

## Eden, Cana and Stonewall by Elder Tess Lambert August 25, 2021

If we could just have a silent prayer

Amen

We are going to start this camp meeting with a question. I'm going to be mean from the very beginning because it's a trick question. Where did Adventism go wrong? What does Adventism do that's so wrong, that's left them in 2021 essentially blind? to where they are prophetically?

I want to read review and herald. It's a famous quote. Review and Herald Oct 12, 1905 par. 22. Starting one sentence in..... *"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."*  
RH October 12, 1905, par. 22

So I am talking about present day Adventism and if we were to read this quote as it reads, if all they did is to remember the past they would never have gone off course. So I said it was a trick question so I suspected many people rightly would have first thought of parable teaching and methodology. That's a good answer. But I wanted us to think about history.

The Midnight Cry of 2018 was controversial in really just one aspect. It's the message of two streams of information that really split this movement and that message said we need to be media literate. If we are going to understand present and future events, we need to look at all the information put out mostly on the world wide web and learn how to divide truth from error. Now in a past simple dispensation this was put simply as CNN vs FOX, two sources that would both claim to be journalistic. Now I would like to note that neither source are Memes, YouTube or Social influences or Comedians. We are talking about journalism.

Obviously it has become a little more complex since then. We are in a new dispensation which naturally has made that message need to be refined and we can see it's not entirely simple. But if we understand that we need to prophetically identify external events. We have to prophetically identify what those events even look like. So if you are looking at something external like Sept 11, 2001, before you can even take a methodology to that external event. You have to understand what that external event even was. What happened? There's no point having good parable methodology if your idea of external events is rooted in some type of fantasy.

So you would notice that last Sabbath when we covered the history of May 2020 to August 2021 and we reviewed what I had taught through that time period it was probably about 90% history and 10% application. How could we understand Adventism today without understanding the end of Ancient Israel. How could we understand the end of Ancient Israel without understanding where they went wrong in the alpha of Ancient Israel? How can we understand their golden calf if we don't understand pagan Egypt and their Apis Bull? How can we understand where Adventism imbibed Protestantism if we didn't understand protestant history and where protestantism went wrong? How can we understand Protestantism's mess if we have a fairy tale idea about the protestant reformation? It's all connected.

By the time you get to the history of Christ, like Ellen White, Paul could have said, Christ could have said, we need to remember God's leading in our past history. And I would argue that part of

that understanding is the history of Ancient Israel and unlike Modern Israel, the history of Ancient Israel is encoded in the Old Testament. So if God recognises the importance of us tracing our history for Ancient Israel he put it all in writing, We have nothing to fear except we forget how God has led us.

When we look at the old testament is this just some pretty story of when God and humanity worked together or is this an ugly history of God leading a rebellious humanity. I think we can tend to read this and think that maybe God wants us to remember the pretty parts but these aren't just pretty parts of answered promises. If it's just the pretty parts we would miss most of the story and we would not learn our lessons. So we have to remember not just the nice part of our history but the parts that look ugly. When we look back and see the past correctly it has massive implications on how we view present and what we expect for future. So in the Old testament God gives us I would suggest an example of what this quote should mean because John the Baptist could have pointed back and said look how God led us. And that history was not just theirs but also the history of paganism that intersected and interacted with their history. So if we are looking back at Adventism and seeing how God has led and directed through the ugly parts and the nice looking parts we also have to look at the external and how that has intersected and interacted with Adventism. History is so important. What the message has required is not just the methodology to unpack biblical and wider history but we needed a true history remembrance of that history to begin with. So its not just present that the message of two streams of information applies to. It applies to the past.

As an introduction to this camp meeting I want to touch on a couple of things that have been already at multiple times but we will remind ourselves. I wanted to first remind us of the importance of history and that's why much of what we have covered in the last 18 months and before is just history and to prepare you that the vast majority of this camp meeting will just be 90% history and 10% application. Because especially as we go into the subject that I want to tackle in this camp meeting, the reason that there are so many different views on these subjects because people either ignore history or take their biases and misinterpret history.

