



La Verite Qui Scelle – Guadeloupe  
'No New Message - Equality' Camp Meeting  
April 2021

Tess Lambert – 04.04.2021  
*3. The Crusade of Billy Graham*

# *The Three Structures*

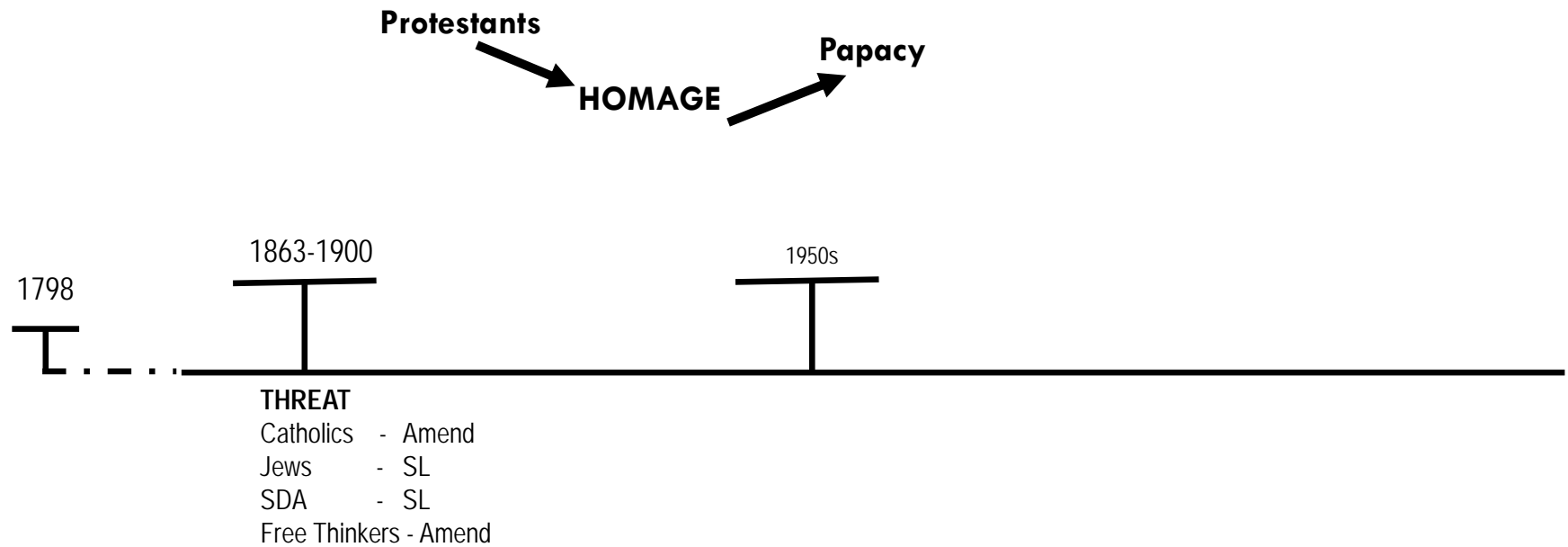
Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years	1888	144,000
Papacy	2) Counterfeit	→	1899-1945 46 years Pope Pius XII	1989 John Paul II	2001 Benedict and Francis
Protestantism	3) "In God We Trust"	→	1863-1900 Christian Amendment Movement	1950s Judeo-Christian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



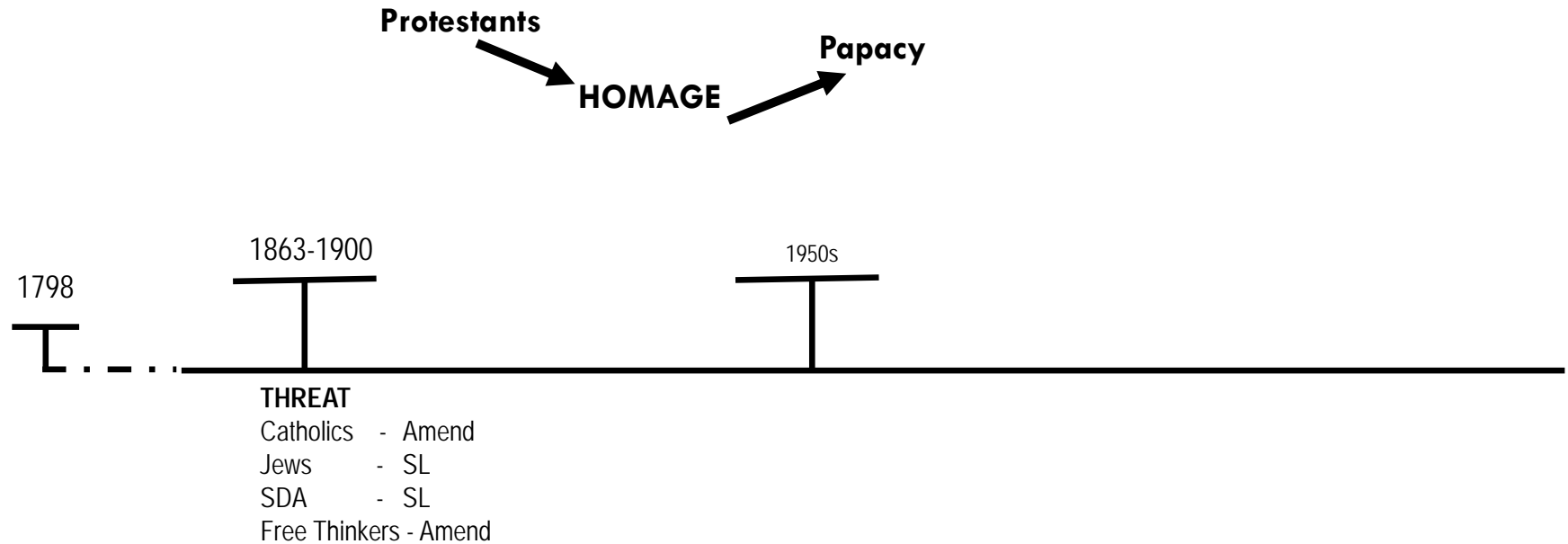
- **First in the history of 1863 to 1900**
  - free thinkers, this was the growing influence partly of Charles Darwin
  - Jews
  - Seventh-Day Adventists
  - **Catholics**
- **Then in the late 1940s and 1950s**
  - Christian → Judeo-Christian
  - Fundamentalist → Evangelical

We'll start with a review: in our previous study we went back to our document, and we looked at particularly that first history 1863 to 1900. Adventists have such a love of 1888 history, if it's going to teach us of end times, we should at least expect to understand 1888 correctly; if we can at least separate from that history truth from our misconceptions, misreading and conspiracy theories. We saw that Protestants and Catholics are not friends, that the daughters hate the mother. We saw that Catholicism is one of the four threats that Protestantism is trying to restrain. It is not an attempt to give Catholicism homage. Instead that homage is despite themselves, against their intentions.

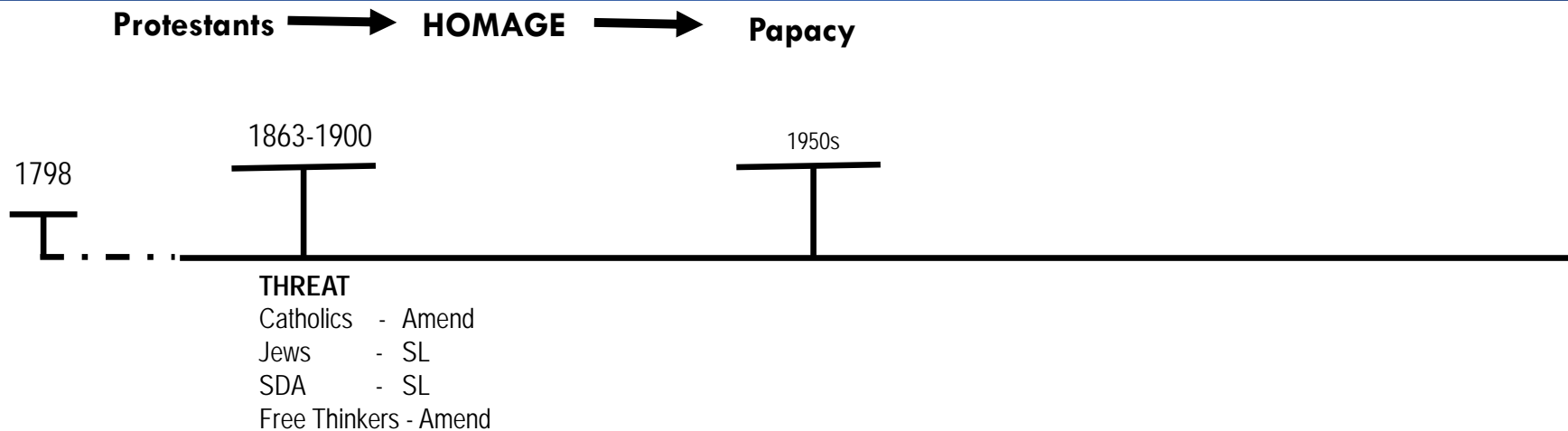
Ellen White describes it as a hand reaching across the gulf and clasping the hand of Rome, but this is not describing a real-life friendship. The homage is in the act itself not a secret romance.



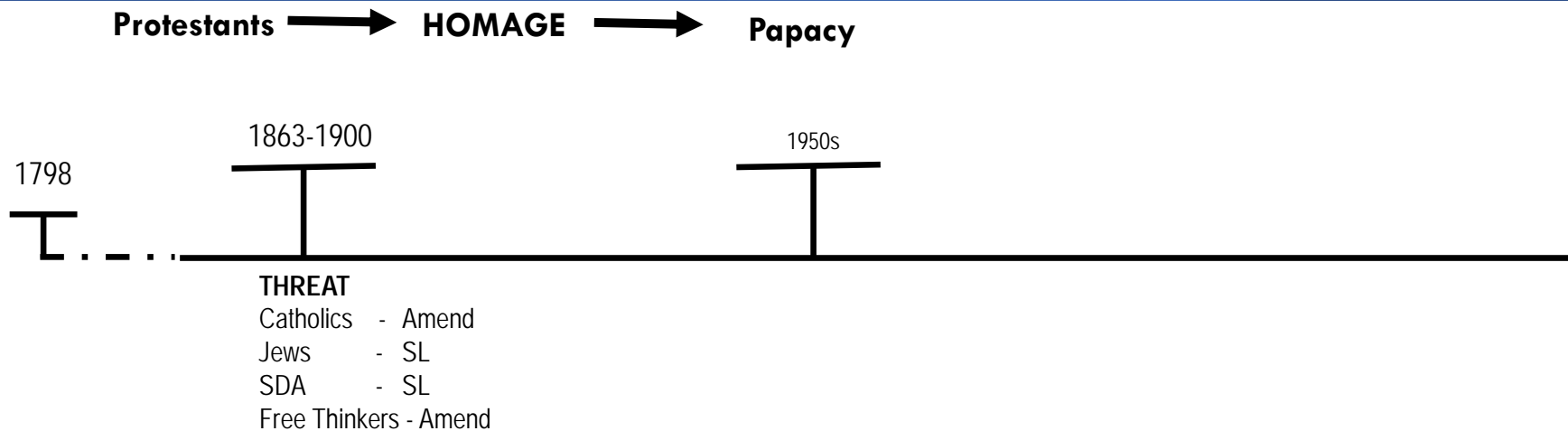
Once we covered that history, we moved on to the 1950s. And as a reminder, each attempt by Protestantism was targeted whether it was amending the Constitution, enacting a Sunday law or laws of blasphemy. They were targeted to take down the group threat.



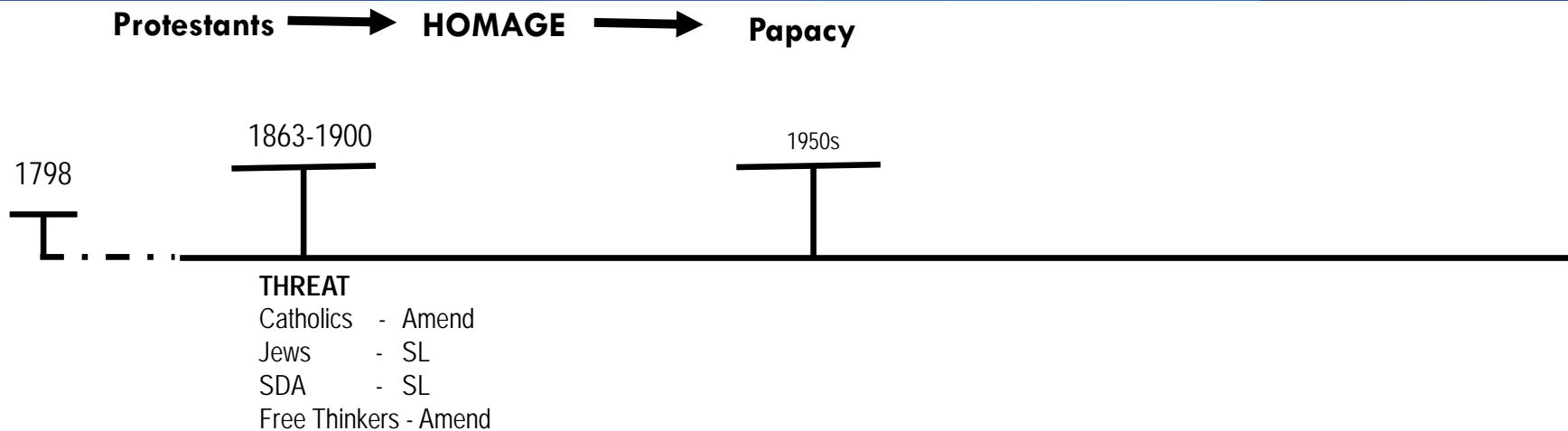
We showed that in the decades after 1900 the modernist faction and the fundamentalist faction within Protestantism went to war; the modernist faction won. Remember this isn't all of Protestantism, this is fundamentalism Protestantism. So it seems like Protestant fundamentalism had died, they lost even more credibility when prominent fundamentalists went into conspiracy theories and fascism. Yet in the 1940s that all started to change and we're going to pick up their story with Billy Graham.



