


*"Hold the Rope" Camp Meeting*

Germany December 2020 – January 2021

The Three Structures - Tess Lambert 31.12.2020



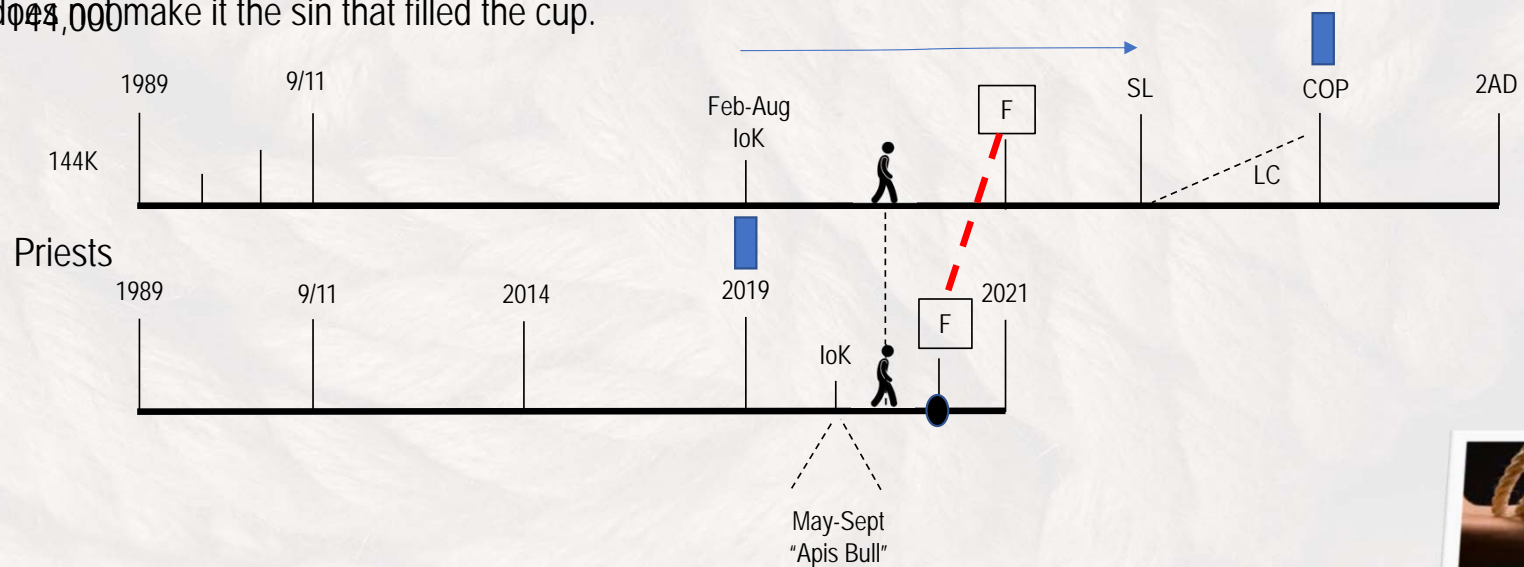
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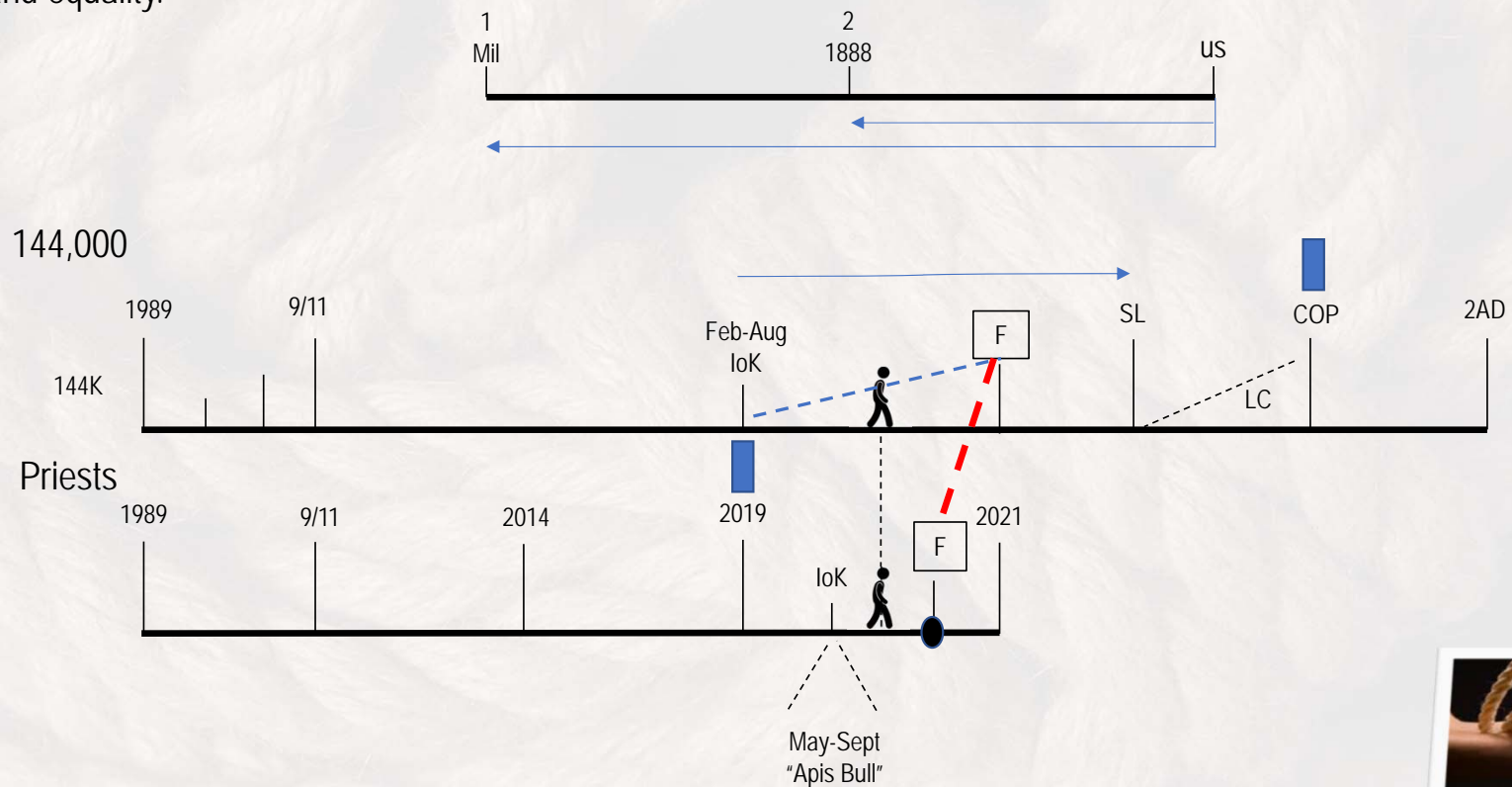