In 2018 came the Midnight Cry. In 2019 came the increase of knowledge of the Sunday law and where did that increase of knowledge start? Because a waymark is a point in time and a period. I would suggest that it began at the Brazil camp meeting April of 2019. I think it might have been March but it was that time period. It was at that camp meeting that we began to more forcefully tackle some things that opened up with the Midnight Cry.

We looked at the battle of Ipsus. We saw that Hilary Clinton should have won which would have made a woman in the highest position on earth. For the first time in history the most powerful person on the planet would have been a woman and we saw how that was stolen from her but it should have been hers. We look at 2015 women's ordination within Adventism and this develops over that increase of knowledge, women should have been ordained. But the reason we were able to say that in August was because in 2015 when we looked at civil marriage and realised that the allowance for gay civil marriage in 2015 was correct. So 2015, Gay Marriage correct. 2015 Adventism Women's Ordination should have taken place, it was blocked by the socially conservation faction of the Adventist conference. And not as much publicly but certainly privately we began to discuss and teach the compare and the contrast between the King of the North and the King of the South and recognised them as polar opposites. By the time we get to August of 2019 what has really come to establish that message is the study of Eden to Eden and the compare and contrast between racism and sexism.

Now I am drawing it differently today. I am putting both issues on the top line.



Eden

New Earth

Gender

Race

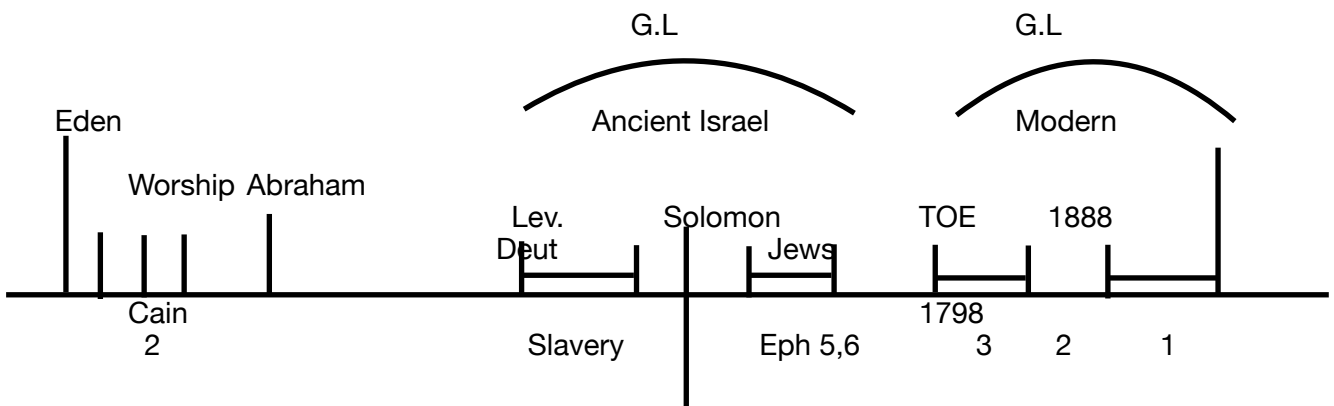
Eve  
1

Ham  
3

Eden

Gender - Eve -Issue number 1

Race - Ham and Canaan -At that stage its issue number 2 but we learnt it since then.And since then we have compared and contrasted these two issue/curses on Eve and on Ham.We showed how the issue of slavery was institutionalised after Ham as a result of that curse.Not really just to clarify.A curse is a prophetic statement.God is not decreeing it, its a prophetic statement of the inevitable results of what just took place but we have covered that in past presentations.

