

Good Advice and Reforms by Tess Lambert

WSF Weekend Prophecy School July 12, 2020

https://www.youtube.com/watch?v=qyKJ0i_agSc

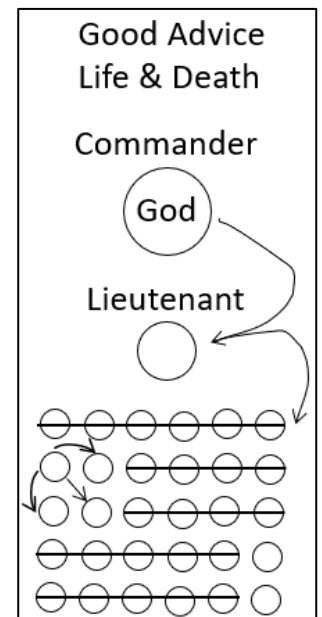
Our Job Description

There was just a question asked in a group chat; “Hi [Elder] Tess. My question is how can we best help those in Syria, Yemen, or the refugee crisis, as we see what is happening?” Answer from Elder Tess: The best thing that we can do to help those that are in these crises... We cannot end these crises, that's just not going to happen. We don't even have people in the Movement there, that we know about, to be able to impact those areas. What our job description is, what we can do to help them, is to do the job description God has laid out for us. That job description is not to fix their earthly kingdoms. That job description is to set up a new one, that we can bring them to. If we don't see the importance of that and focus 100% of our energy on setting up that Kingdom for them, a few years on this earth doesn't mean much hope for them anyway. **That's how we save lives; that's our job description, to set up a new Kingdom.**

Review

Coming back to our discussion. We are looking at the dispensation that we are in now and we're addressing some of the issues that we are facing in this dispensation. As Ellen White said, if they fail now their entire past journey is for nothing. Christ in the wilderness, the whole plan of salvation, is destroyed; and in Gethsemane his entire work was of no benefit to humanity. These are the points where we must have victory. As we discuss the issues that Christ faced in Gethsemane, the issues of the disciples after the cross, the issues Christ faced in the wilderness, we are identifying what we must have victory over, what we must understand to be able to take part in the work to bring the gospel to the world to come to a completion the Great Controversy.

Early this year in Uganda, Elder Parminder spoke about good advice; and that good advice was used in such a way as to imply that it was not a heavy thing to disregard it. That somehow calling certain reforms good advice made them optional; where we as a Movement should not direct people on what they should believe and what they should do. I tried to illustrate how good advice has been misused in that context. If we could see the danger of the battle that we're in, how many people we have already lost along this pathway, how many people we are going to continue to lose, if we recognize that this advice came from the commander, not the lieutenant, that it came from God, not the leaders of this Movement, if we recognize that it is actually good advice and not bad advice, then the very least we will do is acknowledge that the advice is good and encourage the members of this Movement, who have already a difficult path in front of them,



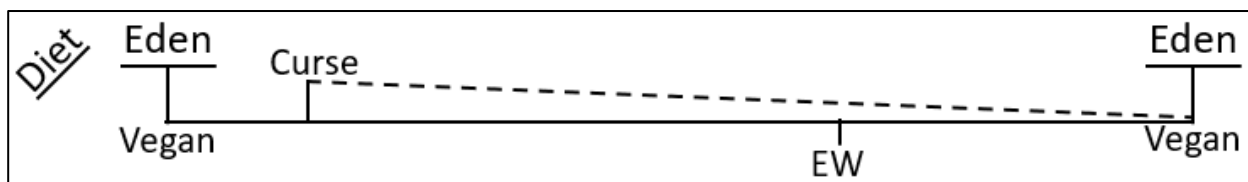
already a high chance of not surviving this part, we would invite them to follow it. We would not lead them astray. If we put good advice to one side, acknowledging everyone who doesn't follow those vows, then they must be put in the position where they're saying that advice is in fact not good.

Then we came to methodology. Why did God choose a conservative over a liberal? Why did God choose someone like Elder Jeff? Elder Jeff is not a halfway conservative; he's a social and moral conservative. We've spoken before that God is stuck at the beginning. God has to choose a person who is capable of fulfilling that job function, [a person] that has many flaws. The difficulty that God faces, you can see it with John the Baptist; you can see it with Elder Jeff. Both of them read incorrectly, but both of them were still willing to read and take it with all the force of the direct Word of God. Once God has someone that will take his words with that degree of force, with that degree of importance, on every word, then God can instruct them, teach them, how to read. If God has someone who is not willing to do that, who wishes to look at these passages and take them lightly, read them in the context of however they wish to read them, who in the end for many of these passages says, I'll interpret it the way it suits me or I just won't read at all, I won't study at all, can God work with that? No. So God's stuck beginning with a conservative, not because God was trying to be gentle with us. There are many liberals that would have followed a liberal right into equality from the very beginning. The issue that I want to highlight is that God needs someone who's going to look at inspiration and prophecy as the inspired Word of God like Miller, where every word has its place and its importance; then God can teach them better methodology.