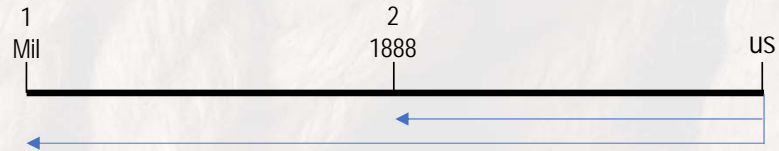

*What are the three structures in the  
'Time of the End?'*

We will start with a review. We constructed the line of the 144,000 and the line of the priests. We placed ourselves **between Raphia and Panium, 2019 and 2021**. **Between the 'Increase of Knowledge' and the 'Formalization' of the early rain of the 144,000**. The 'Increase of Knowledge' has come last year, the 'Increase of Knowledge' of the Sunday law, our preparation for the Sunday law. It started in February in Brazil and it didn't start by taking us to the Millerite history of slavery. It started by taking us to 1888 and it essentially said, you Adventists love 1888 so much but we do not understand the external. We don't understand the external history fight of AT Jones, what he and others were standing for and fighting against. We made the statement we face a similar fight today about church and state, Adventism is on the wrong side and the litmus test was 2015, gay marriage. So, we started in 2019 with the 1888 history. God entered that entering wedge of *you don't understand 1888 itself*, He's saying to his people *you don't understand how church and state works*. And then by August He's shown us we'd forgotten Millerite history, when there was a different sin in the cup of America. Ellen White says in about 1868, Christ should have come back we can easily demonstrate, the sin that overthrew America in that history was not Sunday. The Sabbath Sunday issue was there because an 'Alpha' history is always the reintroduction of the Sabbath. And God's people would have ended up persecuted for that but that ~~does~~ **make it the sin that filled the cup**.



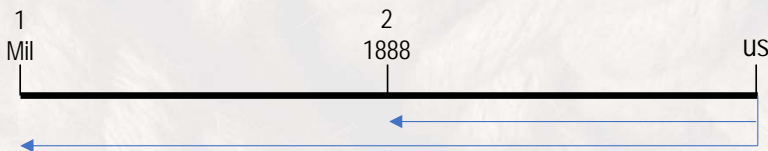
We spoke in our previous study about how waymark is a period of time. We have three histories for 'Modern Israel;' Millerite, 1888, and us. He started by showing us 1888 in February and Millerite in August. The review of these two histories changed our understanding of the 'Sunday law' in our history. It was a period of time, their (144,000) 'Increase of Knowledge' just as ours was this year because of waymark is a story. We stand in the swelling of the understanding of the 'Sunday law.' heading towards the 'formalization.' We also stand on the line of the priests, quite at the same place as a fractal heading towards the 'formalization.' We know that this is the subject of marriage and equality.





We discussed 1798 as the 'Time of the End.' We decided to view it the way Ellen White does, that we are in the 'Time of the End' at each point from 1798. In 1910 if Ellen White wants to say she's in the 'Time of the End' that's accurate. Everything that occurred since 1798 is in the 'Time of the End.' God has given us different models to help break down this time period to make sense of what is happening externally. He's lifting the curtain on the 'Great Controversy' so we can see the players behind it, how this conflict has been fought in the 'Time of the End. Now if people want to write in the chat the three structures that I mentioned yesterday that He's given us, three different structures with three different themes to make three different points, or three different overlaying applications. If you can think of any other structures please write in a chat, if there's another structure that we take to the 'Time of the End.'

Theme	Structure		FAILURE	FAILURE	SUCCESS
	1) Modern Israel	→	Millerite	1888	144,000



12:16 The three I mentioned yesterday, our first study, the first one

- The structure of 'Modern Israel'

*From the chat: Egypt, Babylon, Rome, that's the structure we can see as an evidence for 'Modern Israel.'*

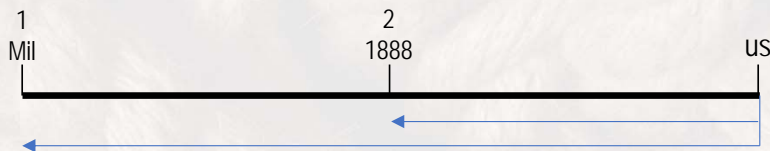
I'm looking particularly for the three structures in the 'Time of the End.' What is 'Modern Israel's' three histories?

Millerite, 1888, 144,000; failure, failure, success

What's the second structure we looked at?



Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite	1888	144,000
Papacy	2) Counterfeit	→	1899		



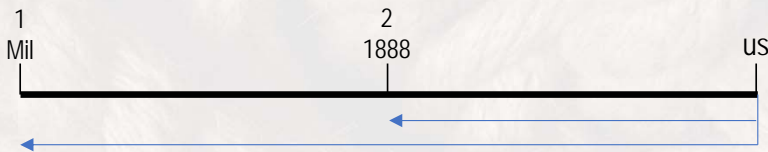
- **The counterfeit**

What's the theme of 'Modern Israel,' who is the subject matter? God's people, I'm just going to call it Adventism.

