

IPR



IPR/Repairers of the breach 7 Camp Meeting

August 25-28, 2021

#1 Eden, Cana and Stonewall

Elder Tess Lambert

August 25, 2021

Eden

New
Earth

Eden

Eden

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

I want to read Review and Herald, a famous quote October 12, 1905, paragraph 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}**

Eden

New Earth

Eden

Eden

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

The Midnight Cry of 2018 is controversial in really just one aspect; it's the message of two streams of information that split this movement. And that message said we need to be media literate. If we're 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.

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}

Eden

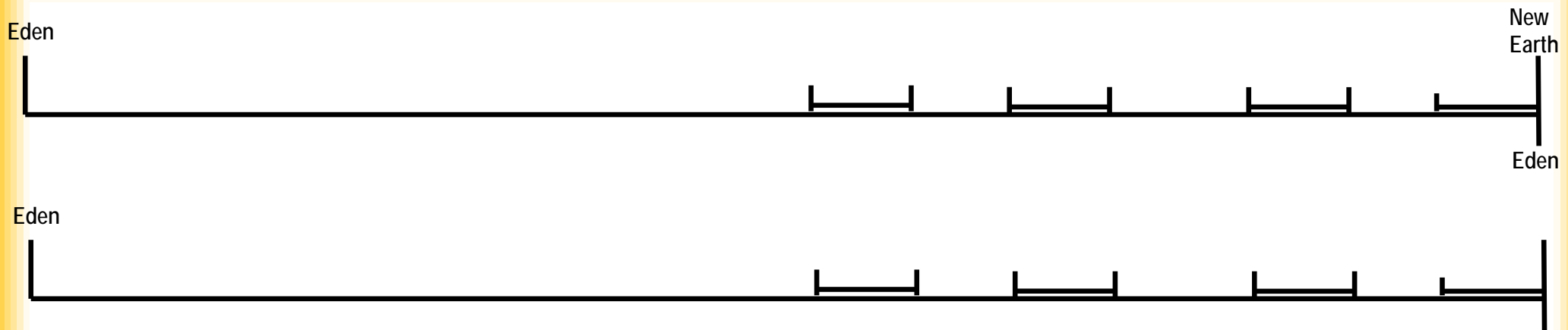
New
Earth

Eden

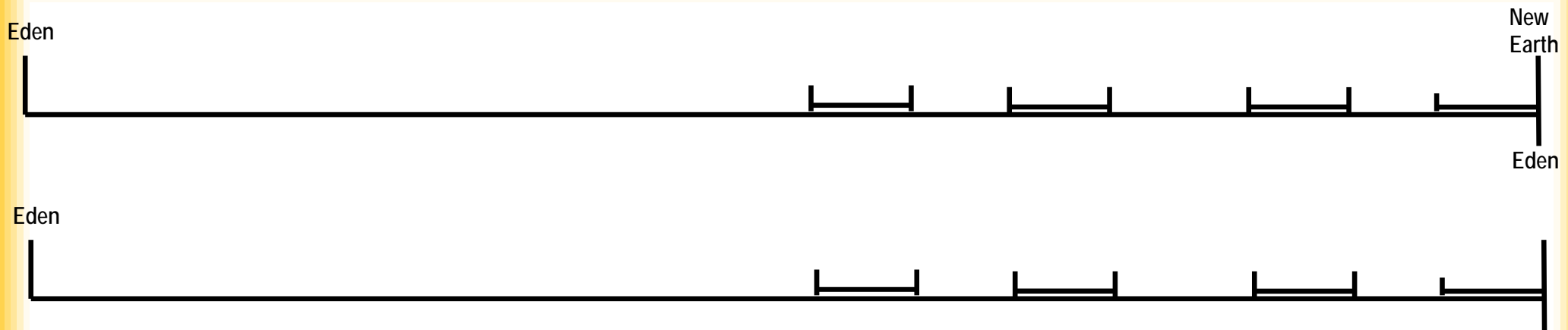
Eden

In a past simple dispensation this was put simply as CNN versus Fox, two sources that would both claim to be journalistic. **I would like to note that neither source are memes, YouTube or social influences or comedians.** We're talking about journalism. Obviously it's become a little more complex since then here in our new dispensation which naturally is made that message made to be refined. And we can see it's not entirely simple. But if we understand that we need to prophetically identify externally events, we have to prophetically identify what those events even look like. So if you're looking at something external like September 11th, 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 in having good parable methodology if your idea of external events is rooted in some type of fantasy.**

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}

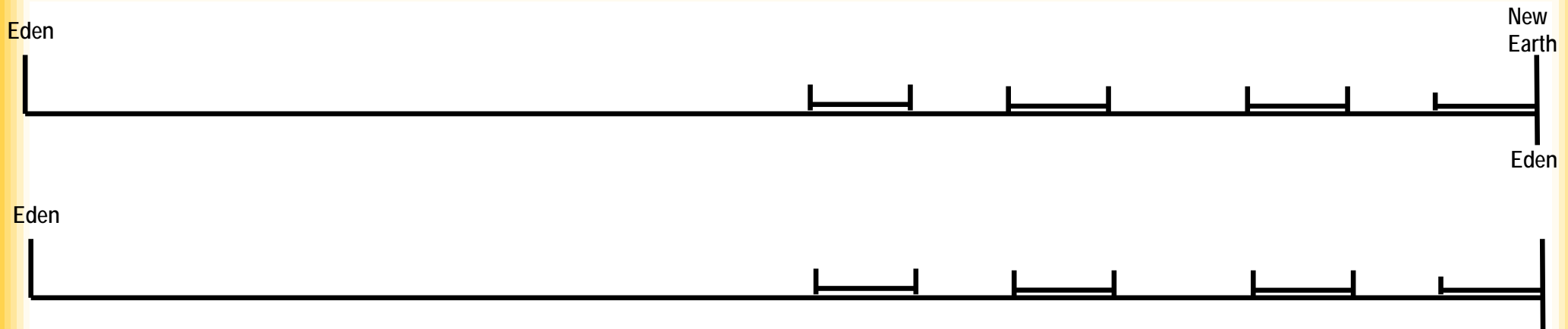


So you would notice that last Sabbath when we covered the history of May 2020 to August 2021, and we reviewed what I had taught through that time period was probably about 90% history and 10% application. How could we understand Adventism today without understanding the end of ancient Israel? How can 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 could 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*. 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 recognizes 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.**



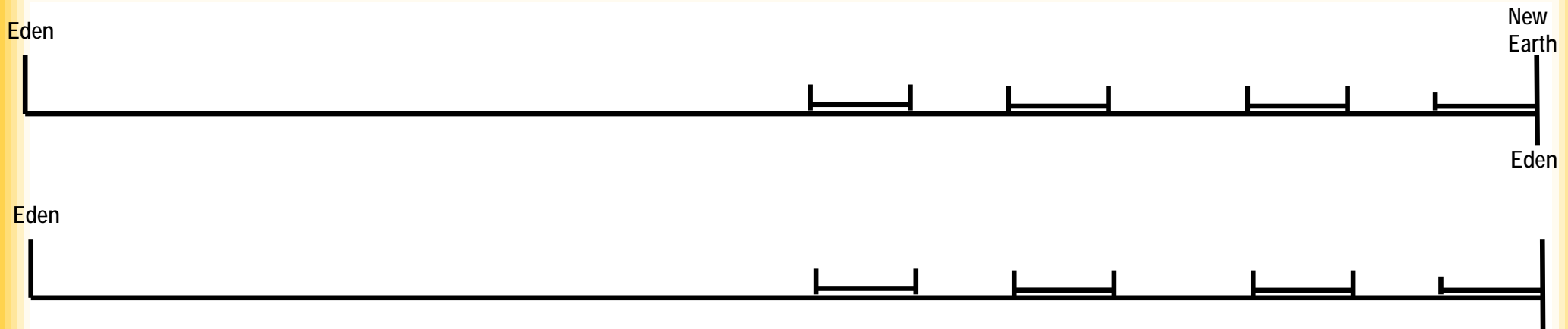
When we look at the Old Testament, is this just some pretty story of when God and humanity works together? Or is this an ugly history of God leading rebellious humanity? I think we can tend to read this and think that maybe God wants us to remember the pretty parts. But these just aren't pretty parts and 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 the present and what we expect for the 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. But the message that's required is not just methodology to unpack biblical and wider history, we needed a true history; remembrance of that history to begin with. So it's not just present that the message of two streams of information applies to, it applies to the past.