Diet

We began with the subject of veganism. It's one of the reforms; it's one of the reform vows, that people would suggest is good advice. And my question is, if you take proper methodology, dispensationalism, does it lead you to the subject of veganism, where you would say you can do what is right in your own eyes? Does that lead you to a place that says, I am now free to eat whatever I like? Will we be allowed to kill an animal in heaven? No. Will we be allowed to kill a calf in heaven and then steal the milk of its mother? No. So, if we don't have the freedom there, what makes us think we have the freedom here? Why would we have freedom here that God clearly isn't going to give us in heaven? So, you cannot take to diet the subject of Dispensationalism; you cannot take to diet the issue of Freedom; you cannot take to diet the subject of Liberalism; and you cannot take to diet Literal to Spiritual, because it is consistent all through history. From Eden the subject is diet [Boardwork 8:46], and then all through the next six thousand years after a curse is placed, then that curse is going to be removed. It's the exact same methodology that built up equality.

Boardwork 8:46



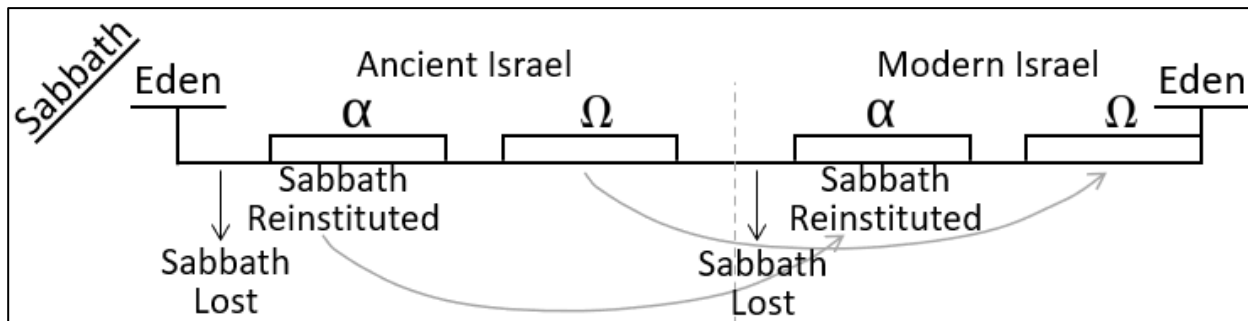
In Eden you have perfect equality. And then when you come to Noah, it isn't than an issue of color; it can look slightly different in how it is implemented. But the issue of Nationalism was consistent from Eden to

Eden. It was always Nationalism. It didn't start off as Nationalism, Racism, and then morph into a different subject. Patriarchy is easy to see. It was, when instilled in each Eden, a patriarchy. Through the beginning of Ancient Israel, it was a patriarchy; end of Modern Israel it was a patriarchy; beginning of Modern Israel it was a patriarchy; systematically dismantled; end of Modern Israel; end of the patriarchy; returned to equality. That patriarchal subject did not go from Literal to Spiritual and change into a different subject. So, we can't handle veganism in that way. That's one reform Vow down.

Sabbath

We don't have much time and it's the last presentation, so I will skip fairly quickly. I want to discuss briefly the Sabbath. It's another vow that people may consider to be moral. The Sabbath subject is both moral and prophetic depending on your perspective. It's implemented in Eden. I've marked out four dispensations along this time period [Boardwork 11:24]. It's implemented in Eden; then when they're in captivity to Egypt what happens to the Sabbath? It was lost. When Ancient Israel comes out of Egypt, what is given back to them? The Sabbath is given back to Ancient Israel. This is their Alpha history. Ancient Israel [left]; Modern Israel [right]. Alpha and Omega of Ancient Israel [left]; Alpha and Omega of Modern Israel [right]. At the beginning of Ancient Israel, they had lost the Sabbath; when they're in captivity to Egypt, its reinstated. Before the beginning of Modern Israel, in 1260 years, they lost the Sabbath; it is reinstated.

Boardwork 11:24



Did it somehow go from Literal to Spiritual? No. It's a consistent, universal principle. The Sabbath was eternal; it never died and resurrected. So, it was never going to resurrect in a different form than the way it died. When something dies and resurrects, it resurrects in a Spiritual application. It dies in the Literal and resurrects looking different; but the Sabbath is eternal. Even though it had been covered up, even though they had had a persecution, it was eternal from Eden to Eden. From one new moon to another, and from one Sabbath to another, we will worship the Lord. It's lost; its reinstated. Lost; reinstated. It doesn't go from Literal to Spiritual. Were people in Ancient Israel required to keep the Sabbath? Yes. And they're required to keep the Sabbath in Modern Israel; it's a requirement of Baptism.

In the Omega history, is the test the Sabbath? No, the test wasn't the Sabbath. The test related to the nature of the Kingdom. Did that mean that there was any diminishing of the keeping of the Sabbath? No. Jesus never did his own pleasure on the Sabbath Day; he served others. He went to the synagogue, and he taught. He kept the Sabbath as well as we would always have been required to from the beginning days of

Eden; there was no diminishing of that. While it had become a form for the Pharisees, he put the life back into the Sabbath by the message. But there was no diminishing of the importance of keeping the Sabbath. Omega history to Omega history; Eden to Eden; this is not something that goes from Literal to Spiritual. It is not something that is required to be kept to enter the Kingdom through every successive dispensation until ours; it has been consistent.

