

WHO WE ARE

by John H. Painter

TABLE OF CONTENTS.

WHO WE ARE	0
TABLE OF CONTENTS.....	0
DEDICATION.....	0
INTRODUCTION.....	1
THE BASICS.....	1
It's All About Identity.....	1
Defining Identity.....	2
AMERICAN HISTORY.....	3
America as a Founded Society.....	3
The American Creed.....	3
AMERICA AND CHRISTIANITY.....	4
America – Child of the Protestant Reformation.....	4
Does America Remain a Christian Nation?.....	5
THE AMERICAN NATIONAL IDENTITY.....	6
American Civil Religion.....	6
Americanization of Immigrants.....	6
Fragmentation of the National Identity.....	7
DECONSTRUCTING AMERICA.....	8
Who, What, and How.....	8
Factors Responsible for Emergence of Deconstructive Movements.....	8
CURRENT AND CONTINUING DECONSTRUCTIVE CHALLENGES.....	9
Challenge to the Creed.....	9
Challenge to the English Language.....	10
Challenge to the Core Culture.....	11
Stepping Back to Summarize.....	12
THE CHRISTIAN VIEWPOINT.....	13
Not Who Are We, but Where Are We?.....	13
A Transition.....	14
The Christian Context of Huntington's Results.....	15
The Spiritual View of Huntington's Results.....	15
The Two Eagles.....	16
The East Wind.....	16
God's Plan.....	17
Association With the Great Tribulation.....	18
The Bottom Line.....	18
CONCLUSION.....	19

DEDICATION.

This paper is based upon a recent book by Professor Samuel P. Huntington of Harvard. After I finished this paper, I sent him a copy, soliciting comments, corrections, etc. I received a return email stating that Dr. Huntington had died on Christmas Eve, 2008, just a few months prior to my message. It is for this reason that I dedicate this paper to Dr. Huntington.

INTRODUCTION.

Many American Christians, such as myself, know that something is radically wrong with our country. The older the Christian, the more that is thought to be wrong. And, that's because the country has moved so far away from its values when the older Christians were young. The country today tolerates and even defends things that were despicable and illegal, fifty years ago. And, Christians can bear factual testimony to that conclusion. But, many Christians cannot well articulate an integrated understanding of what's wrong. They can recite lists of wrong things, but cannot come up with a mental container for that list. A container that has an overall context.

Harvard's Samuel P. Huntington has provided such a container in his recent book, Who Are We?¹

Huntington's book is not written from the standpoint of Christianity, but from the standpoint of his professional discipline, which is History. He shows in voluminous, documented detail what has gone wrong, and how, and when. He even takes a stab at why it has gone wrong. But, his detailed, well-referenced documentation of times and events does not delve deeply into the motivation and goals of those responsible for the events.

Huntington shows great awareness of the moral aspects of what has happened. But, he does not go beyond morality, into spirituality. Such spiritual things cannot be 'proved,' but they can be discerned. And, they can be related to that prophesied in the Bible for what is called the End-Times. The present writer shall explore such spiritual discernments and Biblical backup for them at the end of the present paper. But, first, enough of Huntington's results must be summarized, in order to lay the proper foundation.

Huntington's principal theme for his book is, "*The continuing centrality of Anglo-Protestant culture to American national identity.*"

In order to explain what that theme means, and to then see how it applies to 21st Century Christianity, we must lay in some careful definitions of what we are talking about. That, I now propose to do, using Huntington's own results.

THE BASICS.

It's All About Identity.

We all have seen teenagers who don't know who they are, in terms of moving into the future. That is, they don't know which way to go, unless they have a strong sense of self-identity. As humans mature, they begin to identify with groups to which they either already belong or to which they wish to belong. Once a child understands the value and use of money, she may wish to be rich. That is, she may wish to belong to the group of 'rich people.' Alternatively, a young boy may wish to "soar like a bird,"

¹ Who Are We? The Challenges to America's National Identity, by Samuel P. Huntington, Simon and Schuster Paperbacks, 2004, ISBN-13 978-0-684-87053-3, 428 pp.

and therefore belong to the group of 'aviators.' As they mature, young people refine their identifications with groups.

Huntington makes the point that humans may identify with multiple groups. For instance, in my own case I identify with aviators, engineers, teachers, white Anglo-Saxon Protestants, and old people. I belong to all these groups.

And, I am an American.

Now, I know what specifically gives me memberships in the first set of groups. It's what I know, and/or believe. For instance, all engineers have a certain set of common skills and beliefs. The skills came from training and the beliefs from experience. Not all our skills and beliefs are held in common, but enough are, so that we may all say, "*We are engineers*," and pretty well agree upon what that means.

But, what of my knowledge and beliefs concerning Americanism? Everyone who is a citizen of the United States is entitled to call themselves Americans. But, do we have a common set of beliefs? If so, what are they? I would have been hard pressed to answer that question prior to reading Huntington.

Huntington says we do have a common set of beliefs, or at least up to 1965 we did. For roughly 350 years, the citizens of this country held a common set of beliefs about what it means to be an American. But, for the last 50 years there has been an attempt to radically change those beliefs. And, it is the attempt to change that common set of beliefs that is causing all the trouble.

Before we can examine what's causing the problem, we need to know what it is we believe, in common with a strong majority of Americans, even though we might not be able to articulate it well.

Defining Identity.

Huntington teaches that there are six or so categories of sources from which we may draw our identities. They can be listed, along with some examples from each category, as follows:

1. Ascriptive: age, ancestry, gender, kin, ethnicity (extended kin), race.
2. Cultural: clan, tribe, way of life, language, nationality, religion, civilization.
3. Territorial: neighborhood, village, town, city, province, state, section, country, etc.
4. Political: faction, clique, leader, movement, cause, party, ideology.
5. Economic: occupation, profession, employer, industry, economic sector, class.
6. Social: friends, club, team, colleagues, leisure group, status.

The ascriptive category is an objective one whose elements may be ascribed to you by others, rather than subscribed to by yourself. In fact, there may be some of those elements you'd rather not have. A witty description of this is, "*You can't change your grandfather.*"

The cultural category includes language, religious beliefs, social and political values, assumptions as to what is right and wrong, or appropriate and inappropriate, and to the objective institutions and behavioral patterns that reflect these subjective elements.

