

# Sunday Law

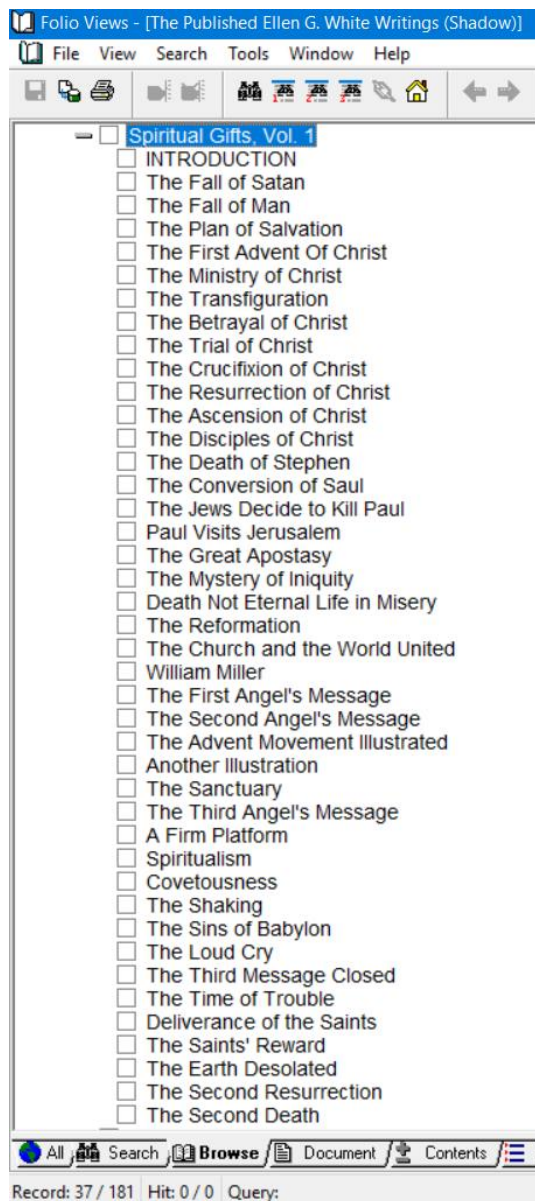
Elder Tess Lambert France SOTP Video 39

Key

A. = Audience

*Italics* = difficult to here portion of audio OR difficulty understanding translation

If we could bring up Spiritual Gifts the chapter Titles.



As we looked at this morning it begins with the fall of Satan. We recognized it was written in what year?  
It is volume one written in 1858. She begins it with the fall of Satan. She goes from the fall of Satan through history to the first advent. So, the first advent. goes through the history of Christ. Quite of few chapters. Death of Steven.

Conversion of Saul. All through when they go to the Gentiles. Then the great apostasy and the mystery of iniquity. What period of time is the mystery of iniquity?

A. 538 - 1798.

Yes the rise of the Papacy. Then it talks about the reformation. The church and the world united. Then it talks about William Miller and, where are we? 1798. So she has given all this introduction to their reform line. She leads up to William Miller. Then she talks about the first and second angels' messages, the advent movement illustrated, another illustration and she comes down to the sanctuary and where is she now? Oct 22, 1844. So, 1798 is William Miller. Oct 22 the sanctuary. William Miller and the sanctuary. She covers that span of time. Then she talks about the third angels' message, a firm platform, spiritualism, and covetousness. So, after Oct 22 they start laying that platform and then she speaks of spiritualism and covetousness. What year is that sister I?

A. 1850

Spiritualism and covetousness. All these crosses are skipped chapters. We are just going to our waymarks. She does quite a few repeats and enlarges.

- A. Fall of Satan
- B. -
- C. First Advent
- D. -
- E. Movement illustrated
- F. -
- G. William Miller
- H. -
- I. Sanctuary
- J. -
- K. Spiritualism and covetousness 1850
- L. -
- M. Sins of Babylon
- N. Loud Cry
- O. Third Message closed
- P. -
- Q. Second advent

She goes from talking about the Sins of Babylon to the Loud Cry. What comes after the Loud Cry?

A. Close of Probation.

Close of Probation. In the chapter it is called the third message closed. Then the deliverance of the Saints and what's that? Second Advent. So, this is taking us through the end of the world as EGW sees it in 1858. All the way from the fall of Satan she takes us to 1798 and William Miller. Then from William Miller to the second advent. This is what we have drawn on our reform line.

So, we went through this history this morning. We looked at what the issues were in their time. So, when did slavery begin in the U.S.? I'm hoping all the good Nethinims know this. Not the priests you know why? If the priests were watching external events, they would know that slavery is a subject of prophecy this year. Nethinims don't have prophecy and they know that. The reason it's a subject this year for them is because it's the 400-year anniversary. Slavery came in with the Spanish. It had been introduced in South America. But 1619 was British slavery on the area that now constitutes the U.S. and it was 1619. So many people are noting the 400-year anniversary. It was James town. In 1619 a slave ship arrived. They mark 1619. They find it peculiar that you have two American Miles stones at one mark.

