

10. Don't I have the Freedom - Part 1

Tess Lambert, 27.06.2020

Youtube Video

<https://www.youtube.com/watch?v=PObo7PPdYDU>

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We're continuing on from where we left off. We're working our way through the history of the United States. We mentioned 1619 the problems that they had at the very beginning of of government of the colonies. Then as it progressed through to 1798. Going through the history of the American Revolution, the writing of the Constitution, all of that. Then we looked at this developing split, particularly through the 1820s and 30s, where these antislavery societies were formed that led in 1844 to this schism within Protestantism.

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And we saw how the south had begun beginning really with the actual missionaries to the south. But those traveling missionaries with their resentment of the encroachment of the north. And they saw the northern branch of the churches controlling their church rights in the south. They said that the north was violating their freedom and their religious liberty. We looked at the issue briefly of Texas. That was the subject of the 1844 election. 1848, we just looked at one statement by Calhoun from South Carolina where he said, we don't even want Mexico because they're mixed blood.

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There's too many American Indians down there. They're not pure enough. And through that argument he was saying that that will prevent us from doing the work we're supposed to do as a nation, which is to spread freedom and religious liberty throughout the world. It's interesting in 1848 that he's already saying that they are to spread it through the world. Not just through the continent of America. We went to 1850, the Fugitive Slave Act. Then to the Civil War, and then we read the statements of secession from those four key states. Texas, Mississippi, Georgia and South Carolina.

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At the time, we didn't really read Mississippi. We read a little of Texas and Georgia. We read a fair bit of South Carolina. And we saw how they defended their rights as a state to have independent government and how they saw the north was violating that right. Moving forward in the history of this Civil War, you have in 1863, in the north, a new threat rising. This time it's not this sin. This time it is this sin. It's going to take us to 1888, the forming of the National Reform Association in 1863. Quoting them: every government by equitable laws is a government of God. A republic thus governed is of Him, and is as truly and really a theocracy as is the Commonwealth of Israel.

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What are they defending? Literal to literal interpretation and ancient glorious land, to modern glorious land. This is in the midst of the Civil War. Within the north, there is already this divide happening again within Protestantism, again about what the United States is meant to look like. One side is going to argue literal to literal where a theocracy. And this will take you straight to 1888.

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I want to skip fairly quickly through this history or we're going to run out of time. I want to take you to a document by Johns Hopkins University Press on American Jewish history. It's published in June of 2003. This is published by Johns Hopkins University Press in 2003.

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The subject is American Jewish History. And the document is entitled: Enforcement of the Sunday closing laws on the Lower East Side, 1882 to 1903. They're going to cover 1882 to 1903. That 15 year time span when we know all of that those Sunday law issues happened. 1888, 1891-92-93. That is the Sunday law history. That's our dispensation for that Great Controversy test. And this document is going to look at it from the experience of the Jews in the Lower East Side over that 15 years.

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I'm going to paraphrase some paragraphs. It says on Sunday, December 3, 1882. This is 6 years before 1888. A day described by the New York Times as one "long to be remembered in the history of this city". New York's finest took to the streets and with great zeal arrested 137 persons for various violations of the newly codified crimes against the person and against public decency and good morals, otherwise known as the Sunday laws. Among those arrested in the crackdown were at least 35 Jews, including boot, blacks, newspaper vendors, barbers, cigar vendors, rag, pickers, fruit vendors, truck, butcher, coal cart drivers. While the police arrested cigar vendors, they allowed saloon keepers to sell cigars and liquor with customers entering the saloon through side or family doors, while the police continued their tradition of ignoring this infringement of the law.

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Brother Esteban's already found it. That's wonderful. You can kind of paraphrase through with me. I've only started at the top. That's the very first paragraph. They're going back to 1882. These Sunday laws were already persecuting people right back then.

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It says: so many of the cases were dismissed by the magistrates sitting in the police courts open that day. And the New York Times predicted that the days activities and the resulting unnatural quiet in the city of streets would not be repeated. During the week that followed, these Jews obtained injunctions from a judge on the ground that they were covered by an exemption which provided that the observance of another day of the week as holy time could be a defense against prosecution. The Jews are saying there is this exemption that can be provided to us if we observe another day of the week. These temporary

orders enjoined the police from making arrests of those protected by the injunctions until a hearing scheduled for December 21, 1882. Thus, the following Sunday was relatively quiet. The injunctions were in effect, announced by signs in the windows. The weather was bad, and the police had decided to allow barbering and other activities related to personal grooming, as well as baggage and newspaper delivery and the operations of telegraph officers. The New York Times reported, so long as Jews observe one day of rest and close up their place of business, the police are not likely to molest them. There are a great many of these shrewd people, however, who are expected to play double, so say the police. In order that there may be no deception in the matter of the police, commissioner Matthews says they have been quietly taking a census of those Jews who closed up their business yesterday. They don't trust the Jews.

