

Andrews University

Digital Commons @ Andrews University

Memory, Meaning & Life

Seventh-day Adventist Theological Seminary

8-12-2010

Ellen White on France and Sodom

Nicholas Miller

Andrews University, nicholas@andrews.edu

Follow this and additional works at: <https://digitalcommons.andrews.edu/mml>

Recommended Citation

Miller, Nicholas, "Ellen White on France and Sodom" (2010). *Memory, Meaning & Life*. 50.
<https://digitalcommons.andrews.edu/mml/50>

This Blog Post is brought to you for free and open access by the Seventh-day Adventist Theological Seminary at Digital Commons @ Andrews University. It has been accepted for inclusion in Memory, Meaning & Life by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

Memory, Meaning & Faith

[Main](#)

[About](#)

[Archives](#)

August 12, 2010

Ellen White on France and Sodom

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . . If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as 'the sacrament of adultery.'" (Scott, vol. I, ch. 17 in Ellen White, *The Great Controversy*, 270-71)

Questions

- Is the permanence and form of marriage only a religious concern?
- What do enduring marriages bring to a society?
- Who or what institution should define marriage for a society?

Posted by Nicholas Miller on August 12, 2010 in [Church and Society](#), [Church History](#) | [Permalink](#)

[Save to del.icio.us](#) | [Tweet This!](#)

Comments

 You can follow this conversation by subscribing to the [comment feed](#) for this post.

according to Scriptures disfunctional marriages and family bring up disfunctional society. Prophets such as Malachi relate the adulterous relation on the home with the adulterous relation in society as general - and all this a reflection of the adulterous relation between 'church' and God. It is not in vain that the last appeal of the prophet is the return of Malachi and reformation of the family relationship. EGW address a little of that in the GC chapter about Sodon and France.

About the issue of who should define marriage in society, if the church said it is God - people lable as fundamentalism, if church let go the civil right movements of multiple and free marriage - people lable as liberal. So I throw the ball back to you professor...how the church should address those issues of marriage in the government and society...?

Posted by: [Rodrigo Galiza](#) | [August 12, 2010 at 10:38 PM](#)

in the last comment I said "the return of Malachi", but What I mean was "the return of Elijah the prophet" - who, by the way, condemn the adulterous relationship of jezabel and acabe and Israel with Idols (baal, specially) Revelation pick this up greatly and portrays jezabel back on the stage acting in the last days (Rv.2 and 17). Since the angels' message is against idolatry and adultery, how should the church relate to the non-biblical laws of free marriage?

Posted by: [Rodrigo Galiza](#) | [August 12, 2010 at 10:42 PM](#)

Good questions, Rodrigo. I think that the obvious societal importance of stable family relationships for the raising of children and the importance of both mothers and fathers to the social and emotional development of those children means that the state has a strong

interest in protecting and promoting marriage. I think that both history and experience, which is supported by scientific studies, shows that children need a mother and a father in long term, committed relationships. The state should be able to protect such arrangements irrespective of the fact that some religious groups also defend such arrangements on explicitly religious and Biblical grounds. See my most recent blog for a further discussion of this.

Posted by: Nicholas Miller | [August 13, 2010 at 10:17 AM](#)

Verify your Comment

Previewing your Comment

Posted by: |

This is only a preview. Your comment has not yet been posted.




Your comment could not be posted. Error type:

Your comment has been posted. [Post another comment](#)

The letters and numbers you entered did not match the image. Please try again.

As a final step before posting your comment, enter the letters and numbers you see in the image below. This prevents automated programs from posting comments.

Having trouble reading this image? [View an alternate.](#)



[Contact](#)

[Archives](#)

[Feeds](#)

Powered by [TypePad](#)

Copyright © 2010 Andrews University