There are cultural observables common to many Americans, compared to peoples in comparable societies. Examples concerning the work ethic are as follows:

Proportionally more Americans in the labor force work longer hours, take shorter vacations, get less in unemployment, disability, and retirement benefits, retire later, take greater pride in their work, view leisure with ambivalence or guilt, and disdain those who don't work. Summarizing, Americans view the work ethic as a key element in being 'American.'

AMERICAN HISTORY.

America as a Founded Society.

America was created by 16th and 17th Century settlers, almost all of whom were from the British Isles. They were a people or society first, before becoming a nation. They held in common the identity elements of race, ethnicity, culture, and religion. The central elements of the Founding Culture included Christian religion, Protestant values and moralism, work ethic, English language, British traditions of law, justice, and the limits of government power, and a legacy of European art, literature, philosophy, and music.

The additional element of ideology was added when the society became a nation in the late 18th Century (1776). The ethnicity element all but disappeared by World War II, due to massive immigration from western and then eastern Europe in the 1800s. Race was removed from the identity in 1965, following the passing of the Civil Rights Act of 1964.

America was not a country of immigrants, as has been held after 1965 for political reasons. It was a country of settlers to which immigrants came after its successful national founding. The term, "immigrant," was not even used in the first 160 years or so of the society. Immigration became an important concern in the third century of America. It was the Anglo-Protestant culture and the political liberties and economic opportunities produced by the founders that attracted immigrants to America.

The American Creed.

A creed is a set of fundamental beliefs, in some particular context, such as religion. According to Webster's, the word comes from the Latin, *credo*, which is the first word of the Apostle's or Nicene Creeds.

"American Creed" is a term dating to just 1944. It stands for a set of beliefs that Americans hold in common. Its elements were developed in the 18th and 19th centuries by America's settlers. In fact, Thomas Jefferson used the credal elements of his day in writing the Declaration of Independence. At that time the elements included the political principles of liberty, equality, democracy, individualism, human rights, the rule of law, and private property. The American Creed expresses the national value system, held in common among the citizenry.

The Creed has three outstanding characteristics, according to Huntington. First, is its stability with time. There has been more continuity than change during the lifetime of the country. Second, it has commanded widespread agreement of the American people until the late 20th Century. Third, almost all the central ideas in the Creed originated in dissenting Protestantism.

The American Creed has been characterized as Protestantism without God, the secular *credo* of the "nation with the soul of a church."

The American national civic identity has been enabled by the Creed. It is a 'civic' identity, in contrast with other countries' ethnic and ethno-cultural identities. It is an 'exceptional' identity, in that it is defined by principle, rather than by ascription. It is a 'universal' identity, in that its principles are applicable to all human societies. It is political-ideological, comparable to socialism or communism. Finally, it enables one to speak of Americanism as an identity.

AMERICA AND CHRISTIANITY.

America – Child of the Protestant Reformation.

In Europe, existing countries or sections (Ireland) accepted or rejected the Protestant Reformation of the 1500s. Various European wars were ignited, as a result. But, in America the Reformation created a new society, because there was no a priori competing sect of Christianity. The country was settled by Protestants. And, they brought with them the mental attitudes of dissidence, ingrained to English Protestantism. These attitudes would keep the country out from under the influence of Roman Catholicism and its European governmental counterpart, the Holy Roman Empire (Germany's First Reich). And, it would propel the country down a path to a flourishing variety of Protestant sects, or denominations.

For this reason, according to Huntington, there is a distinctively American brand of Protestantism, not found in Europe. America's dissident Protestantism first showed in Puritanism and Congregationalism. It next appeared in Baptist, Methodist, pietist, evangelical and Pentecostal varieties. In fact, Pentecostalism and the later Charismatic Movement were both born in America in the 20th Century.. Methodism had been born in the 1700s, in both England and America, simultaneously, as a result of the Wesleys and Whitefield.

All of America's Protestant sects, according to Huntington, held to a common set of Christian beliefs. These began with an emphasis of the individual's direct relationship to God (no intermediary priesthood). Accompanying that was the supremacy of the Bible, as the sole source of God's Word (in contrast to Roman Catholic doctrines). There was Martin Luther's primary doctrine of "salvation through faith," with many also subscribing to the 'born again' doctrine, especially after the mid-1800s. The Evangelical movement sprang from the belief in personal responsibility to proselytize and bear witness. Finally, there was the belief in participatory church organization.

American Protestantism evolved, following the dissident Protestant mental attitudes passed down from generation to generation. The dissenters of one generation were constantly challenged by the dissenters of the next. Sects, movements, and denominations multiplied constantly. Even 'non-Denominations' were born and propagated. During this evolution, which was constant from the 1600s to the present day, American Protestant Christianity became increasingly populist and less hierarchical (Baptists). It became increasingly emotional and less intellectual (charismatics), with doctrine giving way to passion. It was an evolution that found fertile ground in America.

American Protestantism not only influenced American Government, it drove the governmental history of the United States. Such an observation could possibly only be drawn by a historian, such as Huntington, looking back. He observes that there were actually four separate Christian 'happenings' that moved the nation's government at

critical point in America's history. Many Christians are aware of, and have read about, the two American 'Great Awakenings' of the 1700s and 1800s. Those were the events associated with the names of Whitefield and Finney, respectively. But, Huntington points out that there were actually four, the latter two being in the late 1800s and mid-1900s. All of these 'awakenings' drastically altered the course of the nation.

The first 'Great Awakening' was in the 1730s-1740s, led by Jonathan Edwards, John Wesley, and George Whitefield. It was conducted along the Atlantic Seaboard, being the thin strip of the country that was settled inside the frontier in those days. It was a spiritual revival that brought thousands to God and renewed other thousands in their relationship with God. Historians agree that this 'awakening' was "... the beginning of America's identity as a nation and the starting point of the Revolution" that followed. The half of the American people who took part in the 'awakening' were the strongest supporters of the Revolution.

The 'Second Great Awakening' was in the 1820s-1830s, led by Charles Finney. It was conducted east of the Mississippi River, which was the western frontier boundary in those days. His ministry resulted in the conversion of millions. It was marked by the tremendous expansion of the Methodist and Baptist churches. He preached on the need to do good works as well as to believe. According to Huntington, historians hold that the most important result of this awakening was the Abolitionist Movement, which placed the slavery issue directly on the national agenda. Finney's work laid, at least in the North, a religious justification for the Civil War, which followed shortly after this awakening.

