

The Fight to Make the Constitution Christian

Elder Tess Lambert – January 2, 2021

Germany ‘Hold the Rope’ Camp Meeting

https://www.youtube.com/watch?v=Z_ZQshpYHpU

Review/Revision

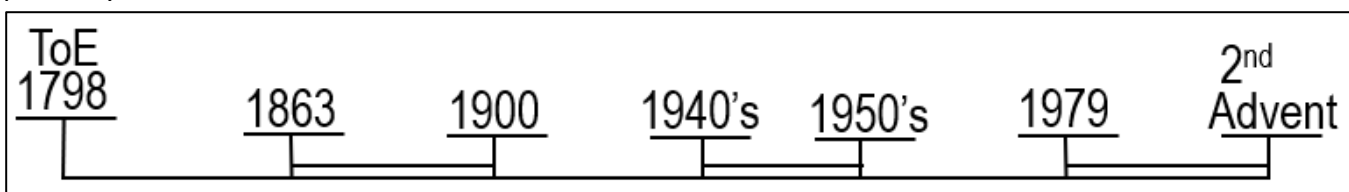
I'll start with a review. We looked at the three different structures we've been given. Now last year we began to teach this third structure. We titled it "In God we trust." I'll explain why in a moment. The first structure is 'Modern Israel.' This one is key, because it is our story. It's our Alpha and Omega histories, with this middle history as well. To that was added the structure of the 'Counterfeit,' which meant all we had so far was our story and the story of the papacy; but the papacy is not the main player at the end of the world, certainly not in the glorious land. So, what I would suggest, is that the third structure is this study of "In God we trust." And the reason that we called it that, was because we didn't have a better name, we weren't sure the study was that important, and that title linked the two histories of failure.

Theme	Structure		Failure α	Failure	Success Ω
Adventism	1) Modern Israel	→	Millerite	1888	144,000
Papacy	2) Counterfeit	→	1899-1945	1989	2001
Protestantism	3) "In God We Trust"	→	1863-1900	1950	1979-SL

1) Threat 2) Nationalistic 3) Constitutional Demands

It covered the history of 1863, which led to 1888, and really the history to 1900, where Adventists understand that there were efforts to pass a national Sunday law. Then there was the 1940s and 50s, and then the history from 1979.

"In God we trust" was what they were trying to institute in the first history, getting it printed on their money. That work was again attempted in the 1940s and 50s, when it also began to be printed on more money and then also became their national motto. That phrase linked the first two histories of failure. So, noting its prominence, we just began to refer to that study as the "In God We Trust" study. There may probably be a more accurate name of what this study is trying to represent, which are really three Protestant movements, movements where they mobilize to take down a group threat. So, there may be, probably, a better name.



We recognized then that this ["In God We Trust"] study, without our intention, was another study that brought up three histories. And again, the first two are Failures, and we know the third will be Success. So, we have Modern Israel, the story of Adventism, Failure, Failure, Success. The story of the Counterfeit, which is the papacy, which is Failure, Failure, Success. Then we have the story of three mobilized Protestant movements, Failure, Failure, Success. It's this third one that we are focusing on at this camp meeting.

We began in our document [*How the Constitution became Christian* by Jared A. Goldstein]. We worked our way through the introduction; and rather than read it all, we pulled out the key points. I'm hoping everyone has a copy and has had the opportunity to read it. The points that we pulled out of the introduction, we didn't really go into any further detail, because this is just the short introduction before he's going to go into detail; but there are a few points we need to have in our mind. His first paragraph is really stating the whole point of this document, that is reflected in the title, which is how did the Constitution go from being (for a Protestant) a wicked godless document to a Christian document. Then he says, this article is going to teach you that through the discussion of three movements, the three that we've written above. Where the efforts change from amending the Constitution in 1888 history to instead how they interpret the Constitution in our history. This is the contrast part of his compare and contrast. So, we are already comfortable, I hope (but we should keep in mind that Adventists are not comfortable), when we say what will happen in our day, Omega history; it is different to what they saw and expected in 1888 history.

