Church and State – Part 16 Sunday Commercialism & Laws



Should all stores close on Sunday to allow staff a day off to recuperate?

Past > Present > Future



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Enter The Ark of Hope

The Great Controversy between God and Satan is primarily over

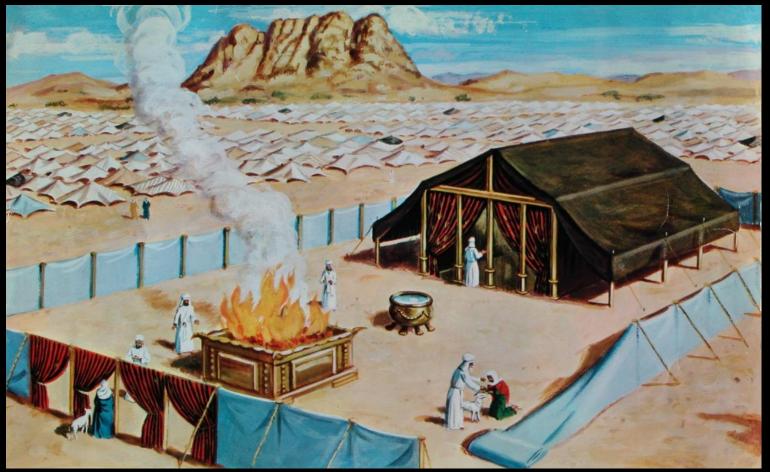
"WORSHIP"

Who will you Choose?



Get into the Ark Sanctuary





And let them make me a sanctuary; that I may dwell among them.

Exodus 25:8

Psalms 77:13



Health Snippet – Ahipa

Health Benefits of Ahipa (Seek Medical Advise)
Ahipa (Pachyrhizus ahipa), commonly known as the
Andean yam bean or the Andean bean is a perennial
legume, that produces tuberous roots. Ahipa is eaten raw
like fruit or added to salads because of its crunchy texture.

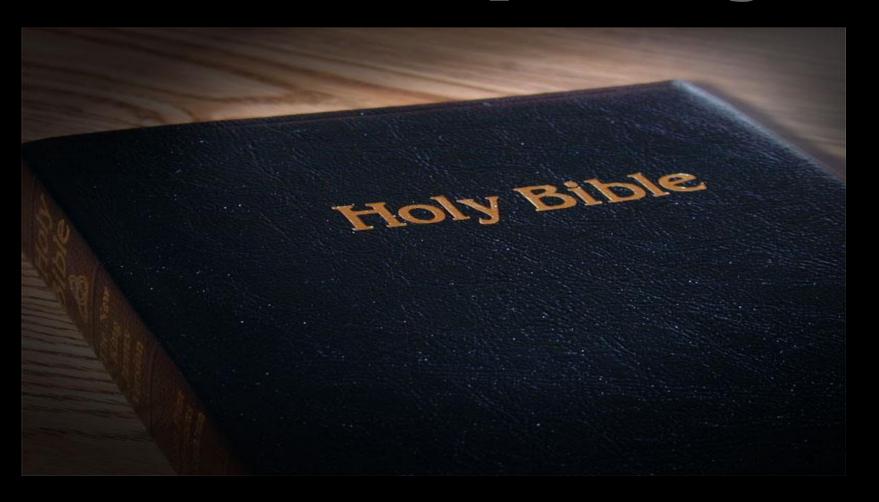
- Ahipa roots and flour can excellent options for gluten free starch. It contains ample amount of protein, fibre and minerals, such as potassium, calcium and iron.
- It is low in calories and sodium content. It also has high water content which makes its starch easily digestible.
- The roots are rich in carbohydrates and nutrients like vitamin K, vitamin C, and potassium.

Energy 38 Kcal 2%, Carbohydrates 8.82 g 7%, Protein 0.72 g 1%, Total Fat 0.19 g <1%, Cholesterol 0 mg 0%, Dietary Fibre 4.9 g 13%. Besides Vitamins, Minerals & Electrolytes. **Health Benefits of Ahipa (tuberous root)**:

- 1. Curing infections of the throat and the air passage.
- 2. Cleanse the body of unwanted and toxic substances.
- 3. It is also found to be a good remedy for treating gout.
- 4. These roots are also rich in few vitamins and potassium.
- 5. The roots are rich in carbohydrate and eaten raw.



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Yes we Can!



"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Matthew 5:10 (KJV)



Church and State – Part 16 Sunday Commercialism & Laws



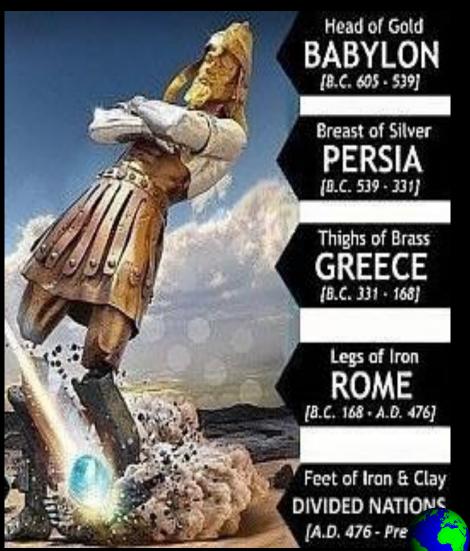
Should all stores close on Sunday to allow staff a day off to recuperate?

Past > Present > Future



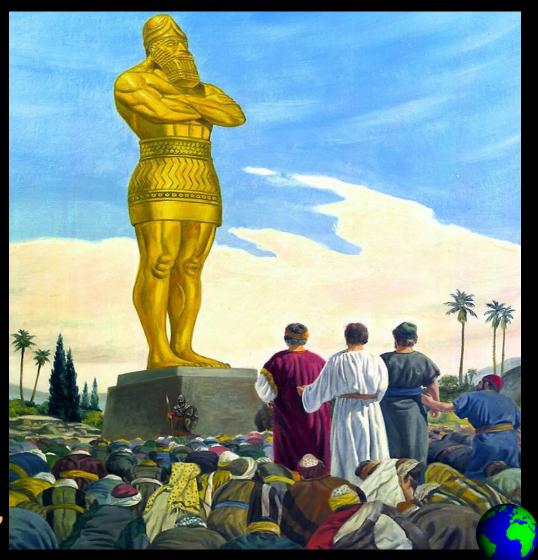
Introduction

In Isaiah 43: 1, 2 we read, "But now thus saith the Lord, that created thee, O Jacob, and that formed theé, O Israel, Fear not: for I have redeemed thee, I havé called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." What divine assurance indeed! In old Babylon God graciously gave king Nebuchadnezzar a dream revealing the history of the world to the end of time. Daniel 2 describes the statue of this dream with the head of gold, chest of silver, belly and thighs of brass, legs of iron, and feet of iron mixed with clay, representing the deterioration of the coming earthly kingdoms. But Nebuchadnezzar was very determined to change the future by making an image entirely of gold, representing that Babylon would last forever. The king demanded all to worship this golden image.