1619 Slavery but also there was a general assembly. It is considered to be the first attempt at American Democracy. A legislative body came together made up of the settlers of the colony. They formed a type of government. They call it America's first experiment with Democracy. One historian says. It's a great irony that American slavery and democracy were created at the same time and the same place.

So from the very beginning of American Democracy it had a very big problem. They say it is Americas paradox that there is slavery in the midst of freedom. It marked the beginning of the most important political development in American history. The rise of democracy and the beginning of U.S. greatest challenge, the legacy of racial discrimination and inequality that has afflicted our society since the very beginning. So, they are connecting the beginning of U.S. democracy with the greatest threat to that democracy all connected to the same waymark time and place. You can bring it 400 years later. It gives the Nethinims and us another witness of the two issues this year. A fight over U.S. democracy while also seeing it's threat.

So, it began in 1619 but you come to 1798 and U.S. is now independent and EGW says the Lamb Like beast is rising up in 1798. We know that they were to have an increase of knowledge. How many years did God give them? 63. So from the time they come into bible prophecy as the lamb like beast, they are given a time period of probation. 63 years. Because while they have democracy, they already put that democracy under threat with the institution of slavery.

We construct the reform line and we talk about the second advent. What date is that? 1863. Then we went through these chapters. When she lays out this history from William Miller to the second advent. You know the world is in a condition of spiritualism, the church is in Laodicea. Then you know that America has a cup and for all of this history it has been filling this cup. Then we come to the chapter the sins of Babylon. She says the cup is full. Then we read through that chapter. America's cup is full and it is about to face judgment. What is that judgement? The Civil War.

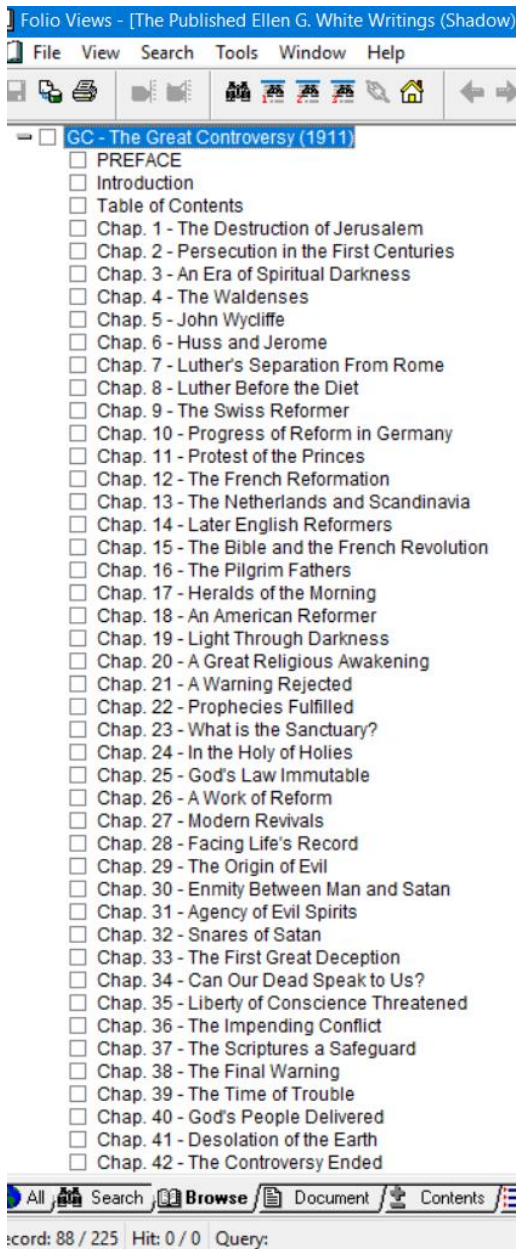
I want us to look at a little history. Did you have freedom of conscious in this history to choose not to be a part of this sin? Did the nation allow that?

A. if you are against slavery you are set apart.

Are you allowed to be against slavery and to fight against it?

A. yes because it is what the North did

So we are going to change books. We know it was not successful in 1863 Gods people. So there is a second Attempt made. We find that this book the spiritual gifts is re written into the Great Controversy. Spiritual gifts is written for that history but they come to another crisis. And it's taken and formed into the Great Controversy. Pull up those chapter titles.