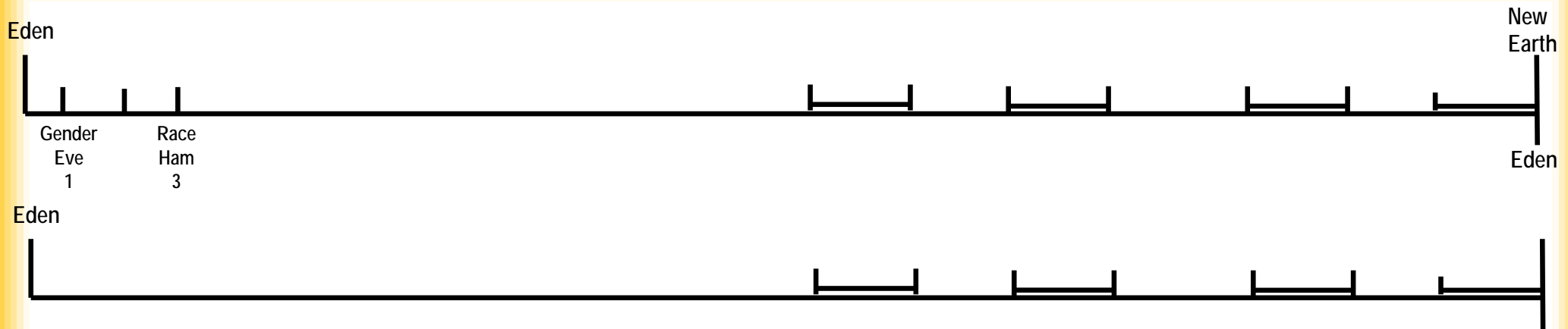


As an introduction to this camp meeting, I want to touch on just a couple of things that have been already covered multiple times, but we will remind ourselves:

I wanted to first remind us of the importance of history and that's why much of what we have covered over 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 subjects that I want to tackle at this camp meeting, the reason that there are so many different views on these subjects, because people either completely ignore history or they take their biases, and they misinterpret history.

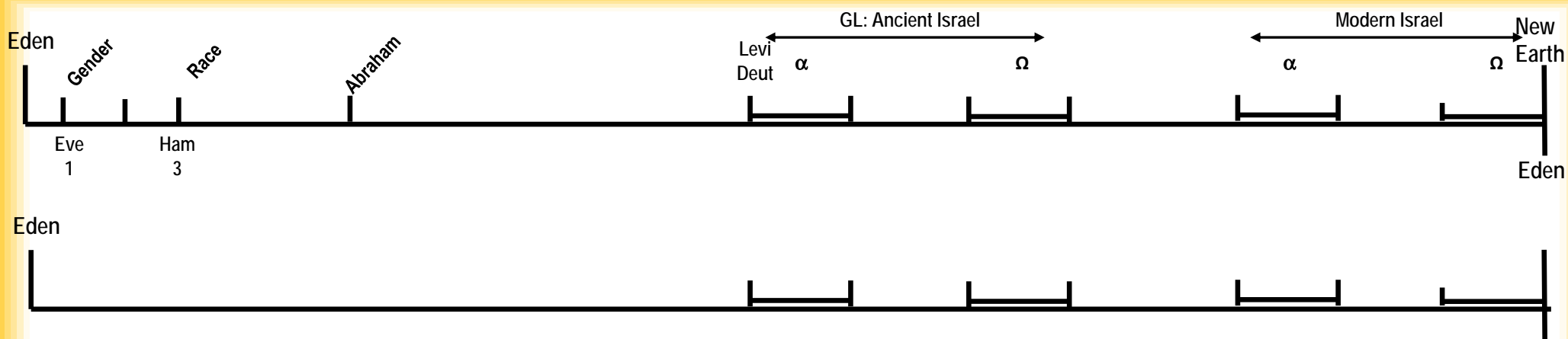


In 2018 came the Midnight Cry and in 2019 came the Increase of Knowledge of the Sunday law. And where did that Increase of Knowledge start? Because a waymark is a point in time and a period of time. I would suggest that it began at the Brazil camp meeting March of 2019. At that meeting we began to more forcefully tackle some of the things that opened up with the Midnight Cry. We looked at the Battle of Ipsus and we saw that Hillary Clinton should have won which would have made a woman in the highest position on Earth for the first time in world history, the most powerful person on the planet would have been a woman. We saw how that was stolen from her, but it should have been hers. We looked at 2015 women's ordination in 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 we looked at civil marriage and realize 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, but it was blocked by the socially conservative faction of the Adventist conference.



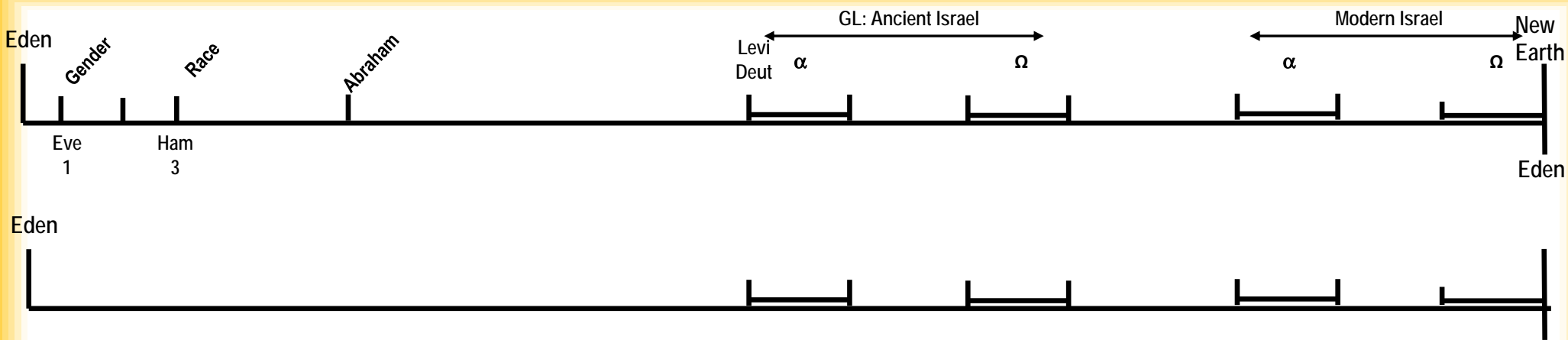
And not as much publicly but certainly privately we began to discuss and teach the compare and contrast between the King of the North and the King of the South and recognize them as polar opposites. So by the time we get to August of 2019 what has really come to establish that message is the study of Eden to Eden and the compare and contrast between racism and sexism.

I'll put both issues on this top line. Gender, Eve issue number one and Ham race. Ham; and Canaan at that stage, it was issue number two but we've added to it since then. And since then, we have compared and contrasted these two issues, two curses: on Eve and on Ham. We showed how the issue of slavery was institutionalized after Ham as a result of that curse, just to clarify a curse is a prophetic statement. God is not decreeing it, it's a prophetic statement of the inevitable results of what just took place. We've covered that in past presentations.

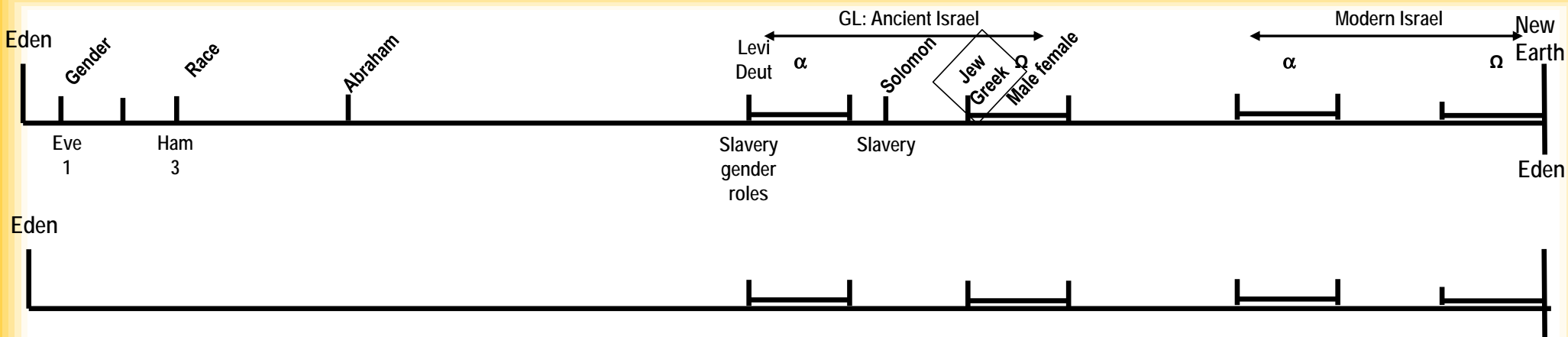


This is Ancient Israel, and this is Modern Israel. We have Alpha and Omega and the beginning and the end. Down here we looked at taking the subject of race. We saw over here the example of Abraham a slave owner.

