

## The Sin of Babylon

Elder Tess Lambert France SOTP Video 39

Key

A. = Audience

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

Good morning. We have drawn a line of progression from Eden to Eden and we have called this the line of restoration. If this is a line of restoration who is being restored? Humanity. Us. So if this is a restoration of humanity, who has the problem?

A. Us.

If this is a healing, who is sick?

A. Humanity.

Humanity. So when we see a line of restoration which some might call evolution, it's not God changing. This is a line of our restoration and not His. So when we see changes we know where the problem lies. They are not God's problems they are our problems. And if it takes Him six thousand years to work through some of those problems, that doesn't make those problems His fault. It shows how damaged the human condition is. And we can see that if He wants to restore us, it's not something that even happens within one dispensation. It must be dispensation after dispensation. Building on what has gone on before.

A. We say that the problem is coming from us because we make bad choices and God is not changing. So I really want to understand when you say that does it mean it belongs to us to resolve the issues? I just want to understand.

Yes and No. I think it does belong to us but God knows our weakness. There is no good reason that for 46 years God's chosen people are worshipping on Sunday. Why wouldn't He give them the Sabbath? Why would He wait all that time? And keep in mind, you can go back hundreds of years, fifteen hundred years, and see God's people start to keep Sunday. Then you can go to Martin Luther. Did he accept the Sabbath? No. Did God hold that against him? Was that salvation for Martin Luther? It's one of the ten commandments and God doesn't even make it a test. So what is their problem? Because God could just easily say to William Miller in 1816 when he is beginning to study throughout the whole bible. God could have pointed him to the 4th commandment and say this is Saturday and why are you worshipping on Sunday? Why does God not do that?

A. It was not the test yet.

Why not?

A. I don't know.

Anyone else?

A. *Inaudible.*

Correct. Because it wasn't salvation for their 46 years. We know for our time of the end it is a salvational issue. So we even in this history have to see progression. We can't live just like a Millerite in 1840. Because God has given us increased light that they didn't have. When they were at their point in their history on their reform line where we are on ours. So why would God not give them the Sabbath? I would suggest that a good Shepherd doesn't run faster than his sheep can follow. People are slow. So He is going to introduce truth by truth as they can handle it. All through this History and all the way from Noah. You can cut it up and see a reform line and just see one history. And overlay it with ours. But if we draw a reform line, truth is also increased. Where we have light they never had. So Abraham will get to heaven and he is going to ask us all kinds of questions. Did you own slaves? And we would say that we would not be in heaven if we did what you did. And Moses will go to heaven and look for a priest. Someone will tell him "Moses you are going to sit at Sister M. feet and learn from her because she is a priest and she knows things that you don't know". That might take him by surprise. There are people in this history that had multiple wives. They will be surprised by the fact that that is sin in our history. It wasn't right for them either. But even going back to ancient Israel when they wrote the laws of divorce, God wrote only what they could handle. And I would suggest that he has led us gently all the way along.

We have truth now that we could not have handled in 1996. We have truth coming that right now none of us would be able to handle otherwise He could just give it to us now, but we have to work our muscles first and build up a bit more strength. So when He gives us that truth we can handle it. But He has led us that gently from the beginning.

A. *I understand the progression logic. What I have problem with, because we said there is a change because we are changing dispensation, but in fact this doesn't justify this change. If I cannot see this change before hand in the word the person who live in that dispensation, how this person know that this change should be.... and this person should know that they should stop there and not go any further?*

I don't quite understand your question. Are you asking how then we know what is to change and when?

A. Yes. And for example for slavery we cannot find a bible verse that says we have to stop it now.

So why do you think it has to stop?

A. The slavery?

Yes why do you think it has to stop?

- A. so I can say that at the beginning it exist but by reading my bible I don't know when or what dispensation slavery should stop. If I have to make a change I will put all the changes at the arrival of Christ. Because old covenant is canceled in order to ratify the new one. Regarding slavery and equality women and man, I cannot justify between the line of Christ and the Millerite and ours. For me it's like everything come at Christs line and us we have started to apply progressively but it is not a matter of dispensation. It is seems to me that culture is controlling the bible.

Did the culture control EGW in her history? How can you be controlled by culture? So if I went to another country in this history, the culture was to have slaves, all of a sudden it's ok because there is no underlying principle and God only cares about culture. EGW doesn't make this issue about peoples culture. She says it's sin to claim ownership of a persons soul. Abraham did that. Israel did that. It wasn't sin for them. Those are dispensations. Dispensations separate from Christ's and in this dispensation Paul doesn't write to Philemon, his Christian brother, and say that it is sin for him to own a slave. If it is sin in this history, shouldn't Paul have warned his brother that he is in sin for this?

