# **1**ST CAMP MEETING <<>> HOLD THE ROPE

# The Work of Organization Part 1

P R E S E N T I N G >< A N T O I N E T T E

FIN **1844** <<>> DEC **30, 2020**

This is the first of my presentations, and in these first presentations, I want to deal with some varying subjects, but they are not specifically prophetic.

So, I’m sure all of you by now have received communication from Elder Tess and myself. the subject of the communication was the Ordination of Sister Terry.

The reason why I bring that subject up, is because we want to, at the beginning of this camp meeting, address a particular issue. It has been about **18** months since the Movement split.

Even before the Movement split, without any particular direction from any human agent. It was already quite clear that the Movement was being organized, in a way that people had not designed, maybe in a way people had not envisaged.

Since the split and perhaps even a little bit before that, the work of reorganization has been a key thought, an important issue for Elder Tess and Me. We recognize that this is a Movement that is in its infancy. The Movement is **31** years old, so that may surprise you.

But those of you who have been in the Movement for any length of time, if we were to go back a decade, **10** years. You will know through most of the history of this Movement, that there has been no Organization.

We, like the Millerites’ have taken a similar course. When William Miller began his work. He had no idea, no will, to create an organization, in fact he was proactive in his rejection of organization. He saw his work as being one that would lead people back to, I will call it the Mother Church. For William Miller it was the various Protestant denominations.

And for this Movement it was the Seventh Adventist Church.

Sometime after **2014** things began to change, perhaps in the minds of some, those thoughts had occurred even earlier. So, around **2014,** as I say, things began to change in our mindset. In a remarkably similar way that the mindset of the Millerites changed. The way they identified themselves in comparison to the Protestant churches.

So, that work of reorganization began sometime after **2014,** And initially it was developing relationships between Future for America and Ministries across the world.

An important consideration to have in this history, is the subject of Baptism. Around **2008, 2009,** there were some, I will call them leaders, you might just call them teachers. There were some leaders in this Movement who were insisting that people needed to be re-baptized.

So, if you are an Adventist and you join this Movement, there was a call for re-baptism. Around that time there was a clash of ideas, and the argument was over what Baptism represented. These teachers had the notion, the idea to Baptize people into a message.

So, that was one side of the argument. On the other side of the argument, were people who said that Baptism represents entrance into the Kingdom of Heaven. So, I will simplify, are you joining a message or are you joining a kingdom?

You may not think that there is a big difference between the two, but at the time, those were two powerful arguments and people took sides. Those who advocated that Baptism is entrance into the kingdom of heaven, they won the argument, And, so essentially after around **2009** Baptisms ceased to happen.

I am not saying that all the leaders stopped, some continued. But that work that had begun, essentially collapsed. I say a work, let me rephrase it, this call for Baptism died a death.

And from **2010,** from the next six years, there are essentially no Baptisms, At least none that were driven by a principal, a principle that was prophetic.

I think we are all familiar that **2014** was a watershed moment or what we called a turning point. Both in the world and in the Movement. There was the first major split that occurred, and all those teachers that had previously advocated re-baptism, all left the Movement.

I want to remind us whether they see it this way or not, is irrelevant. But my perspective is that they left the Movement because of the rejection of the Sunday Law Message, and that message was given two years prior, in **2012**.

So, let us just summarize what we have said thus far; this Movement is raised up in **1989.** There is no plan to organize, in fact the plan is to never organize. This is the message that is to go to Adventism. And if you can think about it this way, the premier message, that we must give to Adventism, is the **2520**.

Now that is not discovered for many years afterwards. We will put the year **2005** a long time later. The **2520,** I wanted us to understand it in this way, it is the key. It is the key that unlocks our history, our message.

Our message is simple, the Sunday Law is coming Jesus is about to return. Now you can't just say that you have to have some logic, some reason. Now in our Movement we are so focused on **9/11,** which we were back in that early history. But I will suggest that is not the most important tool, or idea, or doctrine.