We're going to quote now from the book *The Evangelicals*, "No American revivalist before or since achieved the success that Billy Graham did in the middle years of the 20th century. Indefatigable and constantly in motion he evangelized on five continents and with the advantages of radio, television and airplanes spoke to more people than any other preacher before in history. In the United States he was the first truly national revivalist since George Whitfield. His Viking features appeared on the cover of every national magazine and from 1955 he ranked high on Gallup's list of most admired men in America. In the 1950s fundamentalists remained a small minority, but in tune with the times and the major politicians of the day Graham struck a chord that resonated throughout the country. With President Eisenhower he helped forge a connection between religion and patriotism designed to unite Americans against communism. Evangelicals and others have largely forgotten the role he played in propagating fundamentalist thinking and creating a conservative coalition." (page 162)



Under Billy Graham fundamentalism was going to resurrect but it was going to be given a different name, shed some of its tarnished image. Because of the ties it held to fascism and Nazi sympathizers was it possible any longer for them to hold Jews as part of the group threat? In this first history they were persecuting and arresting Jews for keeping Saturday, but they have to rebrand. So they go from Christian to Judeo-Christian and embrace the Jewish community. Now the conservative coalition, the conservative base in the United States includes conservative Jews. And fundamentalism got rebranded it as evangelicalism.

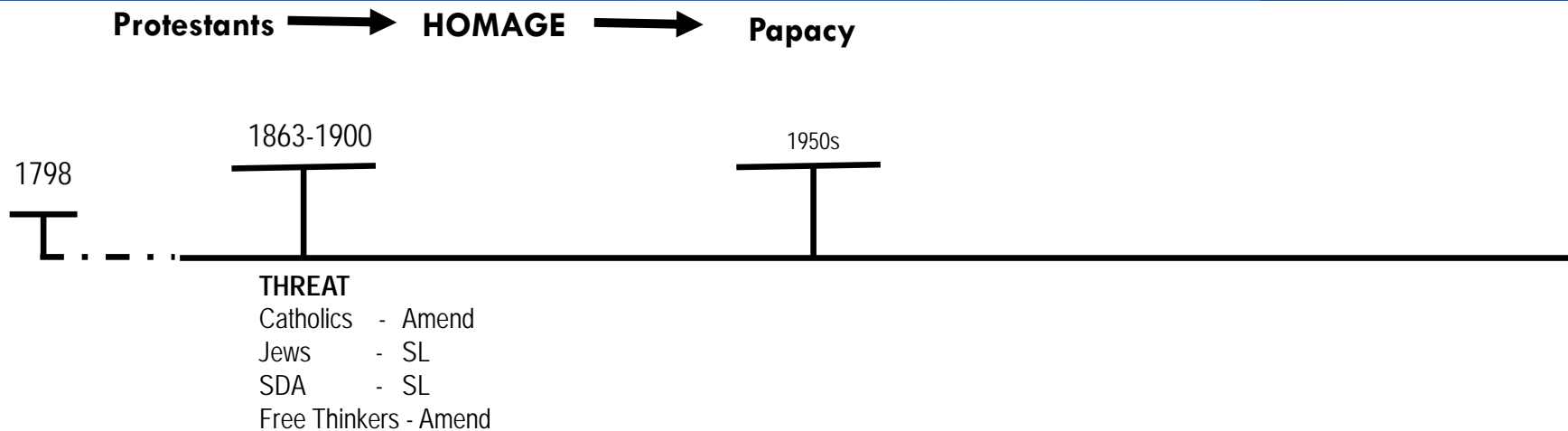


A few things happened all at once to enable this resurrection of fundamentalism:

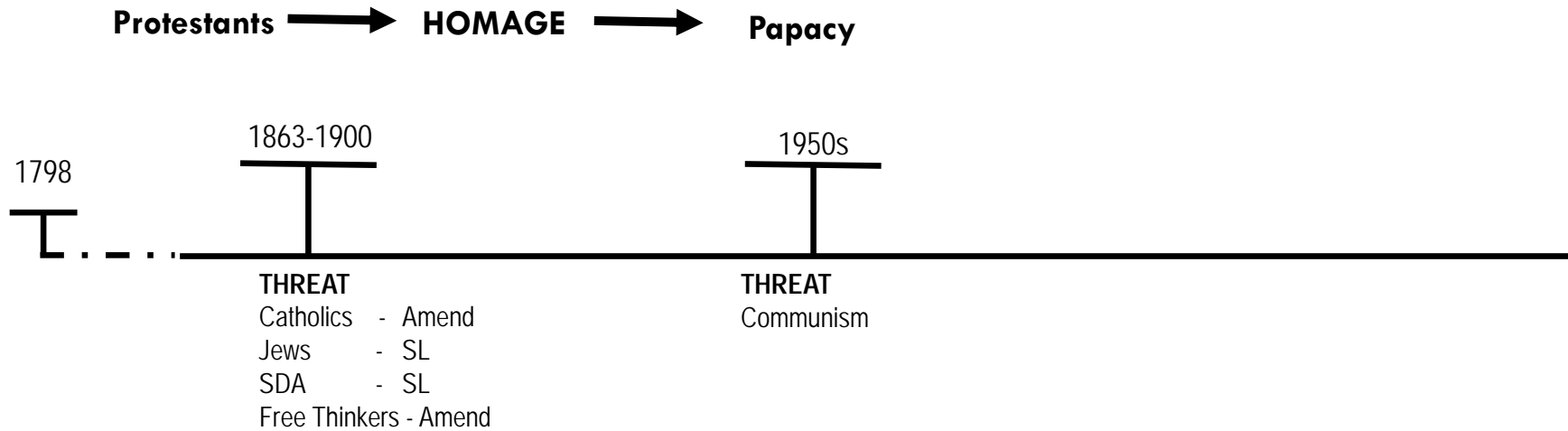
- the rise of a president who was willing, Dwight D. Eisenhower
- the rise of a leader in Billy Graham
- and the rise of the threat that truly became terrifying when in 1949 the Soviet Union successfully tested their first atomic weapon.

In 1949 Billy Graham was set to teach in Los Angeles, fundamentalist had gone through and prepared Los Angeles for his coming. They set up a tent meeting called the Canvas Cathedral that could seat 6,000 people.

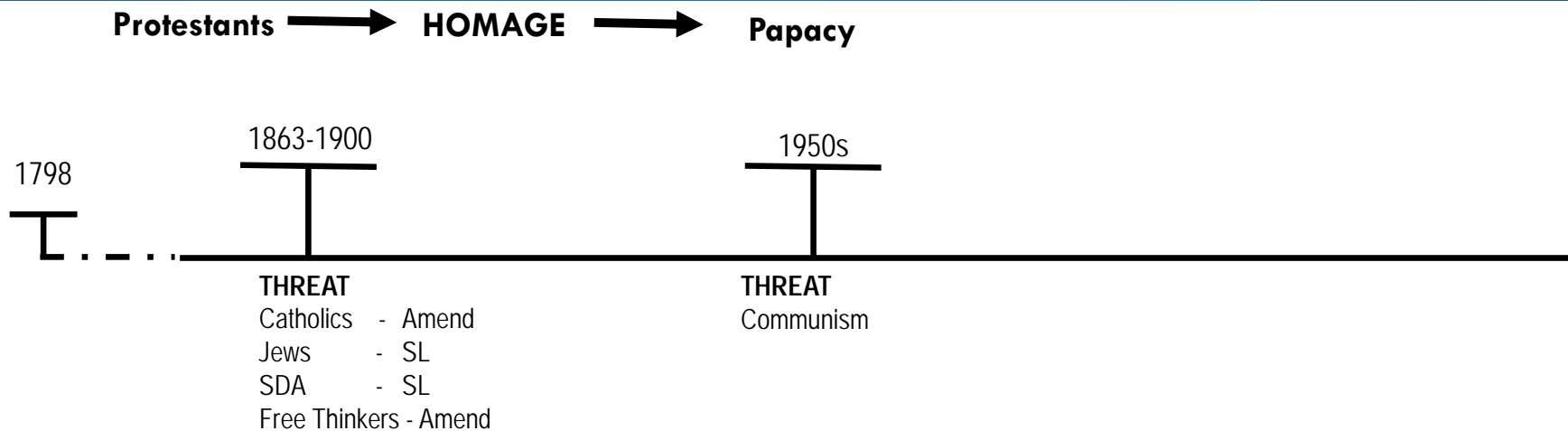




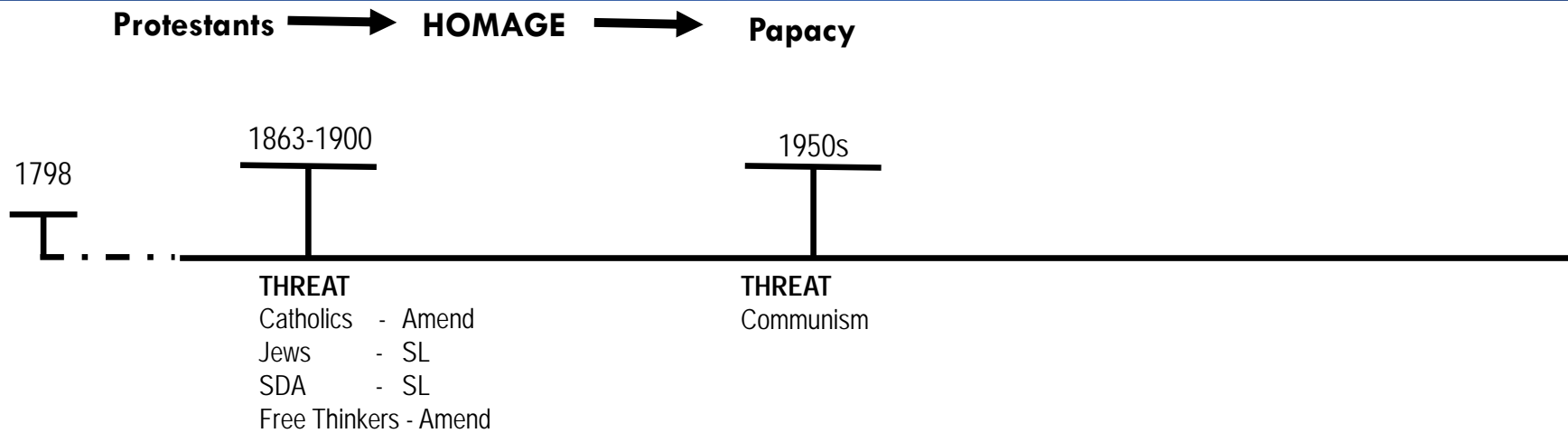
Page 166-167, "just two days before that campaign began President Harry Truman announced that the Soviet Union had successfully tested an atomic bomb." And Billy Graham used that for the headline of his first sermon, he used a message based on fear. We'll go about halfway through that paragraph, "Billy Graham says, did you know that Communists are more rampant in Los Angeles than any other city in America? God is giving us a desperate choice, a choice of either revival or judgment, there is no alternative. Judgment is coming just as sure as I am standing here." From there Graham went on to speak of a world divided into two irreconcilable camps. On one hand Bible based Western culture and on the other communism. Quoting him, "a religion that is inspired directed and motivated by the devil Himself who has declared war against almighty God."



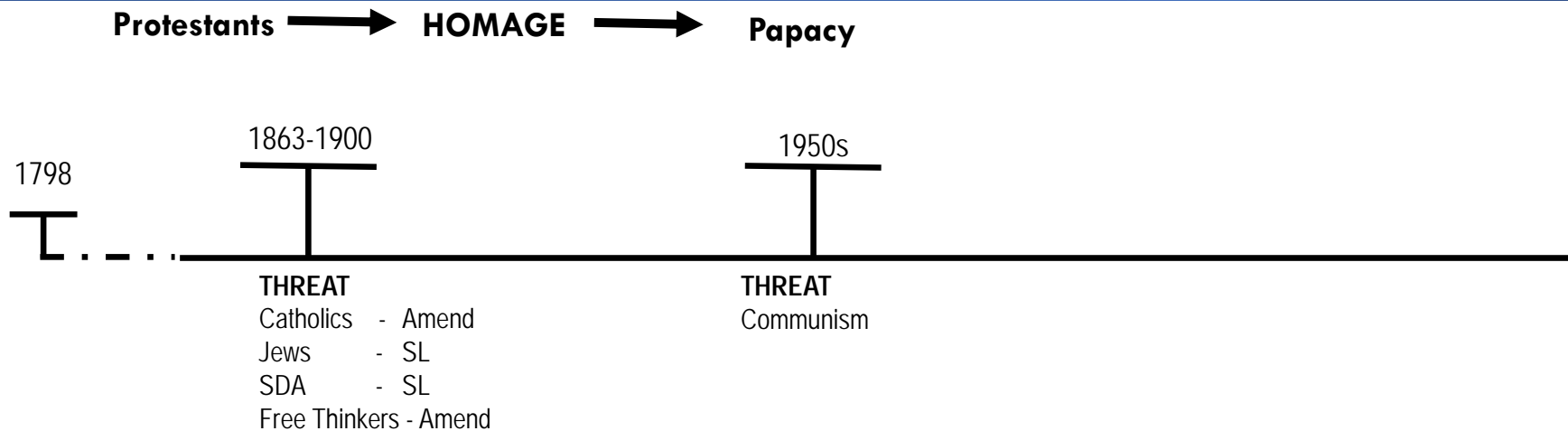
This is when his career really takes off because he harnesses the fear people have of a group threat. Because like here, it's not just a threat far away, it's a belief that Communists have infiltrated every level of government. The next year in 1950 he speaks for the first time to Congress. And the house speaker says this country needs a revival and I believe Billy Graham is bringing it. There's a lot of information on this history, we're covering it quickly.