The third Great Awakening, according to Huntington, started in the 1890s, and drew its greatest support in the Midwest and Far West, the entire country being then fully settled. This awakening was intimately linked with the populist and Progressive drives for social and political reform. It was particularly opposed to the concentrated power of corporate monopolies and big city political machines. The participants in the Progressive Movement believed in the superiority of Protestant, indeed Puritan, morality. This was not a religious awakening, per se, but rather a civil awakening, founded on the Protestant mental attitudes prevalent at the time, and focused on reform. Therefore, there was no singular religious figure prominent in this awakening.

The fourth Great Awakening, according to Huntington, was in the 1950s-1960s, coincident with the growth of evangelical Protestantism. It was focused upon several needed reforms, being in the areas of black discrimination, institutional and governmental authority, and governmental deception and abuse of power. Resulting movements were both Protestant and secular, both appealing to a set of absolute moral values. This led to a later conservative movement in the 1980s-1990s, to reduce government authority, social welfare programs, and taxes, at the same time expanding government restrictions on abortion. In the latter conservative movement, there were Protestant leaders, such as Billy Graham wielding influence on the government and the people.

Does America Remain a Christian Nation?

Repeated holdings of the Supreme Court verify that America was a Christian nation, well into the 20th Century. National surveys and polls (Gallup) statistically show that America remains a Christian nation, today. 80% to 85% of the American people regularly identify themselves as Christians. 84% to 88% did so in three surveys between 1989 and 1996.

The Supreme Court has repeatedly held that the United States is a Christian nation:

In 1811: "We are a Christian people."

In 1892: "This is a Christian nation."

In 1931; "We are a Christian people, ..."

Statistically, religiosity varies inversely with economic development in most countries. America is a glaring exception to these statistics, ranking among the highest in religiosity. Statistically speaking, America is and always has been an 'outlier.' Therefore, because of its continuing Christian Protestant foundation during its history of economic growth, America is exceptional, by the very definition of the word.

THE AMERICAN NATIONAL IDENTITY.

American Civil Religion.

A national identity requires two things, an identity and a nation. The identity existed two hundred years before the nation. America was not truly a nation until the end of the Civil War. The century from the 1860s to the 1960s was the century of American nationalism, also known as the patriotic era.

The teaching of American history blossomed during the nationalistic period. Americans were taught to venerate their forebears and the institution they developed. The national flag became the symbol so central to national identity. Soldiers were willing to die for the flag. The Flag became almost a religious symbol, comparable to the Cross for Christians. Another national symbol is the bald eagle.

According to Huntington, there exists what may be called an American Civil Religion. It embodies a genuine apprehension of universal and transcendent religious reality, observed in all the experience of the American people. It provides a religious blessing to what Americans feel they have in common. Because of America's unique foundation, only the United States could have birthed such a civil religion. Therefore, there can be no separation of church and state, as some have interpreted the Constitution since 1965. That article insures governmental freedom for religion, not governmental freedom from religion.

America's civil religion has four major elements, according to Huntington:

1. The proposition that the American governmental system rests on a religious base.
2. The belief that Americans are God's 'chosen', with a mission to do worldly good.
3. The prevalence of religious symbols in American public ceremonies.
4. That national ceremonies take on a religious aura (Presidential inaugurations).

America's civil religion is a marriage of religion and politics. Civil religion converted America from a religious people of many denominations into a nation with the soul of a church.

Americanization of Immigrants.

There is a current move, commencing in about 1965, to convince Americans that they are a nation of immigrants, rather than a nation founded by Anglo-Protestant settlers, which then attracted immigrants. The fact that the Anglo-Protestant worldview is still current in America is also missing from the current propaganda. Also missing from this current move is the fact that historically and

traditionally, all immigrants were immediately ‘Americanized’, as a step of integrating them into the existing unified people. This present move promotes de-unification of the American people.

The terms, “immigrant” and “Americanization” were created in the late 18th Century, two hundred years after the country was founded. The governmental policy on immigrants was articulated by John Jay in 1797, when he said, “*We must see our people more Americanized.*”

Israel Zangwill’s 1908 play, *The Melting Pot*, invented the term subsequently interpreted as the idea that America was in fact a melting pot of immigrants. This view supported the idea that something culturally new was being created by the massive waves of immigration of the 1800s from eastern Europe. But, that interpretation was diametrically opposed to the governing Anglo-Protestant view that the new must be made to conform to the old, so as to not change the cultural mixture, which has been so successful for three hundred years. That view held that immigrants needed to be ‘Americanized.’

The original ‘melting pot’ interpretation lost out to the Anglo-Protestant view. In 1919, Supreme Court Justice Louis Brandeis defined “Americanization” as immigrants adopting clothing, manners, and the customs generally prevailing here. That he (the immigrant) substitutes for his mother tongue, the English language. That he insures that his interests and affections become deeply rooted here. That he comes into complete harmony with our ideals and aspirations. And, that he cooperates with us for their attainment. He will (then) have the “national consciousness of an American.” In other words, this definition insures that the immigrant integrates into a unified society and does not try to supplant it with non-Anglo-Protestant culture.

Americanization became a grand social movement in the early 20th Century, according to Huntington. Until mid-20th Century, the central institution for Americanization was the schools. Schools required acceptance of “Anglo-American Protestant traditions and values.” Americanization made immigration acceptable to Americans. Americanization instilled the national identity into immigrants.

Fragmentation of the National Identity.

The identification of Americans with their country peaked during World War II. It was the era of America’s ‘Greatest Generation,’ as so well articulated by Tom Brokaw.² One study picked 1950 as the “perceived zenith of American national integration.” But, subsequent to 1965, an erosion of national identity has been observed, proceeding on down to the late 20th Century, and on into the 21st. This erosion has four principal manifestations, according to Huntington:

1. The popularization among elites of the doctrine of multiculturalism and diversity, elevating racial, ethnic, gender, and other subnational identities.
2. The weakness or absence of factors previously promoting immigrant assimilation.
3. The dominance among immigrants of a single, non-English, language (Spanish).

² [The Greatest Generation](#), by Tom Brokaw, Random House, 1998, ISBN 0-375-50202-5

4. Denationalization of important segments of America's elites, creating a growing gap between elite transnational commitments and the nationalist and patriotic values of the American public.