In 1888, when they're expecting an amendment to the Constitution, we should be comfortable to say, that expectation will never be realized in our history; because over the last 110 years Protestantism has changed, and that's not just with their desire for a Sunday Law. It's very hard to go online and find information about the Sunday Laws, because that was like the fine print under their main goal. Adventists concentrate on that fine print, because it is the part that affects us the closest; but the goal was to amend the Constitution. And if you can recognize that the goal has changed, it should be simple to recognize that the fine print has changed. Because Adventists don't understand structures, they wouldn't accept that. But it's not just our structures which are so solid. If Adventism was to go to the world with a message, those who know this history, know that that's the case, such as this author. This is the contrast, and the Sunday Law, like the Constitutional amendment is part of that contrast; but then he says we can also compare though, because all three histories follow the same pattern, and he explains what that repeating pattern is.

Now all three histories are a core dominant Protestant group that looks out of their bubble and sees a rising threat. They believe that they are the prototype of a true American; and to be American is to be the 'Glorious Land,' the leader of the world. They have been blessed by God. They see this threat. It's not just their personal religious status; this is now a nationalistic fight over their national identity. So, they see the threat. They interpret that as an attack on the nation; and then they mobilize by going back to the Constitution and making demands that are centered around that document. Whether they demand that it be amended, or they demand that people interpret it their way. He discusses how the Constitution has become the battleground, where people read into that document whatever they personally want to. We discussed how Obama read that document, which I think is in a good way. And we're ready to begin a more in-depth discussion of this first history. So that concludes our revision/review.

North / South

We're on page 265 [of the document, *How the Constitution Became Christian* by Jared A. Goldstein. Page 8 of the PDF]. Part one, 'The Fight to Make the Constitution Christian.' Now it's in this first part, this first history, where we are going to need almost all of our additional sources, because it's quite possibly the one we know the least. So, this is when the other document and other quotes will be most helpful. We won't go straight into the document, because this document is trying to make a certain point; it doesn't give a whole lot of the history that leads up to 1863. That history, I would suggest, is relevant to us. So, I want to first make a couple of other points, before we go to the document.

This quote is from *The Evangelicals* by Francis Fitzgerald. By the way, this author is a Pulitzer prize-winning historian. So, she's good at what she does.

When we look at 1863 to 1888 history, I'm just going to draw a box. This [bottom] is the South of America, and this [top] is the North of America; and when we are discussing 1863, 1888, it'll help us to locate where that fight was occurring. So, this is after the Second Great Awakening. There had been a revival in the North. The Southern Evangelicals held to the same standard as the North, but they did not have that social ethic. Religion was seen as a matter of the individual relationship to God and to Christ as a personal savior. What was strange was that this actually created a lot of unity in the South.



The South's economy is based almost entirely on agriculture. It's largely rural with small towns, small communities. Because of this limited economy, not many northerners migrate south. There's very little industry in the South, and very few immigrants are interested in coming to the South. So, over decades a stronger and stronger bubble forms around the South.

Its white inhabitants were almost entirely from England or Scotland, not immigrants from other parts of Europe or anywhere; and those white inhabitants built the state schools, and most of the colleges. And they created in the South this culture, where there was no separate intellectual class. A culture where no one questioned, because there were so many things tightly connecting this southern community, with little impact from things like immigration or migration. So, there's very little debate in the South.

The Bible was an infallible guide, and the church taught what was written in it. So, by the time this bubble had formed, when a southerner came into contact with someone who believed differently, which was strange for them, they would conclude that those others were not Christians. A southerner would not consider an Adventist to be a Christian, or even someone in their same denomination who believed differently to them.

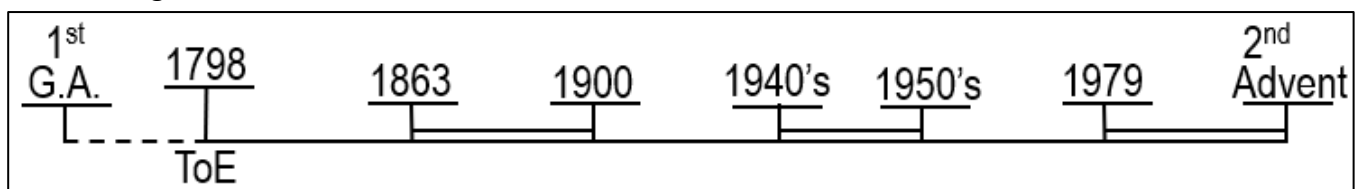
This social cohesion, combined with their growing unity on slavery, the author says, that by 1840 there was a 'South,' southern, identity, a southern region as well. She says, this isolation lasted well into the 20th century. It didn't end by 1900; it retained its strength and to some degree there's remnants of it today. So, by 1840 there was a South; and she suggests there wasn't a North and South, because the North never had

that cohesion, that unified identity. So, there was a South, and the rest of the country. Of course, we know this because by 1861, they think they are their own country. Because of this (now I'm not reading, I'm paraphrasing from different sources), there was not this fight in the South. You could argue the South already had its church-state relationship.

