

Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years	1888	144,000
Papacy	2) Counterfeit	→	1899-1945 46 years Pope Pius XII	1989 John Paul II	2001 Benedict and Francis
<b>Protestantism</b>	<b>3) "In God We Trust"</b>	<b>→</b>	<b>1863-1900</b> <b>Christian Amendment Movement</b>	<b>1950s</b> <b>Judeo-Christian Nationalism 1979-1979</b>	<b>1979-SL</b> <b>New Christian Right</b>

*"Hold the Rope" Camp Meeting*

Germany December 2020 – January 2021

The Covenanters Tess Lambert 03.01.2021



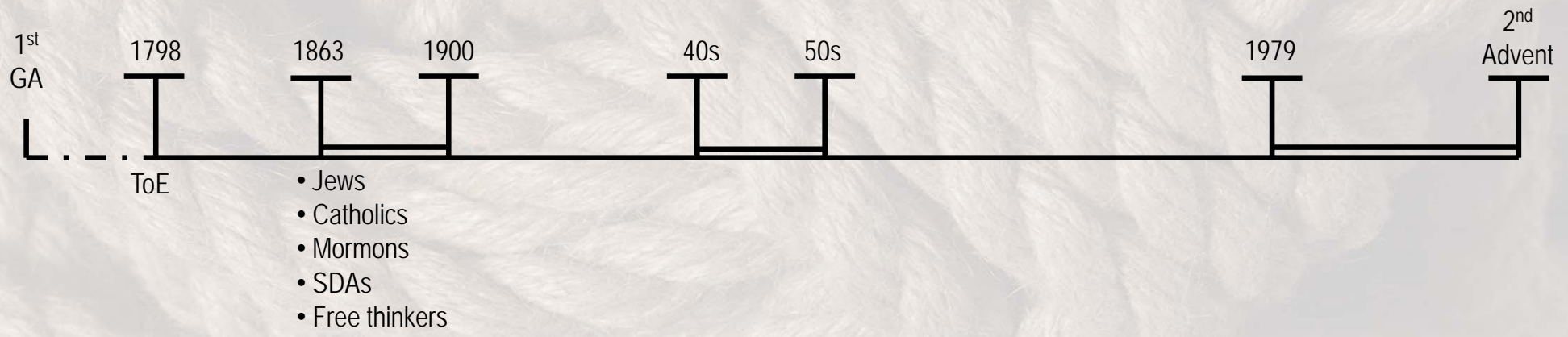
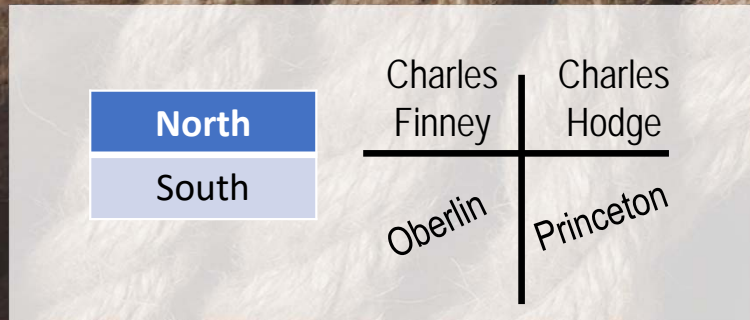
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# THE COVENANTERS

# HOLD THE ROPE

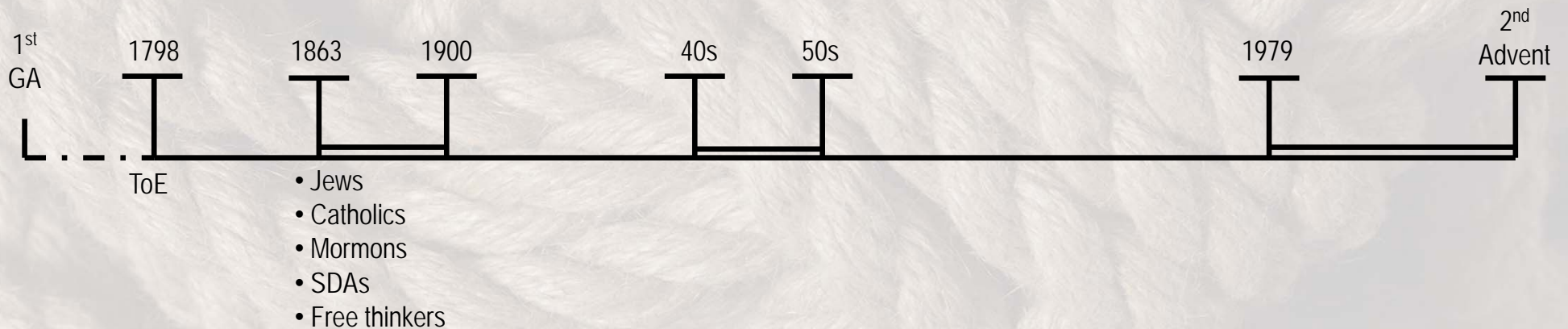




## THE COVENANTERS

## HOLD THE ROPE

We'll start with a review of what we did in our previous study. We began to look at this first movement in the document. Through that we made a few points, there is a fight developing in the North, the South has long lost this fight to church and state and that's evidenced in the Confederate Constitution that they write in 1861. But in the North, you have this split in Protestantism: two sides. The Covenanters were a small offshoot of Presbyterianism. There are little clues through this document and other sources, not everything is said so directly. But we listed two people and two colleges.

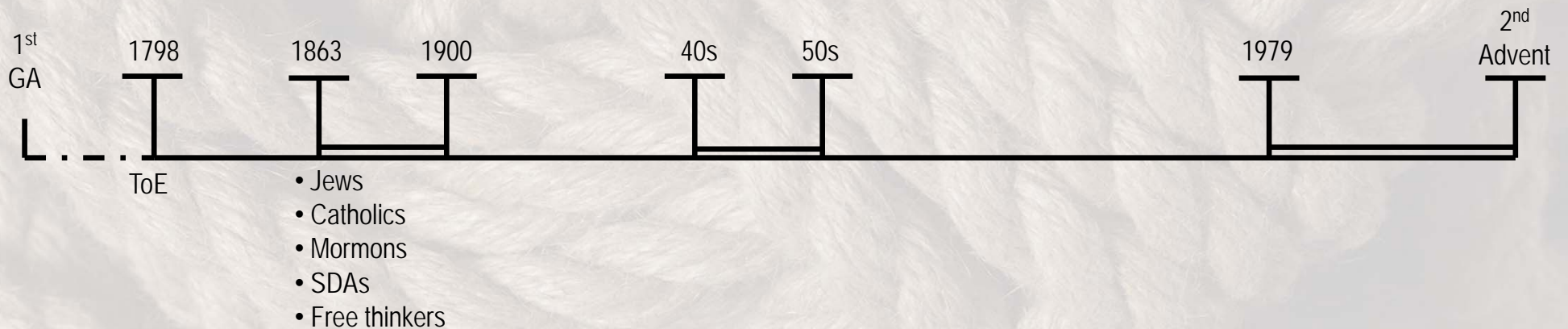




## THE COVENANTERS

## HOLD THE ROPE

You know that Charles Finney was a leader in the Second Great Awakening; he became essentially the leader of Oberlin college. You know that the old school didn't like him, and they didn't like the Second Great Awakening either. So, when you read that the Covenanters didn't do well in the Second Great Awakening, they didn't grow very much, or at all. That revival did not impact them because the Covenanters are old school and not new school, Fundamentalists and not modernists. Conservative evangelicals not mainstream liberals.

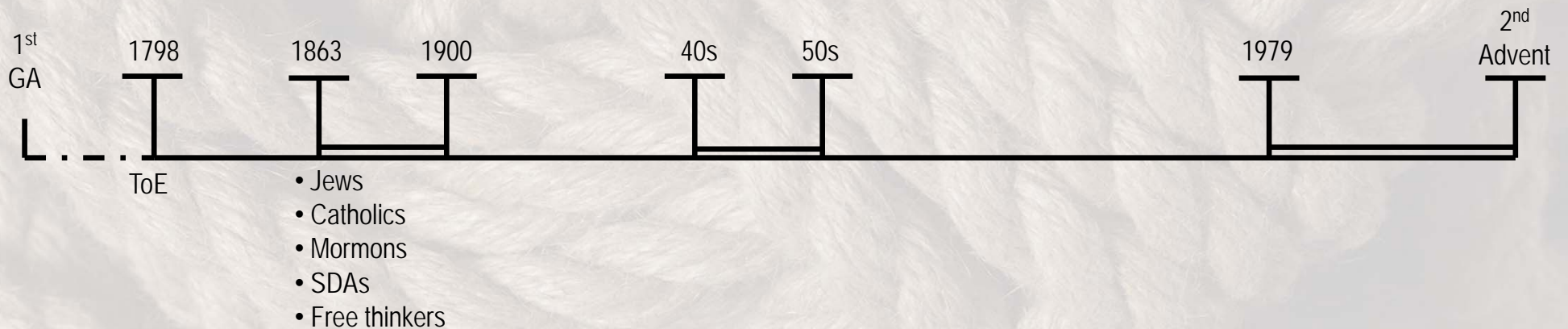




## THE COVENANTERS

## HOLD THE ROPE

The Covenanters in the North believe the United States has a crowning sin. Ellen White says that is slavery, but the Covenanters say no. That sin is in the Constitution, when it says, "we the people" and treats government as if it comes from the people and not under God. And they see the Civil War as a punishment for that sin. So, they unite 11 different Protestant denominations in 1863.

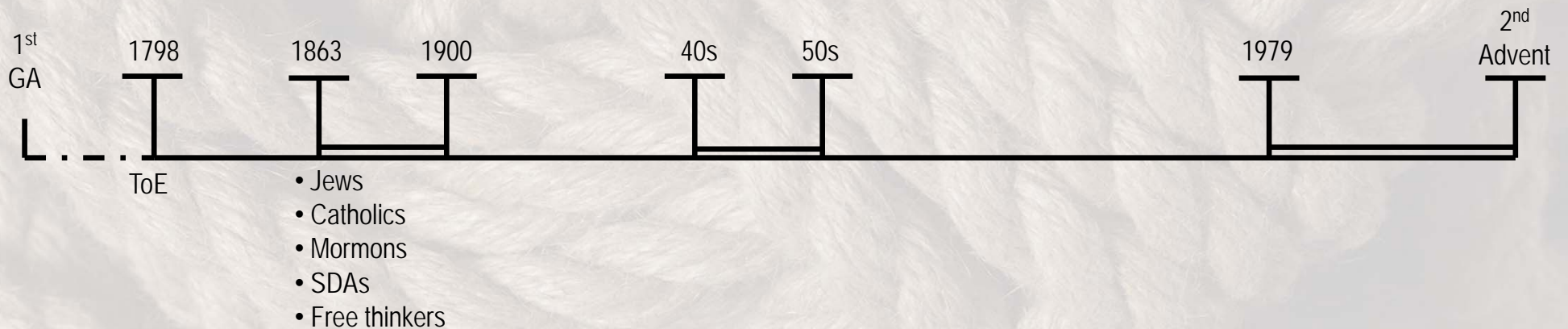




## THE COVENANTERS

## HOLD THE ROPE

They tell them we have this original sin, since then we've seen the degradation of the nation from these five groups of people but it's particularly immigration that's blamed, these people who are not true prototypical American citizens. They might hold the document that says they're an American citizen but they're not the prototype. So maybe she wears a hijab and maybe she should go back to where she came from. Because whatever her document says that makes her a citizen, she is not a prototype. Therefore, she is not a true American with all the rights that that brings with it.

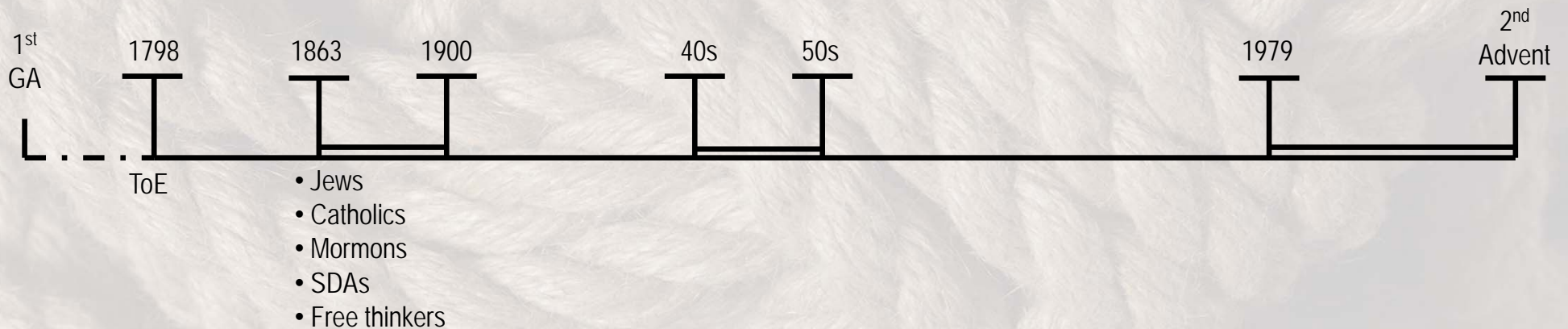




## THE COVENANTERS

## HOLD THE ROPE

They have some success with this effort; the "National Reform Association" is founded with the stated goal to amend that Constitution. They started off quite successful, through the end of the Civil War they lost much of that momentum. And mainstream or liberal Protestants thought that they were fanatical. **Just a note, their movement took off when people were scared, it's fear that mobilizes.** They reorganized, they became more political, they started their publication the "Christian Statesman," they were accepted by Princeton and they started back on the upward trajectory. The fear they were able to harness was that the northern demographic was changing.

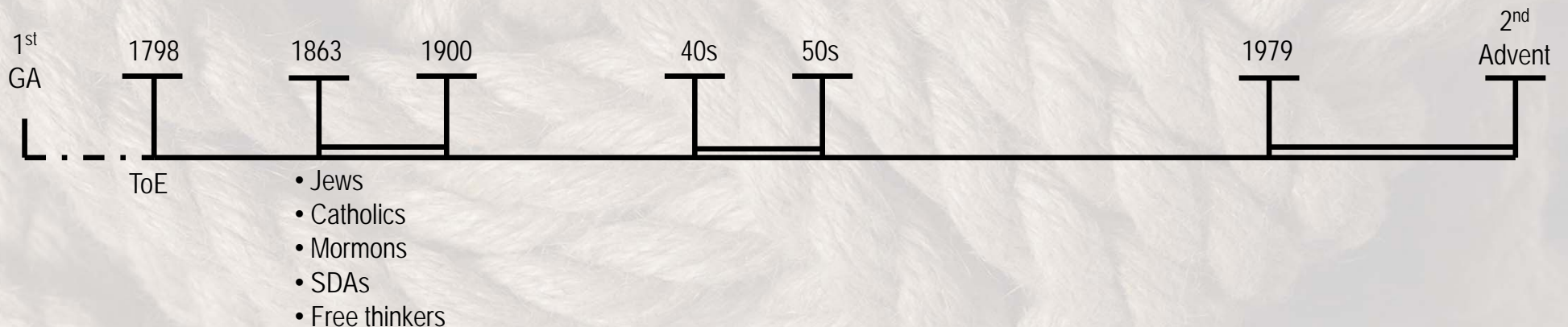
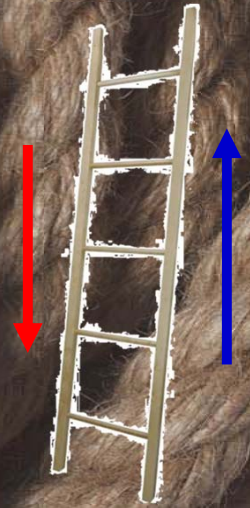




## THE COVENANTERS

## HOLD THE ROPE

Partly because of new religious groups like Adventism but as we said mostly because of immigration, and they felt attacked. You could argue that to some degree they were because the public schools taught generic Protestantism. Not everyone in these groups wanted their children going to a school hearing that. So, these five groups were speaking out against the church and state that already existed and Protestantism was getting forced **from here down to here**. And they consider equality subjection because they believe they have a divine mandate to rule. So, equality threatens them, and this is their fight back. If they can get their entity ingrained in the Constitution, they can ensure that their prototype is the standard American prototype and **entrench their position here and not here**.

