

State Nationalism - Tess Lambert - 27-06-2020

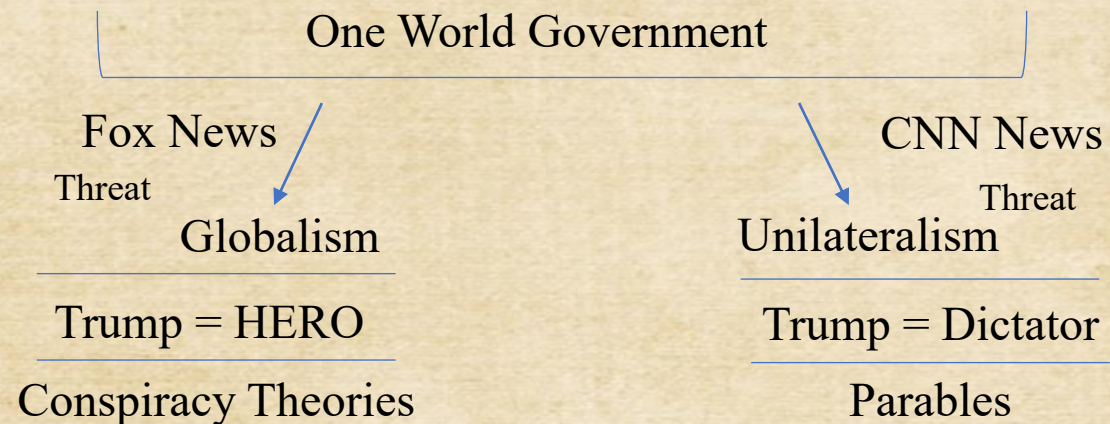
This is about possibly the last that I'll be doing for this series for about a month, but others will be presenting. So I want to try and wrap up some thoughts today.

You can see that've erased most of the board and I was really sad to lose our growing list of conspiracy theories. I was going growing quite fond of our growing list of conspiracy theories.

It seems that new ones could be added every week. I think we could have a whole board just of conspiracy theories if we put our minds to it and how they operate.

We've lost our portion on the top left corner showing the compare and contrast between ancient Israel and modern Israel. The ancient idolatry and the modern idolatry through those in each history three particular dispensations. Particularly considering the Alpha and the Omega.

We looked a lot at those lines and also through the lens of progression which we will do quite a lot of this morning.

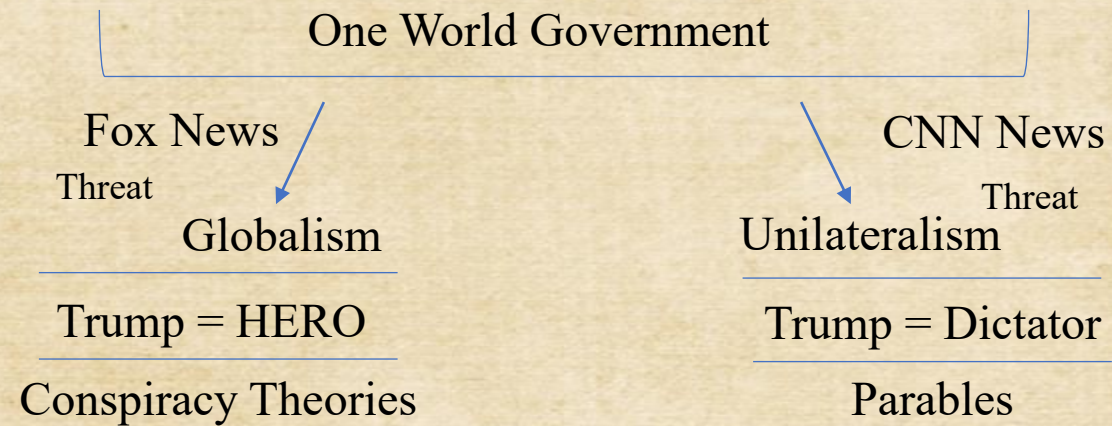


I wanted space so I've kept this bottom left-hand corner.

I'm really grateful. Sister Josephine asked a question about what we're all teaching. It was a really good question, because it actually helped us draw this out, and think about "what are we teaching? "what are we challenging? "What Adventist beliefs are we challenging?"

I think what we were trying to demonstrate was that we're not actually challenging the core conclusion. So when you believe that there's going to be a one- world government, we all believe in the concept of the Sunday law. The Sunday law is the breaking of the Republican horn of the Lamb like beast.

So we believe in the breaking of the Republican horn. We believe in church and state. We believe in true and counterfeit. We believe in secret societies. We believe in all of those things but what we were working out together was, "what does that look like for us compared to the Adventist Church structure? The Adventist Church structure and apostate Protestantism because you can lump them in one. We tried to demonstrate that through the study of idolatry.



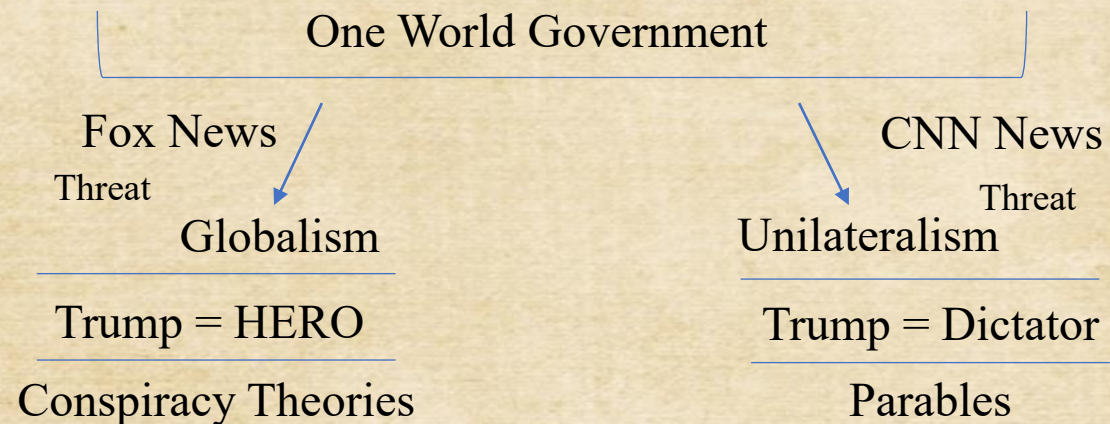
So we showed we believe in this, but there's two different definitions of what that looks like. One is saying that the threat is globalism. So Fox News will tell you that the threat is globalism. CNN will teach you that the threat is unilateralism.

Fox will tell you the threat is globalism. If the thread is globalism, you believe that through conspiracy theories and Donald Trump becomes your hero. CNN tells you the threat is unilateralism. Uni meaning "one" One superpower. You will understand that through the methodology of parable teaching.

Just one example is: World War 1 +World War 2 =World War 3, triple application. If you believe in this, Trump becomes the dictator.

So while we believe the same thing, what you believe that looks like, changes your perspective of where the threat is going to come from. When you understand that Donald Trump becomes the dictator, it changes your entire world view. At the same time you're not challenging that core conclusion.