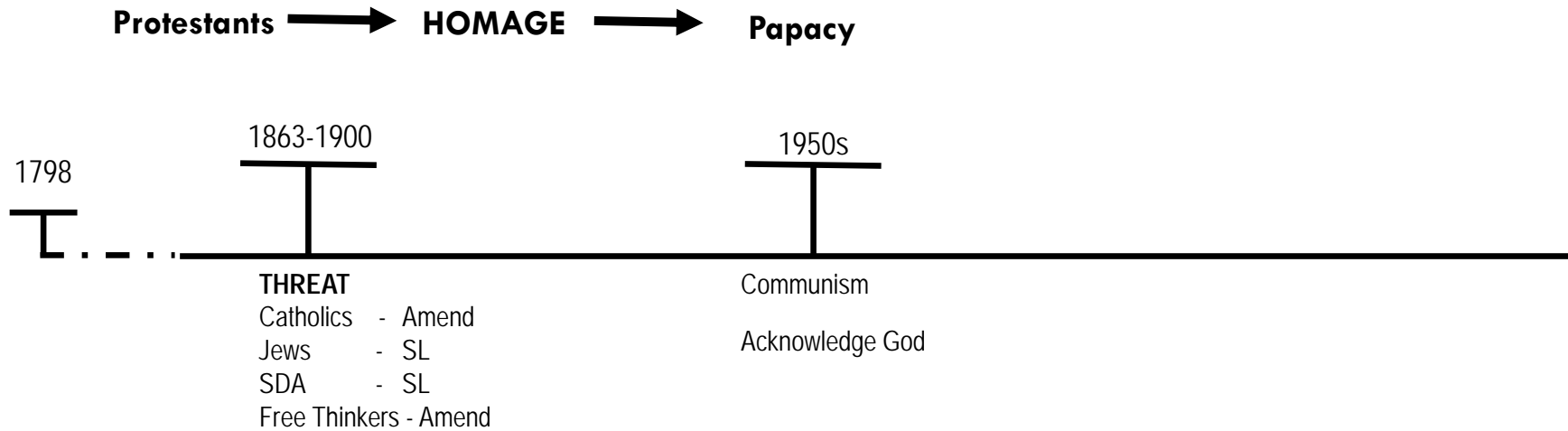
Page 172, “In his revivals Graham rarely failed to bring up the threat of communism, atomic weapons and World War III. Indeed, these secular dangers often seem to substitute for the fear of hell or the coming of Armageddon that previous revivalist had used as a spur to conversion. However, he often described men and nations as the instruments of higher powers, ‘My own theory about communism’ he said in September 1957 ‘is that it is masterminded by satan. I think there is no other explanation for the tremendous gains of Communism in which they seem to outwit us at every turn unless they have supernatural power and wisdom and intelligence given to them.’ Compromise with the Communist was therefore impossible. ‘Either communism must die, or Christianity must die,’ he said ‘because it's actually a battle between Christ and antichrist.’”



Page 173, "Once when asked how the conversion of all Americans would stop the Soviets he said, "I sincerely believe that if Americans turn to God at this moment, we would have Divine intervention on our side." On another occasion he said more specifically that if the nation would repent of its sins "God himself would intervene and frustrate and blind the Russians as he did the armies of old."

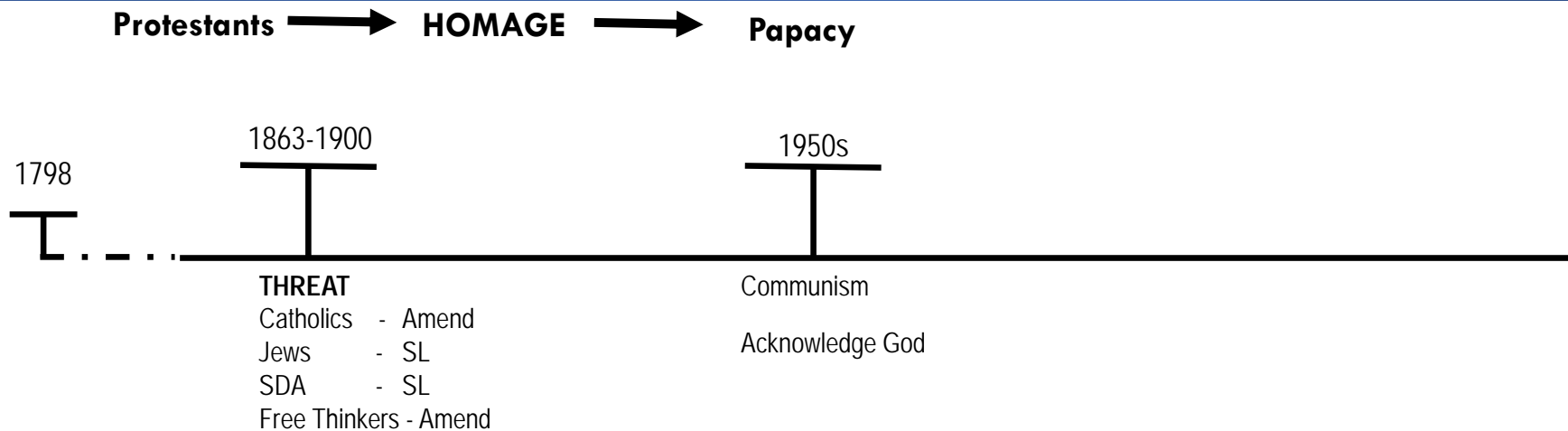


Where have you heard that before? 1863 in the midst of a different war. Back in the middle of the Civil War they see it as a spiritual war, a fight between Christ and Satan. And why was the north not winning? The people did not revere God, the government did not respect Him. In the 1950s now it's the King of the North against the King of the South, why is the King of the North not winning according to them? It must be because the people have turned from God, but it must also be a problem at the highest level of government.



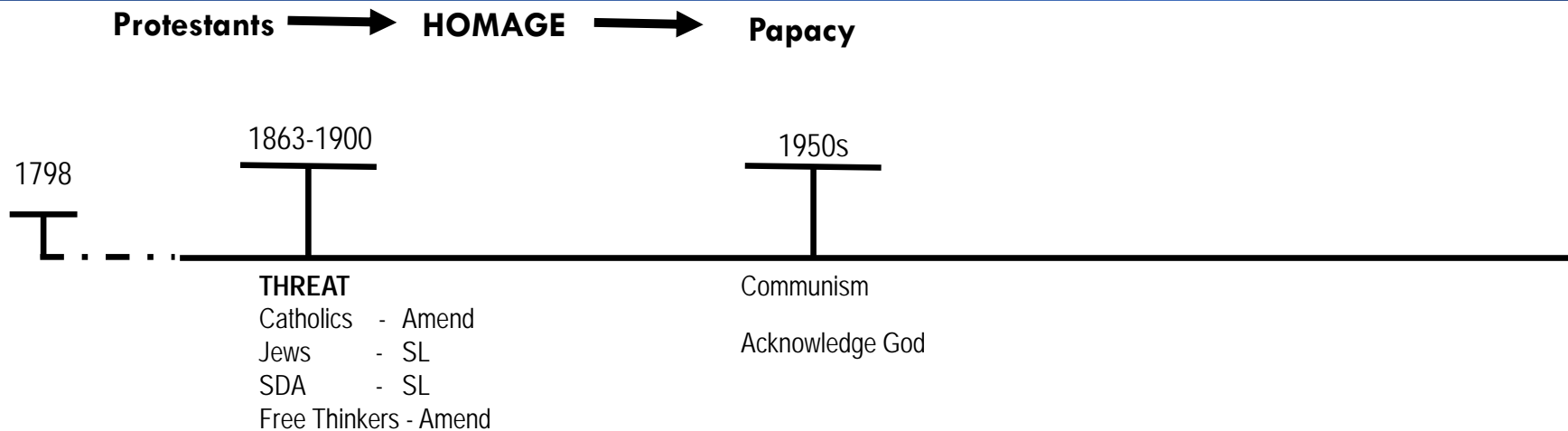
Page 176, "In his speeches Eisenhower used religious rhetoric more than most other presidents and repeatedly called for a spiritual revival. He instituted national prayer breakfasts and during his presidency the Congress added the words "under God" into the Pledge of Allegiance and had "In God We Trust" engraved on the currency and adopted as a national motto over E Pluribus Unum."

So what do you have to do against the group threat? Acknowledge that you are not an atheist nation, that you are a God-fearing Nation at the level of government.



Continuing, "In 1954 he and his Presbyterian pastor created the foundation for religious action in the social and civil order. To quote, "Unite all believers in God in the struggle between the Free World and atheistic communism." This foundation whose board members included Billy Graham and Norman Vincent Peale Jr held conferences in which Protestants, Catholics and Jewish clergymen along with pious national security officials... gave speeches on the spiritual factors in the anti-communist struggle."

This is a direct church state union. "At the first of these conferences Eisenhower proclaimed that the foundation would show how to "take the Bible in one hand and the flag in the other and march ahead."

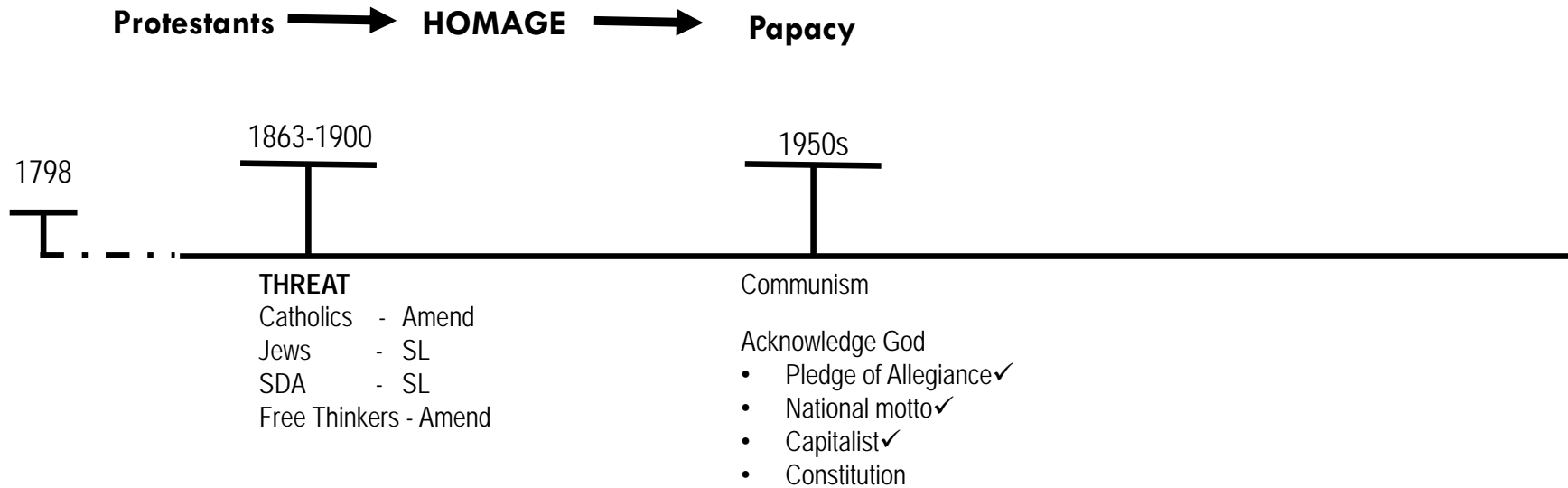


You can only imagine what A.T. Jones would have said if he was still alive.

...“In 1955 the Republican National Committee resolved that President Eisenhower “in every sense of the word is not only the political leader but the spiritual leader of our times.”” (Page 177)

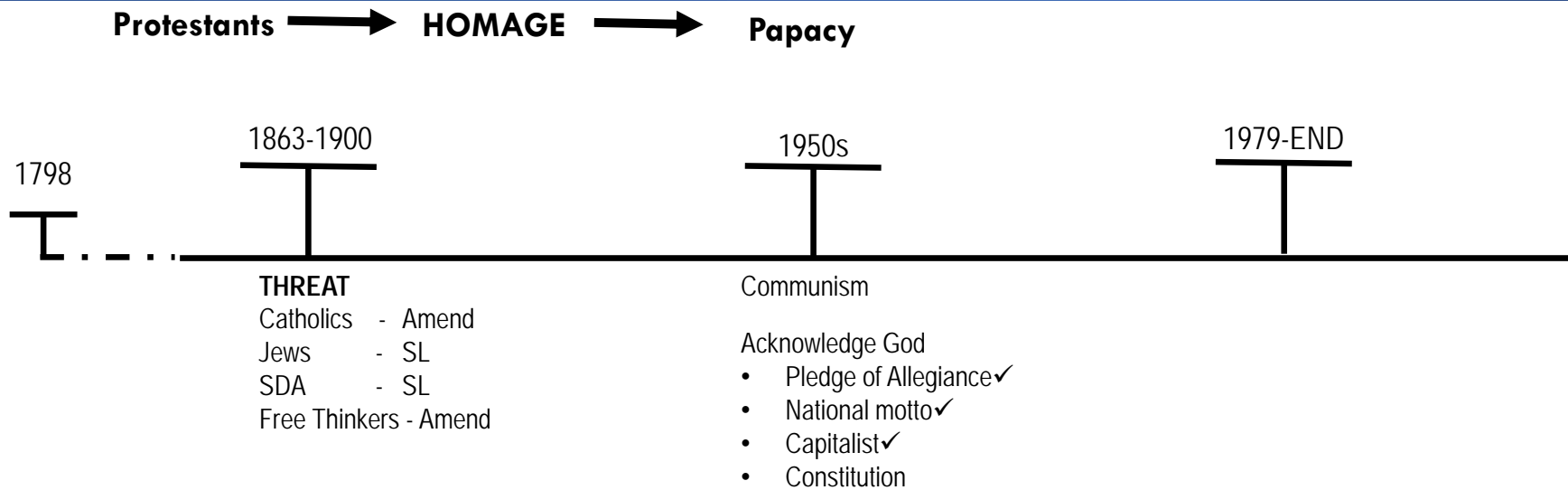
So you had the Civil War and now you have the Cold War. You have the North, and you have the King of the North. You had this group threat and now you have communism, atheism. To combat this, to show how they were different, to show that any communist in American government or society was not a true American, they had to not only persecute them, but they also had to define what to be an American meant.



