

CIVIL WAR IN AMERICA'S CHURCHES PART 1 * ELDER TESS LAMBERT

PRESENTATION BY ANTOINETTE

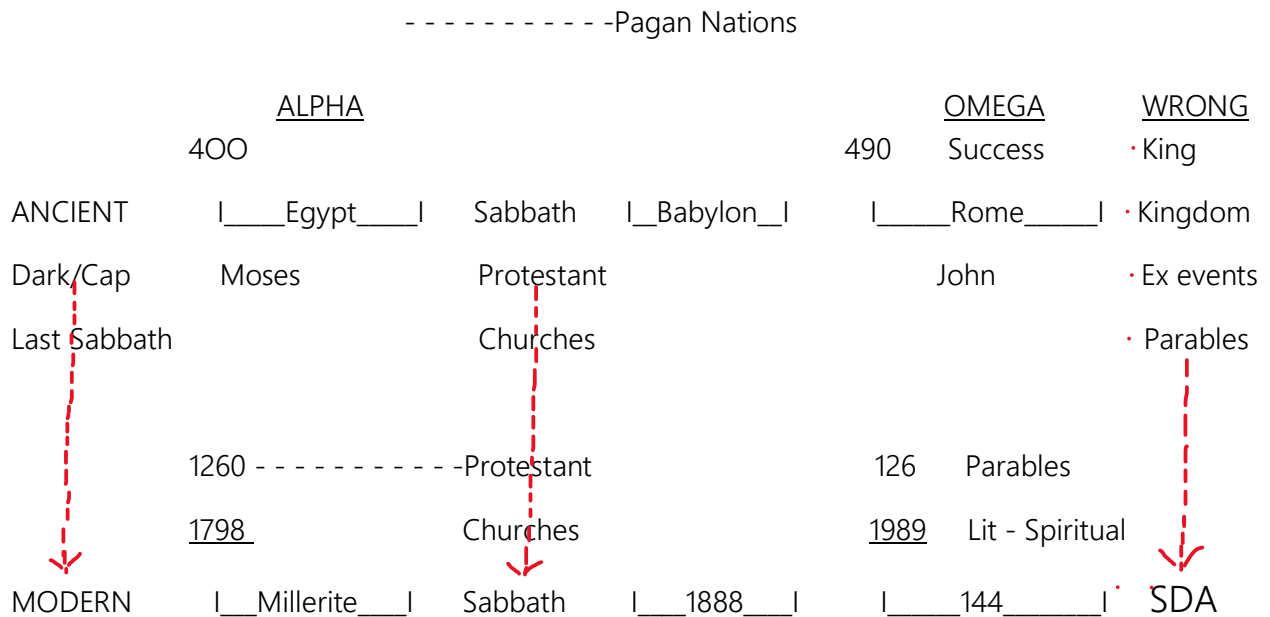
THE MIDNIGHT WATCH 20-06-2020 CAMP MEETING

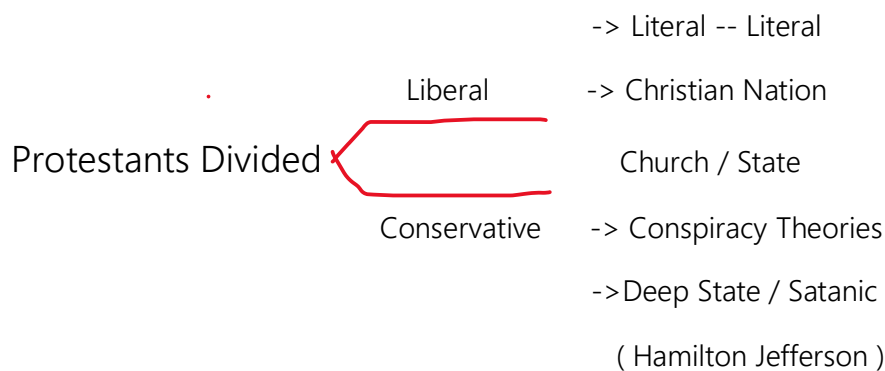
So, my intention today is to go back over the history that we've been over for the last month. And each time we go over this history, it becomes a little more detailed.

I have tried to make the argument in the past, that when we look at these dispensations, **Beginning and End of Ancient Israel**, **Beginning and End of Modern Israel**, that God is opening them up in a specific order.

We understood our history, particularly the **Events** relating to; the **Close of Probation** for the first group called, the **Nature** of that **Close of Probation**, the **Shaking** that occurred before, we have understood a lot based on the understanding of **End of Ancient Israel**.

So, while we have these particularly four key histories, **Alpha** and **Omega** of **Ancient**, **Alpha** and **Omega** of **Modern**, each one of those Histories is properly opening in an order.





Christian Nation > Slavery > Sunday Law > Seg > Feminism > LGBT

CONSPERICY THERIORS

= Ignorance

= Ramsey Theory

Two Methodologies

"Why is it"

"Could it be"

Diana 1.1 hrs >> 3 miles - - - - - - -Was she murder

Climate change / Ice expansion - - - - - - - No climate / Deep State Con

Clinton > Shaking - - - - - - - Having Stroke / Seizuers

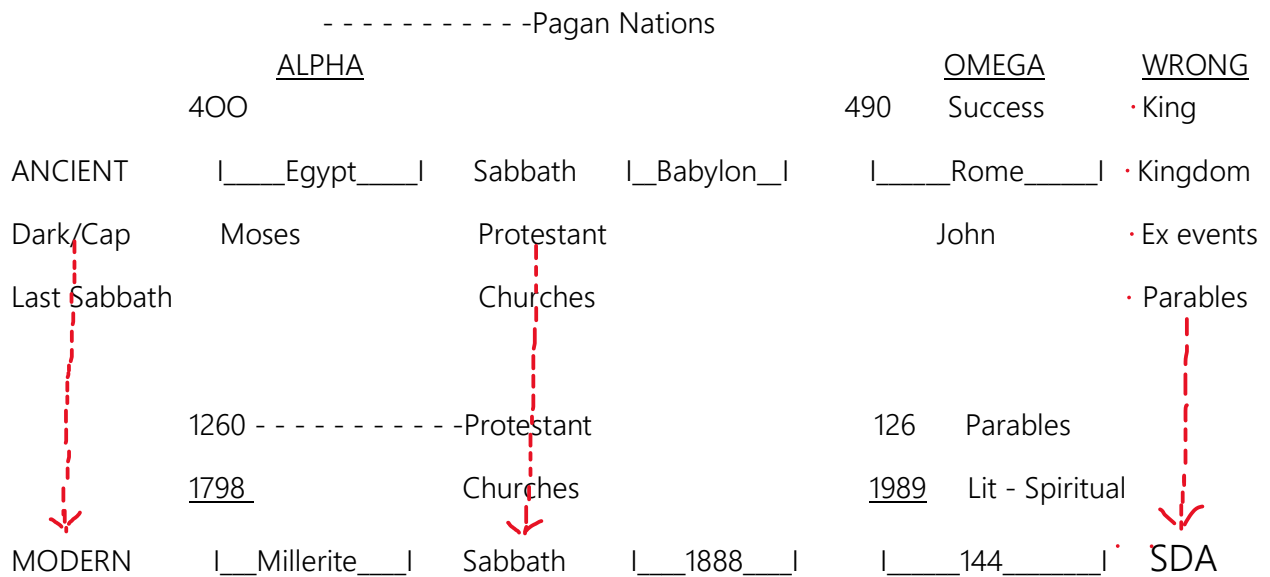
Obama > Hussein - - - - - - - Obama a Muslim / Shia

Iran Nuclear Deal / 1. Syria - - - - - - - Rothchild "Red Shield"

We know those **Reformed lines** were given to us as a **Movement** in 1989, but they have not been properly laid out and explained. Many of them is not yet done for the **Alpha** history of **Ancient Israel**, and it is not yet done for our own **Alpha** history, the beginning of **Modern Israel**.

