

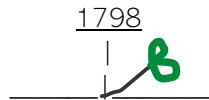
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APS 2019: The Constitution Part 3 – Tyler Sena

So, just to give a quick review of where we were so far.

Sister White describes 1798, that in Rev. 13:11, The coming out is representing a plant “coming up out of the earth”. It’s a growth, so, we saw that there’s the agricultural model imbedded in Revelation 13:11

And I beheld another beast coming up out of the earth: and it had two horns like a lamb, and it spake as a dragon

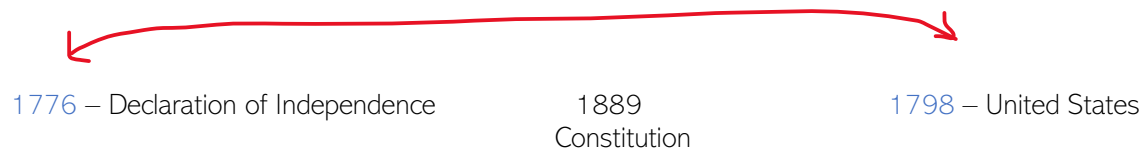


- So, we put that here on the line, and we saw that if 1798 is the point (waymark) when the plant is coming up, it is also the same point for the germination and the seed.

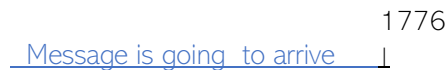
But before that point (1798) we need a preparation period, and after that point we need a progressive maturing of the plant.



And we saw that the preparatory time leading to the United States being this plant here at 1798 is the time period from 1776 – 1798.



- And what we identified in 1776, is that a message is going to arrive.



So, what is this message going to do in terms of the US?  
And what does this message do for the United States, the Declaration of Independence?  
Or what does it set forth for the United States?  
It's the preparation for the constitution.

It's part of their foundation. On that thought of it being a foundation what is it? What is set forth in the Declaration of Independence? Ideas, What kind of ideas, Old or new ideas? New ideas. And we read from A.T. Jones, that the great seal of the United States on the reverse side of it, the words Novus ordo seclorum; "The new order of things". He describes that that's what takes place here from 1776, the beginning of the Revolution to the end of it. Here a new order of things is set in motion through ideas. There is a principal

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that is set forth now. And what are the two ideas that A.T. Jones identifies? [The right of self-governance and freedom of religious faith.](#)

Sister White is going to identify those two as Republicanism and Protestantism. [So, Republicanism and Protestantism are the corner stone of 1776 and the Declaration of Independence.](#) And the reason in which they are going to fight the Revolution.

These ideas are in direct contradiction to the time period before this point, 1776. They are the exact opposite because before that point what is the problem? [Royal oppression and Priestly intolerance are the problem.](#) So, you have Royal oppression and Priestly intolerance representing the civil problem and the religious problem, and now they are going to introduce these new principles that deal with that problem.

We said if this is the agricultural model and these are here before 1776, It's the fallow field then that needs to be broken up, and the way that it is going to be broken up is it through these [new ideas,](#)



Republicanism and Protestantism. Those ideas are the foundation of what made the Constitution. They become the corner stone. [And the constitution is the same principles of 1776 just formalized.](#) So, identifying here that a message of principles arrives and then it is formalized in the constitution. And then you have the growth of the plant from that point forward, and we saw that it is going all the way to the Sunday Law. [That is where it will be shredded or repudiated sister White says, at the Sunday Law.](#) But at the same time the values and principles in the constitution that are set forth are going to shine in their clearest form, through the people who give the message under the people who espouse those ideas. From some degree you really can't separate people from ideas they go together. It's the idea of the Trumpet and the Trumpeter. You need both to have an element or a unit there.

We looked at the Constitution in some detail and the Declaration of Independence through reading A.T. Jones. We saw some of the principles that were set forth. So, what were the ideas?

[The Constitution protects, the Declaration of Independence, Religious freedom, civil freedom,](#) we'll put that under the category of the rights of the people, and the sovereignty of the individual or the people.