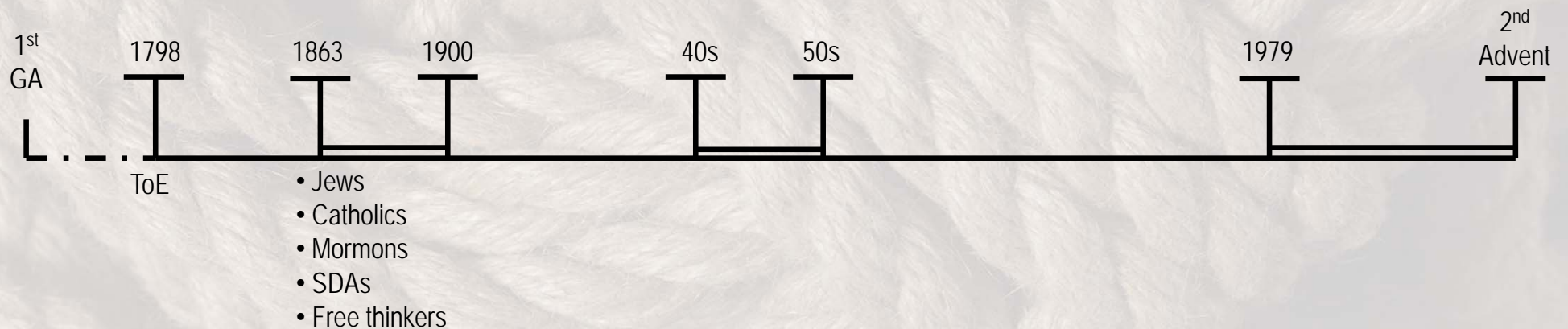




## THE COVENANTERS

## HOLD THE ROPE

I mentioned in our previous study the war on Christmas, all people are saying is we should be more inclusive, not everyone wants to honor that day or treat that day differently to any other. So maybe we should not push it on people the way it currently is and have some respect and acknowledge other days but to have it as this or equal for them is an attack.





## THE COVENANTERS

So, this constitutional amendment, they say it's a means to an end because once you have this in the Constitution every time you have a fight in the Supreme Court that's all about this document, every time legislation comes up in Congress, they will be forced to rule in favor of this Protestant dominant concept which will have implications written in the fine print. To protect their version of Protestantism is to protect the Constitution, is to protect the United States. Therefore, there's a standard that the people need to be held to based on that document and this is *the fine print* that we spoke of.

## HOLD THE ROPE

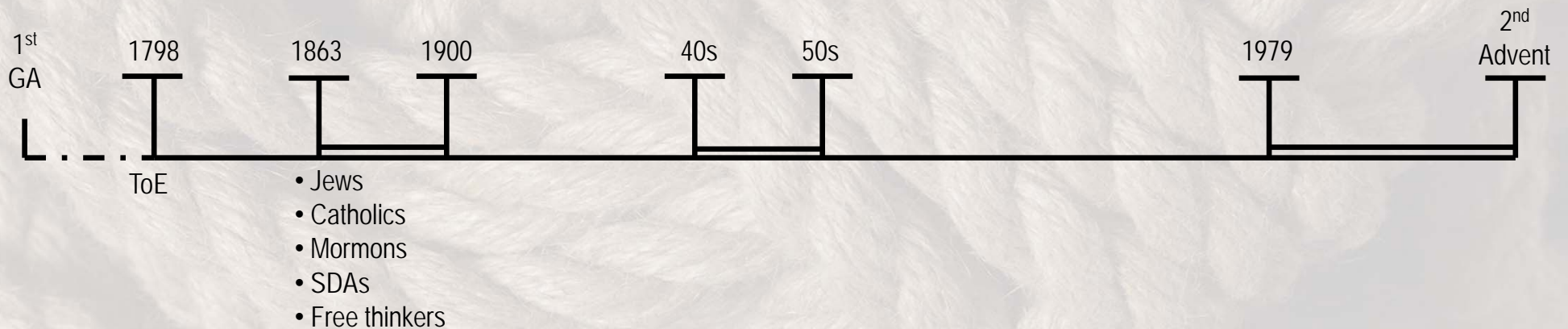
interpret

~~NRA. --- Amend Constitution~~

- Religious oaths of office
- Laws against blasphemy
- Sunday Law

RR, Evangelicals. --- Interpret Constitution

- Religious oaths of office
- Laws against blasphemy
- Sunday law





## THE COVENANTERS

We saw with this study that there's a compare and a contrast. The comparison is that the repeat is the same and the issues are the same. The structure is the same, but what fills out that structure is different. There's a different threat today, they are the Judeo-Christian West, so you know the Jews aren't a threat. A different threat, a different Protestant movement mobilizes, and we discussed this in much detail at the Oceania series: Dominionism, Seven Mountains theology.

## HOLD THE ROPE

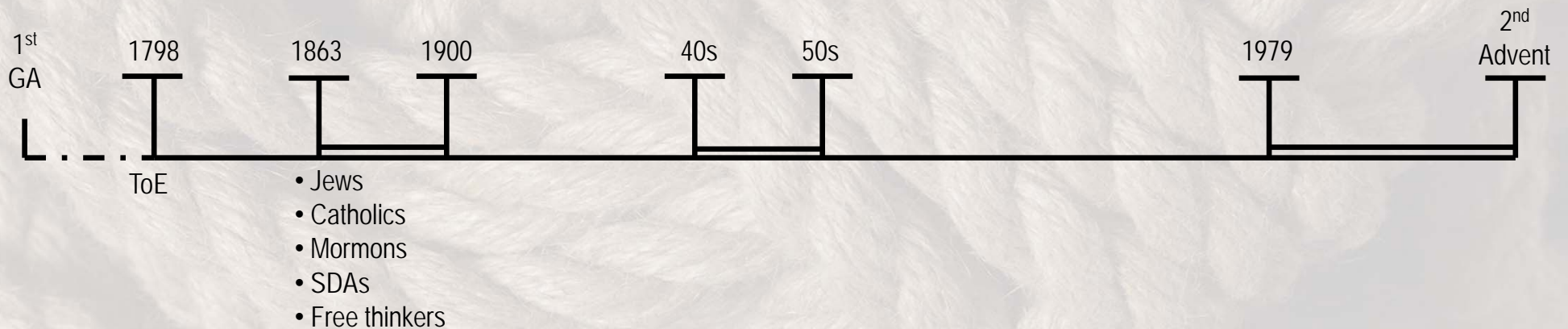
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## THE COVENANTERS

They no longer want to amend the Constitution, people, particularly David Barton has reinvented the Constitution and American history. They reinterpret it in their own eyes. All that they need is to get their interpretation recognized through the legislative and judicial branches. The threat is different, the movement is different, their needs based on the Constitution are different therefore the fine print has to be different. Because the fine print is designed to take down a threat which is different. It's no longer Jews in America that they are trying to subjugate. And that's our review.

## HOLD THE ROPE

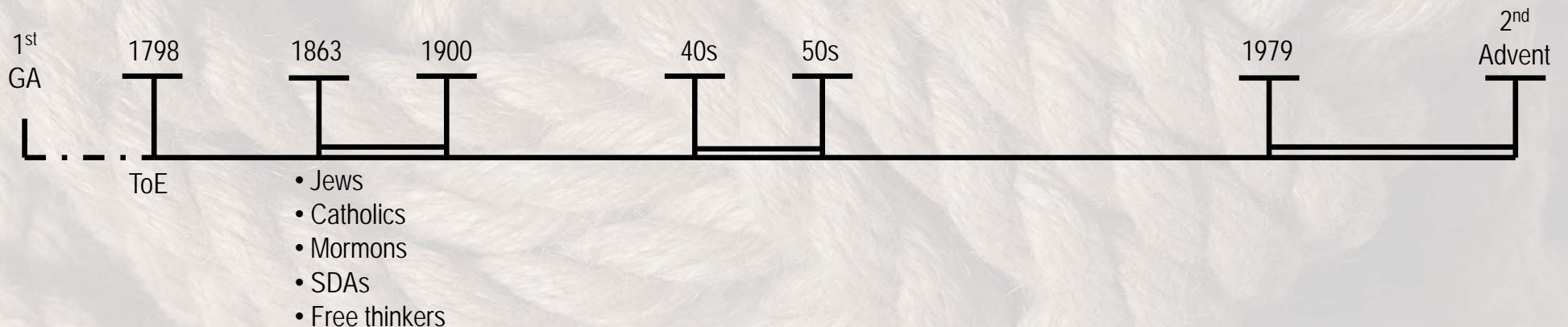
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## THE COVENANTERS

Then before going any farther, we wanted to look at Calvinism, what Calvinism is. This is just straight from the Wikipedia page on Calvinism, remember it's Calvinism that the two sides are fighting over. In today's study I want to address Calvinism and the Covenanters, so we get some background into where they came from and how they fit. Most people in those groups do not like the name Calvinism so they choose to use the word reformed; reformed tradition, reformed Christianity, reformed Protestantism or the reformed faith.

## HOLD THE ROPE

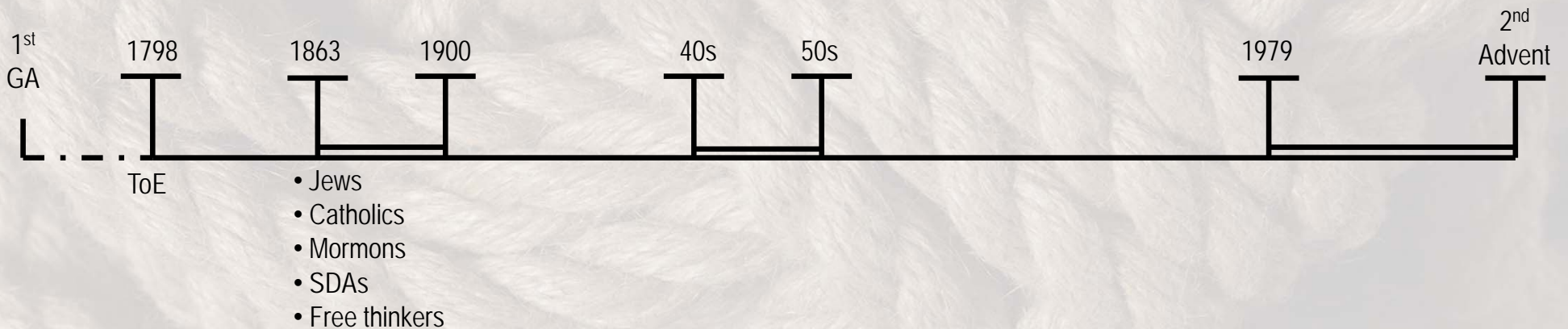
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# THE COVENANTERS

# HOLD THE ROPE

So, if you have reformed Presbyterianism, it is more fundamentalist than Presbyterianism. What the Covenanters are, are the conservative side of reformed Presbyterianism. So, Presbyterianism is mainstream, and you are two steps away; first step to reformed Presbyterianism, the next step to the Covenanters. Most people in those groups would not use the term Calvinism. But Calvinism is not its own denomination. Instead, it's a theology that developed in the 1500s with the Reformation partly through John Calvin but not only.

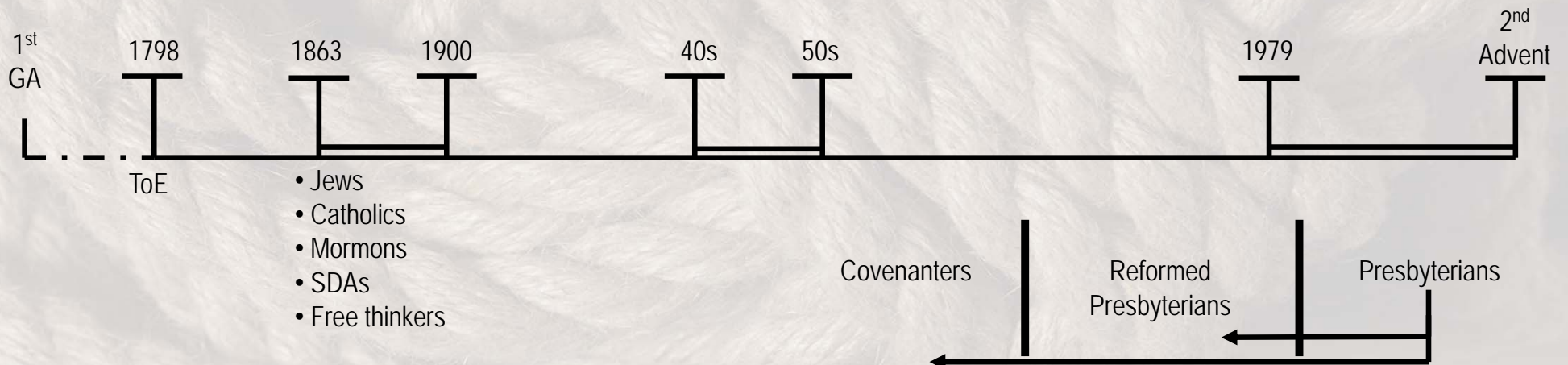
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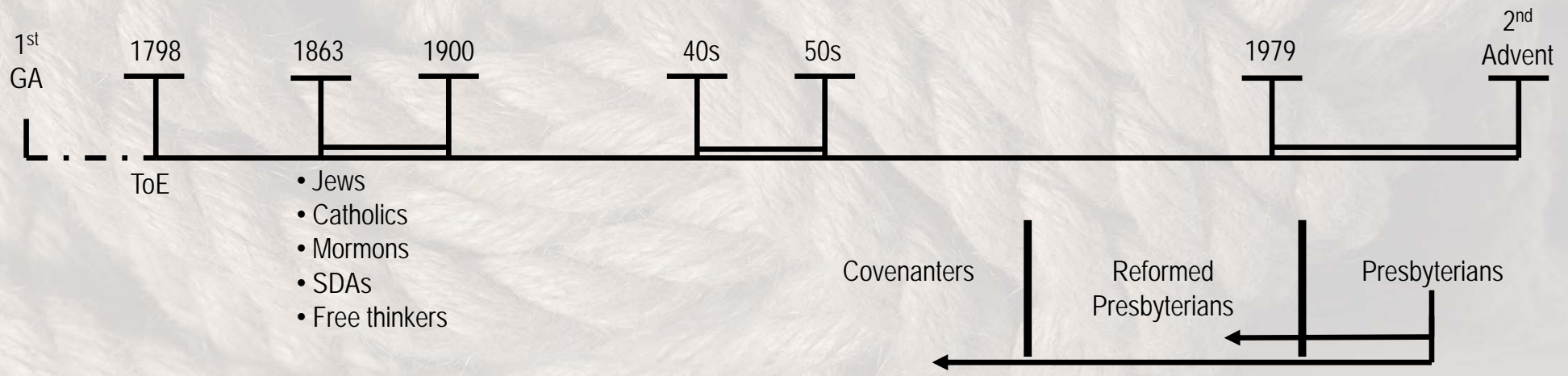
# THE COVENANTERS

# HOLD THE ROPE

It follows the theological tradition and forms of Christianity set down by John Calvin and other Reformation era theologians. So, when you think about America today, we talk quite a lot about Baptists, Southern Baptists, Methodists, and Presbyterians. Some people may wonder why we never talk about Lutherans. Lutheranism did not have power in the United States.

interpret

- ~~NRA. --- Amend Constitution~~
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# THE COVENANTERS

# HOLD THE ROPE

Paraphrasing from the second paragraph of that source, *it was common practice for the Catholic Church if it saw heresy, it would name it after its founder*, it was something that was meant to degrade. So, they looked at the followers of Martin Luther and called them Lutherans. Calvinists did not receive their name from the Catholic Church. In the 1500s, the time of the Reformation, what Calvin and other theologians were teaching differed from Lutheranism.

