



"Look A Little Higher" Camp Meeting

Brazil February 2021

Two Streams of Creation Tessa Lambert 10.02.2021



O Livrinho



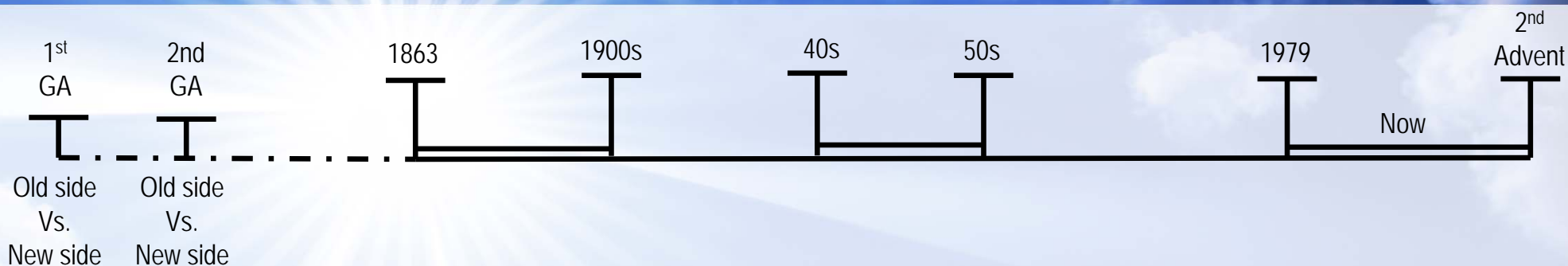
Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years	1888	144,000
Papacy	2) Counterfeit	→	1899-1945 46 years Pope Pius XII	1989 John Paul II	2001 Benedict and Francis
Protestantism	3) "In God We Trust"	→	1863-1900 Christian Amendment Movement	1950s Judeo-Christian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

How the Constitution Became Christian is not our template. The Midnight Cry gave us three particular structures.

- The Alpha and Omega of Modern Israel, this was to teach us about ourselves, God's people
- The second was the counterfeit that was designed to teach us about the papacy
- Third was the study of In God We Trust designed to teach us about Protestantism

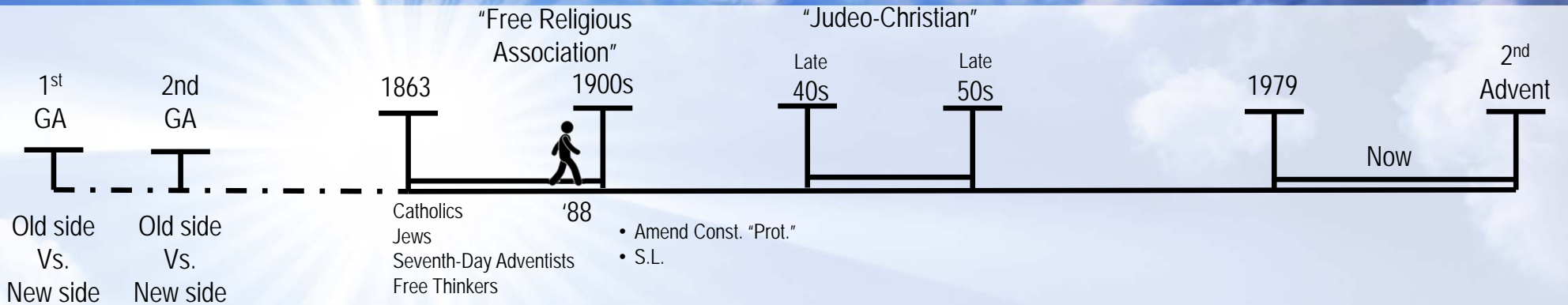
Adventism, Catholicism, Protestantism; God is teaching us about all three through their structures.

- Each one is covering the history from the time of the end
- Two histories of failure with a final success
- Their structures follow the same pattern
- Protestantism that enacts the Sunday law
- Increase of knowledge of the Sunday law is our template
- Given to us in Feb. 2019



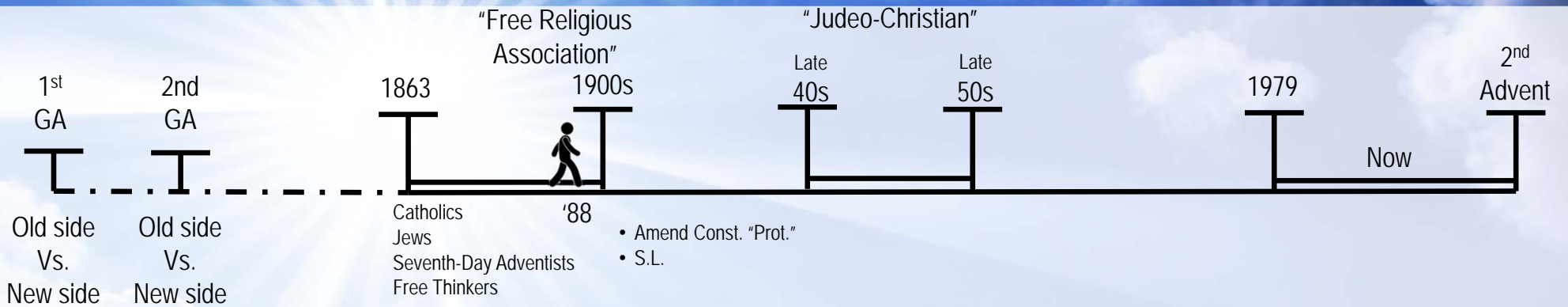
RH December 24th 1889 paragraph 1

“I have been much burdened in regard to movements **that are now in progress** for the enforcement of Sunday observance. It has been shown to me that **Satan has been working earnestly to carry out his designs to restrict religious liberty**. Plans of serious import to the people of God are advancing **in an underhand manner** among the clergymen of various denominations, and **the object of this secret maneuvering is to win popular favor** for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday.” {RH, December 24, 1889 par. 1}

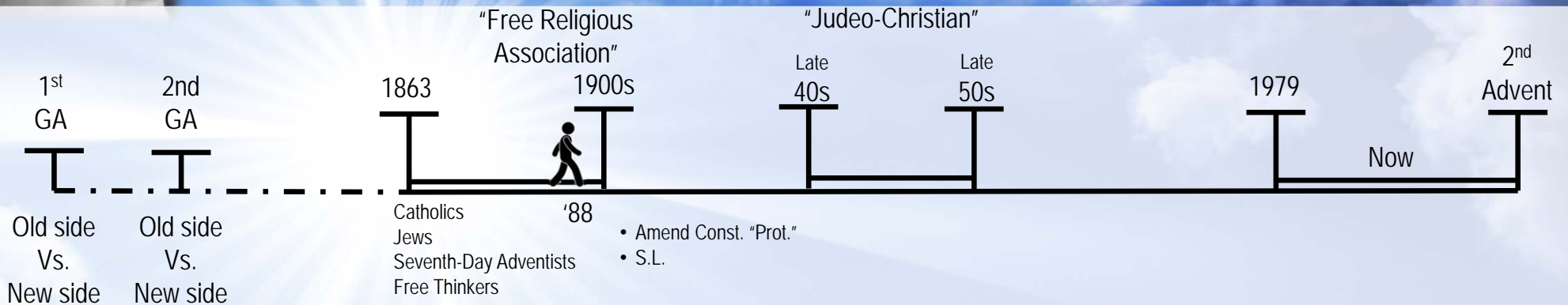


Point made in 2019: EGW 1889 standing in a history of failure for Adventism and Protestantism
 The first history of the first movement: work that is "then in progress" in 1889, 130 years ago she says will lead to the National Sunday law
 2nd sentence:
 Satan is working earnestly to bring this about; plans are being advanced through various Protestant denominations
 The secrecy *can be easily misunderstood, these actions were not invisible.*

"If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to **obtain a religious amendment to the Constitution and** compel the nation to keep Sunday."



130 years ago, movements to 'amend the Constitution' now in progress (to enforce Sunday)
Movements are dead now
Constitution was viewed as pagan document; needed to be amended
Now viewed as Christian document by Protestantism; no amendment needed
How the Constitution *Became* Christian; trying to answer how that happened



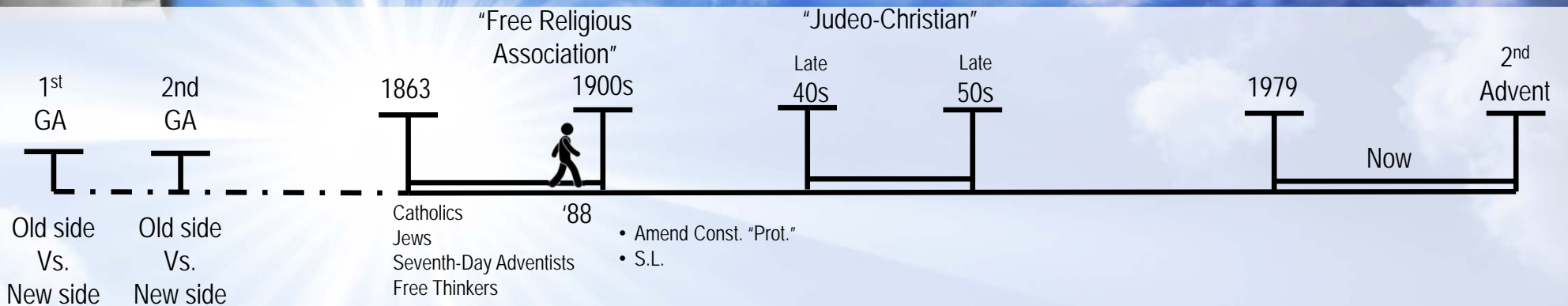
What do we do with EGW writings?

