut this tie. 1776 is when they are going to break away. How do they cut this cord? What do they do? Declaration of Independence. And what is the Declaration of Independence? They are picking up in one something that took place in Great Britain a while ago the "Magna Carta".

***Magna Carta Libertatum*** ([Medieval Latin](#) for "the Great Charter of the Liberties"), commonly called ***Magna Carta*** (also *Magna Charta*; "Great Charter"),<sup>[a]</sup> is a [charter](#) of [rights](#) agreed to by [King John of England](#) at [Runnymede](#), near [Windsor](#), on 15 June 1215.<sup>[b]</sup> First drafted by the [Archbishop of Canterbury](#) to make peace between the unpopular King and a group of rebel [barons](#), it promised the protection of church rights, protection for the barons from illegal imprisonment, access to swift justice, and limitations on [feudal](#) payments to [the Crown](#), to be implemented through a council of 25 barons. Neither side stood behind their commitments, and the charter was annulled by [Pope Innocent III](#), leading to the [First Barons' War](#).

It is a big upgrade though. If the magna carta was a train the constitution is a jet. There are both a declaration of rights and liberty but one is taking the idea a lot further.

### The Declaration of Independence (1776) – Full Text

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all

having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:



For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the

voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

What is being said is that we have a right to separate but it is the responsibility of the people splitting to explain why they are separating. The ideas mentioned in the first and second paragraph turned the world upside down. What they do is they put Europe on its head. Because Europe is doing the exact opposite. Europe does not believe that all men are created equal. They don't believe that men are endowed by the creator with certain unalienable rights. What are unalienable rights? Something that no one can have ownership over. I can't take it from you and you can't give it to anyone. Among these are life, liberty, and the pursuit of happiness. These three things are the Umbrella of all unalienable rights. Everything is encompassed in these three things if you think about it. It's like the ten commandments. There is much more to the words and meaning of the ten commandments than what is actually written there.

Then it says this. "To secure these rights, governments are instituted among men deriving their just power from the consent of the governed". That is a crazy statement to the governments of Europe that the government gets its power from the people. And then it says "whenever any form of government becomes destructive of these ends it is the unalienable right of the people to alter or to abolish and to institute new government on such principles and organizing its power in such form as to them shall seem most likely to affect their safety and happiness".

What I want you to see here too is that there is a form of government and it's talking about Great Britain saying it's breaking the unalienable rights.

So what this document does is that this point here is 1776 at T.O.E waymark. This is when the plough first hits the ground. It begins with 1776. 1776 says we had a European type of government a bad government and what we want to do is found a new government. What I want you to see is that if you look at this in an internal way the language is right for the church. We have a church here. The church militant and the church militant is bad and we need a new church because the church militant is breaking our spiritual unalienable rights and we need to institute new governance at this point going forward. The Declaration is saying we are done with the old one and we need a new one. Does it set forth any kind of government? No it just lists the rights they believe have been broken giving them the right to break off. It tells Great Britain many of the ways they broke the rights of the people in the US Colonies.

We have the same dynamic as the changing of churches. The problem is that it doesn't lay out any information on how they are going to do that. Now we'll conflate some history just for prophetic expedience. The fact that we're going to bring some history together. Right here you have not just the Declaration but you also have the Revolution. So it's not just this one year but it's the Revolutionary time period taking you to the end of the revolution. So they've cut the cord then at that point. They had not laid out any structure of governance yet. Where do the principles of 1776 end up? In the constitution.