So, we've spent a lot of time covering the **End** of **Ancient Israel**, the history of **John the Baptist**, **Christ** in the early **Church**, the history of **Christ's** first **Advent**, to explain our history now, and the experiences that we have been through.

But what now needs to be opened, the next step, is to understand more properly our **Alpha** history, the beginning of **Modern Israel**.



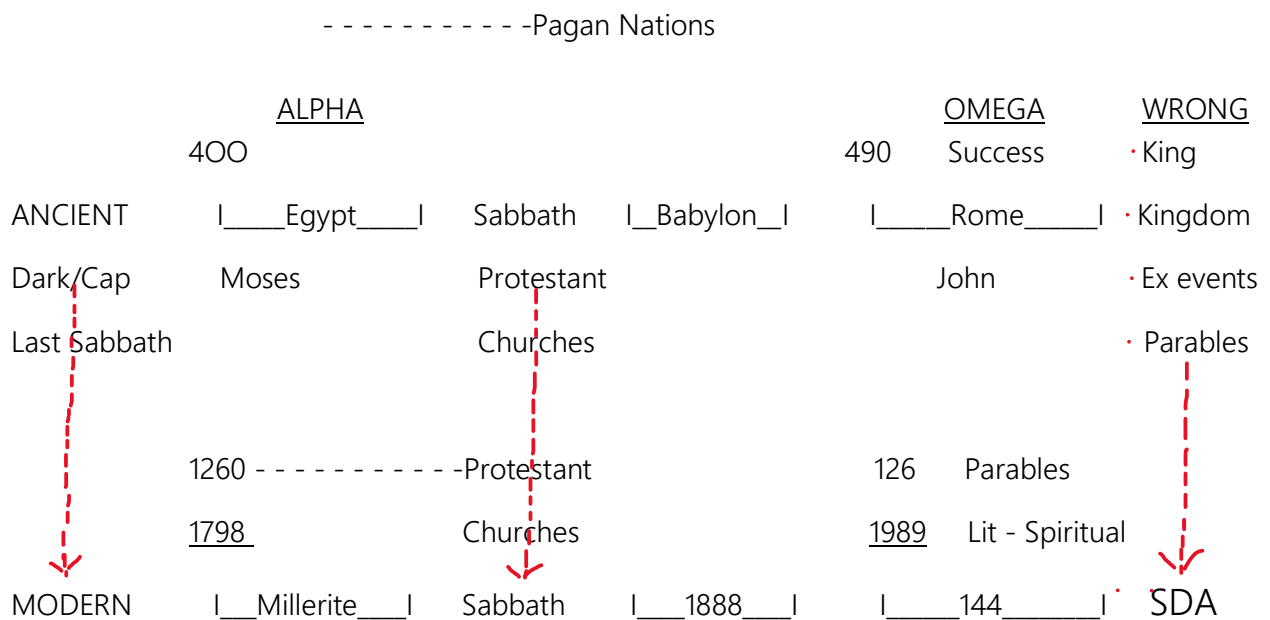
So, this time of **Millerites'** history, both what happened inside the **Movement** and what happened outside the **Movement** are extremely important for us to understand. It is part of the opening **Light** for this **Dispensation**.

So, each time we go over this history it is with an Agenda, and I just want to do that again. Except this time, we are going to add in more details than what we have previously looked at.

So, for about a month we have been comparing **Ancient** and **Modern**. As we revise, I particularly want to look at the 1844 history, 1888, but also what is happening externally in the **United States**.

So, we compared, and contrasted **Ancient** and **Modern**, we saw **Ancient**, it comes out of **Pagan Nations**, **Modern**, it comes out of **Protestant Churches**. You can compare the two, you also need to contrast. The rules of parable teaching; you compare, and you contrast.

And when you contrast, you see that while we came out of **Protestant churches**, that it looked different to the coming out of **Egypt**, because there has been this Separation between **Church** and **State**.



So, we did not come out of a **Nation**, we came out of a **Church**.

Coming back to the **Ancient** history of **Ancient Israel**, they came out of **Pagan Nations**, but we observed how they held on to the Idolatry of **Egypt**, of those **Pagan Nations**. Even until the end of the 490 years, and where they were finally cut off.

I want to reinforce that point. If you go to the **Old Testament** Scriptures and you see what was said to **Israel** in the history of **Solomon**; I'm going to paraphrase a couple of quotes quickly of what God said to Solomon.

He said, *But if you turn away, and forsake my statutes and my Commandments, which I've set before you, and shall go and serve other gods and worship them; then will I pluck them up by the roots out of my land which I've given them; and this house, which I've sanctified for my name, will I cast out of my sight, and I will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to everyone that passeth by it; so that he shall say, why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.*

So, we can see that fulfilled in the captivity to **Babylon**, in that Destruction of **Jerusalem**. But it is fulfilled again in 70 AD. And why is **Israel** again, in 70 AD destroyed and in captivity? It is because they were on the wrong side of the blessings and the cursing. That only happened when **Israel** laid hold of other gods and worshiped them. The problem is that it is difficult to see, in the time period of **John the Baptist** and **Christ**, that they're doing that. Because they look like good people. And because you do not see this **Golden Calf** sitting in **Jerusalem**. So, it is hard to identify that they are in this Idolatry.

Ellen White speaking about the **Jewish Nation** in the "Signs of the Times" May 23rd, 1900, paragraph 5.

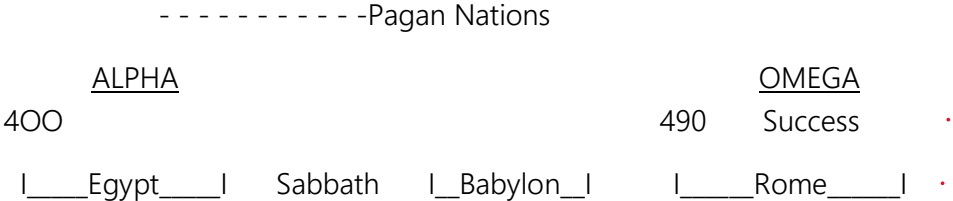
Considering the children of Israel not for others but for themselves did they minister. God created them to live in a world where unselfish service must be performed. But in the place of doing this they grasped everything for themselves. The eye is so large that they cannot see anything else, they are not in touch with suffering

humanity. Christ came to show them the way of life, but they were determined to walk in their own selfish way and the Lord gave them up as joined to their idols.