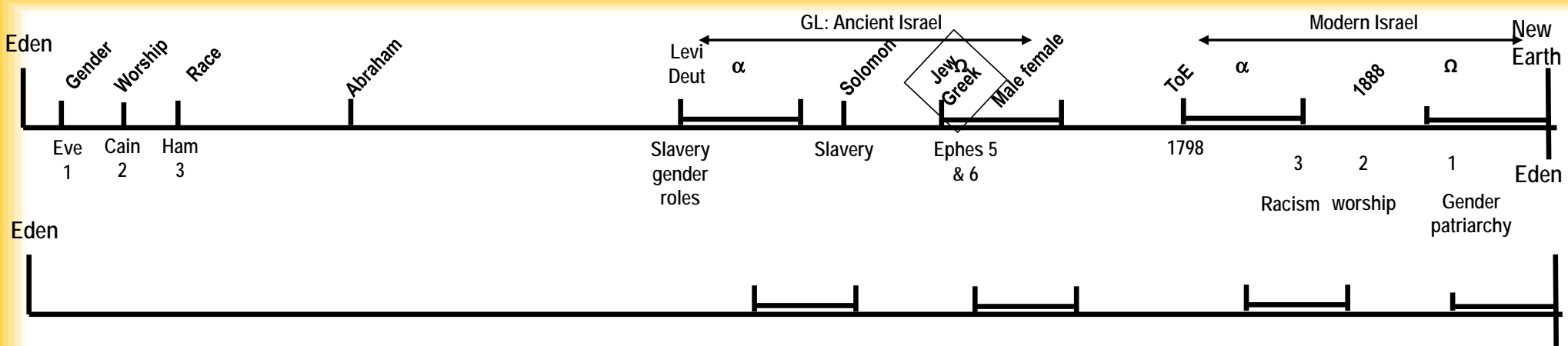
We come to Leviticus and Deuteronomy. When we look at Leviticus, the establishment of the Ancient Glorious Land, especially Leviticus 25:35 to 46. The first portion discusses how to treat your Israelite brothers when they go into poverty. But then really from verses 43 to 45 and 46 it introduces and then discusses how you are to enslave the people around you and rule over them with vigor. So the institutionalization of slavery at the beginning of Ancient Israel.



And then Deuteronomy 22:5 we all know, *a woman shall not wear that that pertains to man neither shall a man put on a woman's garment for all that do so are an abomination*. Sounds 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 said many times, they all wore the same thing. It's an issue of gender roles that they are not to break down gender roles.



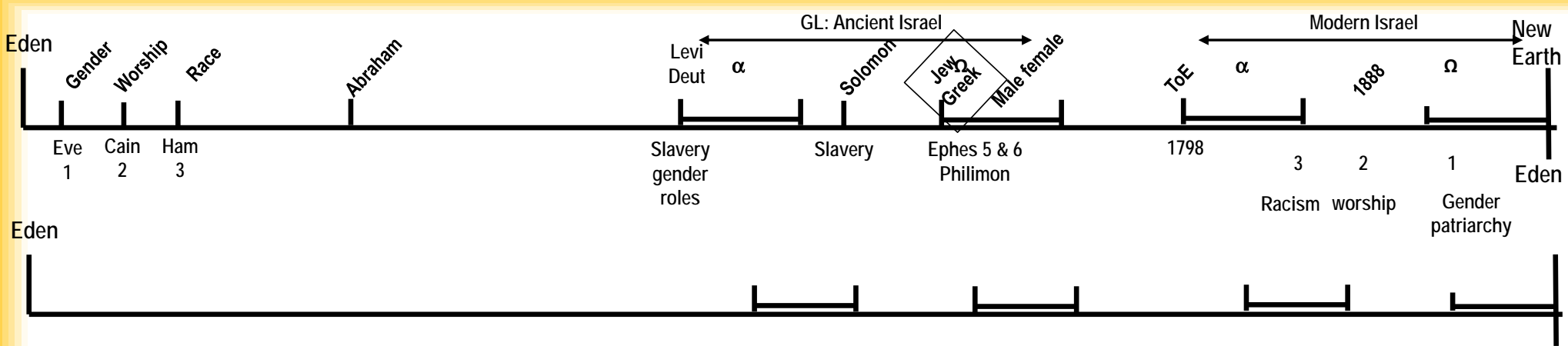
And here we see Solomon, slavery, and I think everyone knows his position with women. It changes in their Omega history. Under Leviticus Israelites and non-Israelites were to be treated very differently. That all changes under the Omega history when they all get treated the same. Only men went into covenant, now there's no Jew nor Greek, male or female when it comes to a very narrow definition there was no gender. Liberal Adventist try and use that text and dismantle a lot of things today. They use that text and say, see there was no headship after this, they're clearly was. In that text it's covering a very narrow aspect of male and female.



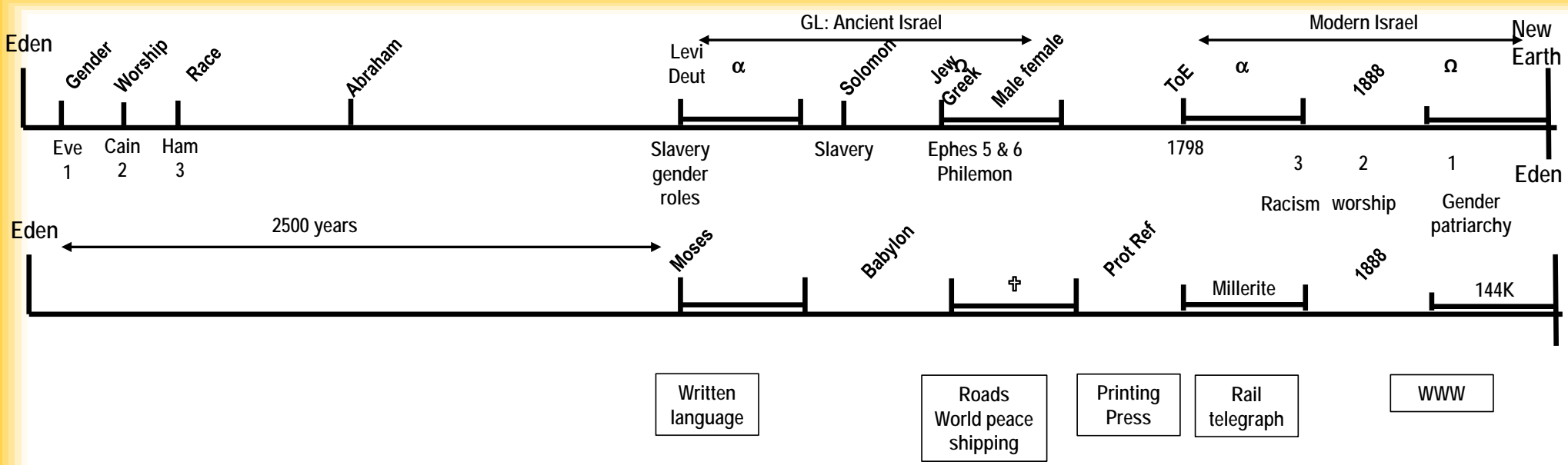
We go to Ephesians 5 and 6 we see both slavery and headship reinforced.

We have these sins and since then we added Cain, issue number two, worship. And these, here where humanity became so messed up, is what God is going to bend his efforts to correct.