That gets worked out, I’m going to give the date of **2004,** Three years after the even.t It's not that individuals didn't understand before they did. But it becomes an established point then.

And what happens the following year? I already gave you the answer, **2005,** **2520 c**omes.

So, these two important tools or concepts or truths are linked together. The reason why this is important is because in **2009,** which was the Increase of knowledge of the **2520,** as you all. The argument that is used to say that Baptisms are wrong, is the **2520.** Is the premier argument.

Because the **2520** is what, what is that truth? It is the scattering and gathering. And as soon as you start thinking in those terms, these are experiences that someone must go through. And the someone is the same person. The same person who is scattered is gathered, not two separate people.

So. if Adventism is scattered, and what do we call the scattering experience? When I say we, I mean Ellen White. From Revelation 3 we get the term the ‘Laodicea‘ experience for the scattering.

So, we go into a scattering in **1850,** when we go into the Laodicea condition. And according to Early Writings page **74,** the Lord had shown **Ellen White** that **1850** was meant to be what? The Second Gathering. But what it turned out to be was a continuation of the second Scattering. So, it was scattering number **2**-part **B.**

We will call it the Laodicea condition.

So, if you are scattered then you must be gathered. So, you can see the argument that is going to be used now, the argument for no re-Baptism.

So, the **2520** is going to be used as the premier argument against re-baptism. So, if you are scattered, you must be gathered. The Seventh-day Adventist church was scattered, so therefore the Seventh-day Adventist church must be gathered, beginning in **1989**. I will say it this way, worked out in **2005**.

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So, there are teachers in our Movement unwittingly, that which means they do not know, are teaching false doctrines. What is the false doctrine that they are teaching? That to be saved you need to be Baptized into the message. Baptism is not into a message it is into the kingdom. And seeing as there is no **new kingdom**, you cannot get re-baptized into something else.

**2009,** one of the premier reasons we have the Increase of Knowledge on the **2520**, four years after it was discovered in **2005,** is to address the issue of organization. Things continue, three years later **2012,** the agitation of the Sunday Law begins, that is a way mark, we might call it the Loud Cry that the Sunday Law is coming. It arrives two years later in **2014**.

All those teachers leave, and in that power vacuum, in that teaching vacuum, the Movement begins to flourish. And there becomes an internal awareness that organization must happen. And what is going to trigger this, is what issue, what subject? The same one that was tackled in **2009,** Baptism.

So, a work begins to be done to investigate the requirements, the necessity of Baptism. That work is done quietly, privately, it is done here in the UK.

So, the culmination of that work brings us to the year **2016**. And in **2016** the work of organization really begins to take effect. A year before, there was discussion about how ministries should relate one to another. But in **2016**, the subject of Baptism becomes an issue in this Movement.

So, it is now recognized that this Movement must organize. I will say in terms that you are all familiar with, Daniel **2,** this Movement is the stone, we might call it the **144,000**, It is the people that are cut out of Adventism.

Ellen White describes this group in different ways. But the way she writes is interesting. You know that Ellen White is, what I will call a conference leader. A regular church leader. And so, when she writes about the split or the division in Adventism, she speaks about it in two ways, We, meaning her and the good people, or just them, the good people. And because we know Ellen White is good, we would associate the good people with her way.

The way she writes, I say this carefully. is deceptive. Because we do not think clearly, slowly, if you remember the fast brain, Ellen White is a conference leader, we will call it the church. She is good, therefore in her models, in her visions, when she talks about the good people. And the bad people what you see is all there is. The church must be the good people.

And so, what happens is, what we do not fully realize, is that the conference structure is to be destroyed. In fact, we ignore information that is right in front of our eyes. Like the reformation, the history of Christ, the ecclesiastical authorities never accept the truth. In plain words that means the conference structure will not accept.