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The police are walking around, they're taking a census to see who's really taking a rest day on Saturday as well. Are they actually using this clause correctly? In what would appear to be an effort to maximize publicity for the case, the judge invited notables to the December 21 hearing. A number of these notables. The hearing turned out to be a disaster for the Jewish plaintiffs.

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The judge rejected all of their arguments, whether constitutional, that Jews had a right to choose their day of rest, and any interference with that choice diminished their First Amendment right to freedom of religion. That's a Jewish defense. The judge rejects it. Or those based on statutory interpretation. Here, the plaintiffs argued that observant Jews should be able to take advantage of the law's exemptions for works of necessity. The judge held that the exemption applied only to servile labor and not to trade. He also excluded from its protection those engaged in manufacturing behind closed doors.

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According to the judge, allowing such activities would seriously interrupt the rights of others and was prohibited by law. I want us to note that. That to allow the Jews exemption would be to inhibit the rights of other people. To decide otherwise, he concluded, would be to give a privilege to Jews that is denied to Gentiles, which would be unconstitutional. I want us to say how he's twisted religious liberty here. And we're going to a quote from Waggoner to make that point. The Gentiles, an atheist who doesn't really belong to any religion, they're forced to worship on Sunday.

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And for a Jew to find a way to bypass that, they're saying, would violate the freedom of others and would give an excuse to them that isn't allowed to those Gentiles. The injunctions were therefore dissolved, and the police were free to resume arresting Jewish trades people for violations of the Sunday laws.

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And then it goes through. It's a longer article. It's going to give an explanation of this. Remember when we said that Sunday law were enacted in 1619?

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They were already codified laws, but they hadn't been enforced. This document explains that history. It says what and who were responsible for this spasm of municipal calvinism. Sunday laws had existed on the statute books of New York since the colonial era, but at least for the period preceding December 1882, had been practically dead letters. However, when the penal laws were codified in the 1870s, the Sunday Law were rediscovered and given widespread publicity in an era of crusading Protestantism.

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In the midst of the Civil War at the 1860s, the national reform movement is formed. They believe the Civil War is the judgment of God because the Constitution and the government does not enforce Protestant morality. In the 1870s, soon after, when the penal laws began to be codified, they discovered that on the books they had these Sunday laws. And in this era of crusading Protestantism. From the 1860s Civil War history through the early 1880s, they became rediscovered and gained widespread publicity and then began to be enforced.

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That is how these Sunday laws that had already been on the books essentially since the days of the colonies, became such an issue leading up and through 1888.

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The judge says that to allow the Jews an exemption would interrupt the rights of others. E. J. Waggoner gives an insight into this mentality. This is February 23.

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You'll find it in the pioneer writings. 1893 takes you to what year, by the way? Homework or spot quiz? 1893 takes you to? 2019. PTUK. 126.

[00:13:43.230]

Present truth United Kingdom 64.9

[00:13:53.500]

This is Waggoner. The Missionary Commission, city of the Methodist Episcopal Church in the United States has forwarded to the two houses of Congress a document praying that the World's Fair be not open on Sundays. We discussed this in October 2018. This issue over the World Fair was the 126 that takes you to 2019. It's the 1893 Sunday Law issue, that shows you 2019 as a Sunday Law waymark.

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We are speaking about that specific event, the closing of the World Fair, the same one we've been discussing in the context of 2019 from the beginning. In the appeal which the leaders of the Methodist denomination in the United States have made to Congress begging that the World's Fair be closed on

Sundays, they say: in loyalty to the free institutions inherited from our fathers, our people are seconded to none. They ask nothing for themselves, nor for their religious establishment, and would contend for the same freedom to Jew and Catholic that they enjoy. Waggoner says, we doubt it. The argument that the Protestants are here making is that we believe in religious liberty for everyone.

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We're not just fighting for our religious liberty by wanting the World Fair closed on Sundays. It's a principle of religious liberty for every religion, Jew or Catholic included. And Waggoner is saying: that is not true, that is a lie. I want us to note that because it's the same thing that's used today. When Donald Trump and the Republicans stand up and say, we're defending religious liberty.

