

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

"Hold the Rope" Camp Meeting

Germany December 2020 – January 2021

The Dangers of Historical Fiction Tess Lambert 04.01.2021



FIN1844



THE DANGERS OF HISTORICAL FICTION

HOLD THE ROPE



Elder Parminder ended his last presentation on a discussion of vaccines. I just want to make one point, if they were to roll out these vaccines and they vaccinate 50% of the American population and as a result of that 50,000 people die, so their mass rolling out vaccines and people are dying all around you, a family member has the vaccine, someone you know, they die. Would you take that vaccine? You should, science tells you yes, logic tells you yes, the only things you're fighting are conspiracy theories and emotions, because you'd still be less likely to die from the vaccine than from the virus. But you know there's a problem in the movement still with either conspiracy theories or emotions, that a couple people get sick and all of the sudden people question. Deaths in America from COVID-19 have reached 350,000 people now. If this vaccine starts killing thousands of people, it's still safer.

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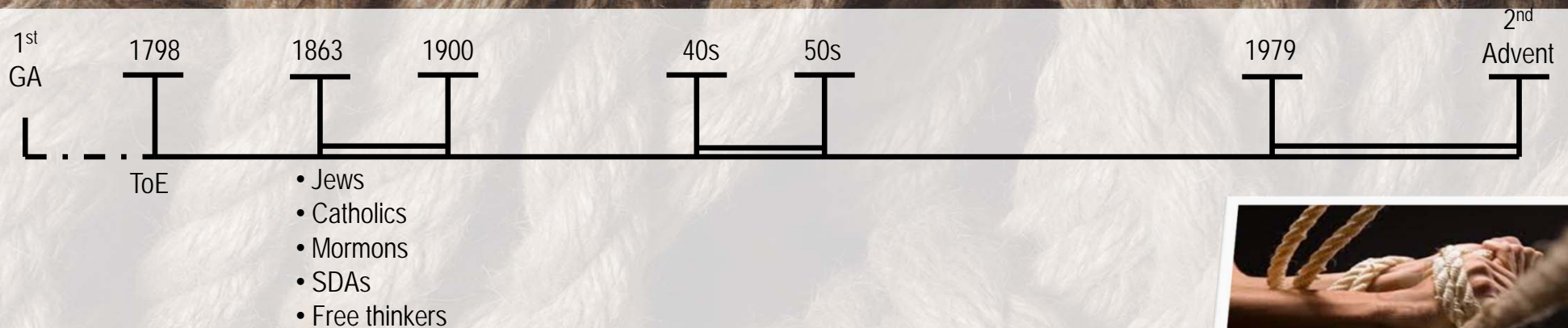
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It sounds cold, I understand the emotions, I had my vaccines last year; you have a doctor coming at you with six huge needles, six of them, big, two in each thigh, one in each arm and I felt sick. It hurts but I knew that not just logic but what God was teaching us was sound. I didn't build up my immune system and just hope I don't get it because I'm strong enough to fight off covid. But if we understand the science now and we all should, most of these vaccines I'm not getting for me, I'll be getting that vaccine for my grandmother's sake. So, I don't care how strong my immune system is, whether or not I think I can fight it. It's really easy to accept the concept of something but **anytime God gives us a concept he then gives us a test on it.** We were given that message for such a time as this and it combines also with the message of empathy because we get that vaccine largely for others if we're strong. I just wanted to add those thoughts. If thousands of people die it's still safer than the disease, we've been prepared.

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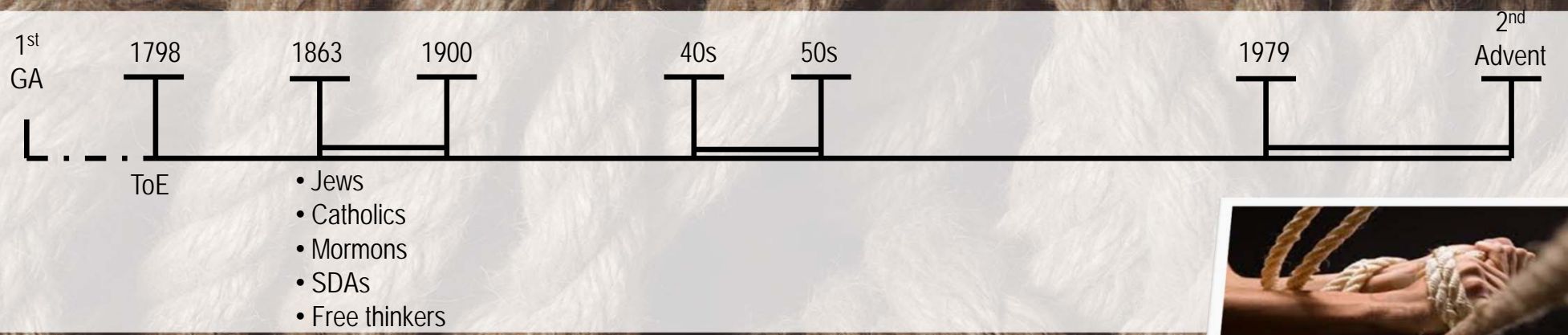
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So back to my material. I had a message from a dear friend a few hours ago. She said that she needed to admit difficulty understanding. She needed to admit she had to study these presentations multiple times, I don't know what she thought she was admitting to, like it was something negative. We were directed to look at Protestant history 8 months ago and it's not like I've been doing hours or an hour a day of intense study. But I have been trying to understand for 8 months now. I know it has been hard, I've been struggling with this information, so please do not think it's something negative to struggle or to re-watch. Gradually without even realizing it I've been having breakthroughs. Stumbling across this document was a major breakthrough as were other sources. And these little clues like Princeton University, I'm not even sure of all the impacts of these studies. My preference would have been to go through this documented two to three month's school, to have a class with discussion, with resources, with this document, to step us not just through these three histories but all the history that links them.

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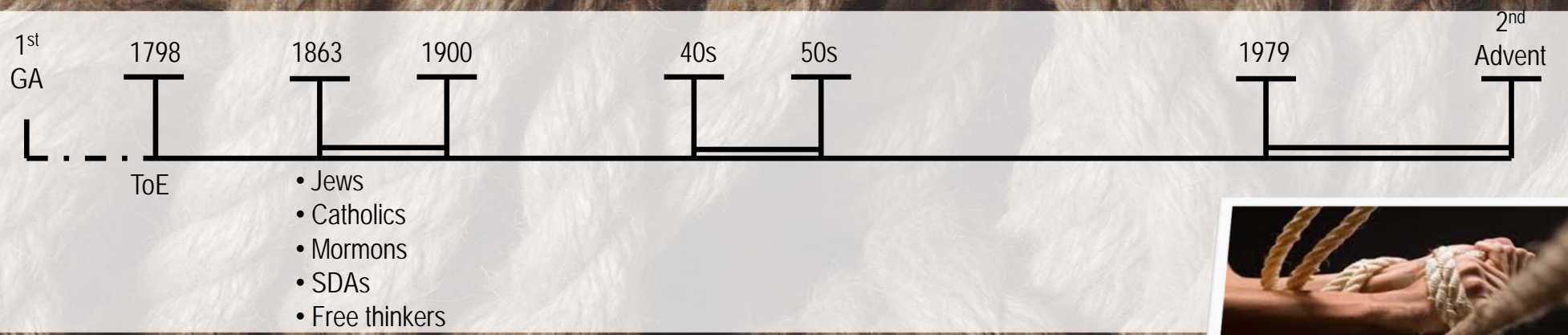
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If we could have gone into the fundamentalist modernist controversy in the 1900 time, how they disagreed over the League of Nations, the precursor to the UN; Dwight L. Moody in this history, The Moody Bible institute, Billy Graham in the 40s and 50s, it's all relevant, and to do that in a class would have been wonderful. But that hasn't been possible, so instead of a 2-month school we're trying to do it in six presentations, and we've gotten through part 'A' of the first movement. But I would suggest it is this first movement we need more than anything to understand. So you're struggling, I've struggled and still struggle. But already some things are becoming clearer, our fantasy models are starting to break down. And the breaking down of those fantasies is having a direct impact on how we view our present history and the future. God is bending and molding us.

