

Sunday Law Objective - Update 1

In April we mailed you *Call for a National Sunday Law* [WM-1378, p. 1]. Here is the latest information on this. More is expected to follow later.

There were two errors in that report. First, **although the top leaders in the Christian Coalition were present at that meeting** (including Pat Robertson, Jerry Falwell, and D. James Kennedy), **the meeting was not held under the auspices of the Christian Coalition, but the recently founded Christian Churches Together**, which also includes those same Christian Coalition leaders. His extreme familiarity with the inner workings of these two organizations is why my source erred on this point.

Second, **the meetings were to be held at Fuller Theological Seminary. But it turned out that they were held in the locality of that institution.** Some meetings were held at the Lake View Church, on the edge of Fuller Seminar, while others were held at the Pasadena Presbyterian Church.

Do not expect to find information in the public press about this Ten Amendments Commission Statement (printed on p. 1 of WM-1378). It was not intended for open publication or media attention at this time. Ostensibly, the stated objective of the *Christian Churches Together* gathering was solely to discuss "Poverty and Church Union" and nothing else.

Why should CCT tell the public ahead of time what it is planning to do? Every business or organization regularly holds planning sessions, in which future objectives are laid out. Most of the time, these stated goals are not released to the public press.

So it was with those ten points. **The Ten Amendments Commission Statement succinctly states the aims which CCT intends to work toward over the next several years.**

You will recall that the first part of item 3 and all of item 7 are especially significant to historic Advent believers. (Unfortunately, the nominal ones could care less.)

3. "The Ten Commandments are to be subscribed to by the nation . . ."

7. "Throughout all the land, a National Day of Rest shall be honored by governments, industrial manufacturers, and public shopping facilities."

All ten objectives are long-term goals. The reason for this is obvious: **They require U.S. federal legislative enactments** before they can be implemented. It may take time to do this.

The present U.S. Congress is strongly pro-Democrat, and would appear to be far less likely to appease the "Christian right" than the previous Republican majority would have been. If the Democrats try to enact

such measures, they will encounter fierce opposition from the atheistic elements in the party base.

As you may know by now, the Bush Administration has operated a do-nothing White House, as far as the Christian Right is concerned. The president has provided them with little more than unfulfilled promises. A book was published recently by the former White House/Christian Coalition liaison. I do not recall his name or the name of his book. In it he tells how White House aids would give visiting Christian Coalition representatives big promises and then, afterward, privately talk disparagingly about them after their departure.

Because the Republican Congress under Bush only did what he told them to do, and because he passed on to them no pro-Christian measures, the Christian Right was consistently stymied. The only thing Bush did for them was to put two conservative Catholics onto the U.S. Supreme Court.

So it will require time and possibly a change of the presidency and/or Congress for the hard-sell ten points to be enacted by our federal government.

The situation, from now on, will be urgent. Here is why: The following three facts are of extreme importance:

First, at this time an influential group of Christian leaders want to bring America into a nationwide National Sunday Law.

Second, they have formed a relatively new Christian Right organization—which intends to do it.

Third, and most important of all, this new organization includes—for the first time in history—both the Roman Catholic Church united with most of the Protestant Churches, along with the Orthodox Church.

Let me say it again: **This has never happened before in history!** You can go all the way back to the Reformation of the 16th century—and not once did high-placed representatives of the Vatican unite in an organization with Protestants and Orthodox! —**And this one is a political action organization! Its primary objective is to push for U.S. legislation.** In the previous tract, I listed the ten points. Everyone of them is a political lobbyist's dream.

Included are special marriage laws, required public school prayers, Ten Commandments engraved on public buildings, the national statement of allegiance, the writing on coins and bills, the oath taken by judges, eminent domain, militias, bearing of arms, Sunday enforcement, protection of the flag, bail, fines, punishment, and states' rights.

Many of the above items are only included in the list to give cover for the crucial item: the coveted National Sunday Law.

Why? Because, as predicted over a century ago in the Spirit of Prophecy, it is the only issue on which all the denominations will be able to unite.