So, they have this problem with their **Idols** and **Idolatry**, and because you do not see a *Golden Calf* in this history, it's hard for us to imagine that the issue that they faced was the issue of **Idolatry**.

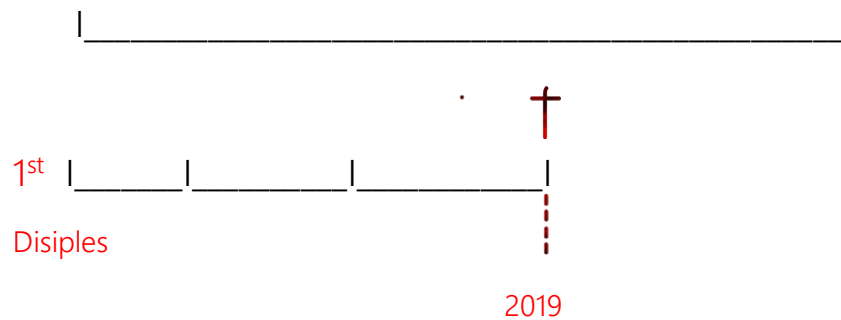
You can go back to Leviticus 26, *Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God. Ye shall keep my Sabbaths and reverence my sanctuary: I am the LORD. If you walk in my statutes...* And then starts the blessings.

So, there is two paths before the **Nation of Israel**, before the **People of God**. You either keep the **Sabbath**, reverence the **Sanctuary**, do not set up any **idols** or **Graven images** or **Images of stone**, no **Idol worship**: if you do that you are blessed. If you do not Keep the **Sabbath**, if you do not Reverence the **Sanctuary**, if you Practice **Idolatry**, then will be the Cursing's, you will lose your **king**. You will be Trodden down by a **Pagan Nation**; **God** will pass you by. When at the end of the 490 years, choose that second course, it is because they have done these things. It appears they are **Keeping the Sabbath**; it appears they have **Put away Idolatry**, that they are **Reverencing the Sanctuary**, but they are not. You cannot see this by Literal to Literal Interpretation. it is not literal **Golden Calf**, literal **Golden Calf Idolatry** here.

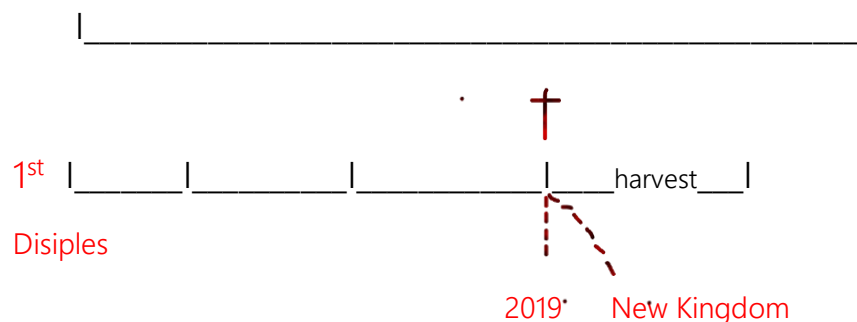


But the same **Idolatry** that led to the creation of the **APUS Bull**. is still there, not in the **image**, but in the mindset, in the worldview of the people of **Israel**.

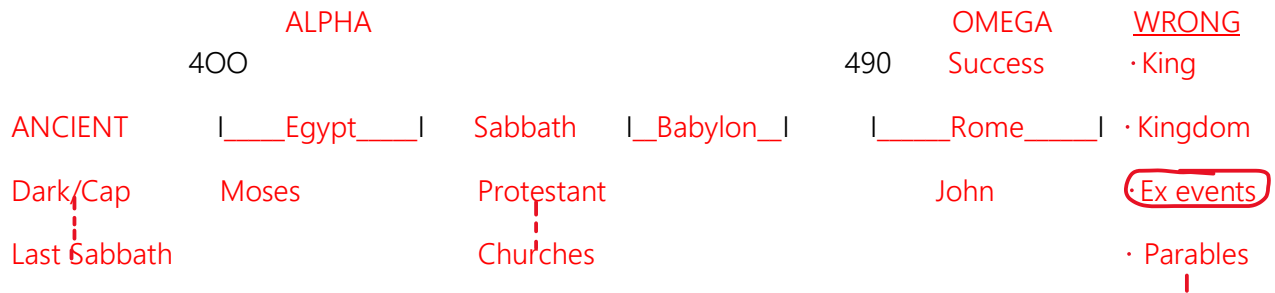
This is running so deep, that when you have, as we lay out their history with its fractals, the first group called. They come up to the **Cross**, which we line up with 2019. This is the first group; it is the **Disciples** that were trained to go back to the **Church** and then warn the **World**.



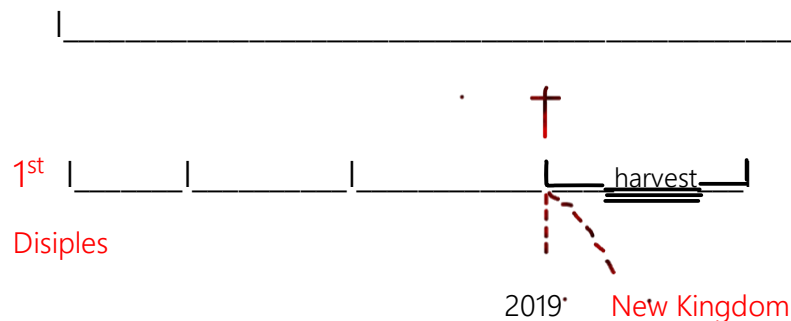
That this waymark of the **Cross**, soon after the way mark of the **Cross**, when **Christ** is resurrected, and He comes back to the **Disciples**, the **Disciples** approached Him and say, now are you going to set up your **Kingdom**, now are you going to overthrow the **Romans**?



So, even in the history of their **harvest**, even in the history after their **Close of Probation**, the **Disciples** are still misunderstanding the **King**, the **Kingdom**, and the **external events**. The **Idolatry** runs so deep, it is that hard to remove.



And yet, we still find them in this mess down in this history. And it is not until they go through the **Harvest**, that they find that **Christ** must re-teach them what He had already taught them.



That has a lot of Implications for where we are today.