When we take subjects and we place them on a line, they become clear. Some of these lines are incredibly simple. When you place the Sabbath on a line over 6000 years you can see the level of consistency. And all of these subjects of Dispensationalism, Freedom, Literal to Spiritual, we have to understand how to use them correctly. If we throw them out, without bringing these subjects to a line, we will misuse them.

Jewelry – Dress

I want to bring up another subject, another reform vow. We've discussed the Sabbath; we've discussed our vows on diet; I want to discuss jewelry. I have a few quotes to read and what I wanted to do is paraphrase from quite a number of quotes. It's not possible to cover a subject in ten minutes. What I want us to do is see how these subjects are when connected to a reformed line. I'm going to read from Patriarchs and Prophets 205.1-205.3. I won't read much to give context, but this is after Jacob's sons have sinned. They killed a lot of people. Jacob is mourning because of the sin in his family.

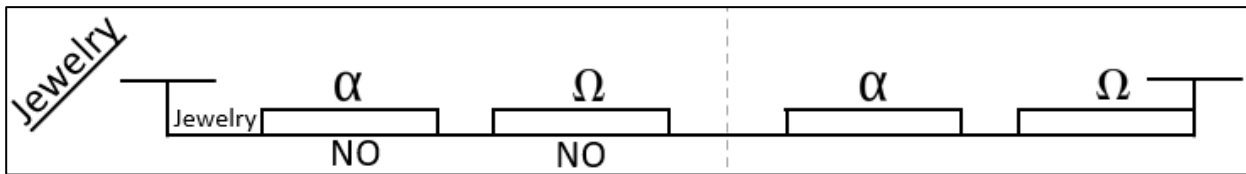
Jacob felt that there was cause for deep humiliation. Cruelty and falsehood were manifest in the character of his sons. There were false gods in the camp, and idolatry had to some extent gained a foothold even in his household. Should the Lord deal with them according to their deserts, would He not leave them to the vengeance of the surrounding nations? {PP 205.1}

While Jacob was thus bowed down with trouble, the Lord directed him to journey southward to Bethel. The thought of this place reminded the patriarch not only of his vision of the angels and of God's promises of mercy, but also of the vow which he had made there, that the Lord should be his God. He determined that before going to this sacred spot his household should be freed from the defilement of idolatry. He therefore gave direction to all in the encampment, "Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." {PP 205.2}

With deep emotion Jacob repeated the story of his first visit to Bethel, when he left his father's tent a lonely wanderer, fleeing for his life... his children also were touched by a subduing power; he had taken the most effectual way to prepare them to join in the worship of God when they should arrive at Bethel. "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." {PP 205.3}

It's a consistent principle from the very beginning all the way through the Bible that those who are following God are required to take off their earrings and their jewelry. What is Jacob's pain? The idolatry that is within his own family. They have idols; they have earrings. And what do they remove? Both. This is the idolatry they we're required to remove. Again, consistent dispensations. When they come out of Egypt, what are they required to do before they are to build the sanctuary? Where did the gold for that sanctuary come from? It came from the jewelry that they removed. They were required to take it off before they could build the sanctuary. Were they permitted to take part in that idolatry in the Alpha of Ancient Israel [Boardwork 21:47]? No. What we find with this subject is God only gets clearer as we progress through this history. When you come to the end of Ancient Israel, what is the instruction given regarding adornment? Is adornment permitted? No, it wasn't permitted for the early church.

Boardwork 21:47



Then we come to our Alpha history. I'm just going to lay out some quotes, and I will just refer briefly to all of them.

- 9MR 118.1
- This is a whole passage, it begins in 1T 20.2
- 14MR 250.4
- Evangelism 268, beginning with the first paragraph

I just want to paraphrase a part of that portion and then I'll read the particular parts. In the first quote, Ellen White is speaking to a young woman who is a prospective convert.

Today I have had an interview with one who is just taking her stand for the truth, but she is much adorned with gold bracelets and rings. I think she is good material, and will bear to hear kindly advice. The word must be presented: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel... {9MR 118.1}

Where's she getting that quote from? Ancient Israel.

... I believe that this sister has received the truth and will practice the truth. If she loves the truth she will obey the words of Christ. {9MR 118.1}

What does obedience look like? Taking off her rings and her bracelets.

1 Testimony 20.2. She's discussing here of her own baptism. And what did she notice the sister next to her, who was also being baptized, wearing? She saw the jewelry on this sister, and what did she say? Her joy was dampened by this display. She looked to the minister, to see the response of the minister, but he seemed not to see the problem.

