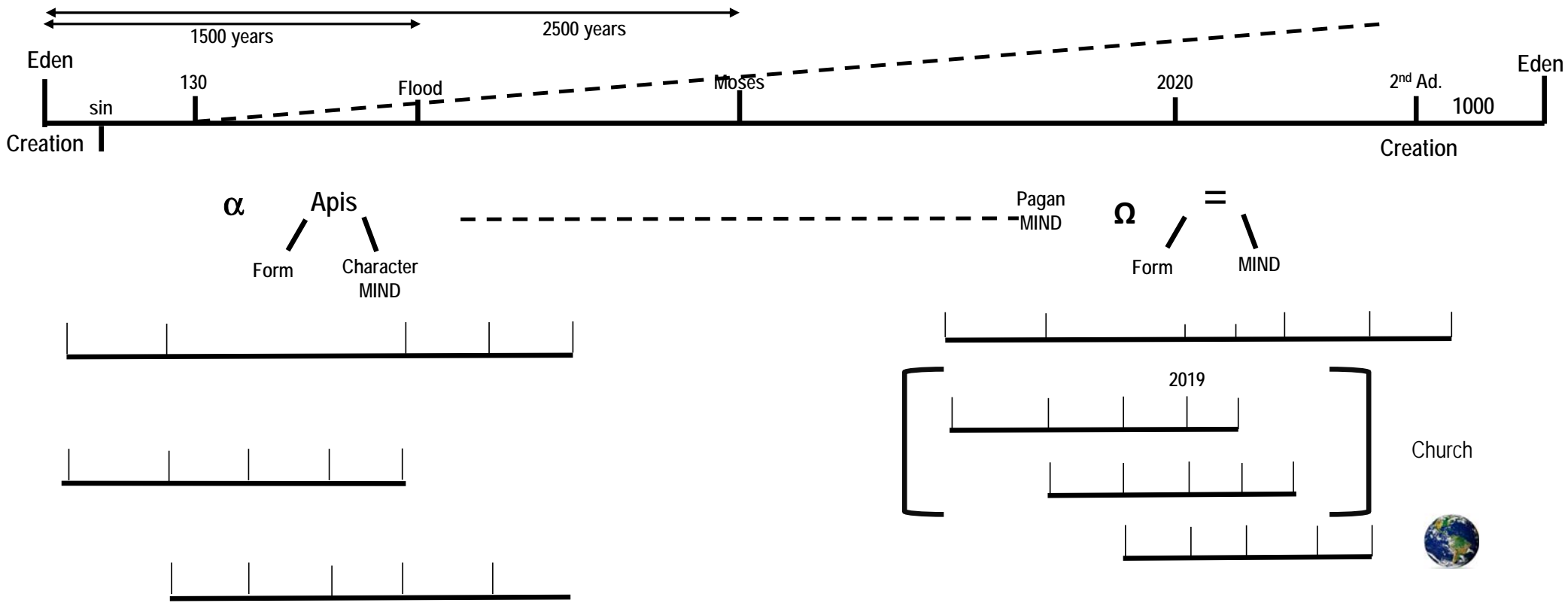


Le Grand Cri (LGC) Ministry - France
Camp Meeting - 'The Increase of Knowledge'
October 2020