- Reason together through strict, perfect methodology using structures God has given us
- No longer want to amend Constitution
- A change from where she stood and where we stand now
- 40s and 50s mixture between 'amending' and interpretation
- Our history – all interpretation

What she said no longer applies: **Constitution transformed; Sunday law transformed**

- movements then in progress
- movements in 40s and 50s in progress
- now in progress

Tracking their course brings clarity on our history

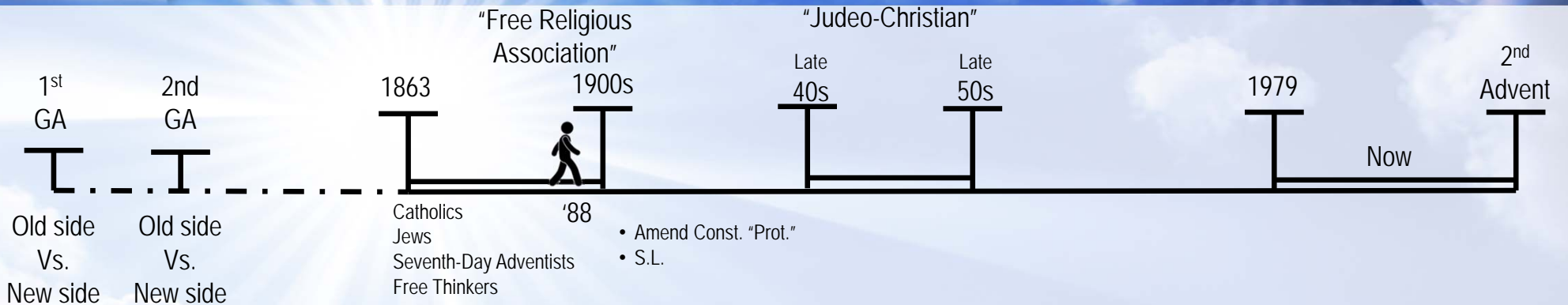


First Great Awakening 1700s

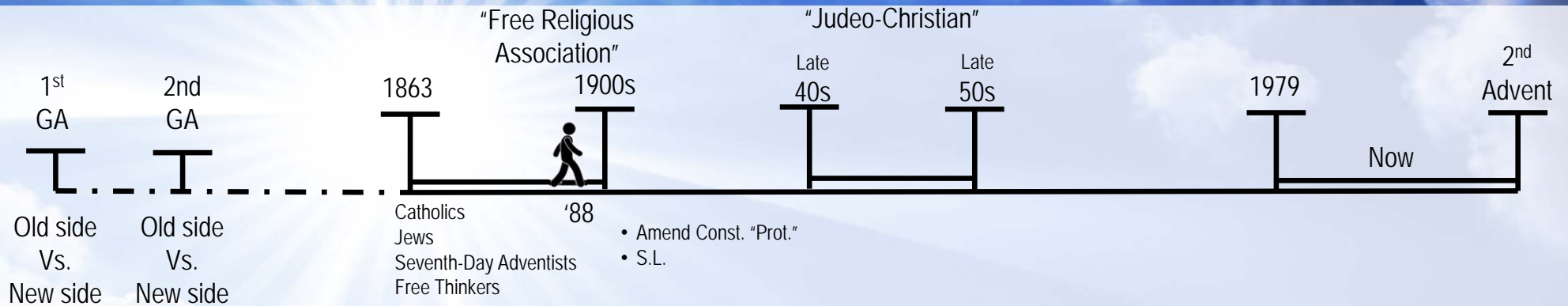
- Key figure George Whitfield
- Old side versus new side
- Fight between more strict and more liberal views of Calvinism
- Conservatives called the liberals emotional, that they used emotionalism in their revivals

Second Great Awakening 1798-1844

- Key figure Charles Finney
- Old school versus new school
- Conservatives versus liberals; theological fight over Calvinism



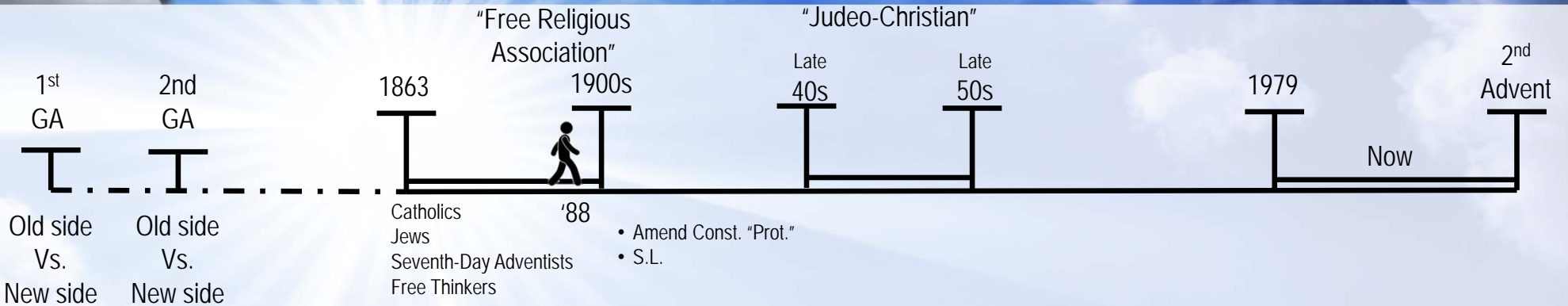
It was the same as the first Great Awakening especially when it comes to doctrines such as predestination that no longer fit their Republican view as an American citizen. The conservatives accuse liberal revivalists of using emotionalism. Two streams developed through Protestantism; they find their base in different universities. Yale switched from a conservative to a liberal University early on which is why you see many Republicans and conservatives today attack universities. They're breeding grounds of liberalism and sin. Adventism has had similar views but you can trace much of it back to how these Universities stood through the Great Awakenings. Princeton became a bulwark of conservatism, fundamentalist conservatism, Calvinism.



AA Hodge led Princeton for some of their most significant years: *Princeton claimed that Calvinism of the Reformation had been preserved without flaw at Princeton.*

We've traced Calvinism through the Covenanters and they would say that that hadn't changed at all and that they hold on to all those Calvinist principles.

Hodge declared, "I'm not afraid to say that a new idea never originated in this seminary. How can you have a new idea when the old ideas are perfect?"



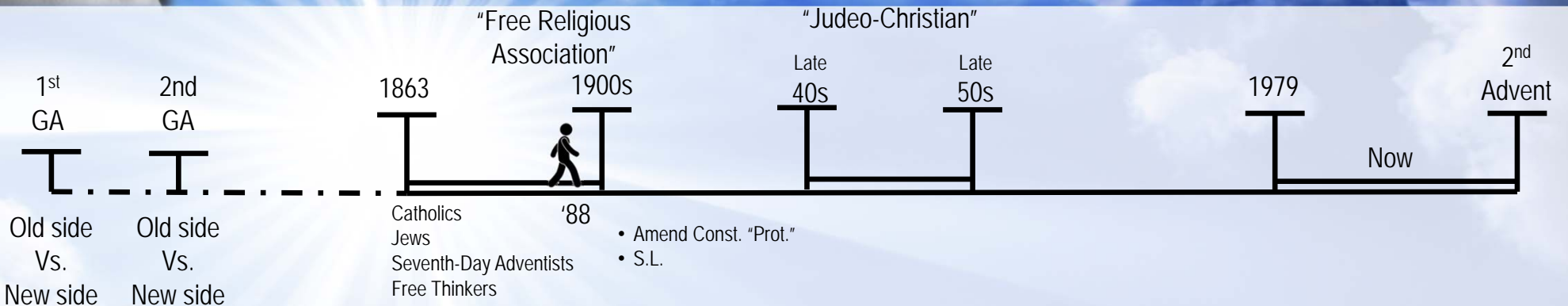
Conservatism in its most literal sense; it completely rejects any concept of progression or restoration.

If you reject what we teach about progression you have to agree with Hodge when he says the following, "and if Christ is Lord of lords and King of kings, if He is really the ruler among the Nations then all nations are in the highest sense one nation under one king, one law having one interest and one end.

There cannot be two laws for Christians, one to govern the relations of individuals and the other the relations of Nations."

Application: you can't have one law that says a Christian keeps the Sabbath, *for them Sunday*, and not have that impact the national state law. You can't separate the two, one nation under one king, one law. Not separate laws for individuals and then state laws.