- A. *He only said to .....*

He never told him to free him. You can welcome someone and love them like a child but they are still your slave. Paul should have written to him and warned him your in sin. But he doesn't do that. There must be a change between Paul's dispensation and EGW.

- A. So there is a cultural movement around in this time period. It is not accepted and I don't know how the South should be aware the God validate this change in this time period.

I want to remind us of a verse where a lawyer comes to Jesus and says what do I do to be saved. Jesus says read the law. What does it say? How do you read it? Is it enough for him to quote to Jesus the verses? What Jesus is saying is that there is a right and wrong way to read it. How do you read it? What would the Pharisees have done? They would have said I am good at bible memorization and they would have just stayed quoting word for word. Would that have been the right or the wrong answer.

- A. so it is depending on how they understand what they quote.

How they understand it? They quote it word for word. They keep that law more strictly than anyone else. They know what that law says. To quote them and keep them word for word, what they see in those words is not enough. Jesus tells the lawyer that there are two ways to read. How are you going to read? And he says Love God and Love my neighbor. And Jesus says that he chose the right way to read. Millions of people have the bible. If they are just going to look straight for slavery, they will come to the position of the South. I think it requires a deeper understanding of how God is working. Brother V.?

- A. *Cannot hear audience member*

- A. *The line you draw that starts in Eden and finish in Eden, it's what we always said. It is restoration of the man before the sin. So this progression takes time. I don't see how it will be amazing equality between man and woman because we are coming close to the end and this is change we are supposed to de before getting our final destination. It is true that the bible speak to us in a certain way but we also believe that EGW quotation is a part of inspiration. And if I am not wrong I believe that God speak to us through the story and through the history.*

Yes. So the Pharisees come to Jesus. They ask him in Matthew 19 they ask Him is it ok for a man to put his wife away and divorce her for every reason every cause. Can he divorce his wife easily because she upsets him. Jesus gives His answer. It starts in Matthew 19 verse 3. Jesus gives His answer and says don't you remember Eden? Male and female. God put them together. God joined it and don't take it apart. They say to Jesus why then did Moses write that we can do it? No where in the law of Moses does it say that that is a bad thing. It's all written as if it's completely acceptable. Those laws of divorce. So Jesus answers, don't put her away and don't divorce her because she upset you. Their problem is the same problem many of us have. They say to Jesus, then why did Moses write it? If it's not nice and it's not acceptable and you say we shouldn't then why did Moses write it? And he never wrote it with a clause underneath saying this is because of your bad condition. He gives no explanation. He just writes it. Then they needed to see the reason it was there, even though they are just told they can do it, is because they have cold hearts. So to Answer brother E. you will not find it in the verses that it's wrong to put your wife away. That is their problem. It is not written in the law of Moses but they have to be able to recognize it. That is not how you treat your wife.

- A. Ok but this doesn't prove to a Jew that this changing should happen in the dispensation of Christ, Millerite or ours. This doesn't prove in which dispensation the change should occur. But yes it can happen but when we don't know.

When were they to stop slavery? Point me to a year to show that change.

- A. *Not able to here audience member.*

Where do you see the change?

- A. You mean historically or when it should have happened?

Either.

- A. for me it should have happened in 31 A.D. and historically it is this time period 1798-1844.

31 A.D. is here before Philemon. Paul does not warn his brother that it is sin. It didn't change here. Sister M.?

- A. The bible tell us in which dispensation this change should had been done because before end of slavery we were slaved during 6 years and the seventh year we should release the slave. And Deuteronomy 9:15 near to the close of the seventh year you should not have a hard heart to prevent you from releasing the slave. So if we are applying the rule of methodology alpha and omega, if we understand the seven year is in heaven, so we should understand that when we are approaching the seventh millennium we should release the slaves.

If you are going to do that, those verses only apply if you have an Israelite passport. If you are not an Israelite you do not get freed. It still comes down between the distinction of Jew and Gentile. It's not the slavery of Abraham and Israel. And if we mark the end of the 6,000 years as a second advent it still has slavery. I don't think I agree with you.

I want to finish the point and then move on. It is not in the verses that polygamy is a sin or that meat eating is a sin or that slavery is a sin. Or that they shouldn't be divorcing their wives. You don't find that in the verses. Yet when they try and trick Jesus up with the verses, He says don't blame me for the fact that they are there. The people are the ones with a problem. See into your own hearts. If we can see that with the principles of divorce then we have to think about the other verses. When God says you can divorce your wives and you can own slaves. Who has the problem. But from the beginning the leading has been gentle. He is not going to give William Miller more than he can handle. The reason we have an increase of knowledge in every dispensation is because what is coming we can't handle now. We have to pass this test to be able to develop our strength for the next.