This circumstance caused me no little perplexity and trial as I remembered the apostle's words... The teaching of this scripture seemed to be openly disregarded by those whom I looked upon as devoted Christians, and who were much older in experience than myself. If it was indeed as sinful as I supposed, to imitate the extravagant dress of worldlings, surely these Christians would understand it and would conform to the Bible standard. Yet for myself I determined to follow my convictions of duty. {1T 20.4}

Jewelry is not a subject like trousers. Why did trousers change from her dispensation to ours? Did it have anything to do with morality and reforms? No. How does the saying go? In their house, she wears the pants. It's a symbol of patriarchy and sexism. It has nothing to do with an individual's personal freedom or morality and modesty. Earrings are not the same thing. Jewelry is not the same thing. Men can wear jewelry; women can wear jewelry. It's not a subject that relates to equality, or can be in any way connected with the Midnight Cry message. There is a consistency all through this history.

If you go back to Eden, the patriarchy is introduced; and then you can actually watch its systematic dismantling. You cannot go to that line and see a systematic increase of freedom, where people were permitted to wear jewelry and dress how they believed was right or wrong outside of the requirements of God. There is no increase of freedom in that regard from Eden until now. It cannot be placed on a reform line; it is not part of a cord.

In 14MR she describes meetings being held to people who are new to the faith. As they hear the truth, and as it has it takes hold of their hearts, what do they do? They strip themselves of their jewelry. And she says the jewelry is idols. That is the response of people who hear and accept the gospel message.

Evangelism.

... Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. ... {Ev 268.3}

*The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. ... **Even the style of the apparel will express the truth of the gospel.** {Ev 269.1}*

In keeping with our faith self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? ... {Ev 269.3}

Evangelism 270.1, continue through that whole passage. She discusses a sister, where a stumbling block was put in her way by seeing jewelry on the bodies of those who she had looked up to.

... She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. ... {Ev 270.1}

God's Word is plain. Its teachings cannot be mistaken [hidden]. Shall we obey it, just as He has given it to us, or shall we seek to find how far we can digress and yet be saved? ... {Ev 271.3}

How far can we come from that standard and still be saved? The subject of trousers was not a subject of 'we now have freedom to wear what we like to wear.' The subject of trousers is 'God has instituted equality and we no longer have the freedom to practice Nationalism or a patriarchal system.' It is not about freedom to dress after the dictates of our own conscience. We dress according to the instructions of God.

Someone has asked, how about hairdressing. If you want to understand how we have discussed hairdressing, go back to the presentations done in Uganda and to the ones done in South Sudan. It came up there, particularly in the question and answers. Because particularly for them in that African community, the subject of hair can be quite divisive. We go [in those Uganda and South Sudan presentations] to the quotes on hair and we look at them in their context. I think the context there explains itself. But I won't go through all those quotes here.

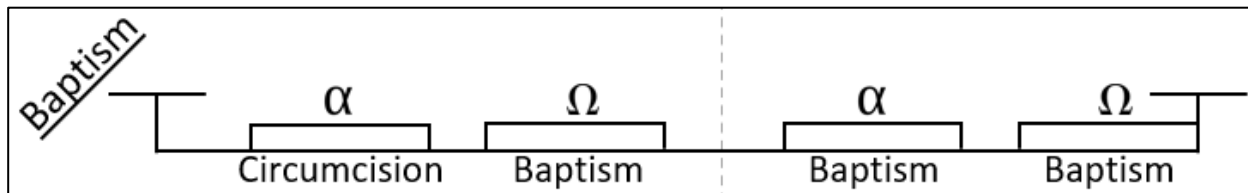
So, from the very beginning Adam and Eve were not permitted to dress themselves. When you come to Jacob, they recognized when they returned to Bethel, what did they have to remove? Idols and jewelry. When you come to the beginning of Ancient Israel, they come out of Egypt, what did they have to remove? Their jewelry. When you come to the end of Ancient Israel, what are the instructions? No adornment; do not wear jewelry. Beginning of Modern Israel, what are the instructions? Adventists do not wear jewelry. There is consistency. This is not a line of progression. It does not go from Literal to Spiritual. It is not God controlling what we wear and then giving us freedom. It is abiding by the principles given to us. Because as whether we understand why or not, do we trust that our commander only gives us good advice? And if our commander says that it is good advice, do we believe that it's good advice, even if we don't understand it?

Baptism

There are other subjects that we can bring to this. Baptism. I know it began before, but I'm going to keep to our key dispensational time periods [Boardwork 32:50]. God desired to go into a covenant relationship with his people. Back in the Alpha history, when God goes into covenant with Israel, what were they required to do in the wilderness? Circumcision; that was how God showed that he was in a covenant relationship with his people. Right in the history of Ancient Israel, that gets to be a problem for the Omega history. Why is that? Why is John the Baptist not circumcising people? He needs to show the people that they are going into a covenant relationship with God separate to that of the Jewish Nation. And what's the problem with all the men? They were circumcised at birth. They already are circumcised. Can you be circumcised twice? No. So, there are two reasons that it must be an outward action that is not circumcision. Here we mark the progression that we would expect to see when there is change being made. This is where men and women both enter into that covenant experience individually. So, to show this equality it moves from circumcision

to baptism. But separate to that, what problem do all the men have? They are already circumcised, but into the Jewish Nation, not this new Movement. So, it must change from circumcision to another form, and it becomes baptism.