You can do the same thing with the secret societies. We all believe in secret societies. Protestants believe in secret societies. We show that in 1798 with the Illuminati threat. Conservative Adventists, Walter Veith, they all believe in secret societies. We believe in secret societies.



We've talked about that when we discuss dominionism, seven mountains theology, there's another movement that was how they defined 'ninja sheep'; the people that they have in these seven mountains that are trying to takeover or control the culture of the United States particularly, We went to Ellen White quotes to show that.

We would define the Ku Klux Klan as a secret society. So both sides believe in secret societies. We disagree on what that looks like. When you understand what that looks like, it changes your expectations of your entire end time worldview.

So putting that to one side at the moment, this is a little bit of a detour. In anticipation of the Canadian zoom camp meeting, for those of you that will be participating, I'd like to suggest a project, some home work. It's really difficult when we consider the lockdown, the change in travel plans, schools have been cancelled, even though we can do some on zoom, many camp meetings have been canceled. By now I was to do at least three camp meetings since Portugal. None of them have taken place, so our plans have been very much derailed. We were soon to have an international camp meeting. There was to be schools, weeks of studying together, digging out these lines and truths.

So due to the shutdown, much of this has not been able to take place and part of the difficulty is covering in about 1-2 presentations a week what we need to be remembering at this time and I become concerned that we start to lose our place on the lines.

So I want to suggest a project to anyone who's willing. Go to the lines that you know of, all the lines that show our experience. If you have copies that someone has done, some people have done online PDF copies, I try to suggest everyone, even if you have those online formally done copies of the lines, draw them your self. What I'd like you to do or think about doing, is put a 'dot' or a 'little person' where you are on those lines. Take each one of them, go through them one by one and say, "this is where I am on that line".

So I'll give some suggestions of where to start. There are many more lines than this, but these are the ones that are in my mind. Take Acts 27. That was the foundational message of the midnight cry. It was the increase of knowledge of our latter rain Sunday law history. There is so much in Acts 27 to explain our experience as Adventists.

So take the study of Acts 27. There's two lines in that study. The ship of a Adramyttium and the ship of Alexandria. For both of them, place yourself on that line.

We're going to come back to Acts 27 in a moment.

We all should know where we are in the history of the end of ancient Israel. I want to remind us that you can place yourself there twice. You can do two applications with that line. So end of ancient Israel times two, because in that history we have the Baptism and also the cross lining up with the same way mark. Elder Parminder gave a really good example of that in Portugal explaining how we do that.

The beginning of modern Israel, the history of the Millerites, and I'll explain myself later, but you have at least two applications of that. we should be all familiar with. So the beginning of modern Israel times 2. Place yourself on that history twice. Two different places. It doesn't matter if you make a mistake. Discuss it together. Do it. Discuss it with your brothers and sisters in the message who are around you. At least try to know where you are on these lines.

Coming out of those applications, we can't forget the line of the priests, and the line of the 144k. Diadochi Wars. Place yourself in the history of the Diadochi Wars. Two World Wars. World War 1 and World War 2. Know exactly where you are on the lines of the World Wars.

This one's interesting. I'm not sure what people would do with this, but we've been studying this since it was done in October 2018 and I mentioned it a few times since. They're comparing the contrast between the internal and the external. Compare and contrast internal, and external, remembering, it's an election year.

Revolutions. I'm going to lump them all into one. Know where you are on the line of the revolutions.

The counterfeit. It's a little like the internal external. Know where you are in that history.

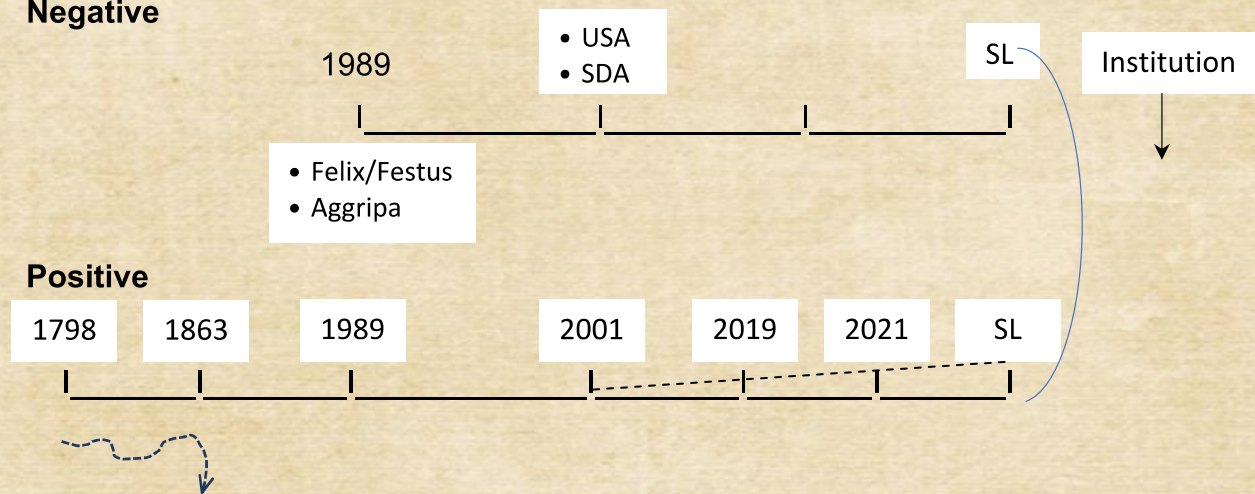
So this is about 14-15 different lines where you can go to them and you can map yourself. The problem is that when you're missing one of these lines, you're missing part of your experience. There's something about your experience right now that you don't understand, that you won't understand if you're missing your location on any one of these lines. I know that they are not the only lines in existence. There are others, important ones.

Elder Parminder presenting in Portugal, the history of Turkey and Egypt, and he shows where we are in that history where we stand in 2020. So we should take that line. So there are others. But with these, we should all be able to know or at least have on record so that we can check for any one of them to locate yourself on that line.

So much that people are struggling with today would be answerable if they knew where they stood on every one of these lines. It is an anchor for our faith.

So that's a little bit of a detour because I wanted people to start thinking about that, and looking at that prior to the Canadian camp meeting.

Negative



So coming back to Acts 27, if we were just to remind ourselves about what Acts 27 teaches, it teaches us, the experience of the United States and not just the United States but Adventism in two different histories, sorry, in two different ways. It's going to show you what I will oversimplify and call the negative perspective of these institutions from 1989 and it'll take you all the way to the Sunday Law.

It's going to show the United States and Adventism. The United States through Felix and Festus, showing our theme of the United States through Agrippa. Adventism.

So you have two different institutions being given a warning message. This first ship of Adamitism is showing the negative perspective. It means "to abide in death" and it's going to take us through this history of 1989 through to the Sunday Law.

This other ship that what I will over simplify and call the positive ship, that actually shows us the problems that that ship faces. How it goes of course. How it doesn't follow directions. How it's hit by the east wind and finally ship wrecked. So there's negative aspects to this story but overall it's portraying this ship as a good ship. It's designed to take Paul to his destination in Rome where he is to spread the gospel.