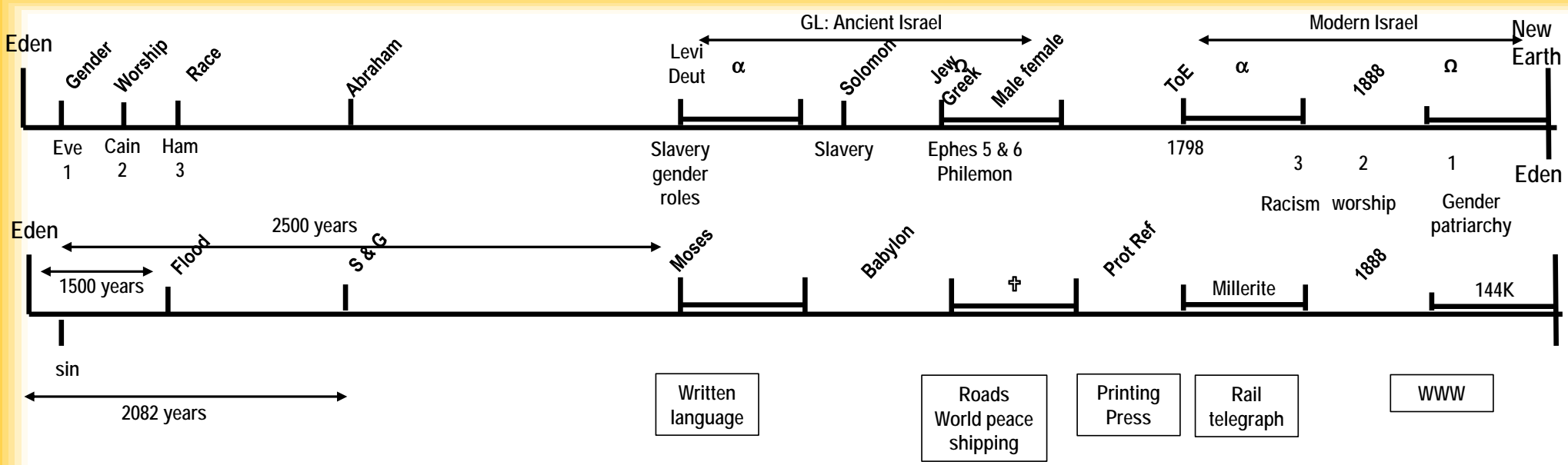
In the history of the time of the end, now we're going to work our way through backwards. 1 2 3, 321. Racism in the Millerite history, worship in the 1888 history and gender and patriarchy in our history; Ham, Cain, Eve



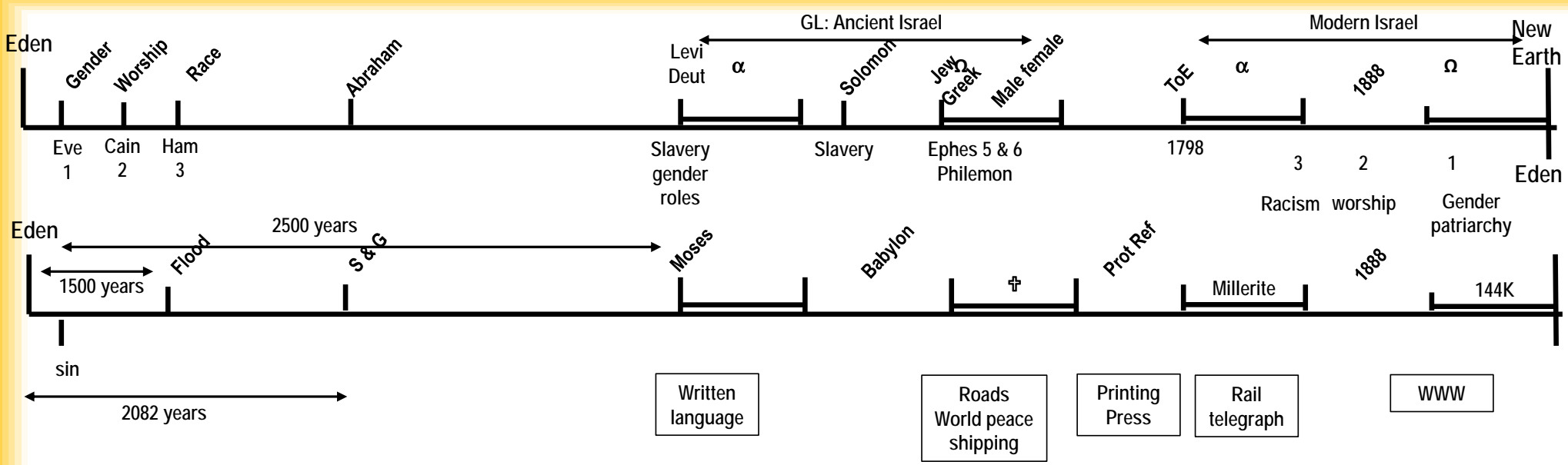
Much of what we've understood about gender comes from the compare and contrast, from comparing number one and number three. If you're going to treat them the same and you want to ignore Leviticus 25 you're going to have to seriously consider your position on Deuteronomy 22. And then if you're going to 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 or shame throws it all away in the 1850s and '60s. And that is what we've been combing through when it comes to gender in our history. And also understanding that we still hold to worship, the fight over worship and discarding of the Sabbath that we began with Cain.



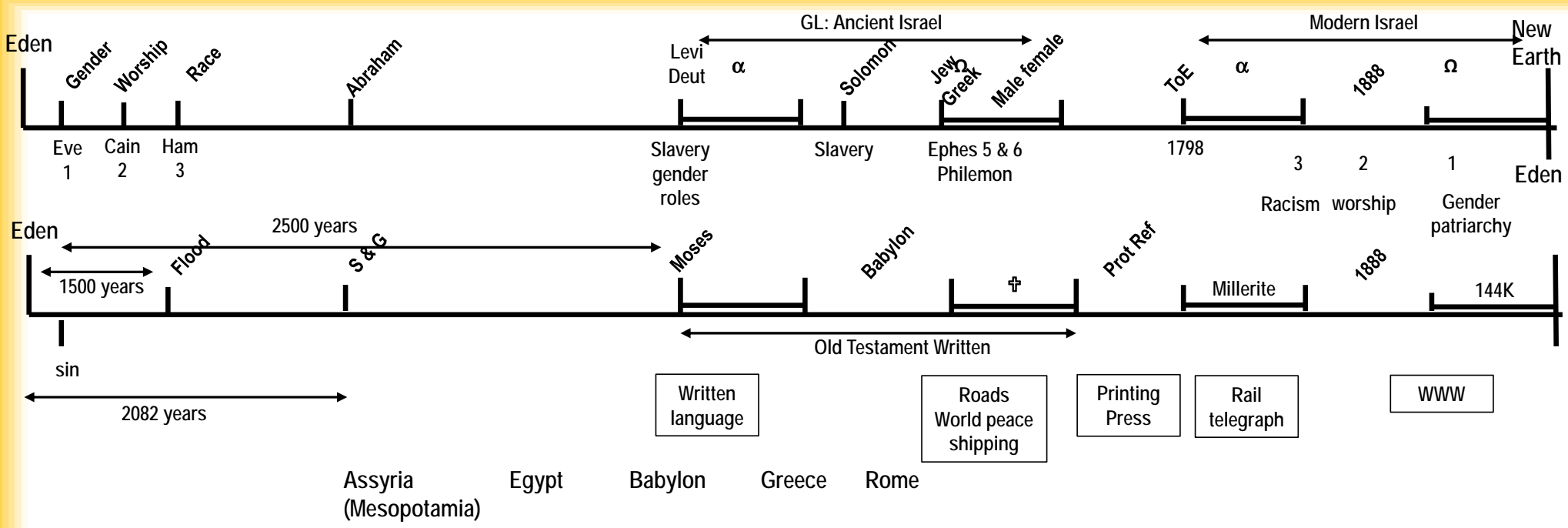
I just want to add a little bit of historical context. We've also in the last 18 months reminded ourselves about what time periods this history is covering from creation to Moses. Without being precise this is a history of 2,500 years. And it takes until the time of Moses for written language to develop; for Scripture to develop. And we have Babylon, the history of John and Christ: roads, world peace and shipping. Next the Protestant Reformation: the printing press. Millerite history: rails and telegraph. The 1888 history and then our history the World Wide Web. So we also traced how when you come to these particular key reformatory movements there's always an external development that allows that light to be shared.