Boardwork 32:50



They come out of Egypt. They must give a visible representation that they are entering into the covenant with God. John the Baptist comes, end of Ancient Israel; they must give a visible representation that they're going into covenant with God. Beginning of Modern Israel, what did the Millerites do? What did one of them die after doing? Coming out of Protestantism, they had to give that visible evidence that they subscribed to the beliefs of the Millerites, and they were entering into a covenant relationship with God. Is there any change in this subject through this history? Any change or removal of the need for this step to be taken? As you would look at when you see the patriarchy, where you see a systematic withdrawing of the patriarchy, as you see a systematic withdrawing of Nationalism? It's a consistent principle on the testimony of two or three shall everything be established. Is there a practice in the Omega of Modern Israel where we must ascribe to the beliefs of the final generation and give evidence of it through our action? Baptism. If you're willing, some people argue that the entire Israelite Nation was baptized through walking through the Red Sea.

But that subject of entering into that covenant, being required to enter into that covenant, you cannot bring to that subject Dispensationalism, Freedom, Literal to Spiritual, or a false understanding of Liberalism. It is a consistent principle from beginning all the way through to the end, even when plotted on a line, even when brought to a chord.

Marrying An Unbeliever

Other subjects. Someone asked me recently, are we free now to marry an unbeliever? Were you free to in the Alpha history of Ancient Israel? No. In the Omega history of Ancient Israel? No. In the Alpha history of Modern Israel? No. In the Omega history of Modern Israel? No. You cannot bring Dispensationalism to that subject, Freedom to that subject, Literal to Spiritual to that subject. It's a consistent moral principle.

Tests in the Wilderness

Coming back to the time period in the wilderness. This is the temptations that Christ is facing. A member sent me a quote. I thought it was a really good quote. She sent it to me by accident and I'm so grateful. In the wilderness,

Satan told Christ that he was to set his feet in the blood-stained path, but not to travel it, that, like Abraham, he was tested to show his perfect obedience. He [Satan] also stated that he [Satan] was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save his life; that it was not necessary for him [Christ] to endure this painful hunger and death from starvation; and that he [Satan] would help him bear the work in the plan of salvation. {2Red 37.2}

The test of Christ in the wilderness directly relate to those temptations. It [the test] is to set our feet in that blood-stained path and then to believe that that is all that we need to accomplish, that we don't then need to walk in it. The temptations of Satan in the wilderness were three-fold; what was the first?

... In the wilderness of temptation, the destiny of the human race had been at stake. ... {5Red 16.1}

... By fasting and prayer He was to brace Himself for the blood-stained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this was the best time to approach Him. Weak and emaciated from hunger, worn and haggard with mental agony, Christ's "visage was so marred more than any man, and his form more than the sons of men. ... {CTr 192.4}

The great leading temptations that would assail man, Christ met in the wilderness of temptation. ... {RH, November 28, 1882 par. 2}

The first temptation Christ is going to face in that wilderness was what? Satan gives him a stone and says, make this bread. What does a stone represent in inspiration; what is a stone? A stone is the world. What is bread? Bread is a message. Behind this push towards removing those reforms and removing those vows is a more subtle message. It's not just about wearing earrings. It relates to what our role is as a Movement; what message we bring to the Nethinims; what we require of the Nethinims; what the Kingdom of God looks like. What people begin to question is Baptism themselves; what people begin to question is the subject of Baptism, of Freedom, of the role of this Movement, of the leadership of this Movement, of who leads who. Does the world have to follow us? Do we already lead them in understanding these things better than they do? Or do they lead us, and we have to learn from them? It's a bigger topic than to do in one presentation, but it is a message that is much broader than wearing earrings. It relates directly to the nature of this Movement, which is the Kingdom of God. Do we take a message from the world, and turn a stone into bread? The answer is no; the world does not feed us. The fact that we have had no message in this time period, that we are starving for understanding, should put us on our guard. That if the message comes saying, learn from the world, what do we do? We say, get thee behind me. We know that it is a temptation that can destroy us just as we are about to begin our work.

Second temptation. Cast yourself down, the stones can't hurt you. What are the stones? The practices of the world; it is the world. Throw yourself at the world; the world can no longer hurt. This is the sin of presumption; I can take part in what the world does, the movies the world watches, the music the world listens to. I can take part in worldly activism. I can wear earrings like the world. I can eat like the world. I

can do as the world and it cannot hurt me. If music in Ellen White's day, when she described certain forms of music as damaging our brains, did that somehow change from then until now? If it damages brains then, does it not damage us now? There's no change. And yet the idea comes that the stones can't hurt us anymore; that is presumption. It's the idea that this good advice is somehow not good advice, when in fact this good advice is life and death.

The final temptation. I'll give you the kingdoms of this world. Connected to this drive towards a false understanding of freedom and liberalism is our role as a Movement. And what do people begin to want to do? Take part in worldly activism. This is the idea that we have dual citizenship; that we are going to change these countries; that we are going to be this worldly activist Movement connected to and following worldly activism that is separate to ourselves.