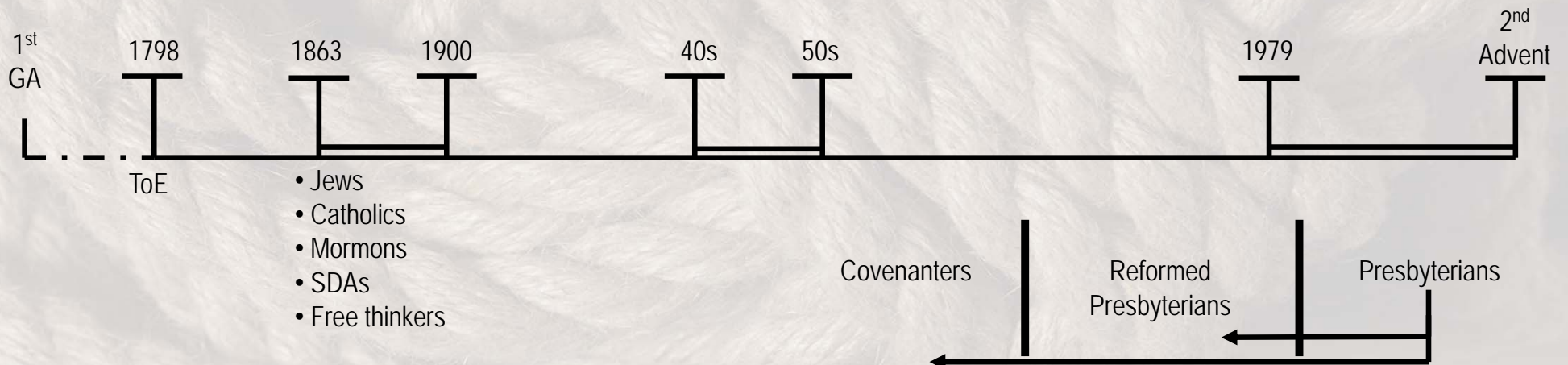
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# THE COVENANTERS

# HOLD THE ROPE

It is the Lutherans that looked at them and said you're all Calvinists. In the Reformation this is a fight within Protestantism, between what is essentially Lutheranism and Calvinism. And I would suggest at least in the United States the vast majority of Protestantism follows Calvinism.

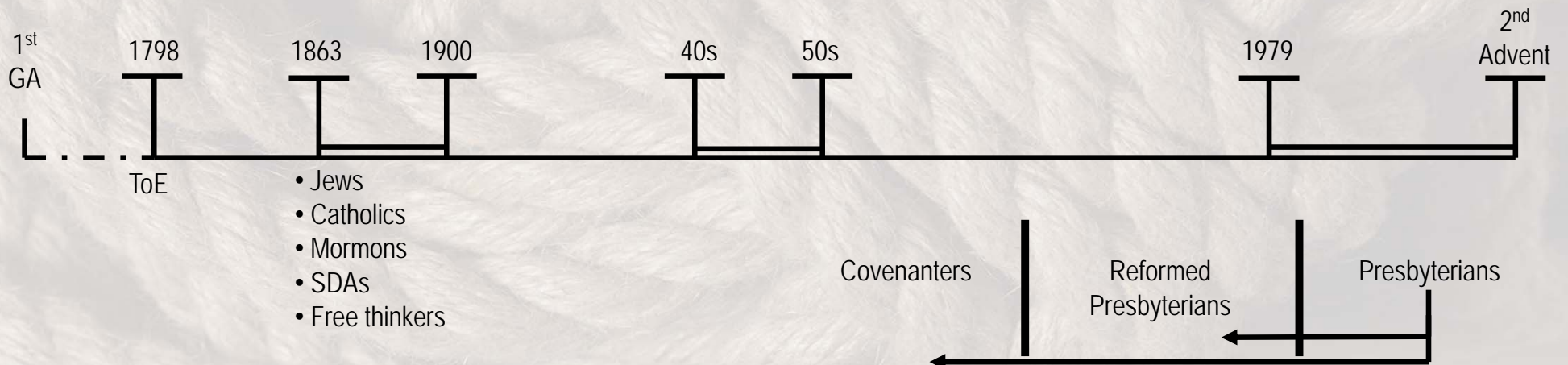
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# THE COVENANTERS

# HOLD THE ROPE

Calvin said, quoting him, "they could attach us no greater insult than this word Calvinism. It is not hard to guess where such a deadly hatred comes from that they hold against me." Remember that deadly hatred is coming from Lutheran's not Catholics. And yet that term Calvinism became popular in the history of the Reformation as a way to distinguish a Calvinists from a Lutheran and from newer branches that come later. The vast majority of churches that trace their history to Calvinism use the term reformed not Calvinism.

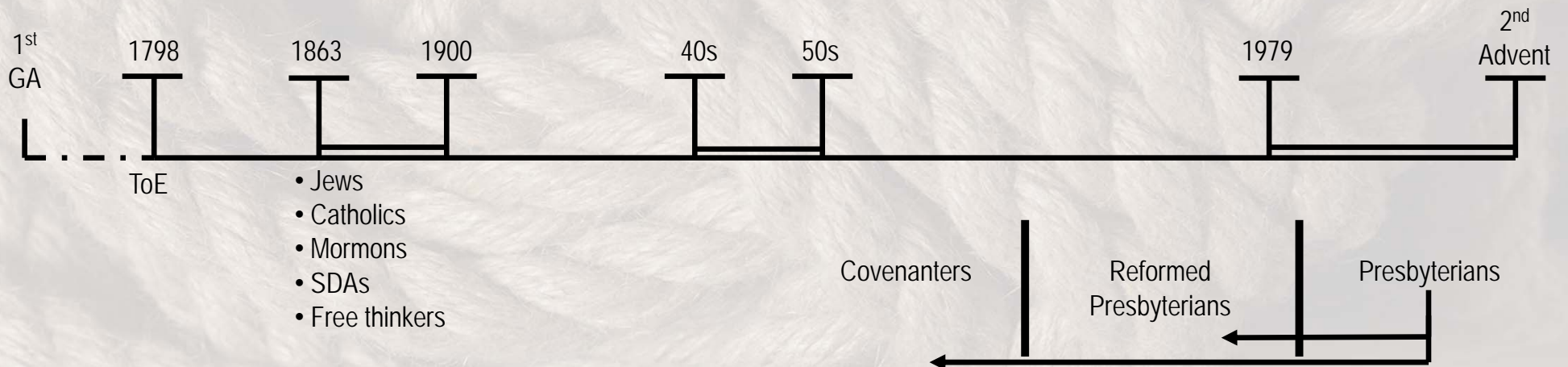
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# THE COVENANTERS

# HOLD THE ROPE

So, to simplify and summarize, in the history of the Reformation you have Lutheranism and Calvinism. And it is Calvinism that you see passed down in American culture. So if Calvinists churches, people that to hold the Calvinism are the Continental Reformed Church, Presbyterian, Evangelical Anglican, Congregationalists and Reformed Baptist, among others.

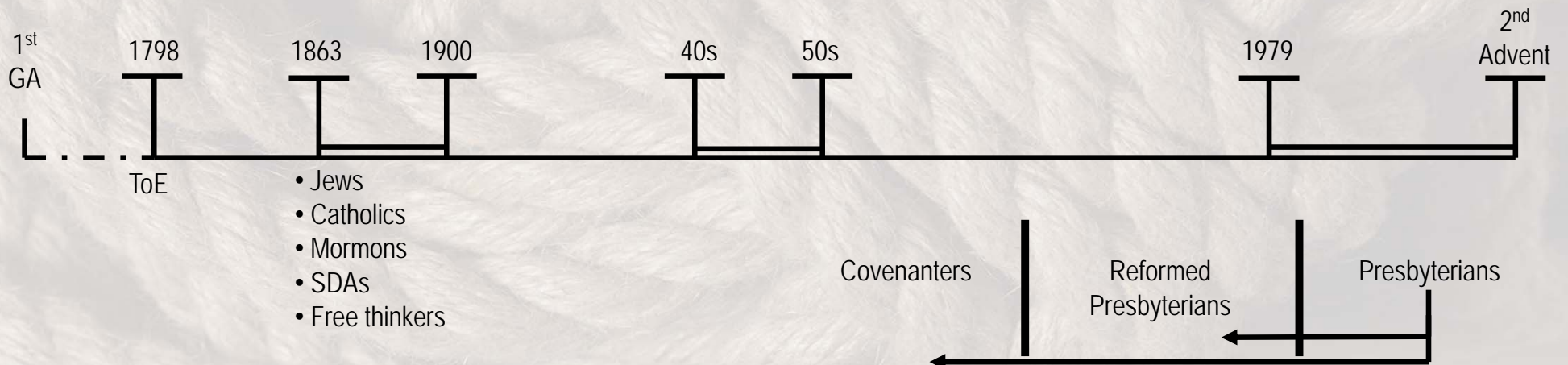
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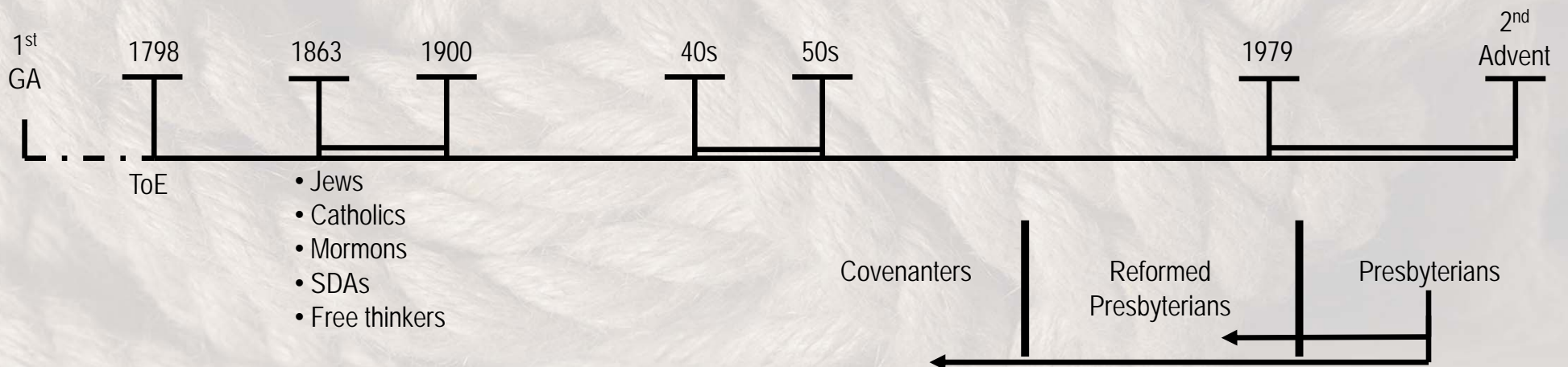




# THE COVENANTERS

# HOLD THE ROPE

The next quote, they're tracing Calvinism, how that came to form Presbyterianism. John Calvin is in Europe and one day he receives a visitor, John Knox. Now John Knox is coming from Scotland and he likes what he hears from Calvin. He takes that theology, and he brings it back with him to Scotland. It's from Scotland that Presbyterianism developed, through the theology of Calvinism but really developed from John Knox. John Knox visits Calvin and brings this back to Scotland. And of course, there's other people involved but the church in Scotland takes the name of Presbyterian.

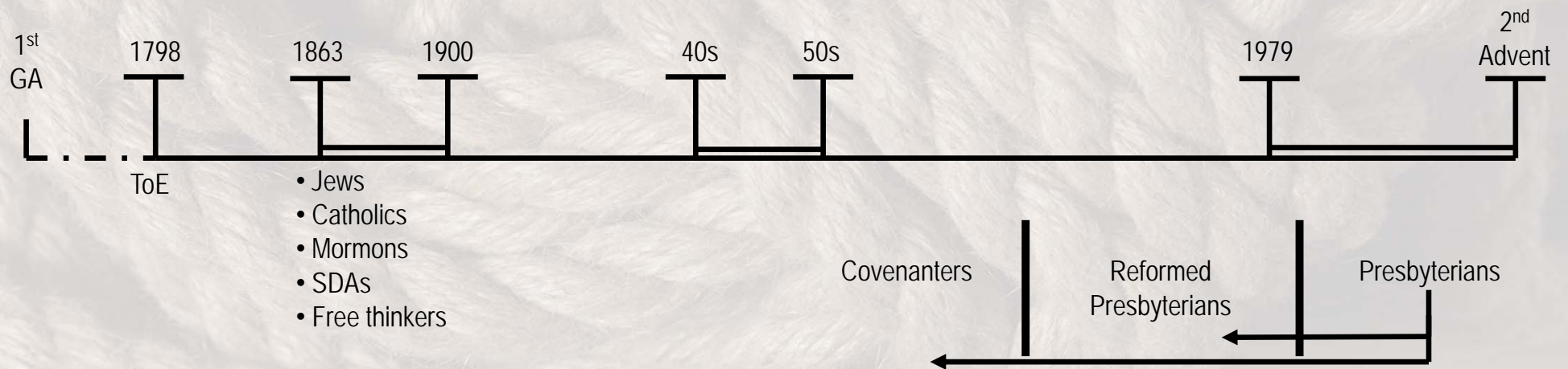




# THE COVENANTERS

# HOLD THE ROPE

We want to look at the second document that was shared, "Church and State in The Early Republic, the Covenanters Radical Critique." The document starts with page 487 and we're skipping the introduction and beginning at part one. The wording in this document is for me unnecessarily complicated, my opinion just in some of the sentence structures. I think there will be more paraphrasing. Starting at part one, Scottish background of the American Covenanters, it's going to describe how the reformed Presbyterian position developed.

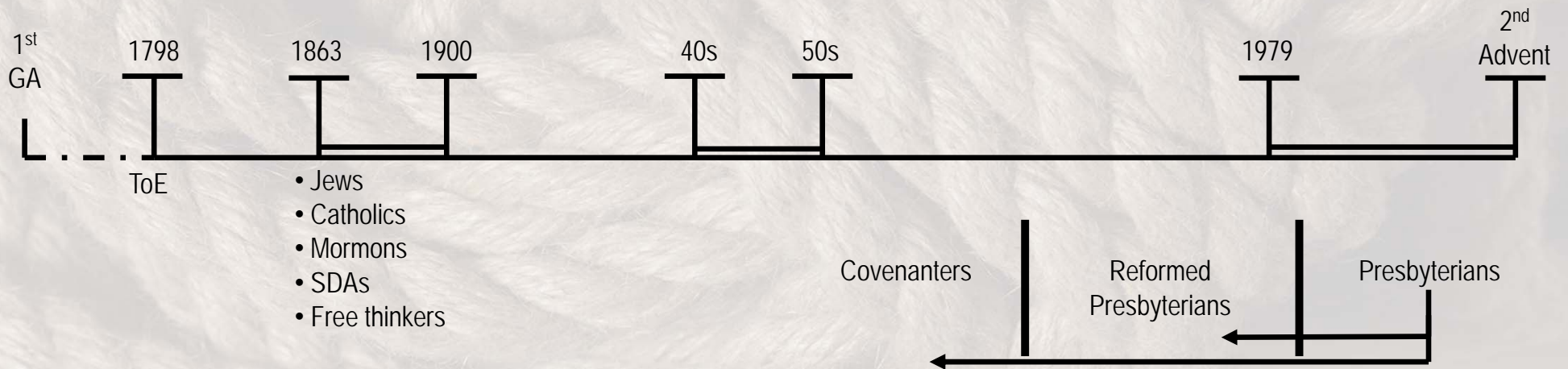




# THE COVENANTERS

# HOLD THE ROPE

It began with the long struggle between two principles of church and state relations in Scotland. This long struggle began in the 1560s right back in the Reformation. There was two branches developing in Presbyterianism which we will get to. But early on in their history they're quite united. And what the Presbyterians were teaching back in the 1500 and 1600s was the doctrine of two kingdoms, the equality and mutual independence of church and state. Now that all sounds good until you look at their fine print. The Presbyterians have two foundational documents. The first document is the 1638; it's called the "Scottish National Covenant."