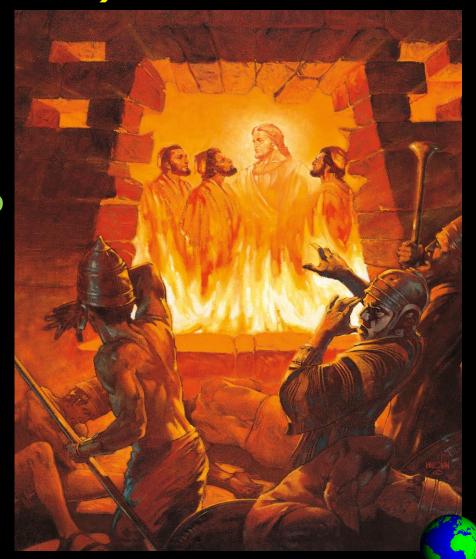
Introduction (cont'd)

On the day of dedication, representatives from all people, nations and languages assembled around this great image on the plain of Dura. When the music sounded, the entire assembly fell down and worshipped the golden image except Shadrach, Meshach, and Abednego, who worshipped the true God. Jealous wise men quickly told the king that three men had dared disobey his command. When these three were brought before the king, he inquired, "Do not ye serve my gods, nor worship the golden image which I have set up?" Pointing to the fiery furnace, he threatened them with death, if they would not worship his idol, and offered them another chance. If they refused to worship the golden image, "he demanded, 'who is that God that shall deliver you out of my hands?' Calmly facing the furnace, they said, 'O Nebuchadnezzar, we are not careful to answer thee in this matter.



Introduction (cont'd)

If it be so . . . our God, whom we serve is able to deliver us . . . out of thine hand, O king . . . But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' . . . He directed that the furnace be heated seven times hotter . . . As His witnesses were cast into the furnace, the Saviour revealed Himself to them in person, and together they walked in the midst of the fire. In the presence of the Lord of heat and cold, the flames lost their power to consume . . . But his feelings of triumph suddenly changed . . . 'Did not we cast three men, bound, into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.' . . . Nebuchadnezzar . . . cried out, 'Ye servants of the most high God, come forth' . . . Then Shadrach, Meshach, and Abednego, came forth . . . showing themselves unhurt." Prophets and Kings, 507–509.



Introduction (cont'd)

Not even a hair of their head had been singed. Here we discover a very important lesson to be found. "In this our day, many of God's servants, though innocent of wrongdoing, will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry.
Especially in these "End Times" the
wrath of man will be aroused against
those who hallow the Sabbath of the fourth commandment; and at last, a universal decree will denounce these as deserving of death." Ibid, 512.

Here we find our subject of this article opening before us— the soon coming Sunday law crisis.



Trend of Court Decisions on Challenged Laws

Sunday laws generally have been sustained by state and federal courts. The U.S. Supreme Court in 1896, and again in 1900, upheld the right of the states to regulate Sunday activities as a legitimate exercise of their police powers. In recent years the high court has refused on several occasions to consider appeals brought by convicted Sunday merchants who argued that they had been unfairly singled out for prosecution; the Court said in those cases that no "substantial federal question" was involved. {Sunday observance is not mentioned in the U.S. Constitution (except indirectly in the provision excluding Sunday in computing the ten days allowed the President for vetoing the bill), and there is no national legislation of consequence in this area}.

The question of whether Sunday laws may impair constitutional guarantees of religious freedom and separation of church and state was first brought to the Supreme Court a decade ago when two Jewish merchants appealed their conviction for breaking the New York Sunday law. The Court refused to act in that case, but recent lower court decisions have encouraged the expectation that the Supreme Court may yet see fit to rule on the issue of religious freedom in Sunday legislation.





Trend of Court Decisions on Challenged Laws (cont'd)

A major development in such litigation occurred when last May a federal court by a 2-1 decision held the Massachusetts Sunday law unconstitutional because it did not give equal protection to those who observe different days of the week as the Sabbath. This was the first time any court had found a state Sunday closing law contrary to provisions of the U.S. Constitution. The defendants in the case, operators of the Crown Kosher Super Market in Springfield, Massachusetts, had been convicted of doing business as usual on Sunday in violation of Massachusetts law, and the conviction had been upheld by the highest state court. The case engaged the active attention of Jewish and Seventh-Day Adventist organizations on one side and of Catholic and Protestant groups on the other.



Trend of Court Decisions on Challenged Laws (cont'd)

Constitutionality of the new New Jersey and Pennsylvania statutes also is headed for Supreme Court consideration. The cases in both states are similar. Two Jewish merchants in Newark and two in Philadelphia, and stores in both states of the firm called Two Guys From Harrison, are challenging the validity of the laws. A New Jersey state court refused last December to grant the merchants an injunction—to save them from prosecution—while a similar case was pending before the New Jersey supreme court. A federal court in the same month held the Pennsylvania law constitutional. An appeal from that decision was filed in the U.S. Supreme Court on Feb. 12 by Two Guys From Harrison. Contending, among other things, that there was no reasonable basis for the Pennsylvania law's classification of prohibited and permitted activities, the appellants asked:

HOW A BILL BECOMES A LAW
IN PENNSYLVANIA

5. SECOND CONSIDERATION: The bill is subject to debate and amendment.

FISCAL NOTE: Any bill which may require an expenditure of Commonwealth funds or funds of any political subdivision or cause a loss of revenue to the Commonwealth or any political subdivision must be referred to the Appropriations Committee for a fiscal note before car given third consideration reading on the calendar.

THIRD CONSIDERATION & FINAL PASSAGE: The bill on third consideration is considered in its calendar order. In
the Senate, bills on third consideration may be amended and are subject to debate whereas bills on final passage may
not be amended but are subject to debate. In the Senate, 26 votes are required for final passage.

What happens if the Senate approves a House bill without amendments?

The bill is then transmitted back to the House and is signed by the Speaker in the presence of the members. It is then returned to the Senale to be signed by the President of Senale (Lieutenant Governor) or the President Pro Tempore. After which the bill is transmitted by the House to the Department of State for recording and then to the Governor for further action.

What happens if the Senate approves a House bill with amendments?

If a House bill is amended in a Senate Committee or on the Senate floor, it is returned to the House where it is automatically referred to the House Rules Committee. (When the bill has been favorably reported by the Rules Committee, either as committed (with the Senate amendments) or in the version last passed by the House (without the Senate empendments). It is placed on the Calendar.

What happens if the House agrees to the Senate amendments?

If the majority of the elected members of the House (102 members) agree to the Senate amendments, the bill is transmitted to the Governor for further action. Officially, this action is known as voting "to concur in amendments made by the Senate.

What happens if the House refuses to agree to the Senate amendments?

If the majority of the House members refuses to agree to the Senate amendments, the bill usually goes to a conference committee, made up of three members from each chamber, appointed by the Speaker and the President Pro Tempore, whose duty is to resolve, if possible, the differences existing between the House and Senate on the bill, and report to their respective members. A constitutional majority of the elected members of the House (702 members) and Senate (26 members) is required for the adoption of a Conference Committee Report. If the Report is approved by both the House and the Senate, it is sent to the Governor for further action.