So it's it has its problems but it's a positive perspective and it takes you from 1798. This positive perspective of the ship will show it beginning 1798, it will go off course in 1863, but it will struggle through its history fulfilling its job function, and it gives us quite neatly the dispensation of the hundred and forty four thousand.

The early rain of the hundred and forty-four thousand that begins in 2001, has an increase of knowledge in 2019, formalized in 2021. So this second ship particularly gives us a neat perspective of that early rain dispensation for the hundred and forty-four thousand.

Both of these ships take you to the same point in time. Both of them take you to the Sunday Law where these two in situations are going to be shipwrecked. These two institutions will fall, United States and Adventism, both falling or shipwrecked at the Sunday Law.

1619

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Rep. Gov.

- SL
- Slavery

So why am I mentioning that now? Through our studies over the last month we've been particularly addressing one subject. So two questions. One subject all taught through Acts 27, but two specific questions.

It took us in our studies to well before 1798. We went right back to 1619. This was a turning point year for the United States. In 1619, does a lamb like beast rise up? No, it's 179 years before 1798. So it's almost a 180 years before the lamb like beast is described as rising up out of the earth. It's a year before the Mayflower even lands in the colonies.

So in this year there's just these small British colonies and for the very first-time they institute a system of government, a representative government in the colonies.

So you have the beginning of representative government, and at the same time as this representative government forms, you have through this representative government, within a period of weeks the inaction of Sunday Law, and the arrival of slavery.

1619

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So you have this problem in the United States from very early on. It's not lamb-like in 1619. There's nothing lamb-like about these colonies. There was no religious freedom. There was no freedom.

So we can see the United States. It had issues back in 1619. These two subjects that are dealt with first in 1850, and then in 1888, are already in existence. When we come to the United States in Bible prophecy, it's not represented as a lamb like beasts until 1798. They have to go through the revolution, enact the Constitution, form a representative government, form the Bill of Rights, etc.

so it's demonstrated in Acts 27 as rising up here (1798), it's going to go through this history (positive line), and what this leaves us with is two particular questions we've been trying to address in our studies. The first question is, "what is the sin of the United States?"

1619

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now write these questions on the board. First question, 1. What is the sin at the “Sunday Law”?

I put Sunday law in parentheses. What is the sin of the United States at the Sunday Law? What makes it shipwreck at this way mark?

Our second question, the United States falls here (at SL), the Republican horn is broken, we’re looking at what that looks like, but our second question is what we are focused on for most of the last month and that is,

2. Why does Adventism fall here (SL?)

Why does Adventism fall at the Sunday Law? So one question that we've been addressing relates to the institution of the United States, another question we’ve been addressing relates to the institution of Adventism. What we’re trying to understand is why those two institutions fall at the Sunday Law. The United States is going to enact a particular sin. We want to understand what their sin is. Adventism is going to fail when the United States enacts that sin. Why do they fail?

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We have spent most of our time on the second question. why does Adventism fall at the Sunday Law. We understood why it's going to fall at the Sunday Law when we compared and contrast, went back to ancient Israel and recognized the Apus Bull, the sin of idolatry, and the fact that we are following this in the footsteps of Apostate Protestantism and have been for some time.

Our 'world' view is on this side (One World Gov. – Fox News) of the equation and this is a side that's going to lead us to the Sunday Law and to Adventism 's acceptance of it.

To understand the first question, I'm putting the second question to one side. So far we're done with that question (#2). Why does Adventism fall at the Sunday Law? The idolatry, the Apus Bull, the conspiracy theories, Walter Veith, and all that we've done. Mary Ralph to Walther Veith, and the conservative worldview. We've dealt with this question as much as we're going to for now.

What I want to look at is, "what is the sin of the United States?" So this is the direction that we're heading in. To understand that, what we began to do, is go back through this history and take our triple application. A triple application being 1850, plus 1888, equals the Sunday Law.

So America's sin in 1850, plus America's sin in 1888, equals the sin of the Sunday law.

You could say this another way. You could say that the account of Early Writings, plus the account of the Great Controversy, equals the 'Sin'. I had another way; looking at the Ten Commandments, 1850 is crime against who? It's breaking the '6' about our fellow man. 1888 is breaking the what? The '4' crime against God. The 6 and the 4 equal the 10. So you can look at this in different ways. It's $1850 + 1888 =$ the Sunday Law. The count of "Early Writings", the account of the "Great Controversy" equaling the sin of the Sunday Law. And you also have the six Commandments broken, then the four Commandments broken, combined to see the Ten Commandments broken in their entirety in this dispensation, the end of modern Israel.

$1850 + 1888 = \text{SL}$

$\text{EW} + \text{GC} = \text{"Sin"}$

$6 + 4 = 10$ Commandments Broken

So as we look at these chapters, it's Early Writings and Great Controversy, it's "The Sins of Babylon" and "The Scripture the Safeguard". Those two chapters, with some surrounding context combined, shows us what the Sunday Law looks like today. But we have to remember, we're going from literal to spiritual.

So this is Early Writing – slavery – literal application, spiritual. Great controversy – Sunday Laws – literal application, spiritual.

So this is literal + the literal, these two literal histories are to give us the spiritual or the symbolic.

Literal + Literal = Spiritual

So we need to understand all of this, to understand the Sunday law in our own time.

What I want to do today, is before we consider starting to cut the history at 1619, particularly 1798 - the Sunday law, before we start cutting it up into these 1850, 1888 dispensations I want us to look at the whole history as one connected story.

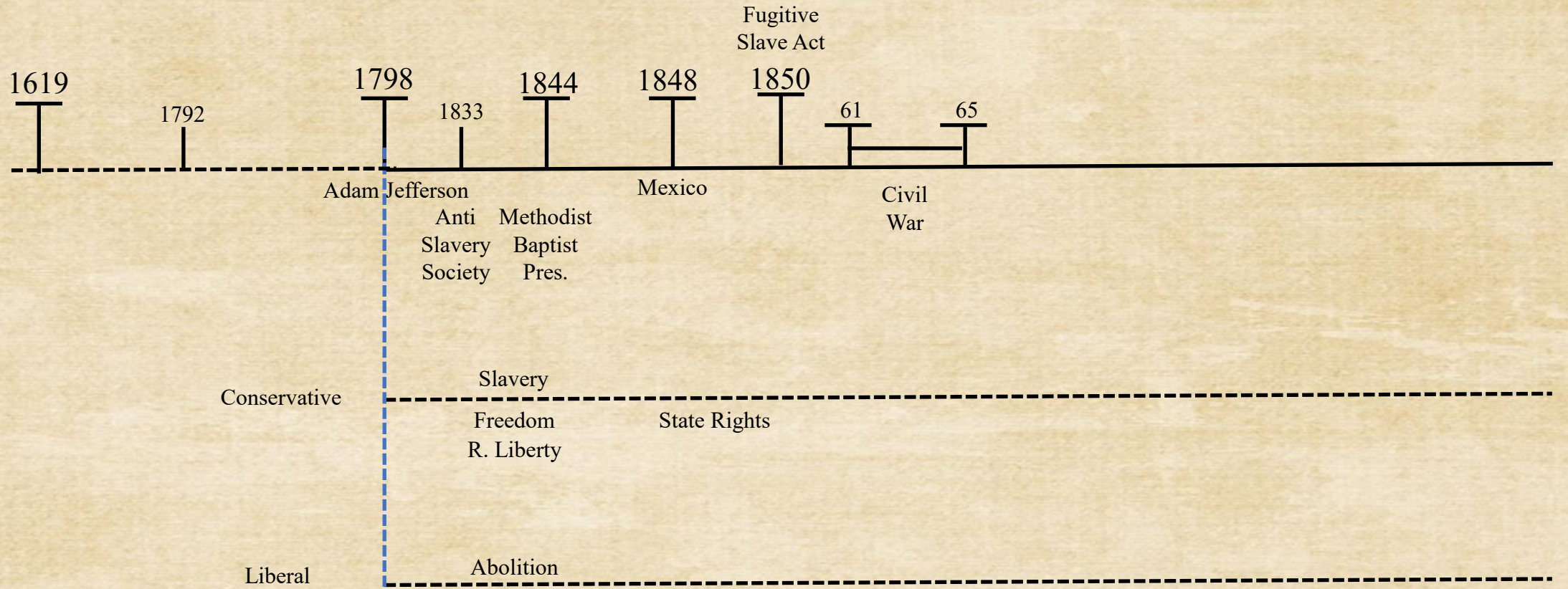
One of the reasons that conspiracy theories exist is because people cannot recognize that we are dealing with the same issues that have plagued America for over 400 years. The issues being faced today, are connected to the issues that have been in existence from the very beginning of the United States as a colony.