If you wanted to think, that if the Alpha history had not been a history of failure, I think we could see that the 1850 Compromise would have been successful; which means the South would have been in control of power in the United States, and the South from well before 1840 had developed a church-state relationship.

A.T. Jones is going to lay out how the drive for the Sunday Law progressed by states and then through countries. He said Australia is the last place it reached. It began in the states; and in the states, it began in Arkansas, and then spread Mississippi etc. The South had long been developing the church-state relationship; by the Civil War it's impenetrable. From 1863 it begins to lose that Civil War, and now they have another thing uniting them, pain, wounded pride. So even after the Civil War, they create an even stronger shield around their regional identity, an even stronger bubble. That's why she says, that this bubble extends well into the 20th century. The point I'm making is that especially in 1863, but all the way to 1900, this is largely a northern fight against church and state, because in the South there hasn't really been a question. So, as we go through this history, we are mostly discussing a northern fight. The South already had it in our Alpha history, enough to already fulfill prophecy. The South fails, 1888, this is a northern fight, impacting the South of course. So, the document doesn't make that clear to us.

Another point I want to make is going back to 1798. We're mainly discussing the Presbyterians. The Presbyterians had three major schisms in their history. Three major splits. The first split they had was in the First Great Awakening back in the early 1700s, earlier. This is called the 'old side' / 'new side' controversy. 'Old side,' like the conservatives; 'new side,' like those changing the message. First Great Awakening, 'old side' / 'new side' split. The second split they had was in the Second Great Awakening, which began around 1798 through to 1840.



- ① 1st G.A. → "Old Side / New Side"
- ② 2nd G.A. → "Old School / New School"
- ③ Early 20th C → Fund. / Mod.

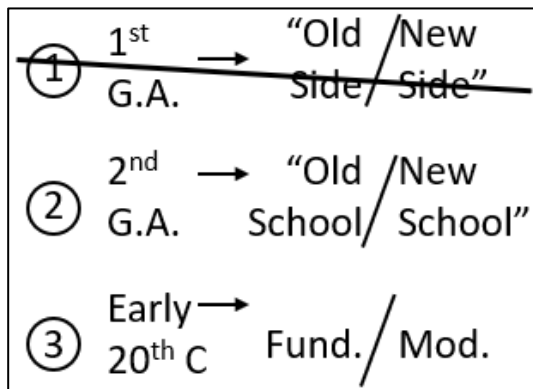
The first split was the First Great Awakening, and this is 'Old Side' versus 'New Side.' The second split was the Second Great Awakening, and this was 'Old School'/'New School.' Again, it's those trying to change the message and those trying to conserve the message. The third split, this occurred in the early 20th century, 1920s and 30s particularly, and this is known as the Fundamentalist Modernist Controversy. Again, those trying to conserve the message, those progressives progressing with the message.

The point I was trying to make in the Oceania series was that Protestantism has tended to not be united; but it is divided at least into two camps, just as it is now, when you have churches opposed to Trump and churches that gave Trump power. It's just the same continuation of what has been this split issue in Protestantism since the early 1700's. We're not going to worry about the first one, but it's the Second Great Awakening that also Adventism came out of. It's the Second Great Awakening that introduced the concept of camp meetings.

Up to twenty thousand people attended camp meetings led by people such as Charles Finney, who is one of the key leaders of the Second Great Awakening. Adventism did not invent the camp meeting; that came from the Second Great Awakening. Most of Protestantism was doing that before we were, but we also took part in that. And Adventism is one of the two religions, with Mormonism, that came out of the Second Great Awakening.

