

But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. *They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom.* The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." [John 18:36](#). He would not accept the earthly throne. DA 509.2

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. *He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments.* Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. DA 509.3

Yet this very class put forth the claim that the fast-spreading *corruption* is largely attributable to the desecration of the so-called "Christian sabbath," and that the enforcement of Sunday observance *would greatly improve the morals of society*. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the *temperance work*, one of the most prominent and important of moral reforms, is *often combined with the Sunday movement*, and the advocates of the latter represent themselves as *laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform.* But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by *mingling* it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. *It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility.* The leaders of the Sunday movement *may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there*

*is with these a requirement which is contrary to God's law, His servants cannot unite with them.* Nothing can justify them in setting aside the commandments of God for the precepts of men. GC 587.1

Tares are tares either in The SDA church or others. And in The SDA church we hear we need to stop abortion so God's judgments don't fall on us. The temperance movement has always been by nature conservative, yet these temperance workers are not obedient to scripture.

Trumps new plan undermine the judiciary process? This is why satan was ejected from Heaven after sowing discord insurrection and how Absalom sought to undermine the throne King David. 2Sam 15:4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! 5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. 6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.