Summary: no separation between church and state, Calvinism, the doctrine of the Covenanters, old side, old school thinking, fed through Princeton seminary. ***The first and the Second Great awakenings were rebellions against that.***

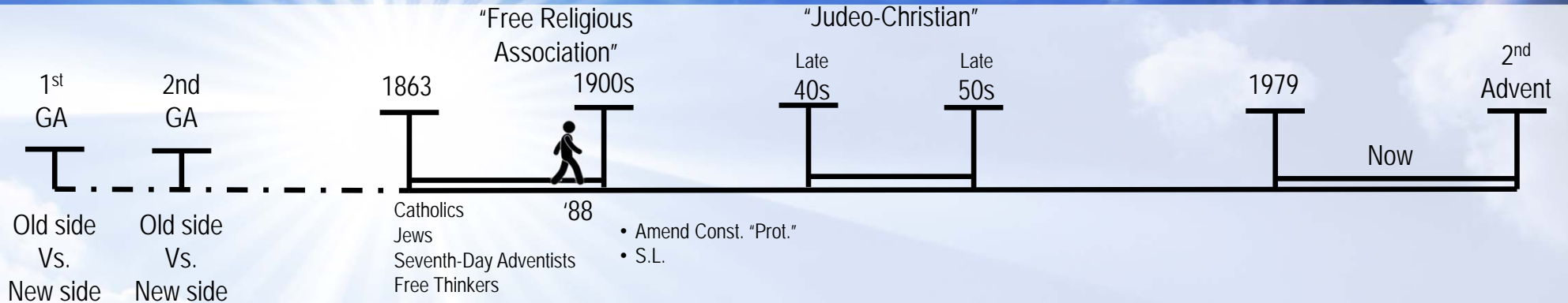


Protestant hierarchy hated these awakenings

- The ministers taught the people to free themselves from the hierarchy
- Like a revolution
- The hierarchy started to lose power
- It became a fight over power

Awakenings started to pull away from more Orthodox Calvinism.

- So say it's 1840, a message comes that cuts away at Orthodox Calvinism, requires you to be willing to sever yourself from your denominational hierarchy, to listen and follow nobodies in the church system, to think and reason.



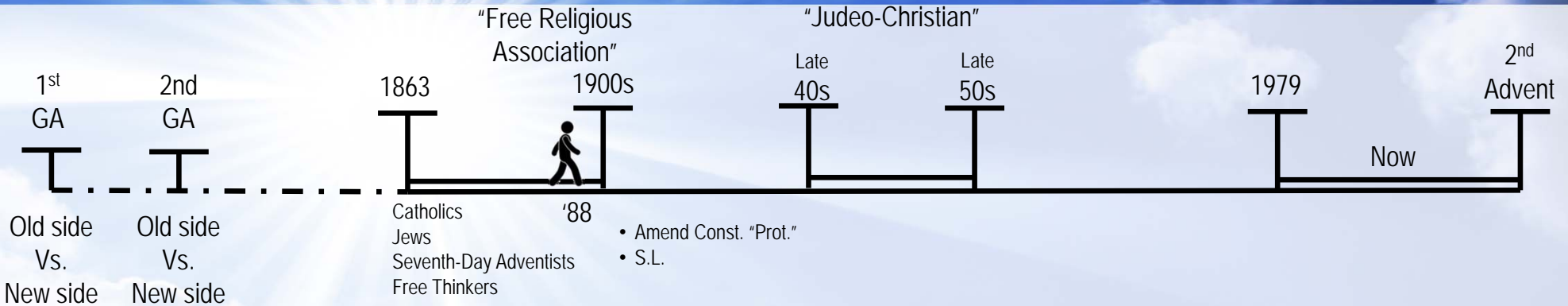
Can you do that if you sided with the old school in the Second Great Awakening?

No, the fight, separate to the Millerites, was *will you at all costs cling to your denominational leaders, those influential men or are you willing to think for yourself and sever from them?*

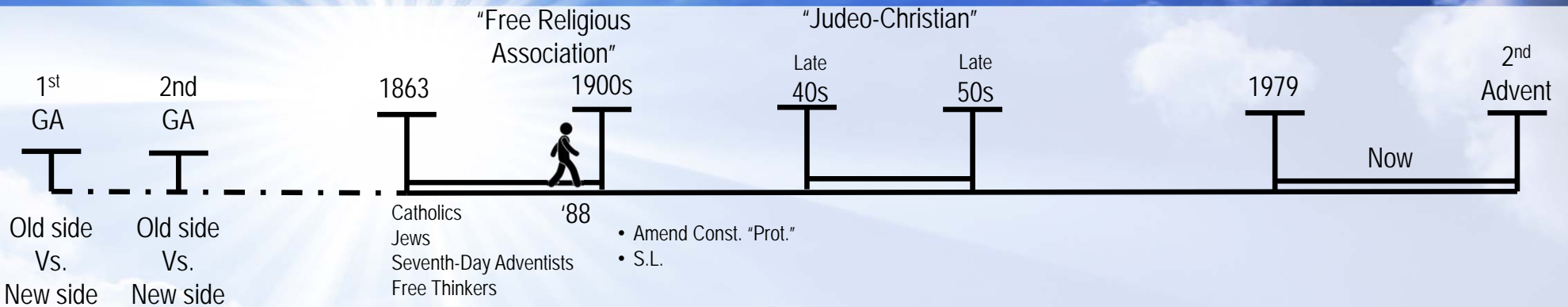
People who sided with Calvinism and the old school had already made their decision before they may have ever heard of William Miller.

- *Does that make sense?*
- *Can you already see the parallels to today?*

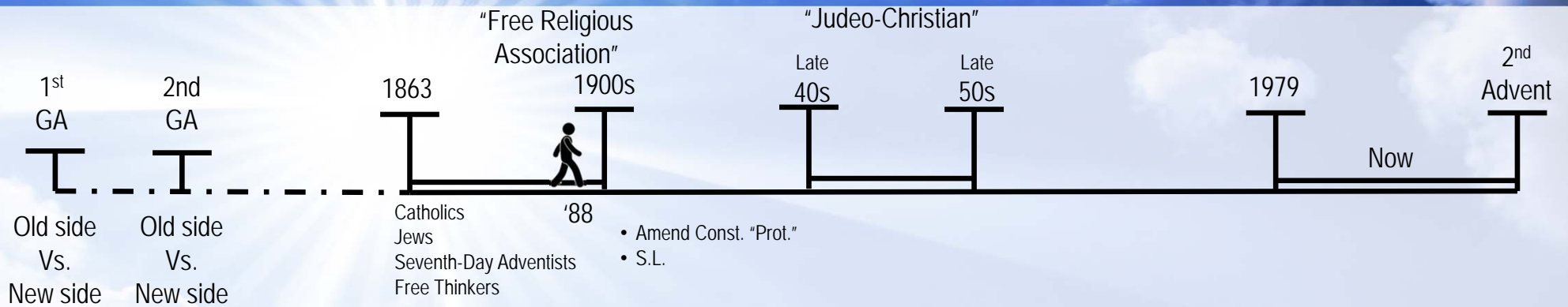
There is a work being done separate to this movement, largely separate from religion. Protestants had already been divided into two streams.



Those that sided with the Millerites felt compelled the message was the truth. In Spiritual Gifts, Ellen White covers that history, what are the Protestant ministers doing? People would try to break free from their companies and through vision she could see that these ministers had been binding them together again, so no one could pull away from their denominations, their fellowships. These ministers were attempting to hold on to the people and power. If you'd already sided with the old school in the Second Great Awakening, if you'd already submitted yourself to be bound by that hierarchy, it would be extremely difficult to separate yourself and join the Millerites.

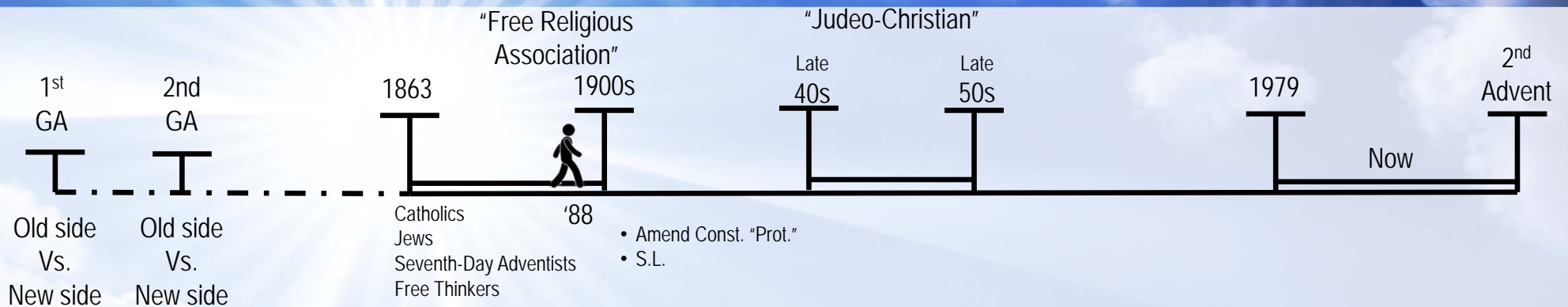


If you were not willing to question your ancient Calvinist traditions and teachings, *I've been taught from a young age, my grandparents were taught, we almost universally all believe in predestination, I won't question*, the message of William Miller could have none effect. You needed to be pulled from conservative Calvinism and be willing to be severed from your Protestant leadership. That work had already begun externally, really from the 1790s.