So if you go to the Great Controversy it doesn't begin with the fall of Satan. It goes to the destruction of Jerusalem. There is much more information about that history. All through the 1260. I want to pick it up from chapter 18. Chapter 18 is an American Reformer. An American Reformer so we know we are at William Miller. This is chapter 18. It goes from that to What is the Sanctuary. So, she has gone from the American Reformer to the subject of the Sanctuary. So far, we are covering the same territory. 1798, 1844. What is the sanctuary and then the snares of Satan? What are the Snares of Satan? Spiritualism and Covetousness. Covering the same territory. Miller, sanctuary, Snares of Satan. Skip a little and you come to Can our dead speak to us. She is still covering what subject? Spiritualism. Then the next three chapters what are they? It's talking about spiritualism and covetousness and then what three chapters do you have? So, I will give the ones in English. It is the Liberty of conscience threatened. So, you understand that the liberty of people conscience is under threat then she says the Impending Conflict so there is a conflict coming and then The Scriptures are a safeguard. So, whatever is under threat and the conflict is about, it is about the understanding of scripture. So, she goes from spiritualism to discussing this issue of a threatened conscience. What is she speaking about in those chapters?

A. SL

She is talking about Sunday Law history. Next chapter The Final Warning. When is the final warning?

## A. Loud Cry

Final warning. So, we have connected William Miller with the American Reformer, the sanctuary with the Sanctuary, Spiritualism and covetousness with the snares of Satan, The sins of Babylon with those three chapters. Then she talks about the Loud Cry which is the Final Warning. There is no other warning we give that tells people to come out of Babylon. It is the last chance they have. In the next chapter it is The Time of Trouble. When is the time of trouble? It begins at the close of probation. The next chapter is Gods people delivered. So in Spiritual gifts it is deliverance of the saints. In Spiritual gifts is says time of trouble and deliverance of the saints. The Great Controversy you have the Time of Trouble and then God's people Delivered. And that's the second Advent. It is covering all the same history. If you went through those chapters you would not find much difference in theme. You are going to find a lot of repeat and enlarges and other information. The Second Advent is the Second Advent. The time of trouble is the time of trouble and the loud cry is the loud cry. But what we are discussing is the Sins of Babylon. It is the Sunday Law time period. And what she is discussing here is these three chapters beginning with the liberty of Conscience threatened.

She has written a book that is perfectly preparing them for their time if Christ comes back in 1863. William Miller, Sanctuary, Spiritualism and Covetousness, and then We see the Sin of Babylon and loud cry. Then we see a time of trouble. That time of trouble we agreed is the American Civil War. It was all to culminate in 1863 with the second Advent. That is history as it should have been.

When that fails, instead of spiritual gifts, what's written for the church is Great Controversy. She is covering much of the same history. She takes it to 1888 and these three chapters. The sins of Babylon are no longer about slavery. Instead she is going to discuss issues in the government related to the Sabbath issue.

If you were to go to GC 573-chapter 36 Liberty of conscience (she is using GC 1911 version), she will say in the movements now in progress in the U.S. that are trying to secure the support of the state for the institutions of the church. So, the churches are trying to get the state to support them. Protestants are following in the steps of the Papists. Last sentence of the first paragraph.

**It is the spirit of the papacy--the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God--that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them. {GC 573.1}**

So that first phrase she says in the movements now in progress. So as she is writing spiritual gifts she is talking about the issues then in progress. And in that history the movements in progress had nothing to do with Sunday. In this movement up until here at the second advent you don't even have a national reform movement. You don't have that attempt of National reform. It all started in 1863. It was all happening in 1888 but it is a result of 1863. Dow two paragraphs.

**The first public measure enforcing Sunday observance was the law enacted by Constantine. (A.D. 321; see Appendix note for page 53.)**

So she is going to go into the history of those first Sunday Laws when they first introduced Sunday Worship coming together with heathenism and Christianity. How the Papacy became firmly established and Sunday worship began to be exalted. So, in 1888 history she is laying out this structure. Because here we could talk about 1863, 1893. All through this history you have a coming together of church and state for the enforcement of a Sunday Sabbath. Sunday was only one of the Issues. I think it's important for us to remember there were many issues. Bibles in schools. All these different ways they were trying to get the government to recognize the role of the churches. So, in this history it's slavery and in this history it is the enforcement of Sunday.

We come to our history and what Adventism would recognize is Sunday Law, Loud Cry, Close of Probation, and Second Advent. Where are they getting this from? They are getting all of this from the Great Controversy. They have gone to the Great controversy and laid out this whole structure. So all of Adventism is waiting for this issue. Sunday Law in Congress.