Who is the subject for the counterfeit? The papacy. I'm not going to say anything more than that, it's just a comment and some people may object to it. If Christ had returned in 1863 the papacy would never have gotten its boots on, would have been honored by Protestantism but the papacy was not strong. That didn't happen, so in 1899 the papacy is able to ready itself.



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Adventism	1) Modern Israel	→	Millerite	1888	144,000
Papacy	2) Counterfeit	→	1899-1945		

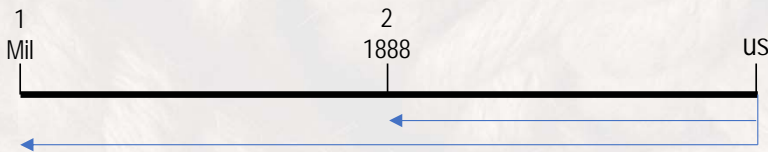


How many histories for the papacy? Three, what are they? It has to be three, it's a counterfeit. What's the alpha history of the counterfeit? Alpha history is 1899 to 1945, and that encapsulates both World Wars. World War I and World War II are both part of the first history. In the first history it's World War I World War II and the first and second Angels message. It's not World War I first history World War II second history World War III third history. In the first history is World War I and II and the first and second angel's message. World War III is in the third history.





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Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years	1888	144,000
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1798 the work of Miller and Snow the, first and second Angels messages 1798 to 1844, 46 years.

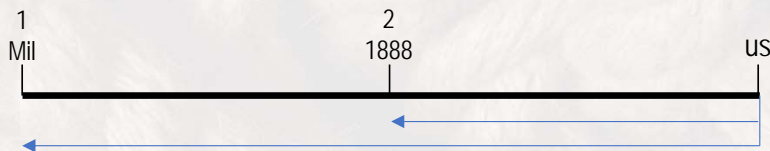
1899 to 1945 is 46 years of the alpha history counterfeited.

1798 resurrected by the messages of Miller and Snow, 1844 disappointment and failure and they are scattered.

1899 resurrected by World War I and World War II, 1945 disappointed and scattered. 46 years and 46 years.



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What is the counterfeit's second history of failure? Pope John Paul II, the history of 1989, the takedown of the Soviet Union. The angry pope did not get what he wanted. When does their history of success start? 2001, failure, failure and success.

1899 to 1945 is Pope Pius XII

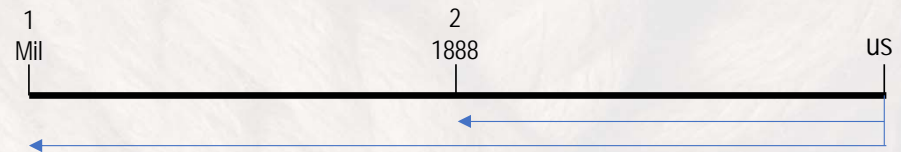
1989 is John Paul II

2001 is Benedict and Francis

The counterfeit getting closer.



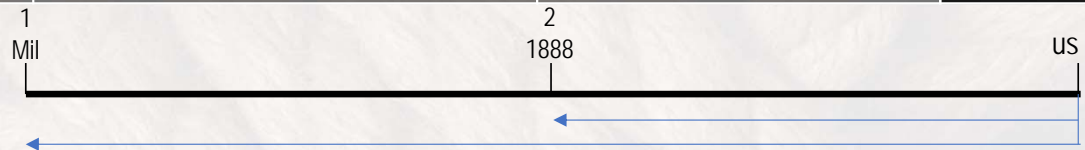
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Protestantism	3) "In God We Trust"				



The third model taught yesterday "In God We Trust," which is the subject of this camp meeting. What is the theme of this structure? We have Adventism for 'Modern Israel' the papacy for the counterfeit, what is the theme of our third structure? The papacy is church and state, this third structure is Protestantism. We see three histories in this structure, both the study of last year and this document say there are three movements to make America a Christian Nation. In Millerite history they didn't really need to do this. Just after the Second Great of Awakening it practically was, but when that history is a failure, Protestantism mobilizes in three histories. What are these histories?



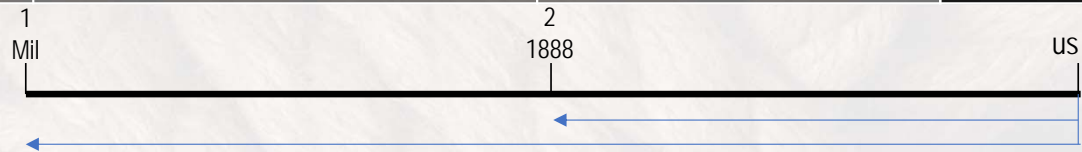
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- 1863-1900, The Christian Amendment movement
- 1950s, but started in 1940s, Judeo-Christian nationalism
- 1979-SL (at least to the SL) the new Christian right

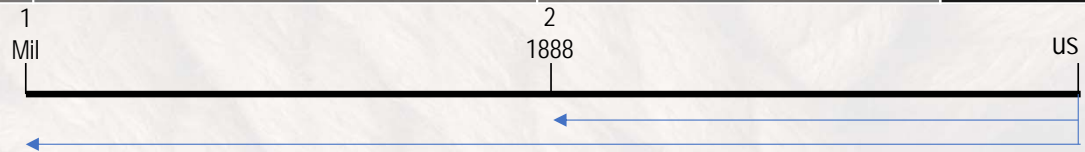


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Like the two histories above them, the two structures, the first history was failure for them, what Ellen White was framing as would be a success when she says *the movements now in progress will imminently introduce the Sunday law. (paraphrase)* Just as she said back in Millerite history that Christ would return in your lifetime. She frames this as if they were a history of success, she has to. Then in the 1888 history or the second history, all through the *Great Controversy* she frames that as a history of success, she has to but they failed. Jones failed and Wagner failed. So in the Protestant structure we have a history of failure, a history of failure, and a history of success.