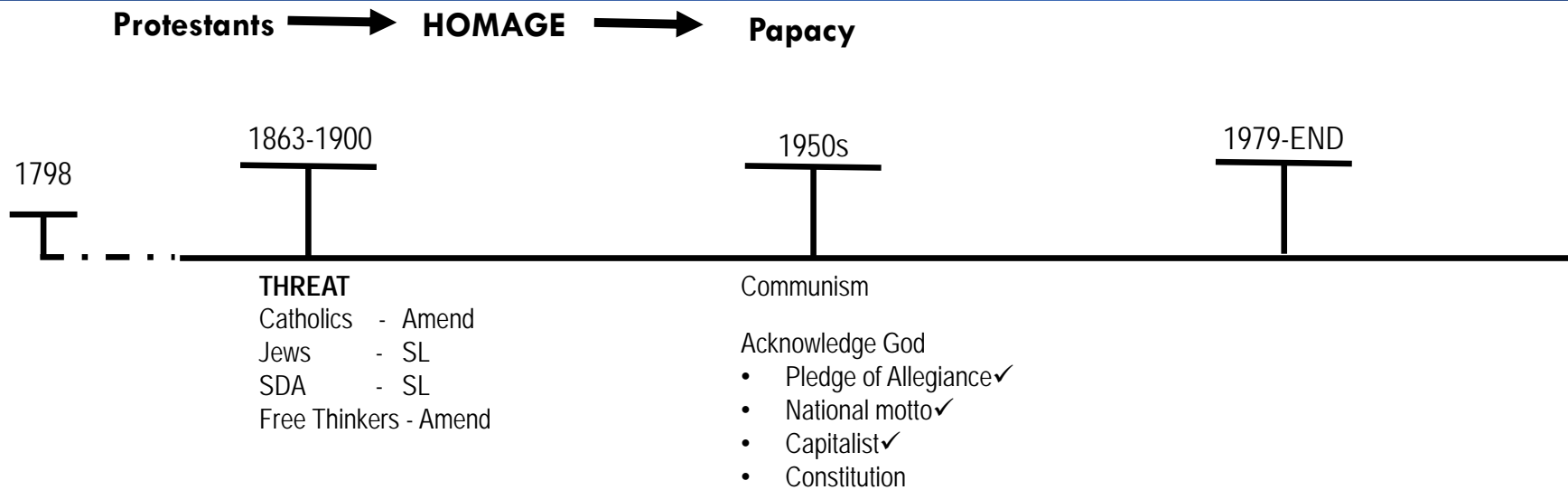


So the Pledge of Allegiance, they got that; national motto, they got that. The definition of true Americanism as a capitalist society, they got that which even Adventist seem to view in religious terms. Capitalism is so not in inspiration; capitalism is not an inspiration. Conservatives get their love of capitalism purely from Protestantism in the 1950s, then the Constitution. So there are many successes; what they don't get to do is change the Constitution, it's a history of failure. They still want to change it by now, but they can't.

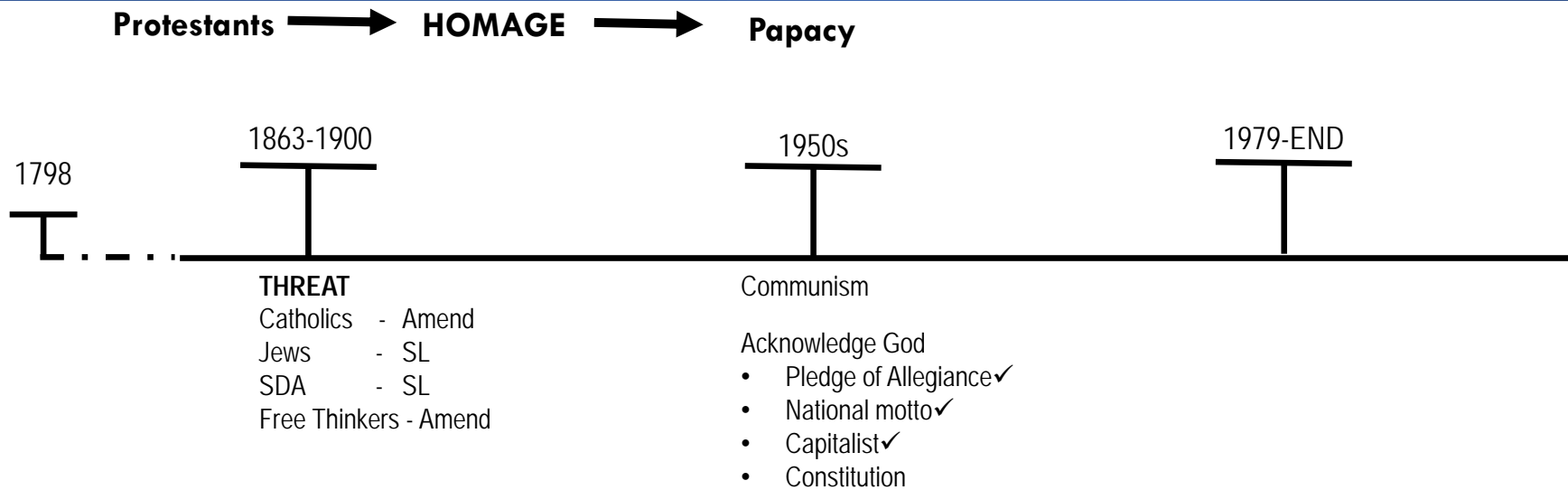
I don't want to go into the details, it will take too long, but Billy Graham lived till 2005 (preached until 2005.)



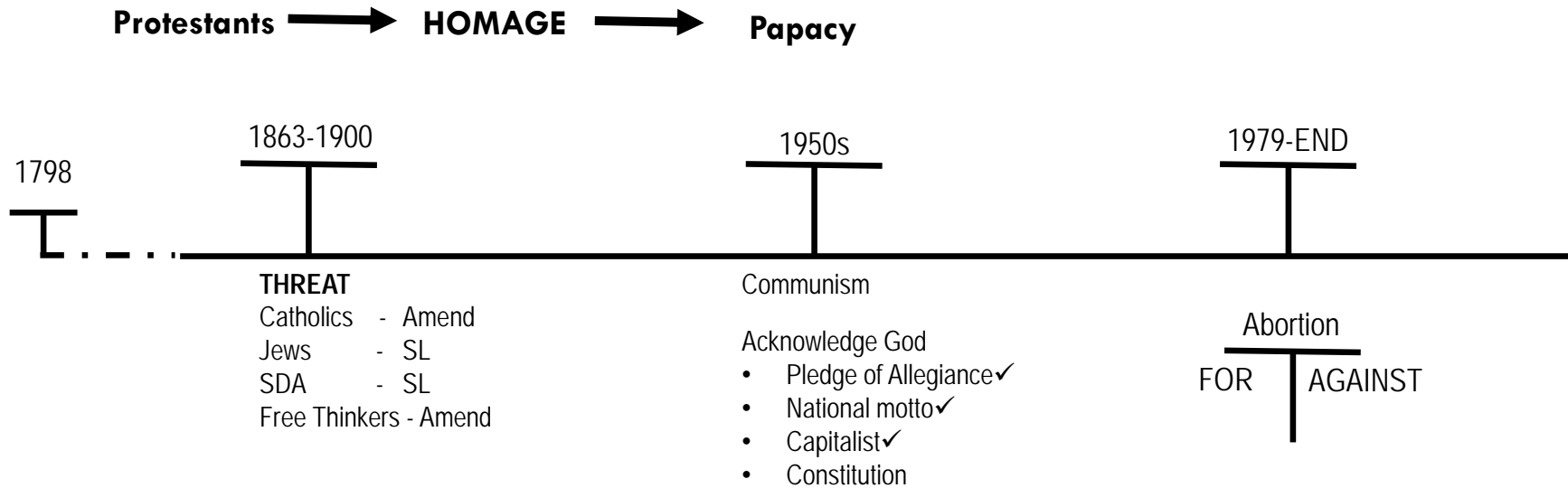
Our next history begins in 1970s to the end, at least 26 years before he dies (stops preaching). Why does all of this fail and why does his influence wane? For time I just want to oversimplify and be really blunt. Billy Graham loved political attention; he loved the company of the powerful, but he sometimes did that unwisely. He made mistakes, and what could have been early on in his career while he continued to be loved and revered, he practically lost all of his worthwhile influence. He tried to bridge the gap between fundamentalists and modernist and then tended to just lose some of his most fundamentalist base. So he lost influence within Protestantism and then he continued to support Richard Nixon through the Watergate scandal, and he lost political influence. There was a bit of an ego, he became a legend, someone who is revered; they have mythical status, but he lost the political sway and influence he carried in the 1950s. By the end of the 1970s his influence within fundamentalism is dead.



In the 1960s and the 1970s something starts to change in America. You have the Civil Rights movement, but you also have the sexual revolution. Willingness to elect a woman president rose from 1/3 to 2/3 through those 20 years. Civil Rights bills were passed, the Environmental Protection Agency was formed. Title IX gave equality to female college athletes, Roe versus Wade passed in 1974 and Congress passed the Equal Rights Amendment. Most of this is in connection not just to the Civil Rights movement, but the rise of environmentalism which challenges American capitalism and the rise of second wave feminism and the sexual revolution where for the first-time women can begin to speak about sex on an equal footing to men, and birth control is introduced.

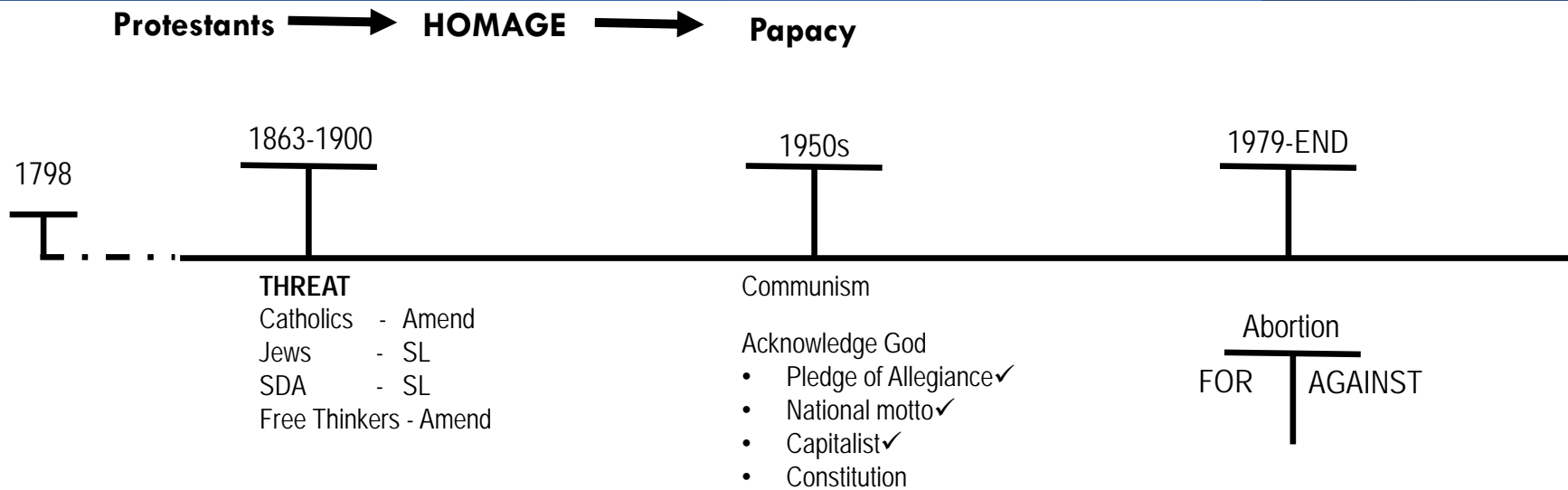


Quoting from The Evangelicals page 223, it's just listed those things that I listed but in more detail, it calls them the revolution of the 1960s, "That the revolution of 1960s would engender a reaction from a traditionalist party seems in hindsight perfectly predictable. Even in the mid-1970s however there was little to suggest one from conservative Protestants. For one thing evangelicals remained so regionally and theologically divided that they agreed on little except on opposition to Catholicism." So they still don't like Catholics, but they've embraced the Judeo world, we, Adventists, gave up any attempt to be a threat, at least they're united, and they still don't like Catholics.



I just want to make one point, this is all the way into the mid 1970s, so we're talking about the history just after Roe versus Wade was passed. So you had Roe versus Wade, the subject of abortion and two camps, those who supported abortion and those who were against.

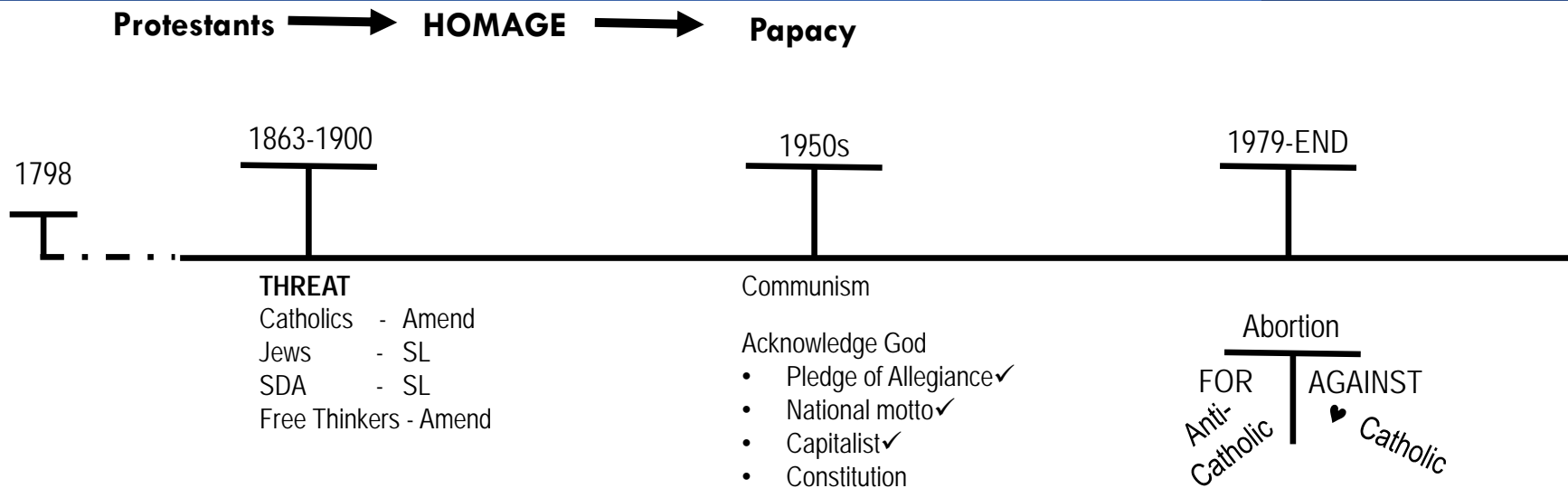
Quoting from The Evangelicals page 242, "In 1971 the Southern Baptist Convention called on Southern Baptist to work for the liberalization of state laws to permit abortion not only in cases such as rape, incest and fetal deformity but in the likelihood of damage to the emotional, mental and physical health of the mother."