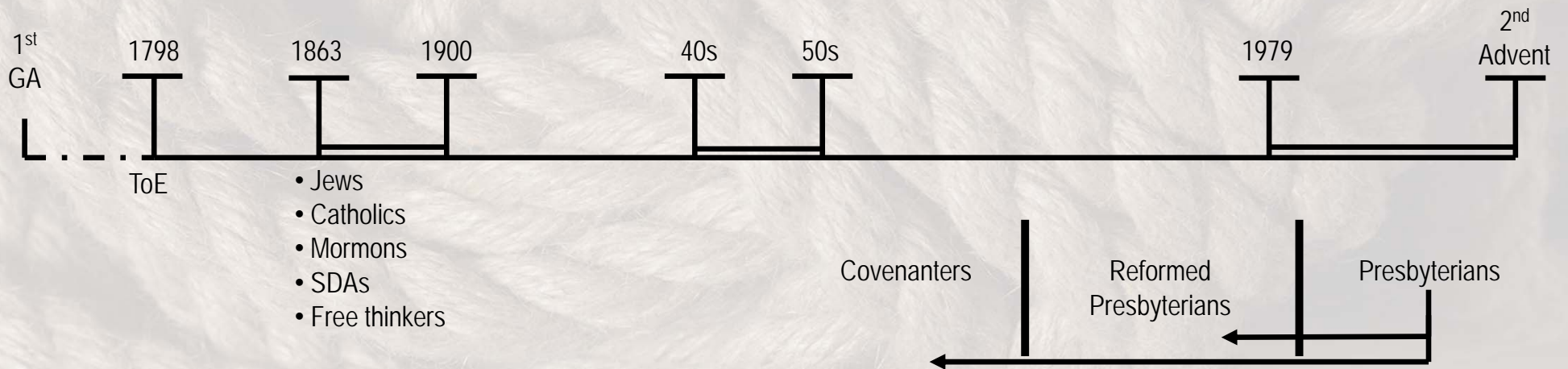
# THE COVENANTERS

# HOLD THE ROPE

## • Scottish National Covenant

What this document stated was a pledged support for the Presbyterian Church of Scotland against the Stuart king's effort to subjugate it, to state rule and Anglicanism.

So, Presbyterianism is fighting for freedom from the state based on their understanding of two kingdoms, the equality and mutual independence of church and state.





## THE COVENANTERS

The second document was 1643 and it's called "The Solemn League and Covenant."

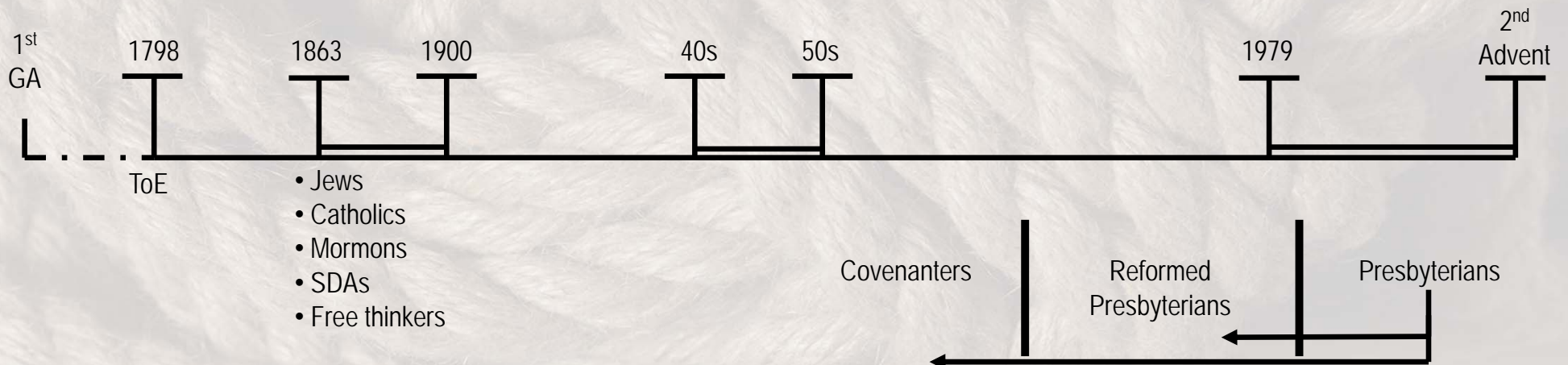
- Scottish National Covenant
- The Solemn League and Covenant

These are the two covenants from which the Covenanters take their name.

## HOLD THE ROPE

Calvin  
↓  
John Knox  
(Scotland)  
↓  
Presbyterianism

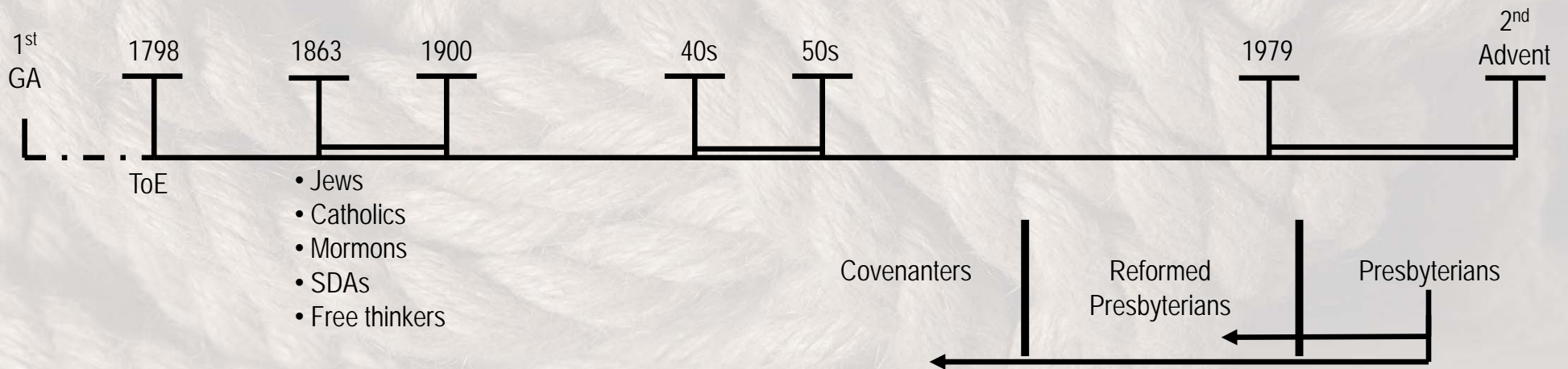
1. 1638 Scottish National Covenant
2. 1643 The Solemn League and Covenant



# THE COVENANTERS

# HOLD THE ROPE

In this second document England is engulfed in a civil war between the English Parliament and the king. And they are stating or pledging military support for Parliament against the king, but this was a quid pro quo. Parliament would then establish a Reformed Church on the Scottish model as the only recognized Church in England and Ireland. **Warning bells: they're demanding to be the only state recognized Church.** Now what happened really fairly quickly is strict Presbyterians, they look at these documents and say these are not human covenants, like the nation of Israel these are covenants we've made with God. These are not just some human agreements, these are covenants with God, and they are eternally binding from generation to generation, a covenant to immigrants interestingly enough.

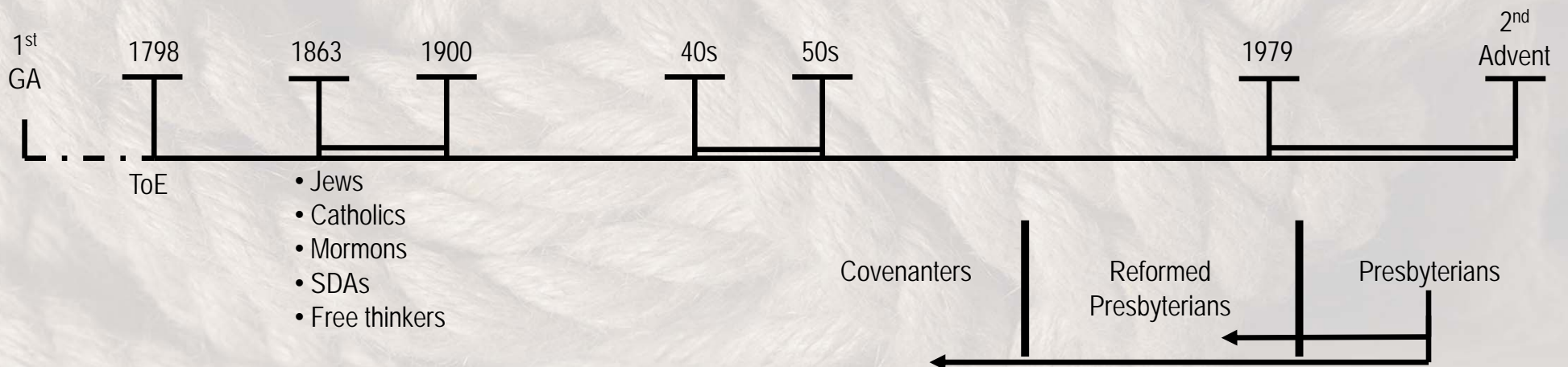




# THE COVENANTERS

# HOLD THE ROPE

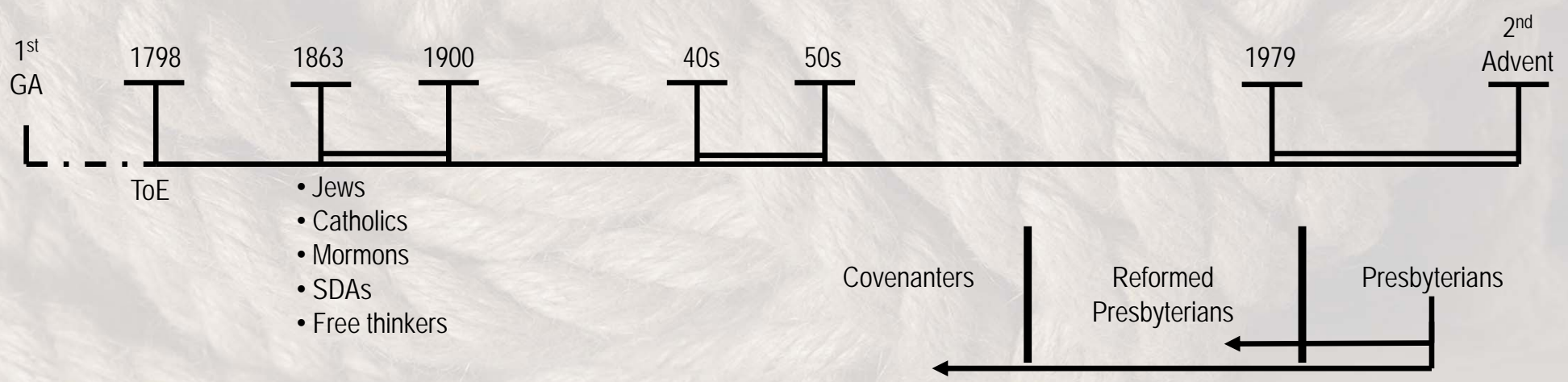
They traveled to the United States and at that time it's just colonies underneath Britain. These were covenants they believed between Britain and God, between themselves and God and the state. So, when they traveled to colonies of Britain those things should still be binding. So, they believe that these covenants that they entered into which were involved with or about the state in Scotland, Ireland and Britain, covenants they have made with God just as Israel made covenants with God, they know the principles of Leviticus and the 2520 like we do, in other words don't keep your covenants and there will be judgment.



# THE COVENANTERS

# HOLD THE ROPE

Colonies of Britain must be held to the same Covenant. So, the United States separates itself from Britain and they write a Constitution. The principles of that horrify reformed Presbyterians. The reformed Presbyterian Church was only organized in the United States in the 1790s. In 1803 one of their ministers wrote a publication, this is Samuel B. Wiley, and he wrote a document called the "Two Sons of Oil." It was all based on this covenant understanding of equal and separate church and state. But the punch line is just criticism of both federal and state constitutions.





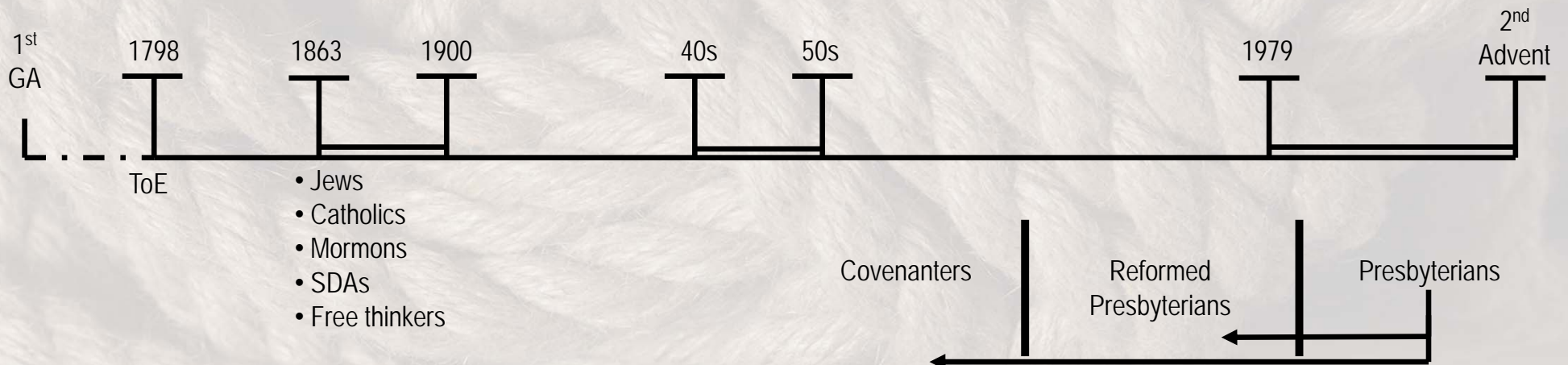
## THE COVENANTERS

## HOLD THE ROPE

Then the document is going to go in part two into an explanation of what they believe. It seems to them and I would suggest logical, that the state is a moral being. This changes everything, it's not some structure, the state is a moral being as like a person. It seemed to them that throughout the Old Testament that's how God treats states. The Bible dealt with states as they were people, individuals. Israel as a nation was punished for national sins and blessed for national righteousness just as you would expect a person to be. And we kind of teach that when we talk about the people and the land: people rest, land was to rest.

Calvin  
↓  
John Knox  
(Scotland)  
↓  
Presbyterianism

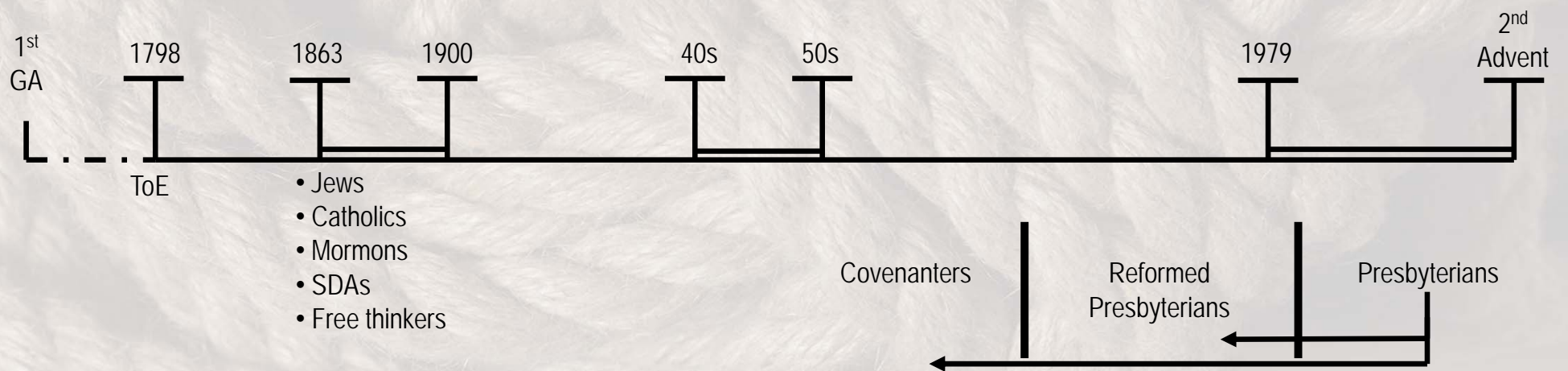
1. 1638 Scottish National Covenant
2. 1643 The Solemn League and Covenant



# THE COVENANTERS

# HOLD THE ROPE

The second belief they had, the Bible declared Jesus Christ to be the Prince of the kings of the Earth, that quoting, "all people, nations and languages should serve Him." Their arguments are strong, thus saith the Lord after thus saith the Lord.