Life sketches 80 chapter 5, *where were Ellen White's parents taking her?*

- The meetings of the Second Great Awakening
- This had both positive effects and negative effects
- Positive: they were on the right stream to join William Miller once they heard the message
- If they had it been in the wrong stream, old school, there would likely be no Ellen White
- External streams, Ellen White and her family are in the correct stream



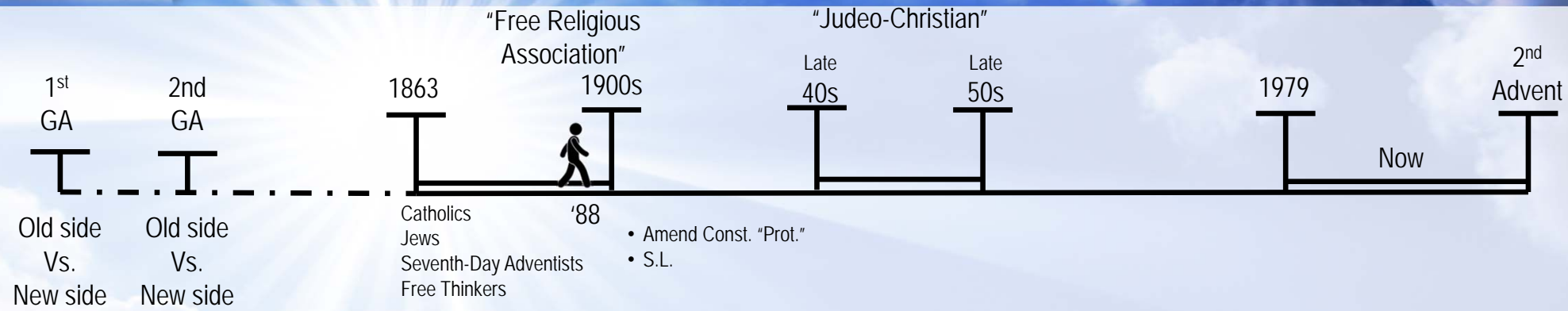
In our last dispensation that would have been as far as we went

- Life: new school
- Death: old school

They were on the stream that would lead to life; the stories of the Hidekel and Ulai.

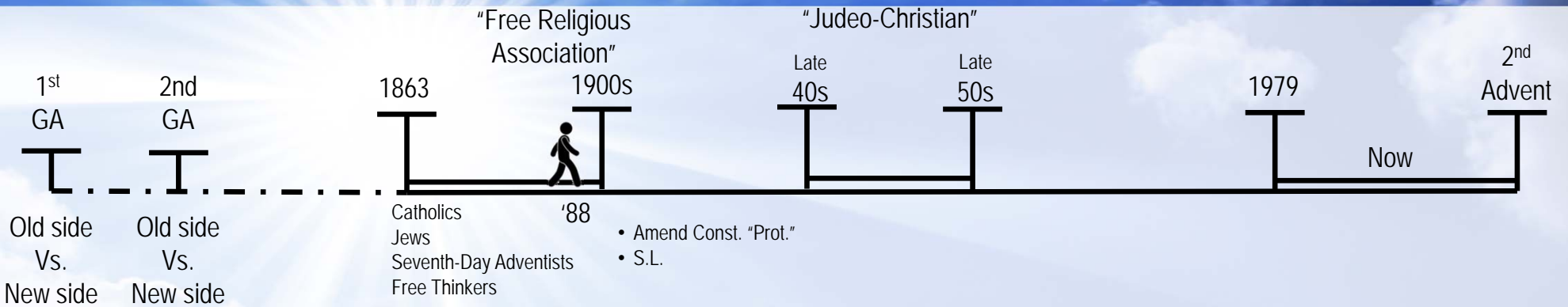
Now the complication, what did Charles Finney say? People are lazy and distracted. How do you break down the laziness and the distraction?

- A tidal wave of emotionalism

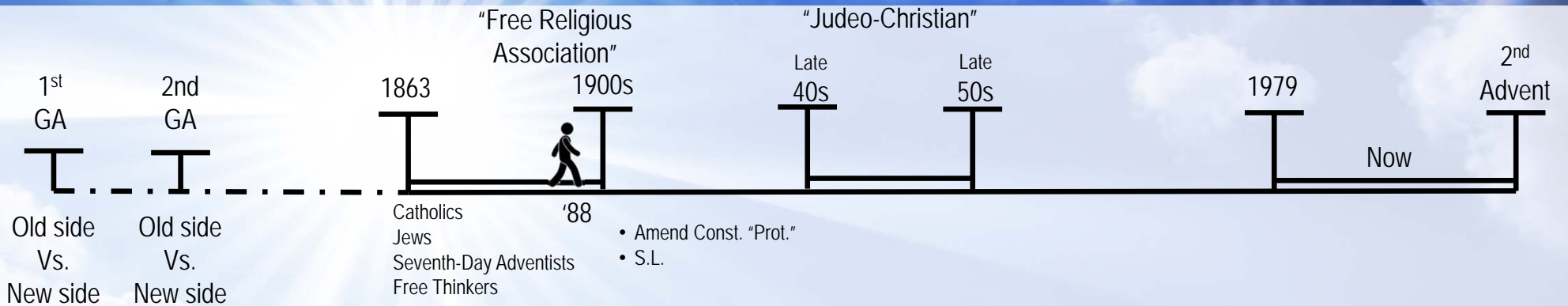


Life sketches 80 139.2

"My mind remained in this condition for months. I had usually **attended the Methodist meetings with my parents**; but since becoming interested in the soon appearing of Christ, I had attended the meetings on Casco street. The following summer **my parents went to the Methodist camp-meeting at Buxton, Me., taking me with them. I was fully resolved to seek the Lord in earnest there, and obtain, if possible, the pardon of my sins.** There was a great longing in my heart for the Christian's hope and the peace that comes of believing. {LS80 139.2}

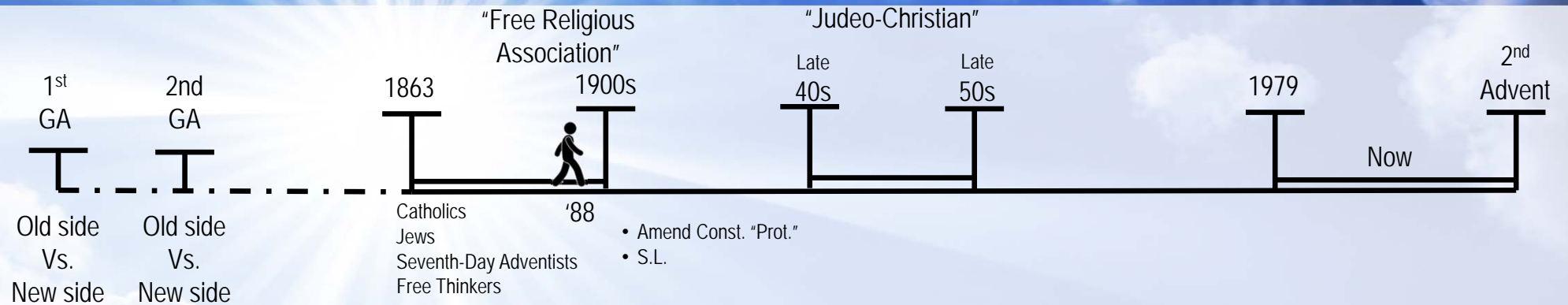


"Some things at this camp-meeting perplexed me exceedingly. I could not understand the exercises of many persons during the conference meetings at the stand and in the tents. They shouted at the top of their voices, clapped their hands, and appeared greatly excited. Quite a number fell, through exhaustion it appeared to me, but those present said they were sanctified to God, and this wonderful manifestation was the power of the Almighty upon them after lying motionless for a time, these persons would rise and again talk and shout as before. {LS80 139.3}

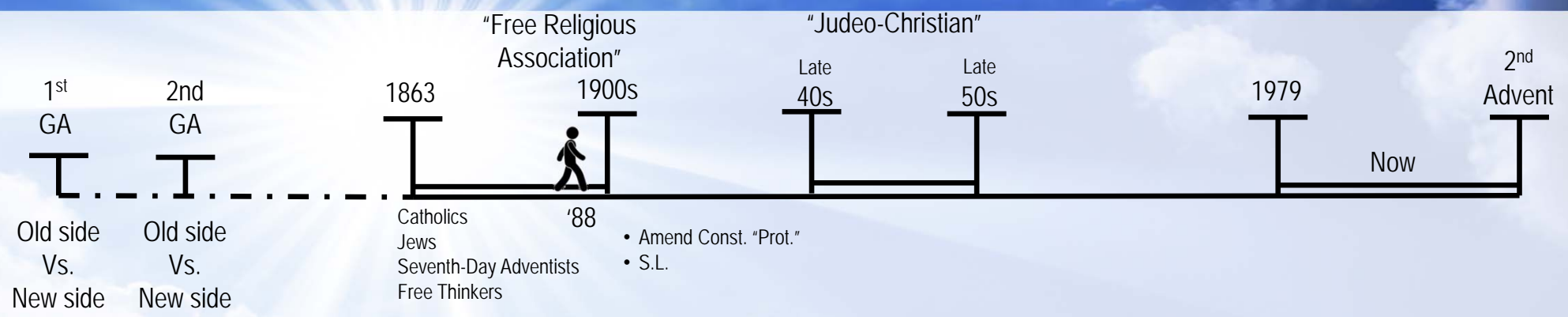


She talks further down about the people who become sick from the excitement and loss of sleep. At another place she talks about the mental illnesses that developed from the emotionalism and the fear, especially the fear. These were tactics that these traveling ministers used in the Second Great Awakening. This caused her so much heartache as a young person; they gave her no relief but increased her discouragement. And this is one place where you see her fall into despair.