This is not what AT Jones did in 1888. In 1888 there were two movements. There was a movement that we all know, the National Reform Movement. This movement was driving the issue of the Sunday Law. They were the Conservative Evangelicals. There was another movement that had risen up in opposition to the National Reform Movement; this was an activist Liberal movement, fighting for true religious freedom in the United States. Did the Adventist body unite to either? No. What they did is form their own. When the time was right, AT Jones stood in Congress. The right people were raised up; the right way was opened; the right way to protest was opened up to them; and they spoke and they formed their own organization that was connected to them as a church. They joined neither movement.

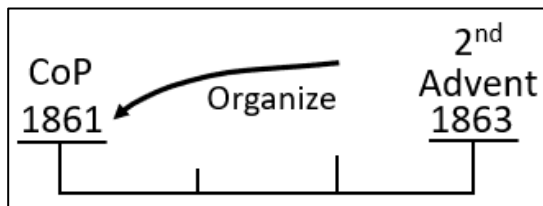
Some people are taking this idea of Literal to Spiritual so far, not placed on a reform line but through their own philosophy, to suggest that there is no such thing as a Second Advent. When they look at the First Advent and they say Literal, and then they go to the Second Advent and they say Spiritual, they build a message where they say there is no Second Advent; instead, this earth is going to progressively reform with our help until we have good earthly kingdoms. This is the idea of what Satan is presenting to Christ; work with me and I'll give you the current kingdoms of this earth, not the new one that you are trying to establish. It's a false use of Literal to Spiritual. If Christ had come back in 1863, it would have been a physical descent. If he came back after 1888, it would have been a physical descent. On the testimony of two, plus his first Advent. This is not where something dies and resurrects. This is not something where his First Advent is described in language that is somehow natural. We would describe it as natural, like a symbol; that his First Advent was this natural symbol, that we can then create to make some type of application out of. It isn't something that died and then resurrects in another form. Both Advents were planned. When Christ returned to the Isle of Patmos in his Second Advent, he came down himself. Four witnesses. But a false use of these methodologies, that use philosophy instead of reform lines, will lead us to those types of conclusions; and it is the danger that we face, have faced, and are facing now at this very climax as we reach the end of this period. If we are at the end of the forty days, then this testing period reaches its ultimate climax.

So, we have two histories from the end of Ancient Israel. First of all, after the cross, what are the disciples saying to Christ? Now will you finally defeat the Romans? What's the problem with the disciples? They're still socially conservative; wrong idea of the nature of the Kingdom.

The other line, Baptism, 40 days in the wilderness. What's the temptation now? It's not Social Conservatism. The issue there is Moral Liberalism. We are not Socially Conservative; we are not Morally Liberal; we are the reverse of both. We are Socially Liberal; we are Morally Conservative; because both of those positions are the positions that we must take if we work for the salvation of others. Both of those ditches have been the two testing issues, two different concepts of the nature of the Kingdom that we have faced in this time period between November 9 and Concord. It has been rising to a climax that must be confronted, if we are to truly handle correctly the Increase of Knowledge that we're about to receive. It must not be connected to a false understanding of Liberalism.

Keeping in mind the two lines from the end of Ancient Israel; we have two lines from the beginning of Modern Israel. I dealt with one of them two weeks ago; I'm going to remind us of that of that line. The dispensation we are in now as it relates to organization is 1861-1863 [Boardwork 52:00], Close of Probation to the Second Advent. Now for their own history, that's not a fractal; but if Christ was going to come back in 1863, would they have needed to organize as a movement? No. There would have been no need to organize. So, this organization, it's because they have already, in their history, failed where Christ cannot return in that dispensation. So, that subject of organization isn't related to that being their final dispensation. It does relate to the time period between the Close of Probation and the Second Advent for us. It's the subject of organization. In the history where they themselves are facing Civil War, they were to organize.

Boardwork 52:00



To remind us of a couple of quotes that were read two weeks ago, to refresh.

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. ... {RH, August 27, 1861 par. 1}

What are people fighting for false understanding of Liberty and Freedom, going to have a problem with that statement? What does organization look like? It looks like enforcing order. But unless it is organized, they will scatter into fragments. Ministers of God must unite to take their position and maintain it with decision. If they did, then it would be a uniting influence among the flock of God.

... Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. ... {RH, August 27, 1861 par. 1}

This is the experience of the Upper Room; that experience of uniting this Movement will come through correct organization. This is Review and Herald, August 27, 1861 paragraph one. Paragraph two I will not read for time.

New reference; Review and Herald, October 12, 1905 paragraphs 15 and 16. The quote before was 1861. Ellen White is there, right at the beginning of that work, saying what she's currently seeing and experiencing. Now in 1905, she's looking back.

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,--that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth. {RH, October 12, 1905 par. 15}

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony [line over line] upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked prosperity attended this advance movement. {RH, October 12, 1905 par. 16}

We are engaging in the work of organization, and marked prosperity will attend this advance movement. That is the experience after 1861.

I want us to take a step back. Our primary reform line from the beginning of Modern Israel places us where? [Boardwork 57:35] Again we haven't discussed the full structure of that history. We are after October 22, 1844.

Boardwork 57:35



I'm quoting here from JN Loughborough, 1907 JNL COOD 88.1. And he in turn is going to quote from James White. COOD stands for *The Church: Its Organization, Order and Discipline*. It's really the whole section; we'll read from 87.2 through, but particularly 88.1.