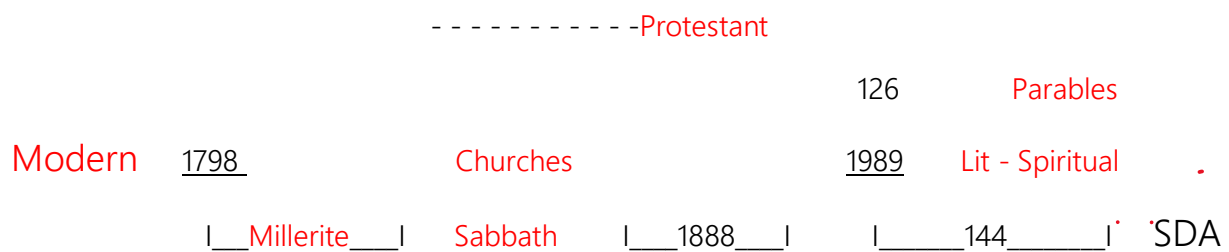
The messages of our last dispensation are being re-taught. Because they have not been properly understood or, they have at the very least, are still failing to be Implemented in large parts of this **Movement**.

So, you have **Idolatry** as they come out of **Egypt**. And then in the history of **Captivity to Rome**, they are still in **Idolatry**. They have kept hold, of the **APUS Bull**.

That says a lot about Adventism.

It does not look like what you would expect **Idolatry** to look. **Adventists** do not need to start Keeping the **Sabbath**. The Jews did not start Keeping the **Sunday** worship and start reverencing a **Pagan god** or the **sun god**, they did not have to bow down the **sun god** to still take in that **Idolatry**. It showed itself in how they perceived **God's kingdom** on earth

So, coming back to this history of the beginning of **Modern Israel**, lets expand on this view a little, and go back in time to where **America** was founded as Colonies.

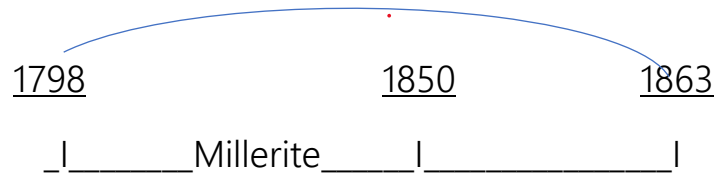


If we can call this the **Millerites** history, it began in 1798, and it was to go for 65 years until 1863. When we would have expected, based on the 2520, the **Second Advent** if they had been faithful.



So, that is the extent of **Millerites** history. And in this history, you have 1850, which we identify as the history of the **Sunday Law** for that dispensation.

We are stuck with that term of **Sunday Law** because how it has been integrated into **Adventism** through the **Great controversy**.



But you must think, if **Christ** was meant to come back in 1863, with the very least know, that **Ellen White** is saying by early 1870 that **Christ** should have returned. If **Christ** is meant to have returned by that period, what must have happened to America, in that 65 years.

In 1798 the **United States** rises as a **Lamb** like **Beast** and it has how many horns? It has two horns. It has the horn of **Protestantism** and the horn of **Republicanism**.

So, by 1863, what had to happen to the horns of that **Lamb** like **Beasts**? They had to be broken.

Just the **Protestant** horn? No, both horns must be broken before the **Second Advent**.

So, going back into that history as we investigate it, we should expect to see both **horns** broken. Now we know that history was a history of failure.

We know that it did not all wrap up; you could say, the way that **God** had intended it to if his people were faithful.

But if that history had not been complete and had not been faithful, and He had not returned, you would have expected to see a broken **Protestant Horn**, which we already are familiar with that history. You also need to see a broken **Republican horn** before 1863. Both need to be identifiable in our **Alpha** history.

Let us go back to the year 1619. This is a year before the **Mayflower** pilgrims arrived in the **United States**. So, it is exceedingly early in their history as a colony.



I want to take us back to 1619, and what happened this year. It was a major subject last year being the 400-year **anniversary**.

Two momentous events happened in Britain's fledgling colony in Virginia. The new world's first Democratic assembly convened, and an English privateer brought kidnapped Africans to sell as slaves. Such were the conflicted origins of modern America. In the newly built Church at Jamestown Virginia, the General Assembly, the first gathering of a representative governing body in America, came together. A few weeks later a battered privateer entered the Chesapeake Bay carrying the first African slaves, to land on mainland English America.

So, within a few weeks those two momentous events that define the founding of America. The first Democratic beginning of Government, second the introduction of British slavery to America. So, in 1619 you have these two issues happening within a few weeks of time. I want us to think about that first representative government that formed in 1619. So, for now we are going to put the slavery subject to one side.

One of the difficulties with this history is we are weaving different threads together at the same time. So, when we mark these two events, putting slavery to one side, I want us to think about this representative government.

Following instructions from the Virginia Company of London, the Colonies financial backers, the meetings principal purpose was to introduce just laws for the happy guiding and governing of the people. The Assembly sat as a single body and was made up of the governor, Sir George Ridley, his four counselors, and 22 burgeois chosen by the free white male inhabitants of every town, corporation, and large plantations throughout the colony. The representatives who gathered for the initial meeting of the first representative assembly in the New World dealt extensively with the subject of Religion. The very first order of business for this group of leading Virginians was a prayer. Later in this session, legislation was passed, relating to religious expression that makes clear the extensive ties between church and state, in the early years of settlement. According to historian, Perry Miller, the Assembly enacted a series of religious laws that are a match for anything to be found in Puritan societies.

I want to quote one of the laws enacted at the 1619, beginning of Democratic Government.

One of the laws as written; *All persons whatsoever upon sabbath days, shall frequent divine service and sermons. Both before noon and afternoon, and all such as bear arms shall bring their pieces, swords powder, and shot. And every one that shall transgress this law, shall*

forfeit three shillings, a time, to the use of the church. All lawful and necessary impediments accepted.

So, if a river floods and you cannot cross it and you cannot get to Church that is an exception. But if a Servant in this case, shall willfully neglect his master's command to attend Church he shall suffer bodily punishment.

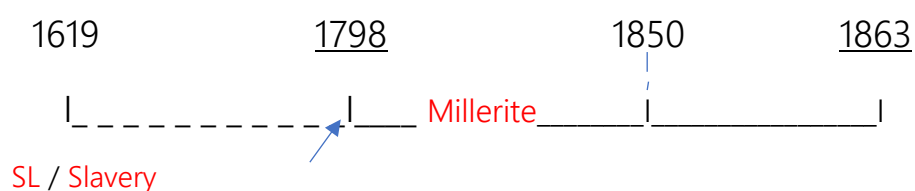
So, at this very beginning of Democratic Government in the United States there is a clear union between Church and State. And a law of that union that particularly interests us, is the law enforcing Sunday observance.

And Punishment by fine for all who do not attend Church, punishment with bodily in action for any Servants. Any heresy could lead to the most severe sentence, banishment, being forced to leave the colony, a banished individual banished for heresy caught returning to the Settlement could be put to death.