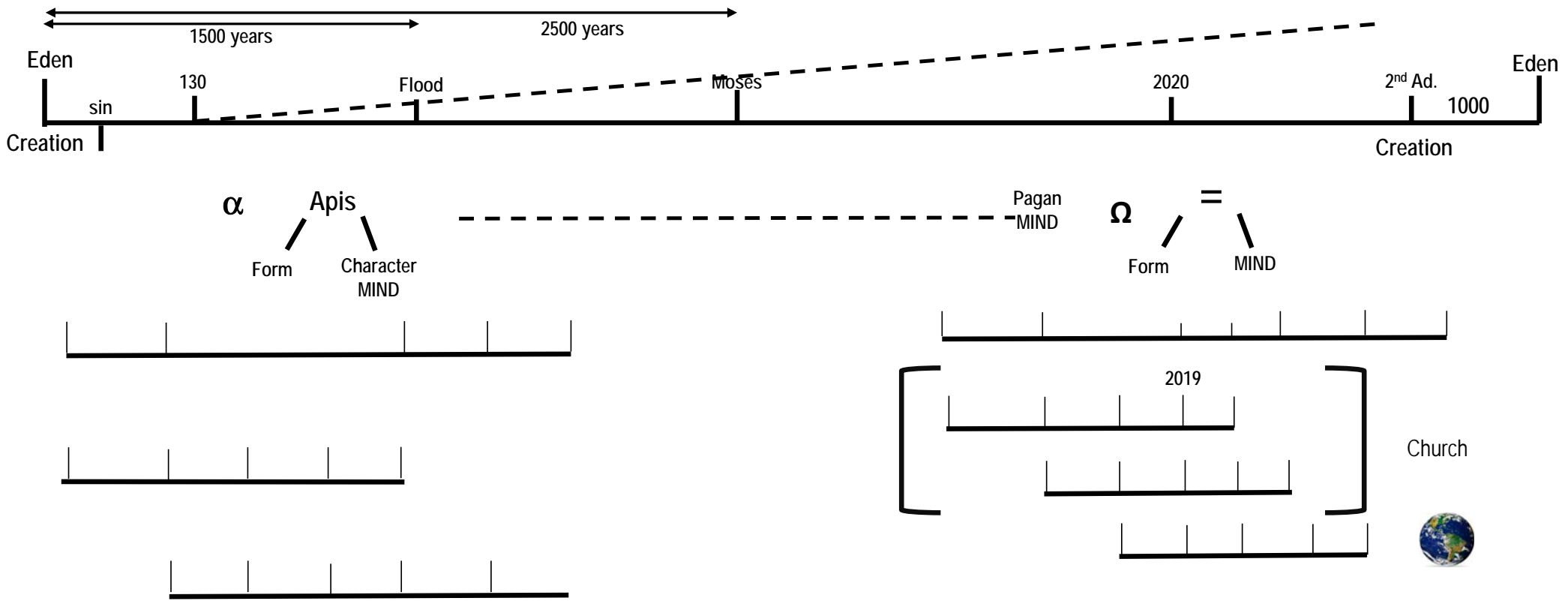
Tess Lambert – Part 2 – 26.10.2020

Harvest

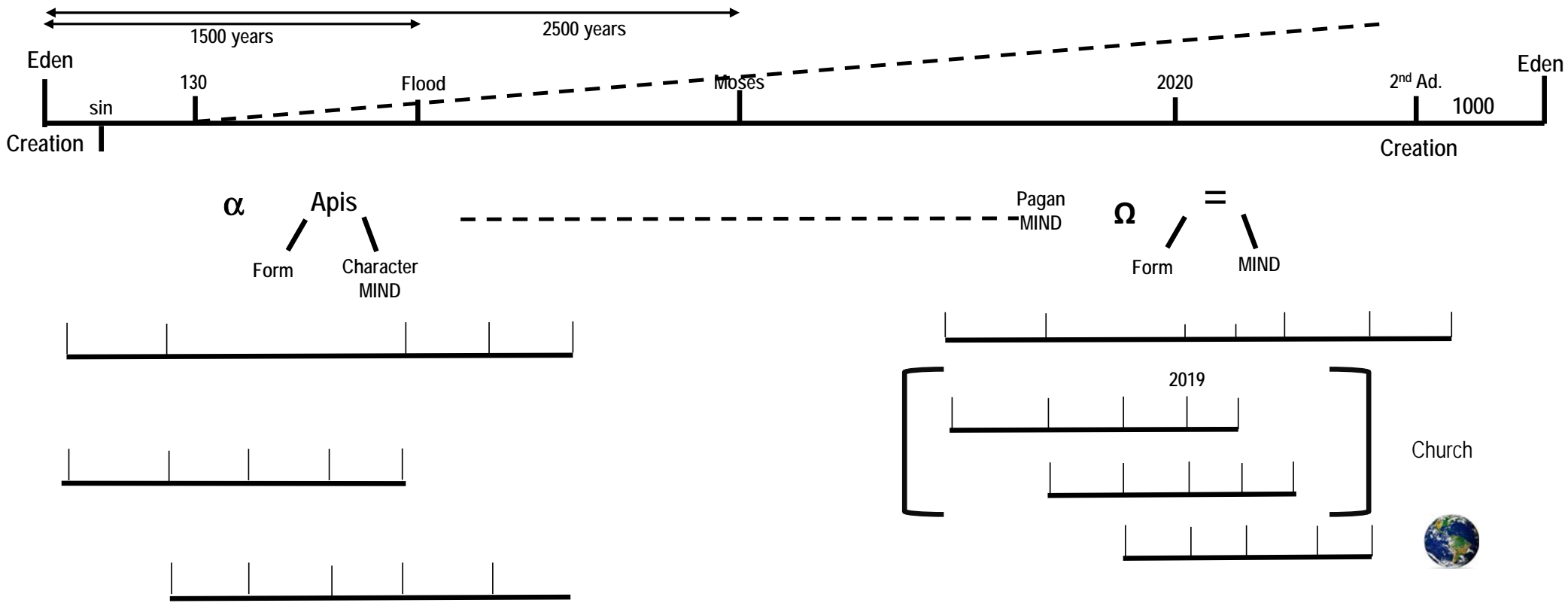


Revision: there are two particular questions I wanted to answer.

1. Where we are on a reform line and what that means for what is happening externally and internally: in the past, right now and what we should expect.
2. The nature of the Sunday law. Many people are struggling with the statement that there is no literal National Sunday law.