So I want to move on and consider Millerite history. Go back to the issue of slavery in Millerite history. I understand with Elder Parminder. I believe his work with spiritual gifts here. If you go to early writings and then go into spiritual gifts. This has been done before but I want us to go through it again. When is this written? Sister N?

A. I'm not sure but I think it is a few years before 1888.

Anyone else? When is Spiritual gifts volume one written?

A. 1858

We are going through Spiritual Gifts. It is written in 1858. We want to see the chapter titles. She is guiding us through history. She begins with chapter one. It is one the screen. They don't have numbers but what is it called? Spiritual gifts. It is an introduction. The first chapter. It's the fall of Satan. So that is where we are beginning. She is going to take us from the fall of Satan through history. So it begins with the fall and Satan and then?

A. Fall of man.

Fall of man. The plan of salvation and then? The first advent. The ministry of Christ. Betrayal, crucifixion, resurrection, the disciples, death of Steven. So she has taken us from the fall of Satan. She skipped quite a large amount and she has taken us from the very beginning to fall of man then history of Christ and history of Paul then the mystery of inequity, the reformation. She goes down to church and the world united and then William Miller. So where is she?

A. 1798.

She is in 1798. She has taken us from the fall of Satan to 1798. What is the final chapter called?

A. Second death

So you know that she is covering the whole history from the fall of Satan to the second death. She is going all the way to the very beginning and then to the very end in heaven with the second death. If we go back up to William Miller she is going to take us from 1798. First Angels message, second angels message, the advent movement illustrated, another illustration. What history is that?

A. Millerite history.

So it is covering Millerite history. The sanctuary. Where do we mark that?

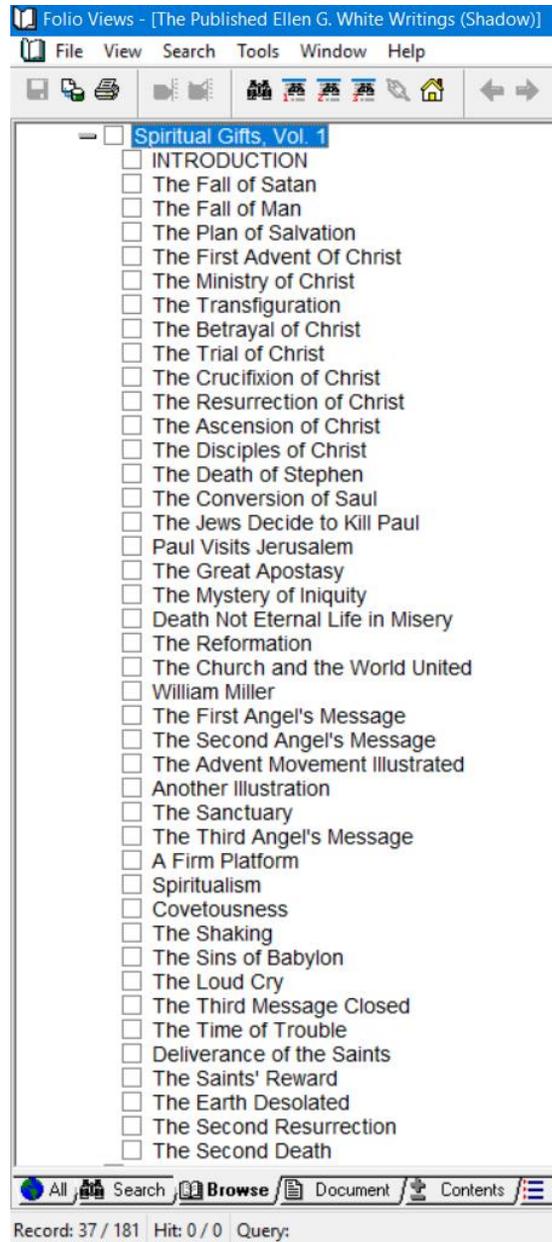
A. 1844.

Day?

A. Oct 22.

So has taken us from 1798 to Oct 22. She has gone over this history multiple times. Five times going over the same history. William Miller, first angel, second angel, the movement illustrated, illustrated again. So she is covering this history thoroughly.

SG List.



So these are the chapter titles. William Miller to the sanctuary. What's next?

A. 3rd angels message.

The 3rd angels message and then?

A. the firm platform

The firm platform then Spiritualism and then covetousness. Spiritualism and covetousness. Where do you want to mark them?

A. 1850

ok 1850. Covetousness what do we call that?