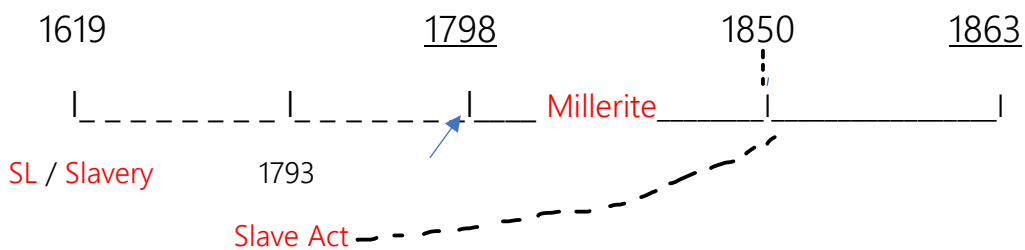
Another major crime was Blasphemy, they could be sentenced to a Whipping, to the Pillory, which is essentially as the type of Stocks, have a hole made in their Tongue with a Red-Hot Iron, or stand for a period of time on the Gallows with a Rope Around Their Neck.

Other laws punished Colonists for not properly observing the Sabbath, Sunday observed as a Day of Rest and Worship, skipping Religious services, some Colonial laws even banned traveling on Sundays. Various forms of these Sunday Laws existed in all colonies.

So, right back at the very beginning the United States has two problems. From the very forming of this Representative Government. They have Sunday Law, and Slavery.



We talk about the 1850, a **Fugitive slave act**, that **Fugitive Slave Act** was already put in place in 1793.



1793, the first **Fugitive slave law** was enacted by **Congress**. Requiring all states including those **States** that forbid **slavery** to forcibly return **slaves**, who have escaped from other **States** to their original owners.

The law stated that *no person held the service of labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such labor or service, but shall be delivered up on claim of the party to whom such service or labor may be due.*

So, this was all in place in 1793, but it was not enforced. So, you already have **Slavery**, not just **Slavery** itself, but prior to 1798, the **Fugitive Slave Act**, you already have **Sunday Laws** in every **Colony** in the **United States**.

This **Church-state Union** began to change in the history of the **American Revolution**. It was part of this wave of freedom.

In 1776 none of the **American State Governments** observed the Separation of **Church** and **State**. On the contrary all thirteen **States** either had established **State Churches** or require their **Officeholders** to profess a certain faith.

So, every single one of the thirteen **States** that existed by 1776, required **Officeholders** to profess a certain **Protestant** faith, and they had enforced **State Churches**.

So, a **State** would say, our **State Church** is the **Methodist Church** or the **Presbyterian Church**.

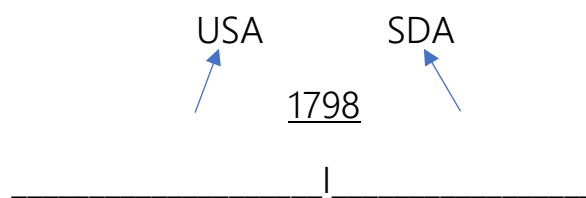
Over the six decades after 1776, however that changed.

Massachusetts stopped supporting an official **Religious Denomination**, in 1833. It was the final **State** to do so. Is 1833, a waymark for this **Movement**? Yes, in 1833 the final of those thirteen **States** stopped supporting an Official **Religious Denomination**. **Historians** call that gradual process, disestablishment.

You can start to see why **Ellen White** said that in 1798 the **United States** was just rising to power.

When we think about Acts 20:7; what we are doing is, we are paralleling two **Institutions**. We are paralleling the **United States** as an **Institution**, and **Seventh-day Adventism** as an **Institution**, and we do that through Acts 20:7.

And what we see is that they both rise in 1798. This is the rising of the **United States** as an **Institution** and the rising of **Seventh-day Adventism**.

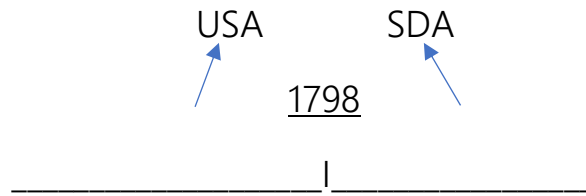


We parallel them through Acts 20:7.

When **Seventh-day Adventism** is raised up as a **Movement**, in 1798, what problem do we have? We have many problems, we are a mess.

We are keeping **Sunday**, we do not understand **Prophecy**, **William Miller** is still a teenager, he is yet to become a deist, let alone start studying.

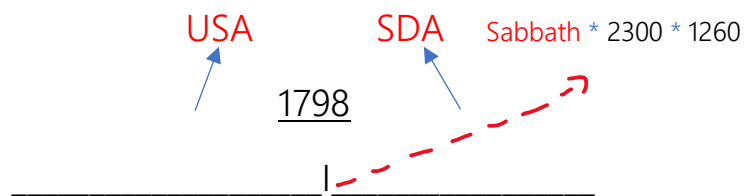
Adventism has all these problems in 1798.



We do not know who we are about to become when we think of us as a **Separate Institution**.

The **United States** is much the same, both **Institutions** begin in 1798, with all these problems. Neither of them is okay, neither of them has their identity figured out.

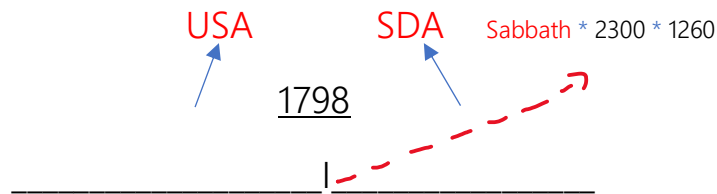
We're going to go through an **Increase of Knowledge** by which we're going to learn about the **Second Advent**, we're going to learn about the **Sabbath**, we're going to learn about the 2300 **days**, the 1260, the **Nature of Man**. All those different subjects.



Adventism begins here and then we have this progressive **Increase of Knowledge**.

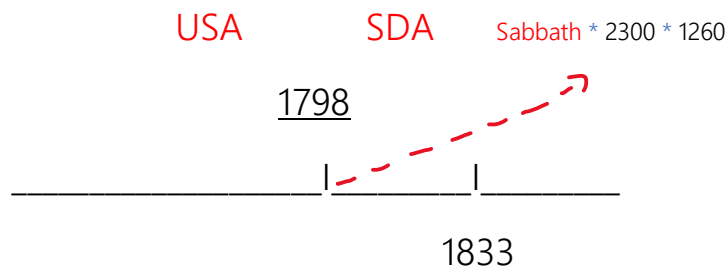
The same happens for the **United States**. Even though it had begun as **Colonies** decades before, and then through a **Revolution** becomes free, prior to 1798, it still comes into the history of 1798 with all this baggage.

In brief, **Seventh Day Adventism** raised up in 1798 has baggage, it must learn and unlearn. The **United States** in 1798, has baggage, it must learn and unlearn.



What it must unlearn is, the **Union of Church and State**, what we must learn is to separate the two, it also must unlearn the **Legacy Practice of Slavery**.