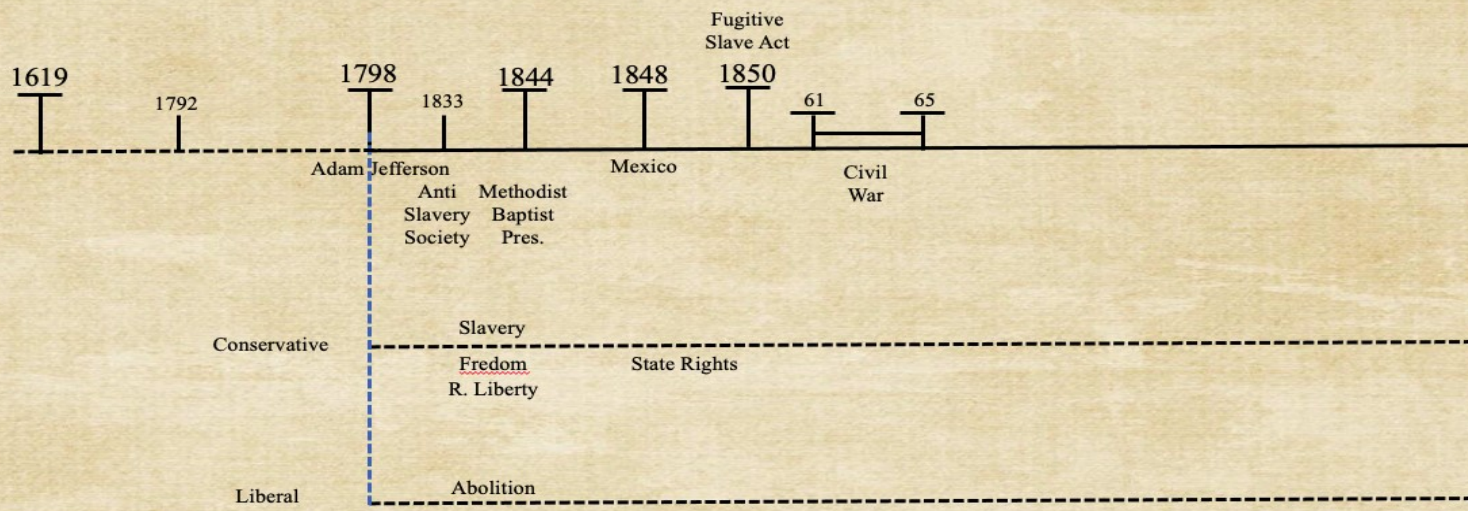
So for now forget about cutting the line. We're going to look at this whole history as a progression. Nothing comes out of the blue unexpectedly. Do we know what that phrase means, "come out of the blue"? If you're looking at the sky, nothing is just going to suddenly flash out of the blue, out of the sky that you don't see coming.

So when I say, "it's not going to come out of the blue", it's not going to come out of the blue sky without you seeing it on the horizon, and seeing its progression, seeing it come to you. We can look back all the way to 1619, and see that Sunday Law as it comes to us. It's not going to come as some type of surprise, not if you're prepared.

So we're going to take this line I'm going to rub out what we've done with Acts 27. I just wanted to do this so we could have a memory to truly understand what two questions we were trying to answer over the last month. Both questions you can take from Acts 27 where we're dealing with the two institutions and why they fall.

What is the sin of the United States at the Sunday law? We're heading in that direction. We've spent most of our time focusing on "why does Adventism fall here (SL).