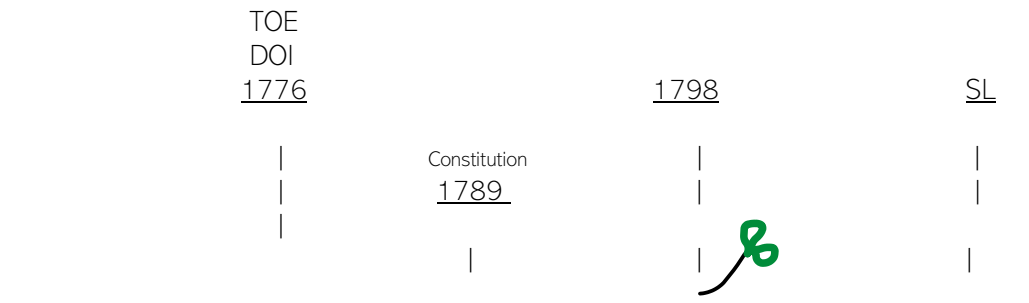
#### [Principles undergirding the Constitution](#)

[Religion Freedom, Civil Freedom, The rights of the people to governance-self, The sovereignty of the individual](#)

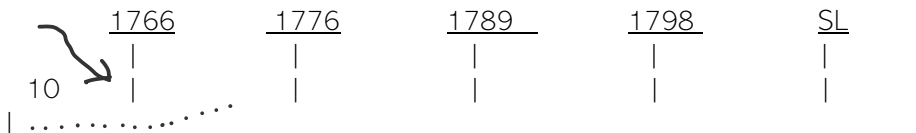
All these are working their way into the constitution, being the principles on which it was founded. those are the [new ideas](#) that are different in the time of Europe. In the time of Europe there is no [religious freedom.](#) The [Catholic church is going to dictate those things.](#) There is no [civil freedom](#) you're pretty much just a [slave.](#) They are going to [dictate to you.](#) You have no [rights as an individual](#) you are basically just what the [state tells you you are.](#) Which working its way back into that you don't have [sovereignty as an individual](#) again. Its whatever the state tells you to do or not do and that is in direct contradiction to what the founders saw as their natural or [unalienable rights.](#)

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Ok, let's move on. One thing that Sister Tess has been talking about is the idea that before, what we would call the Time of The End, depending on when you are marking it, here on our line this is where we are marking the Time Of The End



Before that point there is always a ten-year period preceding it, and there is something that happens here at the beginning of it, that is directly related to what's taking place here 1776. What ten years did she mark thus far in her presentations? 1979 and what happened in 1979? The Afghan war and she marks some other things. The Iranian Revolution, Adventism should have seen those things. Jerry Falwell with the Moral Majority. So, you have all these different things taking place that are directly connected to what's going to happen here. I want to show a ten-year period here before 1776 and it's marked in 1766 something happens. [Now this is again directly related to what's going to happen in 1776.](#)



This quote is from Wikipedia the lazy man's source but sometimes it works. This is the American Colonies act of 1766 – commonly known as the; Declaratory Act.

The American Colonies Act 1766 (6 Geo 3 c 12), commonly known as the Declaratory Act, was an [Act](#) of the [Parliament of Great Britain](#), which accompanied the repeal of the stamp Act 1765 and the changing and lessening of the [Sugar Act](#). Parliament repealed the Stamp Act because boycotts were hurting British trade and used the declaration to justify the repeal and save face. [The declaration stated that the Parliament's authority was the same in America as in Britain and asserted Parliament's authority to pass laws that were binding on the American colonies.](#)

Representatives from a number of the [Thirteen Colonies](#) assembled as the [Stamp Act Congress](#) in response to the [Stamp Act 1765](#), to call into question the right of a distant power to tax them without proper representation. The British Parliament was then faced with colonies who refused to comply with their Act. This, combined with protests that had occurred in the colonies and, perhaps more importantly, protests which had arisen in Great Britain from manufacturers who were suffering from the colonies' non-importation agreement,<sup>[2]</sup> all led to the repeal of the Stamp Act. Normally the economic activity in the colonies would not have caused such an outcry, but the British economy was still experiencing a post-war depression from the [Seven Years' War](#). Another reason for repeal of the Stamp Act was the replacement of [George Grenville](#),

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the Prime Minister who had enacted the Stamp Acts, by [Charles Watson-Wentworth, 2nd Marquess of Rockingham](#). Rockingham was more favorable towards the colonies and furthermore he was antagonistic towards policies that Grenville had enacted. Rockingham invited [Benjamin Franklin](#) to speak to Parliament about colonial policy and he portrayed the colonists as in opposition to internal taxes (which were derived from internal colonial transactions) such as the Stamp Act called for, but not external taxes (which were duties laid on imported commodities).<sup>[3]</sup> Parliament then agreed to repeal the Stamp Act on the condition that the Declaratory Act was passed. On March 18, 1766, Parliament repealed the Stamp Act and passed the Declaratory Act.