What happens after the bill goes to the Governor

The Governor refers the bill to the Office of General Counsel for an opinion as to the legality and constitutionality of the legislation. After the Office of General Counsel's review, the Governor than has three opinions: (1) he may sign the bill into law, (2) he may veto the bill fibe may veto specific items in an appropriations bill, this is known as a "line item veto; or (3) he may allow the bill to be come law without his signature.

What happens after the Governor signs the bill into law?

The bill is transmitted to the Department of State for certification, assignment of an Act number, and filling.

What happens if the Governor vetoes the bill?

The bill is returned to the house of origin for possible further action. The bill may be re-passed by a two-thirds vote of the members of both the House (136 members) and Senate (34 members).

What happens if the Governor does nothing

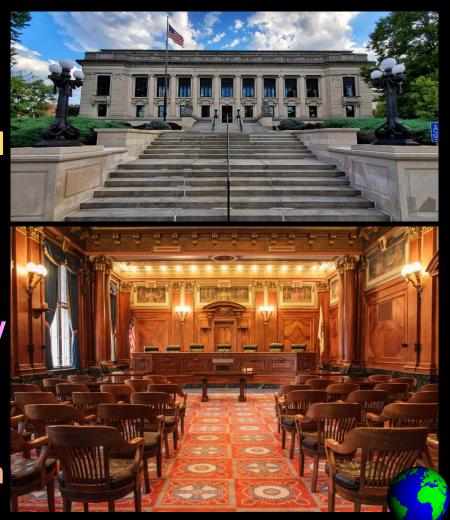
If the bill is not signed within 10 days when the General Assembly is in session, it becomes law. If the bill is not signed within 30 days when the General Assembly has adjourned sine die, it becomes law. The bill is then transmitted to the Department of State for certification, assignment of an Act number, and fling.

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Trend of Court Decisions on Challenged Laws (cont'd)

In what manner does a sale at retail differ from a sale at wholesale, justifying different Sunday treatment? If these are day-of-rest statutes, do not employees of wholesale establishments need a day of rest too? What is the distinction between commodities not listed in the act of 1959 as against those contained therein?

State courts have drawn fine lines of distinction between what is and what is not permissible under state Sunday laws. The Illinois supreme court held a local ordinance unconstitutional last November because the prosecutors failed to show that the Sunday activity disturbed the peace. The appellate division of the New York supreme court-held it illegal last June 15 for the owner of a self-service laundry to keep it open on Sunday, but the same bench ruled three days later that no law was violated by a customer who operated a machine in a self-service laundry on Sunday.

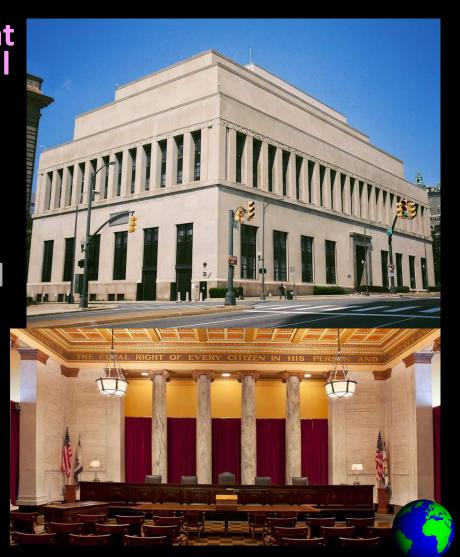


Trend of Court Decisions on Challenged

Laws (cont'd)

The Connecticut supreme court in July 1958 upheld that state's Sunday law against a challenge on constitutional grounds brought by a storekeeper convicted of selling two candles on Sunday. The defendant asserted that the law was unfair because it did not ban the sale of antiques, but the court held that antique-buying was a recreational activity which could be constitutionally exempted from a ban on Sunday retailing.

Constitutionality of the Virginia law is being challenged by a shopping centre that was fined \$20,500—the maximum of \$500 for each of 41 Sundays since it opened—by a county court in January. Payment of the fine has been suspended until the state supreme court acts. A similar attempt to test the constitutionality of the Virginia law failed last October when the state's highest court refused to hear an appeal from a store which had been fined \$100 for selling non-essential merchandise.



Trend of Court Decisions on Challenged Laws (cont'd)

Merchants forbidden to sell on Sunday sometimes complain that drug stores which open on Sunday sell many articles not in the category of necessities. The Arkansas supreme court ruled in 1956 that a constitutional test on the basis of the article sold was not valid; the drug store which sold necessities could also sell nonnecessities if this was essential to the conduct of the necessary business. The court said: "It does not necessarily follow that because a druggist sells a bar of soap on Sunday, the grocer has a constitutional right to do the same."



Main Issues in Sunday Law Controversy

Issues in the Sunday closing law controversy are not clear-cut because attitudes toward it involve a mixture of religious convictions, commercial interests, and concepts of civil rights. It is contended in behalf of rigorous prohibitions on Sunday commercialism that the state has a right so to regulate commerce and labour as to protect one day of rest a week, and that it is justified in selecting Sunday because that is the day devoted by most citizens to worship and relaxation. Opponents of Sunday closing laws insist that they infringe the constitutional principle of separation of church and state; that they are unfair to persons whose religion bids them to observe another day of rest than Sunday; and that unavoidable exemptions result in unfair discrimination. These arguments are not new; they have been heard in periodic controversies about Sunday legislation since almost the beginning of the republic.



Opposing Attitudes on Regulatory Approach

Tension over Sunday legislation first reached national proportions in the early part of the 19th century, when a controversy raged for 20 years as to whether Congress should forbid the opening of post offices for a time on Sunday. The Senate Post Office Committee finally submitted an adverse report on the proposed legislation in 1829 and defended its position by arguments which are still current in Sunday law debate. Such an act, the committee said, would "establish the principle that the legislature is a proper tribunal to determine what are the laws of God." This would "involve a legislative decision in a religious controversy and on a point on which good citizens may honestly differ without disturbing the peace of society."

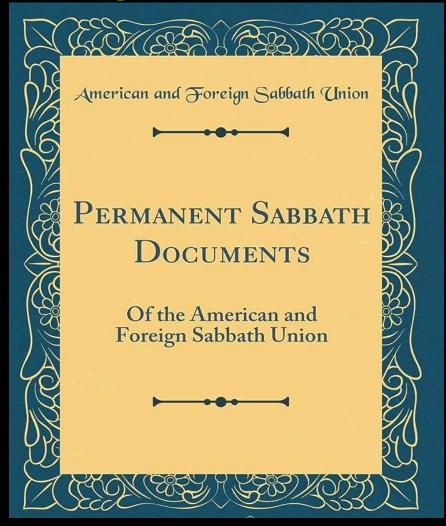






Opposing Attitudes on Regulatory Approach (cont'd)

By the middle of the 19th century, well-defined movements for and against civil sanctions on Sabbath-breaking had been formed. The American and Foreign Sabbath Union, founded in 1842, sponsored a National Sabbath Convention which was presided over by John Quincy Adams, The Lord's Day Alliance, still active in promoting Sunday laws, was organized 40 years later. The impetus for formation of these organizations came from Protestant church leaders who saw a threat to traditional religious customs in expansion of Sunday railroad operations, publication of Sunday newspapers, and holding of entertainments on Sunday. The church leaders were apprehensive also about the influx of European immigrants whose approach to Sunday obligations differed from that of earlier comers.