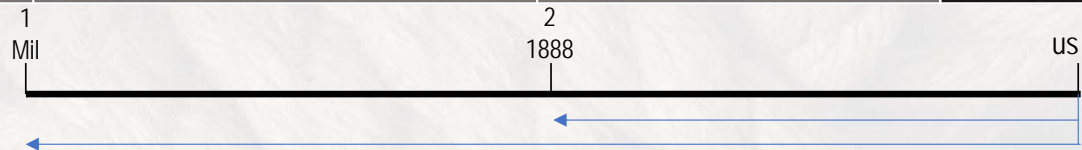
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Noting comments in the chat:

If people understand other structures to break down the 'Time of the End' history, I'm not saying they don't exist, please mention them as you might think of them. I don't think the 10-year history can be used as a structure to break it down this way. Everything people are mentioning, I would suggest give us more information on these three structures. 'Ancient Israel' is going to give us an explanation on the structure of 'Modern Israel'.

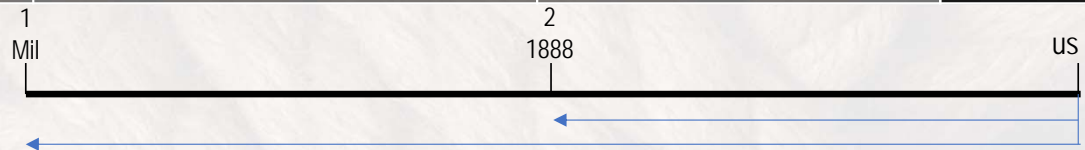
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Continuing to note comments in the chat:

The question was, do we have more than these three structures to break down the 'Time of the End?' And I'm suggesting that the one's so far mentioned give more detail onto these three structures. There might be something to the three woes so that's a good point. I'm suggesting that these three are the key structures God has given us to break down Adventism, the Papacy and Protestantism. However much they differ in time in the histories of failure, now they all run together because we're heading to a point of conflict at the Sunday law. So all three groups are mobilized.

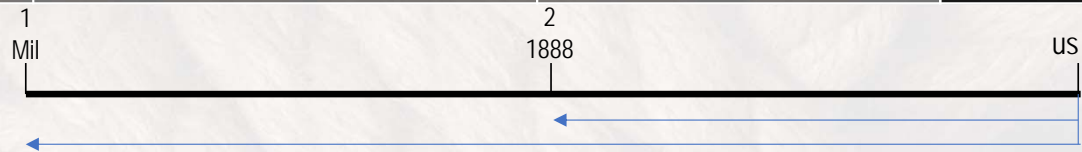
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When I started a series in May, I was determined that the subject of study needed to be Millerite history and I found it personally frustrating when I kept getting distracted from that in what seems to be this study of just this history of Protestantism. I couldn't verbalize it then, but God was moving us from the structure of 'Modern Israel' to the structure of "In God We Trust," and I found that frustrating. So, looking back I fought Him a little because I wanted to talk about 'Modern Israel' not "In God We Trust." I guess referencing Elder Parminder's presentation, it encourages me that when we get out of line God kicks us back onto the path he wants us to take even if we get frustrated with Him.

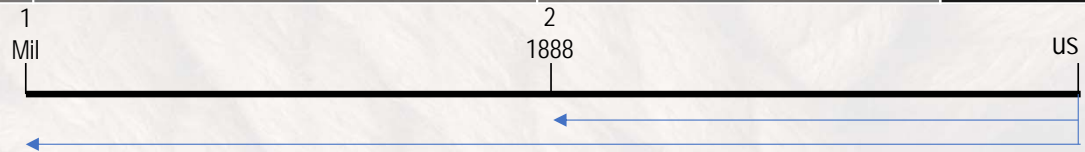


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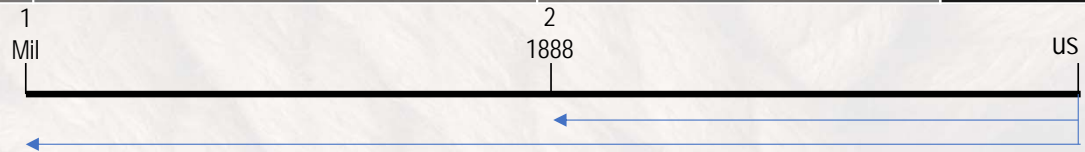
We did lay out Millerite history at the Oceania camp meeting, we did need to understand Millerite history especially in the context of the election but where we were particularly meant to be turning to was the history of Protestantism. So at this camp meeting it's the third structure that we are revisiting which is why we have sent out this document as study material, which as you all know covers the exact same three histories which I would suggest is from a very reliable source. I don't know if you've read the other material of Jared A. Goldstein, I haven't yet but I'm particularly interested in his one on nationalism. We discussed yesterday the author.

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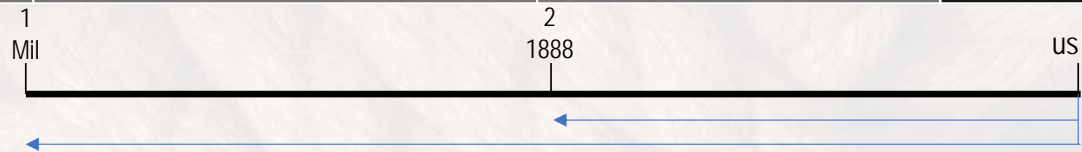
So the 'Time of the End' history, there are three structures helping us break down failure, failure, success of Adventism; failure, failure, success of the papacy; failure, failure, success of Protestantism.