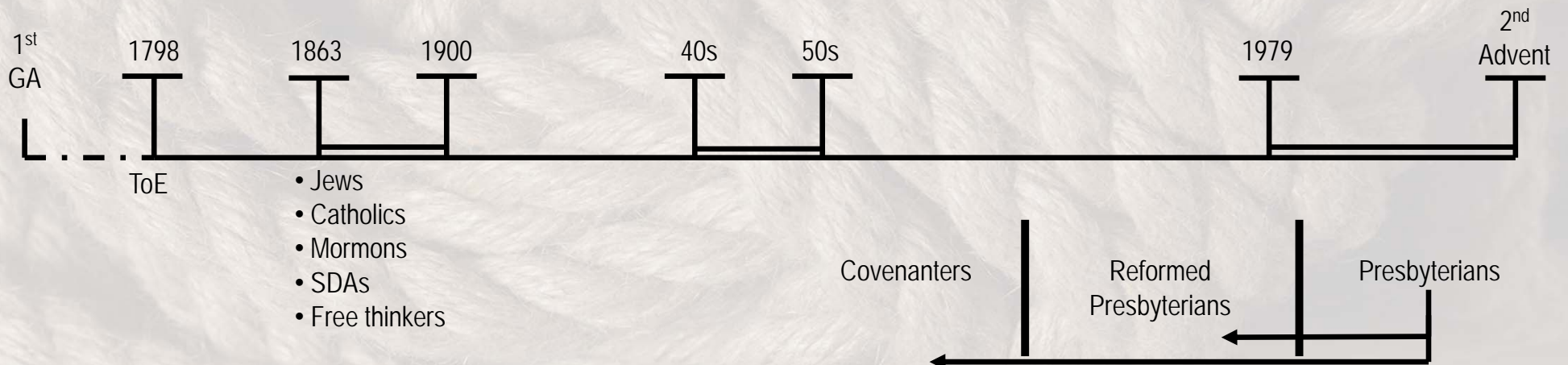
# THE COVENANTERS

# HOLD THE ROPE

First the Bible deals with States as if they are individuals, second Jesus is Prince of all people, nations and languages and they must serve Him. This assertion of Christ's Kingship over all things was the fundamental doctrine governing the covenanted position in the relationship between church and state. So, States as moral beings had to give respect to their ruler, Christ in all matters of a civil or political nature.

Calvin  
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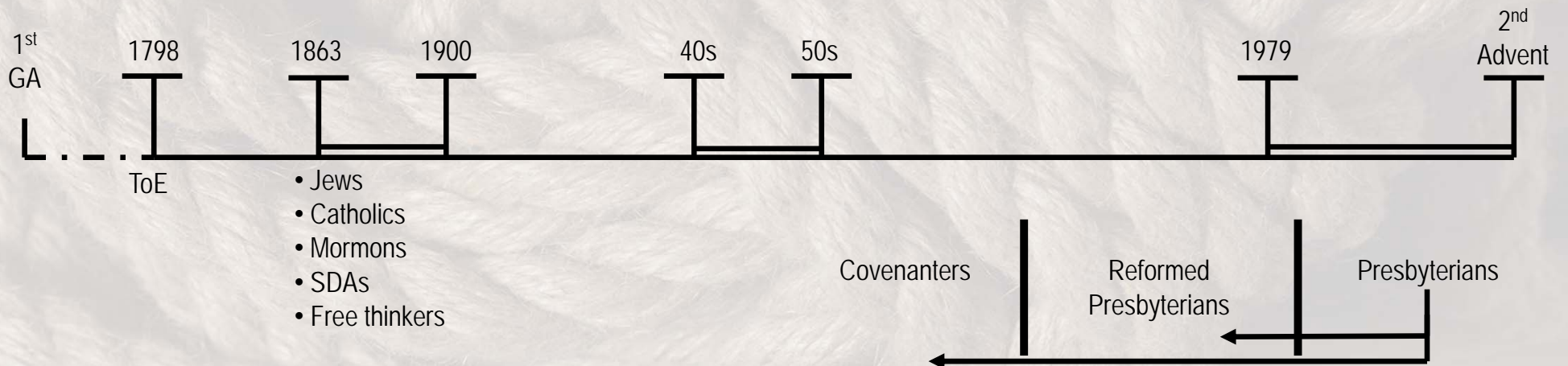
# HOLD THE ROPE

They believe in the separation of church and state much as the Evangelical Right believe in the separation of church and state today. But let's look at what that means to them. For them there's church and state that are equal. I'm going to make my sister the church, the mean one and I'm going to make myself the state. And I'll make Sister Tamina be Christ.

Christ  
Tamina

Brodie  
Church

Tess  
State

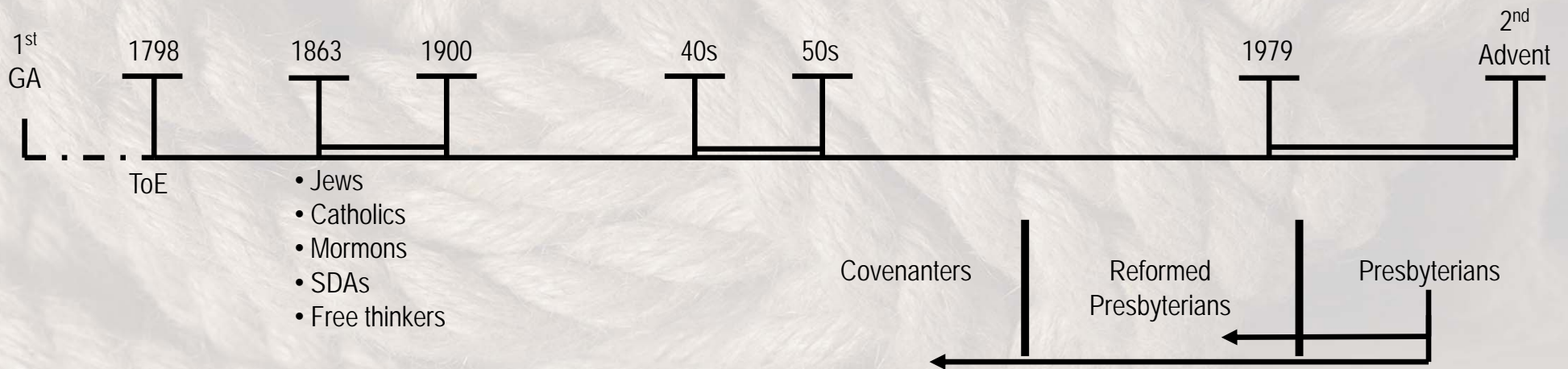
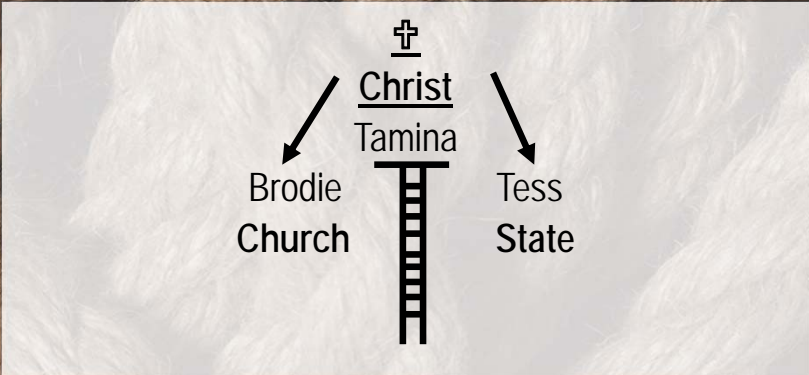




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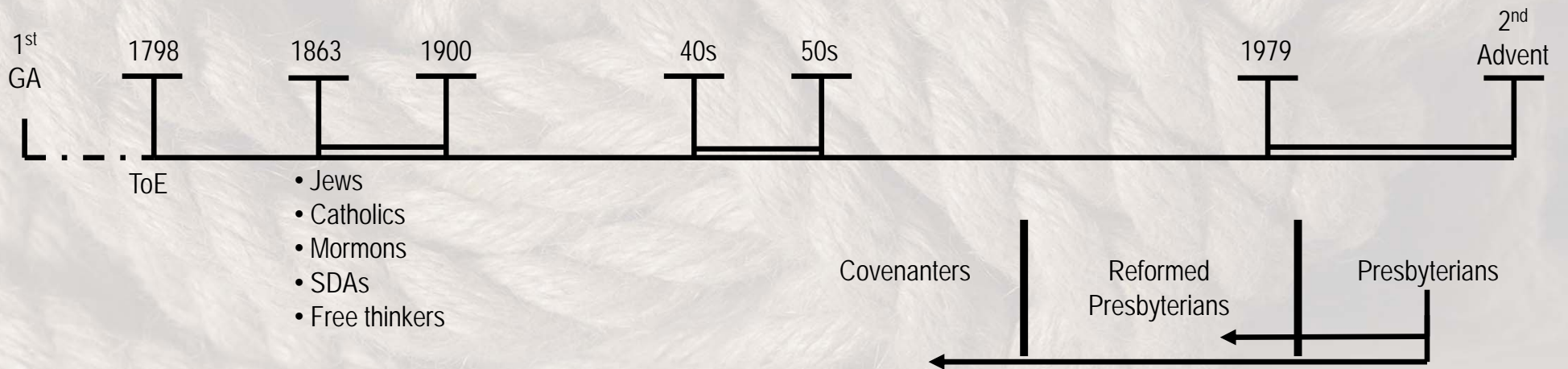
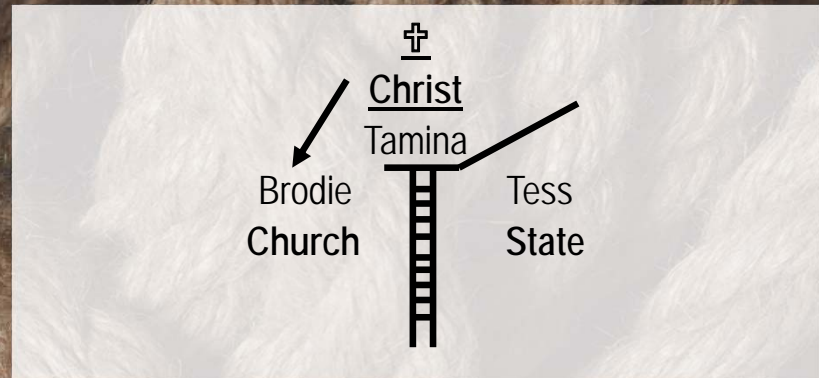
You have a completely equal and separate church and state. Equal and separate with a wall in between. But the problem is we both have one boss, so that's fine. Each answer to the boss and are we okay with that? Separated and equal. Separate church and state and it all sounds good. But what's the problem? What's my problem? How do I know what the boss says? The problem is I can't speak to the boss, I don't know what she thinks.



# THE COVENANTERS

# HOLD THE ROPE

So, I'm separate and equal from my sister but I can't speak directly to the boss, so this line of communication doesn't exist, I'm going to hear through the prophets, through the church.

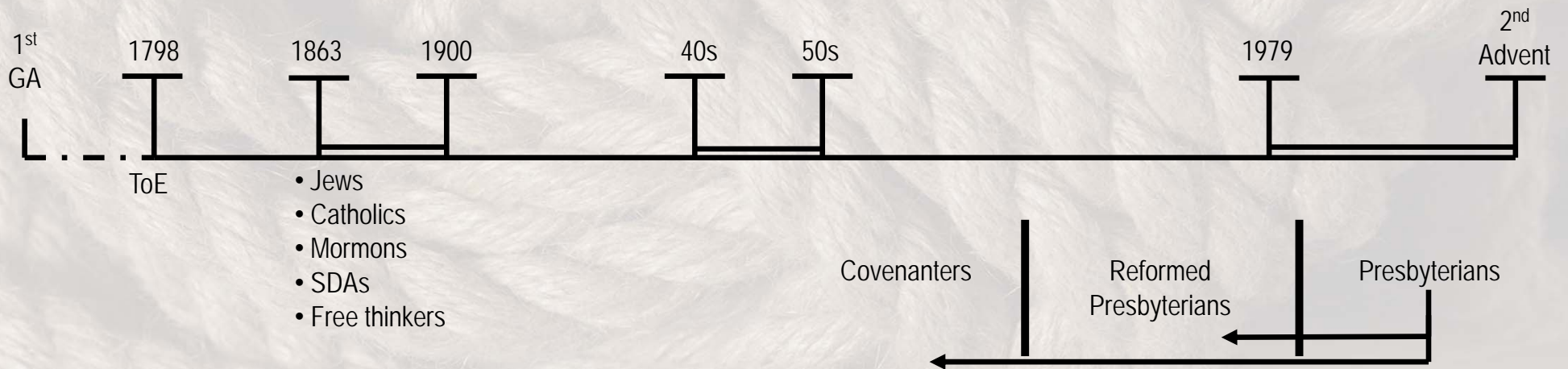
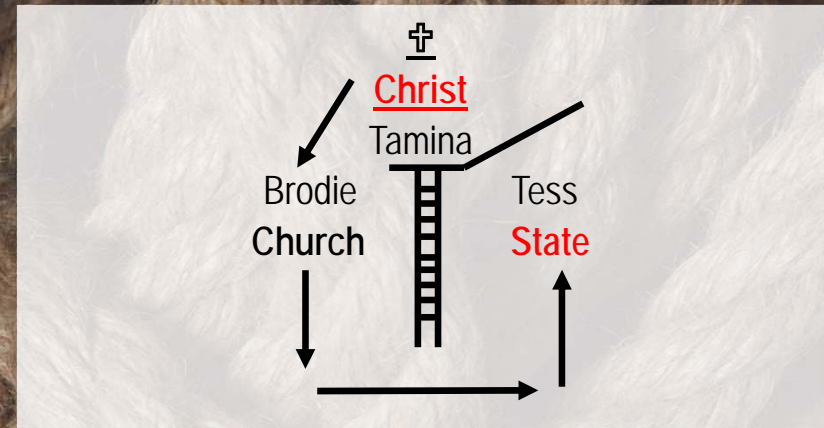




# THE COVENANTERS

# HOLD THE ROPE

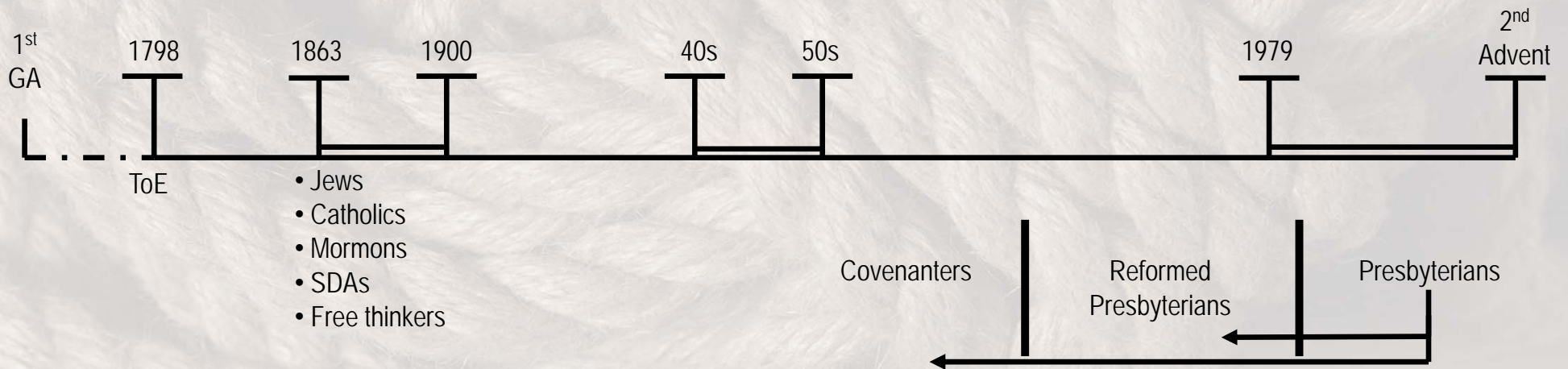
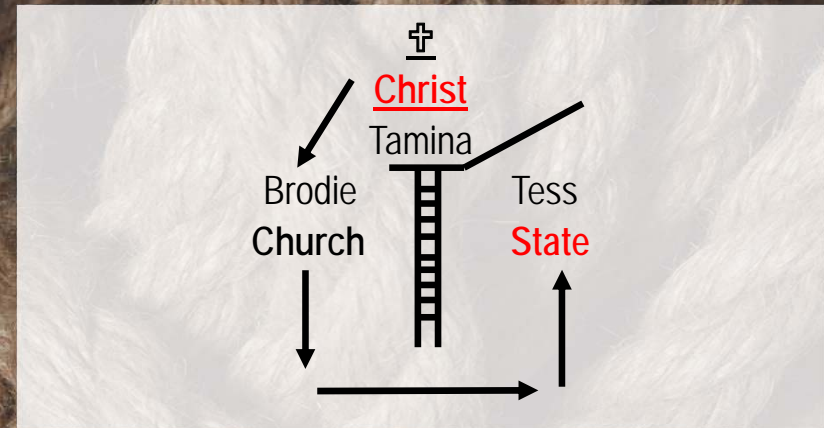
I can only know what the boss thinks because the boss speaks to her church and the separate but equal church will communicate that to the state. This is similar if not exactly how many of the Evangelical Right defend the separation of church and state today. Because they will say they believe in the separation. Their problem is in the fine print because they believe in **this relationship**. And in this relationship when the state cannot answer directly to God who does the state have to go to to know what the boss thinks?