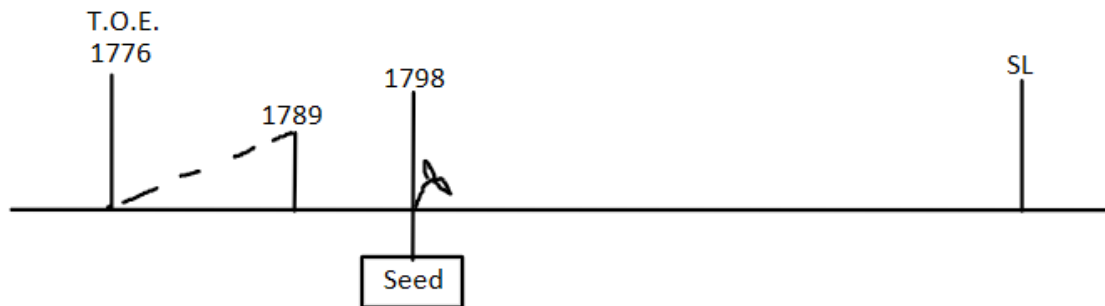
Now I don't necessarily want to talk about it in this moment and I'm not sure exactly how it fits in in this point but the constitution was not the first attempt at governance. You have the articles of confederation. These principles end up in the articles of confederation but they are imperfect. They are definitely an improvement from Great Britain but they are not where they need to be. I don't know how that fits in here but it is an important thing to note.

SO you have 1776 and you have a message being given the message is we had bad government and we want good government now. It's not just that. It also talks about the principles that become what America's founded on. You can't separate the constitution from the declaration of independence. One thing that the constitution says "Any right that is not enumerated in this document can't be taken away from the people". Any right that you have that is unenumerated in this document you can't use the document to take away. It's automatically reserved for the people. My point is that the word "right" is not just any kind of right, because there are two kinds of "rights". What are the two kinds of rights? Man's law and God's Law. There is a right that is unalienable that you can't take it away and there is a right that is given to you by the government. For instance you have the right to drive a car. Nowhere in the constitution does it say you have a right to drive a car. So it's that kind of idea. The rights that its talking about here in the 9th amendment and the 10th amendment are the rights that can't be taken away nor the rights that can't be given. My point in saying that is when it talks about these right that you have in the constitution that it never talks about you have to go back to the declaration of independence to identify what kind of right are being talked about. My point is they are a connected thread of thought. The Declaration of Independences and the constitution. You can't have one without the other. So The first principles of the message arrive in 1776 in the declaration of independence. But these need to still be formalized because they don't answer all the questions to the problems yet. They just declare independence. And so I want to say that there is an increase of knowledge on the principles of 1776 the declaration of independence that take you to the formalization. And I want to call the formalization the constitution and this is in 1789.

One of the things I want to talk about this week is not the ratification in 1779 but the history in 1787 and that is the history of the constitutional convention. This is where they decide how they will make the

constitution and what will be in this document and a lot of interesting things happen in this conference which lasted about six months I think.

So you have the message. The message arrives and we want freedom. That message increases. They have a constitutional convention where those things get put together and then finally gets formalized fully into the constitution that gets ratified 1789 and this is now the complete package. This is the message so to speak at this point. And that message is what's going to either be the source of their prosperity or its going to be the test or their weakness. It is the things that is going to be consistent through the whole history. What I want to do is say that this is less about the US this line its more about the constitution itself or the message of the constitution if that makes sense. Because what's going to happen here from 1798 is that the US is now established as that entity and what takes place from that point forward is the defense and the attack of the constitution from that point forward. And that takes us to when, when does that process end? The Sunday Law. So from 1798 to Sunday Law the whole struggle from this perspective is the perspective of whether or not we are going to look at the constitution correctly or incorrectly. How we are going to deal with the constitution. And what I want us to see here is that in 1798 Sister White says that the coming up out of the earth is this plant coming up. What do plants do? They grow. So this plant that we are identifying if you want to say government or constitution, that there is some sort of growth that needs to take place from 1798 to SL. There are processes to that. If we bring the agricultural model you have the seed comes up in the early rain and grows and then latter rain and then fruit baring but then you come to a harvest that takes place. When you harvest something what do you need. You need a fruit. You need something to harvest. This is something I want to talk about as we go forward. What is the fruit and what is the harvest that takes place at the SL that happens in this lines context. What could that be?