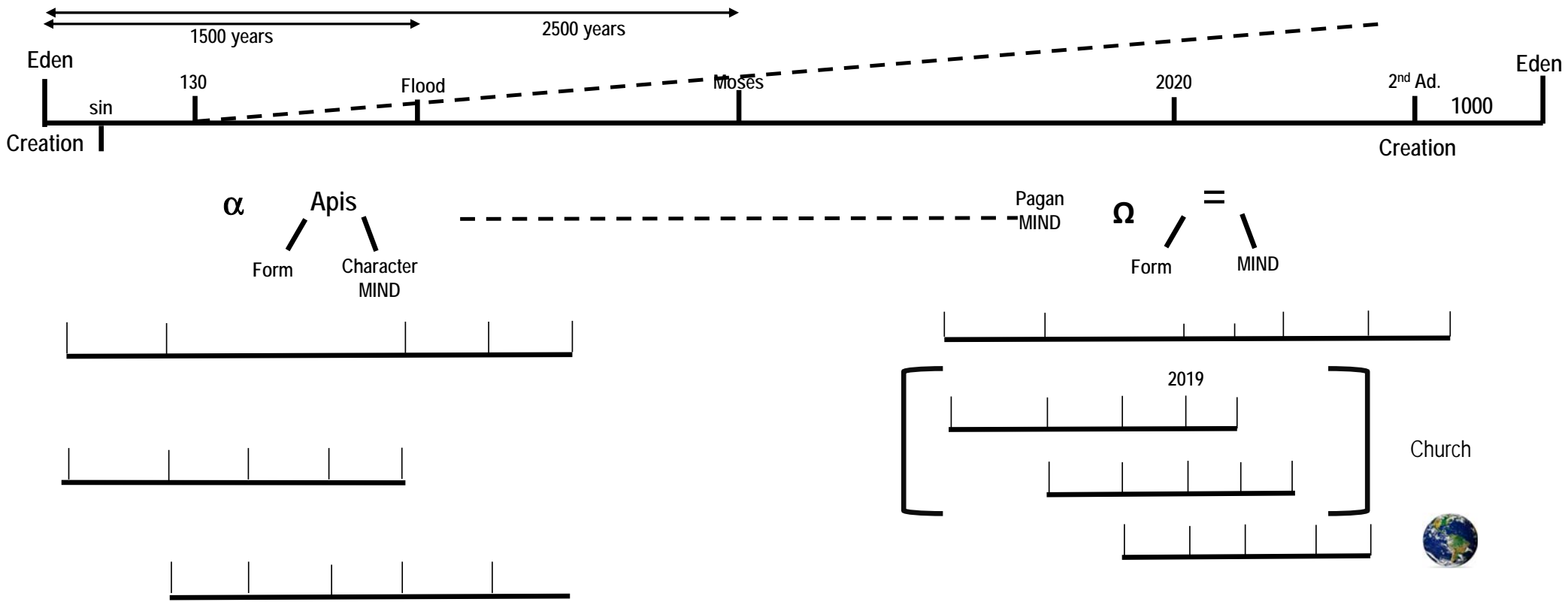


It may seem that these are two very disconnected questions but if you go to the line of the 144,000 you would understand that we are in the increase of knowledge of the Sunday law and without further understanding the subject of equality, it's impossible to answer the second question about the Sunday law. It's actually hard to answer the two questions without blending them somewhat.