So in 1971 the most fundamentalist of Protestant churches is working to ensure rights of abortion. The great majority of Southern Baptists supported this, there was of course the small minority who opposed it.

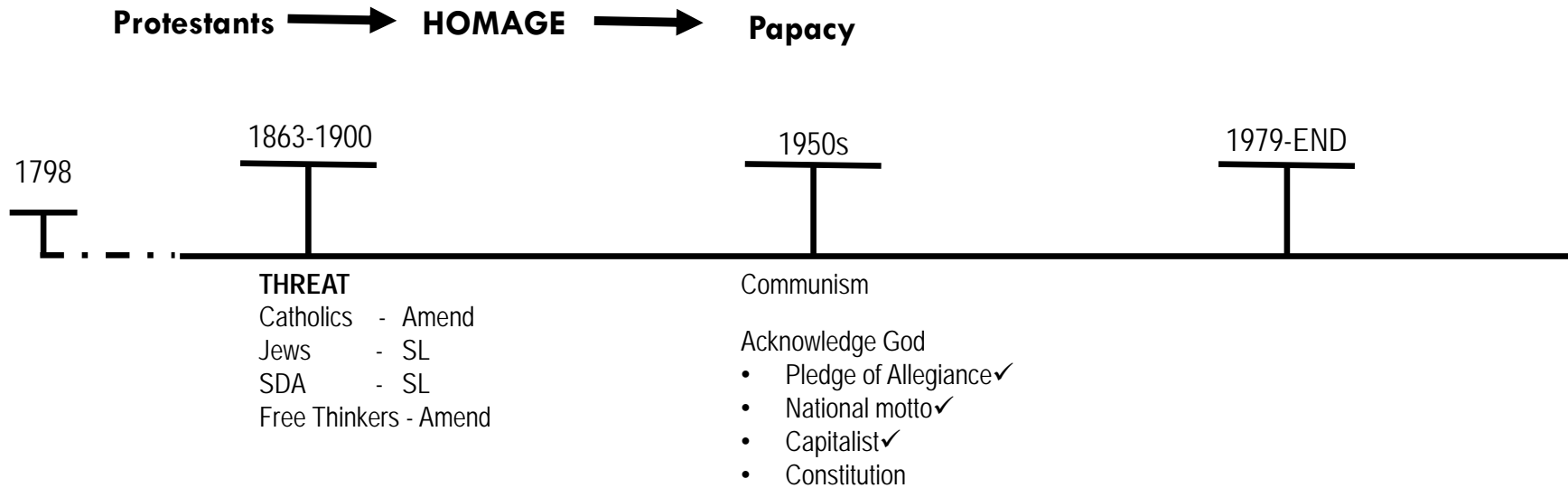
So how were they divided? The groups within Protestantism who were for abortion and against abortion, how are they divided?

You would think that those for it would be the liberals and those against would be the fundamentalist conservatives. "The divide, however, did not fall along the usual conservative moderate lines, but rather, along the spectrum of anti-Catholicism."



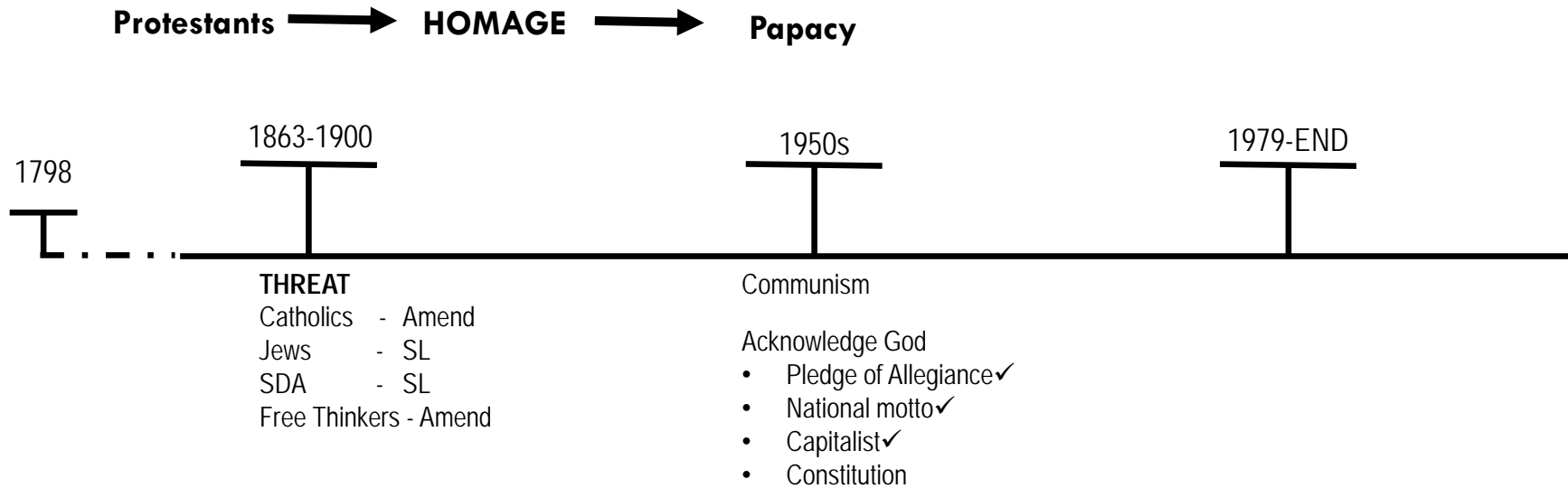
So if you were anti-Catholic you were pro-abortion. If you were pro Catholic, saw no threat in Catholicism, you were against abortion. *There's multiple ways to give homage to the papacy.*

The Evangelicals page 243, "When this "middle ground" position on abortion changed it changed abruptly and in tandem with the emergence of other moral issues." What brought about this sudden change, it wasn't just the subject of abortion? "What occasioned it was the demise of the evangelical establishments in the North and the South and the rise of new leadership within fundamentalism." There's a change of leadership. Page 252, "The growth of separatist Baptist Churches paralleled the rise of fundamentalism in the Southern Baptist Convention. And by the late 1970s Jerry Falwell had set his efforts to awakening his fellow separatists to the dangers of moral degeneracy in the country."

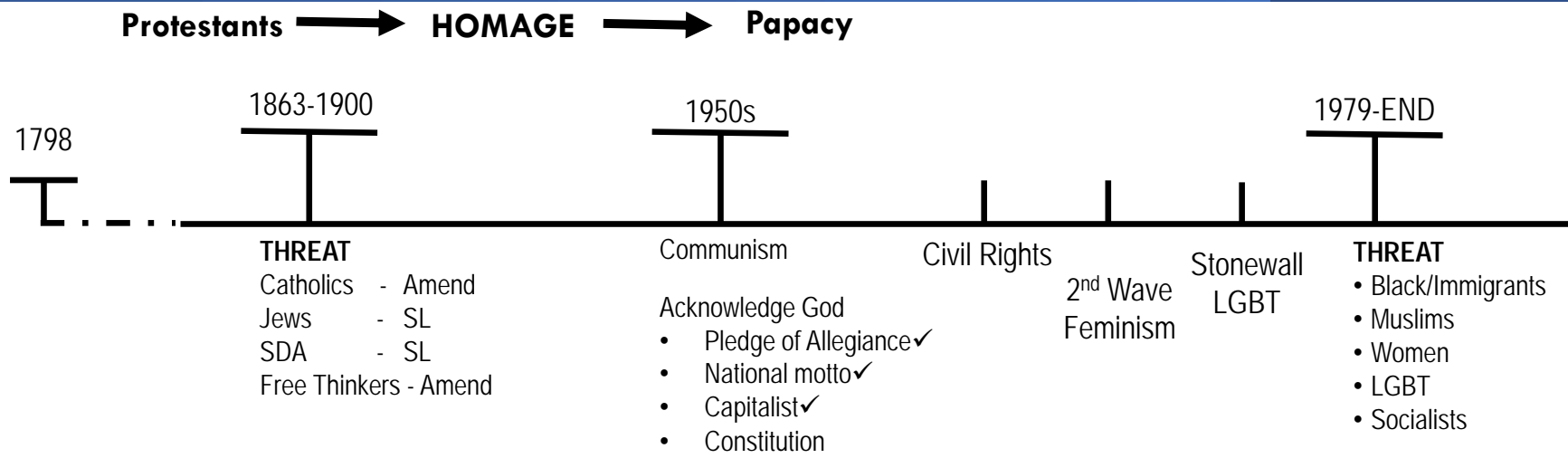


So early 70s fundamentalists don't particularly care about the changes. The small group that cares do not hold the power but there's this change in leadership that I won't take the time to explain. And those, that part of that small group including people such as Jerry Falwell become the leaders of fundamentalism.



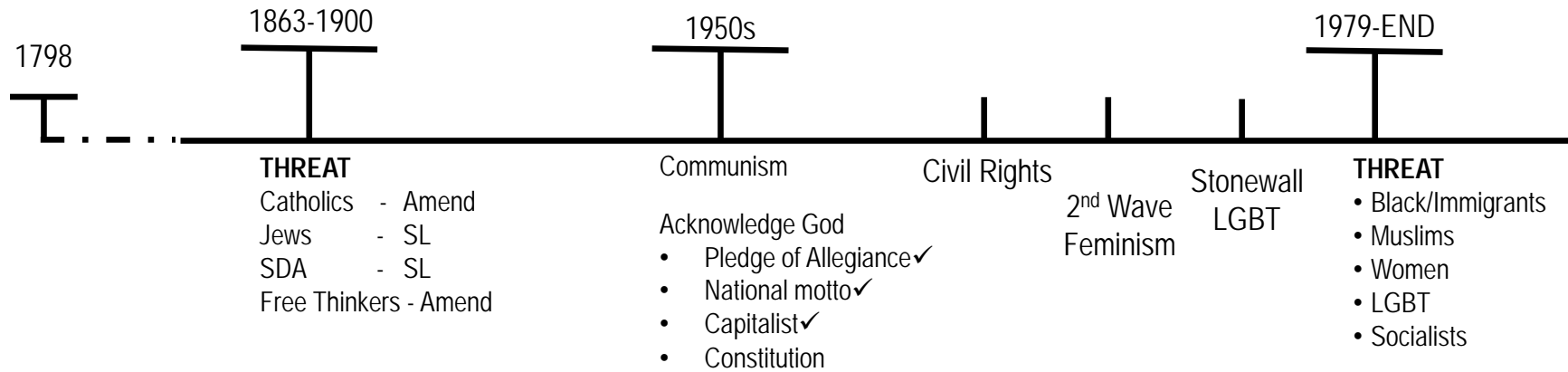


Instead of going through all this history again I want to refer you back to some previous presentations. This is the Portugal School 2020. The Manner of the King of the South in parts one to three, Ruth Bader Ginsburg, Supreme Court Cases, that's what they're titled. So for what I was presenting there all in chronological order, but you won't find them numbered in that order because there were other teachers and Elder Parminder. The one on Ruth Bader Ginsburg is titled number 15, and Supreme Court Cases title number 20. There was three presentations, three parts on the Manner of the King of the South and then I really get to the point in those last two, Ruth Bader Ginsburg and Supreme Court Cases.

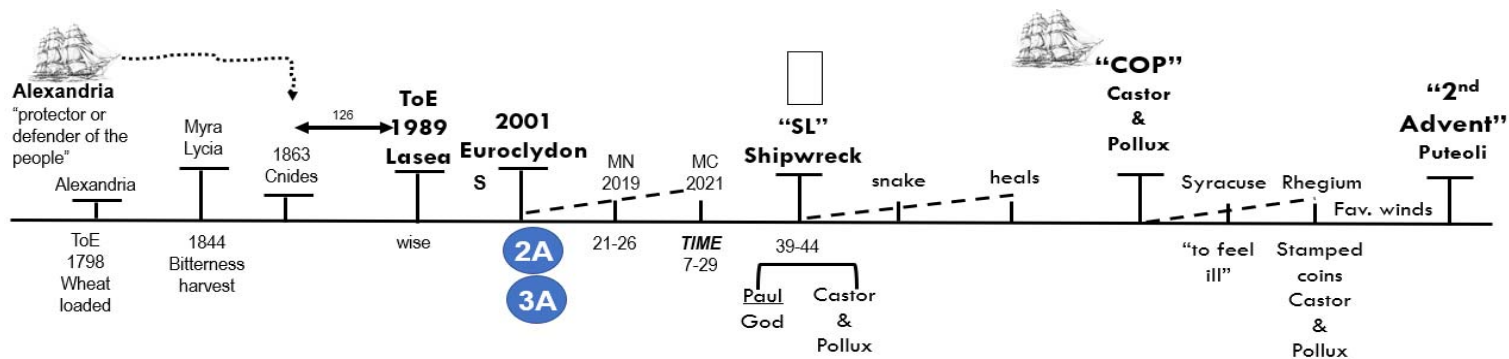


What we covered was the three movements that led to the rise of the religious right: the Civil Rights movement, second wave feminism, Stonewall LBGT. **What rose up was the threat** and now you're going to finally have a Protestant response. It's a delayed response because there needed to be that change in leadership, but it came with the rising up of new leaders such as Jerry Falwell. And now where do we find the great institution of Adventism? Now there's a new threat. The threat is not Jews, it is not Catholics, it is not Adventist. It is anyone who is not their definition of a true American, so black Americans or immigrants, Muslims. But then it's also in the context of the sexual revolution: women, LGBT and socialist, still some baggage from the 1950s. New history, now that Jews are your friends and you're not so concerned about Catholicism, and let's be honest Adventist are your friends, and you want to target your response to the group threat, your response will not be a Sunday law. Remember the first history is the sin of Cain, the Sabbath issue that comes and tests the world. And our history is the sin of Eve, it's going to center on issues of gender.