A. Laodicea

Laodicea. and then the shaking and then the Sins of Babylon. The sins of Babylon and then? Loud cry. End of the third message. What do we call that? Where does the third angels message end? It's between the loud cry and the time of trouble. It is the close of probation. The third angels message closed. Next chapter is The time of trouble. Deliverance of the saints, what do we call that? 2nd Advent. We went go through the other chapter titles. They are just taking us from the deliverance through to the second death. She is just laying out this book this history from William Miller to the second advent. 1798 to the second coming.

If we were to go into this history and go into these chapters, she is taking us through this history. 1798, Millerite history. Then Covetousness. She is going to talk about the Sins of Babylon and then she is going to go into the Loud Cry. So where is our Sunday Law History?

A. In Link with the Loud cry

In Link with that. Are the Sins of Babylon before or after the Loud Cry? Before. So you know the Sin of Babylon before the Loud Cry. So if we are doing to the line of the 144k and we place the loud cry, the Sin of Babylon is what history? It is Sunday Law History. So I want us to go to that chapter. The Sin of Babylon is what takes us to the Loud Cry. It is showing us the sin that they are being judged for. We will start in the first paragraph. It is going to take a while to build. She says that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. They bare the name of being Christs followers yet it is impossible to distinguish them from the world. She talks about the ministers preaching smooth things. There is nothing stirring them that warns them that a judgement is about to come. So there is a judgement about to come and the ministers are not warning their people.

I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. They bear the name of being Christ's followers; yet it is impossible to distinguish them from the world. Ministers take their texts from the Word of God, but preach smooth things. To this the natural heart feels no objection. It is only the spirit and power of the truth and the salvation of Christ that are hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. Wicked men are generally pleased with a form of piety without true godliness, and they will aid and support such a religion. {EW 273.1}

Paragraph 2.

Said the angel, "Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and retain the victory over them. Satan has taken full possession of the churches as

a body. The sayings and doings of men are dwelt upon instead of the plain, cutting truths of the Word of God. The spirit and friendship of the world are at enmity with God. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it at once awakens the spirit of persecution. Very many who profess to be Christians have not known God. The natural heart has not been changed, and the carnal mind remains at enmity with God. They are Satan's faithful servants, notwithstanding they have assumed another name." {EW 273.2}

**Second sentence.** Satan has taken full possession of the churches as a body. The sayings and doings of men are dwelt upon instead of the plain, cutting truths of the Word of God.

**Next paragraph.**

I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, "God will not smell in their assemblies. Selfishness, fraud, and deceit are practiced by them without the reprovings of conscience. And over all these evil traits they throw the cloak of religion." I was shown the pride of the nominal churches. God is not in their thoughts; their carnal minds dwell upon themselves; they decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. Jesus and the angels look upon them in anger. Said the angel, "Their sins and pride have reached unto heaven. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. Vengeance is Mine, I will repay, saith the Lord." The fearful threatenings of the third angel are to be realized, and all the wicked are to drink of the wrath of God. An innumerable host of evil angels are spreading over the whole land and crowding the churches. These agents of Satan look upon the religious bodies with exultation, for the cloak of religion covers the greatest crime and iniquity. {EW 274.1}

.....

I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird

when is this? When Jesus moves. So she is taking us back to October 22 and saying that since this date they have been filling with every unclean and hateful bird. So she is going to symbolic language here and I want us to see that it's "Filling". She sees their inequity and their vileness. yet their members profess to be Christians. About halfway through the paragraph she says "Their sins and pride have reached unto heaven. Their portion is prepared. So it's been filling and it has reached to heaven. What does that mean? The cup is full. It has reached to heaven and their portion is prepared. What is that portion? What is prepared for them?

A. The judgement.

I would suggest the next sentence is going to repeat and enlarge. It says. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. So the portion is what?

A. Justice and Judgement

Justice and Judgement. Their cup is filled and God has prepared a judgement for them. The end of the last sentence tells us why. *for the cloak of religion covers the greatest crime and iniquity.* Next paragraph she gives her point. She has been building by laying out the sinful condition of the churches. Then she says that they are covering up their great iniquity. And here towards the bottom of the chapter she explains what that sin is.

*All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony; and yet they dare to worship God. It is solemn mockery; Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!"*

Tess paraphrase: All heaven watches with indignation, human beings, the workmanship of God, placed into slavery. Professed followers of Jesus who have always seemed to show compassion, engage in this sin.

So God has particular against the churches why?

A. because they put in slavery the soul of man.

Yes but other people do that but these claim to be Christs followers and then they do this. So they are not just being wicked, they are claiming to represent God in their wickedness. End of that Paragraph.

*Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!"*

So they are claiming to be the followers of Christ and engaging in this sin. She continues through these sentences to describe the sin. These professed Christians read about the dying martyrs and cry over them. They wonder how people could be so cruel. At the same time they are holding people in slavery. Not just slavery but they also sever the ties of nature. How do they sever the ties of nature? How do they sever those ties? What are the ties? The ties of nature are made between people, connects people together. Mother, daughter, wife, husband, brother, sister. Those are the ties of nature. And they sever those. How do they sever those?

A. Slavery.

But if Sister Shemem is my blood sister and they sell one of us, you have mother and daughter, husband and wife, and they would sell one. They would sell the children. They break apart the family ties and the natural connections people had between each other. So she is saying that it's not just slavery, it's their cruelty, their oppression and the fact that they are splitting apart families.

Go down a couple sentences.

These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And this is not all; they sever the ties of nature and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ's followers. Said the angel, "It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men." The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, "The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double." {EW 275.2}

When something reaches onto heaven what must be done?

A. Judgement.

Couple of sentences down.

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When is the judgement on this reform line? Here. Close of probation. This is the judgement. What are they being judged for?

A. slavery.

So they had a cup, it's been filling and here at COP it is full. When it is full the cries of the oppressed reach to heaven. They have a cup of sin that is full of slavery. God has a cup and He says it is full of judgement. He is going to make them drink His cup. And He is saying "In the cup which she has filled". So Babylon's cup is full. And when the cup is full, it's time for judgement. Next paragraph she talks about the slave master and the slaver. Second to last sentence.

I saw that the slave master [SEE APPENDIX.] will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied. {EW 276.1}

When are the seven last plagues? After Close of probation history. So the master must endure the seven last plagues. And then suffer the second death. She says then the Justice of God will be satisfied. God has a cup of justice and judgement. The slave masters are going to drink it in the history between close of probation and 2nd coming correct? In the history of the seven last plagues. And all of this chapter is this history that takes us to the Loud cry.

Can you see in her writing in spiritual gifts volume one, the Sins of Babylon, if you bring it in our time, is the history of the SL. When was the second Advent meant to occur? 1863. I want to make a suggestion that this history and the 7 last plagues and the time of trouble is the history of the Civil War. The Civil War was to be the time of trouble and the judgment of God. And she says that you are better off as an atheist or catholic in that day than to be a protestant slave owner. It's the second last paragraph in the middle she makes that statement.

1862.... these are writing of her husband James White. August 12, 1862 JW ARSH 84.1

"Sanctify them through thy truth; thy word is truth."  
BATTLE CREEK, MICH., THIRD-DAY, AUGUST 12, 1862.  
JAMES WHITE, EDITOR

The Nation

FOR the past ten years the Review has taught that the United States of America were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most damning sin upon this nation. It has taught that Heaven has wrath in store for the nation which it would drink to the very dregs, as due punishment for the sin of slavery. And the anti-slavery teachings of several of our publications based upon certain prophecies have been such that their circulation has been positively forbidden in the slave States. Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession. {August 12, 1862 JWe, ARSH 84.1}

But for reasons which we will here state, our people have not taken that part in the present struggle that others have. {August 12, 1862 JWe, ARSH 84.2}

1. The hope which stimulates others, that the war will soon terminate with the freedom of the millions of "bond-men and bond-women" of North America, and that a period of peace and millennial glory is to follow, we do not cherish. We think we see, through the prophetic word, the continuation of slavery down to the end of all earthly governments. One text to the point must suffice. Rev.vi,12-17. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became

black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Amid the terrors of the day of God, which closes this mortal state, bond-men as well as free-men, call on rocks and mountains to hide them from the presence of the Lord. The minister who stated that these bond-men were those who were bound in their trespasses and their sins, found difficulty in explaining how free-men, free from trespasses and sins, were in terror calling on rocks and mountains to hide them. These bond-men are evidently slaves. Behind the cloud that now darkens our national horizon we see one still more terrific in the seven last plagues of Rev.xvi, to be poured out upon great Babylon. Her sins reach far up to heaven, and call for vengeance which will be rewarded unto her double for all her sins. Then the merchants of "slaves and souls of men" will mourn and lament because their hellish traffic has come to an end. Rev.xviii. {August 12, 1862 JWe, ARSH 84.3}

2. The position which our people have taken relative to the perpetuity and sacredness of the law of God contained in the ten commandments, is not in harmony with all the requirements of war. The fourth precept of that law says, "Remember the Sabbath-day to keep it holy;" the sixth says, "Thou shalt not kill." But in the case of drafting, the government assumes the responsibility of the violation of the law of God, and it would be madness to resist. He who would resist until, in the administration of military law, he was shot down, goes too far, we think, in taking the responsibility of suicide. {August 12, 1862 JWe, ARSH 84.4}