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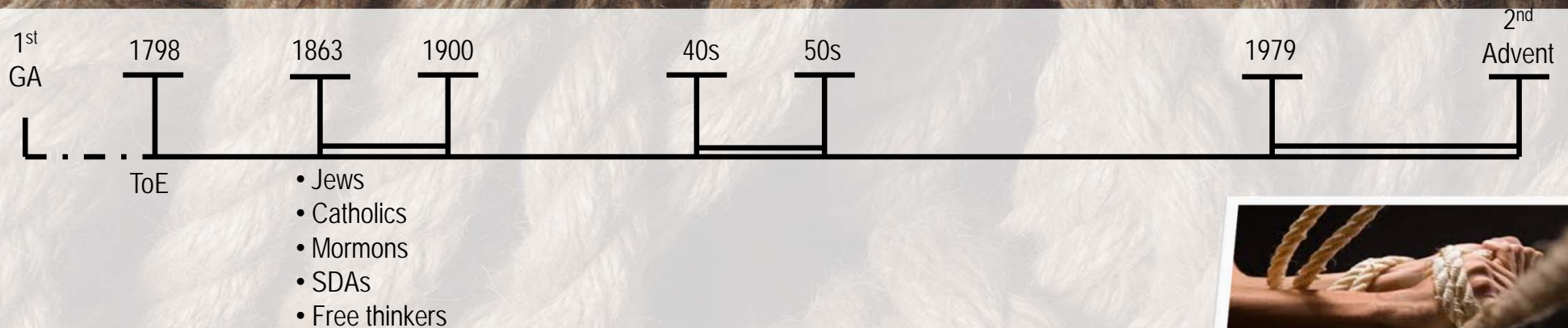
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It's not my purpose to discredit the Reformation, to just bash up that history and the reformers who fought and sometimes died for their faith, but my problem is this: we have an external example right now in the United States where a group of people have this patriotic nationalistic view of their law enforcement, of their army, of their history and historical leaders. And they would think it's a positive thing to raise their little children, protect them from the ugliness of the world and history and create in those children a fantasy of not just confederate generals but a terrible racist man known as Abraham Lincoln. And we might think that that's positive that they do that, but these fantasies are dangerous.

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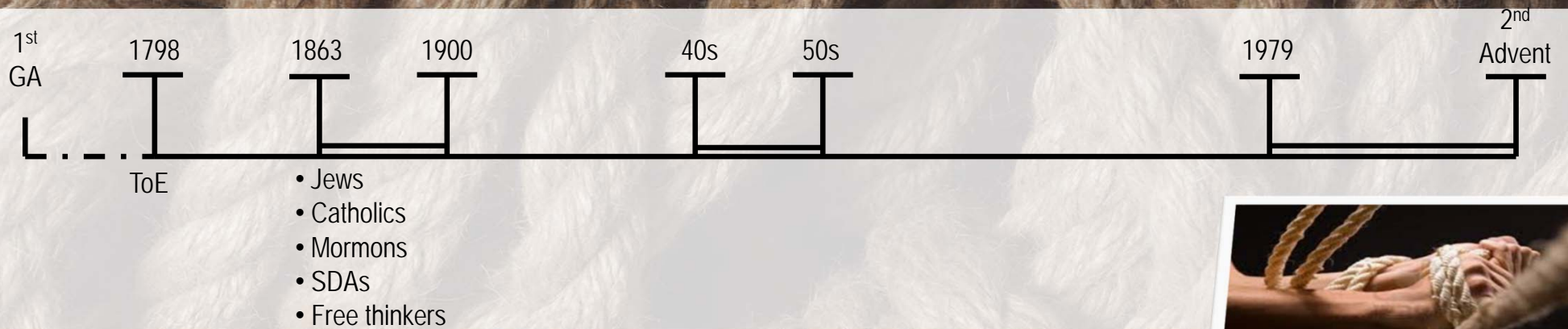
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They're dangerous externally and they're dangerous internally. They have fantasies about their history, and we have fantasies about not just our history but about Protestantism. And a patriotic American would say, *don't go back into history, it's enough that Lincoln freed the slaves, you're trying to destroy our country, this will hurt our children.* And we would say, *your fantasy worlds are dangerous and you're creating children with a broken world view.* So, a good Evangelical parent, they'll do that with history then they'll take their little boy and say, *we're going to teach you a Bible story, a bedtime story.* And they'll tell their little boy about this man, this half human evil beast came to attack his country. So, this little boy took a stone and threw it at him, knocked him down, severed his head and showed everyone. If you sent your children to kindergarten and they taught made up stories of that model you'd pull your children out.

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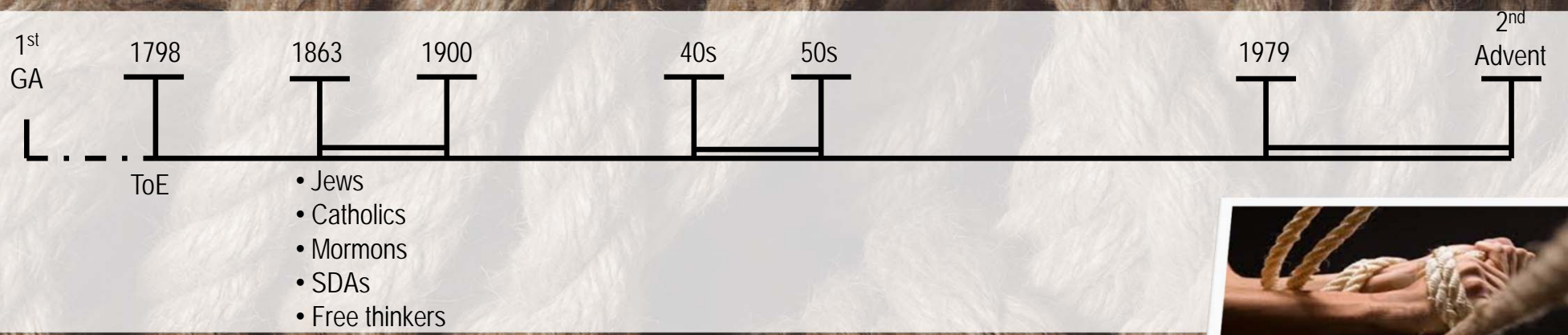
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So, through the Russian Orthodox Church in Russia, through evangelicals in America, they've raised a generation of young men that when someone challenges their family or their country, their little David's with assault rifles. Because we give them stories without context, without methodology and we raise little Rachel's who just hope they're prettier than Leah. And little David's, I grew up around little David's. A conservative group I would visit would play the following game, if you know capture the flag. You have two teams and it's really just like a massive game of tag, boys against girls. The boys would have to catch the girls, or the girls would have to catch the boys. The boys came together, some of them were violent, they all came in head-to-toe camouflage. Now girls aren't supposed to wear camouflage, yes, little children. The boys are all given walkie talkies so they can communicate as a team, the parents didn't give any of the girls walkie talkies. And the game for the little girls was to hope that the cute guy caught you because the rules were you weren't meant to win. Little boys like little David's, and you wonder why there's a gun culture because they're created on a fantasy history and so-called children's stories from the Bible. We should teach them to read with understanding and equality.

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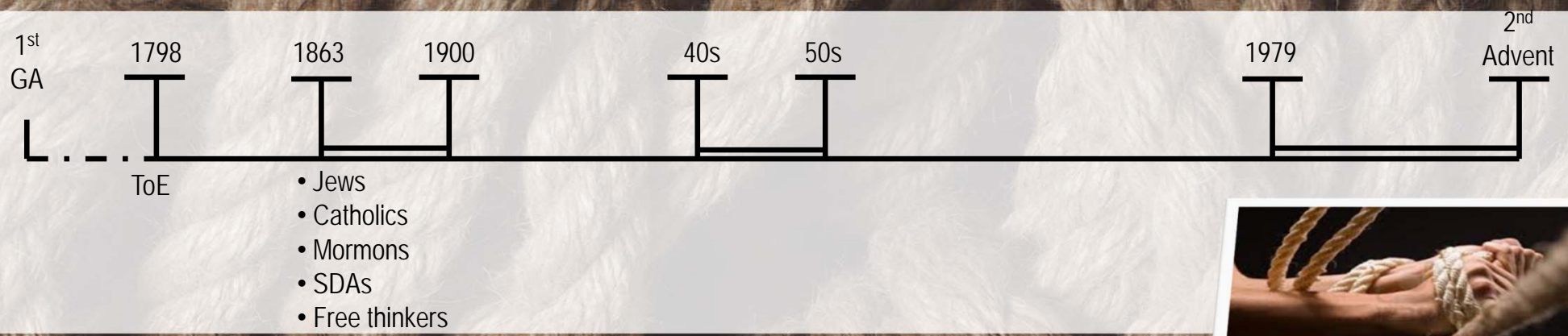
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That's my introduction to a discussion about the Reformation. If we think that Americans should have a correct concept about Abraham Lincoln, then we should have a correct understanding of Martin Luther, John Calvin and John Knox. The positives and the ugly because fantasies are ugly externally and they're ugly internally. The external cure is education, and the internal cure is education.