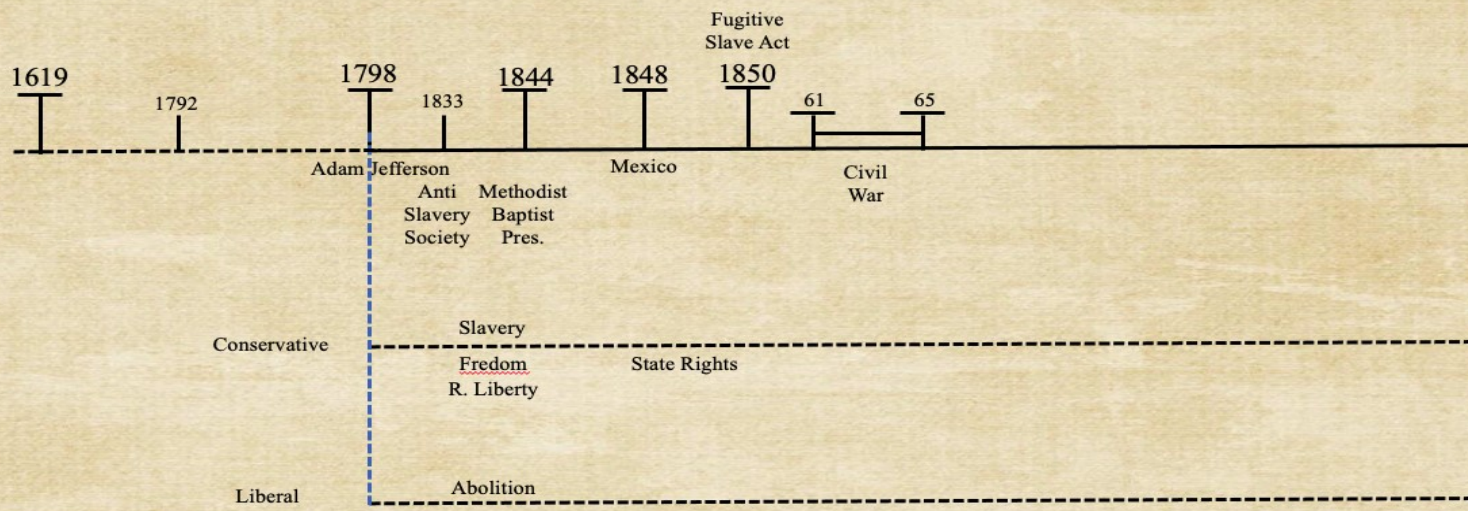




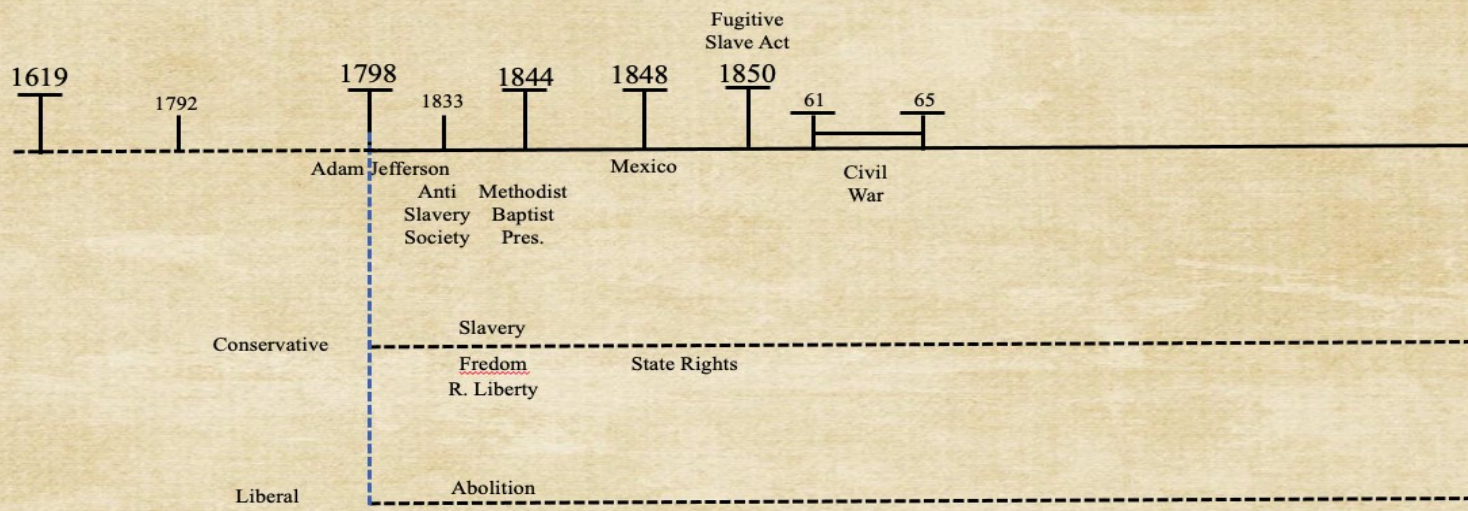
So I want us to look at the history of the United States all the way back from 1619. It had the first representative government in the colonies, and this first representative government enacted a Sunday law at its very conception. And at the same time, weeks apart, so began the slavery within British colonies in the Americas.

We'll skip about a hundred and seventy years. In this history (between 1619 – 1798) you have the American Revolution. They fight for their freedom from Britain, they form a Republican government, they enact a constitution, they write the bill of rights, all of that history leading up to 1798. What they do in this history is they make two particularly relevant claims to us.

First of all, they separate church and state. Second says “all men are created equal”.



We remember 1798 rises up a lamblike beasts. You have this issue over the election. John Adams versus Thomas Jefferson. But what this really represented, was a split within Protestantism. There is this split within Protestantism through the two Great Awakenings. You have socially conservative Protestantism following John Adams, and you have this more socially liberal, inspired by the American Revolution, more liberal branch of Protestantism following Thomas Jefferson. In 1798, this conservative branch introduces conspiracy theories, the Illuminati threat to try and take down the enemies of John Adams on both sides of the political spectrum. Hamilton, Jefferson. So you have the introduction of those conspiracy theories. I want us to look at this issue as it progression the subject of slavery. So both sides of that argument of abolition and for slavery are both led by Protestants.



We need to remember what particularly what Elder Parminder taught in Portugal when he discussed this time period and he discussed the writings of Litch and when Litch talks about the clergy and the public. Who are the public? The public are Protestants because everyone in the United States there comes somehow under this concept of being a Protestant. There's a few Catholics, they're not liked, they're persecuted, but essentially everyone is Protestant, if I can be a little bit broad with that.

So, when you have this huge fight over slavery, both sides of that argument, north, south, for slavery, for abolition of slavery, are both led by different factions of Protestantism. It's particularly interesting. What I'm not trying to do is cut our line. Because I'm not trying to cut our line, I'm not going to try and focus on key waymarks of that history.

I'm going to not care about what dates I'm putting with that. I'm just going to put the relevant ones for our subject. But I do want to mention this, and I used this book in Portugal. It's a book titled "America 1844, religious further, westward expansion, and the presidential election that transformed the nation".

I'm going to read from page 41, just a small section. "The year 1831 had been a propitious one for the embryonic abolitionist movement." So, 1831 was a key year in this abolitionist movement. And why is 1831 become important to us? 1831 to 1833 is our formalization of our message. 1831-33.

"William Lloyd Garrison founded the newspaper 'The Liberator'. In 1831 abolitionists in Boston founded the New England anti-slavery society and slaves led by Nat Turner rose up against their masters in Virginia. Southerners were annoyed by Garrison and the fledgling society. They were scared to death of Nat Turner."

So they were annoyed by the anti-slavery society, they were scared by the slave rebellion led by Nat Turner.

"Two years later in 1833, the American anti-slavery society was founded. Its leaders soon launched a campaign to petition Congress to end slavery."

So 1831 to 1833 are two key waymarks in the beginning of this key abolitionist movement. If we go back a little more to 1824 an English Quaker, Elizabeth Coltman-Heyrick published a bold tract titled, "Immediate, not Gradual Abolition." She was the first of many devout women to defy the more conservative male leadership in the anti-slavery cause in both countries. Her influence was instrumental in the eventual passage of the Emancipation Act of 1833 which began the liberation of West Indian slaves, although she had died two years earlier.

So she's an English Quaker, she's on both sides of the Atlantic. She's had this influence. In 1833 you have the Emancipation Act, beginning the liberation of West

Indian slaves. So whether you're on either side of the Atlantic, these waymarks still become quite crucial. No less important where the female anti-slavery societies were such noted speakers as the Quaker Lucretia Mott, Elizabeth Cady Stanton, the eloquent black Sojourner Truth and others began their speaking careers. Most famous of all were Angelina and Sarah Grimke. Quaker converts from South Carolina who spoke to the horror of the conservative clergy at promiscuous mixed male and female audiences.

So it was promiscuous then to have a mixed male and female audience in an auditorium women were supposed to only address and teach other women. But these, to the horror of the conservative evangelicals, these women would address mixed audiences. All of this and other efforts by the individuals led to the American anti-slavery society of 1833 an abolitionist society formed by William Lloyd Garrison and Arthur Tappan.

Frederick Douglass, an escaped slave, was a key leader of this society, who often spoke at its meetings. By 1838, the society had 1350 local chapters with around 250,000 members.