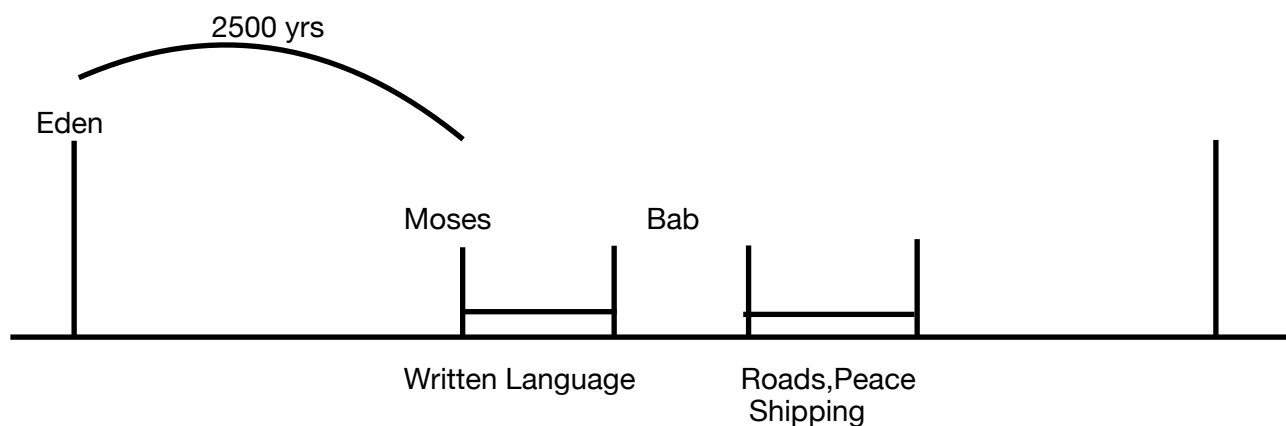


Looking at the subject of race we saw the example of Abraham a slave owner. We come to Leviticus and Deuteronomy. When we look at Leviticus, the establishment of the ancient Glorious Land especially Lev 25:35-46, the first portion discusses how you treat your Israelite brothers when they go into poverty but then really from verses 43-46 it introduces and then discusses how you are to enslave the people around you and rule over them with rigour. So the institutionalisation of slavery at the beginning of Ancient Israel. Then Deuteronomy 22:5 we all know. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

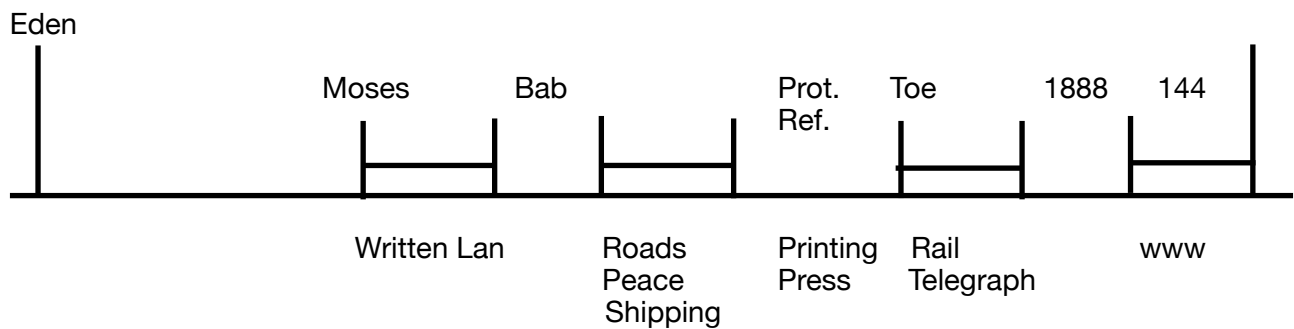
That is like strong words to be called an abomination. But with a compare and contrast from 2019 through to when elder Parminder pulled this text apart in Uganda of 2020 it was broken down and understood. The original context of this verse is not clothes. As we have said many times they all wore the same thing. It's an issue of gender roles. That they were not to break down gender roles.

We look into here and see Solomon (slavery), I think everyone knows his position with women. Changes in their omega history. Under Leviticus, Israelites and non Israelites were to be treated very differently. That all changes in the omega history when they all get treated the same. Only men went into covenant, now there's no Jew, nor Greek, male nor female. When it comes to a very narrow definition there was no gender. Liberal Adventists try and use that text to dismantle a lot of things today. They use that text and say see there was no headship after this. There clearly was. That text is covering a very narrow aspect of male and female.