This erosion and fragmentation of the American identity did not just happen. It was promoted. In the 1960s-1970s began deliberate efforts to challenge three key components of the American National Identity. It was and remains a conscious effort to deconstruct the American identity and so to disunify the American people. Such activity is, of course, un-American. Although Huntington does not so state, I must interpret his historical and statistical observations to mean that this deconstruction effort is well planned. And, because the American people is still 85% Christian, I must interpret this as an attack on American Christianity.

DECONSTRUCTING AMERICA.

Who, What, and How.

In the 1960s, powerful allied groups began to challenge the American identity and the historical and traditional Americanization of immigrants. Deconstructionists promoted multiple partial identities based on race, ethnicity, and culture. According to Huntington, the actions taken included:

1. Rewriting of history course syllabi and textbooks. Such rewriting changed the references from the Constitutional "people" to U.S. "peoples."
2. Supplementing or substituting sub-national group history for national history.
3. Downgrading of English in American life for bilingual education.
4. Advocating legal group rights and racial preferences, versus individual rights.
5. Justifying their actions, based on theories of multiculturalism, which includes the idea that diversity rather than unity should be the prime social value.

The allied groups taking such actions formed an elite Deconstructionist Coalition, including:

1. Government officials, particularly bureaucrats.
2. Federal Judges.
3. Educators, particularly at university level.
4. The Media – Newspapers, Radio, and TV.
5. Business, particularly big corporations, becoming international.
6. The Professions, particularly lawyers.
7. Not included were most Americans. Polls showed popular rejection of these actions.

As a result, a major gap developed between portions of America's elite and the bulk of the American people.

Factors Responsible for Emergence of Deconstructive Movements.

A number of factors converged in the '60s, providing fertile ground for the effort to deconstruct the American identity and disunify the American people. Whether that splitting of the American people into disunified social fragments was the objective or the result, Huntington does not evaluate. I will have more to say about it, later in this paper, when I delve into the spiritual implications of it.

The factors that may have contributed to the timely emergence of deconstructive movements included the following:

1. Globalization of economics, transport, communications, and particular sub-national identities.
2. End of the Cold War, with a postulated reduction in the prior needed preeminence of the American national identity.
3. Motivation of elected officials to cater to significant political constituencies.
4. Aspiring leaders' promotion of measures benefiting minority groups.
5. Government bureaucratic officials interpreting Congressional Acts in a manner:
 1. Providing bureaucratic ease of implementation.
 2. Expanding agency activities, power, and resources.
 3. Promoting their own internal policy goals.
6. Evolving liberal political beliefs among academics, intellectuals, journalists, and others ... promoting their own emotional feelings of guilt and/or sympathy, concerning those seen as victims of exclusion, discrimination, and oppression, such as women and racial groups (The liberal elite comprise mostly white men.).
7. The cults of multiracialism and diversity taking the place of prior left-wing, socialist and working class ideologies and sympathies.
8. The de-legitimation of race and ethnicity as national identity components, due to the civil rights, voting rights, and immigrations acts of 1964-1965. These legitimated the reappearance of race and ethnicity in sub-national identities.

CURRENT AND CONTINUING DECONSTRUCTIVE CHALLENGES.

The deconstruction effort has been ongoing for forty years or so. And, yet, few have viewed it as such or articulated it in a way widely understandable. There are opposing sides and therefore battlefields in what is an ongoing and intensifying war. It could be classified as a Civil War, except one side does not realize what the strategic and tactical objectives are. The strategic objective is likely to fragment the people, in order to deprive them of freedoms, and make them pay for the deprivation. According to Huntington, the current (tactical) issues include:

1. Americans as a nation of individuals with equal rights and common culture and Creed.
2. Americans as an association of racial, ethnic, and cultural sub-national groups.
3. America's Creed.
4. America's Language.
5. America's core Culture.
6. The Americanization of Immigrants.

Challenge to the Creed.

The American Creed in the 1960s contained 'equality' of the individual as one of its elements. It was equality of opportunity, not of result, and it was color-blind.

Ironically, it was the American Creed that made possible the Civil Rights Act of 1964. It outlawed racial discrimination in employment and education. However, immediately a curious thing happened. In 1968-1970, the Administration's Labor Department issued regulations violating the Act. In 1971, the Supreme Court similarly disregarded the Act's language. As a result, the 'equality' of the Act was shifted from equality of opportunity to equality of result. And, 'individual rights' was shifted to 'group rights'. Non-discrimination was then governmentally implemented as

‘affirmative discrimination.’ It was called, ‘affirmative action.’ It created reverse racial discrimination, in favor of blacks.

In 1969, the Supreme Court had similarly disregarded the Voting Rights Act of 1965. The decision gave judicial endorsement to ‘racial gerrymandering’ of voting districts, to provide ‘safe’ Congressional seats for blacks and Hispanics.

In the 1980s-1990s, the deconstructive elite rejected the color-blind American Creed. But, the American people didn’t. Americans rejected Affirmative Action, making their negative view known in the following polls by the indicated percentages:

1. In five Gallup Polls between 1977-1979, by between 81% to 84%.
2. In two polls in 1987 and 1990, by between 71% and 72%.
3. In five polls between 1986-1994, by between 69% to 82%.
4. In a 1995 poll, 90% of 248,000 American teenagers rejected Affirmative Action.

The American people still hold the American Creed, although the federal government and influencing elites do not.

Group rights and equality of condition, not opportunity, are two radical departures from the American Creed that are causing the unrest of the American people of the last 40 years, in my opinion. Implementation of these two in federal policy in violation of what the original Acts say, is causing great mischief, nationally. This new public philosophy, introduced in the 1960s, ultimately denies the existence of a common good, upon which the nation was founded. It is important to note that it is not the 1960s laws that are bad, but their implementation, based on federal administrations, with supporting Supreme Court decisions in case law. It is a relatively few men in authoritative positions who have overturned the laws.

Distinguishing among individuals on racial and ethnic grounds delivers the message that skin color and immigrant ethnic origin indeed matter, ... profoundly. It also suggests that whites and blacks are not the same, in terms of performance. It suggests that race and ethnicity are the qualities that really matter, not performance. It implies that individuals are defined by blood, not character, social class, religious sentiments, age, or education. So says Huntington.

Challenge to the English Language.