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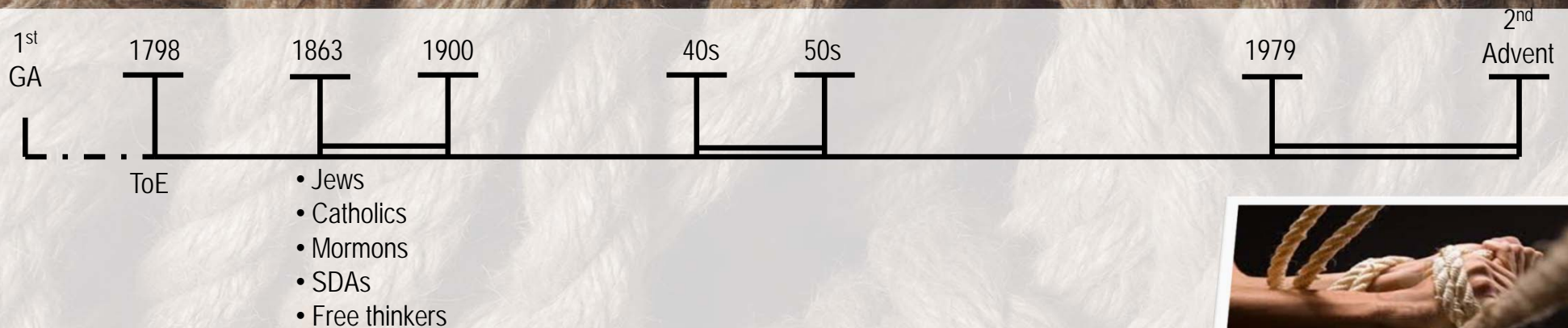
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In the history of the Reformation, Martin Luther was that first great theologian, John Calvin followed him. You had Martin Luther then overlapping John Calvin, overlapping and extending. John Calvin, the man who gave his name to Calvinism, he's based in Geneva and there was persecution against him in Geneva. But there was a period when he became quite popular and where the state accepted his theology and accepted this Calvinism as the state religion in Geneva. This happened for about 5 years and in that five years that state banned the following: you're not allowed to own Catholic things such as rosaries or relics, dancing was banned, as was card playing, naming your children after Catholic saints, gambling, any musical instruments. John Calvin didn't like musical instruments, so all instruments were banned in the state of Geneva.

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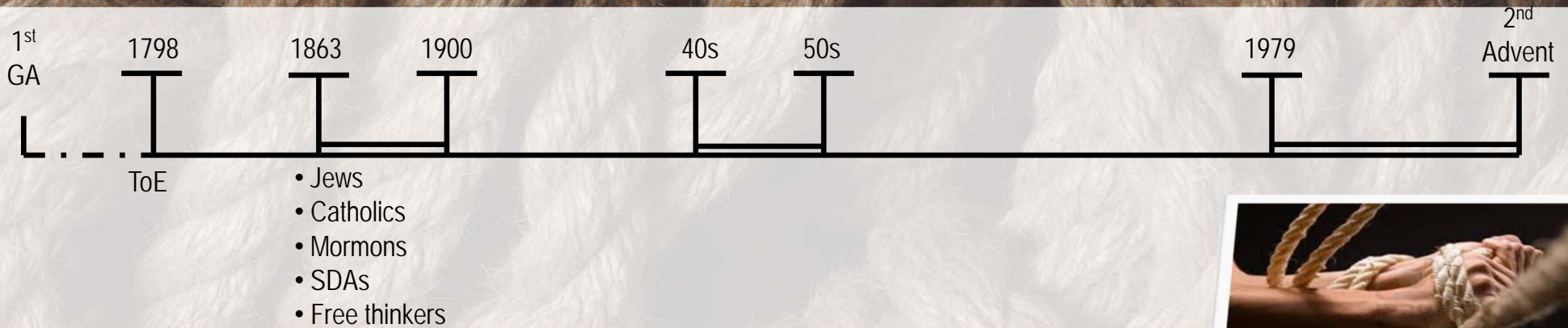
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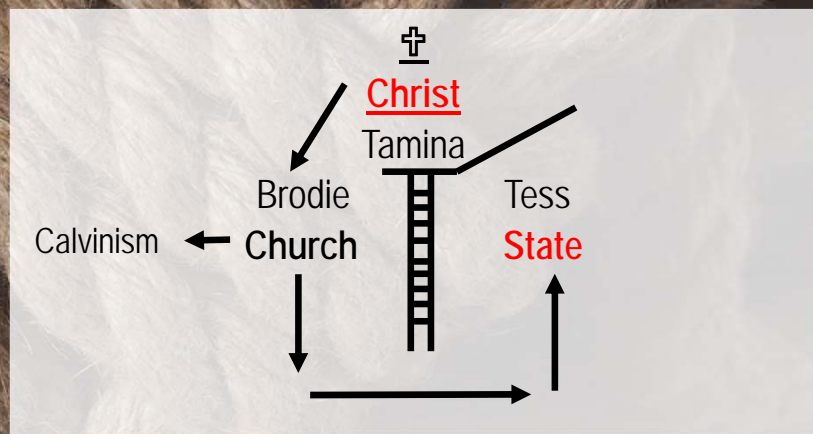
Also what was banned was heresy or speaking badly of the clergy, the Calvinist clergy. In those five years 58 people were executed, 76 were exiled. Now a strict Calvinist would fight you on that, saying some of those people were into witchcraft for example but they have excuses. But there was one man Michael Servetus, he publicly disagreed with Calvin about the trinity. They had an extended theological fight, he was arrested and charged with heresy and burned at the stake, using green wood to prolong the process. John Calvin supported the decision to execute him. So when we go back to the Protestant Reformation, they did not support the separation of church and state as we would understand it, or that it was wrong to execute people for heresy. Their argument is we're not the heretics, you are the heretics so the state should support me and not you. The defense of Servetus' execution, they'll say he was verbally rude, he interrupted Calvin's sermon. All that Calvin was doing was following Old Testament biblical law as if that's an excuse. So yes, they still try and defend his execution.

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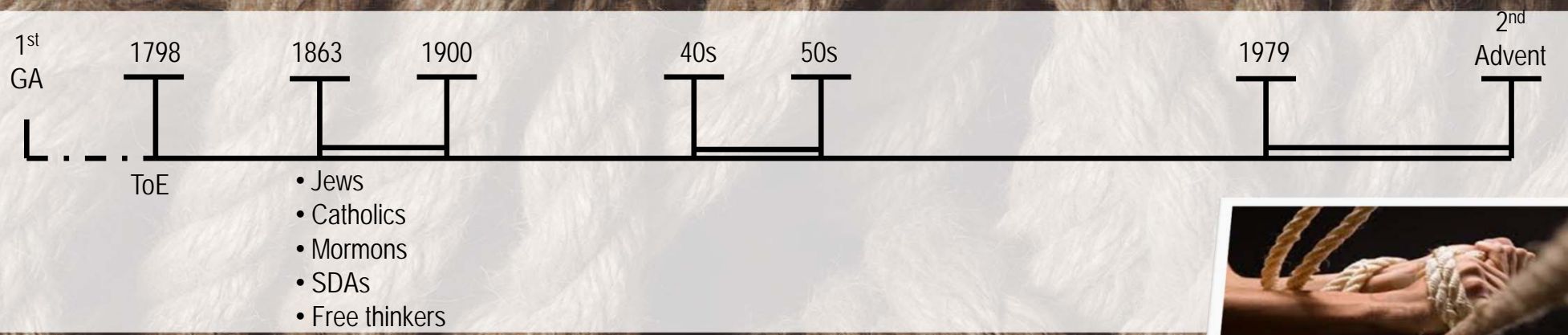


We tried to explain what was the church state model for a Covenanter. We used people, my sister and I as church and state and we made Sister Tamina Christ. So church and state are separated, church does not control state and state does not control church, they are equals. But what's the problem? Can I as the state directly communicate with Christ? Only one side can really talk to the boss. So the boss communicates with the church and the church is feeding that back through to the state. So this is how church and state worked for the Covenanters, how they would argue that they still defend the separation of church and state.



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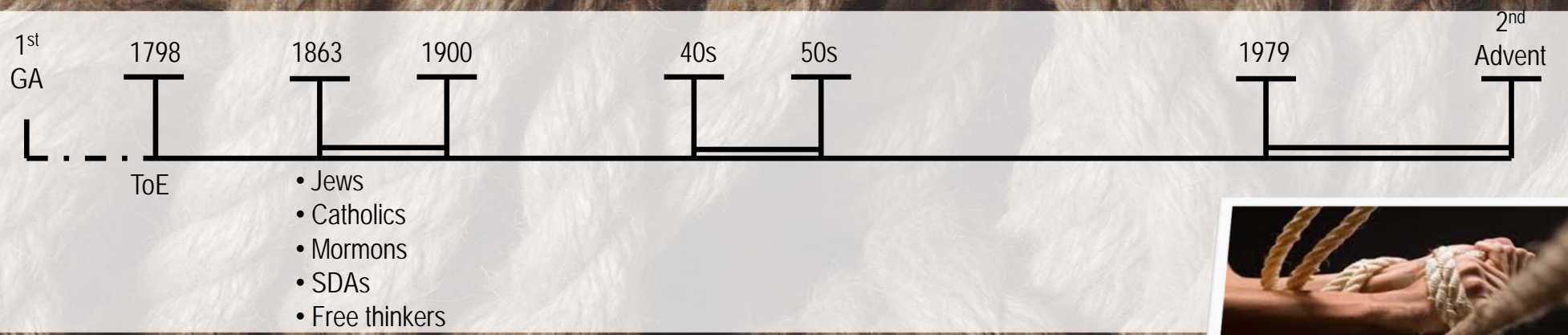


John Knox visited Calvin in Geneva, he brought Calvinism back to Scotland and Presbyterianism comes from Calvinism, as do the Baptist in the Puritans. So, you'll remember in the early 1600s American Puritans in the colonies had inseparable church and state because America began with this model, coming from the Puritans and through Calvinism.