We go to Ephesians 5 and 6 and we see both slavery and headship reinforced. I think that's 6 and 7 but I'll have to check them. So we have these sins and since then we have added Cain. Issue number 2 - Worship. And these, here is where humanity became so messed up is what God is going to bend his efforts to correct in the history of the Time of the End (TOE). Now we are going to work our way through backwards. 1, 2, 3 then 3, 2, 1. Racism - Millerite history, Worship - 1888 history, Gender and Patriarchy our history. Ham, Cain, Eve. Much of what we have understood about Gender comes from the Compare and Contrast. In comparing number 1 and number 3. If you are going to treat them the same and you want to ignore Lev 25 you must have to seriously consider your position on Debt 22. And then if you are going to take all of those Thus saith the Lord's, all of those examples of the friends of God like Abraham and Ellen White without explanation will throw away in the 1850's and 60's and that is what we have been combing through when it comes to gender and our history and also understanding that we still hold to worship. The fight over worship and discarding of the Sabbath began with Cain.



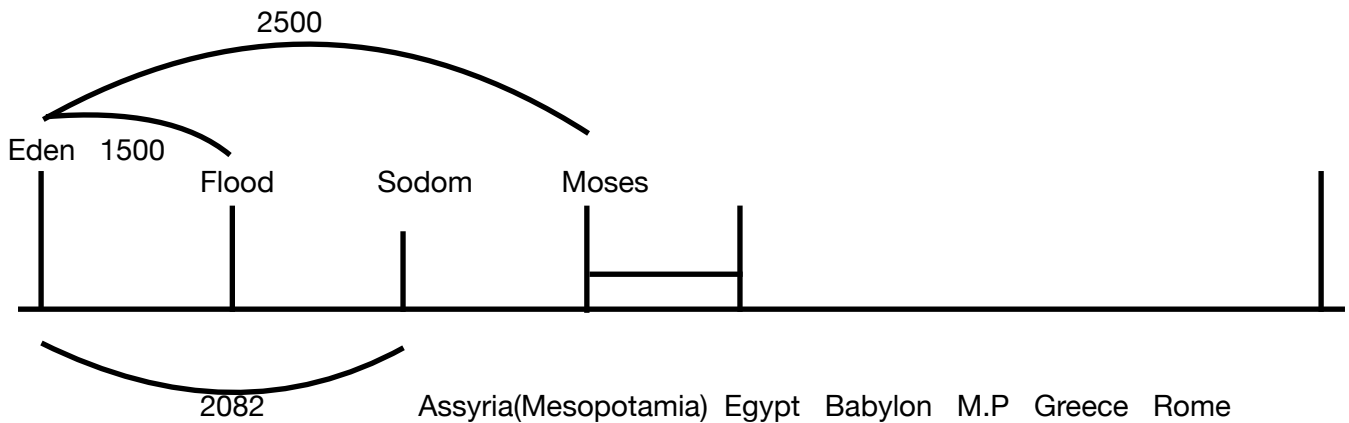
37:00 I just want to add a little bit of historical context. We have also in the last 18 months reminded ourselves about what time period this history is covering from creation to Moses. Without being precise this is a history of 2500 years. And it takes until the time of Moses for written language to develop. The Scripture to develop.



Then we have Babylon. The history of John and Christ - Roads, world peace and shipping.  
 Protestant reformation - printing press  
 Millerite History - Rail, Telegram  
 1888 -  
 144000 - world wide web

So we also traced how when you come to these particularly key reformatory movements there is always an external development that allows that light to be shared. One point that I wanted to make more than any other when covering these time spans was to see how hard the work is for God to undo what these three sins introduced. Because I think we have this idea, Adventism has this idea that society was really good, that God's people were really good and now it's all downhill and when it can't get any worse Christ will come back. I would argue against that. My argument which I won't go into make now is that Adam and Eve were created without knowing much at all. They didn't even know how to garden and still without a thorough understanding of the character of God they sin and their relationship is broken. The very first children kill each other without a constitution, without restraint. It's survival of the fittest. It gets so bad, God doesn't see a way out of it without a flood. Mass destruction. And this is 6000 years of progress and education. Just as we have learnt how to communicate. To invent which I would suggest we were always intended to do. So it is also 6000 years of progression in understanding the character of God and this is why when we get to here and Jesus is saying "why are you stoning people?" You were meant to progress. But we have to follow rules to know what that progression was meant to be. So these are the points that have been particularly laid out since 2018. 2019 especially March to August and 2020 especially since May with off course points in-between elder Parminder's explanation of Deut 22 etc.