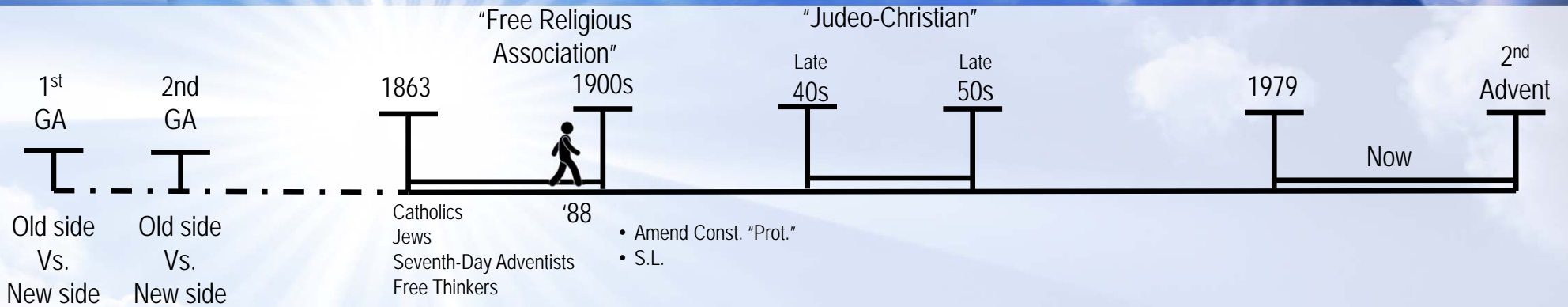
She accepts the message of the Millerites...



"Still, I observed that some of those who pretended to be sanctified, manifested a bitter spirit when the subject of the soon coming of Christ was introduced; this did not seem to me a manifestation of the holiness which they professed. I could not understand why ministers from the pulpit should so oppose the doctrine that Christ's second coming was near at hand. Reformation had followed the preaching of this belief and many of the most devoted ministers and laymen had received it as the truth. It seemed to me that those who sincerely loved Jesus would be ready to accept the tidings of his coming, and rejoice that it was near at hand. {LS80 150.3}



She's observing these people who have embraced the Second Great Awakening; they've given the physical manifestations of emotionalism that were required; they're crying, they're clapping they're claiming to have love Jesus, yet when they're presented with a message that says that same Jesus is about to return they manifest bitterness. Ellen White is confused. This did not seem to be the manifestation of the holiness which they professed and the majority of the people who embrace the Second Great Awakening did not embrace Millerism.

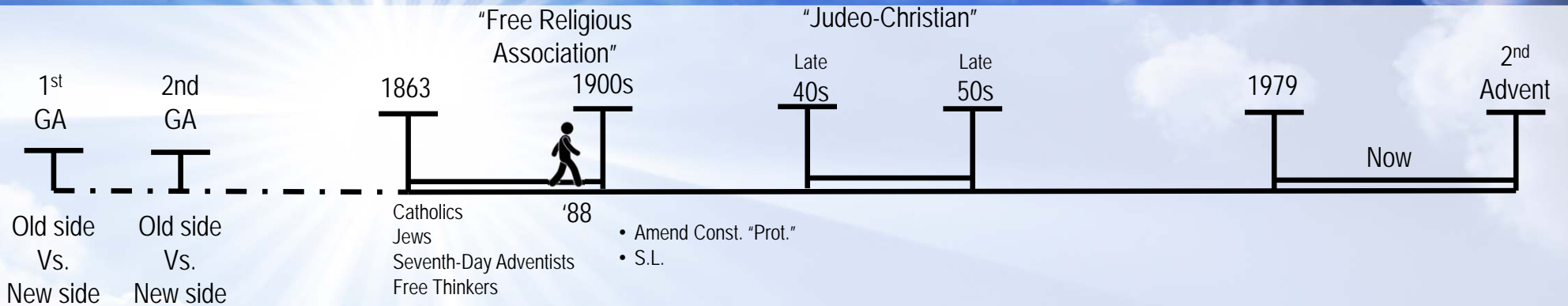


Two external streams

- One will lead you to death
- One will lead you to life
- Old school to death
- New school to life

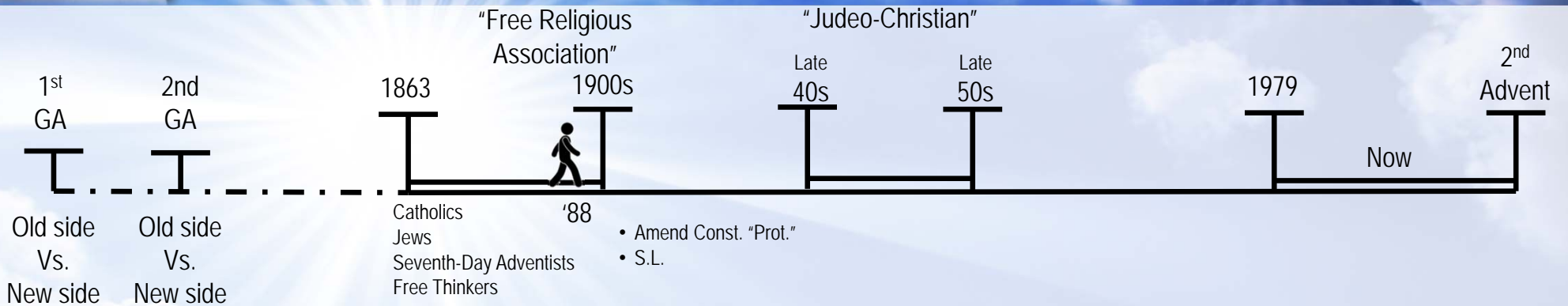
You needed to come from the new school stream and become a Millerite

As they cry they love Jesus, they're going to be presented with the 2300 days and tested



Repeated today: two external streams, world divided

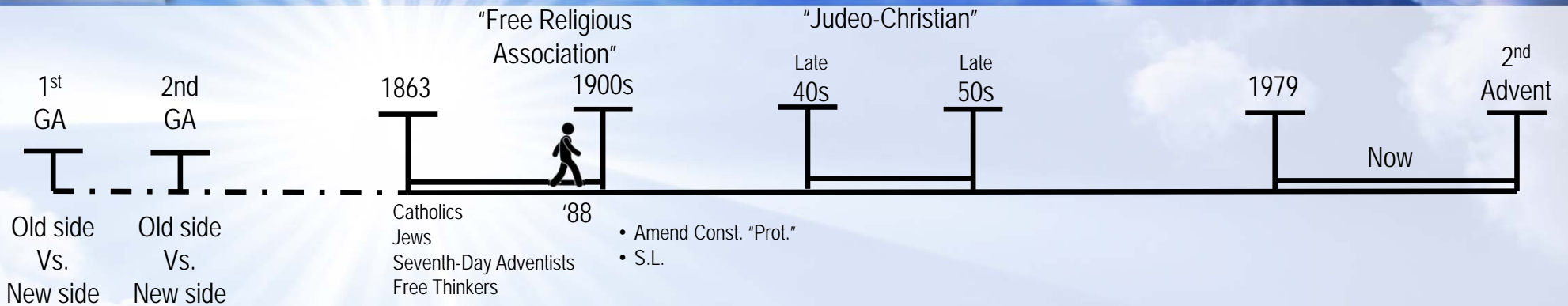
Those who cling to Donald Trump, Republicans and conservatism; racism, sexism, homophobia
They cannot sever themselves from that to join us. But for the millions who wear Black Lives Matter t-shirts, who claim to believe in equality, who claim to love, *in the Second Great Awakening where everyone's Protestant we would just say love Jesus*, but for the millions today who just claim to love, they will be tested and the test will be that they can't just stay, they have to join this movement, they need every part of this message.



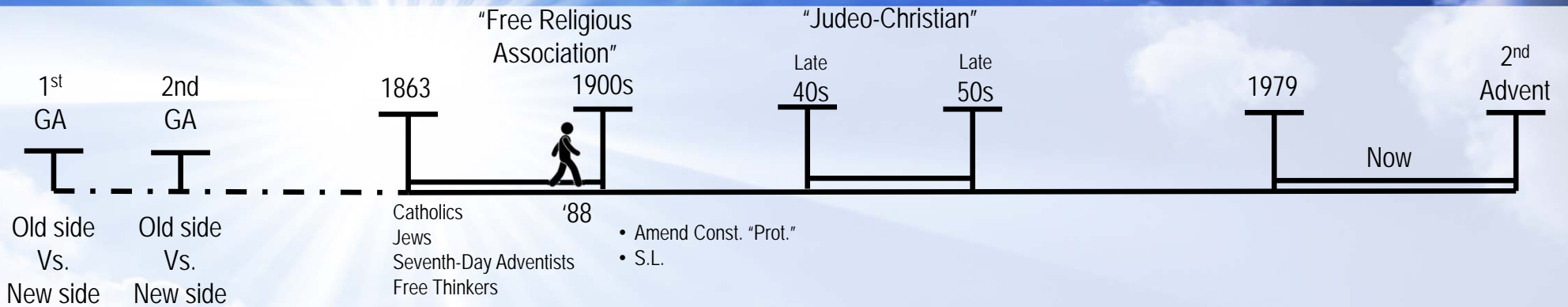
The shaking last year:

- People did not see the transition from new school to Millerite
- They thought Michael Moore gets it
- They thought Hollywood gets it
- They though a liberal atheist world gets it
- If they claim to get it they join this movement
- What they needed to accept was every single thing on the chart
- You say you love Jesus, here's the 2300 day prophecy

People have thought the world is so much better than this movement. The world does not get equality, no matter what slogans they wear on their t-shirts.