While we go through an **Increase of Knowledge**, learning and unlearning. So, were they to go through a same **Increase of Knowledge**? Which is why in 1833 you see the last **State** disestablished.



The term they use for the disestablishment, the removing of **Religion, Religious Organizations** from **State establishments**.

A large part of this work was done by **Thomas Jefferson** and **James Madison**, who we have been covering in detail. *Many Political leaders, including Thomas Jefferson and James Madison favored disestablishment. Because they saw the relationship between church and state as a tool of oppression.*

Jefferson proposed a statute for religious freedom in the Virginia State Assembly in 1779.

So, Jefferson has already in 1779, proposed in Virginia, this Separation of Church and State. But his Bill failed in the overwhelmingly Anglican legislature. the Anglican Church had so much power within the State Government of Virginia that his attempt to remove this Protestant denomination as the State recognized religion failed.

Madison proposed it again in 1785, and it defeated a rival Bill that would have given equal revenue to all Protestant Churches. Instead they decided that Virginia would not use public money to support religion.

Jefferson wrote: *The religion then of every man must be left to the conviction and conscience of every man and it is the right of every man to exercise it as these may dictate.*

Quoting A.T Jones, September 13,1894, AMS 282.3,

A.T Jones wrote: *The framers of the Constitution understood that separation of church and state and liberty of conscience was the result of the Reformation.*

So, someone recently asked a question; How do we recognized as a Movement that the Founders of the Constitution, those early founders, that they Separated Church and State because of what they witnessed in the 1260, what the Protestant denominations had suffered under the persecution of the Church State Union.

This is a good quote to answer that question.

A.T. Jones is saying that *the Framers of the Constitution understood the separation, and that Liberty of Conscience was the result the Reformation. Madison and Jefferson, the Champions of Separation*

of Church and State in the Constitutional Convention, which Framed the Constitution said: And he goes on to quote them.

I want to note first, **A.T. Jones** is making the point that they Separated **Church** and **State** because they recognized what had happened in the 1260 years.

The other point that I wanted us to consider, was that he describes **Madison** and **Jefferson** as the Champions of a **Separation of Church and State**.

And this becomes important when we think about the way that they are handled by the **Christian Right** today. If you go back into history that holds true.

He is going to quote Jefferson from what he presented to that Virginia assembly, he says, *"In a struggle which resulted in disestablishing the Church in that colony and from which struggle they came to the National Convention."*

So, it really began in **Virginia**. It was the work of **Madison** and **Jefferson** in **Virginia** to Separate **Church** and **State**, that they later took to the **National Convention** and got written into the Bill of Rights later.

Jefferson says: *We would also humbly represent the only proper objects of Civil government, are the happiness and protection of men in the present status of existence.*

Cutting part of his letter out....*to illustrate and confirm these assertions we beg leave to observe that to judge for ourselves and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an inalienable right. Which upon the principles on which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another.*

So, in **Madison** and **Jefferson's** own words they are recognizing that it is an Inalienable right to choose our own **Religious** beliefs and Practices. And they

recognize that this was a cause behind the **Reformation**. And that they can give an example of why this is necessary; the Separation of **Church** and **State** because what happened in the 1260 under **Popery**.

This action in Virginia by **Thomas Jefferson** and **Madison** was the forerunner to the **First Amendment** protections for **Religious freedom**.

Before he died, **Thomas Jefferson** left instructions of three things that he wanted inscribed on his graves epitaph. He wished to be remembered for three things, one of them being the **Virginia statute of religious freedom**.

It was not even about the First Amendment; he wanted to be remembered for what he did in **Virginia**. One of the three things he wished to have inscribed.

After he was elected **President** in 1800, In 1801, the **Danbury Baptist Association** sent him a letter, expressing their concern, that in their state, in their **State of Connecticut**, their **State constitution** did not explicitly protect **Religious liberty**.

In replying early, **January** 1st 1802, **Thomas Jefferson**, says the following:
Believing with you that religion is a matter which lies solely between men and his god that he owes account to none other for his faith or his worship that the legislative powers of government reach actions only and not opinions. I contemplate with sovereign reverence that act of the whole American people which declared that their legislature would make no law respecting an establishment of religion or prohibiting the free exercise thereof. thus building a wall of separation between church and state.

It is from his letter in 1802 to the **Danbury Baptist Association** that we were given the phrase, **Wall of Separation** between **Church and State**. He gave us those visuals.

So, when you think about **Thomas Jefferson** along with **Madison**, he more than others, he particularly, was the person who brought forward the **First Amendment**, and promoted this **Separation of Church and State in America**.

Which is why the **fundamentalist, Protestant Conservatives** of that era, did not want him **President**. He is also the only **President in US history**, who has not, from the office of **President**, proclaimed the day of **Thanksgiving**.

You see all of them, you see **Obama** pardoning the turkey. There are all these practices around Thanksgiving.

Thomas Jefferson is the only **U.S. President** to never make the proclamation of **Thanksgiving** as a holiday while he was in office. And the reason he didn't do that, is as he wrote; for him to stand in office and proclaim **Thanksgiving** it was a day of not fasting and prayer as the other days that other administration's would offer, but it was still recognized as a **Religious Holiday**. And in that respect as a **Religious Holiday** he would not even sanction **Thanksgiving** while in office. No other **US President** has ever taken that position on **Thanksgiving**.

So, straight down the line was he on this issue.

So, you don't see **United States** rise up as a **lamb-like beast** in 1619, there was nothing lamb like about the **Colonies** either in their attitude towards **Slavery** or in their attitudes towards **Church and State** and **Sunday laws**. Both of those things however badly they practiced them, remember they were to have an **Increase of Knowledge**.