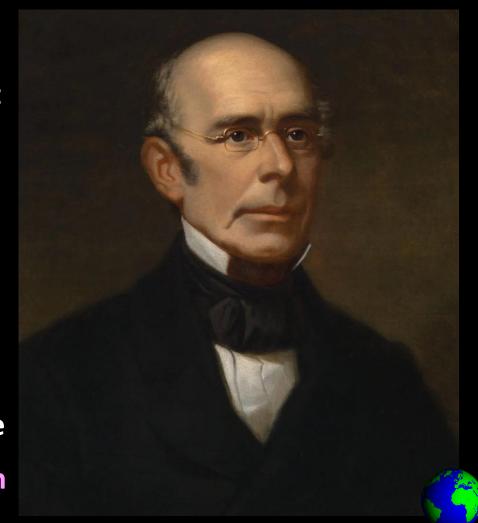




Opposing Attitudes on Regulatory Approach (cont'd)

On the other side were influential citizens who held the strong conviction that Sunday legislation constituted a sectarian invasion of civil and religious rights. The Senate Post Office Committee had warned in its 1829 report that "Extensive religious combinations to effect a political object are ... always dangerous." William Lloyd Garrison, in an appeal in 1848 for an American Anti-Sunday Law Convention, attacked the Sabbath Union as "animated by the spirit of religious bigotry and ecclesiastical tyranny ... [which sought] to crush ... the rights of conscience."

The Sunday issue came before Congress again in the 1890s. Sunday law supporters succeeded in conditioning an appropriation for the Chicago World's Fair on closing of the U.S. exhibit on Sunday. (Actually the exhibit was closed for only a few Sundays, then kept open during litigation over the Sunday question that continued for the duration of the fair.). The same issue was raised in connection with federal grants for the St. Louis Exposition of 1904 and the Jamestown Exposition of 1907.



Opponents of Sunday laws contend that they violate constitutional provisions against interference with the free exercise of religion. Supporters of the statutes consider them primarily welfare rather than religious laws, or they attempt to justify them on the ground of protecting traditional customs of the majority of the people.

Sunday laws in the American colonies were unequivocally religious in purpose, being the product of a union of church and state authority. The religious justification lingered in the state laws and in court decisions upholding them, but in time the courts came to lay more stress on welfare aspects of Sunday legislation. The blend of religious and civil consideration was typified by a New York state court opinion in 1861:



The stability of government, the welfare of the subject, and the interests of society have made it necessary that the day of rest observed by the people of a nation should be uniform, and that its observance should be, to some extent, compulsory, not by way of enforcing the conscience of those upon whom the law operates, but by way of protection to those who desire and are entitled to this day. ... For a Christian people it is highly fit and proper that the day observed should be that which is regarded as the Christian Sabbath. ... The Christian Sabbath is, then, one of the civil Institutions of the state.

Ninety years later, the appellate division of New York's supreme court denied that that state's Sunday statute was a law "respecting an establishment of religion or prohibiting free exercise thereof" it said the law "does not set up a church, make attendance at religious worship compulsory ... nor in any way enforce or prohibit religion." - People v. Friedman, 302 N.Y. 75 (1950).





Despite such rulings, Jewish and Seventh-Day Adventist groups persist in pressing the issue of religious freedom. In his brief before the Massachusetts supreme court in the Crown Kosher Super Market case, the top legal representative of the American Jewish Congress, Leo Pfeiffer, said:

The origin of Sunday legislation is incontrovertibly religious. Legislatures never evidence any intent to change the religious motivation of such measures. ... Courts have consistently recognized the religious nature of Sunday legislation, ... Sunday law statutes even today frequently use the phrase "the Lord's Day." Such designation ... can hardly be called secular. ... The legislative intent to aid religion by closing all roads other than those leading to church seems to us to be incontrovertible.







In a typical expression of Seventh-Day Adventist opinion, an editor of the denomination's periodical Liberty stated: "The civil government has no more right to prescribe the manner of the observance of the Sabbath, or of the Lord's Day, than it has to prescribe the manner of saying the Lord's Prayer, of conducting the Lord's Supper, or of administering baptism." - Charles S. Longacre, "Glaring Inconsistencies in Sunday Laws," Liberty, Fourth Quarter 1958. p. 29.

The executive secretary of the New Jersey Catholic Conference urged a New Jersey legislative committee in 1958 to keep any reference to a religious objective out of the Sunday legislation then under consideration, lest its inclusion make the law constitutionally vulnerable. Other religious leaders have openly justified the religious import of Sunday laws.

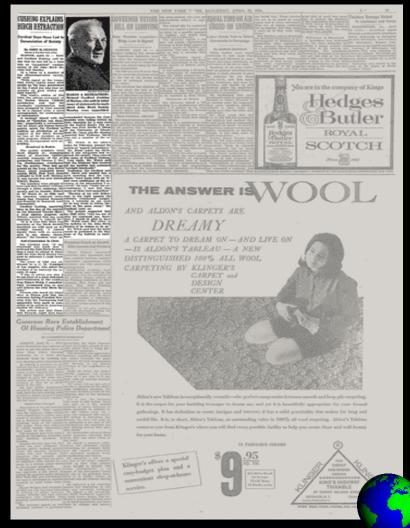




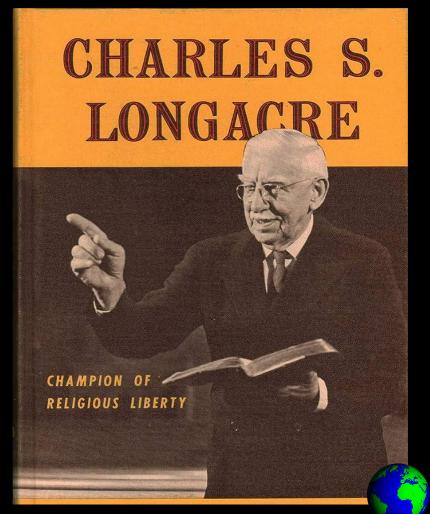


In a criticism of the federal court decision that found the Massachusetts law unconstitutional last year, Cardinal Gushing, Archbishop of Boston, expressed shock that "in the minds of many modern statesmen and jurists, Sunday has lost its religious significance and has thus lost the right to protection from profanation which has up to now been afforded by the law."

In our American tradition [the Cardinal said] Sunday has teen ...a day of prayer and rest ... not ...a civic holiday. The laws ... reflect the belief of those who formulate them in a personal God and their acceptance of the ageold tradition that one day in seven should be set aside as the Lord's Day. It is extremely disturbing, therefore, to be confronted with this new trend of thought according to which Sunday is to become legally recognized [merely] as a day on which people may if they choose seek respite from their ordinary labours. - "Sunday Change Shocks God-Fearing," The Pilot, June 27, 1959.