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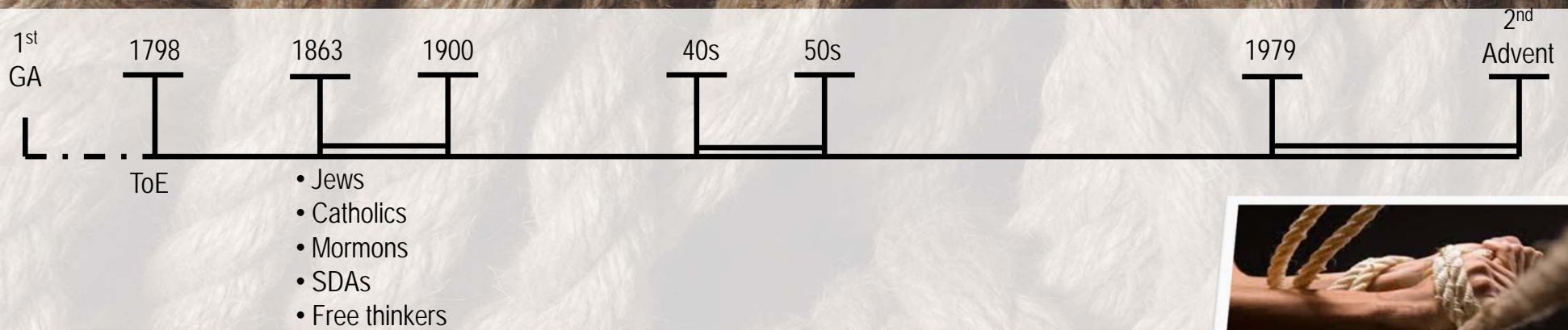


I want to come back to the Covenanters and John Knox. I want to quote John Knox. On top of church and state John Knox had another problem. This is from the Presbyterian historical society, from their National archives, the problem that John Knox also particularly had was he didn't like women. So, I'm going to quote John Knox directly from publication that he wrote titled **The First Blast of the Trumpet Against the Monstrous Regiment of Women**. He says, "The woman in her greatest perfection was made to serve and obey man. Nature I say paints women further to be weak, frail, impatient, feeble and foolish. And experience has declared them to be in constant variable cruel and lacking the spirit of counsel and leadership." This is just one quote; he wrote a whole document.



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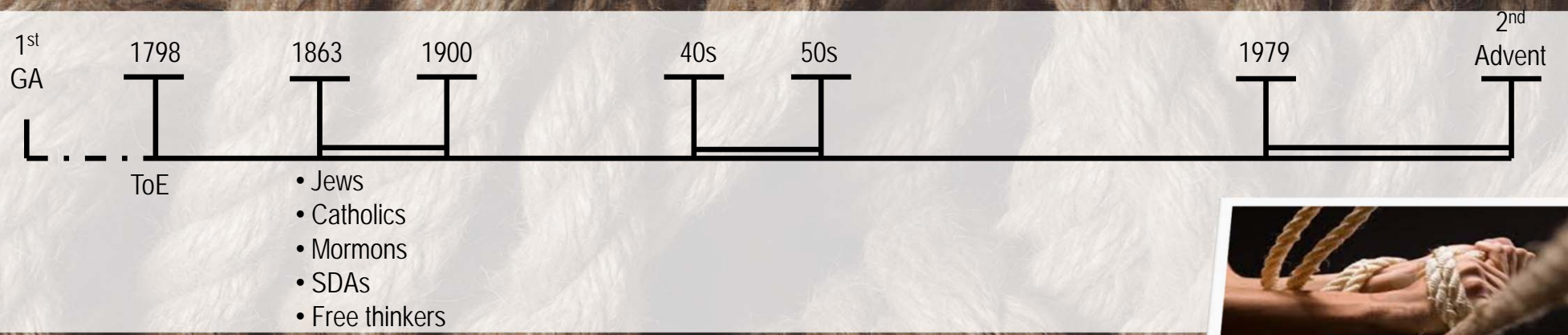


What he was particularly fighting against was there were four ruling Queens in that history, particularly Mary Queen of Scots. He's saying that women should not rule which he explains why, we're weak and foolish. He continued this attack for so long, John Calvin and other reformers tried to reason with him and say sorry look to Deborah. With those four ruling Queens that he knew through his lifetime, his attacks were so constant, Calvin was writing not to John Knox, he was writing to someone else about Knox. Calvin writing about Knox says the following, *by reason of the thoughtless arrogance of one person, these persecuted Protestants, they would have been driven away not just from Geneva but almost the whole world.* Calvin is saying that Knox is vastly increasing the rate of persecution because Calvin says Knox is thoughtless and arrogant.



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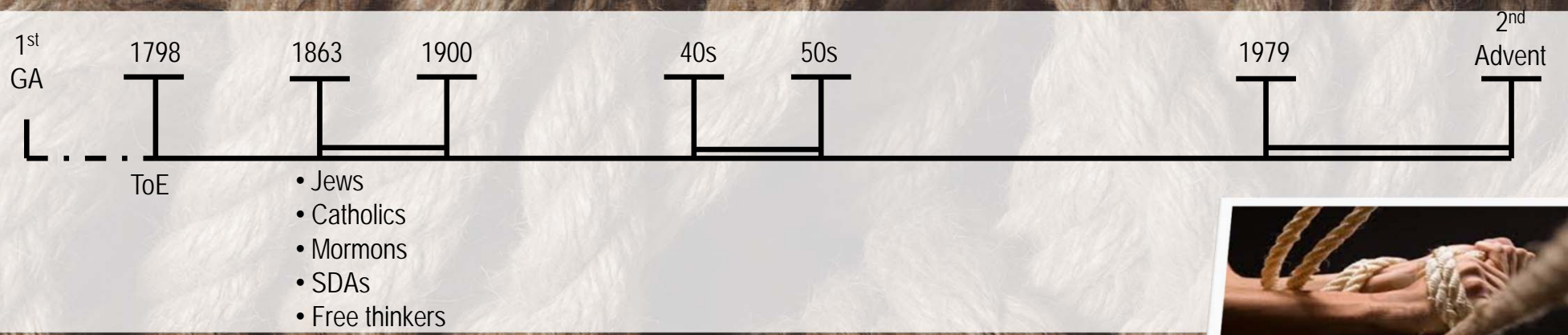


Just one point, if John Knox thought that women were frail and foolish, perhaps when he was in his mid fifties, he shouldn't have married a 17-year-old girl. Maybe he would have been able to find a woman as strong as he was, he was about 54 and she was 17. Now my parents didn't place this information on me but when I was about 15 and struggling with my understanding of God, I searched for answers in a fairly extensive Christian library, searching for anything. And what I pulled from the shelf and decided to read was the biography of John Knox. Let me summarize and say it did not help me, children should not be raised on fantasy ideas, this is the reality, even if it hurts.



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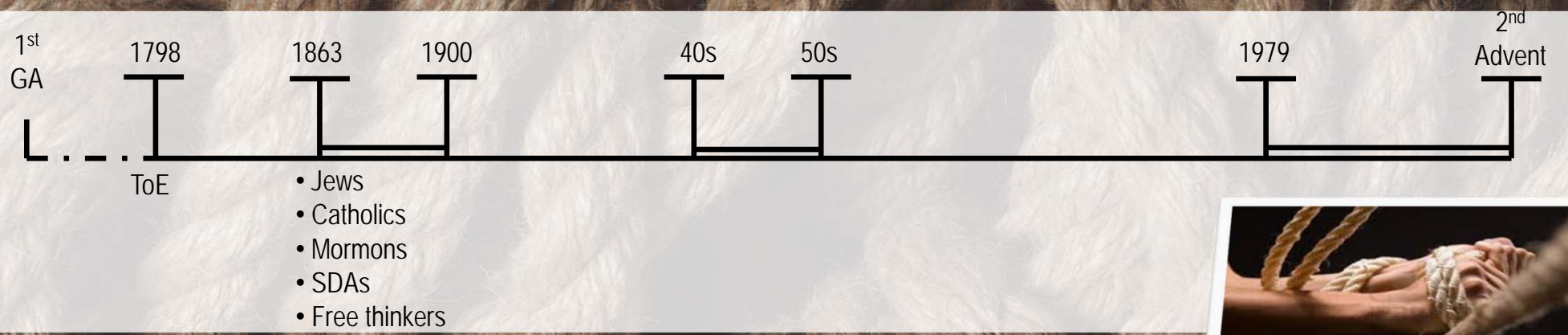


This Mary Queen of Scots, she married someone, much like the Queen of England today she's the one in line for the throne, her husband does not have a direct right to that crown. If the queen dies today her husband does not become king. She could have given him the right to be king upon her death, she refused, and he doesn't like that very much. Queen Mary of Scotland did the same thing. She married a man who's described in history as vain, arrogant, unreliable and a violent alcoholic. She refused to give him any rights to the crown. She was pregnant; there was a rumor that the father of the unborn child was her secretary not her husband.