The Declaratory Act proclaimed that [Parliament "had hath, and of right ought to have, full power and authority to make laws and statutes of sufficient force and validity to bind the colonies and people of America ... in all cases whatsoever"](#). The phrasing of the act was intentionally unambiguous. In other words, the Declaratory Act of 1766 asserted that Parliament had the absolute power to make laws and changes to the colonial government, "in all cases whatsoever", even though the colonists were not represented in the Parliament. **So, what is this saying? It is saying they are the Boss!**

Reaction [\[edit\]](#)

Although many in Parliament felt that taxes were implied in this clause, other members of Parliament and many of the colonists—who were busy celebrating what they saw as their political victory—did not. Other colonists, however, were outraged because the Declaratory Act hinted that more acts would be coming. This Declaratory Act was copied almost word for word from the [Irish Declaratory Act](#), an Act which had placed Ireland in a position of bondage to the crown, implying that the same fate would come to The Thirteen Colonies.<sup>[4]</sup> However, the colonists never explicitly called for its repeal, and would seek reconciliation with the crown up until the last minute.<sup>[5]</sup>

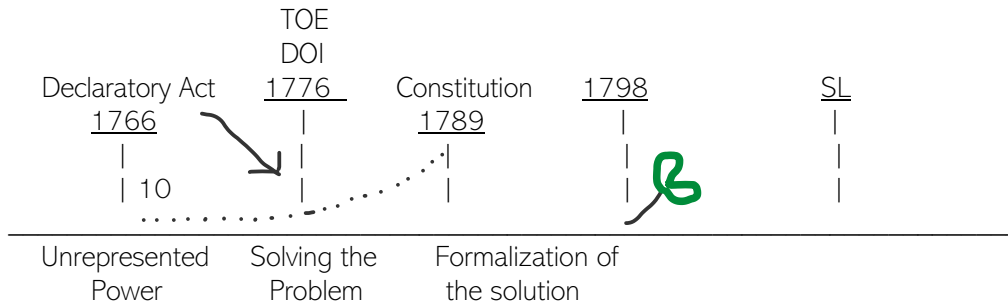
Basically, Great Britain told America that "we are your boss, you don't get to decide anything". Now what's the problem with that? At one level it isn't a problem. But why *is* it a problem? Let me give you an example. So, if the government today said that you have to do something, like you have to follow the speed limit, would you say that was unjust. No. So, why is that not unjust? It's not unjust because there are rules to govern the road. So, Britain is saying to America that we have rules that you need to follow. What's the problem though? [They didn't have a say, they didn't have representation; it was taxation without representation](#). The colonies would not get represented in the Parliament or in the government but would be told what to do by Great Britain.

The idea that I am trying to get at is the idea of [governance without representation](#). There is a political theorist that describes the American reaction to this.

The political theorist Edward Mims described the American reaction to the Declaratory Act:

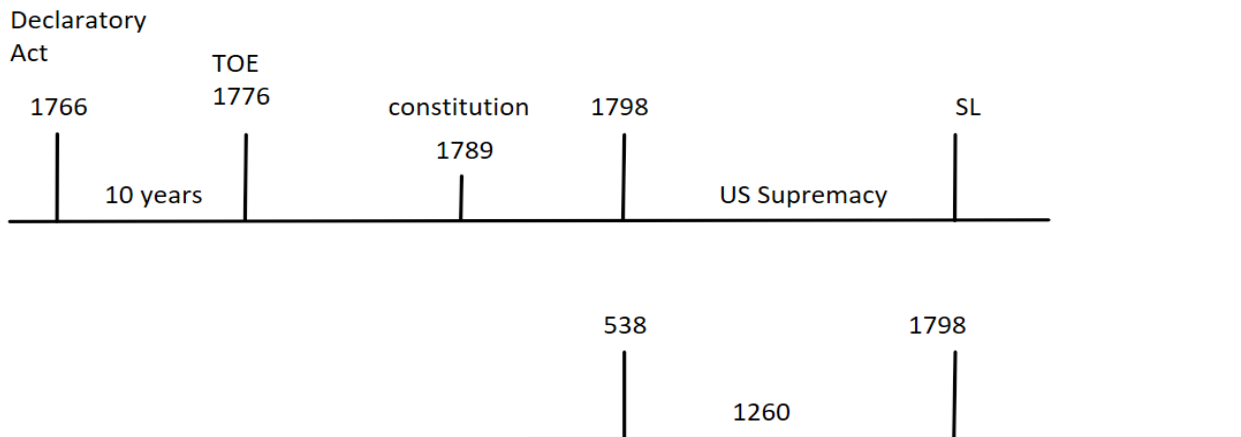
When in 1766 this modernized British Parliament, committed by now to the principle of **sovereignty unlimited** and unlimitable, issued a declaration that a parliamentary majority could pass any law it saw fit, it was greeted with an out-cry of horror in the colonies. [James Otis](#) and [Samuel Adams](#) in Massachusetts, [Patrick Henry](#) in Virginia and other colonial leaders along the seaboard screamed "Treason" and "[Magna Carta](#)"! Such a doctrine, they insisted, demolished the essence of all their British ancestors had fought for, took the very savor out of the fine Anglo-Saxon liberty for which the sages and patriots of England had died.<sup>[6]</sup>

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So here what we can see, is that ten years before 1776, ten years before what we are calling the Time of The End, there is this Decree made by England "the Declaratory Act" of 1766. it's going to tell them, "you have no rights". And the United States populous are going to say this is crazy and they are going to have an outcry. This is just another witness that it is following the pattern. Not only is it following the pattern, but you see the thread that flows through. There is the threat of unrepresented power, then here in 1776 this is the problem that they are going to solve and then you have the formalization of the solution to that problem.

So it's a consistent theme that goes through that. It takes you to 1798, and what happens in 1798, Ok, that's a vague question, so let me ask you this question? What is 1798 for America, what is it in terms of their power? It is the end of the 1260. And what was the 1260? It was Papal persecution, and, Papal supremacy. And if we go to Rev 17, what number are we with the Papacy at this point? We are the fifth. And who is the 6th? It's the United States. So, the 6th kingdom starts here in 1798. So, 1798 is the end of Papal supremacy and this is the beginning of United States supremacy. That's what I want us to see. So, you have United States supremacy coming at the end of Papal supremacy, which ends the fifth head is done. And now we have the beginning of the sixth head, which now takes you to United States supremacy.



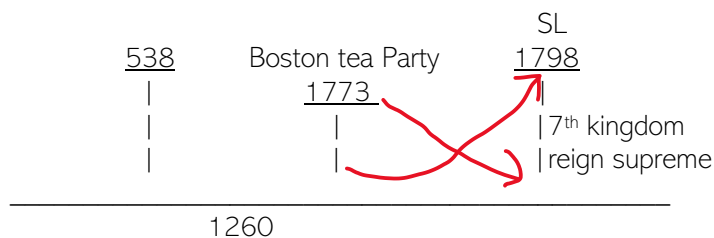
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Ok, so we have 538 to 1798, and this is the 1260 we put here. What happens to the Papacy in 1773? In 1773 They stop persecution and the Jesuits are banned, suspended.

Ok, so what happens to them after that, was banning the Jesuits a good thing or a bad thing? So, the question I should ask, is what do you mean by good or bad? What I mean by that was it good or bad from the perspective of the Waldensians and the Christians during this time? It was good. Was it good or bad for the Papacy in terms of its power and mission? It was a bad thing. From this point forward because of its apostasy they are going down. So, from 1773 they are losing power all the way down to 1798 to whrer Napoleon through his generals are going to come in and throw him out, and take the Papacy out, and they deliver the deadly wound here in 1798. What's happening at the same time in 1773? The United States is growing. So, 1773 is right here, right before the Declaration of Independence so right before the Declaration of Independence is 1776 the point where we are looking, you see the United States growing in power until it comes to its point of supremacy, to where now it will rule supreme.

(Someone in Audience mentions 1773, it's also the Boston Tea Party and they check, and it is indeed, on Dec 16, 1773 the Boston Tea Party) Amen, 1773, is also the Boston Tea Party. That's very cool, it fits right in. So, you have the Boston Tea Party and the Jesuits being suspended. The Boston Tea Party is on the same line as the United States, they are rising to power. They are bucking against their overlords and at the same time, the Jesuits are going down which is marking the loss of power by the Papacy. So, as one is going down the other is going up. I want to see this transition point happening right here. And I want to take us to 1798 to where we have this supremacy time. And Praise the Lord the Boston Tea Party fits right in.