Opinions differ on whether discrimination against those who observe Saturday as the Sabbath is removed by limited exemptions accorded them in some state laws. A Seventh-Day Adventist spokesman has noted that the terms of the exemptions "compel one who observes the seventh day of the week to stand court trial and prove that he 'habitually abstains ... from following his usual occupation or business and ... devotes the day to the exercise of religious worship'." This is said to put a religious test on Saturday observers, thus denying the equality of all religions before the law. - Charles S. Longacre. "Glaring Inconsistencies in Sunday Laws," Liberty, Fourth Quarter 1958, p. 29.



Protestant clergymen, headed by the board chairman of the Protestant Council of New York City, joined Seventh-Day Adventists and Jewish rabbinical groups of the city in 1958 in support of a bill to exempt Saturday worshipers from the penalties of the Sunday closing law. The Catholic hierarchy opposed the measure and it was defeated. A similar bill has been introduced in the New York legislature this year. The Rabbinical Council of America on Feb. 10 appealed to all state legislators, New York's in particular, to adopt a "fair Sabbath law" that would exempt Saturday worshipers.

Opponents of exemptions in Sunday legislation point out that the laws do not prevent a Saturday observer from closing down his business on that day: they simply require him not to disturb the peaceful character of the day on which the majority makes its devotions. In rebuttal to this argument it is said that the law in effect imposes on the Saturday worshiper an obligation to keep his business closed two days a week, one day to meet the dictates of his conscience and another day in obeisance to the religious beliefs of others.





Unequal Effects on Commercial Competitors

Although religious arguments have been prominent in the debate on Sunday laws, commercial competition figures more and more in the pressure for and against them. Exemption of a large number of activities from the provisions of Sunday laws gives weight to the argument that the laws in effect do not protect the sanctity of Sunday; that they serve rather as an instrument of discrimination against particular business enterprises that incur the displeasure of a local pressure group.

In his veto message last year, Gov. Clyde of Utah said he was not convinced that a Sunday closing law would encourage young people to attend church, especially since the law allowed "beer halls" to stay open on the theory that they fell into the category of recreation.







Unequal Effects on Commercial Competitors (cont'd)

He was forced to the conclusion that "the major support [for the measure] comes from a group of retail merchants who are seeking by this means to regulate competition within their own industry." Effective enforcement would be impossible, the governor said, and "there would be widespread violations ... tending to breed general disrespect for the law."

A law journal noted recently that Sunday laws tend to go unenforced until there is agitation against particular stores by private interests, and "this inevitably leads to discriminatory enforcement," The result is that "The blue law becomes a weapon in an economic; struggle, a use scarcely conceived of by the originators of this type of legislation." - Eugene P. Chell, "Sunday Blue Laws: An Analysis of Their Position in Our Society," Rutgers Law Review, Spring 1958. p. 508.



TAKING OUR SPACE: WOMEN OF COLOR AND ANTIRACISM IN LEGAL ACADEMIA

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LIVING IN TWO WORLDS
Elizabeth Kronk Warner

STUDENT NOTES

The Beef with Slaughtering the Slaughterhouse Inspector $Regina\ Lazarus$

(continued on outside back cover)

RUTGERS

Volume 73

Spring 2021

Issue 3



Popularity of Sunday Afternoon Shopping Trips

Some persons consider the current agitation to close down big Sunday stores a mere episode in a changing social picture. They think that a trend toward Sunday retailing on a large scale is inevitable. It is noted that many Sunday activities now widely tolerated—movies, baseball, pleasure travel—were once frowned on by custom and prohibited by law. The federal highway program is thought certain to encourage growth of roadside retailing.

There is some question as to the extent of public dismay at Sunday commercialism. Secular activities on Sunday afternoon have become widely accepted, and Sunday shopping has proved popular





Popularity of Sunday Afternoon Shopping Trips (cont'd)

In communities where movies are closed on Sunday, thousands are known to be viewing movies on television. Opponents of Sunday laws point out that consistency would require extension of bans on selling to television and radio commercials.

An increasing number of churchmen are taking the position of a Methodist minister in Atlantic City, who observed that the commandment to keep the Sabbath holy is personal and calls for no civil law. The clergyman maintained also that Protestants who put pressure on state legislatures "for our pet projects" have no grounds for challenging "the Roman Catholic hierarchy's political maneuvering." - Gilbert S-Fell, "Blue Laws—A Minority Opinion," Christian Century. Nov. 25, 1959. p. 1375.





World-wide Law

We can now make these statements, each backed by inspiration.

One: A Sunday-keeping decree will be forced upon the world. "The decree enforcing the worship of this day is to go forth to all the world." Seventh day Adventist Bible Commentary, vol. 7, 976.

<u>Two</u>: All of the world will accept and will participate. "The Sabbath question is to be the issue in the great final conflict in which all the world will act a part." <u>Testimonies</u>, vol. 6, 352.

Three: Foreign nations will accept this Sunday law. "Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world." Testimonies, vol. 6, 395.





World-wide Law (cont'd)

Four: All nations will obey. "All nations and tongues and peoples will be forcibly commanded to worship this spurious Sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation. The decree enforcing the worship of this day is to go forth to all the world." Maranatha, 214.

Let us look at the buying and selling provision found in Revelation 13: 16, 17: "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."



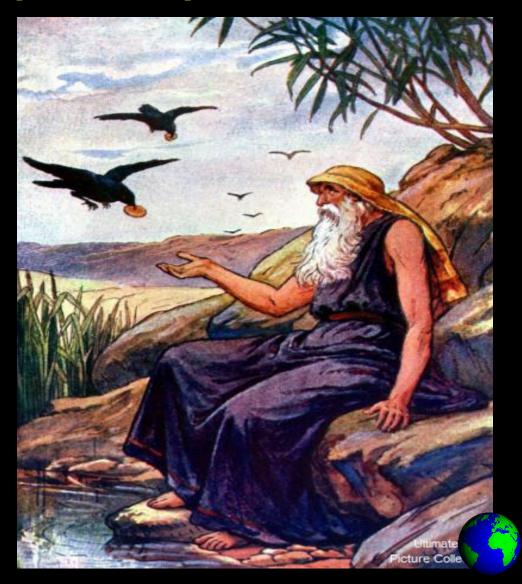


World-wide Law (cont'd)

"There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest." Counsels on Stewardship, 40.

See Revelation 13:11–17. "But to the obedient is given the promise, 'He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure.' Isaiah 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. 'They shall not be ashamed in the evil time: and in the days of famine, they shall be satisfied.' Psalm 37:19." Desire of Ages, 40.

What more could we ask of God?



World-wide Law (cont'd)

We should not overlook another warning by inspiration: "Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children . . . erelong there will be such strife and confusion in the cities, that those who wish to leave them will not be able." Selected Messages, vol. 2, 142.

"As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal Sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." Testimonies, vol. 5, 464."