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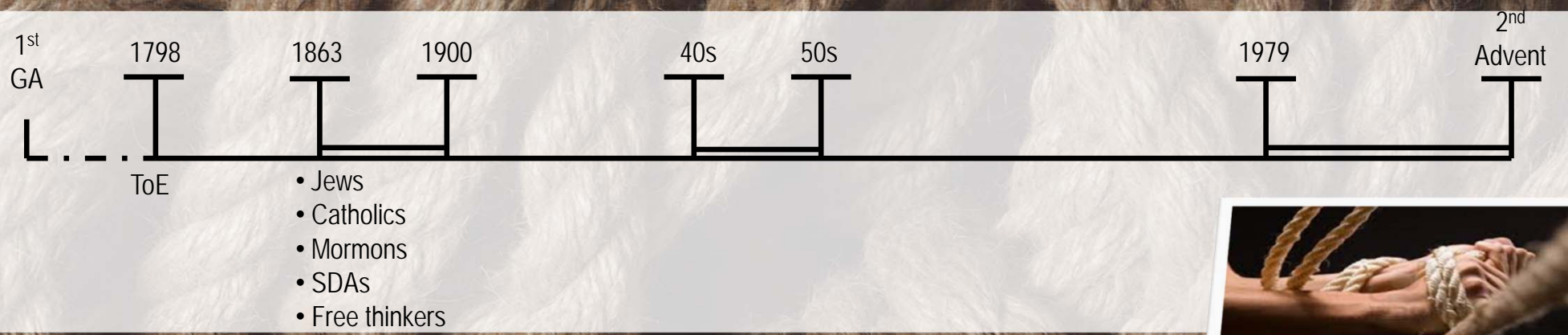


Her Catholic secretary had become somewhat powerful. Her husband being jealous, enlisting the support of some key Protestants broke their way into her quarters where she was working with her secretary and this Protestant gang held a gun to her stomach and forced her to watch while they stabbed her secretary 54 times. When John Knox died his widow married the man that was holding the gun to her stomach and you wonder why you have an angry Queen. Because you see they're all friends, it's the same circle and its Protestantism. We cannot afford to have a fantasy idea of John Knox or to raise our children on one.



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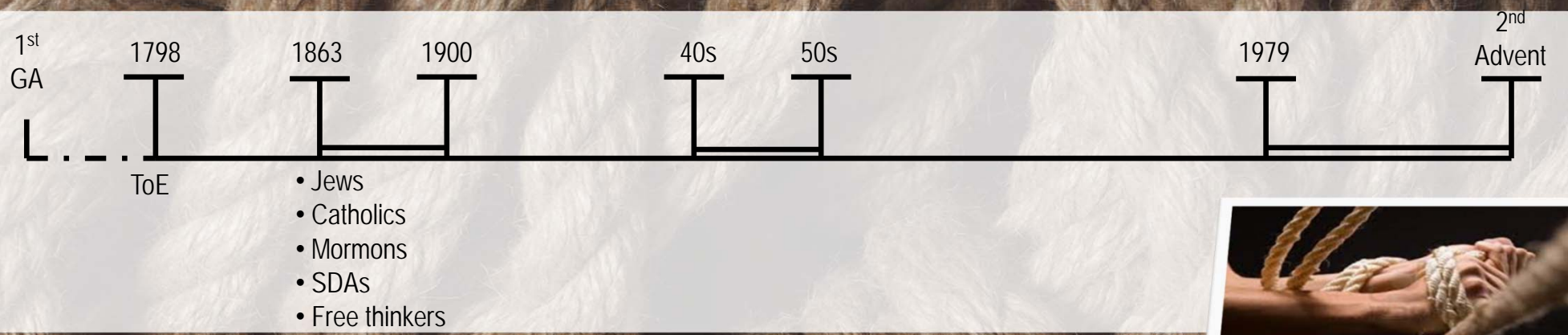
To summarize, when John Knox passed away his widow married again, she married the man who was part of the gang of leading powerful Protestants who held the queen at gunpoint while they killed her secretary, the man believed to be holding the gun.

As I said before I'm not trying to just bash the Reformation, but our worldview is that much warped, our discussion when we engage with people about history is that much damaged if we don't look at all parts of a subject instead of what I have called a fantasy construct. Because we've begun with Protestantism in the United States in 1863 and I think we could make the argument, they're just like their forefathers, Protestantism went off the rails quite early.



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I want to have a quick look at some quotes by AT Jones.

- July 5, 1894 ATJ AMS 214.2
- August 1, 1889 ATJ NRP 10.1
- September 1886 ATJ AMS 69.1

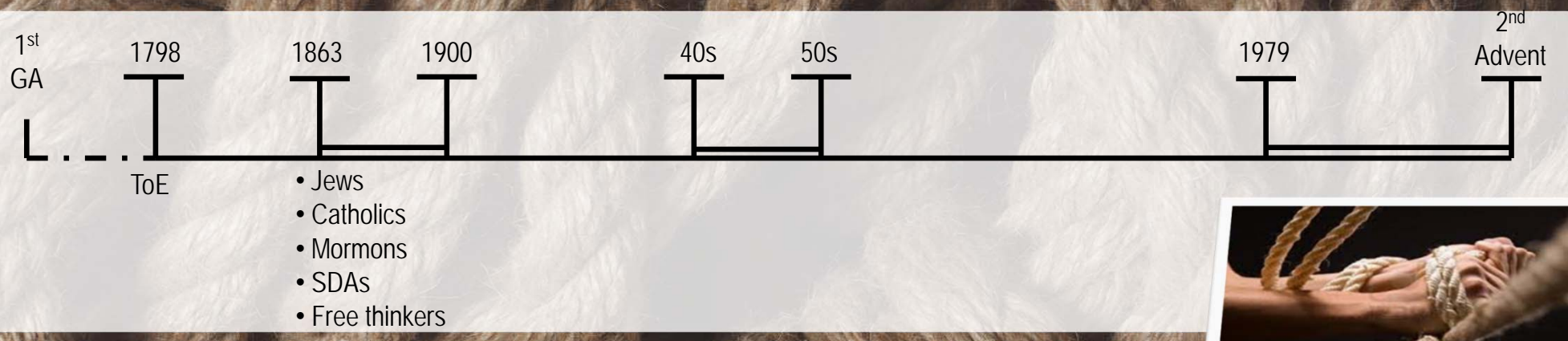
The first quote, just picking up one thought, "the latest proposed Sunday iniquity is the introduction of literature on Sabbath observance into schoolbooks."

Calvin
↓
John Knox (Scotland)
↓
Presbyterianism

1. 1638 Scottish National Covenant
2. 1643 The Solemn League and Covenant

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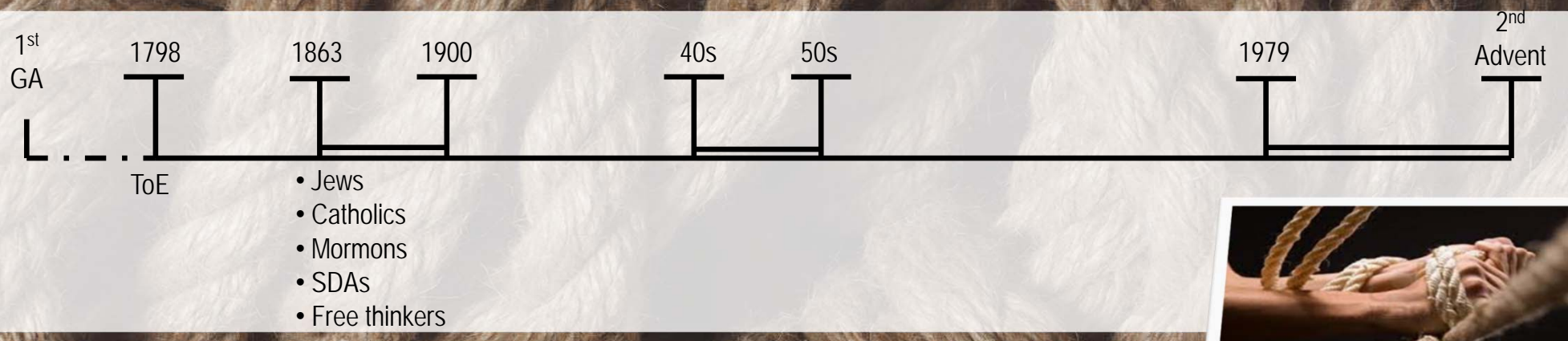


He's talking about the enforcement of protestant education in schools, and he says, "it is scarcely necessary or it's so obvious, I don't even need to tell you that this was proposed by the Reformed Presbyterian Church, Covenanters." So, does AT Jones know where the threat is coming from?