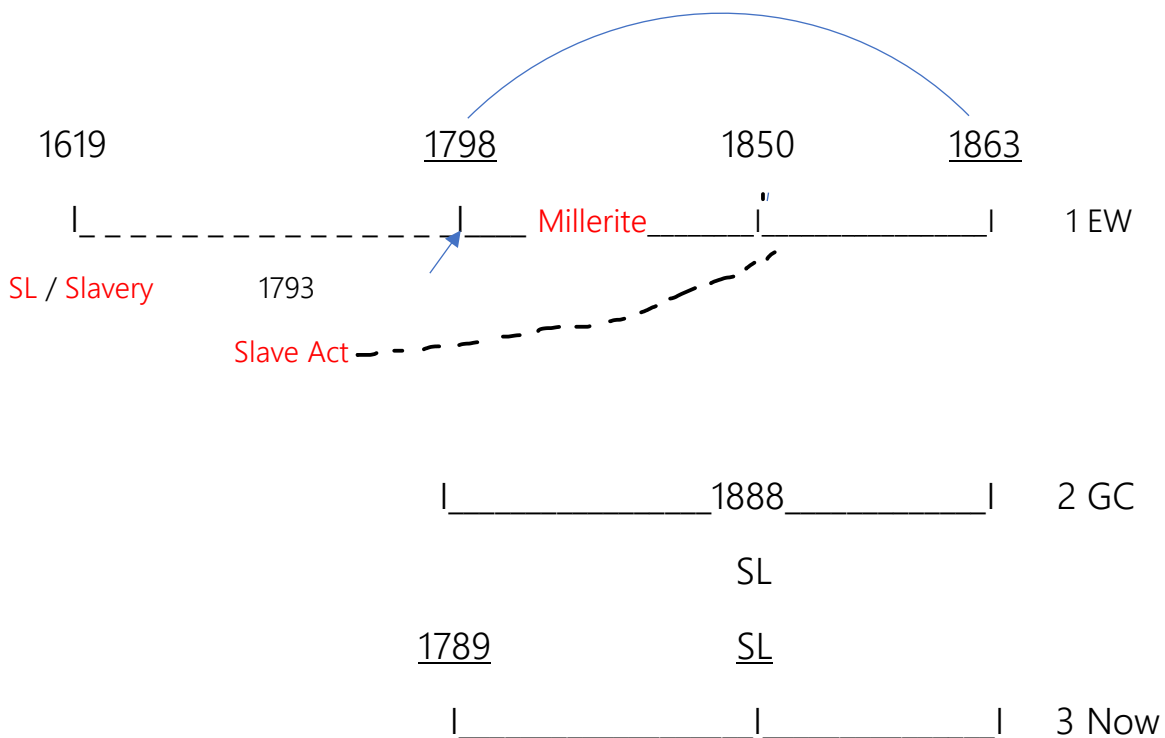
If this would have gone correctly for both for the **United States**, as it was to go correctly for **Seventh-Day Adventists**, they would have, not just **Separated Church and State** fully, they also would have abolished **Slavery**. That would have become the **Nation** that they were designed to be.

But like **Adventism** that plan was derailed. We recognized that in **Acts 27** when it shows that ship going off course.

Already framed in the **United States** is this statement, that All Men are Created Equal. **Black, White**, it does not matter, All Men are Created Equal. Already enshrined is a Separation of **Church** and **State**. They were already there. All the **United States** had to do was have an **Increase of Knowledge** put into practice what they learnt, just as in **Adventism**.

So, what we want to look at next, is continuing this triple application of **Prophecy**, but with some further details. We understand the triple application, **World War I**, plus **World War II**, equals **World War III**; first **Woe**, plus second **Woe**, equals third **Woe**.

When we come to the subject of **Church and State in America the Republican horn**, we can see one plus two equals three. First this history, the 1850 subject of **Slavery**, second, the 1888 history; the enforcement of **Sunday Laws**. The first plus the second will teach us what **Sunday Law** looks like in our own time. You could say this in a different way; you could say **Early Writings**, plus the **Great Controversy**, equals Now.

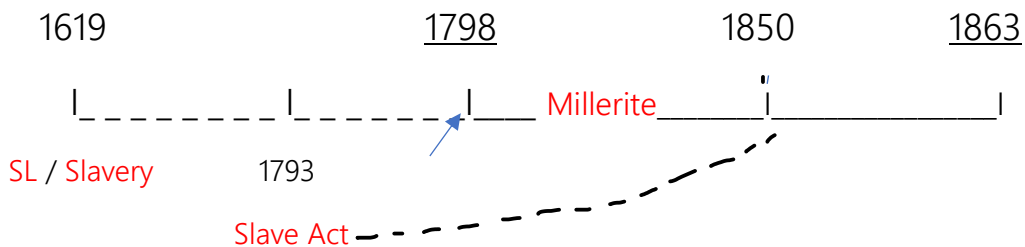


Early Writings covering the first history; the Sins of Babylon.

Great Controversy covering the second history, Sunday Laws in the United States.

Both teaching us of our own history, in the final dispensation; the end of Modern Israel.

And you can see that these two issues that America has, Church and State and Slavery were all introduced in 1619 at the very beginning, they had a fully functioning Sunday law and they had a fully functioning System of Slavery, and prior to 1798 also the Slave Act.



All that they did in this history, 1850, all that they do is they take that Slave Act that existed before, and they say now we are going to enforce what was already there. So, all that they are doing in 1888 is saying we finally need to enforce what was already there, because it was already in place.

What had happened in the early 1800's, was that those laws were not being enforced, but they were on the books.

Coming back to this first history over Slavery, 1798 you have Adventism raised up as a denominated people. It happens in the history of the Second Great Awakening. And it particularly happens in the early 1800's, in this history when Slavery is beginning to be debated widely through Protestantism. It was a

major subject of the **Second Great Awakening**. We will discuss one of their leading ministers **Charles Finney** who is involved in that.

So, there is a lot of issues that happen between 1798 and 1850. It is complex, it is more than **Slavery**. It is also the issues of **Immigration of American** expansionism other subjects that relate to how **America** was supposed to look as **lamb like Beast**.

Just reviewing something that we spoke about, the election of 1844; as we continued to expand on the **Alpha** history of **Modern Israel**, we are going to cover that history in more detail.

We need to start thinking about **external and internal events, scatterings, and gatherings** through the 1798 to 1863 history. But we looked at the 1844 election particularly, the external events of **1844**, and we saw that it was an election fought between **Clay** and **Polk**.

Famous Kentucky Senator Henry Clay declared that the Church divisions happening in 1844 were the greatest source of danger to our Country. What happened in the United States was a Religious Civil War before there was ever a Civil War between States and that Religious Civil War was fought from 1844 and 1845.

I want us to think about a one side topic. When we think about this **Election** what happened within **Protestantism**. What we did last week is we spoke about the three main **Protestant Religions**, there were the **Baptist's**, the **Methodists**, and **Presbyterians**.

Methodists >< Presbyterians >< Baptists

These were the three largest **Protestant denominations** in the **United States**.

And we spoke about how they began to split over **Slavery**. It began decades before, in fact the **Methodists**, back in the early 1790s, they had said that they would excommunicate every **Slave** owning member of their **Church**.

They had to pull back from that threat about six months later because it appeared it was going to split their **Church**, so, they had never actually enacted that.

But the issue over **Slavery**, that position these **Churches** were taking over the subject of **Slavery**, was splitting them from exceedingly early on.

Quoting; Long before cannons fired over Fort Sumter, Civil War raged within America's Churches. Three of the Nation's largest Protestant denominations were torn apart over Slavery or related issues. The Methodist Church split in 1844, the Baptist's split from the history of 1840 to 1845. The Presbyterian Church began to split in 1843, and finish that split in 1844.

So, centering around this history of 1844 these three largest Churches, Protestant Churches of America are torn apart.

It sets the stage for the **Civil War**. Some people claim, including those of the time, there would never have been a **Civil War** if the **Churches** had stayed united on these things. It had a direct cause-and-effect relationship.

What I want us to think about is how **Ellen White** handles 1844. Because we went to the quote in 10 MR 69. 1 and 2. She's going to speak about what happened in **Protestantism**.