We need to remember EGW words, when she says "In the movements now in progress". She is talking about a movement then in progress. This issue of slavery died out. It ended. This issue of enforcing Sunday also ended. It is no longer in progress. So when Adventists construct their line or what they have of it which is SL to 2nd Advent, they are taking it all from these Great Controversy quotes. What we need to consider is why they are not using their alpha history. See if you use the alpha you have to question those quotes about Sunday worship. Because they are not currently now in progress. In the alpha history the sins of Babylon existed before the time of the end. The issue of slavery began in 1619. All through the revolution, the writing of the constitution, the formation of their first government, it was what they argued over. So the issue of slavery has been a problem leading up to the history of 1798. It's an issue in 1844. This is an election year in America. It's an Issue in 1850 and all through their reform line. So, if we want to understand this waymark, our first place we should go is to the time of the end, and understand that the sins of Babylon must be already visible. It is not a Laodicean that arises out of nowhere.

A. Could you reexplain in a few words why 1888 is a SL.

A.T. Jones will lay out three years where that National Reform Movement tried to implement Sunday Laws. He will give 1863 but really that was just their formation. It is in 1888 when they are trying to pass something called the Blair bill. That is an issue of enforcing Sunday. The third day he will mark is 1893 but the focus is 1888 and this Blair bill. 1888 takes us to what waymark?

A. 2014

It's the 126 to 2014. So people in this movement are struggling because Sunday was not an issue in 2014. And we should ask ourselves, we might not see it in 2014 but why don't we see it in 1989 or 9/11? Because we should see the sin of Babylon from back here and be able to thread our waymarks. But in fact I would suggest when we consider Sunday Law, it is a name we have taken from the Great controversy and doesn't properly describe the events of this waymark. The movements now in progress today have nothing to do with the issue of Sunday over Sabbath. What religion is Donald Trump's Daughter? Jewish. His son in law Jewish. They are good Sabbath keepers. His Ally is Israel. Sabbath Keepers. Other nations, other dictatorships are not necessarily Christian. Saudi Arabia. They aren't going to implement a Sunday Law. So whatever is uniting them cannot be Sunday. They understand their external events (Millerites) because they are reading News Papers. When she describes the Sins of Babylon, some things have been shown her from an angel and the rest is what she is reading in the News Papers. It is public external knowledge. All the work of A.T. Jones in this history is reading News Papers. So they know in both histories is that there are movements in progress.

And what we have been doing is we went back to 1799 and we started seeing the movements currently in progress. 1799 - 1989 you have the Moral Majority. Now we could cut out history the way we have. I would suggest that you don't just have to cut it, it is progression. We are going to take it as progression from 1798 but for space and time reasons we are not going to do it now, but it's worth considering that progression. EGW makes some strong statements. What she is saying in these statements is that having slavery abolished will not aid them. Why won't it help them? She says that the slaver owners, if slavery is abolished, do not change their mindset. If you went through her writings, she gets to a point around the 1890's where it seems to get worse. So you could draw a reform line for the U.S. from 1798 and go to the Civil War, slavery is abolished but they just find other ways to oppress the former slaves. What they did to them today there they are still suffering with today. The way their justice system is set up, and the inequality. It was all institutionalized in this history. Segregation, Jim Crow Era, The KKK. You come down to the Civil Rights movement. You can trace their issue with race all the way through. It is a problem that never left. It didn't leave in 1865. If you see that it didn't leave and you trace it, you know where the Moral Majority came from, as they try to enforce their segregation. EGW says the mindset behind slaver will not change. It is just that the form of abuse will change. So If you connect the whole history of the U.S. and trace the problems that never went away and connect Millerite history to our own.

If you cut the line and overlay them you can connect the Sins of Babylon to 1888 and Sunday Law. In Millerite History the sins of Babylon are slavery. We must then apply slavery to our time. So, in our history what does slavery look like?

- A. On the professional level when you are overworked. I'm referencing the management service in America and everywhere in the world this system is being implemented in the businesses. Every business where this is implemented, a lot of people do professional burn outs. Because of overworking and pressure. Because today the worker is only there to produce money.

That never changed.

- A. The way we treat immigrants.

Immigration? Why is there an immigration problem? For Europe. We will focus on Europe.

- A. There is a difference between the countries welcoming them and the others and the developed countries.

If we were to draw Saudi Arabia, there is a country down here that is called Yemen. Yemen is locked in a Civil War. But this is not a Civil War they have control over because it is a proxy war. It is a proxy war between Saudi Arabia and Iran. It has gone on for years. If they would have just had their own internal conflict it would have been finished quickly, instead it is carried on year after year because of its proxy war status between Saudi Arabia and Iran. Who is Saudi Arabia's most powerful Ally? the U.S. So, when Saudi Arabia needs to bomb Yemen, U.S. planes will take off from Syria, fly down to Saudi Arabia (actually I think they are mostly in Turkey), fill up Saudi Arabia's planes with fuel so those planes can go bomb Yemen. So behind Saudi Arabia is the U.S. Who is Iran's most powerful ally? Russia. So you have a brutal Civil War that could have been ended quickly just like Syria's. But it all comes down to a proxy war between super powers.