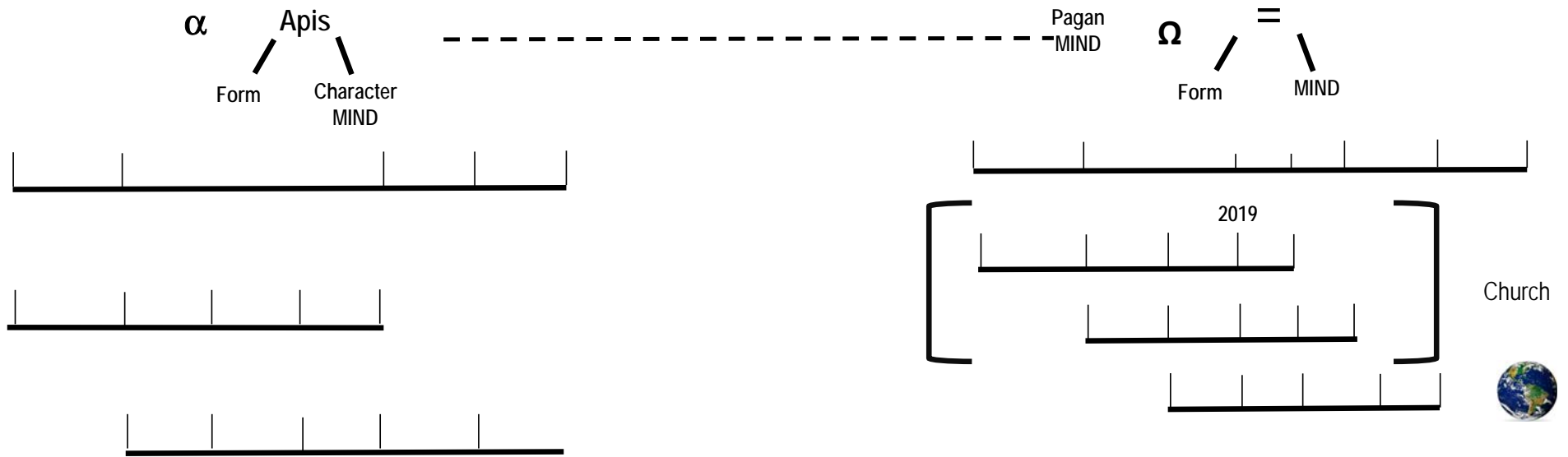


As we answer these questions, I'm reviewing the studies that have been presented in Australia since May, so I am making an assumption about my audience. I am assuming I am speaking to the people who have watched those presentations. There's three groups: those who have not watched, some of those who have watched but have bad memories like I do, those who watched and have very good memories and they remember. I am speaking to that middle group; you've watched but you forgot. So the studies that we are reviewing are nearly 6 months now, they are not a thorough review.