Great Controversy 389.2, she says, *The Second Angels Message of Revelation 14, was first preached in the summer of 1844. And it had a more direct application to the Churches of the United States, where the warning of the judgment had been most widely*

proclaimed and most generally rejected. And where the declension in the Churches had been most rapid. But the message of the Second Angel did not reach its complete fulfillment in 1844. The Churches then, in 1844 experienced a moral fall. In consequence of their refusal of the light of the Advent message; but that fall was not complete.

So, she is going to go back and look at 1844, and she is writing this in the history of the **Great Controversy**. So, she is taking the long view.

If **Christ** had come back in 1863, there would be no statement that the fall was not complete. You can see how its progressed to the 1888 **Sunday Law** history. But she says that they fell in 1844, that is when there was a declension in the **Churches**, a morale fall.

What is she speaking about that happened in **Protestantism** in 1844? What she is speaking about, what it literally looks like, was this massive schism through **Protestantism**.

If you think about the **Russian Orthodox Church** and the **Catholic Church** and how significant it is to have a schism through a **Church**, in that year, in the history of 1843 to 1845, what is happening through **Protestant America** is massive.

the **Protestant churches** back there cover almost the entirety of the population, everyone is a **Protestant**. And yet this massive split, she never mentions. All she does is refer to it as a declension.

It almost sounds in her words like a moral fall, because there are these consequences, they rejected light, she does not link this spiritual experience to what is happening with **external events**. I want us to begin thinking, why she does that.

And that is why I gave the quote for 10 MR 69 paragraph 1 & 2.

I think we know this quote I've referenced it a number of times, when a woman visits her and speaks about the increase of crime and a particular law that was being introduced in **Europe**, and was threatening to come to **America**, that caused a great deal of crime, demoralization, and suffering in society, this sister tells **Ellen White**, that the only way for this law to be understood is, that **women** must vote.

Ellen White tells her; my mind was unprepared for any such matter as **women** voting.

You look at **Ellen White's** quotes, through her writings about the role of **women** in **politics** and she is noticeably clear her mind was not prepared. She could not handle the thought of a **woman** voting. But not just voting; having opinions, voicing opinions on **political matters**.

It's easy for us to see that view, in how she speaks about home life, about how she speaks what the focus of other **women** should be, that they shouldn't have been trying to gain the right to vote, they should be focusing on their **families**, on their **children**; what we don't conceptualize is, how that actually impacts her own work and her own writings.

Because when **Ellen White** comes to an external event what does she never seem to do, or very rarely do? She very rarely gives us the political **events** surrounding that way mark.

If you want to know about **James Madison** and **Thomas Jefferson**, if you want to know about the **1888 Sunday Laws**, beyond this spiritual explanation of morality and rights and wrongs, you can't go to **Ellen White**, you need to go to **A.T. Jones**, you need to go to **James White** or **Uriah Smith** or any of the other **Pioneers**.

But she can never give you the **political external events** of her time.

So, when you come to 1844, it is not just the **political events** of the **United States**, she does not give us.

But this split within the Churches is the political aspect of those Protestant Churches. It is what they are debating in closed meetings. It is what they are coming to physical fights over at the front of their Protestant Churches. At the front of their meeting places. It is a political argument.

So, even though she will later speak about Slavery and the sin of slavery she does not speak about the political events of her time.

If you look up Abraham Lincoln in her writings, you will find that Lincoln is mentioned ten times, eight of those ten times, she is talking about Lincoln Nebraska, a place. She is not relating anything to the President.

Twice she is speaking about Abraham Lincoln. In those passages, she is making a very brief spiritual application to the fact that he is a good administrator. She is not explaining him as a politician.

Because of her own time and her own mindset, she gives us a warped view of their history; and that has been a legacy issue Adventism has had ever since.

So, in Adventism comes and looks at 1844 we think it must have rained every Sunday, they must have been real depressed on Sunday, that there's just this moral fall, maybe their numbers went down, maybe people got busy and didn't go to Church as much. She cannot give us the external events the same way every other Male Pioneer did.

So, if you want to know about Thomas Jefferson and James Madison, where did we have to go? A.T. Jones. If you want to know about Abraham Lincoln where do you have to go? James White. And these are the external events that create the external line of the entire reform line.

She had to be a woman for certain reasons. But it also, we need to conceptualize how that impacted her writings. Because in her humanity as an individual, could not break out of the chains that bound her in that time.

When she says, women should not be getting involved in politics, she is also speaking about herself, and it impacts her writings, and it impacts how we see these waymarks.

If she had been a **Male Prophet** in that time period, there would have been other consequences, but we would have had more of an explanation of these **external events**. We would not have come to 1844 and just had it described as a **moral fall**, and then those **Political Church** decisions go by unmentioned.

No other **Pioneer** has handled history in that same way. But we know in **God's** wisdom she was chosen because she was what **Adventism** needed. We need to be aware of the consequences of that decision though.

So, we've spoken a lot about the **Protestants** in the history of the **Millerites'** as being essentially the **bad guys**. the **Protestants** were the ones in the **South** defending **Slavery** from their understanding of the **Bible**.

But what we do not properly do is also recognize that they were the **good guys** on the other side. It was this split within **Protestantism**.

And this split was not always neat; **John Quincy Adams** in 1844 went before **Congress** and said that they needed to amend the **Constitution** and announce the **United States** was a **Christian Nation**. And yet if you look at other lines of history, he is the good guy. So, I'm not saying this split is so clear-cut and simple. But there is this split between socially liberal and socially conservative, that began down in the first **Great Awakening** extending through 1798 into the second. And it has continued to today.

Part of this was developed into the split over **Slavery** and again it's because this conservative faction believes in this literal to literal interpretation; **America** is a **Christian Nation Church and state Ancient Israel** had **Slaves Modern Israel** must have slaves.

I find it interesting one of these individuals a **North** a **Presbyterian Minister** who was a leader in the Second **Great Awakening**, **Charles Grandison Finney**. August 29, 1792 he was born - August 16, 1875. He was an **American Presbyterian Minister** and leader in the second **Great Awakening**. He was called the father of **Modern** revivalism. He was best known as being a flamboyant revivalist preacher during particularly the decade from 1825 to

1835, in upstate **New York** and **Manhattan**. He was an opponent of old school **Presbyterians** theology. The old school conservative socially conservative branch.

Together with several other **Evangelical** leaders his **Religious** views led him to promote social reforms, such as anti-**Slavery** and **equal education** for women and **African Americans**. From 1835 he taught at **Oberlin College** of **Ohio** which accepted students without regard to **race** or **sex**. He served as its second **President** from 1855 to 1865, during which its **Faculty** and **Students** were **Activists** for **Abolition**, the **Underground Railroad** and universal **Education**.

So, you find **Protestants** on both the right side and the wrong side of these issues. That becomes significant when we start thinking about today and how to view our role in **Protestantism**.

End of part one