So. one thing I want us to see, if you see this, and this is familiar of the transition that we see between the sixth and the seventh kingdom. There is this overlap of time period as one is falling and the other is ascending, it's paralleling that idea. And it's at the Sunday Law where the 7th kingdom of Bible Prophecy is going to reign supreme, so you see the same dynamic there, so it fits that pattern.



Now let's look at the Papacy. I want to look at the beginning of this history in 538. And I want to show you that it follows the same pattern, except for the papacy. From 1776 to 1798, what kind of time period is that for the United States, what are we doing to the soil? We're ploughing the soil; we are preparing the ground. So, this is a preparatory period from 1776 to 1788. And now it's going to the field, it's all good. And now we're going to plant in that field and it's going to grow. So, what is the preparatory time of the Papacy? 508 - 538. So, what happens in 508? This should be a hard question; it was also a hard question for the Pioneers. So, there are a lot of different things that the pioneers are going to point to but, we just need an overarching thought. What's taken away here? Paganism is taken away, and so this is when paganism gets removed. So, something was standing in the way of the Papacy being dominant, and it's going to get removed and that thing is paganism. So, if see here we also saw that something else gets removed, and that thing getting removed was the rule over them by the British. So, the British were getting removed because they stood in the way to the rise of the United States. And at the same thing here, you see paganism being removed, and it's standing in the way of the papacy rise and takes you to the end of the preparatory time that we know to be 538. And what happens after 538? The 1260, it marks Papal Supremacy. So now that

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the Papacy is going to rule Supreme at this point. So, if it is following the pattern, then we should see something taking place ten years before that also weaves its way into this narrative. So, I want to see if we can see a ten-year period here as well. So, if we look at 498, something is going to happen in this year, giving us a ten-year period. So, let's look at that.

<u>498</u>		<u>508</u>		<u>538</u>		1260
	10					Papal Supreme

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This is from Uriah Smith DAR 256.3. Daniel and the Revelation

The condition of the See of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. So that's important because he's coming from paganism. He reigned to A.D.514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key-note of papal assumption by presuming to excommunicate the emperor Anastasias. (now we need to see what it says here) The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the viceregent of the Most High.

"The most servile flatterers of the Pope now began to maintain that he was constituted judge in the place of God, and that he was the viceregent of the Most High. So here in 498 you have the rise of this pope Symmachus, and he is going to represent everything we know to be the Papacy. And they start saying with him, that he is the vicegerent of the Most high, and that he is the judge of God, that he is in the place of God.

I don't know if he is the first one, but Uriah Smith makes it seem like Symmachus is the first one to excommunicate an emperor. So, what is the Papacy beginning to do right here? It looks like the Papacy is beginning to cut its teeth a little. It is turning into the papacy that we know to be here at 538, and it's the first one to do this at this point here in 498. So, the same thing that we saw happening here we saw at the beginning of the principles taking place in 1766 where the United Kingdom said we have power over you, and the United States said, no you don't! Magna Carta!

Adriana's note: United States is like the Papacy. It excommunicated Great Britain and took power to itself. Wiggling free of what is holding it back.

It's the beginning of their ideas that leads to 1776 and this later process here. So, it's that thread going through that problem, that they are answering here, and it's the same thing here. In 498 Symmachus comes and he is the first one that's going to excommunicate the emperor and he is called judge in place of God and he is vicegerent. These are all titles that are part and parcel of the papal supremacy through the 1260 years. It all began with him coming into the throne in 498. We move forward from there in 508, paganism is removed. Now talking about 508 this is page 257

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophyte

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doctrine. The extermination of 65,000 heretics was the result. {1897 UrS, DAR 285.1}

Monophyte; Adjective (comparative more monophyte, superlative most monophyte)