We are at present enjoying the protection of our civil and religious rights, by the best government under heaven. With the exception of those enactments pressed upon it by the slave power, its laws are good. We may call in question the policy of the present administration in keeping the precious blacks, who are worth several hundred dollars each, out of the dangers of war - on whose account the present war is - and sending the valueless white man, not worth a dime in market, to fall in battle by thousands. But whatever we may say of our amiable president, his cabinet, or of military officers, it is Christ-like to honor every good law of our land. Said Jesus, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Matt.xxii,21. Those who despise civil law, should at once pack up and be off for some spot on God's foot-stool where there is no civil law. {August 12, 1862 JWe, ARSH 84.5}

When it shall come to this, that civil enactments shall be passed and enforced to drive us from obedience to the law of God, to join those who are living in rebellion against the government of Heaven, see Rev.xiii,15-17, then it will be time to stand our chances of martyrdom. But for us to attempt to resist the laws of the best government under heaven, which is now struggling to put down the most hellish rebellion since that of Satan and his angels, we repeat it, would be madness. {August 12, 1862 JWe, ARSH 84.6}

Those who are loyal to the government of Heaven, true to the constitution and laws of the Ruler of the universe, are the last men to "sneak" off to Canada, or to Europe, or to stand trembling in their shoes for fear of a military draft. Is God their Father? He is a mighty God. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing." Isa.xl,15. Is Christ their Saviour and Redeemer? He is a mighty conqueror. He will soon come down the blazing vault of heaven, followed by the armies of heaven, having on his vesture and on his

thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev.xix. If the hope of immortality at the soon coming of Jesus Christ, whether living, or sleeping in the dust, will not sustain a man in these perilous times, nothing will. The Lord God omnipotent reigneth. He has the nation in his hand, and will order events for his glory, and the best good of his loyal people. {August 12, 1862 JWe, ARSH 84.7}

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FOR the past ten years the Review has taught that the United States of America were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most damning sin upon this nation

If something is damning you will be condemned for it. If I do something damning it means that I must be judged for it. I am guilty. So that darkest sin, James White is saying is slavery. They can see that Heaven has judgement in store. They have a cup of wrath that America will drink to the last drops as punishment for the sin of slavery. A sentence later he makes an interesting statement.

Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln

Were Adventists voting? Even if we don't like the voting they knew the politics. They knew the politics well enough to a stand. I James writings this is a positive. They knew well the external politics and says everyone one of us stood for Abraham Lincoln. Next paragraph he says that our people despite this have not taken a position in this Civil War that others have. The next paragraph he explains why. He says we think we see through prophecy that salvery is going to continue to the end of all earthly government. So in 1862 James White is of the position, and he says we, so he is not alone in this. I would suggest EGW saw this the same way. Even just going off her writings. The Civil War was to end with the 2nd Coming. And they did not see that slavery would end. He goes through some verses for this particularly Rev 6 when it says the bond man and the free man hid themselves. So they saw that second Advent, when it came, salvery would still be an institution. How EGW lays out spiritual gifts would lead you to that conclusion.

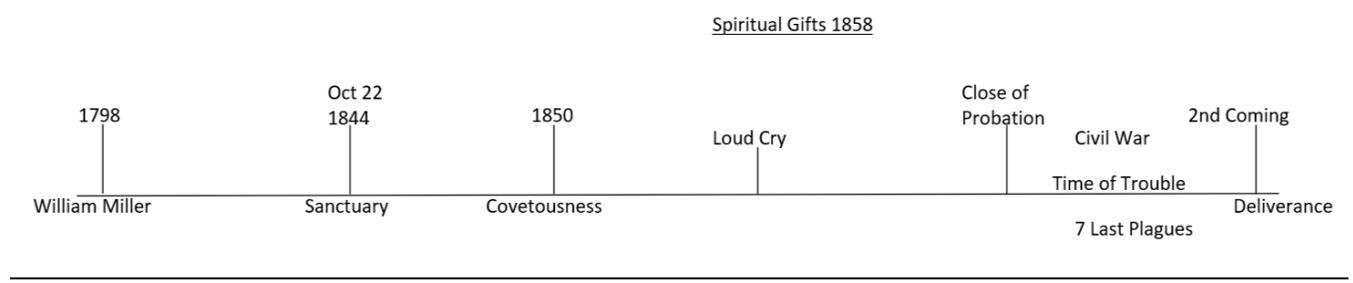
A. you put a question mark on 1863. What do you want to tell us?

Not in this context. I totally accept that it should be the second advent. I agree completely that it should be the second advent at 1863. But there are different ways to construct Millerite History and I wasn't sure if it was the right waymark for that reform line. But if we see how the literal second advent should have been in that history I would say that is 1863.