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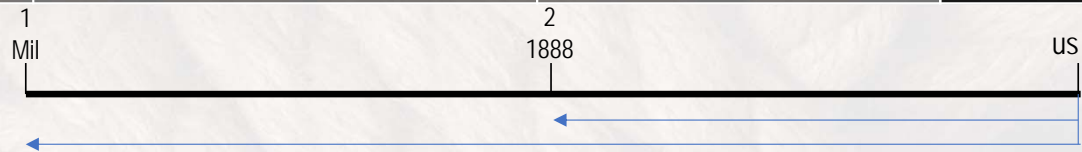
We're going to work through this document, the whole of it cannot be read, so a couple of disclaimers: when I read, I'm likely to be paraphrasing. Some might be paraphrased; some might be summarized and we're going to have to skip large portions to get to the points. I'm going to assume or hope that people have been able to read it and the parts I skip are not insignificant. Please don't ignore the parts that I skip but we're limited on time. Then we will supplement as we go through from three sources.

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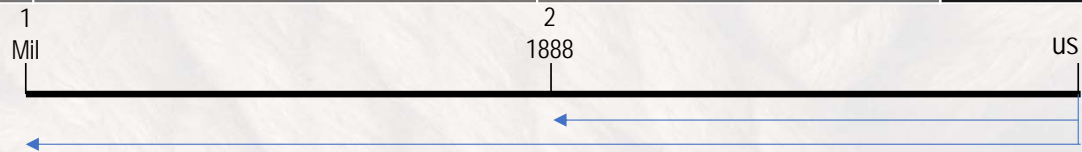
- 1) The second document, it discusses the *Covenanters*, the most relevant branch of Protestantism to this history. We're going to go into the *Covenanters* and discuss their founder who was John Knox in Scotland
  - 2) Then we'll also use AT Jones
  - 3) The book, *The Evangelicals, the Struggle to Shape America* by Francis Fitzgerald
- I won't be quoting that book because it's difficult, but I'll be making some blanket statements and I'll try to say this is found in the book if that's a reference.

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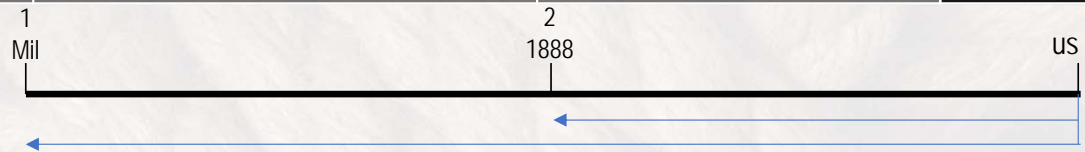
So we'll turn to the document *How the Constitution Became Christian*, this document begins with an introduction, then it is divided into three parts: The introduction, the fight to make the Constitution Christian the first history of 1863 to 1900s; Judeo-Christian Nationalism of the Eisenhower era in the second history the 1950s; the Constitutional Nationalism of the New Christian right 1979 to the Sunday law history. And then a conclusion.

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So it has an introduction, three histories and then a conclusion. We're going to go through the introduction fairly quickly. If you have heard Elder Parminder talk about the principles of good writing you say what you're going to say, you repeat it again, and then you repeat it again, he follows that exactly. He says practically everything in the introduction, but I don't want to go into too much detail there because we're going to work through each history in three parts. Even though there's so much in the introduction that is loaded we'll keep moving.

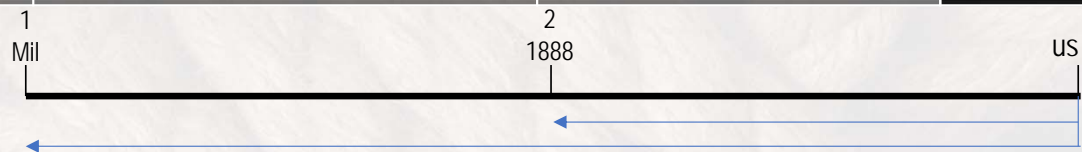
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The first sentence he says, "movements dedicated to make the United States a Christian nation have been a recurring feature in American politics for more than 150 years".

Now in the first history 1863 to 1900 they denounced the Constitution as a godless document unworthy of a Christian Nation and fought to amend it. In contrast our history, that came together in the 1970s, they hold up the Constitution as the highest expression of the nation's Christian identity. The purpose of this document is to discuss how it went from being hated to being lauded.

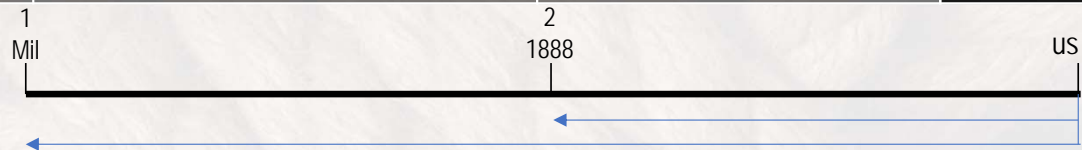
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In the third paragraph they'll understand the conflict over the Constitution by discussing these three movements. He showed how these movements were different. In the first history: hate the Constitution in our history love the Constitution. Now he wishes to make the point that they're similar, they follow a similar pattern. I hope you can see he's taken three histories; he began by contrasting them but now he's going to compare them, **he's using the rules of parable teaching.**