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The state has to go to church on Sunday and listen to the church. So it ends up being church over state. This is what the Covenanters believed. So, in Scotland, they're not arguing that the church rules the state, they're arguing that Christ rules the state. But if Christ rules the state and homosexuality is a sin, or Saturday isn't the right day to worship on, all they're doing is pointing to the state and say listen you're not listening to your boss. Not us, sister Tamina. And we know that because we see the church and Tamina speak, they are in communication.

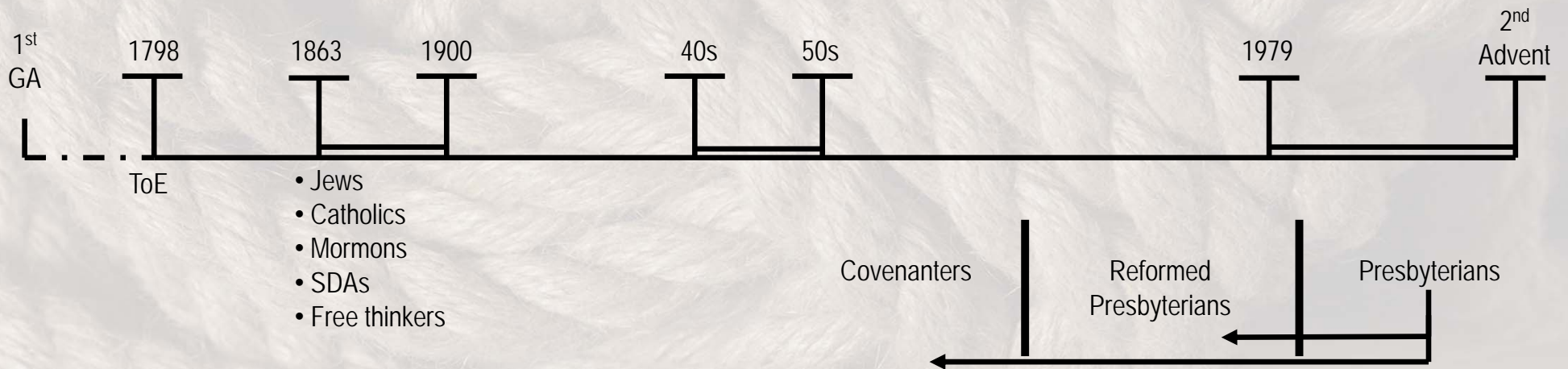
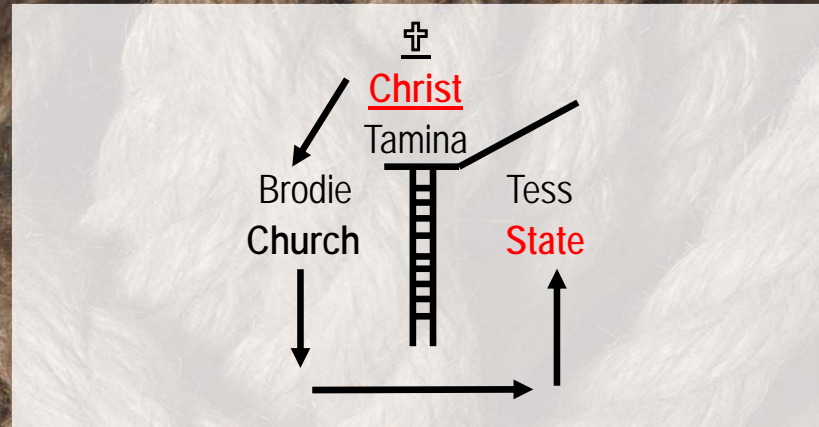




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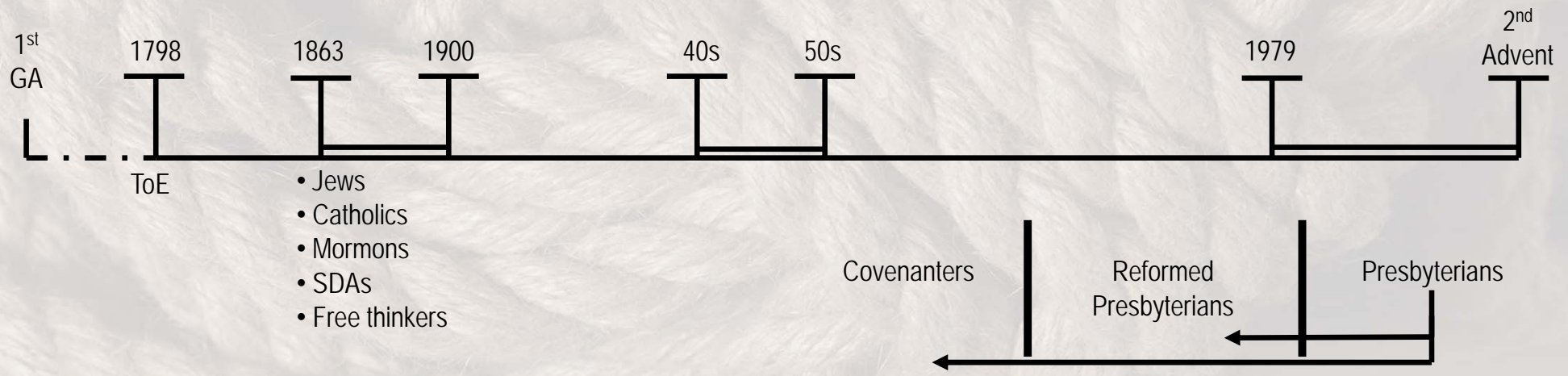
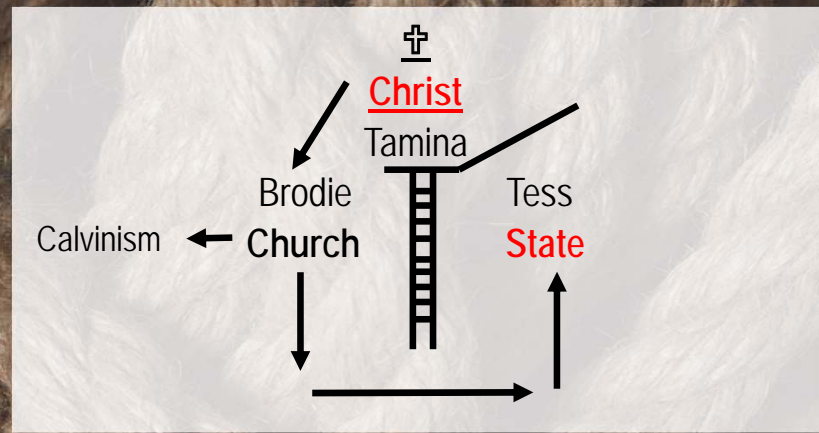
So we're not ruling the state, we're just warning you our equal, our separate equal. The state's not listening to her boss. We all live in this state and when you don't listen to your boss and he judges you in a civil war it hurts the church too. So we have a vested interest in asking you state to start listening to your boss. But listen to your boss through us the church. So this is how evangelicals today and the fundamentalist then defend church and state.



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This church, it's not any church, it's not for sure Jews, Catholics, Mormons, or Adventists, this church is Calvinism. So the state, when it receives instructions it's not from any liberal mainstream or branched off church, it's reformed Protestantism, fundamentalism. So this is narrow because remember that Adventist cult is not Christian. Seventh-Day Baptist aren't even Christian. So if the state is really honoring the boss, they need to insist that the people under that state are not working on Sunday. This isn't homage to the church it's homage to their boss, because the boss says Sunday, so the state has to say no mail delivery on a Sunday. And now you have a fight in Congress.

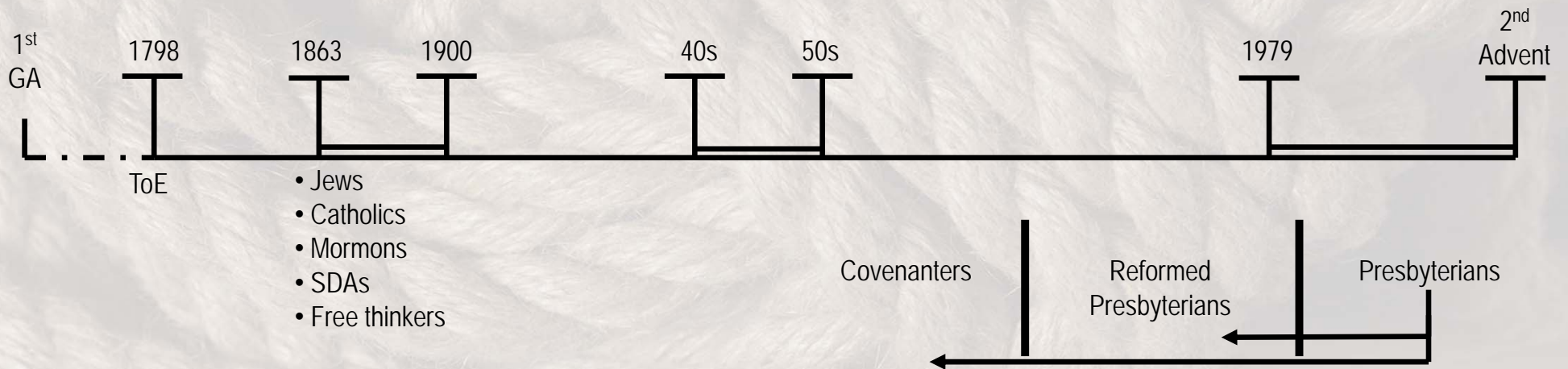
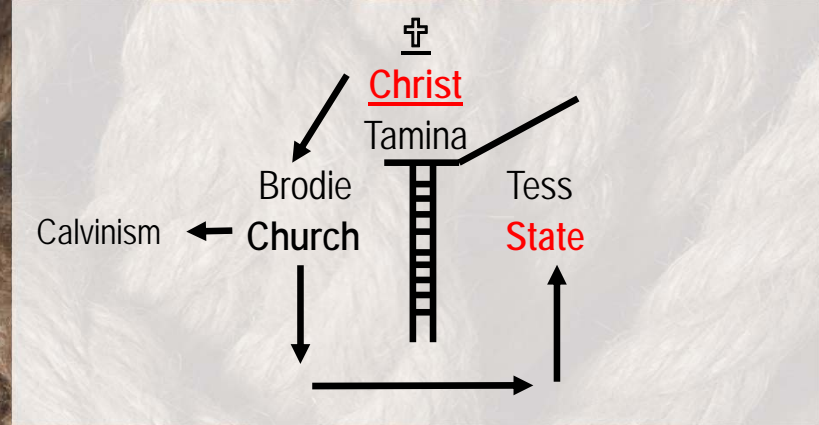




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So the boss says, a state, Sodom, that state got burned down because of homosexuality, *another reinvented history*. So the boss says if you allow gay marriage God's judgments will come on you. But the state isn't hearing that from the boss they're hearing it from their church on Sundays. So yes, the church is the interpreter, it's the channel. Therefore, the church controls the state, but they would argue not so.

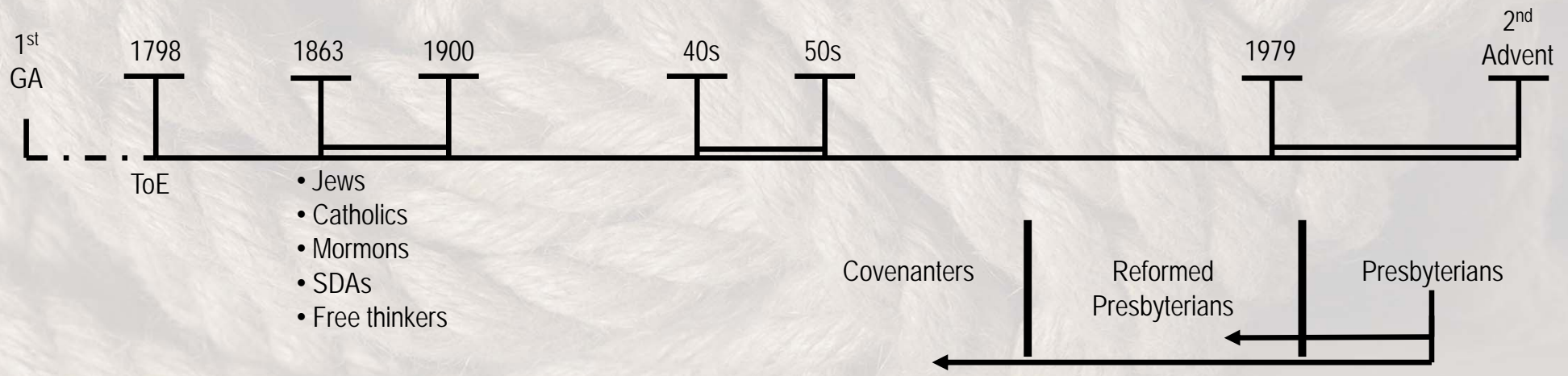
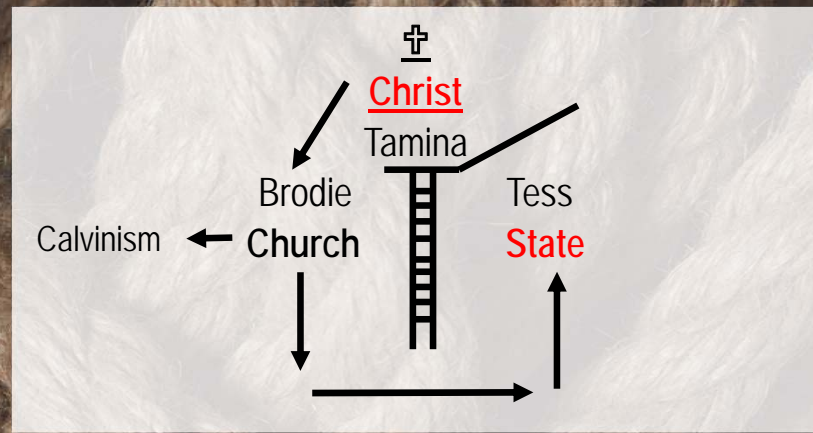


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So when a constitution comes that says the power is given by "we the people," not through the boss, and has no recognition that they even have a boss, this for them is an inexcusable national sin. So they start fighting for that in the 1790s.

A man known as William Findley not Charles Finney but William Findley responded and refuted their arguments in 1811 with the argument that Christ's kingdom was spiritual not earthly governments.