Now you have ten million people starving to death in Yemen because two bigger super powers keep fighting over their countries and behind them there is a revelry over the world's two biggest super powers. So, a small country gets destroyed and millions of people starve or die. They flee their country and how much sympathy do they get? No Russia and not U.S. and not Europe. But they are just a pawn in a bigger game. If this is about Africa then it's not just slavery that never ended. What else never ended?

- A. Colonization.

Colonialism. They talk about the North Pole. The ice around it is melting, because of climate change, and they are unlocking resources they have never been able to access. Now there is a global race as to who can take control of those resources first. Russia took a metal flag, sent it on one of their submersibles and planted underneath dead center of the North Pole at the bottom of the Ocean. One nation, think it might have been Iceland, one of the nation's fighting over these new found resources said "This is wonderful, we have a new Africa". Colonialism never ended. Now they are just fighting over different areas because they have drained the old ones. So, it's the same issues today. When you see immigrants leave a country for reasons that the U.S. caused, and we find that America is breaking those bonds of family relationship. So, you have issues of race and connected to that you can talk about color, immigration. Anything else that comes under race? I would say Nationalism. The other issues? They arise up in this history as well. Issues of gender. Anything else?

- A. The woman's position?

I am going to put that under gender. Third Issue? Homosexuality. So our alpha history is all about people's rights. And EGW is hard on the churches in these histories. But were they doing that work? They didn't impose slavery but they weren't doing that work. This is just the sin of the state that the church is overlooking. The sin of the state against people's freedom. Then you have the sin of church and state. You bring that into our history and its church plus state coming together to impact people's freedom. You have both concepts. Church and State and freedom. Bring them together and it summarizes our history. But the issue of slavery, you will recognize, looks entirely different in our history. It doesn't look the same as she described it in Spiritual Gifts. The sins of Babylon look entirely different to how she described them in this document. So the Sins of Babylon must look entirely different to their description in the Great Controversy. We took the principle from this document and our alpha history. We have to take the principles from our alpha history and 1888 history. But if you are an Adventist, any Adventist outside of this movement that does not

recognize 1989, what's the last waymark of Adventist History they can hold on to? 1888 is the last waymark they have. So, for every Adventist that hasn't entered this movement, this 1888 waymark is all they have. So, they consider their present and their future based on everything they read on 1888. The only visibility they have is 1888 history. Sunday Laws in congress and A.T. Jones.

We entered a new reform line and if we entered a new reform line then the movements here that were in progress are no longer in progress. Because these two histories failed. Do we have any questions or thoughts?

A. I didn't really understand the logic behind modern slavery.

Modern slavery, we have to see it in 1879. The people that are being subjected, mistreated, are those of a different race to white America, those of a different gender, white and male. That's how they see their nations hierarchy. Then you have the issue of homosexuality. April 19, 1989 what happened? It's a famous court case. Donald Trump took a strong position on it. It's known as the "Central Park jogger" case. A woman was raped on April 19 of 1989. They found five black men and put them through a show trial, and charged them with her rape. It's easy to demonstrate that they were innocent. This was highly charged and all about race. And Donald Trump spent millions of dollars in 1989 trying to make sure those men got the death sentence. They are free today because they realize that they were mistreated because they were black. So, in 1989 you have Donald Trump showing his opinions on race. You also have the Moral Majority. It's all about race, gender, homosexuality. Those are the ones being mistreated today. Immigrants, woman, and homosexuals. All those who don't fit within the safe idea of hierarchy that the U.S. has. Any other thoughts or questions.

A. Would you be able to re explain the history of Yemen?

Yemen is a proxy war between Iran and Saudi Arabia. Those two countries are the super powers of the middle east. But behind their rivalry is the KN and the KS. Many of these global conflicts are fueled by that rivalry. Venezuela, Syria, Yemen is just another one but Yemen is the greatest humanitarian crisis the world has today. Ten million people are on the brink of starving to death. No country cares to look after them. But if you trace back the cause it is the super powers fault. Donald Trump says a lot about violence in South America. He says all of those gangs are going to come up through the border and hurt us. He talks about "bad hombres". He talks about those Southern states as being full of drug addicts, rapists and murderers and that their gang violence is going to seep up North into America. So they need to secure the Southern border. Where do many of their guns come from? It's not that easy to buy a gun in South America. The guns get smuggled from the U.S. into South America. Do you have any thoughts or questions?