When you think of 250,000, that's quite a lot of members to this society when you consider the population in 1838. So, I'm not trying to mark waymarks in this history, but I do want to mark 1833 and the anti-slavery society.

So now you have two sides starting to form in the United States. Two sides of Protestantism, because everyone is Protestant.

We talked about Charles Finney. He's a leading Protestant Evangelical teacher. He was an abolitionist who spoke led at Oberlin College. This was the first American College to accept women and blacks as students in addition to white men. From it's early years its faculty and students were active in the abolitionist movement. They participated together with people of the town in biracial efforts to help fugitive slaves on the Underground Railroad as well as to resist the Fugitive Slave Act, the Sunday Law of that time period.

These people were on the right side of the Sunday law so they are Protestants. Charles Finney, is a Protestant. So you have these two split sides developing through Protestantism. Protestants, socially conservative, and socially liberal. This all leads up to 1844. In 1844 it all unravels for them. It's that growing tension over decades, blew up into a schism in the three main Protestant denominations of the United States. It split the Methodist Church, the Baptist Church, and the Presbyterian Church. Those three denominations all divided into essentially along the lines of north and south and this was the church split, the schism that was not reconcilable that led them directly to the civil war.

They split: socially conservative- were in favor of slavery; socially liberal - in favor of abolition.

We have to be careful against articles that actually claim to support our beliefs who manipulate this history. Just so we're on our guard, even an article that is fighting against slavery in this history that's saying, "our Millerite pioneers were against slavery", work leading abolitionists, even ones that support our beliefs can manipulate Millerite history to

Support them and it becomes dangerous. Whether we like the article, whether we like the conspiracy theory, it doesn't matter what it is, if it manipulates history or uses wrong methodology, we should discard it.

An article was shared with me this week that said how Millerites were leading abolitionists in this time period (1798 – 1844), when very few people were fighting against slavery. That's so easily disproven. You don't have 250,000 members of one anti-slavery society at a time period when the population is so much smaller than today, without many people fighting against slavery; many abolitionists who were not Millerites.

That isn't to discount our history of our leading pioneers as being people who stood for equal rights, who stood for the abolition of slavery, and recognized that for what it was. They did do that. We should recognize that legacy, and what they stood for, and the sin of the United States, that they were able to recognize.

Any article that even supports our beliefs, but manipulates history, should be discarded, and we're in growing danger of that.

Coming back to this split in Protestantism. In the 19th century, slavery became the most critical moral issue dividing the Baptist's in the United States. It really happened through decades of compromise.

At the beginning, early in their history prior to 1798, and through/into the early second great awakening, Baptists opposed slavery.

They never taught that slavery was Biblical, or not a sin. But as Baptist missionaries went into the South, they struggled to gain a foothold in the south. So they began to buy small incremental steps. They began to compromise in their message.

So the next generation of Baptist preachers began to accommodate themselves into southern society. Rather than challenging slavery the way that they had done at the beginning, they began to interpret certain Bible passages as if they were supporting the practice of slavery. They began to first of all defend it to the north, and this really developed in something we're going to discuss, into something what I'm today am going to call 'Nationalistic'.

The Baptist's in the South, are resenting the Baptist's in the north, saying, "you need to tell all those sinners down there to stop owning slaves". Those Southern Baptists, who don't themselves own slaves, those ministers, they start resenting this intrusion of the north on their territory. So they start to pushback against the north and saying, "stay out of the south, and while you're at it, explain these verses, and these passages." "Maybe it isn't so bad after all." "Deal with your own problems." "Stop criticizing us." So they become to be this defensiveness, I'm going to call it, a type of nationalism between the north and the south.

They started preaching to slaves to accept their place and obey their masters. In the two decades after the Revolution, into the Second Great Awakening, the Southern Baptist preachers abandoned their pleas that the slaves be freed.

So this didn't happen at once. It was incremental steps of those southern ministers, partly because of their nationalism and their resentment of southern encroachment on their

territory, began to first of all justify slavery, excuse slavery, then more and more defend slavery, and then by the end say it was a God-given mandate.

In 1844, Basil Manly Senior, president of the University of Alabama, this is the South, a prominent preacher, and a major planter who owned 40 slaves drafted the Alabama resolutions and presented them to the triennial convention. These included the demand that slave holders be eligible for denominational officers to which the southern associations contributed financially.

So what he's saying is, "we southerners support you financially." "These associations, therefore, you must be willing to admit southern slave owners into denominational offices in the Baptist Church."

These resolutions fail to be adopted. So you can see this divide between north and south, just with the churches before it becomes the state, and it's nationalistic in its mentality. The South is saying, "we give our money to you." "We support you, and yet you're not giving us our leadership positions and authority."

In Georgia, the Baptists decide, they're going to test the north. They're going to put a test before the north. The north claims neutrality. The North has its issues with compromising. They say they're in this kind of neutral position, so Georgia decides to test them. When a position pens up in the home Missionary Society, they need a missionary, Georgia recommends a slave holder. The home mission societies boards refuses to appoint him, noting that missionaries were not allowed to take servants with them. So the missionaries weren't allowed to take a servant, and if you're not allowed to take a servant, clearly you can't take a slave. So they would not make a decision that had any pure appearance of endorsing slavery, although they do it in this roundabout kind of fashion.

Southern Baptists consider this an infringement of their right to determine their own candidates. So this is a north-south tension between northern states and southern states in the Baptist Church. Its nationalistic in its mentality.

The South is saying, "we give you money, we support you financially." Over the decades before, they more and more come to a position where they see slavery as being mandated by God because of their literal to literal interpretation.

Ancient Israel had slaves, modern Israel has slaves. So they're going to use two arguments to defend slavery. One of them is that to not support slavery and not allow us to support slavery in our own States, is a violation of our freedom and they're also going to argue it's a violation of our religious liberty.

Remember we're talking about the South here. Their argument in defense of slavery. Their argument against the north. "You are violating our freedoms, and you're violating a religious liberty to practice our understanding of Bible history, and what God requires of us as a nation."

Religious freedom and Liberty.

So this causes the split in the Baptist Church and it's quite similar in the Methodists and Presbyterians churches. There's a few other issues at play there too. But it all centers around the subject of slavery.

We haven't concretely presented the Millerite history in all of its lines, in all of its main line and all of its fractals.

I just want to make a statement and I can prove it to you at another point in time. I'm going to say 1848 is a waymark in Millerite history. I think that might have already been taught somewhere, but 1848 is a waymark. I want to mark 1848.

So we're tracking this split within Protestantism, but all of these are Protestants. The government is filled with these Protestant men. You can't really separate these two issues.

The title of the book that I was reading from a sister Susan is, "America 1844, Religious fervor, westward expansion, and the presidential election that transformed the nation. "It's an interesting book. It goes through the forming of the Mormon Church. Westward expansion, the annexation of Texas, the election, all of that history.

So coming back to that 1844 election, "what was that election over"? That election was over annexing Texas from Mexico. Do we all kind of remember that history? 1844, there's a US election, there's this divide between these two political parties, and that divide is whether or not they will admit, or they will annex Texas from Mexico and admit it into the Union as a state. We discussed that in Portugal.