In understanding not just Adventism but Protestantism has a profound impact of how we see present and future but not just that history. We need to correctly understand Ancient Israel but also

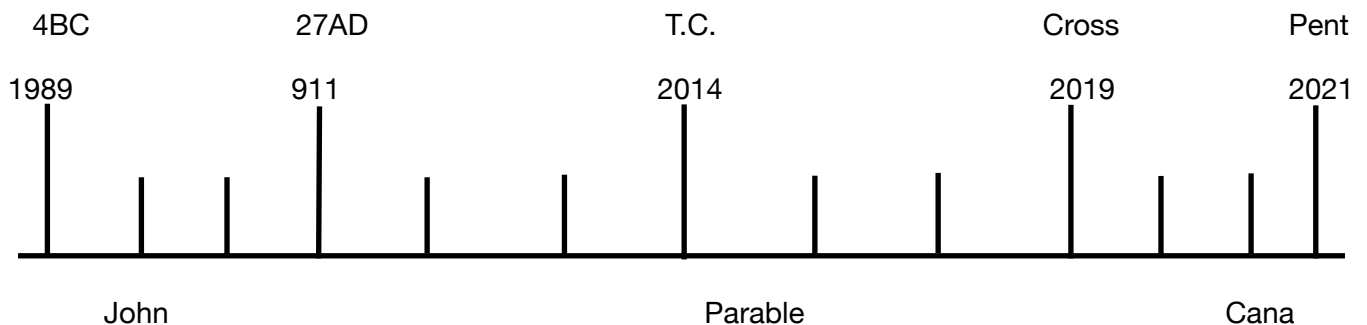


the external nations that dominated this biblical history. So what powers do we have over here? What are the superpowers?

45:36 I want to start with Assyria, Mesopotamia. This is not drawn to scale. I won't be able to make it fit. So it would end up giving Greece about a centimetre. Assyria, Mesopotamia. Sorry I will redo. Assyria, Mesopotamia, Egypt, Babylon, Greece, Rome. This is when the Old Testament starts to be written and this is when it's completed. So at least for the writing of those books, these are the external superpowers that encompassed and interacted with God's people. So we are going to go into their history at this camp. So I wanted us to have some type of visualisation because just like we had to understand Protestant history to understand Modern Adventism we have to understand Paganism as well and not just understand Ancient Israel but both.

There is one other reminder I wanted to put in place at the introduction. Where are we on the reform line. This is 1989, 911, 2014, 2019, 2021. It's easy to understand the end of Modern Israel.

51:16 I'm back. Sorry for that. My internet. We are going to go from Modern and remind ourselves of what the ancient can tell us about where we are. The work of John, elder Jeff, Baptism, wilderness, 1st temple cleansing - change in leadership. Christ - parables. Triumphal entry - The Midnight Cry, The pain of the cross - beginning of the time of trouble and harvest for the disciples and we have been warning people for some time. What this line warns you about is that when you



get to here, Pentecost, the end of Ancient Israel tells you that as a priest you still don't know the implications of the message. You still don't know the implications of this - 2018 and parable teaching. And under the midnight cry - the harvest, I don't want to use the word midnight cry, that's specific. Under the formalisation of the harvest finally what was laid out here is understood in its completeness. So there is three things in this history we need to remember.

1. At Pentecost disciples finally understand

2. The theme of this history for us is gender. The test for God's people when it comes to race was here - (Millerite history). The test for God's people when it comes to Sabbath was here - (1888). While we are still expected to hold to our lessons here and here. The great final test that comes to God's people is Gender. So this history is all about Gender. When we take Christ as a priest, then we understand 30 years. But he doesn't go to work at the end of 30 years because he is not yet ready. He has to be tested, trained by the experience of the wilderness then he needs Cana. So we know the formalisation of this message is the subject of Gender combined with the subject of marriage. And one final point, this was laid out in Portugal 2020, I think I may have covered it before but it was by far done in most detail in Portugal.