Let me ask you this question. There should be an obvious question you should be asking me. The question is "the state of affairs for the constitution is doing well here at the Sunday Law. It is for all intense and purposes null and void. It's been totally overturned and it's just bad news for the constitution so what gets harvested?"

What I am saying is that there is something good that takes place from 1798 to SL in the context of the constitution that has not been seen in that way before because really like I said we don't think of the SL as a good period of time for the constitution. The principles of the constitution have grown and have been internalized and its that internalization that can't be taken away.

Let me give you another line of thought to add to this. I'm pulling it from sister Tess's material. When she's talking about Acts 27 she is going to tell you that when you look at these different ships in this story that you can see an external and internal version of these ships. The internal version of the ship is what. She's going to tell you that these ships represent institutions of the US and SDA. If you look at Adventism what is the state of affairs for Adventism from 1798 to SL. It goes good and then it goes bad. So it's really good for a while and then something goes wrong and it ends up just being bad. So you come to SL and Adventism as an institution is destroyed. The constitution same idea. It becomes null and void at SL. Because of the Constitution the US is also going to be destroyed that way. So my point is this. What is the good thing that you can take from this line of thought. So the good thing for Adventism is not Adventism itself, it's a remnant. The remnant is the good thing. So really the institution that gets chopped down is really the trimming of the fat. At one level that's what's being identified here. The good thing that gets persevered and actually refined is the remnant. My sister said it's the people that internalize the principles of the constitution in such a way as to be represented by the fruits that get harvested here. Even though SDA goes down and US goes down there is always a remnant that comes out and becomes the fruit. What the MC was to Millers Cry our understanding of the constitution should be to that of the founding fathers.

We should have much better knowledge of this. We should understand these principles much more than we do.

There has been a split in the SDA over how we read the writings of EGW. Jesus had to deal with this with the pharisees saying he didn't know how to read the laws of Moses. The same thing we will see is happening with the constitution and people on both sides thinking they know the right way to read it but only one side knows how to read it and the other side doesn't. One side is going to say "this is what the founders meant and let me show you what the principle leads to". The other side is going to say you are miss reading James Madison or Thomas Jefferson and are doing an injustice to those people.

Let's continue in our quote. What we are going to try to be doing in the rest of this presentation and in the next one is we are going to be dealing with this history here on the line we made and try to identify some of the principles that were laid out so that we can hopefully eventually see how they grow. Back to quote.

“And he had two horns like a lamb.” The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that “all men are created equal,” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. {GC88 441.1}

One thing I want us to note is that she is again in the sentence "When presented to the prophet as coming up in 1798". So we know exactly when its coming up. We are going to do a little side bar here. How does sister White know that the lamb like horns are "youth, innocence, and gentleness, fitly representing the character of the United States"? If you look at Rev 13 it might not be enough evidence for you to go from lamb to then say its youthful and innocent. But you can actually make a very robust argument for why those characteristics are there. At first glance it doesn't seem like a very nice beast " he had two horns like a lamb, and he spake as a dragon". So you have a bad beast and then a good beast that escapes but then something happens to it and it becomes corrupted and reverts back to the first beast. That's kind of what I was looking for. We need to pick up the idea of the oppressive beast that there is a difference between these two beasts. Why is one oppressive and why is one not oppressive. The first beast is bad because it does all these bad things but the second beast is going to do all that the first beast did so how can we differentiate?

The first beast was like unto a leopard and his feet like a bear and his mouth of a lion and the dragon gave it its power. These are predatory animals. You have predator and prey. That's how the chapter is broken up. You have the predator beasts and the prey beasts. So even without knowing anything about the chapter you can already know that there is a predator beast and prey beast. So when you go into the idea of a lamb and what that looks like it's completely different from predator beasts.

What the problem with a lamb who speaks like a dragon? Does that undermine what we just said. That's where we will pick up in our next meeting.