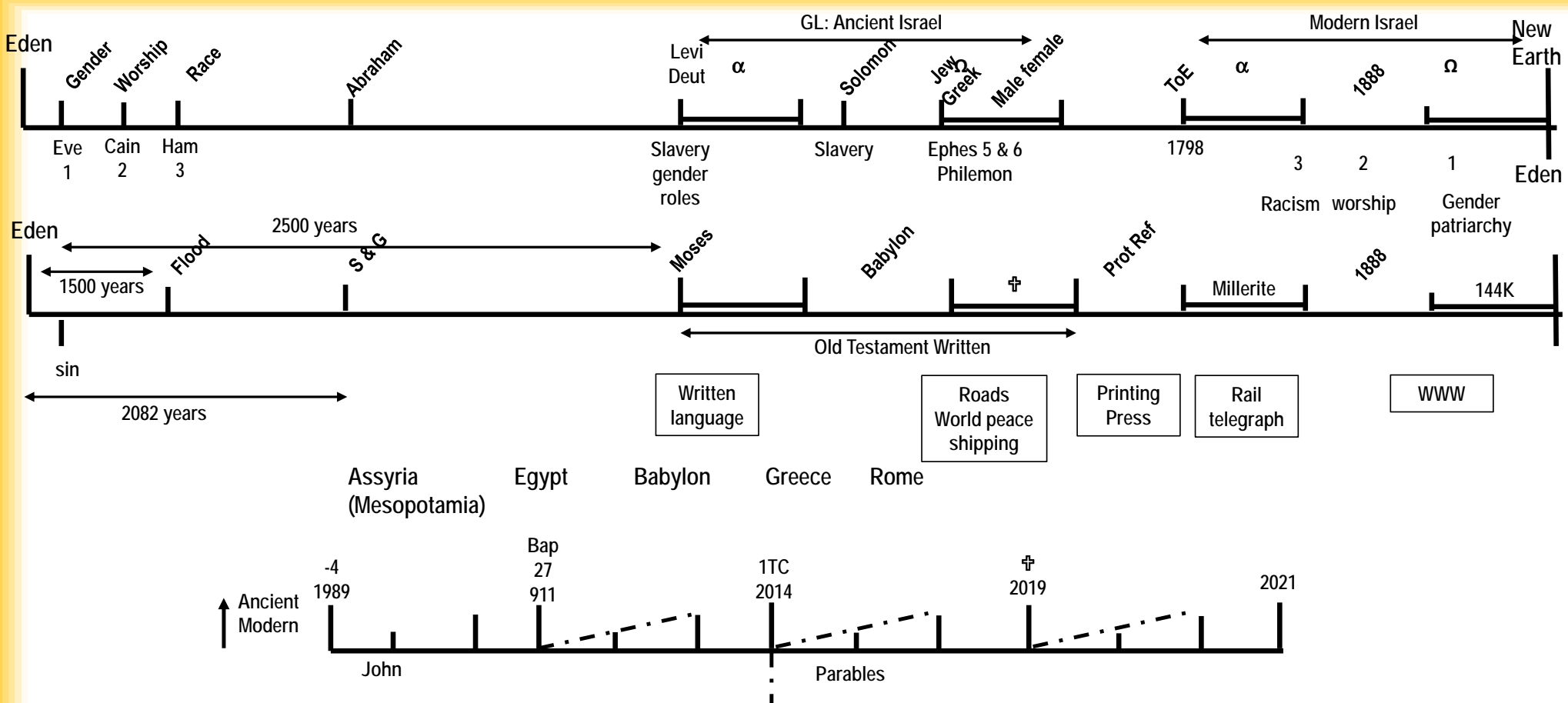
One point that I wanted to make more than any other when covering these time spans was to see how hard the work is for God to undo what these three sins introduce. Because I think we have this idea, I think Adventism has this idea that society was really good, that God's people were really good, and now it's all downhill. And when it can't get any worse Christ will come. 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 the 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.



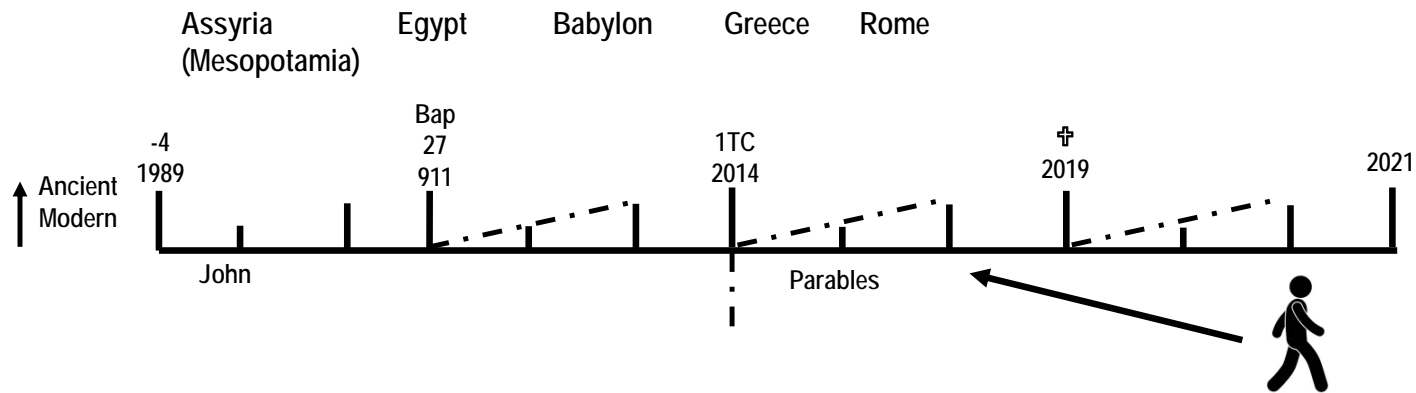
And this is 6,000 years of progress and education, just as we've learned how to communicate, to invent which I would suggest we were always intended to do, so it is also 6,000 years of progression in understanding the character of God. Which is why we get to the end of Ancient Israel and Jesus is saying *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 of course points in between Elder Parminder's explanation of Deuteronomy 22 etc.



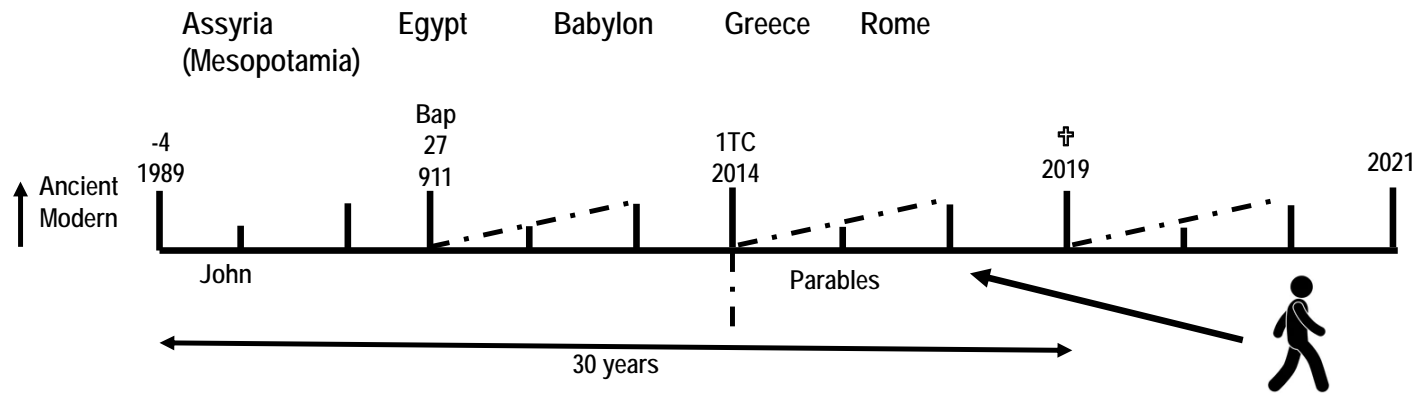
And understanding not just Adventism but Protestantism has a profound impact on how we see present and future. But not just that history, we need to correctly understand Ancient Israel but also the external nations that dominated this biblical history. So what powers do you have over here, Sodom and Gomorrah to Moses? What are the superpowers? I want to start with Assyria, really Mesopotamia, Egypt, Babylon, Greece, Rome. This is when the Old Testament started written and this is when it was 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're going to go into their history, but I wanted us to have some type of visualization. Because just like we had to understand Protestant history to understand modern Adventism we have to understand paganism as well, not just understand Ancient Israel.