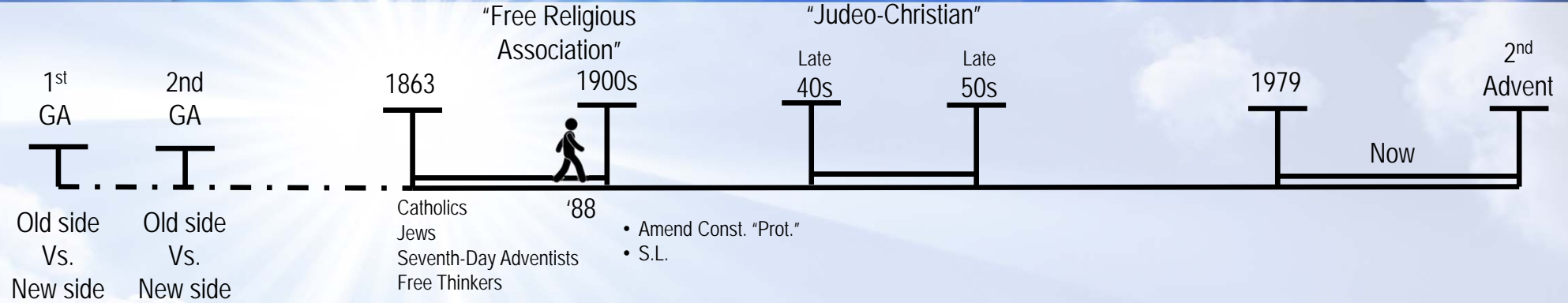


- In Millerite history, if someone said they loved, they were tested with the chart; they looked at the chart and didn't see love in every part.
- Is the love in the emotion or is the love in the accepting the 2300 day prophecy?
- They would say emotion and we would say prophecy.
- We are faced with the same issue: can people see the love in the vows of this movement? Many can't, but the love is there; just as the evidence of the love was found in the 1843 chart.
- Old school death, new school life. But only if you make the transition to be a Millerite, because what they claimed had to be tested.
- People externally who appear to be on the right side today, will be tested.



Lincoln project:

- Republicans who now attack Trump and the Republican Party
- You would think they're in the new school, their methods and treatment of the people they disagree with is disgusting
- They claim to love, it is not enough to be anti-Trump or wear t-shirt
- Coming to the Sunday law everyone will be tested



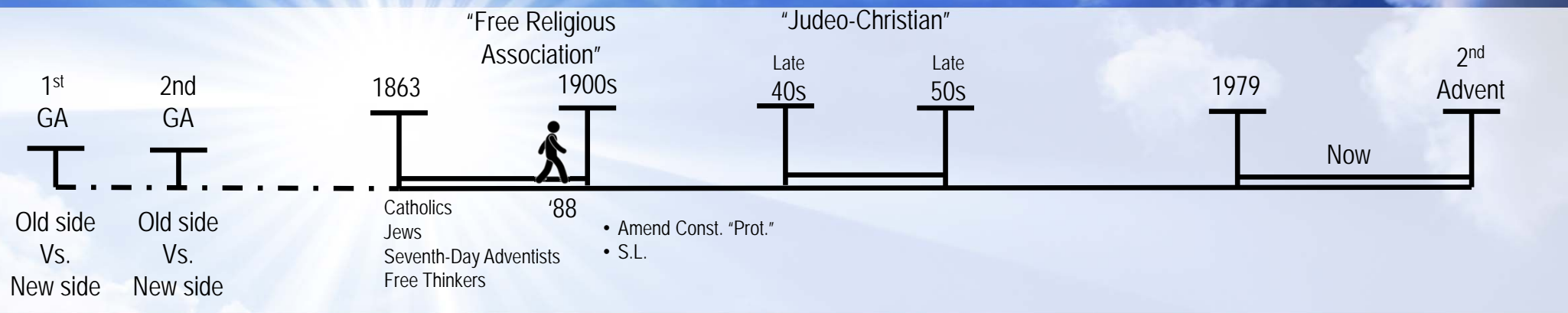
How the Constitution Became Christian

This document begins with an introduction; Jared A. Goldstein says in the introduction that he is tracing the Constitution from being a godless document to be the highest expression of the nation's Christian identity; how that perception changed over three specific movements, how these three movements all follow the same pattern.

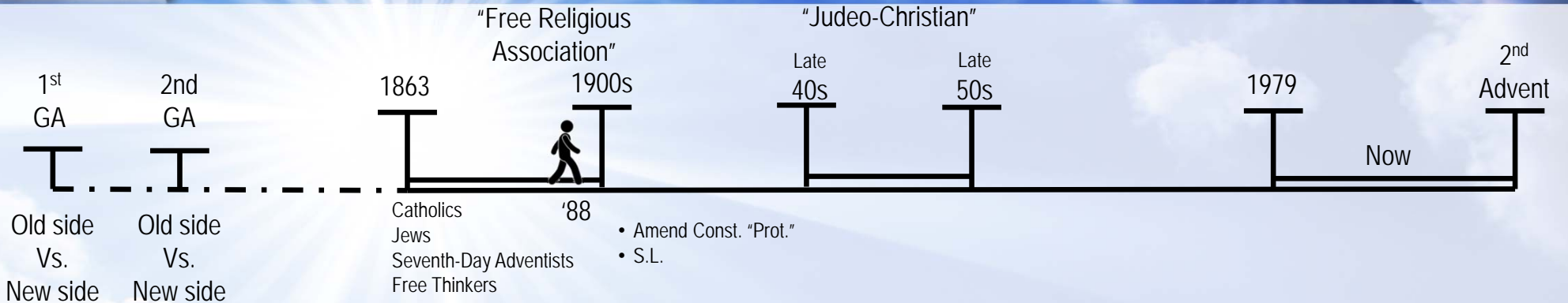
Movement one:

- There's a group threat
- The prototypes start to panic
- A nationalistic response
- Then they make demands based on the Constitution

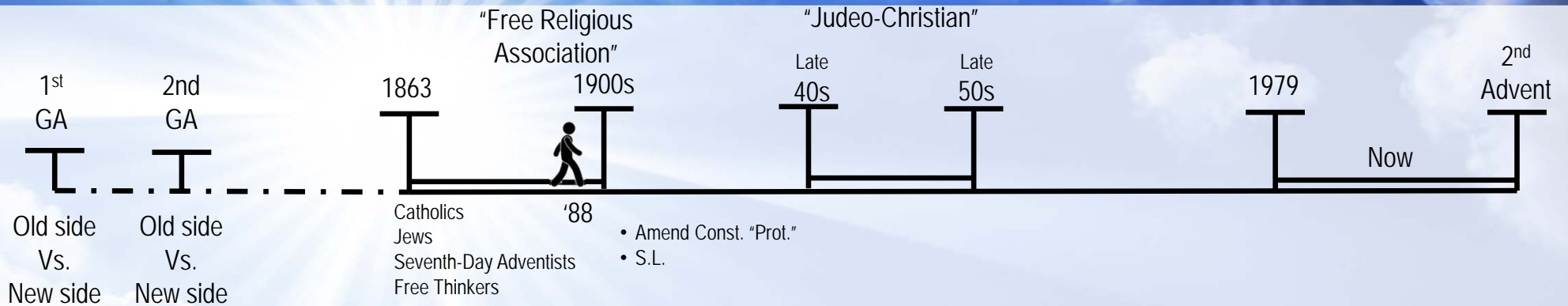
This is true for all three movements



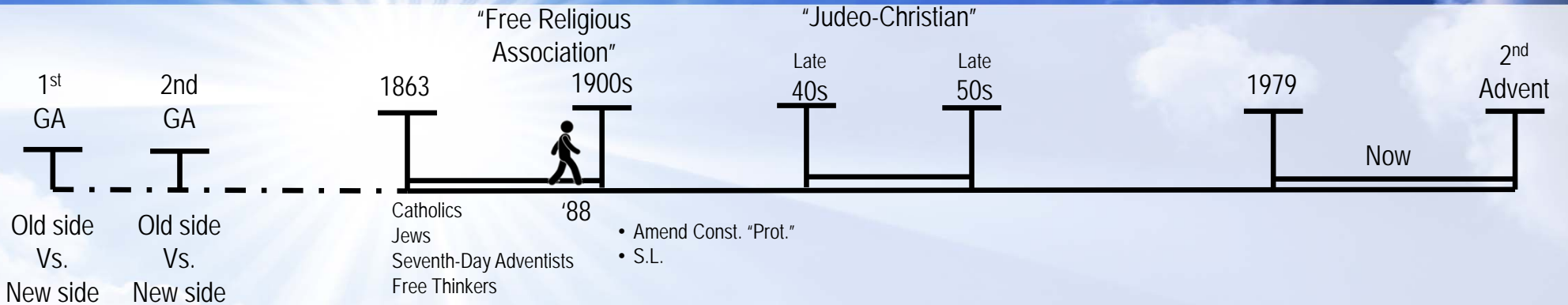
On page 267 he lays out who the threat was, so this is where Ellen White stands and the threat that Protestantism is responding to is from Catholics, Jews, Seventh-Day Adventists, and free thinkers. Now in 1888, would they have elected a Catholic president? No, they are not friends, it's important for us to understand that. Catholicism is a threat, coming through who they consider to be dirty Irish immigrants. But so many, especially Irish were coming into the country, people were afraid because the Catholics are saying we don't want to send our Catholic children to a state school, public school and have them taught your version of Protestantism. Jews, Adventists and free thinkers are all saying the same thing. So these four encapsulate a threat and they weren't hiding the fact that they felt threatened, the document will speak about that.