I won't finish those paragraphs. The very end of paragraph six he says that this is the most hellish rebellion of the South against the North than Satan's rebellion in heaven. It's quite a strong statement but it adds to our concept of End from beginning. Rebellion in heaven and rebellion in the glorious land between North and South.

So this is how she constructs the Spiritual gifts chapters. The Sins of Babylon, when we place the chapters on our reform line, is the history of the Sunday Law. This is all constructed as if Christ would come back in 1863. You have the cup of judgement. It is full. She says that the pastors aren't warning their congregations that they are about to be judged. People in her day in those pews are about to be judged. You have a time of trouble and the seven last plagues and then the second Advent.

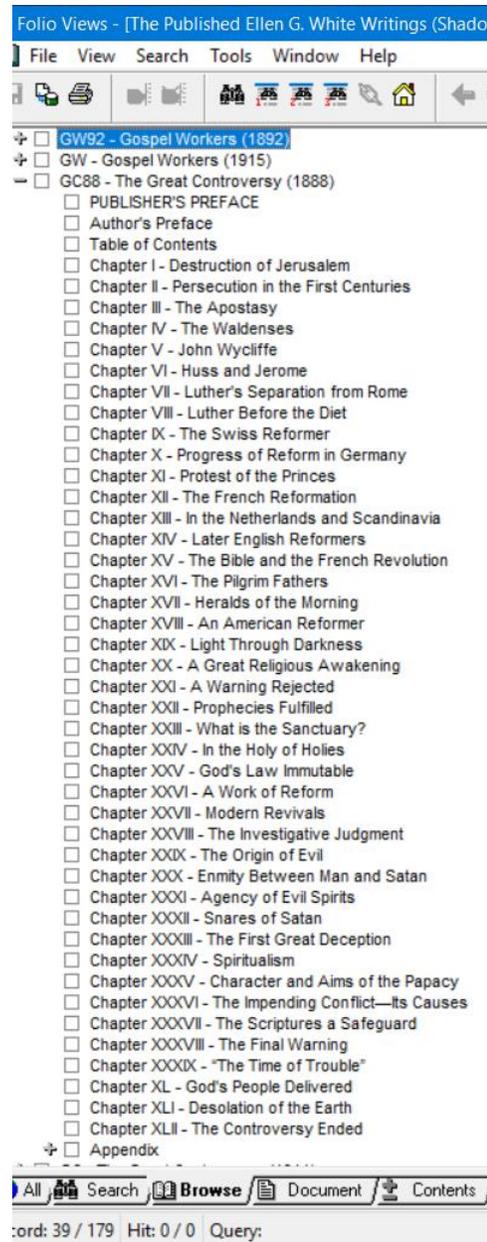
SG Line.



That history was a history of failure yes? it did not happen the way it was supposed to because of our failure. If the Millerites had not gone into Laodicea, there would be no second chance for the U.S. There would be no Donald Trump. The only reason the U.S. has had any longer than 1863 is because of the failure in 1850.

So we go from spiritual gifts. It's written in 1858 to prepare people for this history. Is that history successful? No. So then there is a second opportunity. Spiritual gifts is taken and expanded and in some ways rewritten but it's spiritual gifts really just expanded. What does it grow into? It becomes the Great controversy. So when you come down to the great controversy we will go through those chapter titles.

GC. List



Great Controversy. When was it written? So it's taken from 1858, just before their close of probation and she is laying out the history as it should have been. that fails. What is our next history? Where the work was meant to be wrapped up?

A. 1888.

1888 you have the work of Jones and Wagner. She talks about Revelation 18 going to this history and everything is in place to wrap up the work. So from Spiritual Gifts it is expanded. Spiritual gifts is to prepare the people for this history and just before 1888 she rewrites it into the Great controversy. The

Great Controversy is to prepare people for 1888 history. And we could go through the chapter titles. She fills in a lot of gaps. Go through the dark ages and the reformation.

If you were to go to chapter 18. Chapter 18 where are we?

A. Millerite history.

An American reformer. Who is that?

A. Miller.

So she is taking us to 1798. She is going to talk about light through darkness, a religious awakening, a warning rejected, prophecies fulfilled, the sanctuary. What is she talking about when she is talking about the sanctuary.

A. 1844

1844... Prophecies fulfilled, and then the message of the sanctuary. It's taking them down to October 22. She is going to go through some other chapters. Chapter 32 the snares of Satan. What are the snares of Satan? Spiritualism and Covetousness. She is going through the same history. Chapter 34. Can our dead speak to us - spiritualism. So she is going through the Sunday Law history. Then Chapter 35 liberty of conscience threatened. The goals of the Papacy in French. So she is going from Spiritualism and covetousness and now she is talking about the goals of the Papacy. The impending conflict and then the scriptures a safe guard. What is the subject of those three chapters? Sunday Law. The purpose of the Papacy through the Protestant Churches.