Language is the basis for communication. Without a common language, communication between various parts of a nation is impossible. Nations are people groups who communicate with each other more than with others who are not in the nation. Without a common language, a nation such as the United States has been, cannot exist. Efforts to promote multi-lingualism in the U.S. are therefore efforts to destroy the U.S. as a nation. It is an effort to undo four hundred years of national development.

Teaching immigrants English was a primary government concern until the late 20th Century, according to Huntington. But, following the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965, a concerted attack commenced on English as the American national language. This attack originated in the Administrative Branch of the federal government and was then supported by the Judicial Branch. The attack has been ongoing for the last forty years. It has been resisted wholeheartedly by the whole American people, including the increasing number of Hispanics. Huntington’s numbers show this, unequivocally.

As with the allied attack upon the Creed, the attack on English came by bureaucratic interpretation and application of the Acts of 1964 and 1965. It was a clever misdirection of the letter and intent of Title VII of the Civil Rights Act, to interpret the anti-discrimination clauses against “national origin” to mean discrimination against the “language” of the immigrants from other national origins.

The prime target was, of course, Spanish. Federal courts ruled that requiring English of immigrants violated their First Amendment rights. Federal agency administrators interpreted the Act to authorize government support for non-English usages, such as teaching and employment. “Bi-lingual” programs were federally funded. Congress then expanded non-English support to the limits of restricting English usage.

Then, in 1975, the Supreme Court interpreted Title VI of the Civil Rights Act to compensate deficiencies in result of non-English, rather than just deficiencies in opportunity. It was the same old tactic of switching freedom of result in for the intended freedom of opportunity, used in attacking the American Creed. It created ‘affirmative action’ for Spanish-speaking minorities, not just Negro racial minorities. It was yet another aspect of the bogus group rights versus individual rights philosophy. By 2001, Congress was spending \$446-Million for federal bi-lingual programs.

This attack of the American government upon its people’s language generated resistance and counterattacks. Nineteen states generated pro-English declarations in the 1980s-1990s, according to Huntington. In 20 years, out of a dozen pro-English referenda, only one was defeated in the voting booths. In the meantime, in polls and surveys, the American people, including Hispanics, have been shown to be overwhelmingly pro-English:

- 1986 national poll – 81% of America pro-English.
- 1988 California poll – 61%-76% pro-English.
- 1998 national poll – 52% Americans pro-English.
- 1980-2000 – 12 referenda in 3 cities and 4 states: 65% pro-English.
- 1997 Orange County, California poll – 83% Hispanic parents pro-English.
- 1998 national poll – 66% Hispanic parents pro-English.

The four states with the most non-English (Spanish) speakers have approved pro-English acts at the state level by large margins. These are the states of Arizona, California, Colorado, and Florida. These pro-English voting successes have been without the support of ‘establishment’ politicians, as reported by Stanford University in 1989. That is, the American people have voted pro-English, without the help of politicians, and against the resistance of the federal government.

It is clear that the national government of the American people is oppressing that people by its acts against their expressed wishes. The last time that happened, there was a Revolution.

Challenge to the Core Culture.

It was labeled, “Multiculturalism,” starting in the 1970s, and it was linked to racial groups. It is opposed to European civilization. It advances several propositions:

1. America is composed of many different ethnic and racial groups.
2. Each of these groups has its own distinctive culture.

3. America's white Anglo elite forced the groups to accept Anglo-Protestantism.
4. Justice, equality, and minority rights demand cultural liberation.

Let's review from page-2, the definition of "culture." It is composed of what is common to a people, in terms of how they act and what they think. It includes components of clan, tribe, way of life, language, nationality, religion, and civilization (for those peoples who are 'civilized.') In fact, whether one people views another as civilized depends on their respective cultures.

Because multicultural adherents include many intellectuals, academics, and educators, the principal impact of multiculturalism has been on the teaching practices of public schools and colleges.

Recall that the schools historically and traditionally channeled immigrants and their descendents into American culture. One reason public schools were established in America was to insure that citizens were educated in that culture common to all Americans. This included, not just necessary skills for functioning in the culture, but the history and government operations common to that culture.

The goal of the multiculturalist movement is exactly the opposite to that of traditional American education. It is to transform schools into "...authentic culturally democratic sites ...", according to Huntington. This goal is being achieved at the expense of teaching common American values and culture.

Studies show that multiculturalism has been largely victorious in American public schools, colleges, and universities. College courses on Western civilization, including American history, have been replaced with courses on minorities, Third World peoples, and women.

A 1987 study of high school students showed that more knew who Harriet Tubman was than that Washington commanded the American Army in the Revolution, or that Lincoln wrote the Emancipation Proclamation. In 1990, Arthur Schlesinger observed that students could graduate from 78 % of American colleges and universities without taking a course in the history of Western civilization. In 2001, none of the top 50 colleges and universities required a course in American history, according to Huntington.

Because of its distinctly un-American focus, multiculturalism generated countermovements in the 1980s - 1990s.

In 2000 - Congress approved a resolution to correct American historical illiteracy.

In 2001 - Multi-millions of dollars were added to the Department of Education's budget to improve history teaching.

In 2002 - President Bush proposed measures to address the problem.

In 2002 - Senator Lamar Alexander (R-Tennessee) introduced a bill to create and fund summer academies for teachers of history.

It is clear that battles over teaching core American culture are now key elements of 21st Century politics.

Stepping Back to Summarize.

It is clear from Huntington's work that there is an ongoing, well-planned, well-organized, and well-funded war against America, being pursued from inside the country. It became publicly observable in the mid-1960s. It is not a civil war, but it is

a cultural war. It's fighting groups are relatively hidden from public view, as is their coordination and leadership. One reason for this lack of public awareness of what's going on is that most of the nation's communication media are participating in the war, ... on the enemy side.

This war oppresses the citizenry through the agencies of its government, all three branches. It attempts to dis-unify the electorate, in order to better control them and to get them to pay for their own oppression through taxes. However, there are non-governmental agencies allied with the government. This includes academia and to a lesser extent, big business. Thus, the war is being conducted upon the country's citizens by a well-coordinated 'organism,' embedded in the nation's higher institutions.

What Huntington calls a "deconstructionist coalition" operates slowly, in historical terms. That is another reason the public has not become aware of the nature of this war and the coordination of its attacking elements. The attacks appear well-planned, to continue in a stealthy manner, over decades and generations. The strategy is now clear. And, Huntington has revealed and analyzed three of the tactical battles. Some of the enemy's table of organization has been revealed. But, its higher staff structure and top leadership has not. It remains that further intelligence is needed, to totally characterize this enemy.