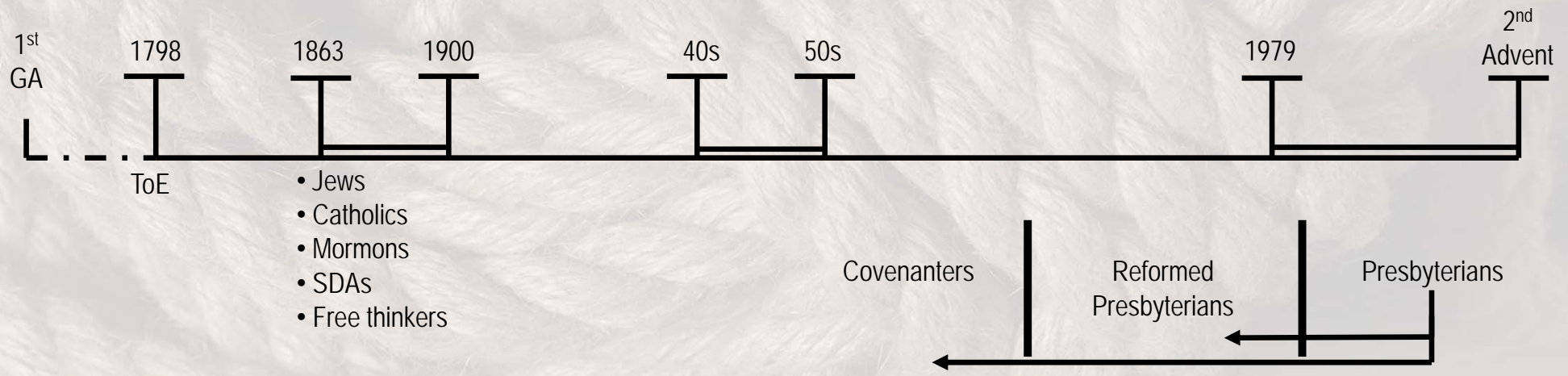
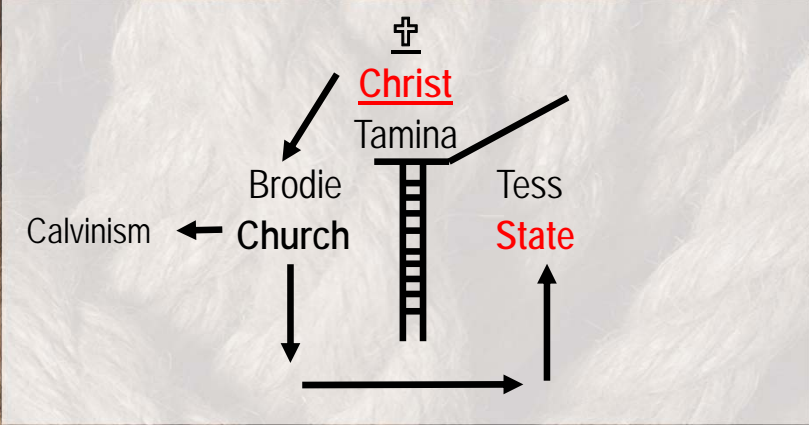




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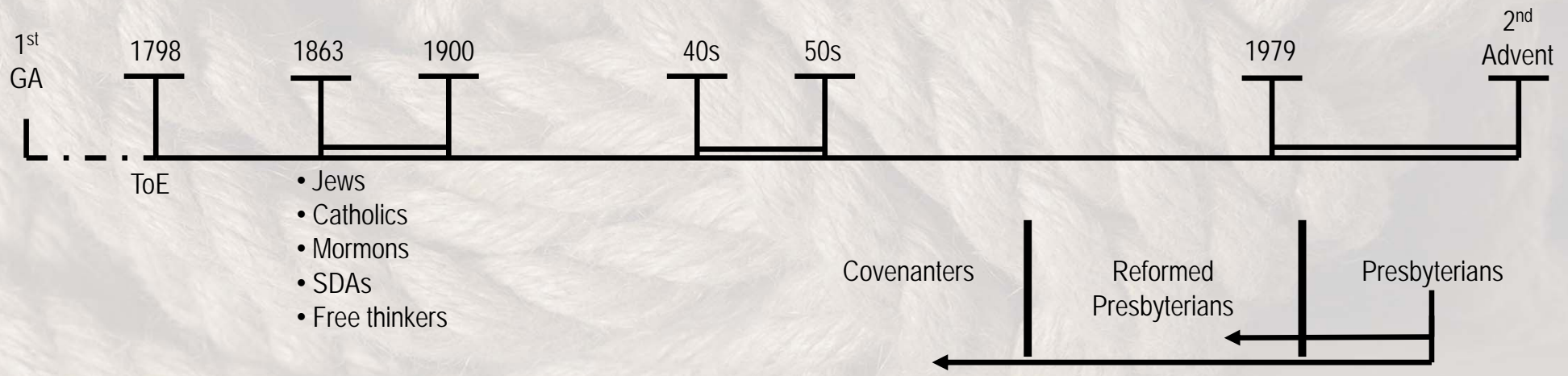
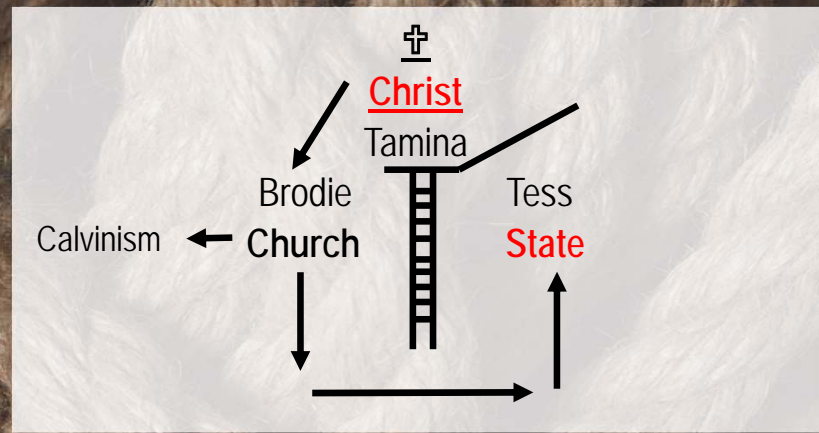
Just skipping through the rest of this document quickly, the Covenanters believed that American governments rested on an erroneous and corrupt principle. Wiley pointed out, the Covenanter minister, no man has a right to worship God in any other way except the way God has himself prescribed in his law. To believe otherwise and to give freedom of religion to all sects whatever their false beliefs would be to place individual error over Divine law. So Christ is King of a separate but equal church and state.



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They would say Christ in scripture commanded the establishment of one true church. Presbyterian in government and reformed in theology. And if the state cannot place all these Adventist errors over their boss the state must recognize and enforce only truth. And when asked whether or not this would violate the basic right to religious freedom, this is their response: "what is persecution? Does it consist in executing God's law? Whatsoever the law of God commands to be punished ought to be punished."

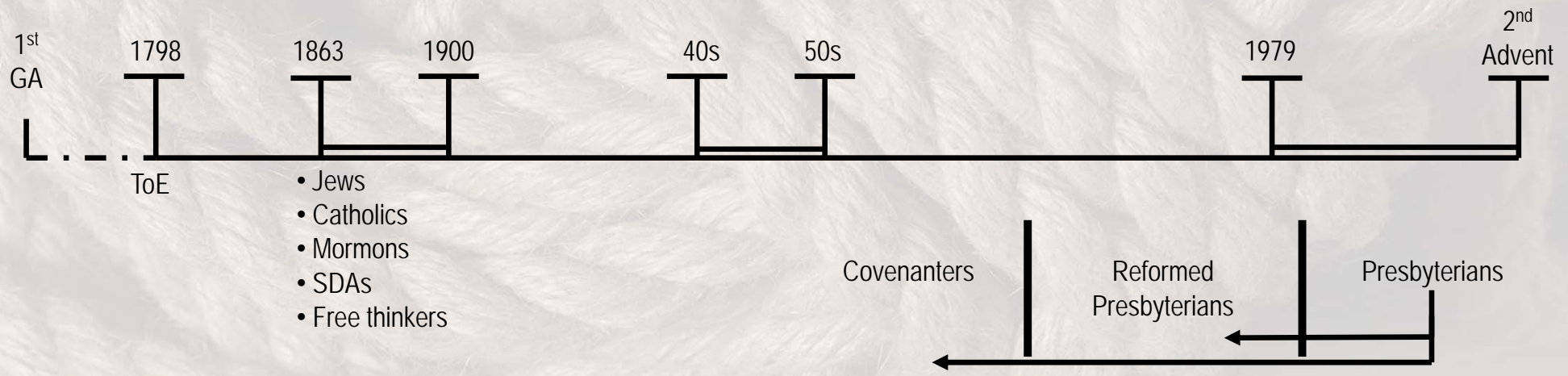
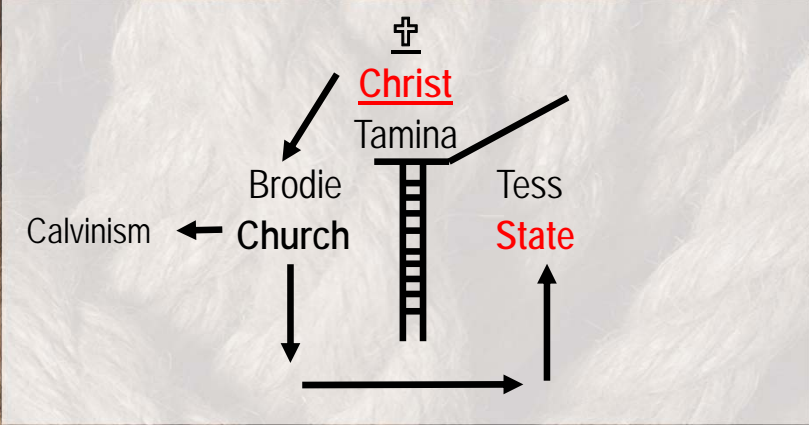




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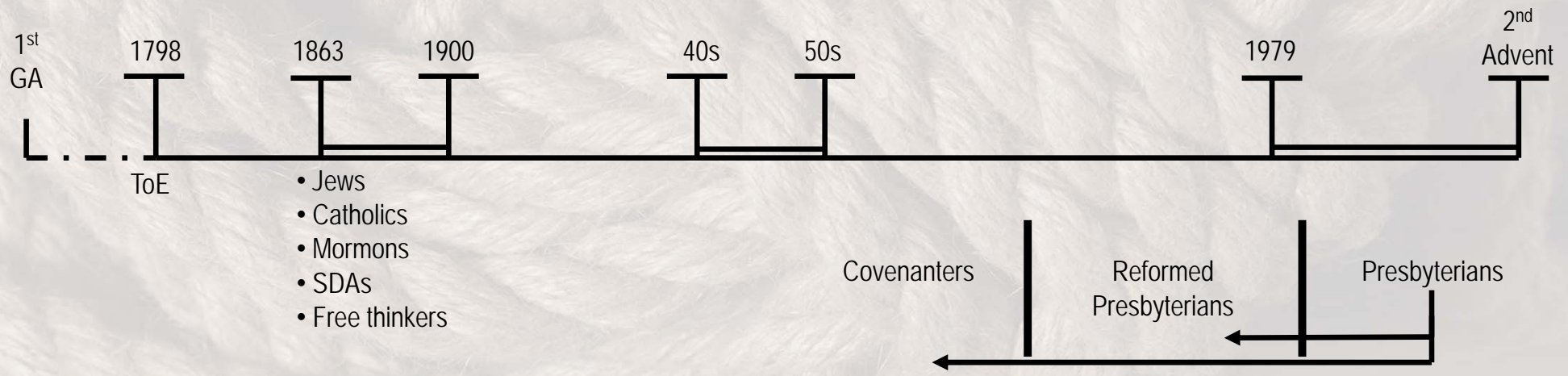
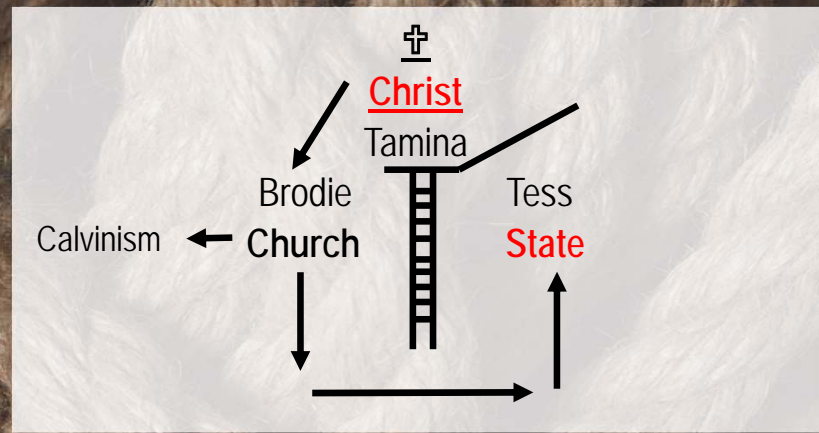
They would say Christ in scripture commanded the establishment of one true church. Presbyterian in government and reformed in theology. And if the state cannot place all these Adventist errors over their boss the state must recognize and enforce only truth. And when asked whether or not this would violate the basic right to religious freedom, this is their response: "what is persecution? Does it consist in executing God's law? Whatsoever the law of God commands to be punished ought to be punished. Was Elijah a persecutor when he caused the law of God to be executed upon the prophets of Baal?"



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Then this document really repeats the point of our first document on page 499 if you have the page numbers. Their whole approach to the Constitution is so far from the Evangelical right approach today. I don't know if you know Roy Moore, you should. He's a radical right-wing Republican. If you were to put that radical right-wing Republican into a ring with Wiley, Wiley arguing that the Constitution is a pagan heretical document, Roy Moore arguing that it established Protestant America, they see it's not difficult to see who would win. The Covenanters will win.

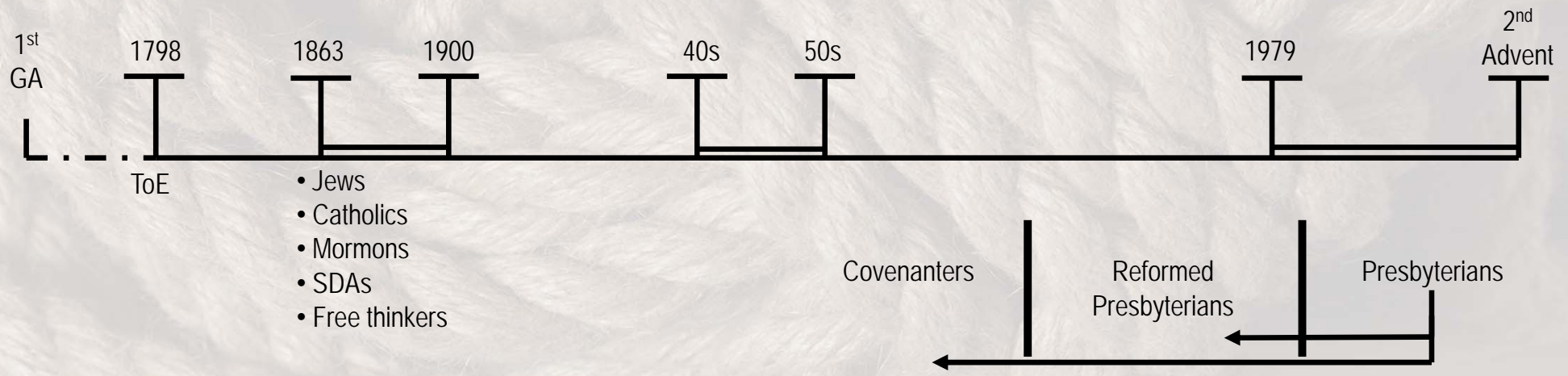
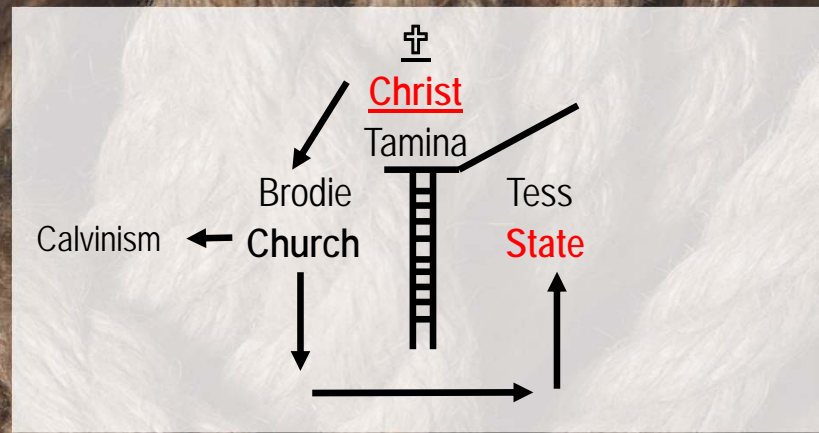