What we are saying is that there is no Sunday Law. Sunday is not an issue in our history. Because if we are going to take 1888 history and say it's Sunday then we need to go up into alpha and say it's also Southern Cotton plantations. We need to take the principle. EGW does say that Sunday is an issue during the Civil war. Sunday verses Sabbath because there is a national draft that they can't keep. So, you do have an issue of Sunday in 1850's But this issue did not fill the cup of America's probation. If we are going to talk about a full cup full of the sin of the nation, that sin is not Sunday in 1850's. It's slavery. So when we did all of this study, Jerry Falwell and the Moral Majority, we covered that history and brought it to 2016. We saw the Nationalism rise up and become much more visible. And you see what's underneath Donald Trump. That fear of globalists in the UN. We have spoken about all of that in these classes. Why we are covering those subjects because we need to understand the sin of Babylon. It becomes a subject of prophecy. When we look at 2014, what Steve Bannon is doing in that year. EGW understood based on News Papers the movements that were currently being undertaken. She did that twice. But we have a triple application We have two histories to take into our own. If we have WWI and WWII, we have to take both of them to understand WWIII. But WWIII they fight with different weapons. You have to take the principles of both. Any other thoughts or questions?

A. I didn't understand when you said there is not Sunday Law

What do you think this waymark looks like?

A. it's not a Sunday law like we were expecting.



America has a cup; it's going to be filled. It doesn't start filling at Sunday Law. It began filling long before, drop after drop. So, what is in that cup? What is the sin? If it's Sunday over Sabbath we would need to take that back and see it from the time of the end.

You see the Sunday Issue arrive in this history but it's not what fills the cup. Whatever fills the cup is a combination of slavery and Sunday. Both taken as a parable. Slavery is oppression. Sunday is church willing the state. Sister G.?

A. About the dates. Because I thought in the second line they were waiting for Christ's return in 1888.

In 1888? I am not sure if we would mark that as a second Advent. Sister M?

A. Just to try to understand. Does that mean that the Sunday Law that we are waiting for on the line of the 144k we are not to wait for a Sabbath Sunday relationship?

If we are waiting for a Sunday Sabbath relationship, we should also be waiting for Southern Cotton plantations to reintroduce slavery. However, we read the Great Controversy has to be the same way we read spiritual Gifts because both histories are talking about current movements. One is the spread of slavery through the American States and one is a movement bringing about a church and state relationship. We need to take both to our history. And however, we understand this one (1888), interpret it, has to be how we interpret 1850's. And she is talking in the Great Controversy about a movement that has been underway. We go and read that in the dispensation. That movement is not now underway. The movement that is underway now all began with this ten-year history and the Moral Majority. It is bringing about a church and state relationship but its catalyst was segregation, race. So when we talk about the events in our history, all that gave rise to Donald Trump, what we are doing is taking these to histories and using those same methods to understand the movements that are currently underway. Sister N?

A. Maybe in a cultural way or in the SDA movement. Maybe because of the quotes that EGW say that we don't have to have a thought about both, we have really put aside history and politics. What I understand is that to really understand our position now the same way the Nethinims are ploughed with external events, the external events are also our message also the test, and if you don't understand them and not entrusted in them, obviously we are going to take the mark of the beast. Because we will not have the needed comprehension, we are going to go back on the understanding of the bible and stand just like the evangelicals in the USA so for us today we are really having to understand external events.

I would agree with you. Adventists, whether they are in the church or independent, they are content being fast asleep. They don't see any need to wake up because the minute they see a Sunday Law in congress they will know the end of the world is here. And until they see that sign, they can be comfortable. Because the last waymark they are holding on to is 1888. It's all they have if they don't recognize 1989 and become a part of this movement. So, Adventists that do not recognize this movement, they are looking for a sign they are never going to get. This shows why they would fail the Sunday Law. Because every good Adventist knows what day they worship on, and all they have to do is hold to that and they are safe. But like you said they are not seeing the external events.

A. *Could not here audience member.*

2014 is our Sunday law. You see a movement. It starts in the shadows. So does our message. It grows and develops as does ours. We come to 2016 there is an increase of knowledge. For us we have a message. For them they have project blitz and Donald Trump. It all starts in 2014 but like any Boston waymark it starts quietly and it begins to swell. The movements that are stirring in 2014, it's a push back or a response, an angry response against the presidency of Obama. They have been stirred up. The Evangelicals are coming together combined with Catholics and anyone with that conservative mindset, but particularly the republicans and the churches. Their issue is over race, immigration, gender roles, and Homosexuality. But when we went to those key histories, the Pharisees in Christ's time, the South in the Civil War, our history. It's driven by a protectionism. They are protecting or safeguarding their structure. Which as we paraphrased everything Donald Trump has said in the last four years. America is White, Christian, and Patriarchal. That is what they are protecting. Yes sister A.

A. So if I understand correctly the Sunday Law is the Union of church and state but pushed by this racial issues. And for us our Sunday law for our line is an association of all those things, racism, church and state and all of that?

Yes.

A. but not only the union of church and state?

No only the Union. The issues bringing together are different than they were in 1888. It's still trying to protect their Christian nation but they are not trying to protect it anymore using Sunday. Now they are trying to protect it using Gender roles, Nationalism, sexual preferences. That is what they are trying to protect.