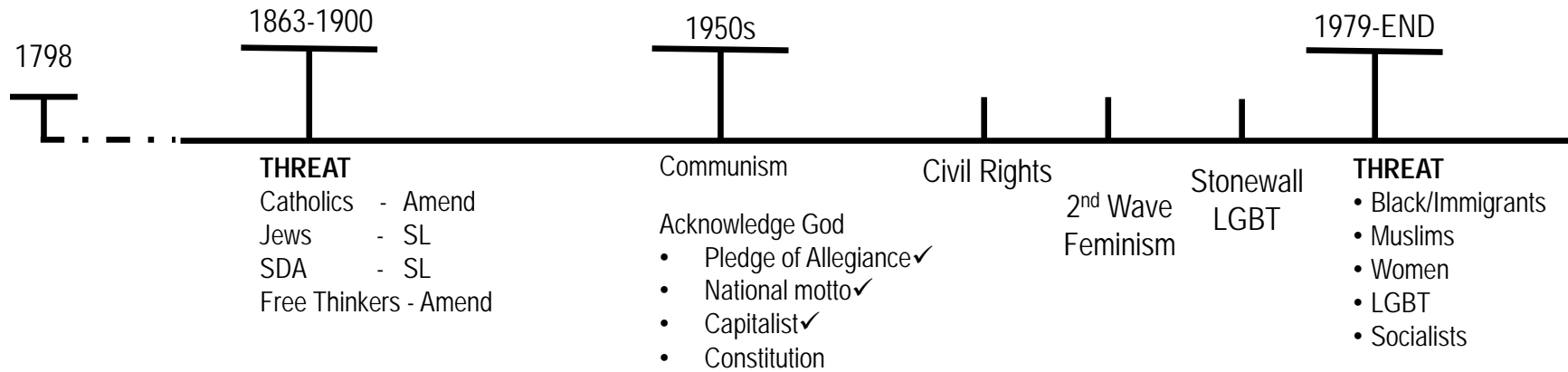
**Protestants → HOMAGE → Papacy**



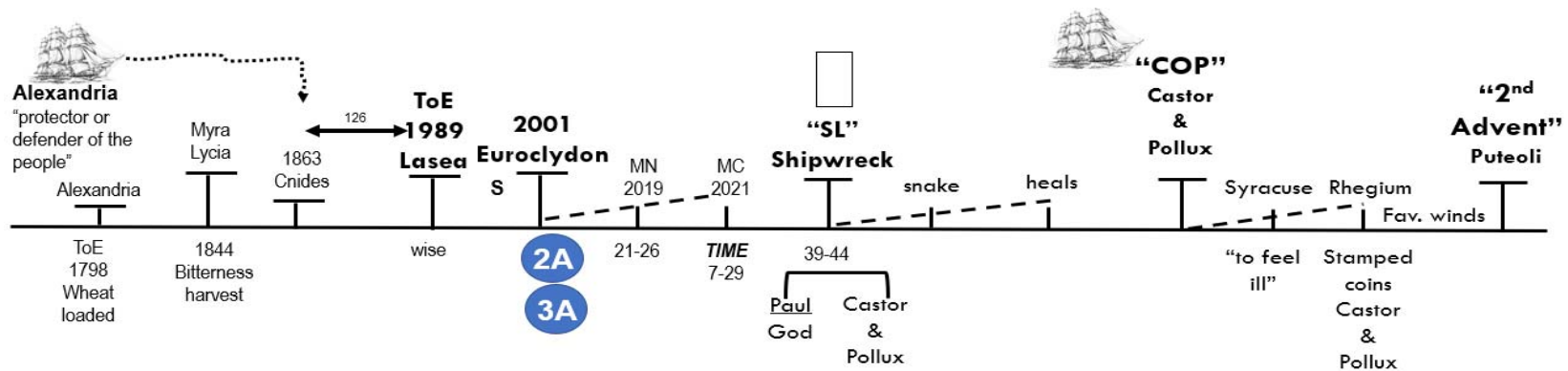
Now where does the great ship of Adventism stand? When the Second and Third Angels messages arrive with messages of parable teaching and equality, before they ever had a chance to even hear them Adventism was destroyed; at the arrival its failure was already set.



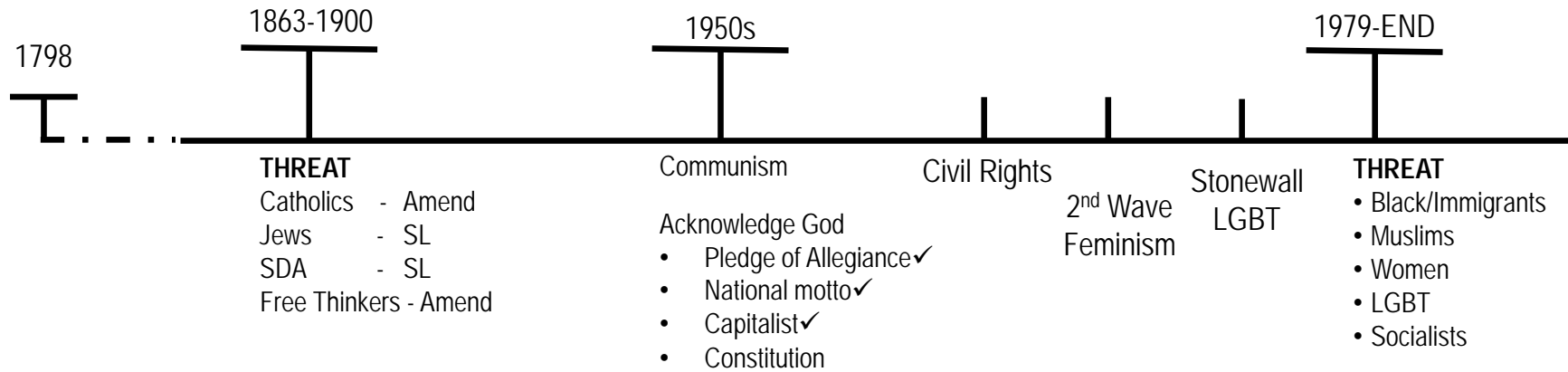
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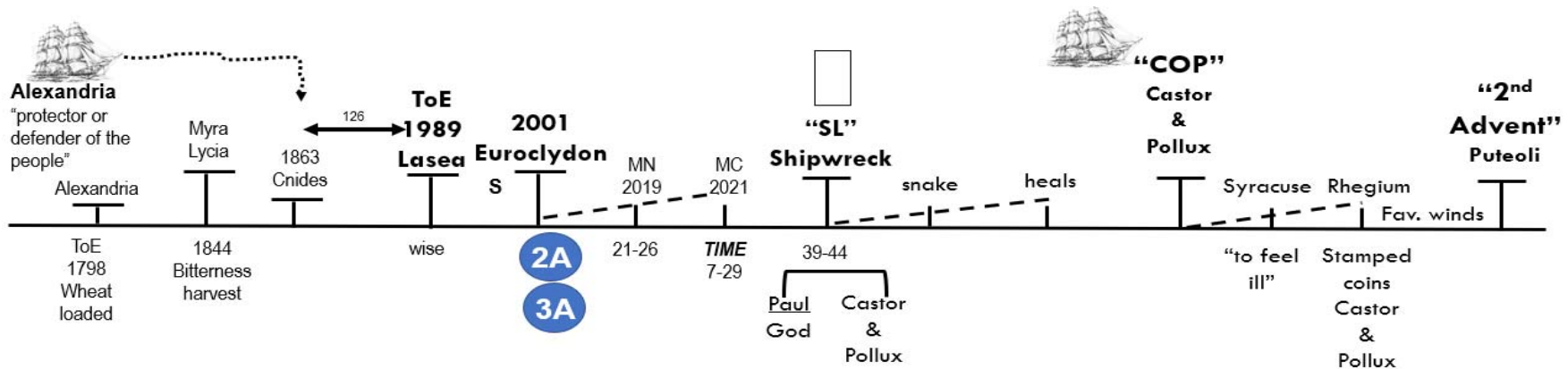
Adventism as an institution scrapes us through to shipwreck where it will cast us out. Not because we, the movement keeps Sabbath and the great institution keeps Sunday, but because of where we stand on the issues of gender, in opposition to Evangelical Protestantism, and where Adventism stands on the issues of gender: in union with Evangelical Protestantism.

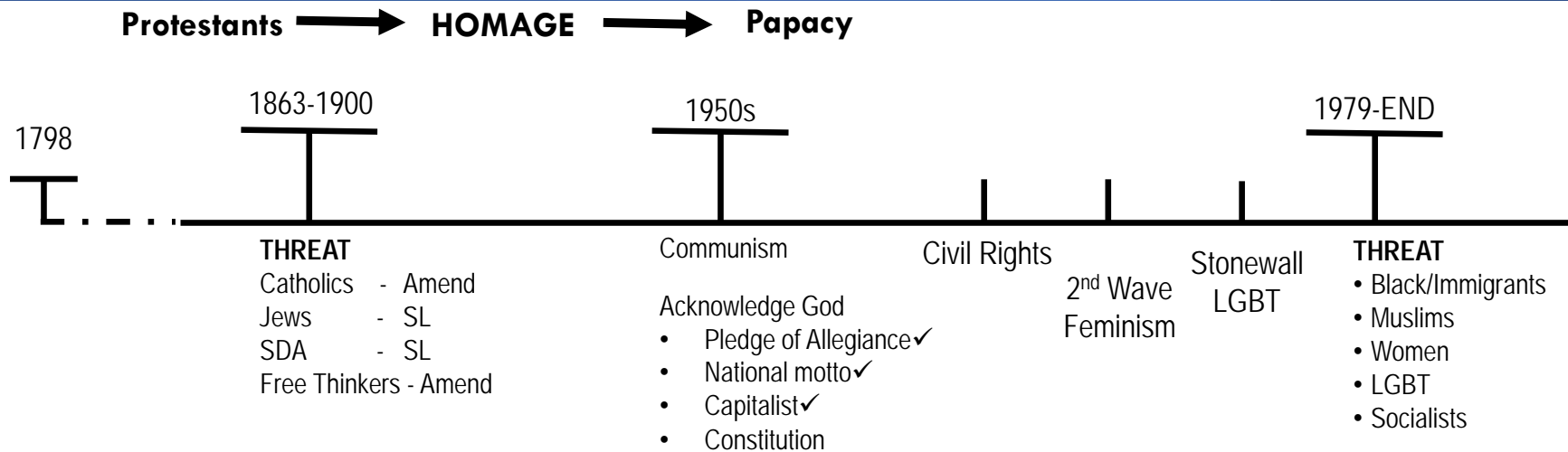


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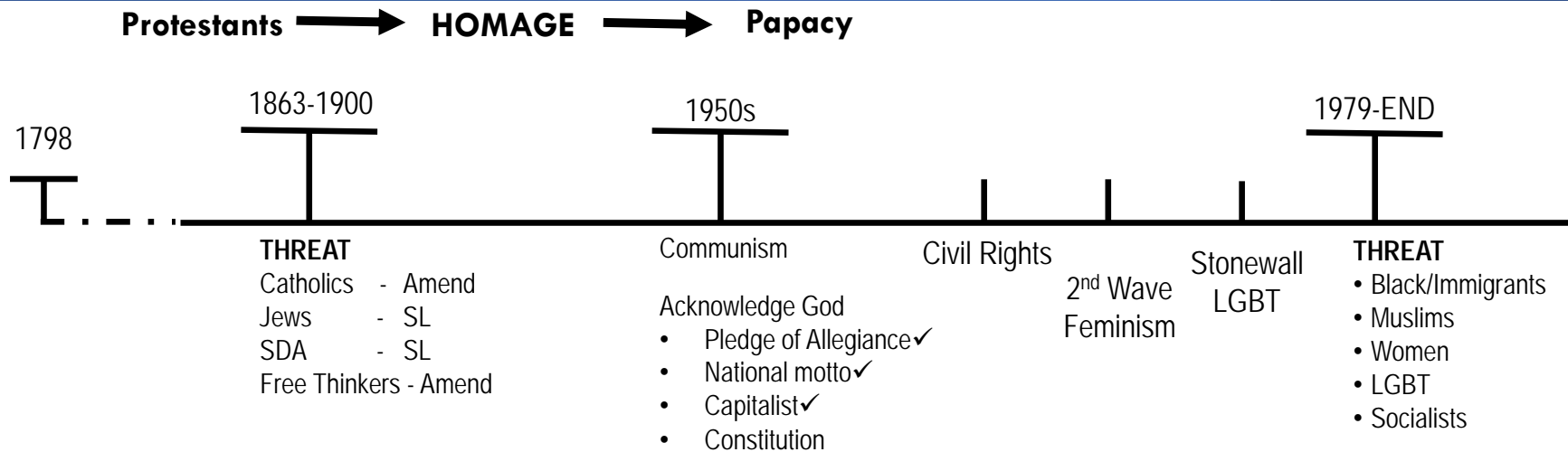


Destroyed here because of the messages of parable teaching and equality, held together by lines, will get you and I as far as we need to go. But as an institution it will stand with Protestantism and give homage to the papacy.