The course of the churches in circumscribing everything to just the tenor of their creeds, {1907 JNL, COOD 87.2}

He's talking here about the Protestant churches in the 1844 and prior history.

led the mass of those who separated from them to look with disfavor on any form of organization. {1907 JNL, COOD 87.2}

So how do people feel about organization after October 22? With disfavor.

Even some of their teachers favored such conclusions. {1907 JNL, COOD 87.2}

So even some of the teachers are against organization. He quotes a George Storrs. George Storrs says,

"Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon the moment it is organized." {1907 JNL, COOD 87.2}

That's exactly the mentality that Ellen White had to fight against.

[Storrs:] *"The Lord organized his own church by the strong bond of love." {1907 JNL, COOD 87.2}*

So, what is George Storrs saying? Men are not fit to organize. Only God can organize, individual by individual, through his love. No human being has a right to take part in that work of organization. It should not be organized like other churches, where you have a hierarchy of people. If you do that it instantly becomes Babylon. And what is Ellen White's position on that? She had to fight it year after year. This isn't 1861; this is 1844. Going back to John Loughborough.

While we can recognize the hand of the Lord in bringing out a people by the second angel's message, free from the power of creeds, and placed in condition where they could search for and accept his truth, this liberty [they had found through the message] was not a permission to run into anarchy and confusion. It was just as true then that liberty did not mean license, fanaticism, or confusion as in the days of the apostles, when it was said to the Galatians, "Brethren, we have been called unto liberty; ... {1907 JNL, COOD 88.1}

Only use not your Liberty for an occasion to benefit yourself. It is not for the flesh. This Liberty is not designed for you to say, I can wear earrings; I can wear makeup; I can go against inspiration; I don't need human leadership; I can do as what is good in my own eyes.

Only use not liberty for an occasion to the flesh, but by love serve one another." Gal.5:13. {1907 JNL, COOD 88.1}

That was the message of the Midnight Cry. It was a message of Liberty, but Liberty that was to be correctly used. After the close of the prophetic period, November 9, 2019, and until the Adventists should get an understanding of the real event that happened on November 9, 2019, they were like sheep without a shepherd. It could be said of them as in olden times, there was no king in Israel, but every man did that which was right in his own eyes. Is that a positive statement or is that a negative statement? It's negative.

Elder James White said of the situation in the autumn of 1844, and following: "After the time passed, there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with [Liberty] the perfect liberty of the gospel!

It's a misuse of Liberalism and Freedom [Boardwork 1:02:59].

Boardwork 1:02:59

Dispensationalism

- Freedom
- Literal → Spiritual
- Liberalism (misuse)

Mrs. White was always opposed to every form of fanaticism, and early announced that some form of organization was necessary to prevent and correct confusion. Few at the present time can appreciate the firmness which was then required to maintain her position against the prevailing anarchy." {1907 JNL, COOD 88.4}

If you don't have the glasses on to see the position of the Movement now, trust the lines and trust what the lines tell you is the correct side of this argument. They found Liberty. The issue after October 22, 1844 was, what was that Liberty designed to enable? Was it designed to enable us to serve, or was it designed to enable us to use it according to the flesh? Was that Liberty then to free us from no earthly human organization? Does God no longer have a human leadership in place to organize this Movement? Does God no longer have human people who have the authority to identify when someone can and cannot be Baptized?