Liberty of conscious threatened is in the English then the impending conflict, Satan's attempts to overthrow the law of God. What issues with the Law of God are they dealing with in this history? So this is slavery in 1850's and this in 1888 the Sabbath. And then she says the final warning chapter 38. When is the final warning given?

A. Close of Probation.

Close of Probation?

A. before Close of Probation.

When is before Close of Probation? A waymark

A. Sunday Law

Sunday Law?

A. Loud Cry?

I would suggest Loud Cry. The final warning at the Loud Cry. The final warning chapter 38. What is chapter 39. Time of trouble, Gods people delivered. So she has taken us from Covetousness, Satan's traps, through the sins of Babylon. What are the sins of Babylon in this history? Sabbath Sunday. Then

the final warning. The time of trouble. Deliverance. She is taking us through the same history. Was this 1888 history a history of success or failure? Failure. So the question is, when we construct our reform line, we are going to say, there is 9/11, SL, and then the sins of Babylon. Then the Loud Cry and the close of probation. The Sins of Babylon are the sins of the SL. So question. When Adventists want to understand how the world ends, they go to ths history and blue laws in the U.S. and Sunday Laws in congress, A.T. Jones, the Sabbath Issues and they construct Sunday Law. Question. Why are we taking this history and this sin and not the slavery one. Because Spiritual Gifts was written for a history when the work was to be finished but it wasn't. The Great Controversy was written for a history when the work was to be finished and it wasn't. So when we talk about Sunday Law, why do we think it has anything to do with Sunday. We are going to take the Great controversy version of history then we also have to take the 1550's history and the Spiritual gifts version and take them both to our time and understand what they look like.

Do we have any thoughts or questions?

*A. So why it should be slavery and Sabbath in our time period and not something else? As a progressive light has.....*

The Slavery in the Spiritual Gifts history, does it look the same in this history of Great controversy? So the GC history it is SL. I am not saying it is going to look the same. I am saying it won't. Both Histories need to be read as a parable to construct Sunday Law. So when you read quotes about oppression and you look to our history, you see oppression. You understand what that looks like. When they are severing the ties of nature and you see them separating child from parent on the Southern border in U.S. you know they are severing the ties of nature. Both are facing fulfillment. But how did they understand the Sins of Babylon in this Spiritual Gifts history? How did they understand what this looks like? James White had some Bible passages. Everything else is constructed from newspapers. If they don't look at the news papers and see what is happening in their history, they cannot see the progression in the United States that is taking them to the close of probation. They have verses but the rest of this is news papers. You come to this 1888 history you have verses but this history where Jones and others are fighting, is everything that they see in News papers. They have strong political views. To Elect Abraham Lincoln many of them voted. Because they recognized that Lincoln was right and the pro-slavery opposition was wrong. So they have strong political positions. They are watching very closely the external events in both histories. Very closely they are watching the politics. Very closely they are watching their election cycles because one party is pro-slavery and one is anti-slavery. They took a strong stand with Abraham Lincoln. They constructed this on external events and news papers. So when we want to understand it in our time, we can't just do it from quotes. We need to understand the politics.

*A. So I can see the application for us so the Sin of Babylon have another form. So I can see a little bit the form of ..... Because we see it with Trump as we have Putin in place today. I think that this can be increased so I cannot see now the notion of the Sunday Law for us and as A.T. Jones at this time period shall we be militant? Shall we stand for the rights of minority. Shall we put our vote in the scale regarding all this injustice that is in place today.*

Even if we don't vote or stand in congress, just to begin with, I think we should be comfortable having a very firm position on politics. If they were firmly with Abraham Lincoln because he was anti-slavery, we should be firmly with Obama and Clinton. We should be able to understand those external events of politics. I would suggest much more strongly than most Adventists are comfortable. In Spiritual Gifts line

you see the Sins of Babylon here but where do you see it originally? All the way back in 1798. You can connect all the waymarks and see that sin. So when it comes to our reform line and you want to understand the sin of Babylon. It's slavery at the beginning of the history and it is at the end. That is why the Moral Majority, Jerry Falwell, Steve Bannon, These issues are prophetic because if you trace them from the time of the end, we already know what the sins of Babylon are in our history. Slaver is a failure to recognize peoples rights. 1888 Sunday law is a failure to recognize people rights. This is church and state. A.T. Jones says the day didn't matter. He fought many issues that weren't related to the Sabbath. The issue it church and state so this is church and state. Oppression and church and state. If you kneel with me we will close in prayer.