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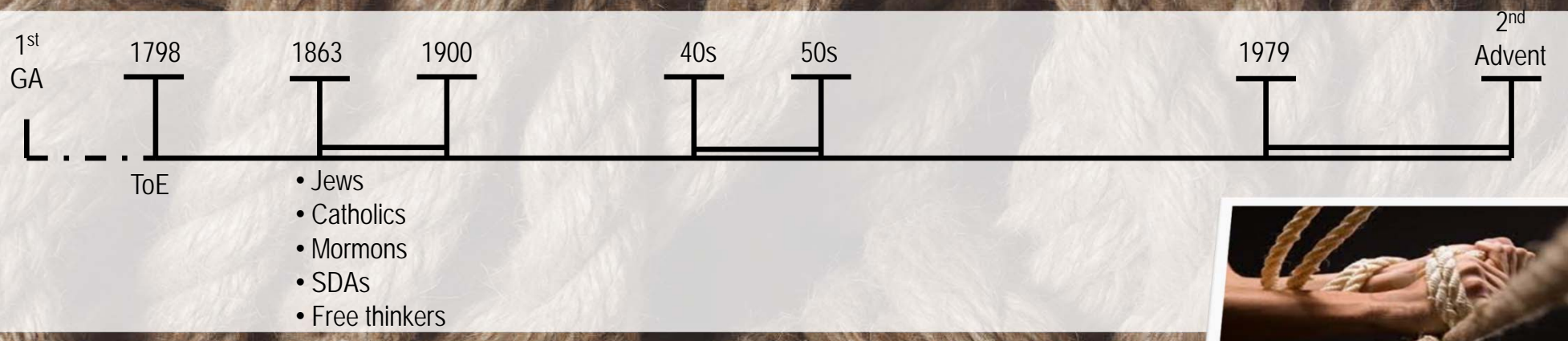


The second quote, "let's look a little further, everyone acquainted with the Reformed Presbyterian Church, they know that it claims to be the only direct and lineal descendant of Covenanters. It prides itself on being the modern representative and the only conservator of genuine Covenanter principles." A couple of sentences down starting with therefore by studying, "therefore by studying the Covenanter principles and their practical application we may form some idea of what the result would be if the National Reform Party should succeed in making practical application of the principles of the Reformed Presbyterian Covenanter Church in this nation."



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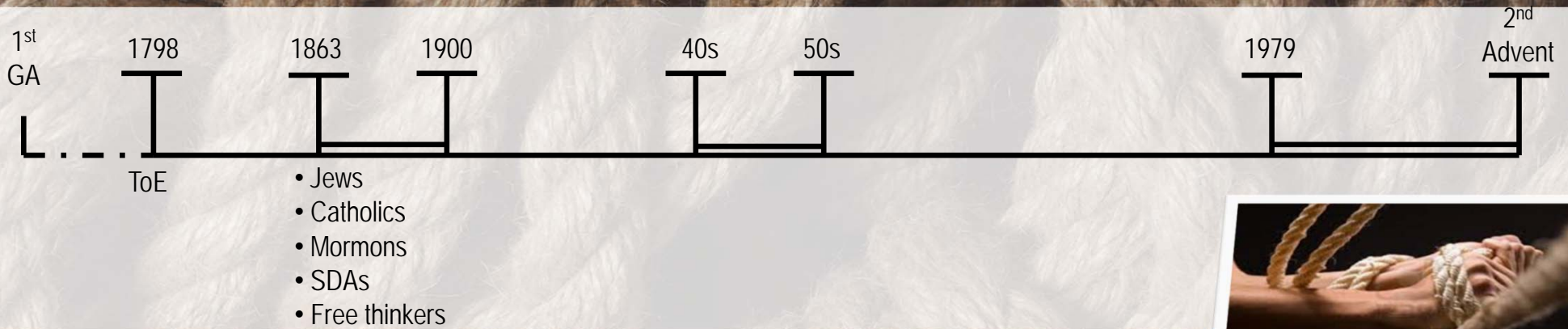
AT Jones was saying Adventist should know this history. He did:
Calvin
John Knox
Covenanters
Presbyterianism

And as I've tried to state repeatedly this is not liberal or mainstream Protestantism.



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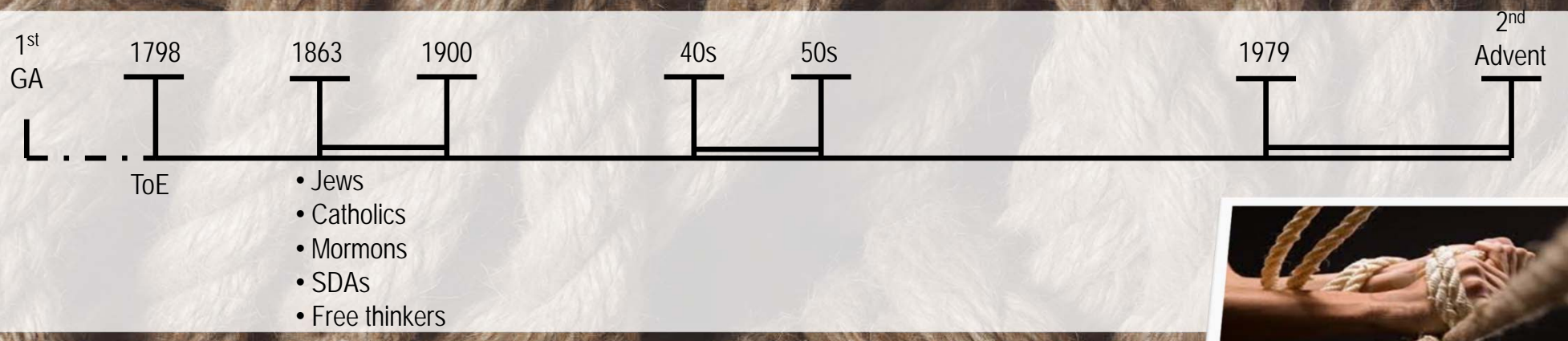
Next quote, he says in August of 1886, "we showed, we proved that the National Reform Movement is nothing but an effort to place this government on a foundation of Reformed Presbyterianism and to subject it to the distinctive principles of the Reformed Presbyterian Church. We showed in their own words, he quotes them, "National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the nation."

This isn't liberals, this isn't mainstream Presbyterianism, this is reformed Presbyterianism.



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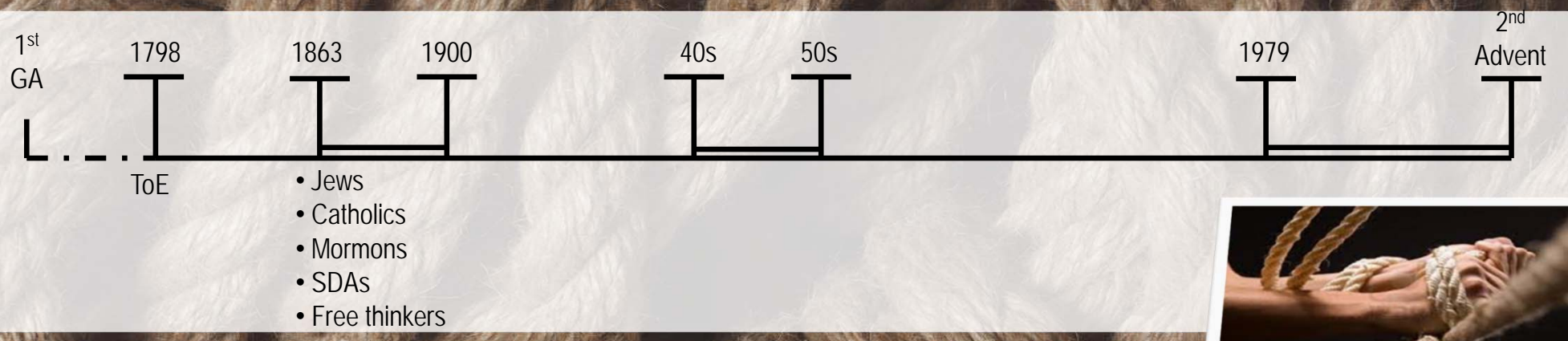


We're going to go to paragraph 6 of AT Jones AMS 69.1 we're going to look at paragraph 6, "the religion presently professed remember was the Covenanter religion. And note all opposition to that religion in doctrine or in worship, in books, or in rights was to be punished for the second fault as idolatry." What then was the Covenanter punishment of idolatry? He says John Knox already told us and now AT Jones will quote John Knox, "None who provoked the people to idolatry ought to be saved from the punishment of death but both magistrates and people they are bound to punish idolatry with death, or they will bring the wrath of God upon themselves, upon the government, upon the magistrates."



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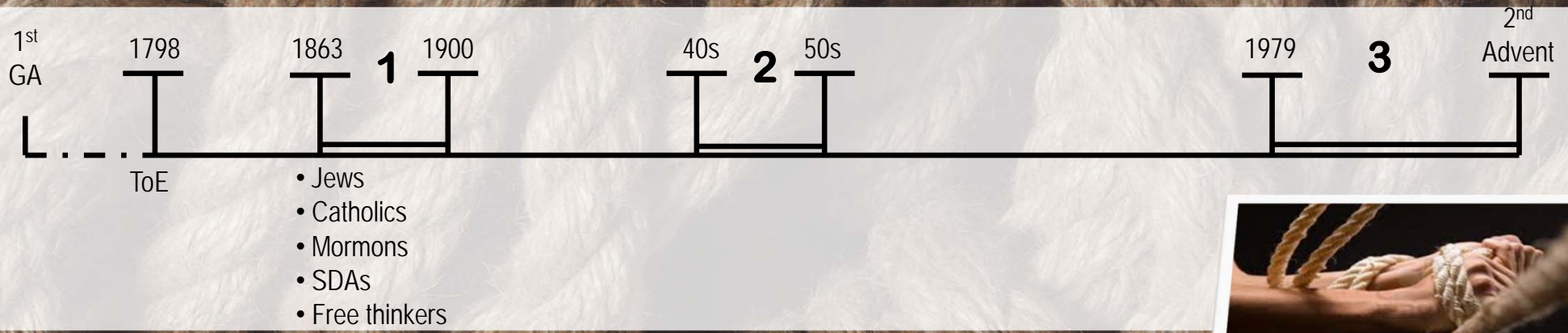


So what AT Jone's view of one of the key reformers of the Reformation. Page 69, paragraph 10, 11 and 12, again he's going to quote the Covenanters as the Covenanters just discussed the duty of magistrates, "Magistrates must maintain the true religion of Christ Jesus, magistrates should be careful to root out of the empire all heretics and enemies to the true worship of God who shall be convicted by the true church of God, Covenanter Church, of those crimes. I won't read paragraph 12.