THE CHRISTIAN VIEWPOINT.

Not Who Are We, but Where Are We?

We're going to make a 90-degree right turn, now, in our viewpoint and approach to Huntington's question of "Who Are We?" He has shown that Americans always were and still are Christians. In particular, they were Protestants, of the kind of Protestantism that was prevalent in England in the late 1500s and early 1600s. But, American Protestantism has continued to mature since those days.

As Huntington mentioned, American Protestantism originally excluded Catholicism from America for the first two hundred years. But, Protestantism, itself, continued developing in America. And, individual Catholic immigrants were so influenced by their American Protestant environment that eventually the corporate American Catholic Church adopted many American Protestant values.

Following the founding of America in the early 1600s, the Protestantism of Europe continued developing in the new land. The 1500s' Protestantism of Luther and Calvin was about faith, and was focused on reforming the European Catholic Church, which was the government religion of the Holy Roman Empire. That, in turn, was the Germans' First Reich. When Protestantism came to America in the 1600s, it was already faith-based. So, it then set out toward corporate maturity. Because of the invention of the printing press, the Bible was now available to individual families. Thus, the Puritans were known for their Biblicalism, which focused on the truth about Christianity.

With the Great Awakening movement of Britain's Whitefield and Wesley in America, in the third century of its existence, American Protestantism pursued holiness and focused on the Holy Spirit. In the early fourth century of its existence, Protestantism birthed Pentecostalism in California, and then pursued the miraculous gifts of the Holy Spirit. Pentecostalism focused on the power of God. In 1960, the Charismatic movement was birthed, also in California, and American Protestantism

pursued the spiritual cleansing of Christianity on an individual basis, one believer at a time. Here, the focus was on ministry.

In about 1990, a corporate shaking set in to the Church, and individual American Christians started seeking ... what? They didn't really know, but it is corporate and it is doctrinal. That is, American Christians are now seeking to find why the Church is having such difficulty in dealing with what is a growing spiritual unrest amongst individual Christians. They are seeking to understand from the Bible, what it is that Jesus really set up, corporately, in terms of the Church. They are seeking The Body of Christ. The focus is now on doctrine, what the Church really is.

There have been six major moves in American Christianity, and we are presently in the sixth. There shall be a seventh, focused upon maturity, harvest and glory, ... the final things. It will be to prepare for that time of those events known in the Bible as Great Tribulation and Great Harvest. We are not quite there, yet, but we're getting close. And, that brings me to why I think the work of Huntington is so valuable to Christians in the United States.

A Transition.

The sixth move of American Protestantism, to which I alluded above, is a period of transition in the Church, when it moves into the seventh and final earthly phase of God's biblical plan. Yes, the Lord has a plan for His earthly Church, which He transplanted to America, four hundred years ago. And, that plan is in the Bible. But, all the scriptural parts of the plan are hard to find and to put together, unless they are revealed by Him to His workers in these very end-times. That revelation is now transpiring. That's what the Sixth Move is all about.

Modern post-Reformation Protestant interpreters hold that the Old Testament is all about Jesus. But, the Old-Testament 'Jesus Story' is written symbolically, in what is called "types." A type is something that happened to the Israelites, that is going to happen again to Christians in the very end-times. It's prophetic. That's why you find it in the prophecies of the Old Testament. And, they are all about "The Day of the Lord." But, there are two Days of the Lord. The first was Jesus' first ministry, in the First Century. The second will be in the day when He returns. And, He makes two kinds of returns, the first spiritual, and the second, physical.

Paul taught that the entire trek of the Israelites from captivity in Egypt to successfully capturing the land God had given to them was a type [1 Cor. 10:6]. And, guess what, that trek had seven parts. And, the sixth part was where the Israelites got themselves ready for the combat of the seventh part, the capturing and pacifying of the land God had given them. In the New Testament, Jesus said it would be like that for us, too [Mat. 11:12]. He said that " ... *the kingdom of heaven suffers violence and the violent take it by force.*" Heaven? That's spiritual isn't it? What do you suppose He meant by that?

The trek of the Israelites is a type of something Christians will do in the end-times. It's a type for warfare and pacification and seizing the country God has given you. But, it's spiritual. And, by the meaning of the Greek Bible words, it's like crowding yourself into somewhere and taking it by force.

The Puritans and Pilgrims believed that God was giving them the 'Promised Land' in America. They saw it as a land that God had set apart for an experiment in Christian living, a community of saints, God's chosen people. They believed they had

to come here in order to finally have a society that could live by the precepts of the Bible. They were English Protestants who were trying to escape from the Roman Catholic practices that were still retained by England's government religion, the (Anglican) Church of England.

This is what Huntington has reminded us is the case. America was originally a spiritual experiment. So, at the far end of the experiment, we must look at the situation with spiritual eyes. We must see what Huntington's revelation means, spiritually. He has shown us a secular transition, commencing in 1965, the commencement of a time of warfare. We must now see what that means in terms of the sixth spiritual move of Christian Protestantism.

The Christian Context of Huntington's Results.

Jesus said that "all things" must be restored just prior to His return in the very end-times. It was just after His transfiguration on the mountain, talking with Elijah and Moses [Mat. 17:1-4]. Peter, James, and John were questioning Him about why the scribes said that Elijah must return first. They were referring to what are for us the last two verses in the Old Testament [Mal. 4:5-6], wherein God says that He will send Elijah, just before the great and dreadful Day of the Lord that shall burn as an oven.

Jesus told His apostles that in His (first) day 'Elijah' had already returned in the form of John the Baptist. But, the Baptist had already been killed, so Jesus was referring to His second coming, which is what I call the very end-times. The job of this next 'Elijah' is to again prepare the way for Jesus, by restoring. And, from the Greek, that word "restore" means to put back into a previous condition.

It is earthly Christianity (the Church) that is to be restored, just prior to Jesus' return. And, God has already documented in the Bible the 180 verses that describe in types that restoration. I have interpreted those 180 scriptures in two manuscripts, entitled, The Church Visited and The Church in Transition. The first is the 'What' and 'Why' of God's plan. The second is the 'How' of God's plan.