If in the providence of God, we can secure places away from the cities, the Lord would have us do this. There are troublous times before us . . . I see the necessity of making haste to get all things ready for the crisis." Selected Messages, vol. 2, 359.





The END is Coming Sooner Than You Think! – Scientists Say!

At 90 Seconds to Midnight, We've NEVER Been this CLOSE to a GLOBAL Catastrophe!

The meaning of the Doomsday Clock as a metaphor is a graphic symbol of the multiplication of man-made dangers. As midnight approaches, the urgency of the threat intensifies. On January 24, history was made again. That day the Bulletin of the Atomic Scientists moved the second hand of the Doomsday Clock to 90 seconds to midnight. Here it is now "90 seconds" away, the closest it has ever been to the symbolic global catastrophe.

The announcement, made during a press conference held in Washington D.C., was made in English, Ukrainian and Russian. The issued statement described this moment in history as "a moment of unprecedented danger."

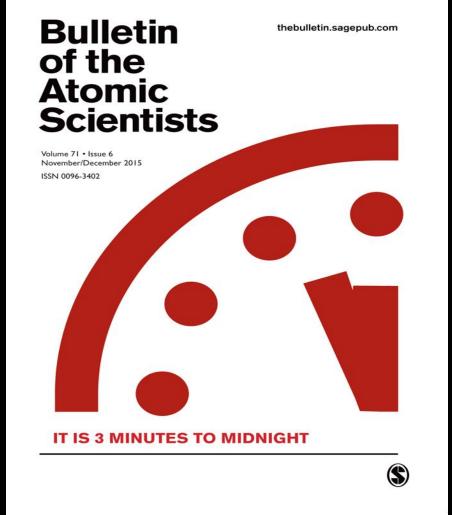


The END is Coming Sooner Than You Think! - Scientists Say! (cont'd)

The Science and Safety Council of the Bulletin of Atomic Scientists is in charge of moving the hands of the Doomsday Clock. These leading experts focus on the dangers posed by potential manmade catastrophes, emanating from nuclear risk, climate change, biological threats and disruptive technologies.

The Doomsday Clock is the most graphic representation of these threats, and the act of turning the clock forward represents the clear and urgent need to watch what is happening. And to be very aware of a CLEAR AND PRESENT DANGER to humanity.

In 2021 and 2022, the clock hands were placed at 100 seconds past midnight. Since this timekeeping exercise began in 1947, the announcement of January 24, 2023 represents the closest the clock has ever come to the END: a clear wake-up call!





The time to act is now

The philosopher Langdon Winner wrote that "during the post-World War II era, in a sense all of us became unwitting subjects of a vast series of various biological and social experiments, the results of which only slowly became apparent."

The meaning of the "Doomsday" Clock as a metaphor is a graphic symbol of the multiplication of man-made dangers.

As midnight approaches, the urgency of the threat intensifies.

Whether or not we live in one of the nine nuclear-weapon nations, we have all become unwitting subjects of the experiment that began with the detonation of the first atomic weapon.

In 2023, the Doomsday Clock tells us that we are a metaphorical 90 seconds away from self-inflicted extinction.

And from global "Cosmocide" Time is short.



God Will Intervene in Man's Affairs!

In Matthew 24 Jesus Christ the very SON of GOD in the flesh warned the world about these times with these sobering words: "For then shall be GREAT tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake (God's people) those days shall be shortened." Matthew 24:21-22.

So there will definitively be DIVINE intervention taking place before mankind destroys ALL HUMANITY! Notice this in Daniel 12:1 "And at that time shall Michael stand up, the GREAT prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

GOD DOES NOT INTERFERE IN THE AFFAIRS OF MEN HE ONLY INTERVENES WHEN HE IS INVITED WHATEVER THE PROBLEM IS ALL THAT YOU NEED IS

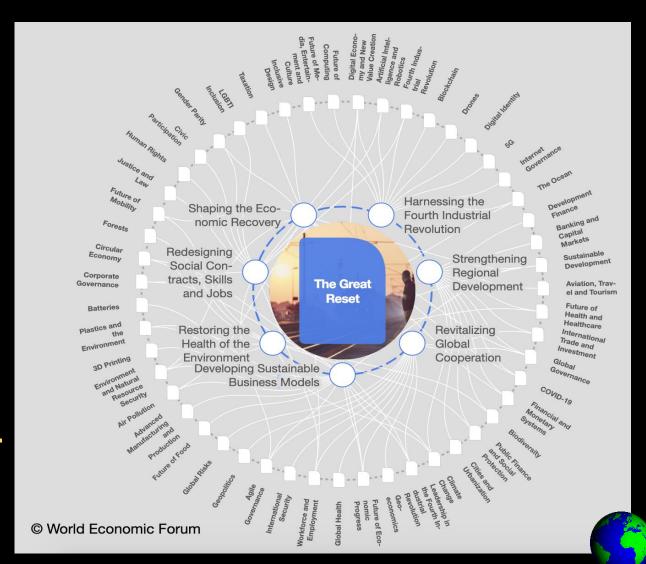


The Great Reset - Where Will It Lead?

The world is being shaken by massive changes in technology, politics, economics, environmental issues and culture, all reshaping our view of history and reality. These ideas are spreading around the world. The changes we are experiencing are like the shifting of the earth's tectonic plates, creating a seismic movement of events on the world scene.

It's tempting and calming to think this is normal, or that the world will return to normal. But already we are seeing ideas being embraced that aim toward a world far different from the familiar order that has prevailed since the end of World War II in 1945.

Some today are openly calling for a "great reset" of the world order.



The Great Reset - Where Will It Lead? (cont'd)

This terminology has been adopted by the World Economic Forum. Its founder, Klaus Schwa, published a book in 2021 titled COVID-19: The Great Reset. While the book was written in 2020, six months into the pandemic, it forecast a post-pandemic world where nations work more closely to solve problems facing mankind.

The World Economic Forum annually hosts a meeting for elite leaders of business, government and culture in Davos, Switzerland. And the fact is, these leaders of business, media and government already run much of the world.

The fact is, this group does exist, and those in it do think about ways to create a world that is quite different—more along the lines of a one-world political entity. The word transnational is used to describe the world many would like to see emerge in the future. A transnational world with fewer boundaries, less nationalism and a singular governmental structure is, in their mind, the path to equity, peace and brotherhood throughout the earth.



The Great Reset - Where Will It Lead? (cont'd)

Trans-nationalism is nothing new. It's been around for a long time. Since the end of World War II and the creation of the United Nations, the global transnational reset has been relentlessly moving forward. The World Health Organization, the World Bank and the International Court of Justice at the Hague and many other global bodies have been formed to promote unity, peace and stability, preventing a return to the global warfare that ravaged the world twice in the 20th century. The US State Department has worked to foster close integration between American policy and the goals of the international community.







Reordering the world and how we live

What matters about the world's richest, most powerful men is that they are interested in resetting the world and the way we live. What they say in this regard is significant. We should pay attention to that. With this in mind I read Mr. Schwab's book, co-written with economist Thierry Malleret. COVID-19: The Great Reset is vague, light and short on detailed plans for a "reset." It's not exactly a detailed manifesto for a global order to take over the world.