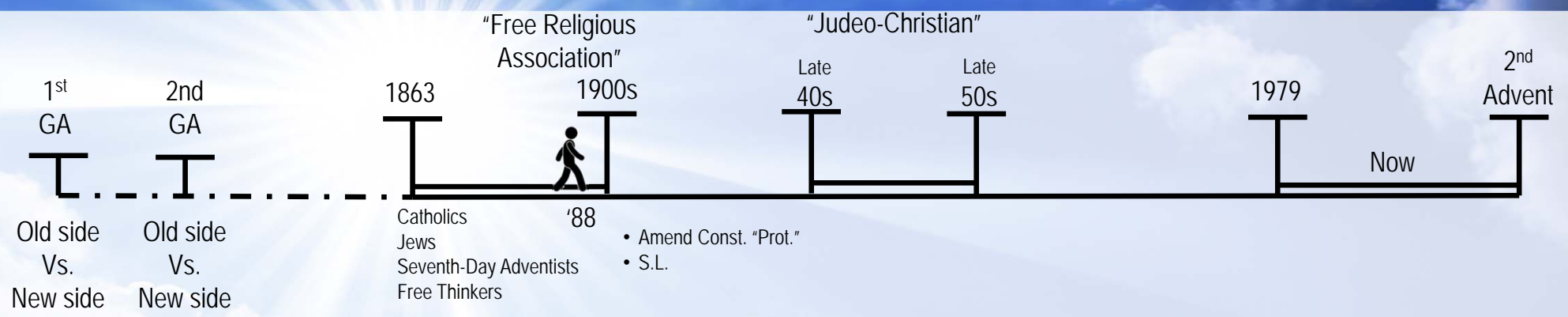
I want us to spend a moment on free thinking, so we are about to end. I want to summarize this first history and make a final point. But I suspect many people aren't sure what free thinkers were. Two Wikipedia pages, if you just look up 'free thought' that will give you some information, but look up the 'Golden Age of Free Thought' and that will tell you that this golden age was the late 1800s, it really began to be more formalized movement in the 1870s. They had a couple of famous orators who led them, you may know of Robert G. Ingersoll. So they were becoming quite influential in the midst of this history of Protestantism feeling threatened. And what free thinkers thought was the following, up to now they all sound so positive, doesn't everyone want to be a free thinker. I would say anything that I believe cannot be because of an authority, tradition, revelation or dogma. It can only be based on logic, reason and studied evidence, empirical observation.



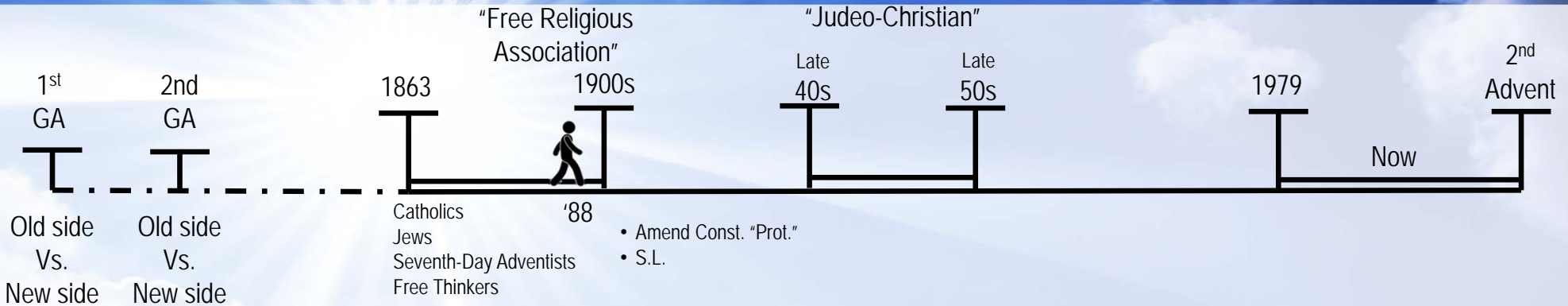
And this particularly applies for religious teaching. This might seem awfully close to what Elder Parminder taught this morning, I would argue it's not the same thing. When they say you cannot believe something based on authority, or revelation they do away completely with the concept of inspiration. The bible, a man written document, might say something about history, if you can't prove a king existed then he didn't exist and it doesn't matter what the Bible says. And this had recently been empowered by a particular book written by Charles Darwin that seemed to give them logic, reason and empirical observation. So they transformed overtime, back then most freethinkers were agnostics. Today there are a few agnostics most just became atheists because they cannot trust in documents they believe are man written and it's particularly been influential through Charles Darwin. It's a rebellion against really any form of religious authority, so they are a threat.



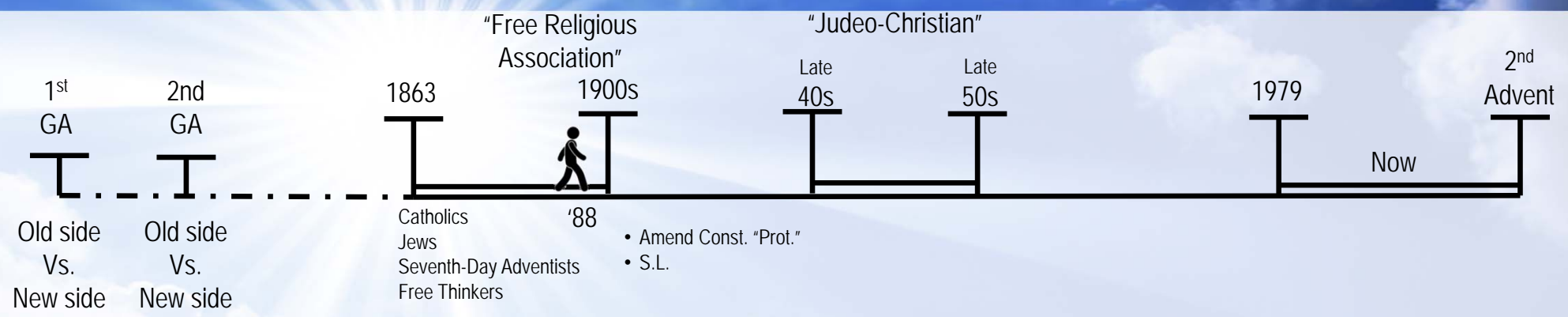
It all begins with this issue of the Civil War, the Covenant is largely laid out in that whole enterprise, and they form the National Reform Association that we should know of well because we're Adventists. After the Civil War they restructure this organization, they go through a transformation. And between the end of the Civil War and 1888 they are seeing more and more of these four threats and they're mobilizing to oppose them.



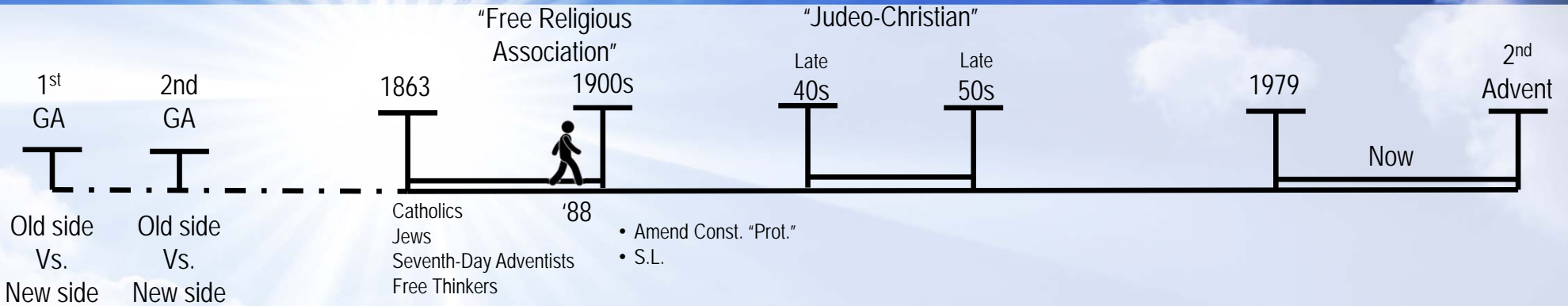
It takes care of Adventists and seventh Day Baptists. It takes care of Jews but it doesn't take care of Catholics. So you also very much need the amendment to the Constitution because the Sunday law gives homage, obeisance, worship to Catholicism. You could have a Sunday law in a Catholic country. So they need to stipulate we are Protestant, not Catholic. Their response is not random; it is calculated to directly take down who they see is a threat. Three of the four are taken down by a Sunday law. The 4th, Catholicism is taken down by an amendment to the Constitution and if you have both, Protestantism is enshrined, the national identity protected, the prototype secured in the documents.