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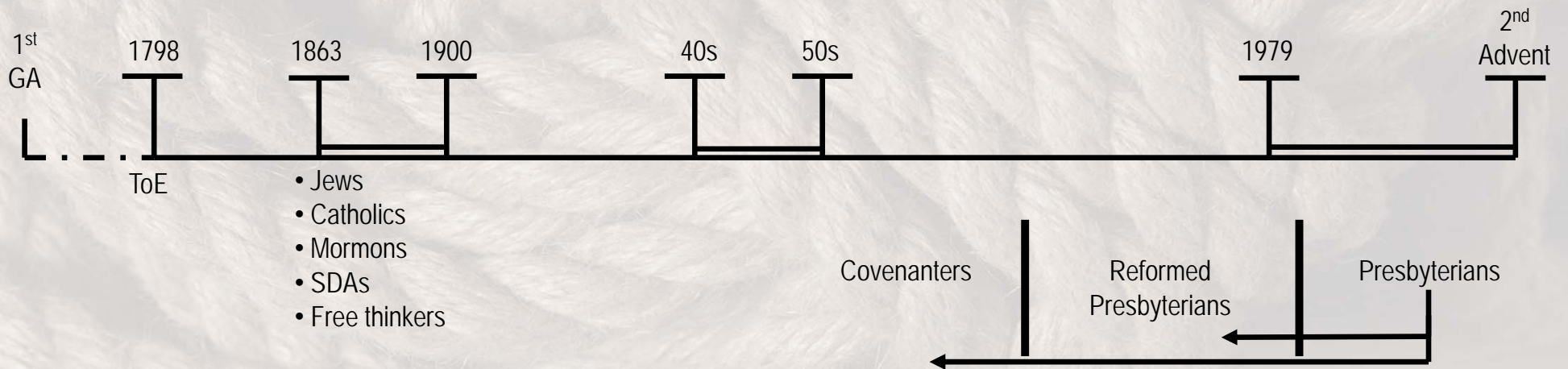
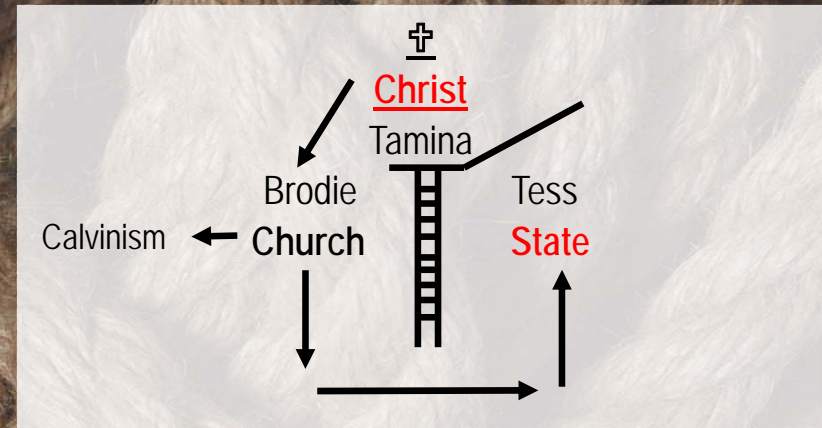
I'll finish with a quote of Wiley, he says, "the dispute then," this is on the second last page, "the dispute then will not turn upon the point where the religion should be civilly established. We take it for granted that Americans think so seeing they have done it, civilly established it. But now the issue is concerning what religion ought to be established by the government and protected." So the question isn't that the government should establish a religion, it's what religion they are to establish and protect.



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Should the government only countenance the religion of their boss? Or every blasphemous heretical in idolatrous abomination? Does this separation of church and state mean that they can put Islam on the same level, on the same playing field? He says, "we fight for a government established religion, the idea that the government can then place all different religions on equal footing, we reject. But that is the plane doctrine of the Constitution," and that's the problem they have with it. It would place Adventism on the same level with reformed Protestantism. It would place Islam on the same level platform as reformed Protestantism.

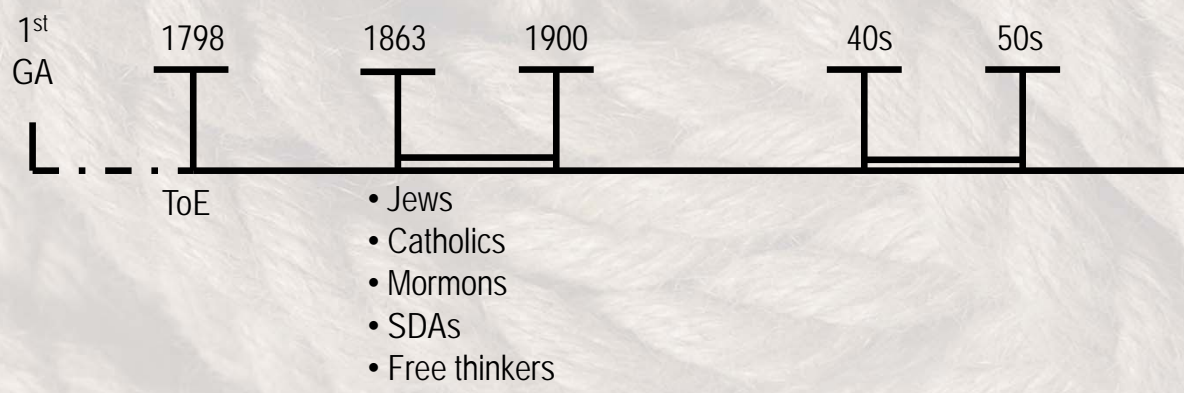
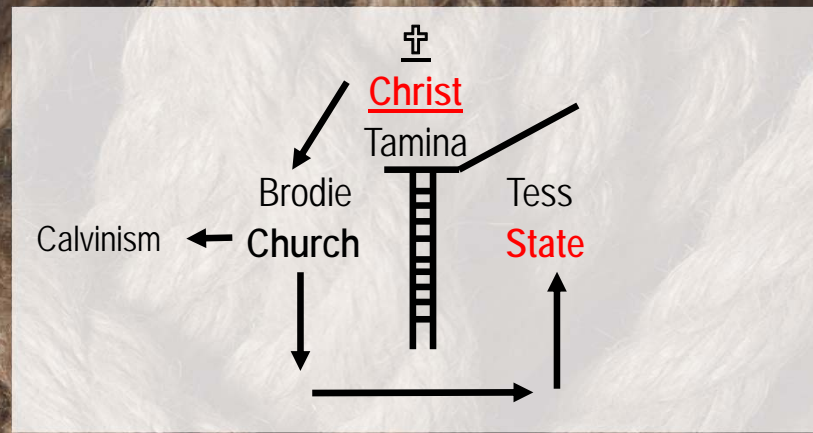




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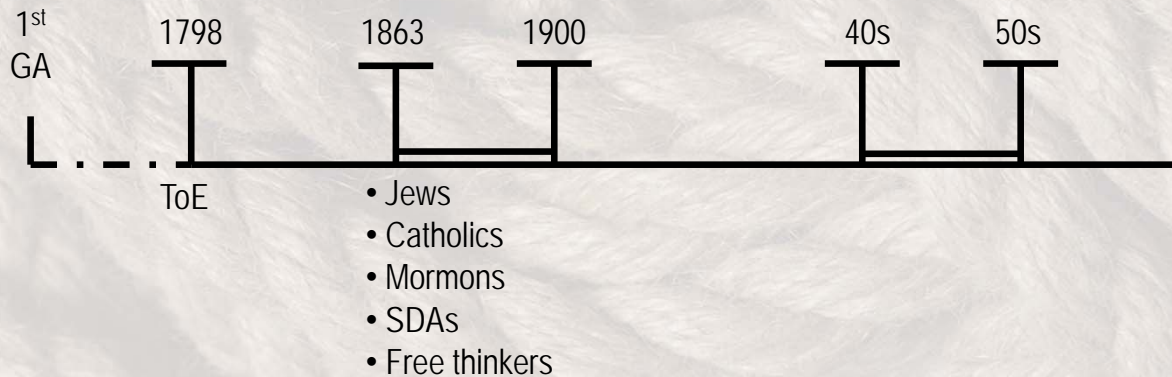
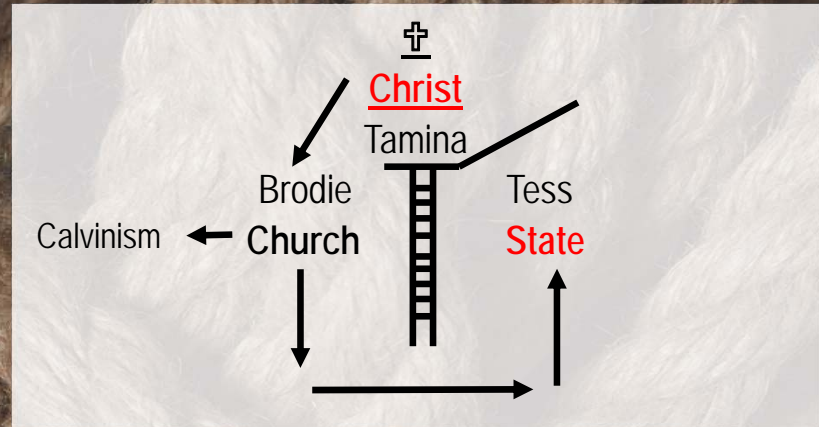
That's the conclusion of our first document. I just want to mention John Knox, maybe I'll go into AT Jones and John Knox in our next study because we're out of time. But what we've done today is we've gone through the second document that we shared, we've explained Calvinism as really a theology not a sect. Not one denomination but a theology behind quite a number of denominations. John Knox took Calvinism from Calvin into Scotland where the Presbyterian Church was being founded. The Presbyterians hold to two covenants they believe were made with God, that they believe are eternal even though they were in relation to 1600 issues.



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Those covenants were all about how a separate church and state respond to their boss. Over time the Presbyterian Church was established but Presbyterians didn't really hold loyalty to these documents so much. They compromised. Over time they thought these documents aren't so binding on us. So in response to that the Reformed Presbyterian Church began which saw mainstream Presbyterianism as liberal compromises.

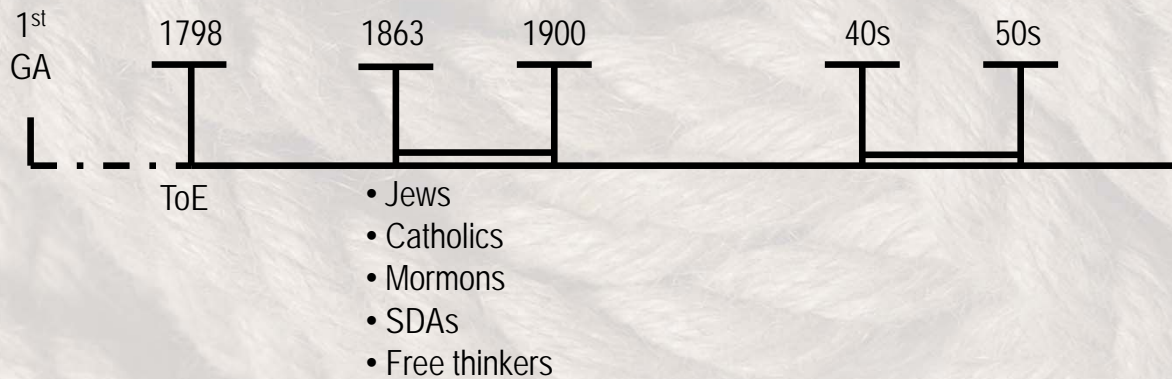
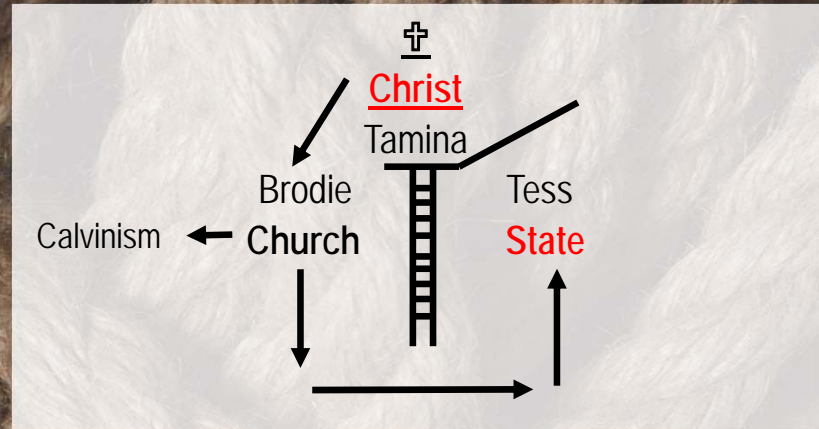




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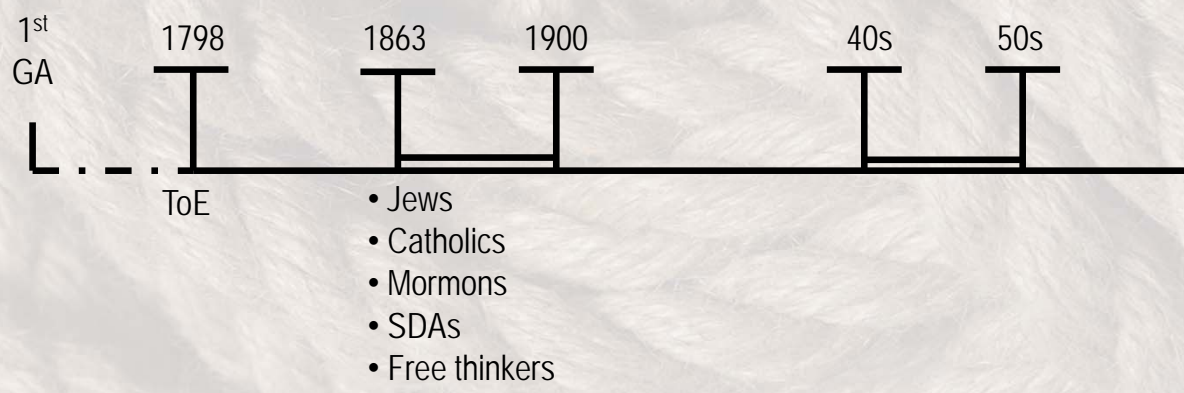
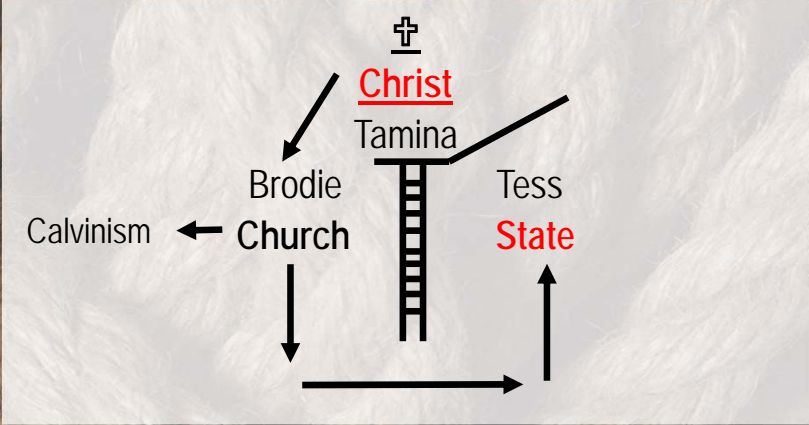
So they are more fundamentalist and then the Covenanters are like the conservative of the fundamentalist. They brought all of that to the United States along with their view of how the state is personified and answers to a boss and you find their arguments repeated today in the Evangelical right, not in the World Council of Churches. Not in left wing or a largely mainstream.



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So one thought to leave us with, Adventists are good at building up fantasy worlds, fantasy about what the end of the world looks like. A historical fantasy of 1888. Perhaps start to wonder about the historical fantasy we have of the Reformation because if this is what those reformers wanted in the United States, this is what they were fighting for in England. We'll go a little bit further, push that thought a little bit further in our next study, that we teach our children a fantasy concept of the Reformation. Holy and persecuted reformers against a demonic Catholic Church. I'm not questioning how Ellen White describes it, but history is a little bit more complicated.







*If you kneel with me we'll close in prayer,*

*Dear Lord thank you for the Sabbath we have had in whatever poor communion we can have together but we are still grateful for it. And we thank you for it. We are approaching the end of this camp meeting and I pray that we will take from these studies the deep lessons you are wishing to teach us. May we understand the threat today, separate from the fantasy constructs in our own minds so we can have a clearer understanding of what is coming. We enter into a new week and we just dedicate ourselves to you.*

*I pray this in Jesus name, amen*