So, what we begin to find is that this Movement, which is small, insignificant, nothing, ends up being this group that Ellen White identifies in her writings.

The way she writes will trick you, she describes it as some large powerful organization. not a few hundred disgruntled Adventists. All this begins to come together in **2015.** By **2016** the idea has crystallized.

The same people that were fighting against Baptism in **2009,** are the same people that are going to advocate for it now. They won in **2009** it was too early to organize. And they win in **2016,** same people. Now they are going to say, you must organize, also known as, you must re-Baptize. Because now it is understood, now it is conceptualized, the models are clear.

Because of Ezra **7**, that story opens for us, the truth, not that we can organize, but we are required to organize. Because this is a group of people that are coming out of Babylon.

So, this Movement now recognizes, it must organize itself, the stone, it must also recognize that the Adventist Church, the mountain, is destroyed. And so, re-Baptism or Baptisms are now brought to the forefront.

In God's order the Baptisms will take another two and a half years before they would begin. But what happens in **2016** is, that the work of Ordaining Elders begins. And that is also an interesting story, how certain people were selected, and others were put aside. I know people have their own theories, their own ideas. but it was not as engineered as people may think.

So, what happened then, connected with the work of ordination, was also the work of reorganization. That is a strange way of saying it because the Movement had not really been organized properly before.

So, there were three members who were ordained, and they were given three geographical areas. We will call them three continents. These were the Continents where most of the Movement resided.

Now there were some gaps, in fact there were **two** gaps, one was the United States, and one was Oceana or Australia. And those were not dealt with. One of them was ignored, and the other one was not even thought about properly.

So, we are in **2016,** and we have the beginning of organization. From **2016** to **2019**, rapid progress begins to be made, in this work of reorganization. I call it reorganization, technically is not. But I say it that way to make a point.

What I want to portray to you, is that what is happening in those three years, is an attempt to correct the mistakes, and the ignorance of the past.

You are all familiar that in the midst of that history, the Midnight Cry Message comes. And it culminates in **2019** with the complete separation from FFA in this Movement. At that moment in the summer of **2019**, the organizational structure that is going to take us through to Pantium is already settled. it is settled but it is not formalized. And it is not publicly or openly discussed.

I have discussed this concept before, the one I’m going to say now. When you look at an object, if you look at it from different perspectives, it looks or appears different. I did it with a graphic showing the cylinder and the shadow that it casts, and I think this resonated with people in the Movement. And I think the fellowship in California has it as either part of their logo or part of their pictorial artwork on their, Fellowship's website.

The reason I mention that is because there are different perspectives of why there was a separation in **2019**.

So, when I give this perspective it does not nullify or destroy other perspectives. So, I want to say this, the reason the separation occurred in **2019** is because of those two areas that had not been addressed before, Oceana and the United States.

Those two areas become the catalyst for the separation to occur. The one that is the most obvious, the easy one to see is the United States.

So, what happens in **2019,** is that the United States begin to be reorganized. And the resultant organizational model is one that Future for America simply finds unacceptable.

Perhaps I should not even say Future for America because at that time technically, I was the boss or the leader of Future for America.

So, perhaps it might be appropriate to say there was a coup.

So, Future for America had been legitimately taken over by the Movement, and that was me and then very quickly Elder Tess. And what happens is a coup, the generals of Future of America want to take it back. And so, in this perspective that I have given today, in “parenthesis”, there are others.

The reason why there is a separation in the Movement is because of the work of organization. Because the United States had not been organized properly before. It came suddenly as an overwhelming surprise. And what they saw they did not like.

We are having those concerns today in our Movement, in certain areas, certain individuals, certain groups; they do not like what they see. When I say see, I mean what the organization that they see. And they want to reject it. So. what we are going through today is not something new, this is what **2016** was.

So. the United States has never been properly, organized, so we come in the new leaders, in English they say, with a heavy hand, maybe if you do not know what that means, with a hammer.