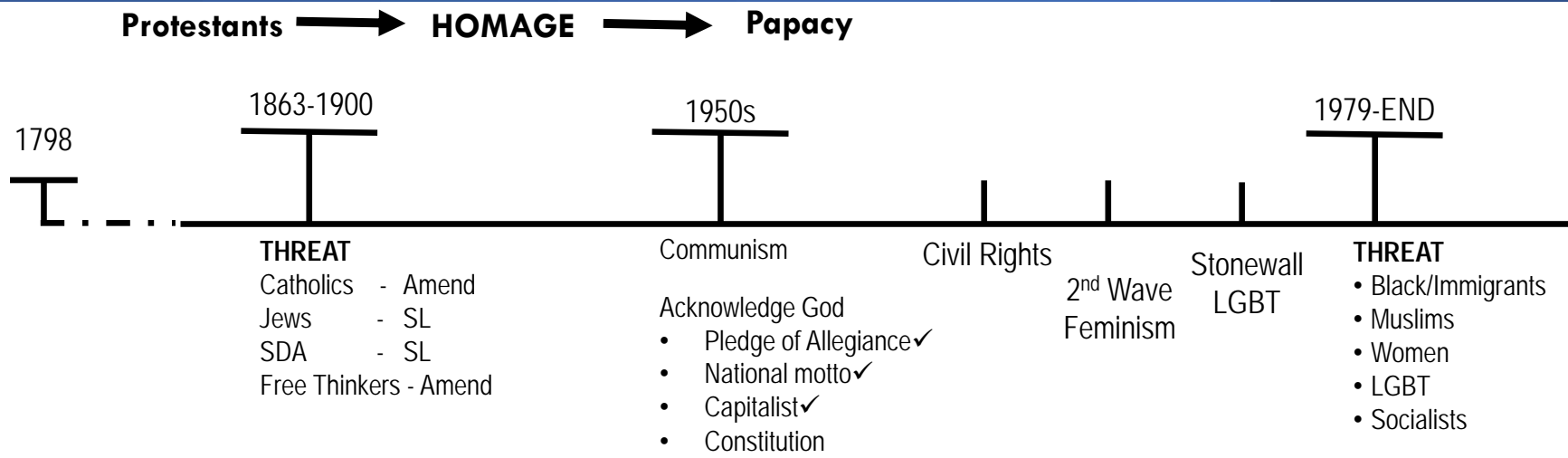




Back in our first history they're not friends, the homage is at the Catholics have a position on Sunday and Protestants say we'll agree with that, the union is ideological. Catholicism and Protestantism viewed the institution of the Sabbath the same. Remember two institutions in Eden, not one. Catholicism and Protestantism saw the Sabbath the same. Catholicism has a position on birth control, Protestantism just got right into line but we're in the history of dealing with this institution of gender, not the institution of the Sabbath. **And now we should be watching to see how closely their positions align on gender.**

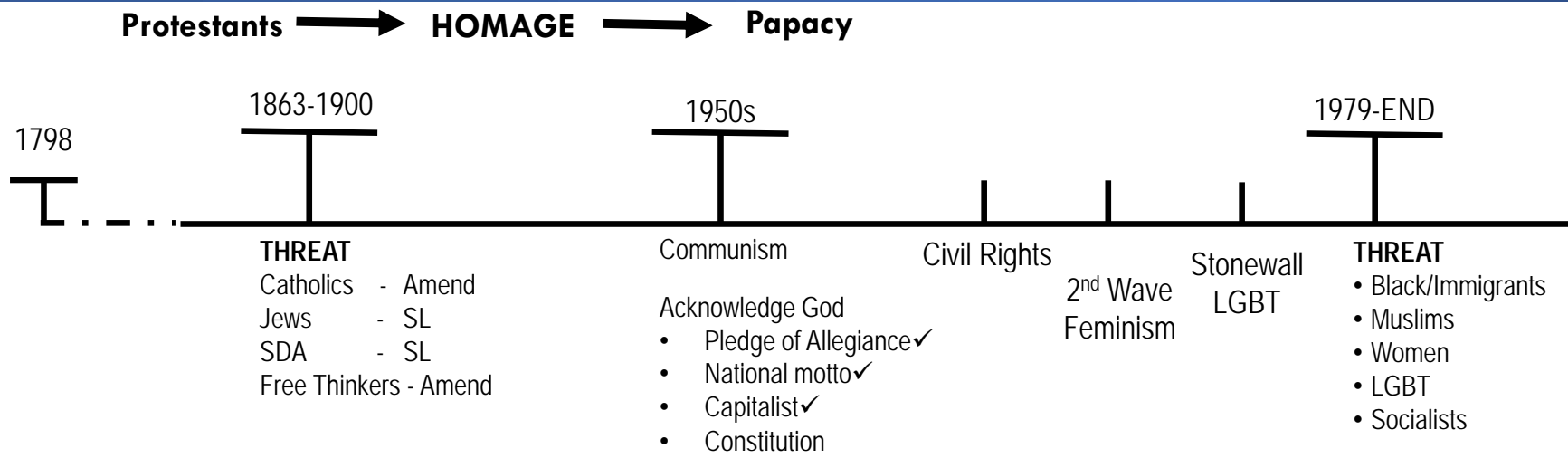


A few weeks ago, I posted an article in the media broadcast regarding Pope Francis and his position on gay marriage. Now I want to remind us of the definition of a counterfeit, what does it mean to be a counterfeit? If you had \$100 note and I counterfeited that, I created my own \$100 note, and I came to you and said can we swap? Would you take my fake \$100 note and give me a real one? Or would you hold on to your real one and refuse my fake? Even if it's a really good fake, why won't you take it? You won't take it because it's worthless, however good it looks a counterfeit is always worthless.



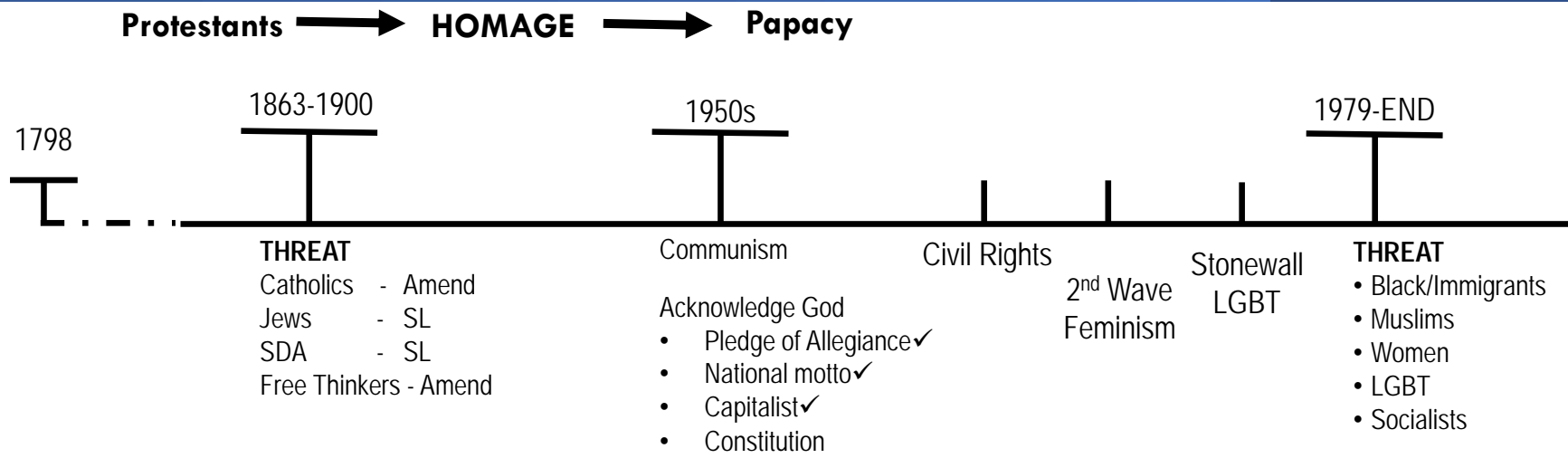
So back in ancient Israel God promised them a Messiah, so He instituted a series of services to try and help them understand the Messiah that was coming. So you had the Sanctuary system and sacrifices. Satan gets in on that and he counterfeits it through his system of sacrifices. So you have God's sacrifices, Israel's sacrifices and paganism's sacrifices. What pagan sacrifice ever removed a sin? What pagan sacrifice gave the slightest drop of restoration to humanity? None, that was acts of restoration just like today our message is based on one of restoration. You had true restoration and fake restoration and the fake restored nothing. So when you see the counterfeit today and you see Pope Francis talk about equality, what's the problem? You're going to have true restoration of equality in modern Israel, the movement not the institution. You're going to have fake equality that gives no restoration and that is what we have seen under the line of the end of modern Babylon.



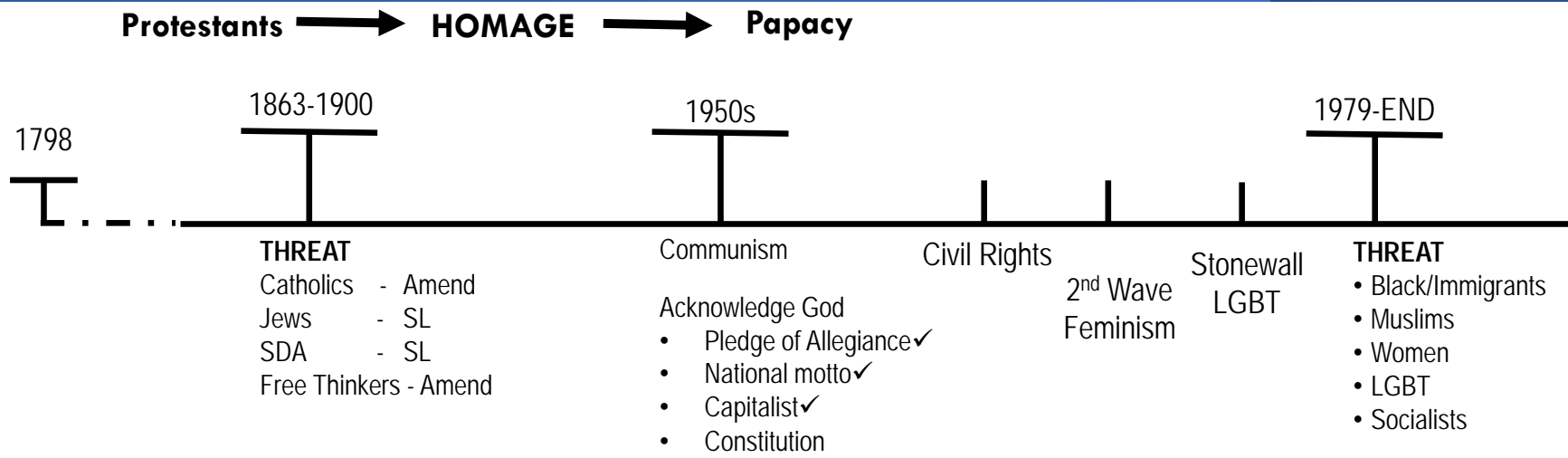


I just want to review that compare and contrast one last time.

Ancient Israel, there was a work of restoration through the sacrificial system. Both Israel and the pagan nations had a sacrificial system. Israel offered true restoration, for all of its act paganism was completely empty of any true restoration. Modern Israel as a movement from 1798 to the Second Advent, undoing the sin of Ham, Cain and Eve, is on a path of restoration. We should expect the counterfeit offer the restoration of equality; it may act the part, but it will find itself to be empty. So from 2001 we see the rise up of Pope Francis, the first Jesuit Pope, supposed to be introducing liberation theology into the Catholic Church. In answer to a comment, it's not just whether or not he can change the whole church, but I would suggest whether or not he even wants to.



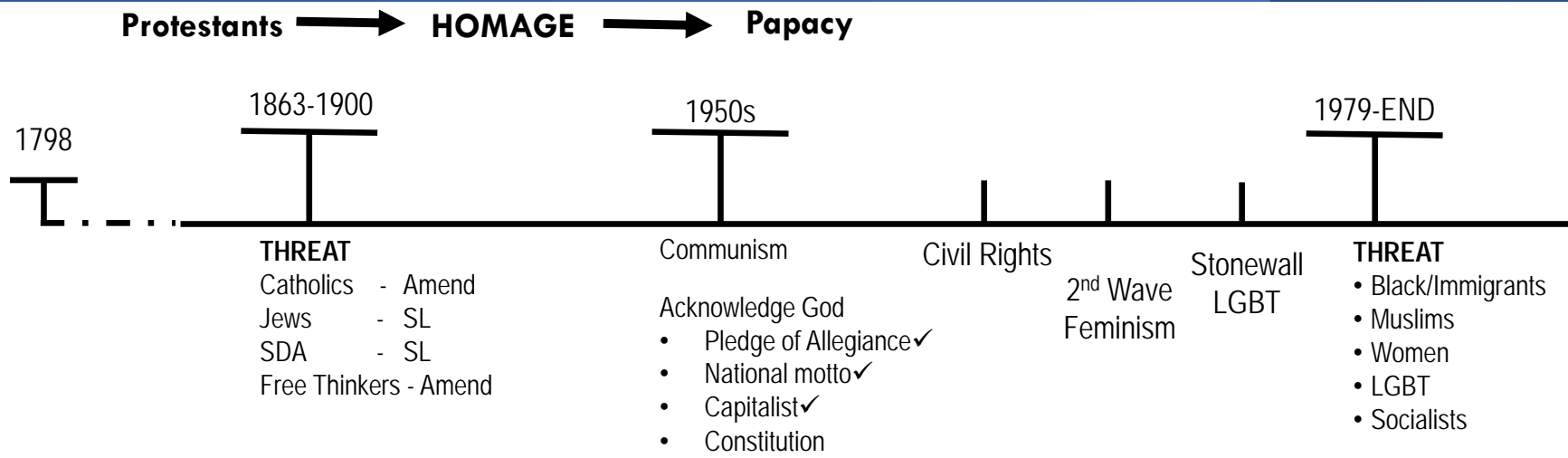
This would start a whole other part and we've covered a lot of material, we're heading into a discussion of what Pope Francis has said and what he has done in reality and more quotes. So I'll stop it here, we've covered a lot, I'll review and will pick it up with our last class.