They cannot unite on form of worship, type of communion, missionary work, church leadership, doctrinal beliefs, or standards. Religious beliefs separate them on everything—except one: They can unite on Sunday sacredness.

Now to remind you of a little history:

In the summer of 2001, four religious leaders in America (two of which were high-placed Roman Catholic priests) contacted every denomination in America and asked them to join a new, gigantic ecumenical organization. They issued their call from the palace of the Cardinal of Baltimore.

Then, on January 29, 2003, 46 national church leaders from many denominations and parachurch agencies met on the campus of Fuller Theological Seminary. They prepared an initial constitution for a new organization, which they called **Christian Churches Together in the U.S.A.,—intended ultimately to include nearly every religious body in America!**

As if by clockwork, the National Council of Churches (NCC) immediately announced that it was thrilled at this new development—of a rival organization destined to supersede it! (The NCC, headquartered in New York City, is a subsidiary of the World Council of Churches in Geneva, Switzerland.)

But it was mutually agreed that the organization would not come into existence until 25 denominations in America joined it. Organizational leaders have steadily worked toward that objective.

Throughout the late 19th and 20th centuries, efforts have been made to unite all the churches. Known as “ecumenism,” it has had only partial results. The Catholic Church has always refused to join. The closest it has come to this is, from 1965 onward, when (at the end of Vatican II)—along with the Adventist Church—it accepted membership on a doctrinal committee which met year by year at WCC headquarters in Geneva. (Until only recently, for over 40 years a high-placed Adventist leader, Bert B. Beach, was the chairman of that committee!) See our two-volume set (8½ x 11), *Seventh-day Adventist/Vatican Ecumenical Involvement*, for history and documentation. Book 1 is 80 pages; book 2 is 133 pages.

In addition, throughout all those years, only the most mainline churches (the Presbyterians, Methodists, etc.) took part. But rapid moral decay in America has so frightened the smaller churches—that even the aloof Southern Baptists and the Salvation Army are considering joining CCT!

Why did the Catholic Church become involved? The decision had to come from the very highest levels of the Vatican. Remember: *We have a new pope now!* One who is brilliant, highly intellectual, and doctrinally smart in the extreme. No one anywhere near him can outthink him. And it has been this way for years. That is why he quickly rose to the top. Although he wrote John Paul II’s doctrinal statements,—it was not until he gained the papal tiara that Benedict XVI was in a position to

strike out into new territory.

It appears that an enforced National Sunday Law in the United States is part of his plan. The papal objective has consistently been to take over America. As you well know, this was predicted in *Great Controversy*. Read chapter 35, *Aims of the Papacy*.

One very special reason why this linking up, arm in arm, of Protestants with Catholics, is so crucial is this: The evangelical vote in America is variously estimated at between 25% and 30%. The Catholic vote is usually said to be another 25%. **—When the two unite, they represent the largest single voting bloc in the nation!**

The *Ten Amendments Commission Statement* of objectives clearly establishes that **Christian Churches Together is a political-activist organization. It wants to tell the government what to do.**

When CCT attains enough organizational power among its member churches, so it can begin showing off its voting strength—**not even the Democrats will dare ignore this voting Goliath.**

At the present time, a broad range of astounding events and factors are coalescing. The entire world is on a fast train to the Final Crisis, as predicted in the closing chapters of *Great Controversy* and spread out before you in careful detail in my Spirit of Prophecy compilation, *The End of Time*.

Diseases - natural disasters by land and sea - international events, such as warfare and terrorism, gone wild - increasing evils of every kind - intense debauchery - entertainment craze - on and on it goes.

Everywhere, men and women are ranging themselves under their leaders. Seemingly frozen in time, they are expecting something terrible in the near future. **Although recognizing that it is coming and it is inevitable, they do not know what it will be.**

We, who read the Spirit of Prophecy every day, know exactly what is coming! We understand the exact nature of that Final Crisis.

I will conclude this brief analysis just now.

In a later report, I will tell you of an important meeting of *Christian Churches Together* which will convene in late Spring of this year. Influential Protestant and Catholic leaders will be there. I suspect that it will not be as crucial as the adoption of the ten-point political action agenda earlier this year.