So, we come with force, no persuasion, no argument, we tell them this is how it will be. We do not consult, and it is so surprising, so shocking, they leave. I would suggest if the United States had been organized, I will say properly, but I mean better, in the past. The crisis in **2019** would not have happened.

So, people in Africa thought that **FFA** was the Movement, maybe others thought the same, and that was the problem. Future for America thought they were the Movement as well. And that is why I call it a coup. They did not like the new management and they do not like our management style.

So, the separation occurs because of organization, that is the point I want us to see. That was 18 months ago. You want to mark September a little less than 18 months.

Since then, by and large, the structure of the Movement has not changed. We have had to make some adjustments. But what I want to do at this camp meeting, before I discuss any other issues, I want to take this opportunity to describe our understanding of what the organization of the Movement looks like today. to formalize it if you like.

Now you might ask why now, my answer would be this; God's ways are mysterious, they are beyond our understanding. But I think we can all see, now that we have come out of the 40 days, now the upper room experience is beginning, heading to the outpouring of the Holy Spirit.

Pentecost, which is the formalization of the message, it doesn't seem surprising to me that the organization would also be formalized. I think we all need to be humble enough to recognize that the Movement that we have today is almost certainly, it is not going to look the same in five years’ time.

So, when I talk about the formalization of the structure, it must be understood, dispensational, and I don't mean in 144 dispensation, I mean in a smaller dispensation.

What we are describing now, is what the structure will look like going into Pantium. And it seemed appropriate to God and us, to publicly explain, to formalize. what that structure looks like. Like any formalization, it should not come as a surprise. Because you know the formalization of the message is not a new message, it is a Pre-explanation or formalization of an existing truth.

So, if you have been looking, thinking, you already know what the organization looks like. So, it should not come as a surprise, but there may just be some small refinements or details that you are not aware of.

Elder Tess and I recognized that our current structure is not perfect. I don't want to say it has faults, but it does have weaknesses. And as time goes on, we believe that those weaknesses or cracks will get fixed.

You all know that sister Terry from Australia is to be ordained this week. And we Elder Tess and I consider this to be the final piece of the puzzle, the final step in organization before we come to the Midnight Cry to Panium.

And because we see it this way, we want to take an opportunity to describe the organizational structure as we understand it today.

So, what we have discussed in this presentation. is a short history of organization. How two key ideas were connected to that, Baptism, and the **2520.** Without those two we would not have understood the organization properly.

I have given you key dates, **2004, 2005. 2009, 12, 14, 16. 19**. and then this year **2020**.

And this camp meeting is, I think significant because it connects or is a link between **two** years **2020** and **2021**.

So, we discussed the organizational structure as we have it in **2020**. In fact, it is the same organization structure that we had in **2019,** nothing has changed. And then the final touch, the final piece of the puzzle, will be put into place next year, in **2021.** But that is only a few days away as you all know.

Next year this Sabbath, that is when we will have the ordination of the final Elder, the final organizational Elder, at least in our current understanding. Now, Lord willing. that does not mean I will this, does not mean I want this, I mean if He wills it, if He wills it, we may have further organization before Panium.

And you will understand what I mean when we discuss the details. But that will be for Him to decide. But also, for us to pray for, because the Lord is not deaf to our entreaties.

So, that is a summary of what we have discussed. In my next presentation I want to lay out on the board what the structure looks like. Some of the weaknesses or cracks in the structure, so we can all understand where we are today.

THE END

Let us pray, Heavenly Father we thank you for your goodness, for your mercy, we ask and pray Lord for your watch care over us. Lord the work of organization has gone on for many years often without us realizing, Things happen on time, not because we designed them to be so, but because it is your will. As we discuss organization, we thank you for the work that you have already done and for the remaining things that need to be corrected, that need to be refined. We pray that you would take those things into your hand as well, and in your good time we prayed that you would address them we thank you in Jesus name.