References to the "social contract" between the individual and the state argue that the state has failed to secure justice, equity and freedom for all peoples and races. Citing the Black Lives Matter movement and the sexual gender revolution as examples, the authors make a case that existing governments have not delivered on their promises and that they lack the ideas and policies to meet the challenges of revolt and demonstrations in the streets of America and other countries. Implied is the need for a new social contract but without specifics defining what that would be.

COVID-19: THE GREAT RESET

KLAUS SCHWAB
THIERRY MALLERET

DRUM PUBLISHING



Can we recognize what is happening?

The book of Revelation describes a moment when nations combine their power into a world system that achieves the age-old dream of "a tower that reaches to the heavens" (Genesis 11:4). Technology promises not only a convenient, connected world but also the hope of extended life and possibly even immortality through medical technology. The ability to reach into space and extend human civilization seems nearer to reality.

World economic development has progressed, and the goods and services of the global community move unchecked across oceans and land bringing wealth to multinational companies and a rising standard of living for much of the world. Revelation 18 describes such a scene when it shows the goods shipped throughout the world under the guidance of the governing structure of this end-time Babylon. We see this even now. But what is described is something larger: "All who travel by ship, sailors, and as many as trade on the sea, stood at a distance..." (verse 17).





Can we recognize what is happening? (cont'd)

The move to a more fully integrated global economy is pressing relentlessly forward. Most multinational companies no longer think of themselves as large national companies. They have offices around the globe employing people of all nationalities. Call centres service customers from India while virtual meetings involving employees on multiple continents are routine. To move to a global standard of currency exchange and governance would only be the next logical step.

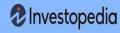
Loyalty is increasingly to a global order espousing universal values claimed to apply to all people regardless of sexual or gender identity, race, ethnicity or national identity. Any distinction that does not match the evolving global norm is considered regressive, hateful and discriminatory.



Economic Integration

[e-kə-ˈnä-mik in-tə-ˈgrā-shən]

An arrangement among nations that typically includes the reduction or elimination of trade barriers and the coordination of monetary and fiscal policies.





Don't think it can't happen?

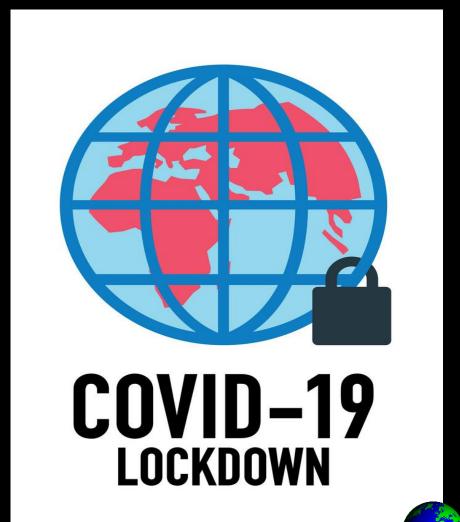
Does this sound impossible? It will never happen, you may say? Then consider how quickly the world began accepting a pandemic lock-down in March 2020.

Within a matter of days schools closed, all but essential businesses shuttered, professional sports stopped and people were working in their homes on Zoom. No vote was taken, discussion ended as quickly as it began, and the new normal was the new normal.

The original "two weeks to flatten the curve" and no mask turned into a year and half (in some places more) of national dysfunction.

Many have marvelled at the nature of the global lock-down we've experienced and its impact on culture.

Relationships were altered. All age groups showed a marked increase in anxiety. Drug abuse and overdose deaths skyrocketed. The impact of what happened will be years in understanding. Yet it all happened quickly, with a majority cooperating in the name of science, health safety and goodwill. Imagine a future calamity and the reaction.

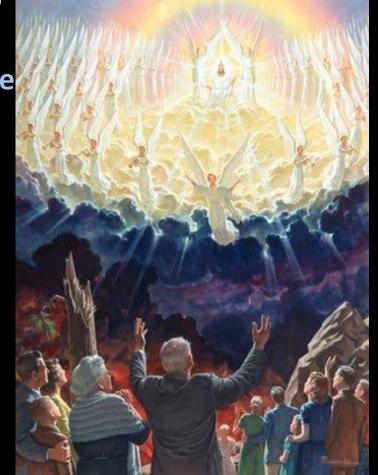


Don't think it can't happen? (cont'd)

As we saw, governments decreed and society complied—many to their own hurt. And we have certainly not seen the last of that. Events described in Revelation will happen through government decree. The entire world will be reset, and people will soon realize they are caught in a trap, a box canyon of tribulation when Satan realizes he has but a brief time to reign over the kingdoms of this world.

Revelation describes the end stages of the coming great reset—the rise of a coalition of nations into a system the Bible labels as "Babylon." For a time all will seem well. While the world will praise this system and benefit by economic cooperation, it will reject the servants of God who witness against and resist coming under the mark of its authority.

We are seeing the leading edge of a final revival of this age-long system that stands in defiance of the purpose and plans of the living God. May we all have eyes to see what is happening today! Thankfully, as Revelation also shows, the world will not be left in the dark times ahead, for God has His own great reset coming beyond this one— the greatest reset ever with the return of Jesus Christ and the establishment of the Kingdom of God over all nations.





Summary and Conclusion

America is fast becoming a police state. Congress has voted millions for a hundred thousand extra police. Troops are now stationed on American soil to be used, if necessary, to force all to obey the government. Millions of smart cards are being produced this year. Detention FEMA camps stand ready. By the stroke of a President's pen, he can control by Executive Orders: 10995 all communications.

10997 all electric power, petroleum, gas, fuel and minerals.

10998 all food resources and every farm.

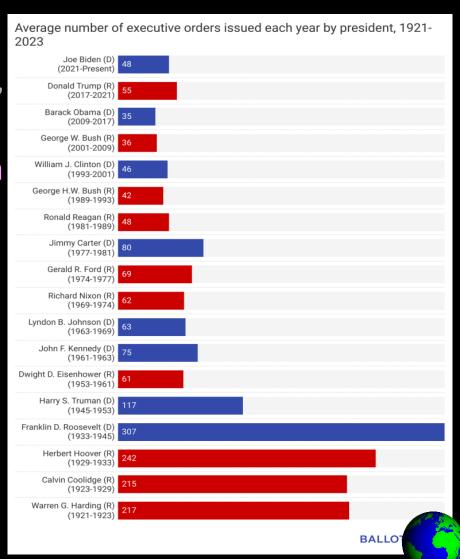
10999 all means of transportation, controlling all

highways and seaports.

11000 drafts all citizens into government work forces. 11001 effects all health and welfare and educational functions.

11002 empowers the postmaster general to register every citizen nationwide.

11003 all airports and aircraft.