In addition, one or more special articles are planned for publishing in a major Roman Catholic publication that should be significant. If printed as planned, I will inform you of them at that time. It is my understanding that they may be an attempt to arouse the laity to the importance of protecting the venerable day of the sun.

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We are receiving more reports of Adventist churches holding Sunday services. The next two pages are reprinted from *WM-1246* (December 2004):

At the same time that the other churches are moving closer to a Sunday law enactment,—we are moving closer to worshiping on it!

THE OCTOBER-DECEMBER 2004 SENIOR SABBATH SCHOOL QUARTERLY

The current *Quarterly* overviews each of the 12 chapters in the book of Daniel. Here are several helpful points to consider:

1 - Page 49: The reader is told that Ellen White said that, when the National Sunday Law is enacted, “Adventists should hold additional worship services on Sunday, as well as on the true Sabbath,” because this is what is taught in *9 Testimonies*, 232-233.

The *Quarterly* thus gives the impression that Sunday morning worship services should be held at that time. *This is not true!* Read *9T 232-233, CT 550-551, 5T 713-715, Ev 232, 9T 235-238*. (See quotations at the end of this article.)

When it is enacted, the National Sunday law will require attendance at a worship service on Sunday. That is the heart of the law. Our *Quarterly* should not instruct our people, worldwide, to “hold additional worship services on Sunday” at that time! To do this is to prepare them for disaster when the crisis arrives!

This is a very serious matter. If, when the National Sunday Law is enacted, any of our local Adventist churches obey the law by holding worship services on Sunday morning, they will not experience persecution—because they will be obeying the law. Because they know that only the Bible Sabbath is the only true day of special worship but, in obedience to the law are worshipping on Sunday, they will receive the mark of the beast.

What does it mean to obey the National Sunday Law? We know that it does not mean cessation from physical labor because, in *9T 232-233* and *CT 550-551*, we are told that, at that time, we should not openly do physical work on Sunday; instead we should conduct missionary activity in the community.

Obeying the National Sunday Law does not require going to a Catholic Church. It does not require joining a regular Sundaykeeping Protestant church. It does not mean having normal, everyday morning and evening family worship at home. **It means attending a church—any church—on Sunday morning, in obedience to the law, in order to worship God. We must not do that!** *We must not tell our people, when the crisis arrives, they should do that.*

2 - Page 60: “Christians of the first four centuries never confused Sabbath with Sunday but for a time celebrated both.”

That is partly correct, but could lead to a historical error. First, Christians in various localities kept both days for many, many centuries, not just during the first four centuries. Second, it was not until the 18th century that any Christians called Sunday the “Sabbath.” The Puritans initiated this practice, calling it the “Christian Sabbath” while still acknowledging that the true Sabbath (“the Jewish Sabbath”) was on the seventh day of the week. It is a historical fact that, throughout the Dark Ages, Christians knew that the Sabbath was not Sunday. They were

told that the Sabbath was the day the Jews kept in honor of the Ten Commandments but Sunday, the Lord’s Day, was to be observed in honor of Christ’s resurrection.

3 - Page 72: “The historical context of the chapter [Daniel 8] shows that it’s talking only about the sanctuary in heaven.”

The author’s objective may be very good; but, in reality, the first part of the chapter (the first 9 of its 27 verses) refers to events on earth, not to the Sanctuary in heaven.

4 - Page 58 (and 75): The assumption is made that pagan Rome and papal Rome are identical. But this is not true.

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. *Paganism had given place to the papacy.* The dragon had given to the beast ‘his power, and his seat, and great authority.’ Revelation 13:2.”—*Great Controversy*, 54.

Although it is true that papal Rome arose within the territory formerly held by pagan Rome, pagan and papal Rome constitute two separate entities. Some of the previous empires (Babylon, Medo-Persia, and Grecia) also had overlapping territories.

5 - Page 91: “‘To finish the transgression’ [Dan 9:24]. Transgression refers to the break in relationship between God and humankind. Through His sacrifice on the cross, Jesus brought to an end the broken relationship and restored us to God.”