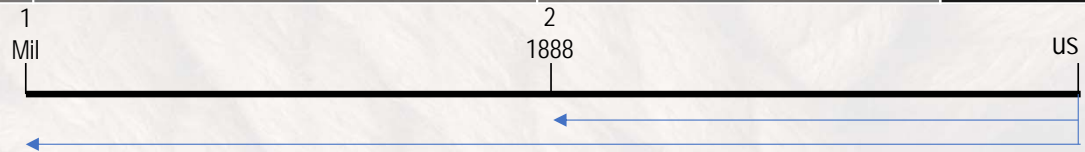


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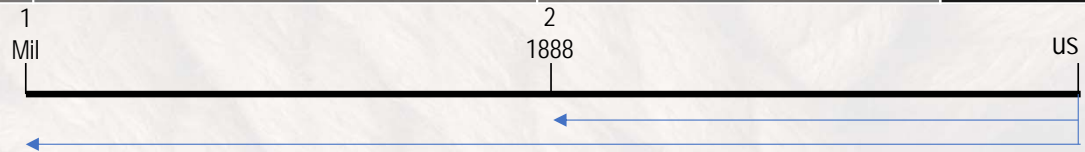
And how they're similar, he's going to say that **there's a dominant religious group, they observe a perceived threat to their dominance**, so they mobilize. They believe that their Christian devotion is part of America's essence so any perceived threat to their Protestant faith they can interpret as a nationalistic attack on America's identity itself. And they have to preserve their identity by either amending the Constitution in the first history when they hated it or interpreting it their way when they love it in our history.

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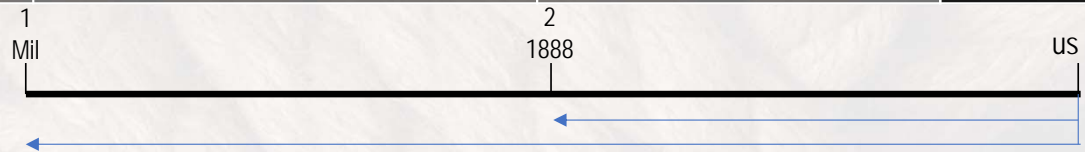
In the last paragraph, "through this reoccurring pattern in which a threat to group status is understood in nationalist terms," so there's nationalism through this because of how they interpret national identity. So, this reoccurring pattern is a dominant religious group seeing a group threat, they mobilize, they make demands based on the Constitution and then they begin to fight.

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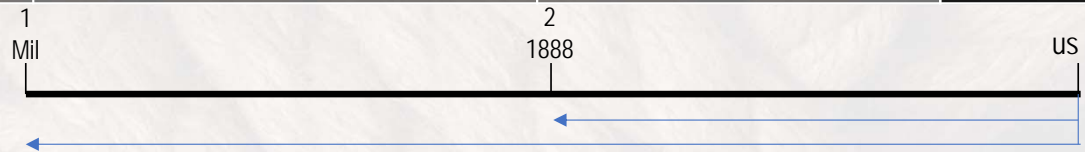
I'm going to skip the first part of the introduction; we won't go into the fine details of how they fight over the Constitution, but we'll go to page 262. I just want to highlight a couple of points from each page. Their fight over their identity of the nation all centers on the Constitution. So, page 262 that first paragraph beginning as this article begins to show, "as this article begins to show the relationship between the Constitution and national identity is quite different than conventional wisdom suggests."

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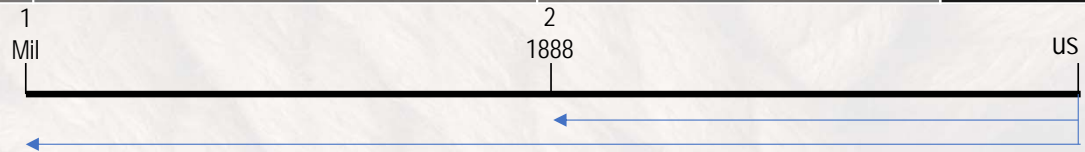
"Rather than defining what it means to be American the Constitution has become the battleground on which disputes over national identity are fought." So, people look to the Constitution to define what it means to be American but it's like people expect too much of it, because as he says "a libertarian will read a libertarian Constitution, a progressive will read a progressive Constitution, and others find in the Constitution confirmation that the nation is defined by race, ethnicity and religion. Nativist read a nativist Constitution while white supremacist read a white Constitution."

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Protestantism	3) "In God We Trust"	→	1863-1900 Christian Amendment Movement	1950s Judeo-Christian Nationalism 1979-1979	1979-SL New Christian Right



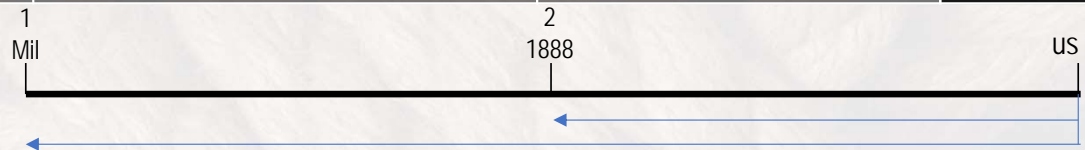
So, it could depend what you want to see, and each group might have a point. So each group takes their different points, and they fight over this battleground, over their right to fight what America is in its essence, how readest thou. One of the issues is people expect too much because when white supremacists read a white Constitution they have a point, it's this nationalism, this idea of American exceptionalism that lifts up this document well above the status it should have. And I've never heard anyone try and frame this better than Barack Obama when he describes it as that star you'll follow. But he describes it as everything in motion, not with the idea that Amy Coney Barrett has, that they have to interpret it as it was understood and meant in 1798 when it was written by white nationalists and sexist nativists.

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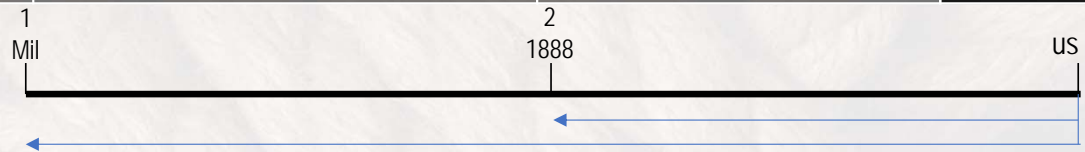
They're going back and saying it's all important what it meant then and Barack Obama is saying this is a flawed document and everything is in motion. Which means we need to reinterpret, amend anything necessary. But they're all fighting over the Constitution because Barack Obama will look at it and pick out all the progressive parts and see that as evidence that America must head in a progressive direction, it's the battleground.