So in 1844, when that election went on the wrong side of history, it led to the Mexican War just after 1844 and they annexed Texas. That whole history is absolutely crucial to that reform line. How America expanded. So that's the subject of 1848 that we're about to discuss.

1848. I'm not sure if we're familiar with the man John C Calhoun. John C Calhoun is quite legendary in that history. He's a senator from North Carolina and he becomes a future spokesman for Southern Secession. He was supportive of this American expansion into Texas.

They want to take Texas from Mexico. They decide in the 1844 election, that's the path they're going to go down. American expansion. There was a phrase that began around that time. Manifest destiny. It was a manifest destiny of the United States to spread it and take control over that whole, from sea to shining sea.

I want us to think about the branch that we're talking about here. We're talking about this particularly southern, particularly social conservative, supporting slavery, that's also supporting the expansion of the United States.

John C Calhoun, a senator from South Carolina is a major part of that. I will quote him. He spoke in Congress January 4 of 1848. "At the time, US and Mexican diplomats were in the midst of negotiating a peace treaty".

So 1844 the United States decides to annex Texas, then the following year they go to war with Mexico. Might be 1846. I might be off there, but they go to war with Mexico. In 1848 both parties come to the table and start to negotiate a peace treaty to determine how much of Mexico will be admitted into the union.

Quoting Calhoun, "how much of Mexico did the United States want?" "We have never dreamt of incorporating into our union any, but the Caucasian race, the free white race. To incorporate Mexico, would be the very first instance of the kind of incorporating an Indian race, for more than half of the Mexicans are Indians, and the other is composed chiefly of mixed tribes. I protest against such a union as that. Ours's Sir, is the government of a white race. The great misfortunes of Spanish America are to be traced to the fatal error of placing these black races on equality with the white race. A way to associate with ourselves as equals, companions, and fellow citizens, the Indians, and mixed-race of Mexico. Mr. president, I would consider such a thing fatal to our institutions. We make a great mistake sir, when we suppose that all people are capable of self-government. We are anxious to force free government on all, and I see that it has been urged in a very respectable quarter, that it is the mission of this country to spread civil and religious liberty overall the world, and especially over this continent. It is a great mistake, none but people advanced to a very high state of moral and intellectual improvement, are capable in a civilized state of maintaining free government."

So I read that to my sister earlier this morning and she responded in nonverbal communication which I won't repeat on camera.

Do we recognize what he's saying? I want us to think about the implications of that. The United States decides to take from Mexico. They could have taken more. They don't want more. Why do they not want Mexico? Because they're not 'white' enough. It's racism in its beginning.

What we're looking at, it's quite curious to me. It's like a reversal of literal to spiritual. What do we have today? We have a literal wall on a US Mexican border to keep out who? People who essentially are not 'white' enough. It's not just white and black, it's mixed-race. I t's the Southern American people as well. This wall that Donald Trump is building, it's his making of the same argument as they made in 1848 when they could have had Mexico and they chose to not have Mexico. They didn't want it. They didn't want it because it was composed of Indians and mixed-race people largely. To admit more of Mexico into the Union would have meant to include those people as citizens of the United States and therefore dilute the whiterace. So they're going to argue against admitting more of Mexico into the Union.

I just find it so interesting today when we have the same argument between the United States and Mexico, and who the United States will allow through that border. It's the original border wall, except it's like we have the literal today and they had the spiritual then.

What argument is he using to defend this racism? He says, "we are anxious to force free government on all." "It is the role of this country to spread civil and religious liberty."

The argument they are using on behalf of this belief is freedom and religious liberty. The role of the United States. The need to protect that role.

So this is two years before the north and south come to their disagreement in 1850 and then resolve it with the Fugitive Slave Act.

In 1850, we have the Fugitive Slave Act. This really explains of this article of this law.

This starts to explain why Ellen White says, "God's judgement was upon the North". The South is already so far gone. The judgment is upon the north because of how they consistently compromised. The 1850 Fugitive Slave Act.

By the way, remember, I think it was 1792 or 1793, it had already been in existence. It's just repeated and reinforced in 1850. It's nothing new. It was written and enacted by the North. Written by the fellow, the good guy, who lost the 1844 election to the bad guy.

So I'm going to skip that 1850 because I'm not trying to do the reform line.

I'm going to come to the Civil War. 1861 to 1865. The history of the Civil War. So now we have our official Civil War. The states are divided. The churches within those states had already split. Now the states themselves are going to divide.

I want to discuss a concept here that can become quite a toxic subject. I hope that I'm understood in what I want to say about this subject. What I'm going to discuss is state rights. I know people don't like to discuss the role of state rights in the Civil War, and there's a couple of reasons why people don't like to do that. First of all I recognize that the issue of state rights is broader, and it's not a simple issue.

The Fugitive Slave Act was passed in 1850. How did the northern states manage to bypass that Fugitive Slave Act? They used the principles of state rights. So even though the government wanted to enforce the Fugitive Slave Act, the northern states for the most part, actually didn't act on it because they were able to bypass it with their own state laws and legislatures. This bypassing of the northern states, where they don't enforce this Fugitive Slave Act, is what each one of those southern states cite as one of their main key grievances at the beginning of the Civil War. It really upset the South that these northern states didn't comply.

But we're talking about this time period of the Civil War, the presidency of Abraham Lincoln. Putting aside all these problems, you now have the right guy who's president. You have the good guy in. He's elected president on November 6 of 1860. Southern Carolina exploded with excitement at the news.

We discussed Calhoun. He was a representative of southern Carolina. To many of the people there, Lincoln's victory was the signal that ended the state's ties to the Union. To them, it was the beginning of southern independence. The day that Abraham Lincoln won that election, South Carolina lowered the United States flags, and raised their state flag in its place. They were joyful. It was the beginning of southern independence. It was the southern states attempt to secede based on the tenth Amendment argument that Lincoln's actions were designed to prevent. This led to the Civil War.

So what I want to explain and defending this position of state rights, is take you to the words of the state's themselves. Every state in the Confederacy issued an article of secession declaring their break from the Union. Four States went further than that. Texas, Mississippi, Georgia, and South Carolina. South Carolina, Calhoun, that link. All issued additional documents, usually referred to as the declarations of causes which explained their decision to leave the Union.

I'm going to read a little. I'm going to quote some of the words from these four states that wrote the declarations of secession. I'm going to start with Georgia. The people of Georgia, having dissolved their political connection with the government of the United States of America, present to their Confederates and the world, the causes which have led to the separation. For the last 10 years, we have had numerous and serious causes of complaint against our non-slaveholding Confederate States with reference to the subject of African slavery. Our northern Confederates, after a full and calm hearing of all the facts, after a fair warning of our purpose not to submit to the rule of the authors of all these wrongs and injuries have by large majority committed the government of the United States into their hands.