There's one other reminder I wanted to put in place of the introduction. Where are we on the reform line? This is 1989, 911, 2014, 2019, 2021. We're going from modern to remind ourselves what the ancient can tell us about where we are. The work of John being Elder Jeff. Baptism at 9/11 in the wilderness. 2014 the first temple cleansing and a change in leadership. Christ and parables, triumphal entry, the midnight cry the pain of the cross, beginning of the time of trouble, time of trouble and harvest for the disciples.



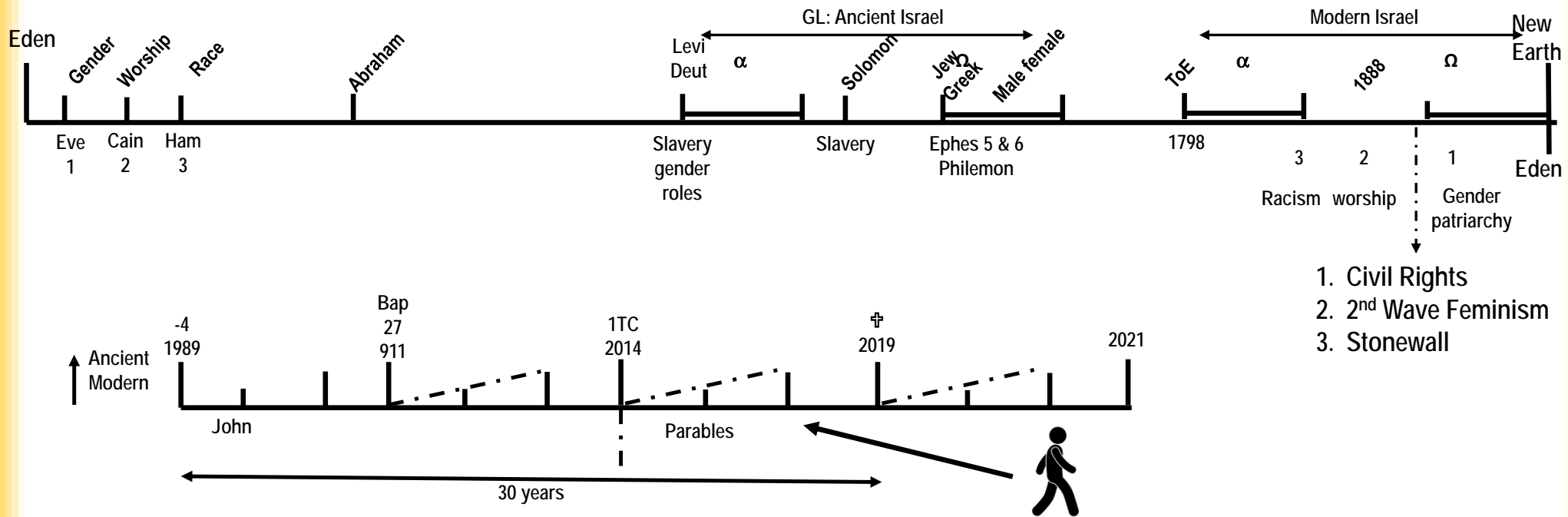
And we've been warning people for some time, what this line warns you about is that when you get to here, Pentecost the end of Ancient Israel tells you that as a priest you still don't know the implications of the message, you still don't know the implications of 2018 and parable teaching. And under the Midnight Cry of the harvest, I don't want to use the word Midnight Cry that's specific, under the formalization of the harvest finally what was laid out here is understood in its completeness.



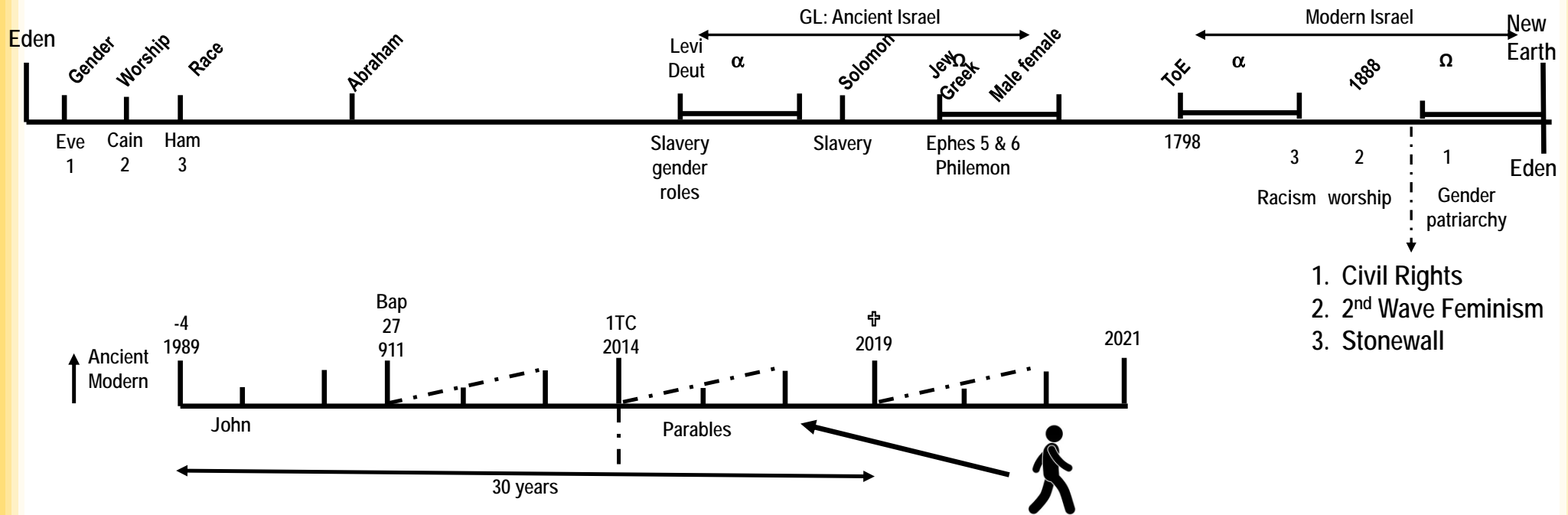
So there's three things to this history that we need to remember

1. At Pentecost disciples finally understand
2. The theme of this history for us is gender. CANA.
3. --

The test for God's people when it comes to race was Millerite history. The test when it comes to God's people over the Sabbath was the 1888 history. While we are still expected to hold to our lesson, the great final test that comes to God's people is gender. So this history it's 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's not ready, He has to be tested, trained by the experience of the wilderness. Then he needs Cana. So we know the formalization of this message is the subject of gender combined with the subject of marriage.



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. But 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 covered that in the subject of racism in 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 Second Advent and then you're going to have to go and talk to Abraham, he'll get to heaven and have no idea what's going on. And the third movement, Stonewall that began in 1969 at the Stonewall Inn June 28th, so around the month of June the fight for LGBTQ rights, mostly the civil rights around homosexuality.

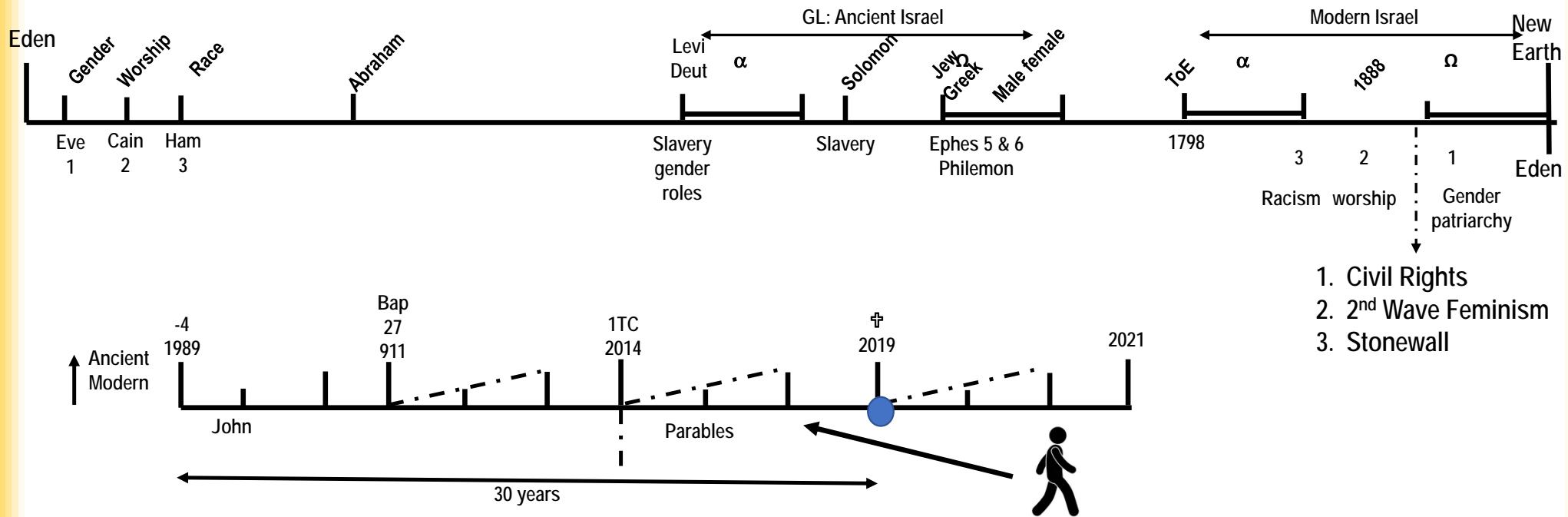


So we know that pre-1989 these three movements led to the events of this history especially Second Wave Feminism and Stonewall. And all the fights that have occurred since especially 1989 are over gender.

