

131.) Ein unveräußerliches Recht / Unalienable Right - Parminder Biant 15.05.2020

The great test in the 1890s was the Declaration of Independence:

The issue was not church and state or Sabbath and Sunday or the rights of the minority.

Beneath all of these superficial issues there is a more fundamental problem in that history and Jones understands that underlying issue: It was about the Declaration of Independence:

The Declaration was created on July 4th, 1776 because of the separation of America from its British heritage. The Americans wanted freedom and rights of liberty. The government of Great Britain was no longer serving the needs of the American colony. The British government used the American people to serve them to gain more wealth. But it should the other way round. **The only purpose of a government is to grant safety and happiness**, to serve the will of the people.

The Britains only cared for the safety and happiness of their own people at the expense of the Americans. For that reason they wanted to become independent. They wanted to set up their own new government based on the principles of the rights of the people: safety and happiness.

That's the issue in 1776: the inalienable rights of the people: life, freedom, happiness/property. Do what you want as long as you don't hurt anybody and the ability to gain wealth without limitation but on a legal way.

The new government should have these principles.

And that's the issue being addressed in the 1890s.

The church was involved in that history and also the protestant perspective of keeping the 10 Commandments. The key commandment they focus upon was the 4th commandment, the Sabbath.

Does the government want to take away the rights of SDA to worship on Saturday?

No, that is not their aim. I want us to remember, if we are talking about a Sabbath/Sunday law in that history and Christ was about to return, and if that law would have been put in place, would people been forbidden to worship God on Saturday? No they would not have. There was no restriction for people to worship on any day they wanted to.

And yet this is the scenario that has been set up by the Spirit of Prophecy.

Jones' issue was not that they will restrict his rights. He still could worship on Sabbath. But his issue was that the state wanted to make laws that take away or give rights that should be natural human rights.

What was the plan, the argument in that history?

They said we grant you your right, you can worship on any day you want, no problem.

The problem was: we **grant** you, we **give** you.

The government was not restricting the rights of SDAs. They are free to do what they want. But what the government wants to set up is a law that covers the whole country based upon the needs of the

majority and then put an exclusion clause in, which says: If you don't agree with this law because of religious or moral beliefs, you can be excluded from this law.

Jones was arguing that the government could not create a law and then give a certain group of people special favor to be excluded from that law; because your rights are then no longer inalienable but they are a gift.

The rights are not gifts that someone can give to you. They wouldn't be inalienable then. That's what Jones was fighting against.

Alienable = able to transfer something to a new ownership

You can't give your rights to someone else, they are inalienable.

Which Bible story is this, when the government wants to take something that it is not allowed to take?

The vineyard of Naboth, 1Kings 21

Ahab likes this vineyard, it's close to his property. He makes Naboth an offer but Naboth says he can't sell it even if he wanted to because it's against the law.

This issue is the issue that's being addressed in the 1890s.

Even if you wanted to, you are not allowed to give your rights away.

We have to understand these foundational issues.

We need to move on from our previous understanding of what the great test is.

1860s: equality between blacks and whites, issue of slavery.

1890s: every individual has rights, you can't take them, you can't give them.

And in both histories you see the Sabbath.

In our history the rights of the individual are being described in what way?

Equality: no nationalism, no sexism, no homophobia.

The issues we are confronted with are the same ones as in the past.

In the 1860s for you to have slaves, what did they become? Your property. They are not humans then.

They are **de-humanized**.

Today is the same issue, the de-humanizing of people!

Trump says the immigrants and people with different ethnicity are not humans but animals.

The **de-humanization of people that are considered as property is happening around the globe.**

1860s: de-humanization of people is repeated today.

1890s: the rights of the individual have been eroded

Which rights have been eroded today?

The **rights of the LGBTQ community are not upheld**: They keep on going to courts to protect their rights and that should not be the case!

The **rights of the women are not upheld**: Reproductive rights, work rights, abortion rights etc.
The notion is that the rights of women can be gifted to them. People can decide what rights women can or cannot have, based upon what some people think is reasonable or unreasonable.
These are clear simple issues to see!

Back to our quote:

RH Jun 18, 1895.2

Dan 9,24-25: 490 days: to finish transgression, to end sin, to make reconciliation because of iniquity, to bring in everlasting righteousness, to anoint the most Holy.

What is to anoint the most Holy? Is it Jesus' anointing in 27AD or the anointing of the temple?

The 490 are only one part of the 2300: So we can see here 2 histories as a **repeat and enlarge** and can understand verse 24 in 2 ways:

1. 490 are given to the Jewish nation and at the end of that sin will end, the vision will be confirmed and **Jesus will be anointed.**
2. But we also know that 490 are cut off from the 2300 that brings you also to the end of sin. At the end of the 2300 is the end of transgression, end of sin and iniquity, the everlasting righteousness is brought in, the vision and prophecy will be sealed and **the most Holy will be anointed.**

Verse 25: the last 7 years = the 70th week:

7+62 weeks (=483 years) bring you to the Messiah = the anointed one. He shall come at the end of 69 weeks.

Verse 26: after 62 weeks he will be cut off

Verse 27: he will confirm the covenant **for one week**, is that true? No, because his ministry is **3 ½** years only (not 7 years).

Can we serve Jesus through a proxy?

Math 25,40+45: what you do him you do unto me = that is **Christ in the person of his disciples.**

Rev 11,8: where our Lord is crucified

GC 271.1: Christ was not crucified in that city, but they **crucified Christ in the person of his disciples.**

UL 36.3: last sentence: He who loves God, will love humans = 1 Joh 4,20.

To minister = to serve, like a slave

To worship = to serve

If you minister to Christ, you worship Christ. Minister = worship = love. All synonyms.

If you eagerly minister/worship/love God, you look for every opportunity to do that.

You will minister/worship/love God, when you minister/worship/love his disciples.

EGW proof text to say that we should minister to people eagerly, with passion, with energy, with love embrace it. With energy we need to hug, grab hold of every opportunity to do that. We have lots of opportunities all around us. We need grab hold of every one of it.

We should ministering/worshipping/loving God, but through the disciples.

A clever lawyer said who is my neighbor? Anybody who is in front of you!

Where do you get the energy from to do that?

You don't need to sleep or eat.

If you are in love, you are desperate to do anything for that person. You dream about serving that person. It's pure, unadulterated love. **From that love you get the energy from.**

If you really love God, we would love the people. And we would bind our energies, wouldn't wait to be asked, embrace any opportunity to minister to God in the person of humanity.

We have all of that from Dan 9:

He should confirm the covenant for 7 years means: **3 ½ years in person and 3 ½ years in the person of his disciples.**

We use this principle to try to understand a little bit of our experience.