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In the next three paragraphs he's going to briefly summarize the three parts that are each discussing these three histories.

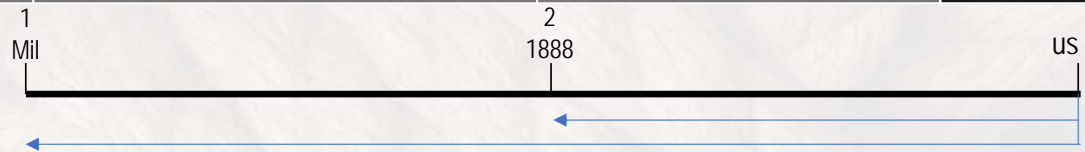
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Part one looks at the 19th century movement to amend the Constitution to proclaim national devotion to Jesus Christ. "As this chapter will discuss some Evangelical Christians rejected the Constitution because they considered it a godless document that lacked any expression of religious devotion." This began during the Civil War and continued to the end of the century. They organized a national movement to make the Constitution Christian because their national identity was, as they perceived, threatened by other groups. He lists four threats; *Catholics, Jews, Seventh-Day Adventists, and religious free thinkers*. We'll go further into that. The last sentence of that paragraph, "the nation's Christian Protestant identity could be saved the movement argued if only the Constitution could be made Christian."

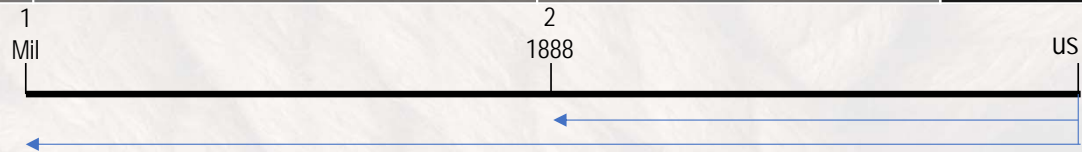


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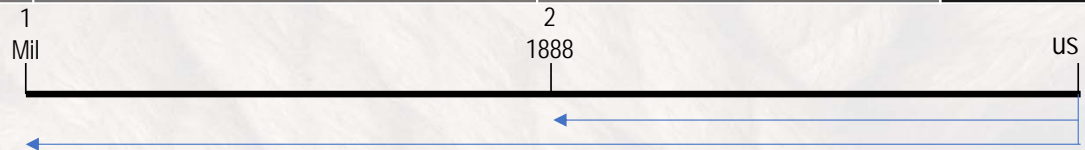
The subject of introducing a 'Sunday law' was only a small part of that fight, one part; that was not the whole, the fight was to amend that Constitution and make it reflect their religious identity.

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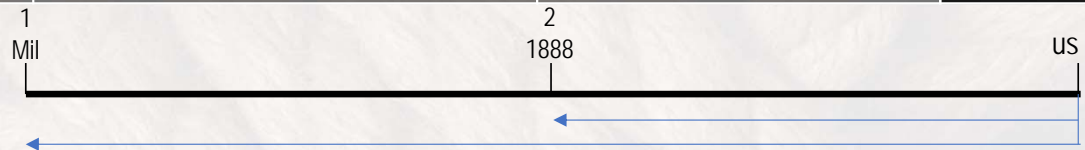
Then he goes to part two, the second history which looks at Judeo-Christian nationalism of the Eisenhower era. We might discuss this in a little more detail as to why they start using Judeo-Christian rather than in the first history Christian. Because we mark the middle history, the 1950s as taking off in 1848. The problem is they want to force America into their Protestant structure and they have to be very careful how they do that. Because it's a few short years after 1945, and another church state relationship just tried to do a similar thing.

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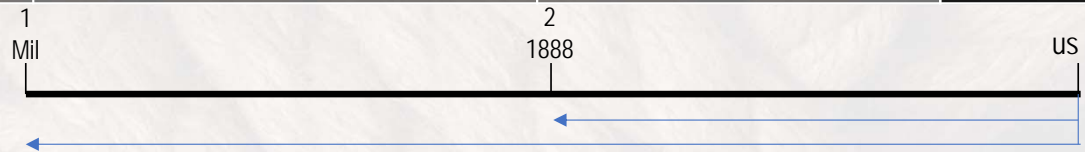
Nazi Germany had tried to force its identity on its population. And Hitler gave a bad name to this identity of Christian. So, they have to step very carefully in the 1950s to show they are against not just communism but also fascism. They're going to soften what they're doing by identifying themselves with the persecuted Jews, try and separate themselves from Hitler. In 1798 Protestants are not talking about the need for a state of Israel but they had developed that message, their understanding of the battle of Armageddon, the need for Israel to be a nation which occurred 1948.

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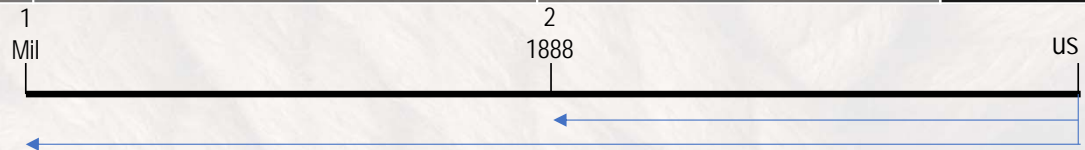
Going back to that paragraph beginning with "little opposition" at 2/3 through, they succeeded in some of what they requested. Both histories of failure had some small successes. They succeeded in adding the phrases "under God" to the pledge of allegiance and "In God We Trust" to the national motto. But then they failed, the whole movement ground to a halt with some key Supreme Court decisions in that history. Then as we'll discuss so much happens in the 1960s, so much to perceive as a threat.