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And Donald Trump tweets, he says it, defending the religious liberty of every religion.

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Those denominations supporting him that are fighting for Bible reading in public schools. If someone was to stand up and say, well, then you should put the Quran in public schools and have Quran readings in public schools, what would be their position? Horror and consternation. If they want to build a Protestant church and then a Muslim group comes and wants to build a mosque, what's their position?

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Horror and consternation. This idea of religious liberty for all is a lie. And Waggoner picks them up on that. But then we have this other quote which I think is particularly telling. It's May 29, 1889.

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EJW AMS. American Sentinel 137.1 May 29, 1889 EJW AMS 137.1

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There's a fellow there at the National Reform Convention of Pittsburgh who gives a speech. He's Dr. Crafts entitled Liberty and the Sabbath. This Dr. Crafts is going to call for the enforcement of Sunday, but watch how he frames it.

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Waggoner says: that which makes Dr. Crafts's speech noteworthy is not its logic, because it has none but the perverted ideas of liberty to which the speaker gave expression. In the beginning of his speech he referred to the Sunday law petition, copies of which had been placed in the seats and which he read. It has been changed somewhat, so we will quote it as it now reads.

[00:17:59.740]

To the United States Senate the undersigned organizations and adult residents of the United States, 21 years of age and more, earnestly petition you to pass a bill forbidding in the government's mails, military service and interstate commerce, and in the District of Columbia and territories all Sunday traffic and work. Accepting work of necessity and mercy and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business as will neither interfere with the general rest nor with public worship.

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The argument Dr. Crafts is making, the clause of the First Amendment of the Constitution, which says that the Congress shall not prohibit the free exercise of religion is infringed in this country. Crafts says, certainly it is an infringement of the free exercise of religion. If I can break that down to what we face today. You're all Sabbath keepers. I know that.

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Let's say that you want to become a pilot for an airline. He talks about interstate commerce, government mails, military service, a few Sunday traffic and work. I want to say that you're an airline pilot today and you keep the Sabbath. What are you required to do, fly on Sabbath? There's certain things there are certain jobs, and I know that there's exceptions now with religious liberty, but there are certain jobs where you are required to work on Sabbath.

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And we don't go into those jobs because we know that if we do, we're unlikely to receive the same opportunities. We don't play sports. I get that. But if you wanted to play football, you don't get every match of your football team changed. That's scheduled for a Sabbath.

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You know, even if you played football, that that's not a career you can do because they're going to play games on Sabbath, on Saturday Sabbath. There are certain things that careers, activities that someone who keeps Saturday Sabbath cannot engage in because they would require you to work on Sabbath. What do we do? Do we go to Congress and say, make everyone keep Saturday Sabbath, because having a sports organization that's going to play on Sabbath is an infringement of my liberty and of my religious liberty?

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Is that the position we take? No. Because the minute you do that, what do you do? You infringe on someone else's. But that argument is exactly what they're making in this history, particularly of the 1870s, 80s and 90s. The argument that is being made is that the First Amendment separating church and state is being violated because Sunday worshippers don't have access to every job, every opportunity, because some of those activities take place on a Sunday. They're framing their argument that they are the victims of a violation of their religious liberty and the only way to preserve their religious liberty is to enforce Sunday sacredness.

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And he says that others who observe another day of the week and the only other day of the week is Saturday. No one keeps Wednesday. Those who keep Saturday are able to observe Saturday. That's fine for them. But what happens when you change the interstate commerce, the government's mail, the military service, they're not taking that down for Saturday.

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They're not defending the other people that have equal rights on the Saturday that they wish employed for the Sunday. And we've already seen how that had already been handled just a number of years previously in New York, that judges had not accepted the argument of the Jews when they tried to use that protection.

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Crafts speaking, this is an infringement of the free exercise of religion when the public service is so managed that hundreds and thousands of employees in the service of the government. The government is requiring people to work on Sundays in these jobs. They cannot have their rightful privilege accorded them. No deeply conscientious Christian man can take an office in the whole post office department. No man who has a strict conscience can either be a postmaster or a post office clerk. And I say it is an infringement on the free exercise of religion. And Waggoner goes on to make the argument, what about the man who has a conscience in the observance of the 7th day, the Saturday Sabbath?

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He can't occupy those positions either. Just to note how this side is framing this argument. When we start discussing the Sunday law subject. It's being argued that it violates the freedom and the religious liberty of Sunday keepers. And it's a church state union. Because of government officers like the mail service are operating on Sundays, violating people's rights of conscience.