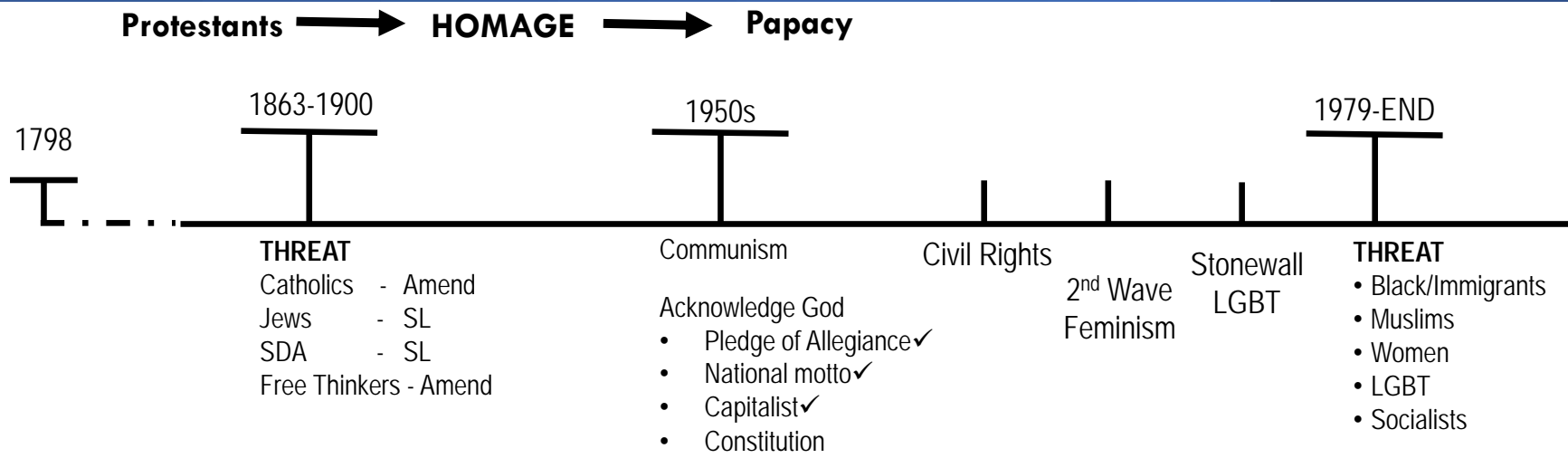
Everyone should have a book where they draw the lines out for themselves because in this presentation, we've already jumped between three different models:

- Acts 27 the Ship of Alexandria
- the three histories of Protestantism
- Eden to Eden

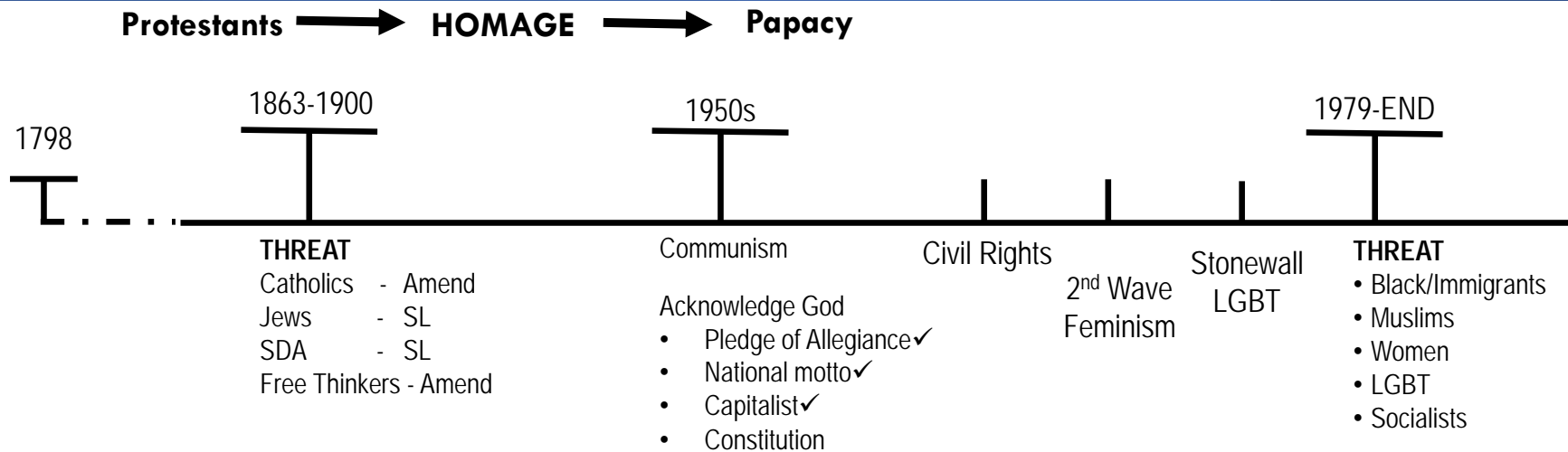
The three sins that brought us down and the restoration from those three consequences. So just keep in your mind we're jumping between three models.



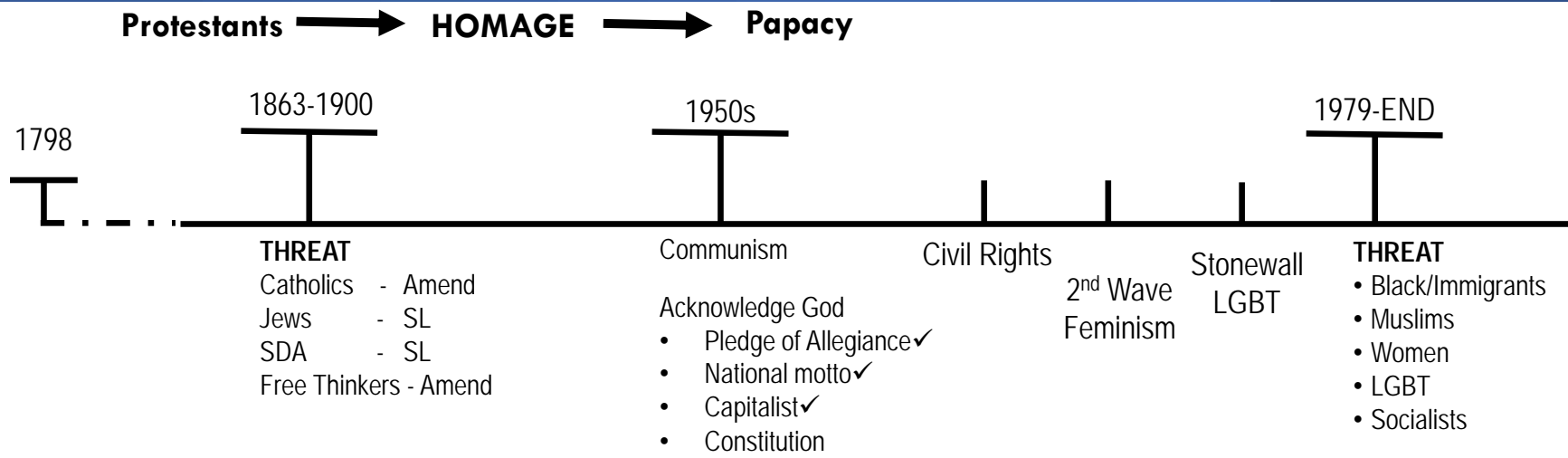
What we did was we went into the second history, the 1950s, and we spoke about the change in the threat from Catholics, Jews, Adventists, and Free Thinkers to the spreading communism. We very briefly covered the history of Billy Graham and President Eisenhower. This was a reaction to a war (Cold War) in a very similar way to this being a reaction to the Civil War.



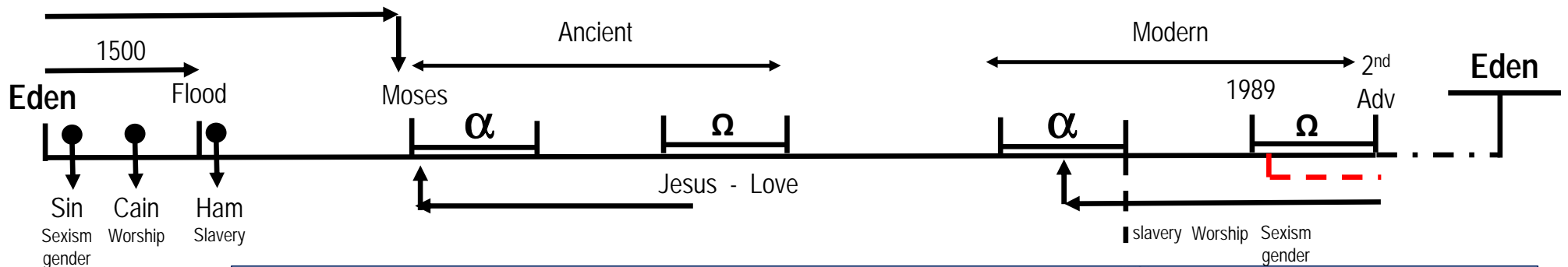
The first history had some success but failed at their ultimate goal, the second history had some success but failed at their ultimate goal. Billy Graham loses influence quickly, true influence. Three movements shake the United States dealing with the issues of race, gender and sexuality. A change within the fundamentalist world remakes their power structures, the Catholic loving anti-abortionist become the leaders of the fundamentalist world and initiate a response, the Moral Majority. Back here Adventism was awake, this middle history we were afraid of being called a cult, so we walked away from prophecy, and in the third history we're no threat at all. We've gone from being a threat to practically neutral and to on their side.



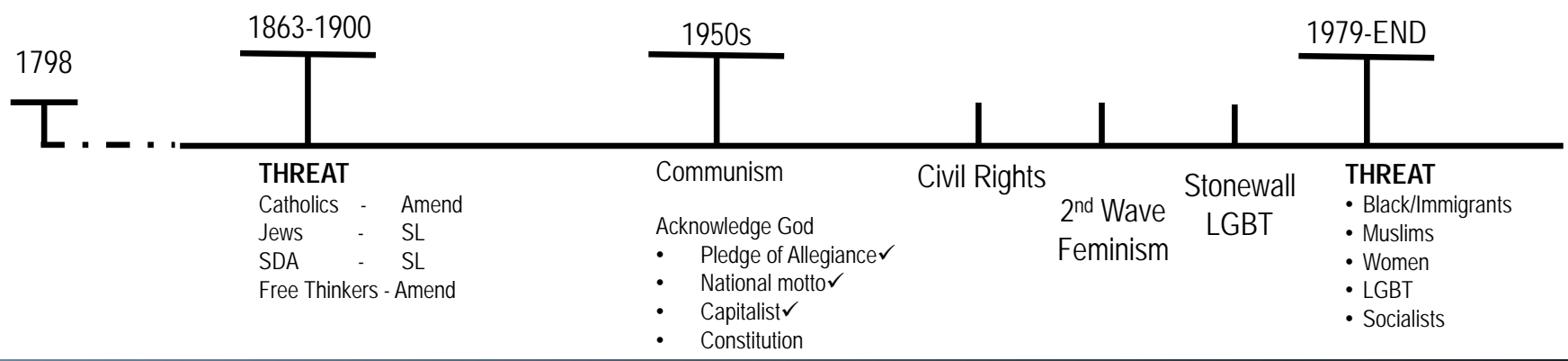
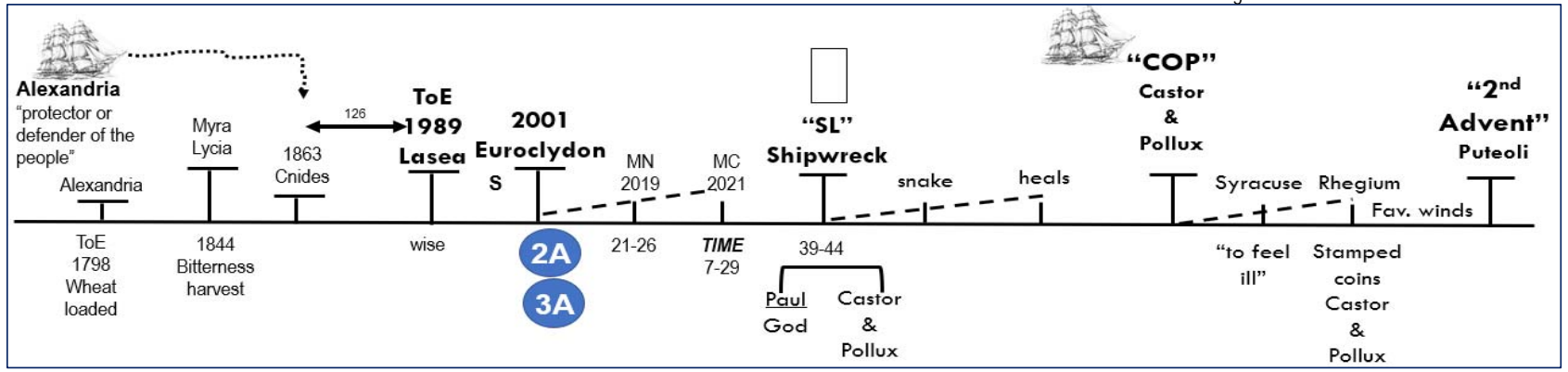
So when messages come that attack Protestantism on the very issues dear to Protestantism they destroy not just Protestant America, not just the institution of the United States, but Adventism with it because the destinies of the two institutions were tied from the beginning. When the United States falls at the Sunday law Adventism falls with it because they're united, they have the same worldview. There only hope is to stand with Paul on that ship, the movement not the institution.



When it comes to the Sabbath Protestants gave homage to the papacy in our first history. When it comes to gender and marriage Protestant gives homage to the papacy in our history. To see that you have to accept line upon line methodology. When you do, it becomes so clear that the Sabbath cannot be the Sunday law defining test. That institution has already been, it already had its own dispensation in the history of failure. Undoing the sin of Cain, we are so close to the Second Advent because once you undo the sin of Eve you don't have far to go backwards, it's the closing work. We'll start in our next study with a discussion of Pope Francis.



*Eden to Eden*  
*Acts 27*  
*Protestantism*





# *The Three Structures*

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

*Please kneel with me,*

*Dear Lord, we thank you for how you have led. We see what you have brought to your people, it's not emptiness, it's not hollow, it's not worthless. It is a real restoration, a real hope yet we know many will reject it. They'll prefer the worthlessness of the Protestant world, doubt the light behind them and fall back into the wicked fundamentalist world below. Lord, I pray for every member of this movement, we have friends, we have family members, each one we love and hold dear. May they love the revelation of your character and none of us be separated. We pray this in Jesus' name. Amen*