It should be clarified that, defining sin as a broken relationship with God (as the above statement in the *Quarterly* says) is a new theology concept, based on Isaiah 59:2: “But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.”

In reality, *Great Controversy*, 493, explains that “the only definition of sin” is given in 1 John 3:4: “Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law.” Sin is breaking God’s law; it results in separation from God. Separation is not the cause of sin, but one of its terrible effects.

6 - Pages 10:2, 6; 12:5; 28:2 encourage skepticism and disbelief about the Bible and moral principles. Those paragraphs should not have been included.

WHAT TO DO WHEN THE SUNDAY LAW IS ENACTED

In obedience to the command, “Six days shalt thou labour and do all thy work” (*Ex 20:9*), we are to worship God on the holy Sabbath day **and use Sunday for work—not ordinary labor, but missionary work of all kinds**, including evangelistic meetings and small group Bible studies. **It is urgent that we understand what to do when the National Sunday Law is enacted. Here**

are several statements which clarify this. (Some of the statements referred to a Sunday law in Australia.)

“Seventh-day Adventists were to show their wisdom **by refraining from their ordinary work on that day, devoting it to missionary effort** . . . Keep right on with your missionary work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace **by refraining from work that gives offense, doing at the same time a work of the highest importance. When we devote Sunday to missionary work,** the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists . . .

“Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour’s love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls.”—*9 Testimonies* 232-233.

[The phrase, “religious meetings,” in the above passage obviously refers to evangelistic meetings and Bible studies, not to regular church services of our own people. The parallel passage, below, does not mention “holding worship meetings” or “church services.”]

“Let the teachers in our schools **devote Sunday to missionary effort.** Let them take the students with them to hold meetings for those who know not the truth. Sunday can be used for carrying forward **various lines of work that will accomplish much for the Lord.** On this day house-to-house work can be done. Open-air meetings and cottage meetings can be held. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour’s love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many hearts.”—*Counsels to Parents and Teachers*, 551.

“Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush [rural areas in Australia], and visit the people in their homes. Let them know that you are interested in their soul’s salvation.”—*9 Testimonies*, 237.

“The very best course for you to pursue is to **engage in missionary work for the people of the neighborhood and in the nearby settlements.** Whenever you are listening to an interesting discourse, take notes and mark down the passages that the minister uses, so that you can review the subject carefully. Then after faith-

ful study you will soon be able to give a synopsis of the discourses, in the form of Bible readings, to some who do not come to our meetings.

“The older students decided to follow this suggestion. They had evening meetings for studying the Scriptures together. They worked first of all for one another, and, as a result of the Bible studies among themselves, a number of the unconverted were won to the truth.”—*Counsels to Parents and Teachers*, 549-550.

“At another time when our brethren were threatened with persecution and were questioning in regard to what they should do, I gave the same advice that I had given in answer to the question concerning the use of Sunday for games. I said, **‘Employ Sunday in doing missionary work for God.** Teachers, go with your students. Take them to the homes of the people, near and far, and teach them how to talk in a way to do good. Let the people know that you are interested in their souls’ salvation.’ ”—*Counsels to Parents and Teachers*, 551.

“Those who seek to compel men to observe an institution of the papacy, and trample upon God’s authority, are doing a work similar to that of the Jewish leaders in the days of the apostles. **When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God’s loyal subjects will be true to Him.**

“We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. **It is our duty, as we see the signs of approaching peril, to arouse to action.** Let none sit in calm expectation of the evil . . . **The people need to be aroused in regard to the dangers of the present time** . . . The time is fast approaching when those who choose to obey God rather than man will be made to feel the hand of oppression. **Shall we then dishonor God by keeping silent while His holy commandments are trodden underfoot?**

“While the Protestant world is by her attitude making concessions to Rome, **let us arouse to comprehend the situation and view the contest before us in its true bearings.** Let the watchmen now lift up their voice and give the message which is present truth for this time. **Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.

“God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interests . . .

“The law of God should be loved and honored by His true people now more than ever before.”—*5 Testimonies*, 713, 715-717.

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