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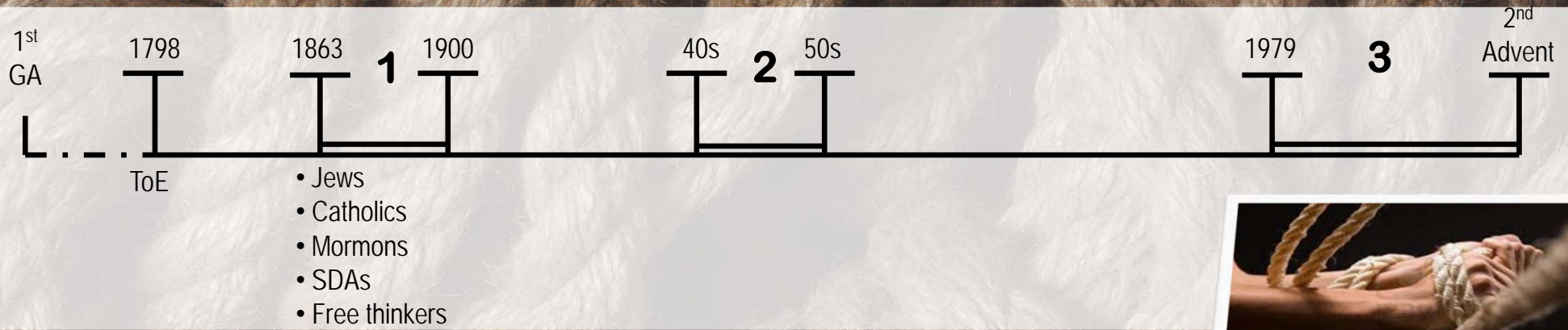


So AT Jones was perfectly familiar with the history we've been discussing, it's our Laodicean third, fourth generation that's given us over those generations a warped history of both the reformation and of 1888. Protestantism did a work but when you consider ancient and modern Israel the Reformation was never made part of God's structural people. And some of the movement has asked me why that is, there are reasons God has had to wait for 1798 to raise up modern Israel even though he did a deliberate work through the Reformation.



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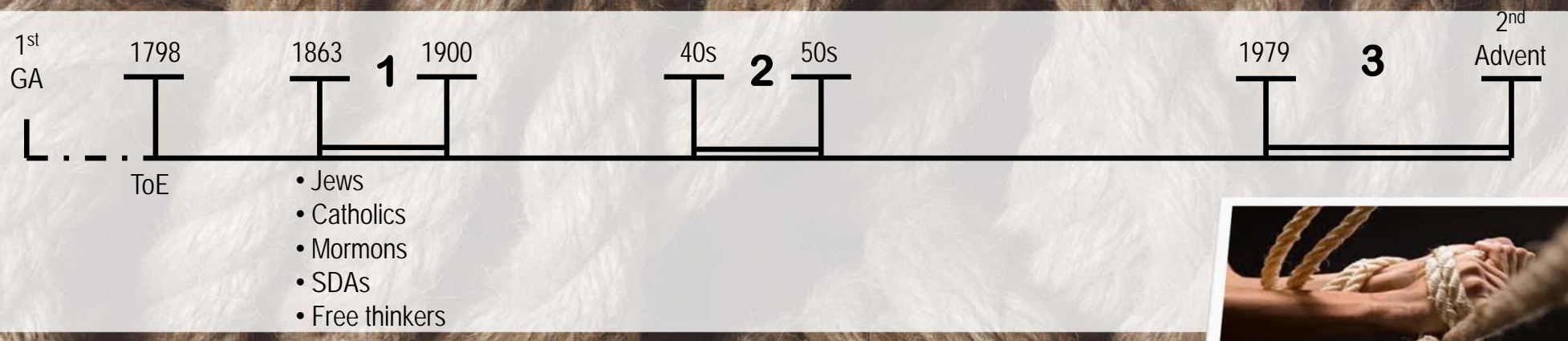


If AT Jones understood these histories and we believe that one plus two equals three we should understand them at least to the level he did, and more. The United States has come to this point where they've been forced to look back critically at the people who have been their heroes. If that's the external, what's the internal? And a small but relevant point, I think we need to appreciate that God is doing the best he can with what he has with the people he has available.



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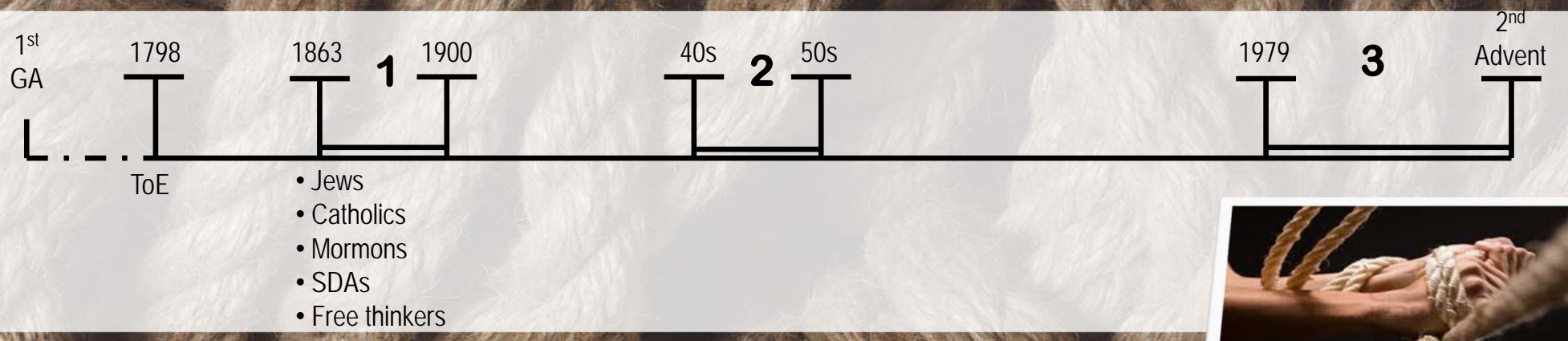


That's as far as I want to go without going back to the document and we don't have time for that. But someone said in the chat earlier, but this document has so many more relevant points than I have presented, and that is true. So perhaps another time we will continue to work through some relevant points. My main goal in this study, for me, was to look at what's happening today in the United States, can see these two sides of Protestantism, can see the election of a liberal president, and I'm concerned that people lose sight of where the danger is. They're looking, standing on the train tracks looking in the wrong direction and their favorite 1888 history should teach them better than that.



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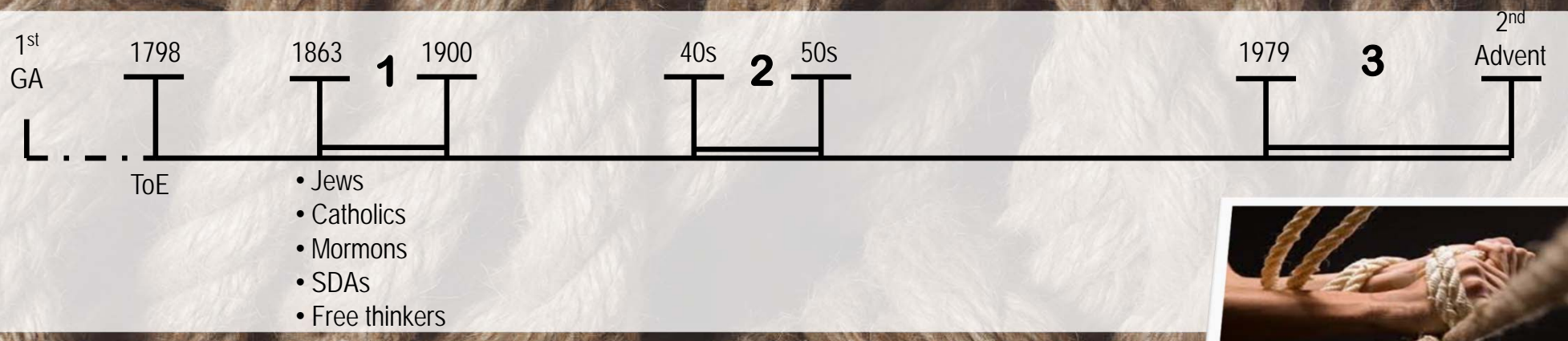


The National Reform Association (NRA) was not secret friends with the Vatican, not open or secret friendship, those two sides are opposed to each other in 1888. This was not coming from Protestant free thinkers, from New school or modernist. This is coming from one select stream of Protestantism. If Adventists understood that alone it would change their faith. It's not coming from the World Council of Churches; it's coming from the Evangelical Right with their Seven Mountains theology and their Dominionism. But the danger for Adventism goes a step farther, back in the first history we're part of their threat, are they threatened by Jews anymore? No, Catholics? No as long as they're conservative. Mormons? No. Adventist? No. Because in our second history, because we didn't want to be called a Cult, we decided to stop being a threat.