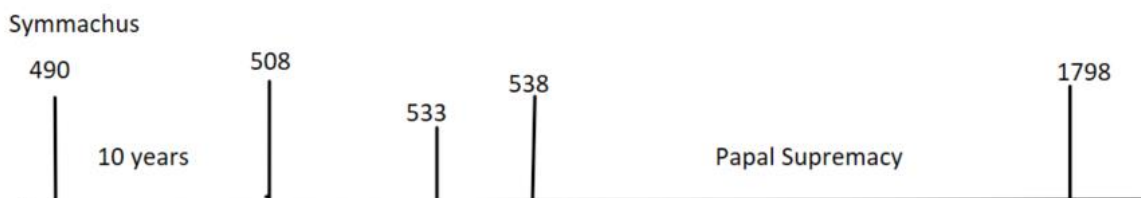
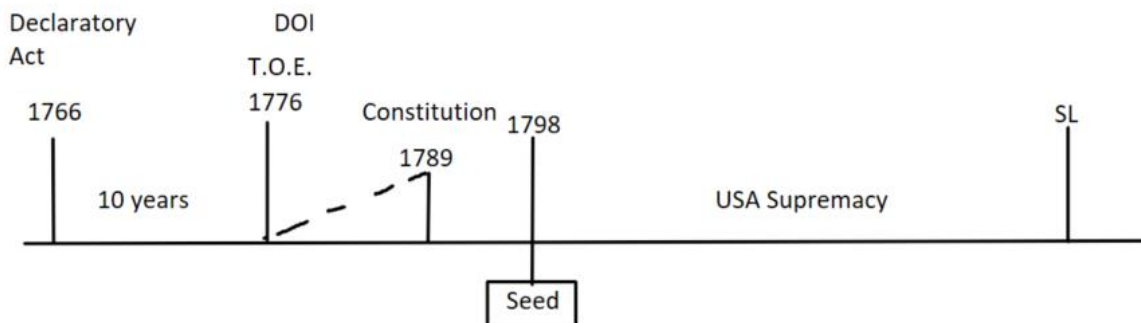
\*(biology) Composed of, or derived from, a single species of plant.

Origin: mono +- phyte

So now they are going to also from this point begin to wage a war which is also reminiscent of the American Revolution that's taking place. They are conquering their adversary successfully at this point. A then it says this.

From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508. This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak. {1897 UrS, DAR 285.3}

And that we already know, and I just wanted to put that in here to show that this is a preparatory period to be established and it is now going to rule supremely for 1260 years until it comes to the end of that period. So here the Papacy is established at 538 which means here the US is established 1798. Now I want to talk a specific thing within here. A specific waymark.





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I want to talk about a waymark in 538. What happened in the year 538? Justinian's decree.

International Journal of Humanities and Social Science. Vol. 7, No. 1; January 2017  
538 A.D. and the transition from Pagan Roman Empire to Holy Roman Empire:  
Justinian's Metamorphosis from Chief of Staffs to Theologian. (42 pages)

Before we read about Justinian's decree, what is taking place from 1776? The principles of the Declaration of Independence arrive. And those principles are going to be put in place and formalized in 1798 here with the constitution. So, I think you can see the same thing as far back as 1766 that the attack that is made is, we are superior over you and you have no rights. And they say actually that's not the case because Magna Carta. And they say we have right and you are trampling on them. So, a principle begins to be developed here and then it's all the way formalized here 1789, but it goes through this time period. The same thing happens here in 498. With Symmachus the principles of Catholicism as we understand it that is going to mark the 1260 years are set in place with him because he is the first one who is the viceregent. He's the one who's going to be called the judge of God, or the judge for God in the place of God. And he's also excommunicating emperors. Which is all the things that are going to be the work of the Papacy here. So, the Principles of action of that idea are set forth here, and they are now going to find themselves increasing until the year 533 where they're now formalized. So, I want to call this the formalization of the message of the principles of the Papacy. Just like it was for the Constitution in 1789.

**IMPORTANCE:** Magna Carta, which means : "The Great Charter", is one of the most important documents in history as it established the principle that everyone is subject to the law, even the king, and guarantee the rights of individuals, the right to justice and the right to a fair trial.

**RIGHTS:** In 1215, after King John of England violated a number of ancient laws and customs by which England had been governed, his subjects forced him to sign the Magna Carta, which enumerates what later came to be thought of as human rights.

So, we're going to read from Daniel and Revelation pg. 260

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch. {1897 UrS, DAR 286.2}

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains. {1897 UrS, DAR 286.3}

"Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair." - Croly, pp.114,115. {1897 UrS, DAR 286.4}

There is a little bit of a division taking place between the eastern church and the western church. A what Justinian is going to do is say Everyone who is in the east you are subordinate to the west. You are subordinate to the Pope now. "The head of all the holy churches" the principles being set into motion.