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That's all I want to say about the 1880 history and the Sunday Law subject. I want to move on to 1919.

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What's happened between 1893 and 1919?

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What's happened in 1919?

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What has happened is the first World War.

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This caused a crisis in the Protestant denominations.

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We've been tracing them through a number of different crises, through the Civil War, through the Sunday Law history. Now we go through World War I. I want to read here from a couple of different sources. I'm going to start by an article by the New York Times titled the Day Christian Fundamentalism Was Born. And it's talking about 1919. They call it: the day Christian fundamentalism was born.

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This is the New York Times May of 2019. May last year.

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It's quite a long article. It discusses what happened here. I'm just going to read a small part that has the subject or the thing that we want to. If anyone has a subscription, if you can copy and paste the whole article into the chat, that would be great. But I'm only reading a small part far down, because I'm going to expand on something they say here.

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The day Christian fundamentalism was born. Fundamentalists position on the League of Nations. We have the history of World War One, and it's the history of essentially this. There's a nationalist, Unilateral Kaiser Wilhelm, who has aspirations, and it descends into this dictatorship, this World War I history. Coming out of World War I, which went for years longer than anyone expected, probably about five and a half years longer than anyone expected. No, that was only four years, three and a half years longer than anyone expected.

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After that World War I ended, key nations decided we don't want to ever go through another World War One. They decide on the League of Nations. It's a predecessor to the UN.

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If I can just draw it up here. There's the League of Nations. And what is this is going to be composed of? This League is much like you would have a UN today. I'm going to draw them up side by side.

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You have the UN today. The first attempt, that was the League of Nations. And this was meant to be a League of Nations. Let's say one of them is France, one of them is the UK, but one of them was to be the United States.

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One of these countries was to be the United States. What this did to Protestantism. I won't start with this article. I'm actually going to start with a book. I'm going to go to a book and then we'll come back to this article. This is a book titled: The Evangelicals the Struggle to Shape America.

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It's quite a long book. It goes through all the history of the evangelicals, the evangelicals have struggled to shape America. Thank you brother Esteban. He connected the PDF if someone wants that. The controversy over the League of Nations marked a historic turning point.

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In the past, evangelical Protestants had often disagreed about foreign policy, but never along theological lines. They had disagreements about foreign policy, but they never had theological arguments to disagree on foreign policy. In the late 19th century, some conservatives and some social gospel ministers had promoted American imperial adventures in the Pacific as a part of the American Christian mission, while others on both sides had objected to the use of military force. Then, during World War I, the majority of liberals and conservatives had swung in tandem, from fervent opposition to fervent advocacy of the war. The issue of the League, however, pitted liberals against hardlined conservatives.

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And in the following year, it became clear that the two parties had come to a deep ideological divide on the role of the United States in the world. That is not a new ideological divide. It really reached a turning point in 1919 where you can see what it looks like in modern history, that divide, and trace it back to the forming of the League of Nations. Now that you have Protestantism on both sides of this argument. Protestants for globalists, Protestants for Unilateralism. Protestants who call Trump a hero, protestants who call Trump a dictator. They're both sides of that argument. And it begins with a theological divide. You can trace that back to 1919. Because one says that globalism is the enemy and one says that American imperialism is the enemy.

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Imperialism in general. Imperialism in the form of Donald Trump, is what they're currently recognizing. By 1919 virtually all religious liberals, including the most anti-German of them, supported American participation in the League of Nations, and the inter-church world movement. This liberal branch is supporting globalism. When they support the League of Nations, not just when it comes to nations, but when it comes to churches. They're supporting inter-church world movement. The same way that we look at inter-church world movements, we look at them with the same degree of conspiracy theories that we look at the UN. They're not the threat. A United States dictatorship is the threat.

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A Protestant dictatorship is the threat. Not a union of religions.

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You can compare and contrast the two issues.

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By 1919, James Gray called the pressure to join the League of Nations the third greatest crisis in American history. This is the conservatives in this book. It explains their views. Premillennialism had decided that the League would be the precursor to a revived Roman Empire.

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What are they saying? You form a League, all these countries come together and you're going to have a revived Roman Empire. It's going to lead you to the battle of Armageddon. That's what conservative Adventists teach. That non-participation in the League of Nations, if the United States stays out of it, would make it easier for the United States when Christ returns to judge the gentile nations. But Gray's objections were not entirely on theological grounds. In an issue of the Moody Bible Institute's Christian Workers magazine, he wrote that for America to join the League would be a national suicide and referred readers to the tracks of the secular lobby, which portrayed the League as incompatible with the fundamentals of American independence.