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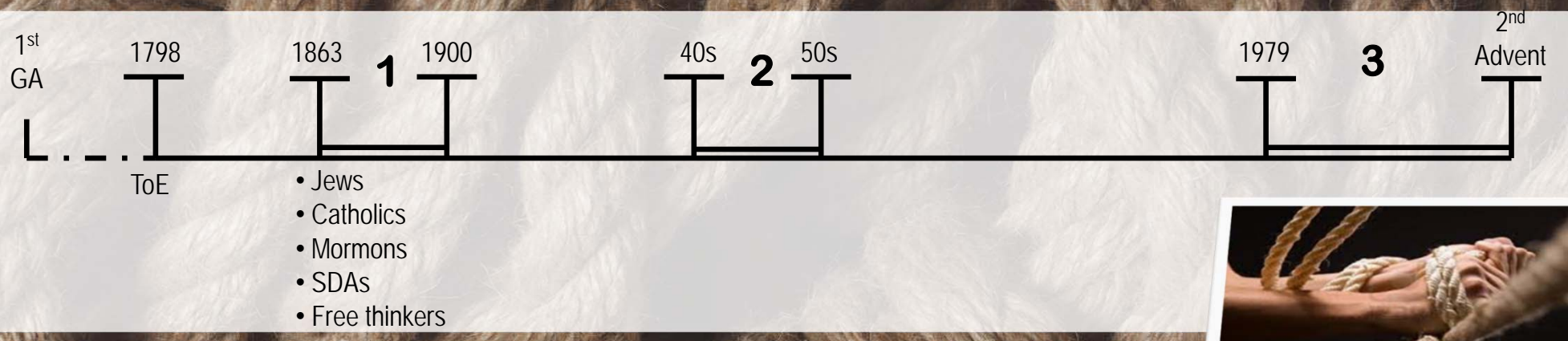


And now, what does the Sunday law doctrine taught by Adventism teach us? I'm a standard Adventist, I believe there's a Sunday law coming, what do I actually believe? I believe Biden's the bad guy, I believe that there's a group threat, that my freedom is threatened. This doesn't just put me out of the picture, I believe there's a group threat. When Trump is elected to protect people like me from that group threat, whether I know it or not, I am part of that Protestant movement that's going to look at the Constitution and say protect me, a Christian from the group threat. 1963 we were the victim; we were the threat.



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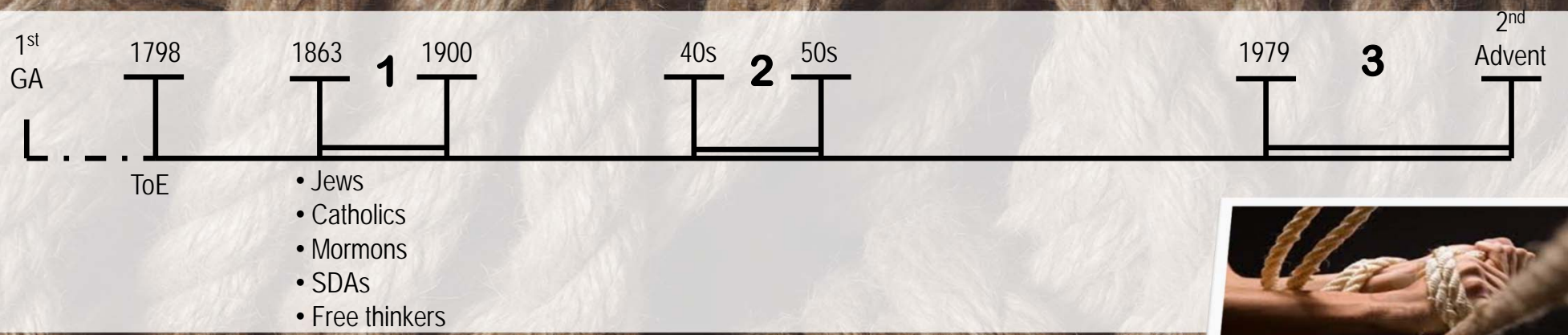


In our second history we lose everything, we stand neutral in that crisis. In our history we've joined Protestantism because when we misunderstand the Sunday law, we think we need protecting. So, we look to the same conspiracy theories and the same group of people that Protestantism is saying are the threat and we're feeling threatened by them too. We have the same conspiracy theories, the same fear.



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HOLD THE ROPE

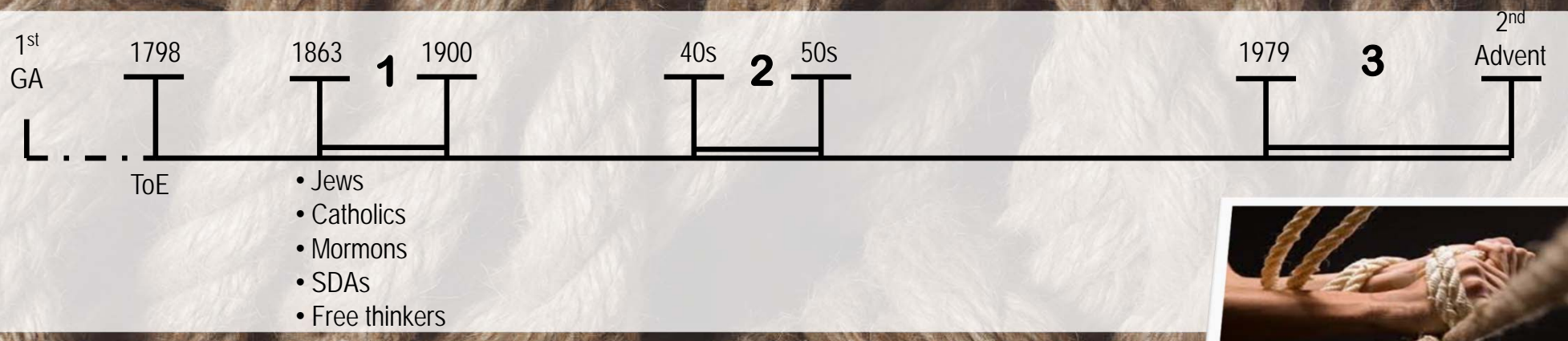


Adventism is already falling well before the Sunday law. People wonder how they can fail at the Sunday law, because they're already marching shoulder to shoulder at least in their belief system and world view with Evangelical Protestantism. We are part of that movement whether we signed up to it or not. That is the warning we bring to Adventism.



THE DANGERS OF HISTORICAL FICTION

HOLD THE ROPE

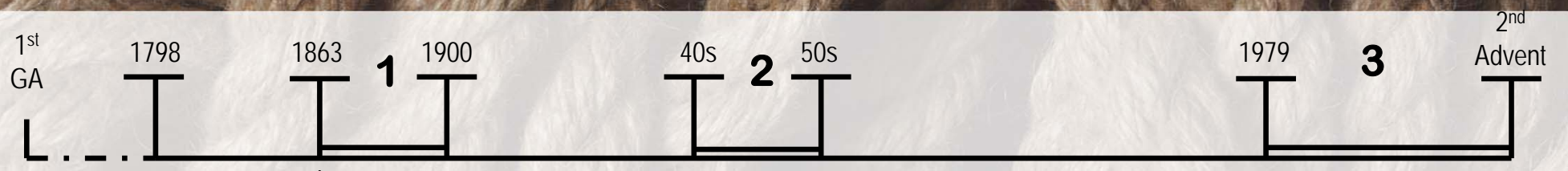


We won't go any further in our document, but I hope that we can see how an understanding of History transforms our expectations. Someone said that Trump was a Presbyterian; another Reformed Presbyterian was Billy Graham. You can trace these two streams all the way through this history and you can link ours with the first history really easily. Regardless of whether they call them Presbyterians or Reformed Baptists, we understood that this concept of reformed theology and their understanding of Dominionism covered the conservative branch of many denominations.



THE DANGERS OF HISTORICAL FICTION

HOLD THE ROPE



- Jews
- Catholics
- Mormons
- SDAs
- Free thinkers



That's the conclusion of our study. As I said a school would have been nice, but the media broadcast is trying to fill some of that lack at least in giving resources. I'm sure that we're only beginning to discuss this history

<p>Calvin ↓ John Knox (Scotland) ↓ Presbyterianism</p>	<p>1. 1638 Scottish National Covenant</p> <p>2. 1643 The Solemn League and Covenant</p>
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If you kneel with me, we'll close in prayer,

Dear Father in Heaven,

thank you, Lord, for how you have been opening our eyes. We see the danger that you have wrenched us from. As every single one of us comes out of our Laodicean condition and how you have so gently led this movement, continuing to open our eyes. We see a little more of the danger now. I pray that you'll give us wisdom to understand correctly and also as we increasingly begin to exert our influence to people still blind. May we treat them the way you have treated us, with mercy and patience, grant us that wisdom. I pray in Jesus' name amen