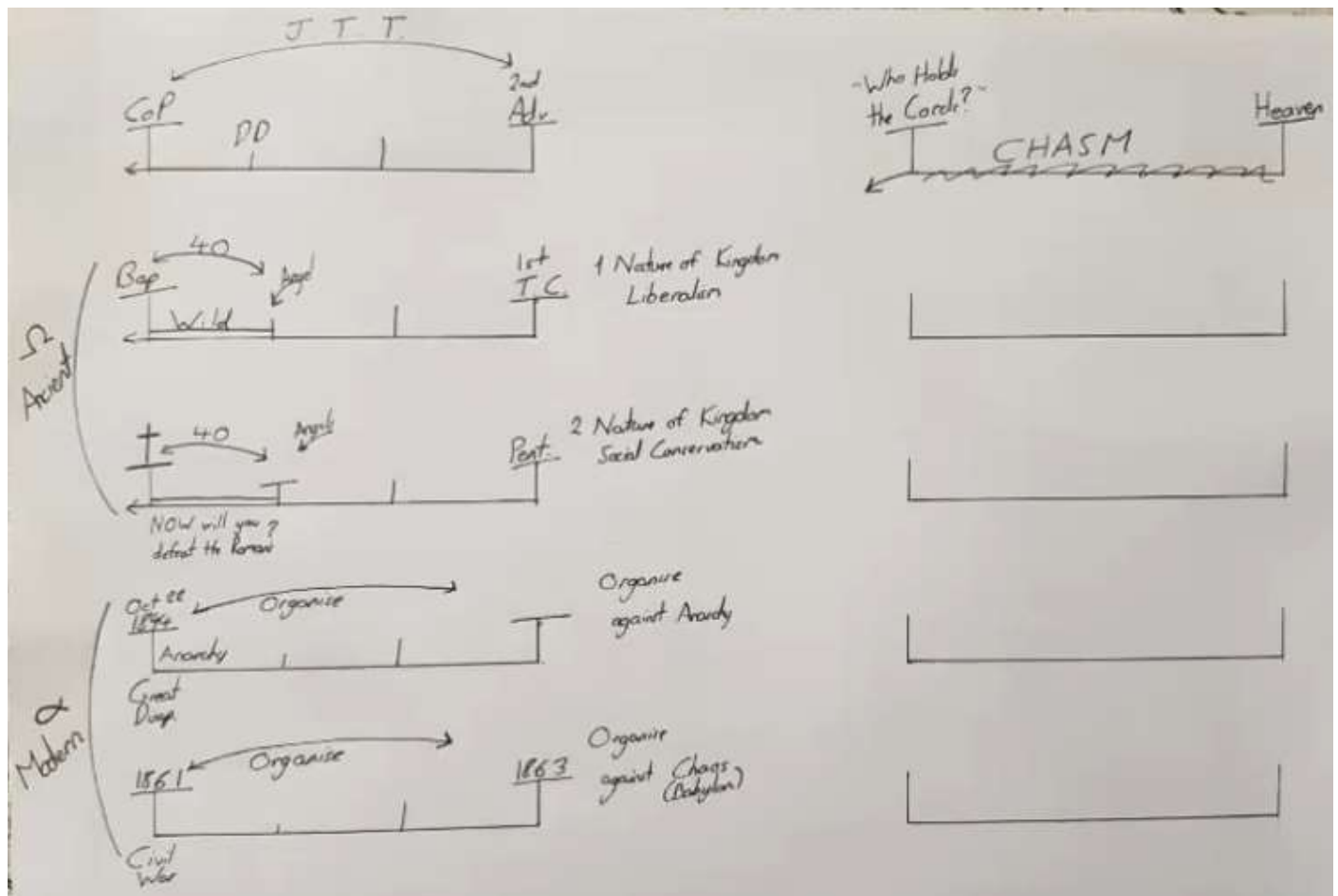
I said at the very beginning of these presentations, if you want to make it across the chasm, what is the only thing that will hold you? **The cords.** What do the cords say? The cords say we are Socially Liberal, Morally Conservative, required to organize, required to not use Liberty after the flesh. It becomes much harder to accept a message when it hurts what is dear to you. When lines say there is no Islamic attack on Nashville July 18, it's easy for us to see, and say, trust the lines. When the lines say men and women are equal, there is no Nationalism (at least when that's kept to a surface level), it's easy to see and accept. The minute you start bringing those lines and it starts impacting what we feel is our Freedom, then it starts to hurt. Now we know how FFA felt, how Elder Jeff felt. And if we fall off because we don't accept these lines, it'll be because we're making the exact same mistake, following in the exact same footsteps as everyone who has ever left this Movement has done. And what have they done? They have let go of the cords.

What we fundamentally have to agree on, even if we don't understand it, is the good advice, good advice. And if it is good advice and it has come from God, it's life and death. If we're willing to recognize that not wearing jewelry is good advice, even though it goes against what we feel should be correct... Let me remind you that there are hundreds of people, if we move outside those who left this Movement, there are millions of people who believe that the patriarchal system is correct because it feels right to them. They were acquired to go against what felt right, what in their own mindset was the correct way, this patriarchal

system, and follow what the lines, methodology, chords, said to them. It's not about what we feel is correct; it's about what God tells us is correct.

This was drawn just quickly so I didn't have time to fill in the blanks [Boardwork 1:07:48]. I wanted to remind us of the lines we have developed. The blank lines I was hoping to put with World Wars, but this was drawn quickly. So, we have two lines for Ancient Israel. Those two lines tell us that there are two battles to be fought against two different concepts about the nature of the kingdom, both incorrect. One is Moral Liberalism; one is Social Conservatism. And that is the difficulty that is fought in those two forty-day periods. The two reform lines of Modern Israel; both give us organization. Organization against Anarchy; organization against chaos; organization against a false interpretation of Liberty and Freedom.

Boardwork 1:07:48



Closing Prayer

We're going to close now. If you will kneel with me.

Dear [God] in Heaven, thank you Lord for how you have led us so far. Lord our heart aches for every person struggling with this path, struggling to trust these cords to bring them across the chasm. We know the Lord that it is a battle. Some of this battle is because we have a different view to you; we have our own understandings, our own fears and anxieties, our own past experiences that mold our perceptions of right

and wrong. I pray Lord that we will be willing to trust these cords. May we not put a stumbling block in the way of anyone. Lord may we be willing to recognize your good advice. May we be willing to encourage others in this good advice. May we recognize that we, Lord, do not always see clearly, but you do. And you show us this vision through your reform lines. Lord, you said it is a history of success and we believe that; we're holding to that with all the faith that we can muster. We know Lord, I pray that we will know, each one of us will know, that you hold those cords, that they are safe to carry us. May we be willing to put aside everything else that holds us back. I pray this in Jesus' name. Amen.