I just want to make one point before we close because we're going to tackle the 1950s in more detail. But late 1940s is post Second World War, our first history the threats are Christianity, Protestantism is on the attack against these four. First World War, Second World War and many fascist organizations completely trashed the name Christian through their use of it; a Christian organization became associated with fascism. So they made another calculated move, Jews are no longer the threat because post-Second World War you would not dare. Now they embrace the title the Judeo-Christian West. They were arresting and imprisoning Jews here, they began to transform because the threat has changed. Can they have a Sunday law now that they're the Judeo-Christian West? The response has to be an attack on the threat; the minute you change who the threat is you have to change your methods of attack.

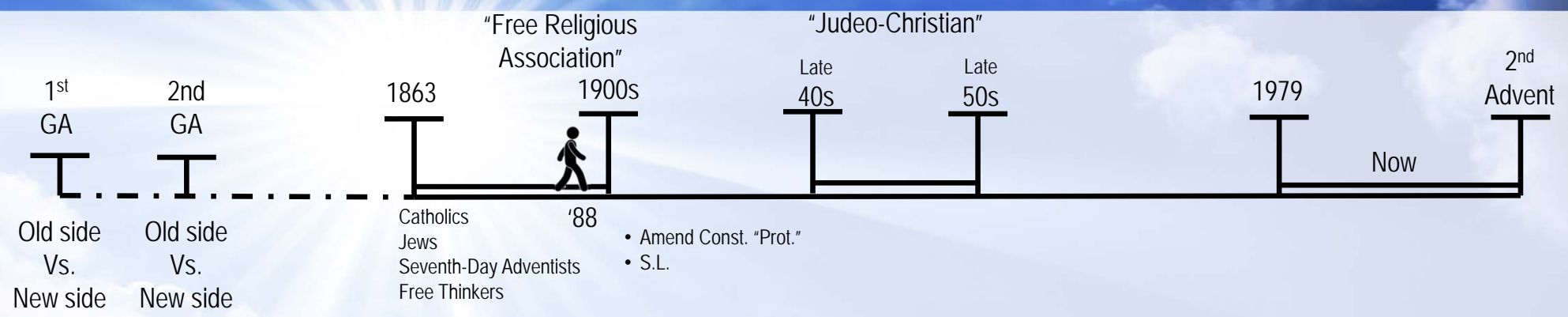


The threat is communism, so now you're going to have a Billy Graham who's going to link capitalism with Protestantism to protect the Judeo-Christian West. This is the McCarthy era. Jews are not the threat here therefore you cannot have a Sunday law response. In fact they've brought in the Jewish community as an ally. In the same history Adventism is no longer a threat. First of all there is no Sunday law now, **if the Jews can keep Sabbath we can keep Sabbath**. And then in that same history we were so afraid of being called a cult because all of those people religiously following Calvin accused us of following Ellen White and we let go of our identity. We're heading into the second, the third generation's prophetically speaking. The fourth generation, the sins of our fathers. Judeo-Christian West Jews not a threat Adventist not a threat. Catholicism it's transforming, communism is the threat; different threat, different response.

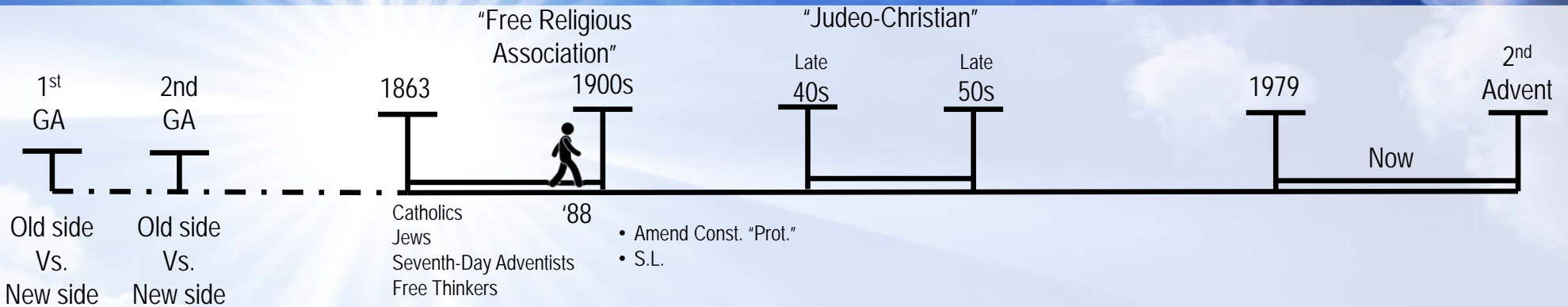


Between 1950 and 1979 there are three movements. We will go through those two histories in more detail next time, I just want to summarize.

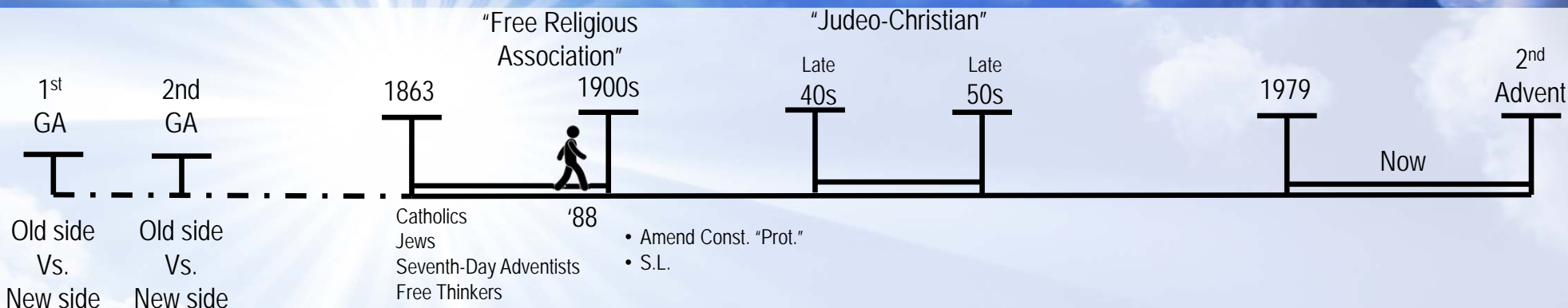
Through this camp meeting we have discussed different subjects but they are completely linked. Externally these Protestants believe they are the prototype and it leads them into racism sexism and homophobia. Today the fight against sexism in this movement has faced opposition because of the concept of a prototype. So we discussed the nature of Heaven, the Godhead, Lucifer, the angels. 6,000 years of progression documented in the Bible, 66 books all written by men, documenting that sexism that has pervaded humanity for the last 6000 years. We should see transformation.



You can see it clearly between the beginning and end of ancient Israel. But as our written inspiration ends here we have to be willing to see that our transformation had not ended here; we're still in that process. You can see externally it's the old school of Hodge and Princeton that reject that. That is why they are the stream that carries the danger, that is why it's the Falwells, not the liberal Clinton, Biden faction that enacts the Sunday law. **Adventism by and large falls into the wrong stream**, God has given us structures at the end of the world that will teach us the history from 1798 to now; the history of Catholicism, Protestantism and Adventism. **We're focusing on Protestantism because we want to understand the Sunday law.**



So we're tracing the fundamentalism and the liberalism, it's not *enough to be an external liberal, that will be tested*. There are three movements of Protestantism, each trying to force their identity onto the nation because they see their identity threatened. In the history of Ellen White these four were the threats. So she said that movement in progress would amend the Constitution and enact a Sunday law to destroy the threat. We focus on ourselves but we we're one part of that. They had some successes but they largely failed.



Post Second World War there's a new threat; they look at that threat and define it in nationalistic terms, the city on a hill against godless communism, the threat changes and the response changes. No longer are the Jews or Adventists the threat. It's a stepping stone between the first movement and the third. By the third we're practically part of them as an Adventist structure. That's why Adventism falls at the Sunday law, they gave up their identity in the 50s because they were accused of being a cult, because they followed a person, they stopped being a threat and no matter how many times the conservative Adventist preaches against the Sunday law they have joined and walked in step with the daughters of Babylon. They can't see that they're on the same side. Different threat now so there's a different response and we're in a history when we're starting to understand what that will be. But it all brings us back around to the subject of equality.



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

Dear Lord,

Thank you for how you have led your people. We see so much love in what you have done, may we understand what love is. I pray that we will see it in the messages and in the vows of this movement even in what we might not have imagined is love. We've reached the end of this camp meeting; I pray that people will be blessed as they contemplate on what was taught, that you will help our thinking to transform. That we might think and see as you think and see and treat each other accordingly. You know the civil war that goes on in this movement for equality, there are so many vulnerable who are told what we teach incorrectly by those who misunderstand or oppose us. We pray that you give people a clear understanding of what is being taught, a clear understanding of the structures and the lines and that especially the vulnerable will be able to see and hear and accept. I pray that we will all see our personal need, make an effort to have that upper room experience of uniting with each other. We're looking out at the movement and see that only comes with equality, only that is causing unity. May people not just accept, may they practice. So we place each member in your hands. *I pray in Jesus' name amen*