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Then, rather than counsel prayer that God will be done, Gray and his fellow millennialists called upon Christians to oppose to oppose American participation in the League and because war was inevitable, to resist the disarmament of the United States. You have an issue here, a nationalist issue, right in 1919. And Protestantism is still split, and it really respects in 1919 in a way it has never recovered from. That's why today you have Protestants for globalism and Protestants for American independence. American leadership.

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They also linked all of this with a falling in American morality, etc. Just as in every generation. Coming back to the article by the New York Times. Fundamentalists viewed the proposed League of Nations as another potential landmark on the road to Armageddon. They were sure that as humans moved toward the end times, governments around the world would cede their independence to a charismatic world leader who would actually be the antichrist. As the Senate debated the League, fundamentalists made their views clear. One predicted that the leader of the League of Nations would likely be the politico beasts described in Daniel and Revelation the Antichrist.

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Their beliefs drove them to support the Senate's, irreconcilables those who fought the President's effort to join the League. Fundamentalists believe that in the end times, oppressive governments would clamp

down on Christians rights and liberties. As a result, they opposed any expansion of the power of the federal government and became highly suspicious of anything that seemed to undermine their religious freedoms and longstanding privileges. Fundamentalists, in turn, saw sin in the destabilization of gender roles by the World War I, which led Americans to compromise their morals. They criticized the way in which the fight for women's suffrage was driving women out of the home, and I worried that birth control was undermining the family.

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So remember, 1919 is the year that women gain the right to vote. And what position do the conservatives have on this issue? They're not supporting it. This is a destabilization of gender roles, compromising, morality. The political positions embraced by early fundamentalists, all of which flowed logically from their apocalyptic understanding of the biblical text, hardened over time.

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They called for limited government and battled anything that seemed to threaten Christian rights and freedoms. They fretted about changes in the culture, and especially those that appended what they saw as traditional gender roles. In foreign policy They championed isolationism, and when they did want the United States to intervene around the world, they called on American leaders to act unilaterally. They also became some of the country's most ardent and unapologetic Zionists. In history prior to World War II and the Holocaust. You have an encapsulation of issues that the fundamentalist's social conservative faction of Protestantism is dealing with. The resplit in 1919 over the League of Nations.

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And it comes out, as the article emphasizes, there's the issue of racism, there's the issue of sexism, and there's also this dictatorship. They're opposed to the One World Government because they believe it looks like globalism. The Antichrist would head a confederacy of states. Conservative Adventism. Conservative Protestantism today has gone down this same channel, which also includes racism and sexism.

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We could have taken that whole section that I read and transported it immediately into today. The exact same arguments, the exact same split, the exact same divide through Protestantism. A literal schism doesn't need to lead to a literal schism. They are as split today as they were back in 1844. When you have two sides of Protestantism, one sees Donald Trump as the savior.

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One sees him as the embodiment of every threat to religious liberty.

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I want us to think about that. We have 1919. We could come down to the history of the civil rights movement.

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I want us to see that in this 1919 split, the argument that's being made is America will lose its sovereignty. It will lose its freedom.

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That's why America must act unilaterally. If it needs to intervene in Iraq, it's not going to use the UN, listen to the UN, or go through the UN. It must act unilaterally.

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It has American sovereignty. Civil rights movement. We've taught that extensively in the past. The arguments made were for freedom and religious liberty. Who was arguing for freedom and religious liberty?

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Those who opposed segregation or those who wanted to enforce segregation? Both. But particularly the Protestant conservative churches who were for segregation. To abolish segregation was a violation of their freedom and their religious liberty because they believe segregation was mandated by the Bible.

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We're going to have a short break because we need to cut the video in half for the translators, and then come back. This will be uploaded as two presentations. We're just going to have a very short word of prayer, and I might just take a five minute break, if that's okay. It'll just be a couple of minutes. If you kneel with me. Dear Father in heaven, thank you, Lord, for our blessings.

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Lord. We can see how apostate Protestantism has developed. Ellen White says their fall was not complete. They've continued to fall. And we see how they have developed over the last hundreds of years to the position they hold today.

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We see the idolatry of Adventism. Lord, I pray that you remove that idolatry from our own lives where we cannot see it, Lord. Remove the scales from our eyes. May we be able to see it in a time to repent. I pray this in Jesus name.

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Amen.