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Part three examines the Constitutional vision of the new Christian right, "the Christian conservative movement that coalesced in the 1970s led by televangelists Jerry Falwell and Pat Robertson." He's going to again make the contrast; they are going to lift up the Constitution as a charter for a Christian nation compared to the first group that condemned the Constitution. On page 264, he's going to explain or compare these histories, the repeating pattern you can identify in each.

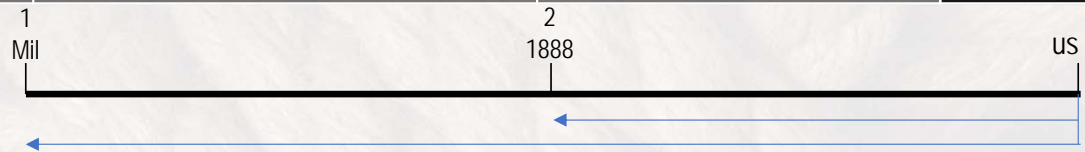
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What's the first step?

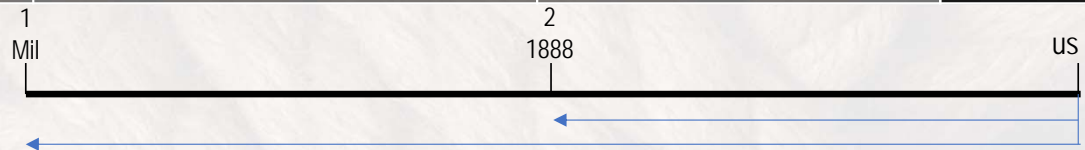
- They identify a group threat, there's a threat to their national identity, to their version of Protestant preeminence
- They structure this around a nationalistic framework

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In that first threat, first step, I'm Jerry Falwell, I consider that what I am as a white Evangelical male is a prototype. Do we understand the concept of a prototype? It's that mold, everything has to fit into that mold. You want to invent something, you create this structure, this thing, you create this pen, someone says a template and that's a good example, now everything coming after this has to look like this pen, a first model of something from which other forms are just copies. So Jerry Falwell would see himself as a prototype of what an American should be, that prototype is under threat, this isn't just a religious threat this is an attack on America itself. So they're going to cast this around a nationalistic framework and then they're going to try to preserve their status through demands based on the Constitution. They'll look to that document to entrench their identity.

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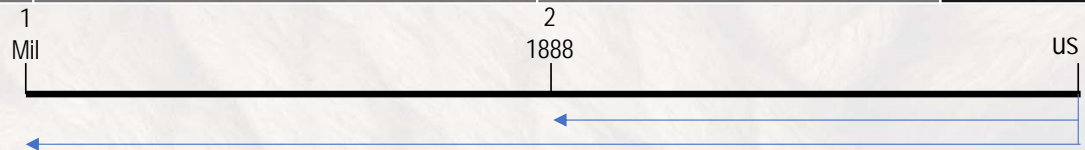


What's the first step?

- They identify a group threat, there's a threat to their national identity, to their version of Protestant preeminence
- They structure this around a nationalistic framework
- Constitution demands, they'll look to that document to entrench their identity

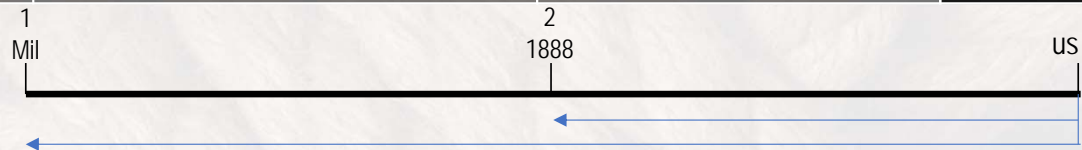


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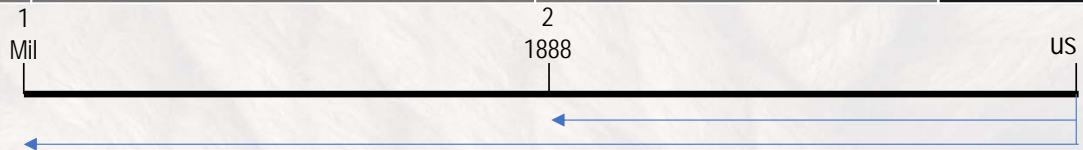
He says in each of these episodes you see the same pattern, **the dominant group perceives a threat to their prototypical status, see that as a threat on the nation itself, and respond the demanding that the Constitution reflect the group's identity.** Whether that be through amending the Constitution in the first history or interpreting the Constitution in the last history.

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We'll stop now and then in our next study we're going to begin part one, we're going into this first history. We'll try and look into the first history of failure in more detail. Scattering, scattering, gathering. I think I'm not being very good with my word choice; I would agree that's a theme, but I don't think it's a standalone structure. So you could take that theme and bring it to the first two structures, so it's probably my misuse of the word theme. We have three standalone structures, there may be more, but this is what we need for Adventism, the papacy and Protestantism. some of these other things are going to come along and they're going to help explain and break down those three structures if that makes sense.

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We discussed the import of these three structures, how each has three histories. We began to go through this document, we've worked our way quickly through the introduction and we're ready to begin with history number one which we will do in our next study.



*If you kneel with me in prayer,*

*Dear Lord, thank you for the effort you've gone to, to think that you see so much worth in your human family, that you've gone to all of this effort to help our feeble minds open that curtain and see the working of the Great Controversy, to help us understand the mobilization of each group today. May we see how much of a message of God's love is in these prophetic studies, prophecy not being separated from your love for us but like a parent it's your care for us. I pray Lord that we will dedicate ourselves to these studies with that mindset. May we love the revelation of you that you're giving us. I pray this in Jesus name Amen.*