The 'What' and 'Why' explain that there is a restorative transition, necessary in the prophetic and governance of the Church. This is to do two things. First is to remove every vestige of the idolatry that has again engulfed the Church since the Reformation. The Reformation, itself, was to restore governance and rid the Church of its massive idolatry that had evolved over 1,500 years. The Restoration is to complete the job. The 'What' and 'Why' explain the nature of the idolatry and that it will take a spiritual appearance ("*phaneroo*") of Jesus in His Church to make the Restoration happen.

The 'How' details the way in which the Restoration is going to happen. It's Old Testament type is what I have above called The Sixth Move of the ancient Israelites to capture the Promised Land. This transition will restore both the Church's prophetic and its apostolic, back to First Century form. What I am calling the Overcoming Church of the Great Tribulation shall be birthed, in the process of this restoration. And, it is Jesus, in His *phaneroo* appearance, Who shall birth that Church. That birth shall be seen as the end-times manifestation of the sons of God [1 John 3:1-2].

The Spiritual View of Huntington's Results.

In my opinion, the spiritual context for Huntington's results is a part of the 'How' of God's restoration plan, as documented in the third chapter of The Church in Transition. That chapter is based on three scriptures, being the entire chapters of

[Ezek. 17], [Mat. 17], and [Isa. 17], in that order. These three chapters are highly spiritual, being full of symbols. But, one of the symbols has both secular and spiritual significance, in light of Huntington's results. It is the eagle.

The Two Eagles

Ezekiel 17 is thoroughly interpreted in the book's third chapter, which deals with the restoration of Christianity in the very end-times. However, Ezekiel shows what shall happen to Christianity before that restoration. And, in particular, my interpretation is that as with many other modern developments in Christianity, this one shall also originate in America. It is the story of two eagles.

The first eagle of Ezekiel 17 represents God, working in the context of His European Church, the Holy Roman Empire. God takes the best building materials for His House and transplants them to 'the promised land'. He sets them in a guarded place of merchants, where people travel for trade. That characterizes both Massachusetts and Southern Virginia of the early 1600s.

The first eagle then took some fruit-bearing seed of this new land and planted it in a flat and spread out place, having abundant water. He set this seed as a willow and it grew into a low spreading vine. The vine's branches turned toward the eagle and its roots were under him.

The spiritual picture is that of America's seed that grows with plenty of water, which symbolizes the Holy Spirit [Mark 1:8]. The low vine is symbolic of Jesus, whose branches are Christian [John 15:5]. The vine spread all over the eastern seaboard of America. The vine became fruitful in terms of evangelization and salvation. Lots of water showed up in the early 18th Century, with the First Great Awakening of Edwards, Whitefield, and Wesley.

After all this had happened (up to 1776), the second eagle appears. This is still God, working in a new context, the American Protestant Church. The vine that had been so fruitful bent its roots around toward this second eagle, and put its branches out toward him, that He might water it where it was planted. And, water it He did, sending the Second Great Awakening of Charles Finney, in the mid-1800s.

Now, however, God asks whether this newly planted Church shall prosper, or shall it be plucked out by the roots, or shall it wither? Then, He answers His own question, by saying that it shall wither, even though no one plucks it out by the roots. All its new shoots shall wither while yet in early development. They shall wither when touched by the east wind.

The East Wind.

The scriptural symbolism of the east wind is actually part of God's very end-times restoration, being that of the prophetic element of the Church. That element and the apostolic element both disappeared from the Church following its becoming the state religion of the Roman Empire, around 300 A.D. This withering east wind is actually part of God's earthly judgment of the Church, which He also explains.

The context of God's explanation is a Church whose leaders have made a covenant with 'Babylon' that has captured them, so that the Church may be debased, but still survive. Later, the leaders rebel against 'Babylon' and seek help from 'Egypt', whose context is economic. God says that won't work because when the Church made the covenant, that made God a part of it. Therefore, rebellion against 'Babylon' is

rebellion against God. So, the Church shall perish so that they will know that God spoke it.

In the very end-times, as described in the Book of Revelation, Christianity is indeed taken captive by 'Babylon', along with the whole rest of the Earth. It comes under the governance of the Antichrist and his False Prophet, the latter of whose job is to run the churches (those that are still visible). Babylon is ridden by a Great Whore, who has from early Protestant times been characterized as a secret politico-economic "city," selling herself to kings and making merchants rich [Rev. 17]. Apparently, this captivity is part of God's plan for the very end-times, since the times of [Ezk. 17].

God's Plan.

After His explanation, God reveals His plan for the Church. He is now taking action Himself, not as either of the eagles. He will also take of the highest branch of the high cedar tree and crop off a tender shoot and plant it on a high and eminent mountain. And, it shall grow and bear fruit. Then, all the trees of the field shall know that it is the Lord who has brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree to flourish.

In the context of the American Church, this means that after it withers from the east wind, God is going to restart it, this time on a high and imminent mountain. And, it's going to be obvious to all that it is God who has done it, not man. The spiritual meaning of the Church being restarted on a high and imminent mountain is given by the second of the three scriptures, which is Matthew 17, all of it.

In this New Testament chapter, Jesus is seen transfigured on a high mountain with Moses and Elijah. Symbolically, Moses represents the governance of the New Testament Church, being that of the apostolic. Elijah represents the prophetic. Jesus is being glorified and revealed as the Son of God, as He meets with those symbolizing the governance and prophetic of His Church. This is a parallel to what happened in the Old Testament at the time of restoration of God's destroyed Temple.

The restoration of the Old Testament 'Church' was in the hands of Zerubbabel, Joshua, and The Branch. Zerubbabel represented governance and Joshua represented a cleaned up priesthood. With them was The Branch, seers from among the men accompanying. The key to this symbolic and prophetic 'type' for the Old Testament restoration event is the name by which Jesus was called by the New Testament prophet, Zechariah, when prophesying about the role of his son, John, the Baptist. The prophet was told by the angel, Gabriel, that his son, John the Baptist, would play the role of Elijah [Luke 1:17]. Zechariah later referred to Jesus as *Dayspring*, which in Greek is *Anatole* [Luke 1:78]. In the Old Testament, *Anatole* is translated as The Branch.