So, just the two points we've made so far: Protestantism has been split through its history. This fight is largely in the North, because the South had surrendered to church and state long before the Civil War began.

Another quote by Francis Fitzgerald, "*The Second Great Awakening was essentially a revolt against the Calvinist establishment.*" So, as I said we're ignoring this first one. It's not in the 'Time of the End.' This [second] one is in our Alpha history. The highest creed of Protestantism was essentially Calvinism. I don't want to go into the complexities of why. But it's Calvinism that was the creed of Protestantism. So, especially the Presbyterians, but the leadership she refers to as the Calvinist establishment who holds strictly to that Calvinism; and the Second Great Awakening was a revolt against that.



So, the Second Great Awakening is not this history of unity within Protestantism, where they're doing a great work. It's an internal fight. It's described as like the religious revolution after the American Revolution, because a key doctrine of Calvinism was predestination.

Now in the American Revolution there was this revolutionary idea introduced that people had free will. They could decide for themselves on personal and political matters. So, as they come out of the revolution, where they wake up to this newfound freedom, by the 1790s people are starting to feel uncomfortable with Calvinism, that teaches you have no freedom to decide whether you go to heaven or to hell. God decided long ago, and nothing you do can change that. This conflicts with the freedom they had experienced from the American Revolution.

So, some charismatic leaders rise up, and we mentioned before Charles Finney. He's described as a 'New School' Presbyterian. He departed from traditional Calvinist theology by teaching that people have free will to choose salvation. So, he says people have free will in religious matters as well as the political and the personal. It is in some ways an extension of the American Revolution.


Now he was one of the main leaders of this Second Great Awakening, the 'New School.' What about the 'Old School'? I don't want to so much concentrate on a person, as much as a university. The 'Old School' was led by Charles Hodge (and these leaders change over time), and he was...

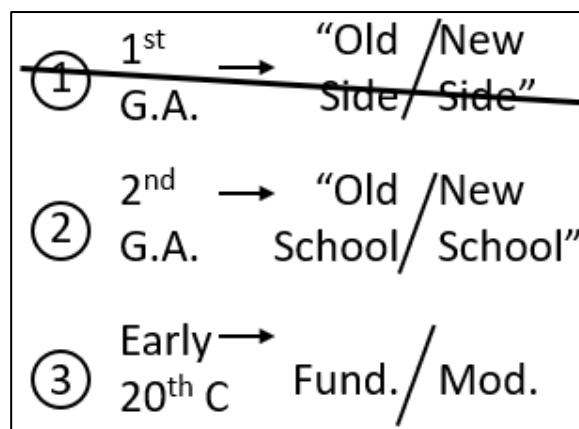
I'll go to the quote. *"The Old School, led by Charles Hodge of Princeton Theological Seminary, was much more conservative theologically and did not support the revival movement."* This may seem like a small point, but it's very hard to find information on such things as Sunday Laws. It's hard to know from which direction that drive was coming from. But if you hear that something came out of **Princeton**, was taught in Princeton, you're looking at something that is strictly **Fundamentalist Conservative**, practically to the present day. This is the Fundamentalist branch of Protestantism.

Charles Finney	Charles Hodge
	Princeton

It was conservative theologically, called for traditional Calvinist teaching. It did not support that revival movement. I'm just looking for a quote. I could have it for tomorrow, but one of the leaders of Princeton, he made the claim, the thing he was proud of the most was that no new thought ever came out of that university. He was so proud that that university did not introduce a single new thought to Protestantism, because they are fundamentalists; there is no new thought that could come. He was proud of that.

Charles Finney was also associated with a university. His name became synonymous with Oberlin college. These are two colleges, universities; both in the north of course; that's where they're fighting. Princeton was started in 1812, and is still running today. Traditional Calvinist theologians established themselves at Princeton, and fought for Fundamentalism from Princeton. They did that in this [Second Great Awakening] fight, but also especially in the third fight [Third Great Awakening] in the early 20th century.