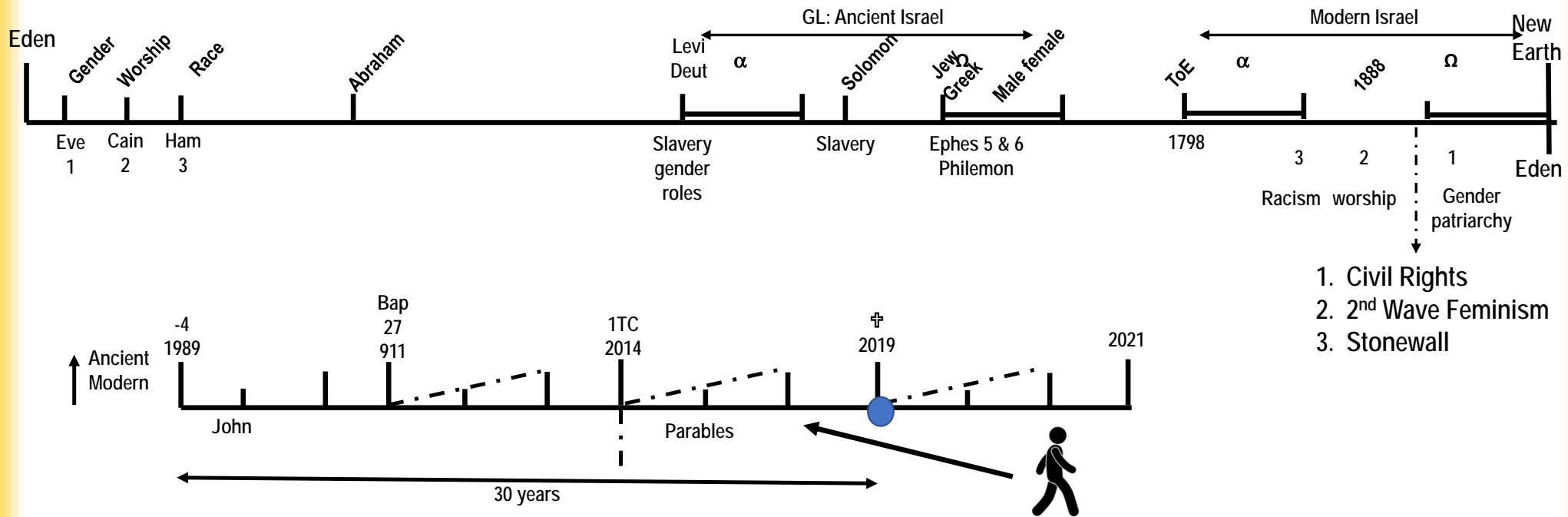
So the third point when we come to this formalization, we need to look at Stonewall.

- At Pentecost disciples finally understand
- The theme of this history for us is gender. CANA.
- Stonewall

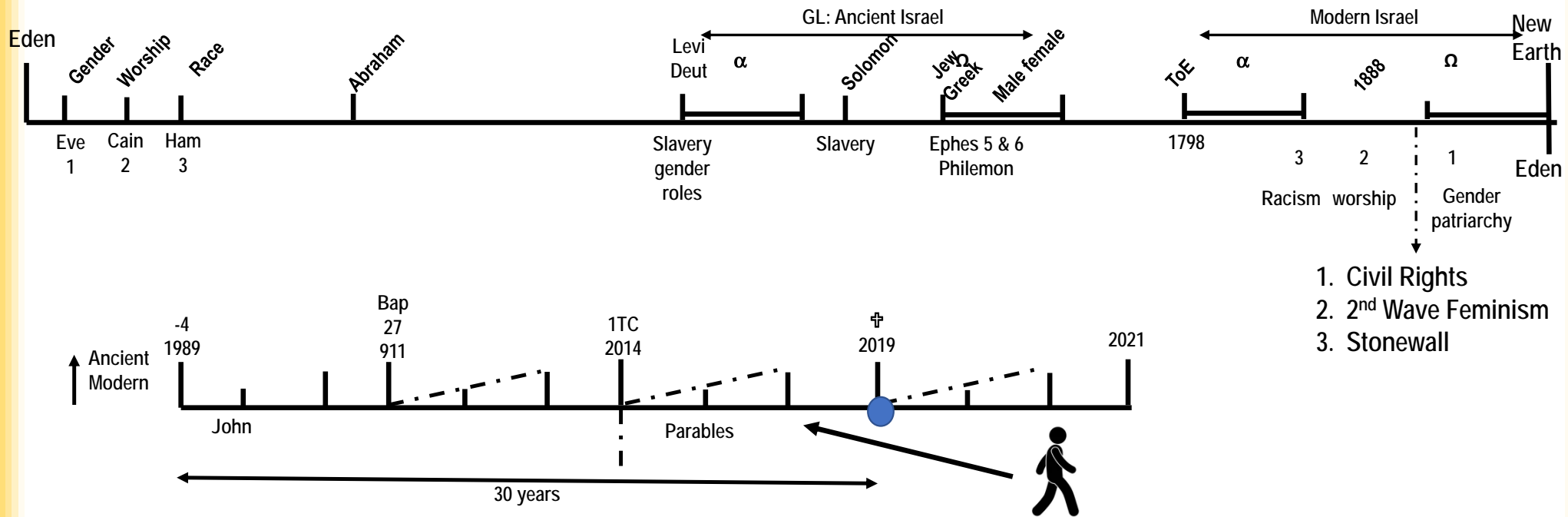
And I mean that as a symbol I mean that everything that surrounds LGBTQ rights.



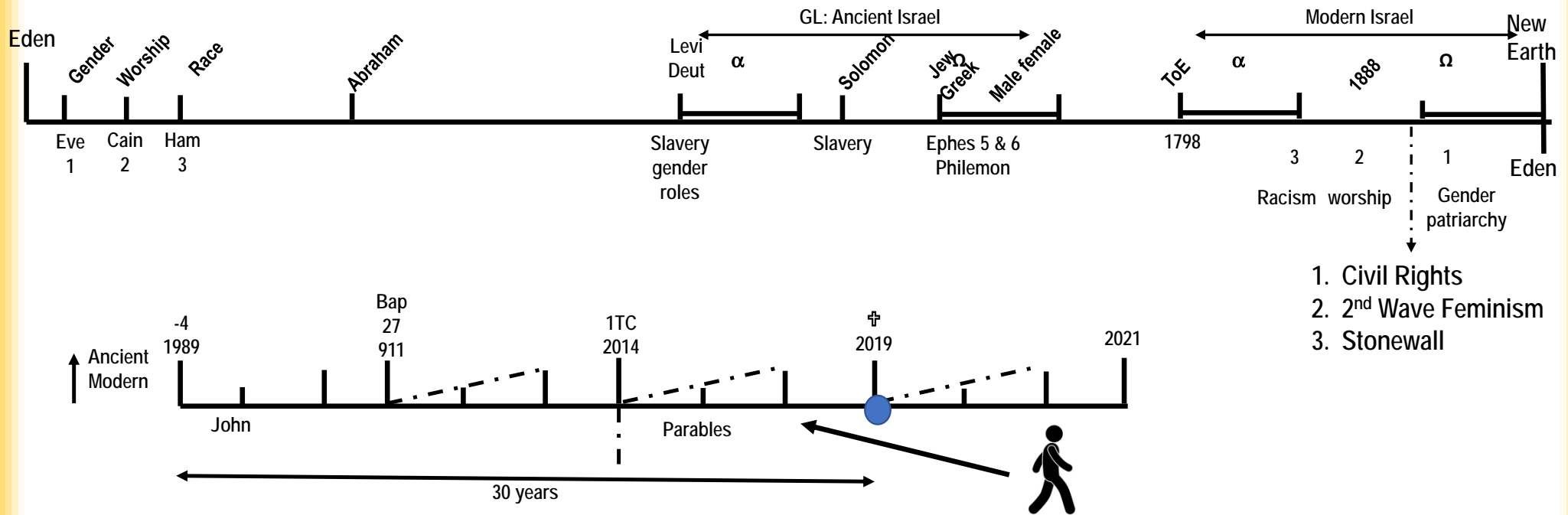
Some elements of this have already been taught in this movement but not comprehensively. We've never formally tackled point number three, Stonewall. So I already essentially said this back in Portugal last year, I repeated this I think it was October 10th, 2020, in a presentation for the French world, but the formalization of the message of the harvest had to be an understanding of the message that was already here because there's no new message, we're understanding the implications of 2019. It had to relate to gender because this is all the lead up to the Sunday law and Cana it had to be about marriage, and I made the claim it would also address LGBTQ, homosexuality and a fight for gay marriage. That shouldn't surprise you because back in 2019 we are 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 center on how we understand gender.