A. And how, if I take it practically, how is homosexuality going to impact me or us?

In 2015 we have the issue of the ordination of women and homosexual marriage being legalized in the US. It gives you a neat compare and contrast. We have not addressed homosexuality much here. We have focused on gender and race but our mindset about gender is going through some changes. We are recognizing that much of this movement can be sexist even if we don't know it. There is deep sexism throughout this movement. And some of our problems with homosexuals are based on the same fear and conspiracy theories that the Christian right shares. And if we are about to do a work of public evangelism, we can't take that fear into that role. I think we are understanding how to treat people. But I would like to make a point. If we are talking about the Sunday Law on the line of the 144k, we are only at the beginning stages of understanding that waymark. We have much more coming that we have to learn. But the light that we can lay out now enables us to understand 2014, 2019 which is also a Sunday law and connect them back to the time of the end. So at least we know what is filling Americas cup.

A. *So I understand when you say we have to go back to the two previous histories. But the thing is that I don't understand then Revelation 13 when it says that the beast will speak as dragon and each country will follow. It is confused on my mind.*

Does it say each country is going to pass a Sunday Law?

A. *Inaudible*

It does because she is constructing this logic. If 2014 is a Sunday law can you see it spread country by country? You can see the USA fall to Nationalism. Then you have the UK and brexit. you have brazil and Bolsenaro. Australia one of the worst in the western world. You have India. Indian is a close ally. They have a populist government sparring on these issues. India is never going to pass a Sunday Law. Not a Sunday law as it is described in the Great Controversy. But the movement that is underway in our history is already spreading worldwide. Populist governments all over the world one by one they fall and populism arises. And each of these nations regardless of their religions, even India is Church and state. What they are fighting against is immigration, race, gender and homosexuality.

A. So that means that each country of the world will have nationalist president.

Some in the mind and some in the hand.

A. So when we see this rise in each country we see the SL?

Would every country have passed a SL willingly? Happily? The beginning of our classes we talked about 3 different types of world order. Unilateralism, Multilateralism, Bilateralism. If every country goes willingly then Trump has no reason to dismantle the UN. It is not going to be Multilateral these issues. It is unilateral with the USA. The only reason there is a dictatorship here over the UN is to enforce it's will. What will is it wanting to enforce? It's not going to be enforcing

Sunday Worship over Israel, one of it's closest Allies that's a populist government. They are not going to make Israel pass a Sunday law.

This SL history and whatever is in it's cup is the sin of the US. If it were Sunday Law here you would see other countries start to follow the U.S. Some of them do that willingly but other ones won't. This is why the U.S. is a dictator. Not every country would have passed a SL. Some obey in the hand and some in the heart. Some do it because they want to and some are forced because the U.S. is a dictatorship.

- A. When you say SL, we should understand race, gender, and sexuality only? There is something I don't get that it why I ask.

If you want to see the Sabbath of Sunday go back to GC history. Go back to GC chapters and take it literally. You can't do it. So however, you want to read this one, just make sure you read the GC the same. Go and read this chapter Sins of Babylon and see where she is placing it. And remember her husband is saying that slavery will never end. There is about to be a second advent which will bring the issue of slavery to a close. They are all expecting this to end the world history. So this sins of Babylon and this cup of the US is what brings us to the close of probation and the second advent. In their minds in 1858. So in this chapter, whatever they are seeing this issues, they are saying that brings them to close of probation and second advent. But we have two histories of failure and God was kind enough to prepare the people in that day anyway.

- A. I understand that but why I cannot touch with my mind is how it will look like and what is it? I thought is was race gender and homosexuality so these issues will be spread over the world and be pushed by religious aspect? I can't really even explain it.

Go back to the Moral Majority. We are not going to understand unless we go understand our past history. And it's in external events that this movement is behind. Look at Jerry Falwell. See what they are trying to do. It is all Nationalism and protectionism. And it's church and states. It takes them ten years to implement them. But the work is done the minute they have Raegan. Everything else falls in place from there. Raegan was racist elected by Jerry Falwell. Trump elected by Jerry Falwell, racist. You just connect the issues to our reform line. I am not so concerned what this waymark looks like because A.T. Jones was familiar with every event and every stepping stone towards a Sunday law. There was a lot happening in this history and there is a lot happening in ours. We need to see all those small stepping stones because both histories are looking at the external movements as they progress. She says movement currently underway. So before we even try to define that we have to have a good understanding of the movements currently underway. And as we have fractals and 2014 is a Sunday law, you can already see countries falling. There are movements underway. Sister A.

- A. I need to understand more on the individual level in Adventism in general we see homosexuality as an abomination. The first time is Sodom and Gomorrah the direction is really clear about what we understand today. Does this mean that in our beliefs we tend not to be homophobic but against homosexuals? Does it mean that we can adopt the mark of the beast if we have this type of thinking?