Summary and Conclusion (cont'd)

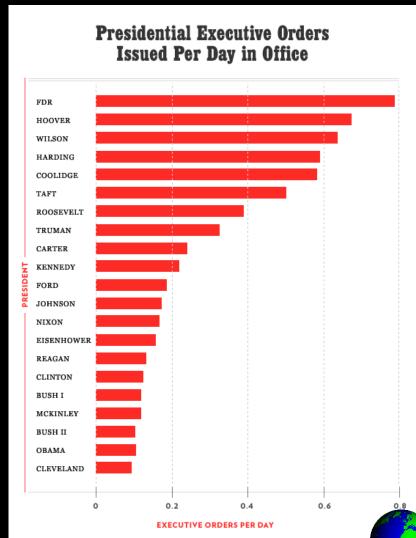
11004 housing and finance authorities, designates areas to be abandoned as unsafe, establishes new locations for populations, and relocation of communities.
11005 all railroads, inland waterways and public storage facilities.

11051 gives authority to put the above order into effect in times of increased international tension or economic or financial crisis.

Under President Nixon, these orders were combined into Executive order 11490.

Thus, the possibility of the image of the beast becomes manifest.

"A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath." Review and Herald, December 11, 1888.

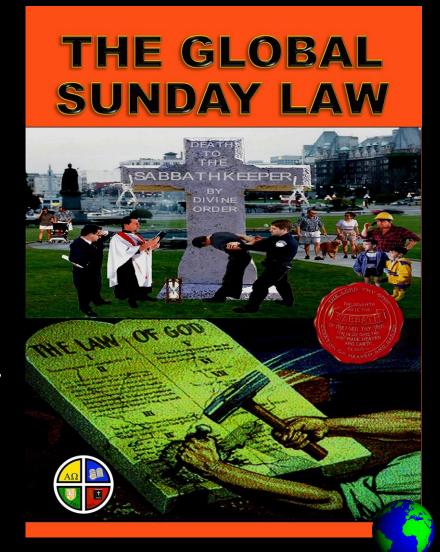


Summary and Conclusion (cont'd)

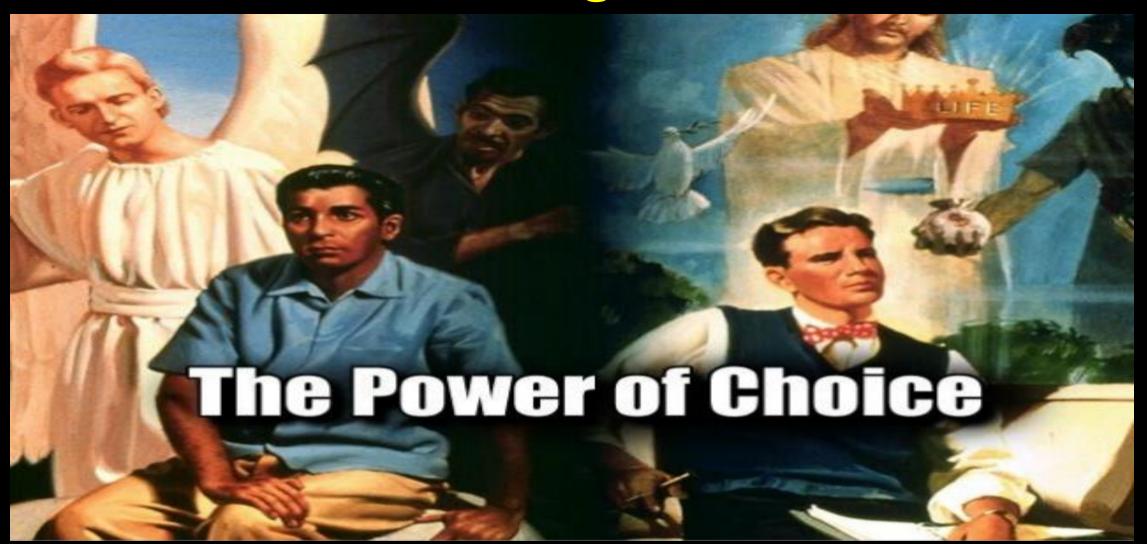
The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal Himself. When the laws of men are exalted above laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth." Seventh-day Adventist Bible Commentary, vol. 7, 980.

"With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: 'If any man worships the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

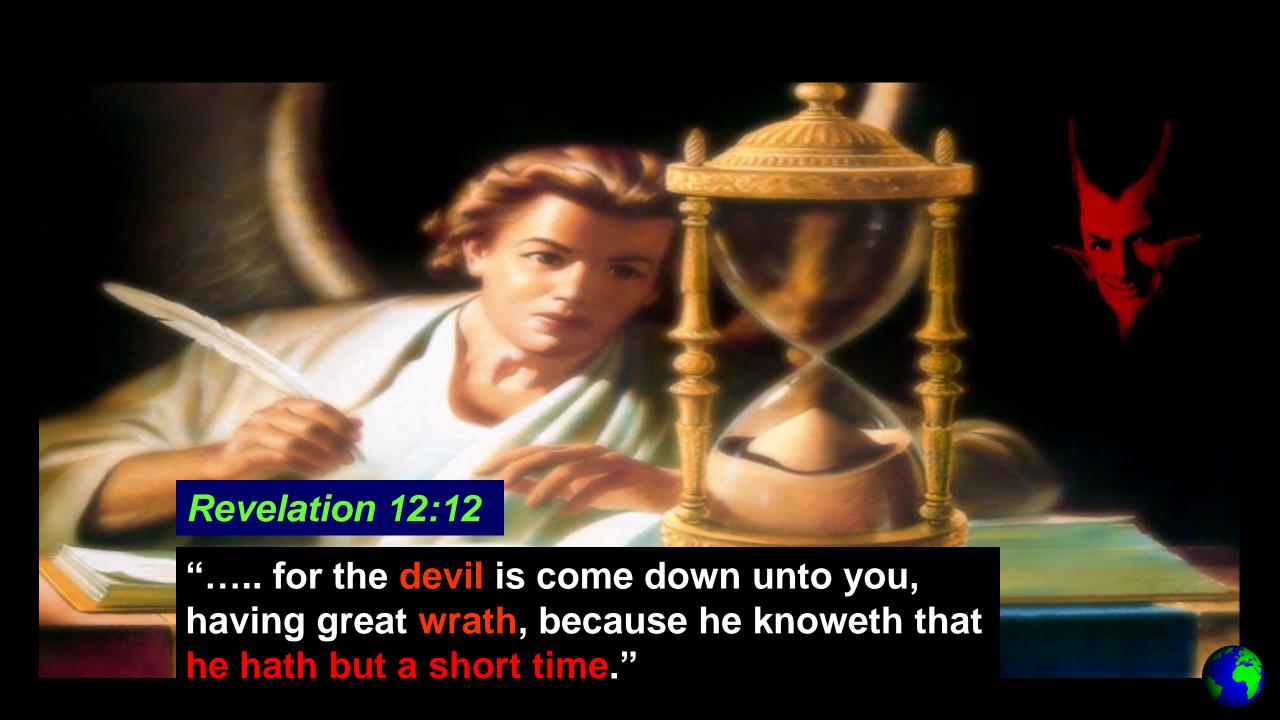
Revelation 14:9-10. It is very clear.



God has given all:







Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. -Revelation 3:20