57:25 To prepare God's people for 1989, there were three external movements and this was a preparation not just for Israel but for what was about to happen across the entire world. The first of these was the civil rights movement. We have covered that and the subject of racism with great detail. The second was second wave feminism. We have covered that in great detail but by no means comprehensively. We won't stop talking about this subject until the 2nd advent and then you are going to have to go and talk to Abraham. He'll get to heaven and have no idea of what's going on. The Third movement was Stonewall that began in 1969 at the Stonewall Inn June 28. Around the month of June. The fight for LGBTQ rights. Mostly the rights, civil rights around homosexuality. So we know that pre - 1989 these three movements led to the events of this history especially Second wave feminism and Stonewall. And all the fights that have occurred since 1989 over gender.

So the third point that when we come to this formalisation we need to look at Stonewall. I mean that as a symbol. I mean everything that surrounds LGBTQ rights. Some elements of this have been taught in this movement but not comprehensively. We have never formally tackled point number three. So I already essentially said this back in Portugal last year. I repeated this I think its October 10, 2020 in a presentation for the French World. That the formalisation of the message of the harvest had to be an understanding of the message that was already here because there is no new message. We are understanding the implications of this. (2018). It had to relate to gender because this is all the lead up to Sunday law. And Cana it had to be about marriage and then make a claim that it will also address LGBTQ. Homosexuality and the fight for gay marriage. That shouldn't surprise you because back in 2019 we were already tackling the subject of gay marriage in 2015 and the connection between that 2015 external ruling and its internal twin women's ordination because both subjects centre on how we understand gender.

1:04:06 I would like to make one last point as introduction. For the rest of this camp meeting we are going to be covering history. First of all threading the waymarks of our movement with the theme of gay marriage. When we are done with that 32 years of history we are going to go into paganism with the same theme and address Assyria, Egypt, Babylon, Greece and Rome. Its been 3 years since we have the increase of knowledge. Sorry 3 years since the Midnight cry - 2018 - and what we taught there was 2 streams of information. So there's one thing I won't be teaching at this camp meeting even though I know many people will have questions about it still. As I discuss homosexuality I will not be going into the psychology or what makes someone homosexual. I am hoping that everyone in the movement has come to the same place that the leadership has. That we understand that homosexuality is not a mental illness. It's not an issue of hormones. It's not a choice. Instead just like many people are born heterosexual some people are born homosexual. The problem is people who don't like that or don't agree with that may require some evidence and that's what I won't be giving at this camp meeting. I'll be assuming we have all come to the same place and understanding that it's not a choice. When people say prove it, it does get a little difficult because when someone says to me prove that the psychology, that the

physical nature of homosexuality. My answer is prove to me what makes someone heterosexual and no one can. There's no gene been located that makes you attracted to someone of the opposite sex. People have taught before about the gendered brain, and the one thing more amazing than the information we now have about how the human brain works even more amazing is how much in the past it has been misunderstood. How twisted and manipulated that science has been for many generations. There is still so much that people don't understand. And while I might not be going into this camp meeting to prove what makes someone homosexual. If someone has questions on that and they want an answer from science, they need to go to science and prove what makes someone heterosexual and without that you have no compare and contrast.

1:10:31 I have no idea how people fall in love. What science makes people fall head over heels or causes physical attraction, even disconnected from homosexuality just between heterosexual people? There's a lot we don't understand but what the majority of the scientific community, those who do know what they are talking about today, the vast majority acknowledge that homosexuality is not some type of choice. And we are going to be discussing homosexuality at this camp meeting from that perspective. We are going to start covering history when we come back for my next presentation but before we got to that I wanted to review.

1:12:23 To understand where we are on a reform line you'll understand why we need to discuss this topic especially as we understand this relation to gender. If you kneel with me I'll close in prayer.

Dear Lord, thank you for how you led us in our past history even the ugly parts, how you did not give up on your people but even in these how you continue to educate us. I pray for your presence at this camp meeting in the heart and mind of every member to convict that we might be committed to this message and understand the glory of your character. I pray this in Jesus' name. Amen