	
Charles Finney	Charles Hodge
Oberlin	Princeton



Oberlin College was established in 1833, directly connected to the Second Great Awakening. It's the first college in America that allowed co-education; the second in the world still running today that allowed co-education. Charles Finney insisted that they allow black students equally to white. He insisted that women

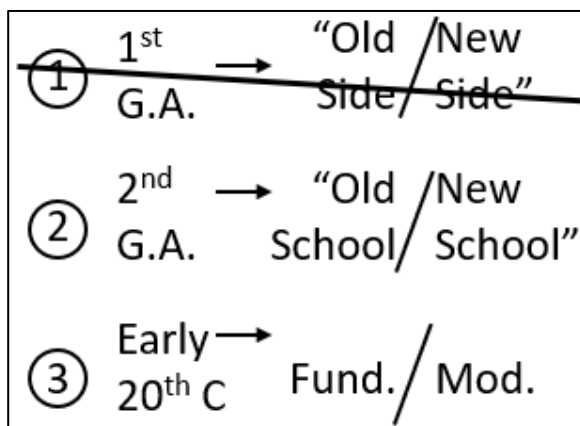
should make their own decisions regarding salvation. This college became a stop on the underground railway.

Now I don't want to suggest that we're all here, in the 'New School,' and this is the good side. We're trying to trace the subject of the Sunday Law or Constitutional amendments, wherever that church state drive is coming from. When these 'Modernists' [Third Great Awakening] start to change Protestantism, part of what they are teaching is evolution, no literal Second Advent, no virgin birth, none of Christ's miracles actually happened, and the Bible is not historically accurate. We would not agree with this [New School] stream. We'd probably agree more with this [Fundamentalist] stream, at least when we say virgin birth, real miracles.

There are issues with both; but the reason that this [Moderate] stream has problems is as they go into the bible and question, they do not have a methodology to do that with. So, they're going to just have a discussion about what they want to leave and what they want to keep. We work on a strict methodology that they don't have. So, while we could argue they were trying to do a good thing, it led them to strange conclusions we would not agree with; but this isn't about which side you would join if you were a Presbyterian, because you're not. We're tracing the threat all the way to the Sunday Law.



So, now the three points we've made. Even the great awakenings were just fights within Protestantism. Fights that always work through these two sides, essentially Conservatives and Liberals, from the 1700s through the 20th century. The South has already given in to church and state. Most of the fight when we discuss 1888 history is here [North]. And when we're looking at 1863 to 1888, there's still these two sides at conflict, which we could simplify by just cutting down to two universities and there were others. This is an oversimplification, but it's still accurate.

This helps us when we read the document and he mentions something, for example (by the way someone at Princeton was teaching this), you know what stream of Protestantism that's coming out of. That's not the 19th century Biden stream; this is the Fundamentalists. And as far as the two sides, who's winning, it changes through the history. In the Second Great Awakening, the 'New School' did really well. They did really well here [Third Great Awakening] as well.



Fundamentalists were essentially shut down in the 1930s; but then along comes Billy Graham, and which side was Billy Graham on? He's a Fundamentalist, but he's clever. Part way through his career he says, that

term is loaded; I'm going to call myself an evangelical, a term that had fallen out of popularity. So, the Modernists thought they'd won. Fundamentalism was dead, but Fundamentalism is resilient. Billy Graham, then the 1960s and 70s, they are the ones that mobilize on radio. They know how to fight; and by this [1979] history, they're back in the game. Going back into the first history, if you see Princeton or Oberlin, you know what side they're on.

	
Charles Finney	Charles Hodge
Oberlin	Princeton
Modernists	Fundamentalist Conservative

I just wanted to give some introductory information from 1798 through this Second Great Awakening. The document starts our history in 1863 history, by which time the fight is in the North; there has long been this split within Protestantism, which we have summarized with two universities.

Now we can come back to our document; and we're on page 265, just under that heading. I want to work through this first portion fairly quickly, and then go back. He's going to start in that paragraph saying that in the 1800s, there was already this close unity between Americanism and Protestantism; at least in state laws there was already a mixture of church and state.

Over the course of the 1800s new faiths like Mormonism and Seventh-Day Adventism developed, as well as the population of secularists and free thinkers. So definitely by the time you get to 1844 everyone's worried about immigration, because through immigration a lot of Jews are coming into the country. A lot of Catholics are coming into the country. And then out of that Second Great Awakening come Mormons, SDA's, and there's also the rise of a fifth group titled "free thinkers." I want to define that in a moment. So, he's starting his repeating pattern. The dominant religious group is identifying that there's a threat. The threat they've identified to their Calvinist Protestantism is Jews, Catholics, Mormons, Adventists and "free thinkers."