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"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533; for in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision that all affairs touching the church shall be referred to the pope, 'head of all bishops, and the true and effective corrector of heretics.'" {1897 UrS, DAR 286.5}

So now they get their authority here in 533 by law to be the corrector of Heretics from Justinian the emperor. Can somebody explain for me Justinian's decree? So, Let me ask it this way. How many pieces does Justinian's decree have or his code have? He has three parts of his codes and one of them is what is going to be quoted here and it's called the "Novellae".

The "Novellae" of the Justinian code gives unanswerable proof of the authenticity of the title. The preamble of the 9th states that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome." {1897 UrS, DAR 287.2}

So, what I want you to see here is that the principles of what we understand to be papal supremacy are now put into law. Just like the principles of freedom here of the Declaration of Independence are now put into law. Here they're just principles, now they're codified by these emperors borrowed by the Emperor Justinian.

What does codification mean: In law, codification is the process of collecting and restating the law of a jurisdiction in certain areas, usually by subject, forming a legal code, i.e. codex (box) of law. Codification is one of the defining features of civil jurisdictions.

When you look at the United States, you have an internal and an external from here in 1798. What is the internal when we talk about the United States from 1798; What I mean by internal is, I mean dealing with the church. So, you have the internal lines and you have the external; the external being, world or the political sphere, the secular aspect, you have the civil side or, just outside of church. But then the internal is dealing with the church. So, what is the internal truth marked with the United States, what movement? The Millerites and Adventism. And what arrives in 1798? The first Angels message. The first Angels message is a part of what messages? The 3 angels' messages. So, you have the first angel and the first angel is intimately connected with the 3 angels. So, you have the first angel, the second angel, and the third angel. When do the three angels finalize their work? At the Close of Probation. Sister White says the work of the 3rd angel closes here. The Sunday Law waymark is intimately tied into that history there. So, from 1798 to Close of Probation or the Sunday Law you're marking the history of the first, second, and third angels' messages.

Is the first angels message a perfect message or an imperfect message. It is a perfect message. What is the problem with that though, so, the question is, are there components of the first angels' message that are not perfect? Yes or No. A brother in the audience said imperfect and a sister said perfect. So, brother Tyler answered; The question wasn't whether it's complete or not, the question is whether it's perfect or not", which are two different things. Again, the audience is speaking, and now they are getting off topic. And brother Tyler replies, So, if it was perfect would we'd be going home, is that true? Was the first angels' message ever designed to take you home, the answer was, you need all three of them Christ couldn't return before the third angels' message came. So, now they're back on topic. Is the first angels' message an imperfect message or perfect message? It was perfect for the job in which it was set forth.

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When Gabriel comes to Miller, he is giving him a perfect message. The information of the first angel is perfect as it leaves the "mouth" of Gabriel. What is the problem with Miller though? [He has preconceived ideas about certain things](#). What things does he have preconceived ideas about? There is a big one. So, what is his problem in terms of the message he must give? And first of all, what is the message he must give? [Christ is coming](#). So, then what is his problem? [He misunderstands the sanctuary and he doesn't know what the earth is. He doesn't understand that the earth is not the sanctuary](#). So, was that Miller's fault or Gabriel's fault? [It's Miller's fault](#). The message that Gabriel gave him was correct, but the problem is that Miller had misunderstandings about that message. One of them was what the sanctuary was. So, at one level you must separate the person from the message. And at some levels you have to see them intimately connected. But the level I want to look at in this moment, the message given by Gabriel to Miller was correct. And it was Miller who had some misconceptions and he misapplies the information that Gabriel gives him.

Is the first Angel's message complete? [Some say yes some say no](#). What does the first angel's message need? [It needs the other two angels](#). What you must factor into this equation is that the first angel's message, though it may be a perfect message it still needs help. It is not entirely fit to finish the job in which the Lord has started it, it needs some help. And the help it's going to get is from angel second and the third angel. But it does its work perfectly, but it does what it supposed to do. The problem is, it just doesn't have all the information necessary to take you to the second coming, it only takes you to a certain point. So, it needs the second and third angel. Just because the first angel's message doesn't take you all the way to the second coming it doesn't mean it isn't perfect. It just means while it did its job it needed added information.