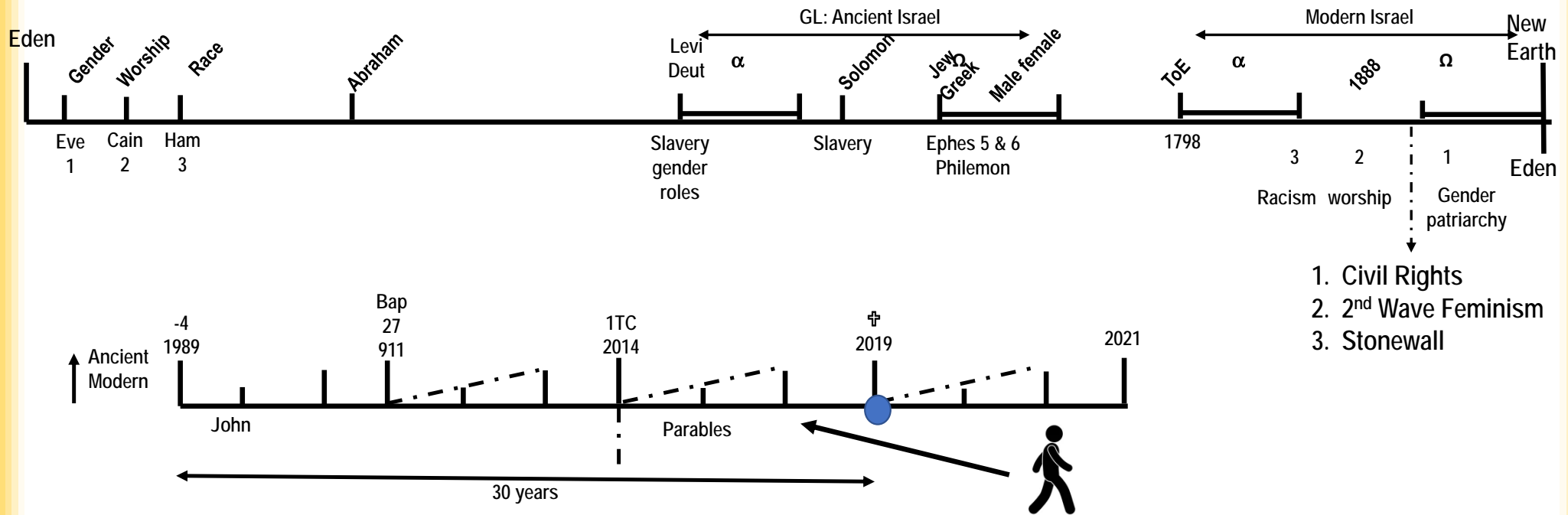
I would like to make one last point as my introduction. For the rest of this camp meeting we're going to be covering history. First of all, threading the waymarks of our movement with the theme of gay marriage. When we're done with that 32 years of history, we're going to go into paganism and with the same theme address Assyria, Egypt, Babylon, Greece and Rome. It's been 3 years since we had the Midnight Cry 2018. And what we taught there was two streams of information. So there's one thing that I won't be teaching at this camp meeting even though I know many people will have questions about it still.



As I discussed homosexuality I will not be going into the psychology or what makes someone homosexual. I'm 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. But 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've all just come to the same place of understanding it's not a choice.

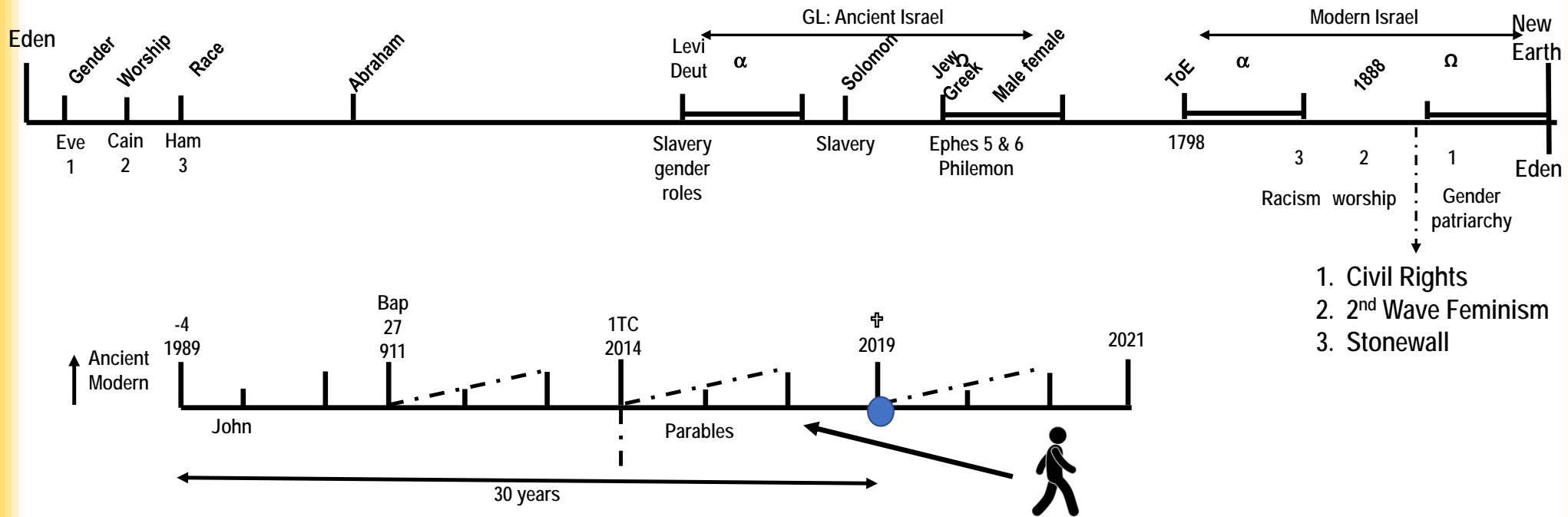


When people say prove it, it does get a little difficult because when someone says to me prove that the psychology about the physical nature of homosexuality, my answer is prove to me what makes someone heterosexual. And no one can. There's no gene being located that makes you attracted to someone of 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 has been misunderstood, how twisted and manipulated that science has been for generations. There is still so much that people don't understand.



1. Civil Rights
2. 2nd Wave Feminism
3. Stonewall

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. Without that you have no compare and contrast. 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.



1. Civil Rights
2. 2nd Wave Feminism
3. Stonewall

But what the majority of the scientific community, those who do know what they're talking about today, the vast majority all acknowledge that homosexuality is not some type of choice. And we're going to be discussing homosexuality at this camp meeting from that perspective. We're going to start covering history when we come back in my next presentation but before we got to that I wanted to review call, if you understand where we are in the reform line, you'll understand why we need to discuss this topic especially as we understand it's relation to gender.

Dear Lord, thank you for how you have led us in our past history, even the ugly parts, how you did not give up on your people and 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