So they're referencing back to the election of Abraham Lincoln. It's a grievance. The northern states have submitted the government into the hands of what these people see as abolitionists. The people of Georgia, after an equal effect full and fair and deliberate hearing of the case have declared with equal firmness, that this government shall not rule over them. A brief history of the rise, progress, and policy of anti-slavery, and the political organization into whose hands the administration of the federal government has been committed, willfully justify the pronounced verdict of the people of Georgia. The party of Lincoln, called the Republican Party under its present name and organization is of recent origin. It is admitted to be a slavery party. While it attracts to itself by its Creed for scattered advocates of exploited political heresies, of condemned theories in political economy, the advocates of commercial restrictions, of protections, of special privileges, of waste and corruption in the administration of government, anti-slavery is its mission, and its purpose. By anti-slavery, it is made a power of the state. The question of slavery was the great difficulty in the way of the formation of the Constitution. With these principles on their banners, and these utterances on their lips, the majority of the people of the North demand that we shall receive in them as our rulers.

Remember what we said about Protestantism. About the nationalism that began to arise between the northern, and the southern branches of the Baptist denomination. You're seeing the same thing now, within the state governments. What the South is saying, is that the North, by this large majority, through that election, have elected a president, who is opposed to slavery. It's an anti-slavery party in their mind, and he's going to violate the autonomy, and the rights of the states. So it is a 'States Rights' argument that they're making.

South Carolina said this most clearly. The people of the state of South Carolina in convention assembled on the 26th day of April 1852. Going back to 1852, declared, that the frequent violations of the Constitution of the United States by the federal government, and its encroachment upon the reserved rights of the states, fully justified in this state, and then with drawing from the Federal Union.

So South Carolina wanted to withdraw from the Union in 1852. Because of this encroachment by that federal government upon a state's rights. But in deference to the opinions and wishes of the other slaveholding states, she forbore at that time to exercise this right. Since that time, these encroachments have continued to increase and further forbearance ceases to be a virtue.

So right back in 1765, they're protesting the encroachment of the federal government on states' rights. In the year 1765, they're going to go back. The portion of the British Empire embracing Great Britain undertook to make laws for the government of that portion composed of the 13 American colonies.

So they're going to go back and say, "you had Britain, this central government, and you had 13 colonies." A struggle for the right, of these colonies to govern themselves ensured self-government, which resulted in 1776 in a declaration by the colonies, quoting the

colonies, that they are and all right, ought to be free, and independent states. 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 have right to do.

They further solemnly declared, that whenever any form of government, becomes destructive of the ends for which it was established, it is the right of the people to alter or abolish it, and to institute a new government. Deeming the government of Great Britain to have become destructive of these ends, they declared that the colonies 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.

So South Carolina is saying, we are repeating the American Revolution for independence. And the argument is the right of the colonies, or the states, to freely govern themselves.

In pursuance of this Declaration of Independence, each of the thirteen states proceeded to exercise separate sovereignty, adopted for itself a constitution, and appointed officers for the administration of government in all of its departments, legislative, executive, and judicial.

For purposes of Defense, they United their arms and their councils, and in 1778, they entered into a league known as the Articles of Confederation, whereby they agreed to entrust the administration of their external relations to a common agent known as the Congress of the United States, expressly declaring in the first article, that each state retains its sovereignty, freedom, and independence, and every power jurisdiction and right which is not by this Confederation, as expressly delegated to the United States in Congress is assembled.

Under this Confederation the War of the Revolution was carried on, and on the 3rd of September 1783 the contest ended, and a treaty was signed by Great Britain, in which she acknowledged the independence of the colonies in the following terms: his Britannic majesty this is article 1 acknowledges the United States, and it names the colonies, to be free sovereign independent states, that he treats them with them as such, and for himself his heirs and successors relinquishes all claims to the government propriety and territorial rights.

Thus were established by the two great principles asserted by the colonies, namely, the right of a state to govern itself, and the rights of a people to abolish a government when it becomes destructive of the ends for which it was instituted, and concurrent with the establishment of these principles, was in fact that each colony, became, and was recognized by the mother country, in WRITING, a free sovereign, independent, state.

In the present case, that fact is established with certainty. We assert that 14 of the states have deliberately used for past years to fulfill their constitutional obligations and we refer to their own statutes for the proof. Says, for 25 years, this agitation has been increasing until it has now secured to its aid the power of the common government. A sectional party has found within that article establishing the executive department, the presidency, Abraham Lincoln, the means of subverting the Constitution itself.

A geographical line has been drawn across the Union, and all the states north of that line have United in the election of a man, to the high office of president of the United States, whose opinions and purposes are hostile to slavery.

The guarantees of the Constitution, will then no longer exist. The equal rights of the states will be lost.(States' Rights.)The slaveholding states, will no longer have the power of self- government, or self protection, and the federal government will have become their enemy.

So we've quoted from Georgia, and South Carolina. And what are they arguing for? They're arguing that it violates their freedom, and it violates their state rights. The reason people don't like to talk about state rights is because it's usually used by those who defend the south as an excuse. They say, "they were defending the rights of states. It wasn't about slavery." They try and make the South look better in this argument. So then those opposed to or for equality their reaction is, "it had nothing to do with state rights. It was about slavery." The truth is, it was about state rights, because that was their excuse to defend slavery. The issue was slavery. If they didn't want slavery, they would never have had a problem with Abraham Lincoln, and their state rights. So the issue is slavery. I'm not denying that, but their defense of that institution is going to be their independent rights and states.

Short quote from Texas. It essentially says quite the same thing. This acquiring of sufficient power in the common government, is a means of destroying the institutions of Texas and the sister slaveholding States. So this executive branch, this government that South Carolina described as Great Britain, has a quiet enough power that it's going to destroy the independence, the institutions of Texas, and the other slaveholding States.

In all the non-slaveholding States in violation of that good faith and comity, which should exist between entirely distinct nations, the people have formed themselves into a great sectional party.

So they're saying, for non-slaveholding states, where they should exist as entirely distinct nations, have united under Abraham Lincoln. So they're going to accuse the north, of not defending their own state rights in forming this government. They're saying that, these states should have how much freedom? The states should be as if they were entire distinct nations. The people have fought, have made themselves strong enough in numbers to control the affairs of the other states. The Southern States, based upon an unnatural feeling of hostility to these southern states, and their beneficent and patriarchal system of African slavery, proclaiming the debasing doctrine of equality of all men, irrespective of race, or color, that debasing doctrine of equality, a doctrine at war with nature, in opposition to the experience of mankind, and in violation of the plainest revelations of divine law.

The other argument they're going to argue for; 'religious liberty'. We have defended in prior presentations, the fact that the South used the claim of religious liberty, their right to practice what they believed God had mandated slavery, as an excuse for the Civil War. They believed, slavery was instituted from the beginning in ancient Israel through New Testament times, and as the United States was the glorious land, they would have institutionalized slavery, and to abolish it would be to violate their religious liberty.

So what I want us to see in this history, as this issue of slavery grows and develops, these two branches of Protestantism, splitting, first as denominations, then it heads and the states themselves split. It's over this nationalism that has developed. What you have is the south defending, all the way through this history, whether it's the Southern Baptists or whether it's South Carolina, but what is being impinged upon, is their freedom, and their religious liberty.

Once you get to 1861, they're going to say that, "this core government, is impinging on the rights of the states to govern themselves."

So we'll close now.

When we come back, I want us to keep tracking this history. We'll move beyond slavery, and see how this dividing Protestantism continues to develop.

If you kneel with me, we'll close in prayer.