I want to use that concept and I want to use the line that we developed here to make the assertion that the constitution is perfect at its conception and its conception is 1789. What did we say the problem was in terms of Miller? [Interpretation](#). So, I want to make the argument that the problems we have with the constitution are not problems with the constitution itself [it is problems with interpretation](#). And the assertion that the information contained therein at its founding was correct. That is a heavy assertion to make. I want to spend some time going through the constitution looking at the problems, to see why they are not actually problems.

So, what is the problem with the first angel's message what did we say? [Not just interpretation it needs the aid of the second and third angel](#). So, if we are going to say that the constitution represents the first angel then it needs what? [It needs more information](#). And there is something it can't do by itself. What I want to suggest is that God through the founders put a stipulation in place, put a clause in place in the constitution to account for that problem. [That is the amendment system](#). So, I want to suggest that the constitution was perfect in its original form. Our problem is interpretation, but that the information contained within the constitution at its conception is incomplete. It wasn't all the information you needed. It was all the information that got you to the point of the end of the first angel, but now it needs the help of the second and the third. And that comes through the amendment system. That is what I hope to prove to you. Not only is the information not complete but there is information within the constitution that may be outdated at some point. But I think I am willing to leave room for the argument that there are things within the constitution that did their work for a certain amount of time, but have come to a point to where now need added information to meet the changing circumstances of a developing world.

So, what is the first problem we should all recognize with the constitution? There is one main thing that people normally see as the problem with that. There is something that I would say is perceived in the constitution that people have a problem with. What was going on in 1789? What was the biggest argument that got in the way of the constitution being ratified? [Slavery. Slavery is the big issue with the constitution that they had to deal with at that time](#). What is going on in the United States in 1789? What is the state of slavery? [There's a division in the US about slavery between the North and the South](#). You have slavery states fighting states that are more favorable to abolition in the future. As I understand it there are already states

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around this time that are freeing their slaves. For them to pass the constitution they must deal with all 13 colonies at that time. A fair bit of those are slavery states and the other ones are more favorable to not slavery. And the problem was is the southern states wanted a guarantee of slavery in the constitution or else they weren't going to ratify it. But the northern states didn't want to give that. They didn't want to give the guarantee of slavery in the constitution because they themselves didn't believe in constitutions, so they didn't want to write into the constitution that you are allowed to have slaves. So, what did they do? [So, they are going to allow slavery in the south](#). The way they get around this is they intentionally don't ever bring up slavery overtly, and they leave it as a state issue. What I want to try to show us and many people in the world disagree with this, is that slavery is found nowhere in the constitution. Now there is a lot of people in the world today that would disagree with that. And what we are going to try to show is that the founders believed that. The founders intentionally did that, and that was the position that someone like Abraham Lincoln took; is that slavery was not found in the constitution. So, now we must make a distinction too, about the morality of the man and the message which they speak. We are going to read an article later about Fredrich Douglas. He was a slave who escaped from Maryland and he became a statesman and orator or write, and he became probably one of the most famous abolitionists because he was black, and he was a slave and he was ultra-intelligent. He also supports that idea that slavery is not found in the constitution.

Let's talk about that. The first thing I want to say is I want to mention that slavery at this time was obviously a big issue. The northern states many of them were moving towards abolition or to emancipation. But a lot of states weren't emancipating their slaves. The southern states. And it obviously focused around the economy. The southern states were using slave labor as the means with which their entire economy was built on. But the north didn't have that problem. They weren't economically tied to slavery like the south was. Which probably in some ways made it easier. It just is what it is. But at the same time many people in the north already viewed slavery as a diabolical thing. They view it as an evil institution. Many of the founding fathers. Now the problem with the founding fathers is that half of them thought that slavery was good and the other half thought slavery was bad and they're going to battle in the constitutional convention in 1787 and one of their biggest and hardest battles they are ever going to fight is over slavery and states' rights. Mainly the biggest one I think is slavery and how they are going to deal with that. Because every time they were going to talk about slavery, and they were going to deal with slavery and fix the problem and emancipate or to not give any guarantee that the south wanted. The south would always say we are not going to ratify the constitution and they would walk away. So, they are fighting with this. The North had an idea of gradual emancipation and that was also going on by many states. So, there was varying degrees of emancipation that were going on.

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