I just want to explain "free thinkers." If you were to go to Wikipedia, look up the 'Golden Age of Free Thought,' it has its own Wikipedia page. This golden age was around the middle 1800's. It was a social political movement. It really started around the 1850s. They mark it around 1856 to World War I, 1914. It was particularly encouraged by a man named Robert Ingersoll. Social movements like the push for Women's Suffrage (the right to vote), and other political, scientific, and social trends that clashed with religious orthodoxy, caused people to question the traditional ideas about the world. And it became

particularly popular when Charles Darwin published his *Origin of the Species* in 1859. So, from 1856 through World War I, there's this social political movement challenging traditional ideas. Some of them social like women's right to vote (which would be against a Protestant's view of bible teaching), but also evolution.

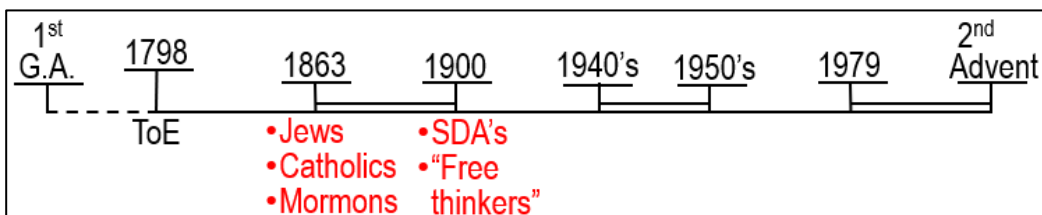
So, it's this golden age of free thought that combined with Catholic and Jewish immigration and the rise of Mormonism and Seventh-Day Adventism that wake up and mobilize Protestantism to begin their first drive to defend their leadership through the government, through the political process.

Last paragraph on page 265. In response to this threat from five groups of people, Protestants turned to the Constitution, they mobilized to amend it, and made sure that their supremacy is inscribed into that document. This is led by members of the small Covenanter sect of Presbyterians. We're going to come back to the Covenanter sect that came out of Scotland, John Knox; but we'll finish the whole section before we come back to them.

A couple of sentences after where we finished reading. Actually, we'll just address those sentences. It attracted significant mainstream support, thousands of followers, and the support of a Supreme Court justice, William Strong, appointed to the U.S. Supreme Court in 1870. He also says the nation's leading seminary; I would suggest that's Princeton. "In the face of challenges to prayer and bible reading in public schools, Sabbath observance laws, blasphemy laws, and religious oaths the Christian Amendment movement offered a simple solution," quoting straight from the document. The solution was to place an expression of Protestant faith in the Constitution. The movement declared the nation's religious identity could be permanently protected, resolving once and for all that the United States is a Christian nation and more specifically a Protestant nation.

They never succeeded in that amendment, but the movement succeeded in gaining official recognition of the nation's religious identity in 1892 when the Supreme Court declared that the United States is a Christian nation, making it appear for a time that the movement had achieved through the courts what it had failed to win in congress. The religious right today still points back to that 1892 statement by the Supreme Court as evidence that they, the religious right today, are on the correct side. They still use that.

To summarize; there's a split within Protestantism. It begins, the fight, one group in that split, the Covenanter sect, identify a threat from these five groups. They see themselves as a prototype of a true American. They mobilize, and bring in elements of about 11 different Protestant denominations, and then they make Constitutional demands to get their identity secured in the Constitution. That's an overview of the first history. In our next presentation we're going to go into a little more detail of this first history, into this Covenanter sect that drove for this amendment, where they came from and how they developed this argument.



Closing Prayer

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

Dear Lord, thank you for your Sabbath day. We see how you have led your people all through this history from 1798 as you've tried to create a group of people like Ancient Israel who would be a light to the world. We see how much Adventism has failed. It's not teaching and understanding this history, which is causing it to fail today to do its work, to identify and prepare people for the Sunday Law and for your return. May we not fail like they failed. We have loved ones, friends, and family who do not understand the significance of what is happening, what you are trying to do. I pray Lord, you'll help us to reach them in your way, in your time, that none need be lost. We pray this in Jesus' name. Amen.