I have a feeling that we need to relook at Sodom and Gomorrah because it is those stories that the Christian right is using to say that events like 9/11 are the judgement of God because of homosexuality. He destroyed Sodom and Gomorrah for it and He will destroy the U.S. for it, that is their mindset. So just like other issues they are going back into old stories. And I am not sure if homosexuality is all about Sodom and Gomorrah. Because there are other issues in those cities so I am not sure that we can use that logic. All I want us to see when it comes to homosexuality is the position that the government has to take. If we can recognize that the government of the U.S. cannot discriminate against homosexuality. Because when they do that like when they are doing that now, it is a symptom of Church and state coming together. When Obama allowed Gay marriage, it was natural for him because he was a constitutional lawyer and he can separate church and state and he knew that they had every right to marry. But that is not the position the movement took or the church. If we can recognize that at the level of the government, they have full rights and freedoms.

We are over time. We have a question and answer session tomorrow morning. I want to finish on one quote. 1T 533.2. And I want to remind us of what sister N said regarding the Adventist concept that it's something wrong to have a position about politics. The idea that we have to be careful to not sound too political. 1 T 533.2. I will paraphrase. She says it's New York 1865. If it's 1865 where are we?

A. End of Civil War

And where is the end of the Civil War? When we bring down our lines.

A. 2016?

We did Civil War from the midpoint.

A. 2019

1865 is 2019. So, she is writing in 1865. She says she has been shown many things concerning the people of God. She is seeing professed Sabbath keepers will come short of Everlasting life. They fall into evil ways. They are continuing their evil sins and will fall like Israel and never enter Canaan. Next paragraph. she says I say that many would fall this side of the kingdom. So she is saying 1865 many would fall this side of the kingdom. We bring that to 2019 and when is the kingdom? When do we go to the kingdom? If this is 2019 it's close of probation.

A. Panium

Panium. The Kingdom. So she is saying 1865 is 2019. 2019 is the close of probation. She says many will fall this side of the kingdom. The kingdom is the second advent. It is when we inherit the kingdom. She says many will fall before then. God is testing and proving His people and many will not endure the test of character. They have much work to do. They have to reform. Then she highlights what their problem is halfway through the paragraph. Many Sabbath keepers are not right before God in their political views. What causes Gods people to fall this side of the Kingdom? Their political views. They are not in harmony with Gods word or in union with the movement. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth are living in violation of the principles of heaven. She is saying that there are political sentiments that will cause people to fail. Next paragraph. Their principles and positions in political matters are a great hinderance to their spiritual advancement. It's a snare to them. those political principles will bring them under the control of Satan. They will be separated from the movement. Then she talks about the political sentiments in her day. These brethren cannot receive Gods approval while they lack sympathy for the oppressed race and are at variance with the republican principles of our government. When it comes to the Civil War, Not al in that movement understood the issues correctly. What caused them to fall are those political views. She says they will not stay in the movement. They do not understand the republican principles of the government. They don't understand the external that is happening within the U.S. They lack sympathy for those facing oppression.

So when we think about politics that we shouldn't have a position, she doesn't say that. It's not having a position that will cause you to fall. It's having the wrong position. If you will kneel with me, we will pray.

At Rochester, New York, December 25, 1865, I was shown many things concerning the people of God in connection with His work for these last days. I saw that many professed Sabbathkeepers will come short of everlasting life. They fail to

take warning from the course pursued by the children of Israel and fall into some of their evil ways. If they continue in these sins they will fall like the Israelites and never enter the heavenly Canaan. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." {1T 533.2}

I saw that many would fall this side of the kingdom. God is testing and proving His people, and many will not endure the test of character, the measurement of God. Many will have close work to overcome their peculiar traits of character and be without spot or wrinkle or any such thing, unrebukable before God and man. Many professed Sabbathkeepers will be no special benefit to the cause of God or the church without a thorough reformation on their part. Many Sabbathkeepers are not right before God in their political views. They are not in harmony with God's word or in union with the body of Sabbathkeeping believers. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth are living in violation of the principles of heaven. Therefore as long as they thus remain they cannot possess the spirit of freedom and holiness. {1T 533.3}

Their principles and positions in political matters are a great hindrance to their spiritual advancement. These are a constant snare to them and a reproach to our faith, and those who retain these principles will eventually be brought just where the enemy would be glad to have them, where they will be finally separated from Sabbathkeeping Christians. These brethren cannot receive the approval of God while they lack sympathy for the oppressed colored race and are at variance with the pure, republican principles of our Government. God has no more sympathy with rebellion upon earth than with the rebellion in heaven, when the great rebel questioned the foundation of God's government and was thrust out with all who sympathized with him in his rebellion.