Because of Jesus' identification with the Old Testament Branch, these three may be symbolically interpreted as those who will restore the very end-times 'Temple,' which is the Church. And, my biblical understanding is that all three will be corporate, and spiritually identified as the manifested sons of God, recognized as the *phaneroo* appearance of Jesus in His Body, prior to His *parousia* physical second coming [1 John 3:2]. The highest branch of the cedar that God said in [Ezk. 17] that He would plant on the high and imminent mountain is *eklekton* in Greek. Those are the *elect* of God, for whom the days of the Great Tribulation shall be shortened by Jesus.

Therefore, I believe that the very end-times restoration of the Church is in the hands of Jesus, operating in corporate form through his manifested sons of God, plus the corporate forms of 'Elijah' and 'Moses,' being the prophets and apostles.

Association With the Great Tribulation.

Here, again, in Isaiah 17, is the idea that in the Great Tribulation of the very end-times there will be left only an uppermost branch and a gleaning of fruit, and that only because of the people of God. People who have forgotten the God of their salvation and the Rock of their strength shall look for their Maker and see Jesus. But, the churches will be desolate and the people will cease looking at altars, the works of their hands, and idols.

This is the Day of the Lord, when God shall vent His wrath on Babylon, the country of bondage of the Church. It is the time when Lucifer is confined to the Earth, to weaken the nations [Isa. 14:12]. This is when the Church shall be made thin and lean, when the harvest shall be poor. And yet there shall be left grapes for gleaning, as in the uppermost bough and outermost fruitful branches. They shall plant pleasant plants and strange seedlings, but the harvest shall be a heap in the day of grief and of desperate sorrow. It is the day of woe [Rev. 8:13] of noisy peoples and rushing nations. This is the portion of them that spoil and rob the Church.

This chapter just reminds us that the overall context of this impartation is the Great Tribulation, the Day of the Lord. And, it confirms that when the people seek God because of the ongoing desolation, they shall see Jesus, high and lifted up [Isa. 6:1].

The Bottom Line.

There are three major visions, common to the three scriptures. These must be assembled, to see the whole message.

First is the Branch, originally planted and watered in a fruitful field, but then withered and transplanted to a high mountain. The withering is because of the behavior of the governance of God's people in captivity. The transplanting is out of mercy for His people. Next is Jesus, glorified on a high mountain, in the symbolic presence of the Church governance and prophetic. Finally is God's people lifting their eyes from their idolistic altars and works and seeing Jesus in the Day of the Lord, the Great Tribulation.

What is common to these visions is the idea of Jesus as Branch, restoring the Church, together with its governance and the prophetic. It is the time of the Great Tribulation, and the Church is in desolation. But, Jesus will be seen. Because of my previous study of this, I must interpret Jesus' being seen as His corporate *phaneroo* appearance as manifested sons of God [1 John 2:28;3:2].

Because of the two eagles, I must interpret that it is the United States that is being talked about, where a branch was first planted and then watered. But, because of the behavior of the churches' governance in captivity, it withered. So, God will transplant it to a high and imminent place. Then, the people will know that it is God, and only God, who is doing it.

As with the eighth Impartation in The Church Visited, and the third in The Church in Transition, this view of Huntington's work is highly spiritual. By that I mean that it takes a lot of 'seeing' to understand what it is saying about the corporate Church of the very end-times. But, the Branch is characterized as seers, so they will understand. And, it is for them that this is written.

CONCLUSION.

This has been a long and hard-to-read paper, due to the complex details of Huntington's work. For that reason, my results from page-13 onwards have been greatly cut down. To get the whole background of the scriptural Christian interpretation of Huntington's findings, please see my other available writings. I will now attempt to summarize what the combination shows.

Huntington showed that the United States (America) was and remains Christian, contrary to propaganda. The nation's Christian character has provided the Protestant value system that has so contributed to the tremendously successful American way of life. It has been a very successful 400-year 'spiritual experiment.' But, Huntington also shows that since about the mid-1960s, there has been a deliberate attempt on the part of the American Government and some allied non-governmental organizations to modify this value system and to deconstruct the American identity, modifying the Christian lifestyle they provide. This continuing attempt can be physically characterized as no less than government oppression of its citizens, using their money to pay for it. Spiritually, it can be characterized as an attack from the spiritual enemy of Christianity, working through those who Huntington found, physically.

The Christian spiritual interpretation of all this, from Bible prophetic scriptures, shows that it is God judging American Christianity, using the country's government. God has done this before, three times. The first two times were with ancient Israel, which also qualifies scripturally to be called "Church," according to the New Testament's Paul and Stephen. God's principle is to use the government to judge a sinning Church and then to later judge the government. In the New Testament, Peter verified that principle [1 Peter 4:17]. The third time was with the Holy Roman Empire, within which Jesus' Church was held captive. A quarter century after the American government was founded, base on Anglo-Protestant biblical principles, the Holy Roman Empire ceased to exist.

In our present case, the cause of judgment is God's people making a covenant with the government to debase the Church, in return for its survival. (An example is church incorporation under state law, in order to get a 501(C)(3) federal tax status. A church is already a *corpus*, being The Body of Christ, and no state should presume to manipulate that status.) Then, the Church rebels against this federal government, symbolically called 'Babylon,' and God interprets it as rebellion against Him, since the Church represented Him in making the covenant in the first place. God then judges 'Babylon', because it has become global, oppressing God's people, everywhere.

The method by which God judges the Church on Earth, prior to the governmental judgment of the Great Tribulation is very interesting. It is a 'withering' of the churches because of one aspect of His restoration of the Church in the very end-times. And, that is the restoration of both the prophetic and the apostolic, which have been missing from the Church since 300 A.D., when it combined with the government of what later became the Holy Roman Empire. The 'prophetic' restoration started in about 1990, and the restoration of the 'apostolic' is not yet really visible, although counterfeits of it are. But it is imminent. And, this restoration seems to be commencing in the United States.

Church restoration in the very end-times shall not increase the Church's numbers, and may be as little as 1% of the present number (a "remnant of a

remnant"). It shall be large enough, however, to handle the 'Great Harvest', coming in during the Great Tribulation. Then, the Church's numbers shall be greatly increased. Immediately following that is the so-called Rapture, taking the earthly Church to heaven. Following that, Jesus comes back, physically, bringing the 'heavenly Church' with Him.

Huntington's work adds a lot of detail to the story of the very end-times, as recorded in the prophecies of the Bible. His results add to Christianity's ability to interpret the 'signs of the times.' And that ability is even more important, now that we see clearly that we are in the very end-times.

John Painter
College Station, Texas - 2009