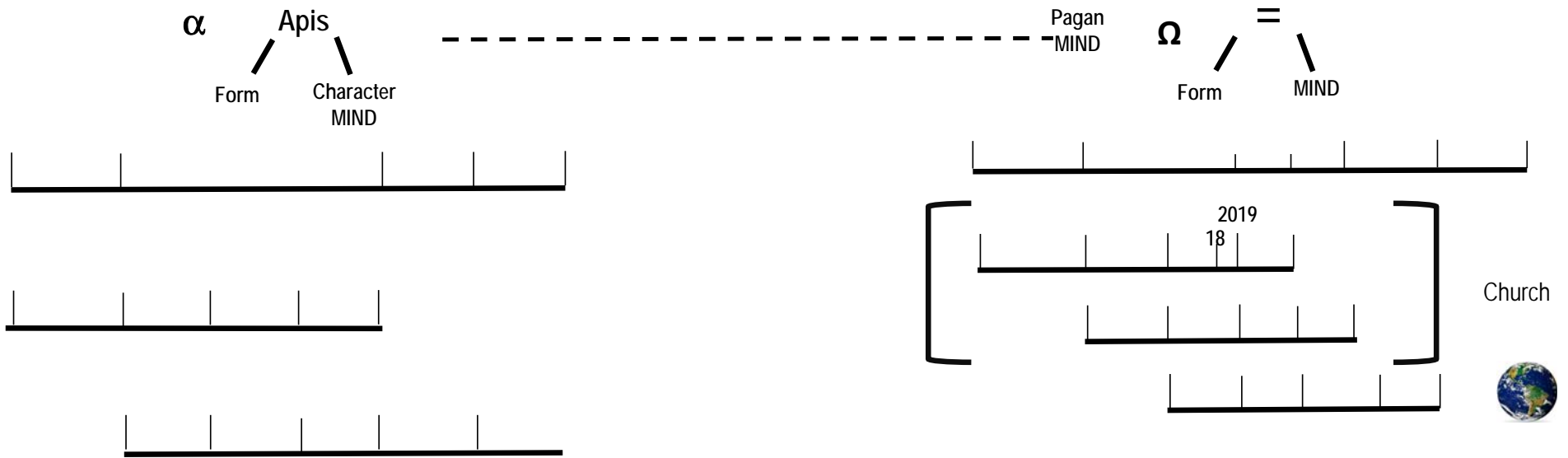
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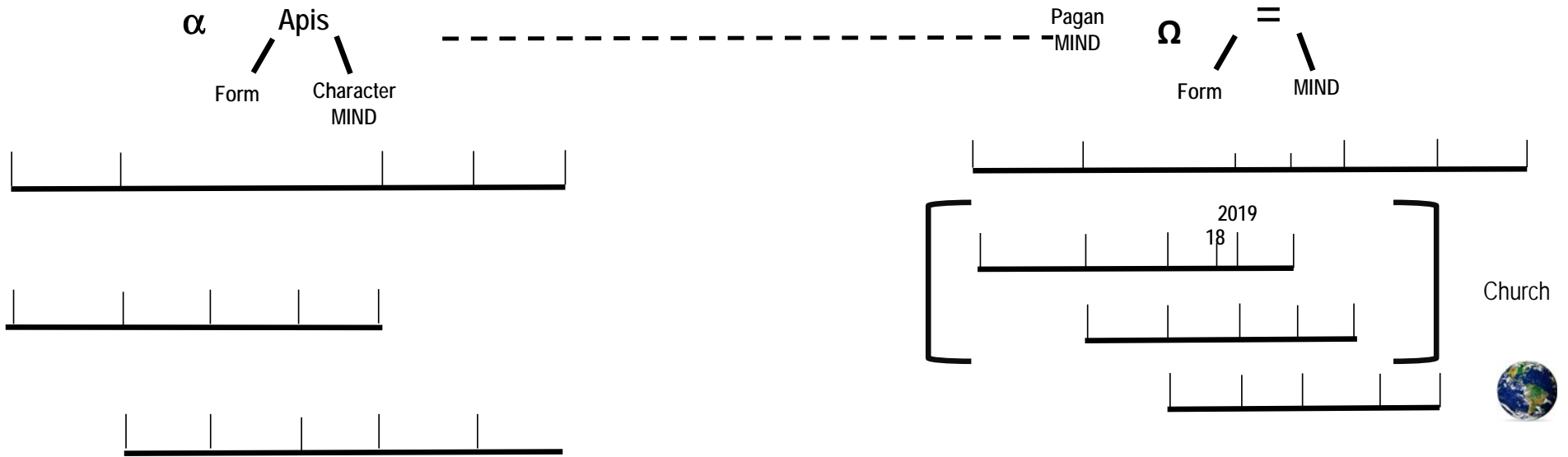
In the last presentation we used this study of the nature of man some and the assumption is that people actually understand that study so we can just refer to the nature of man as evidence for what we were building upon. We are building upon what was previously established. So this is not a replacement where I'm saying you don't have to watch those studies, if you haven't your faith will be small, you may not have confidence in what is being said. And that's just a consistent problem that we have in trying to convince people of the truth when they're not watching presentations.



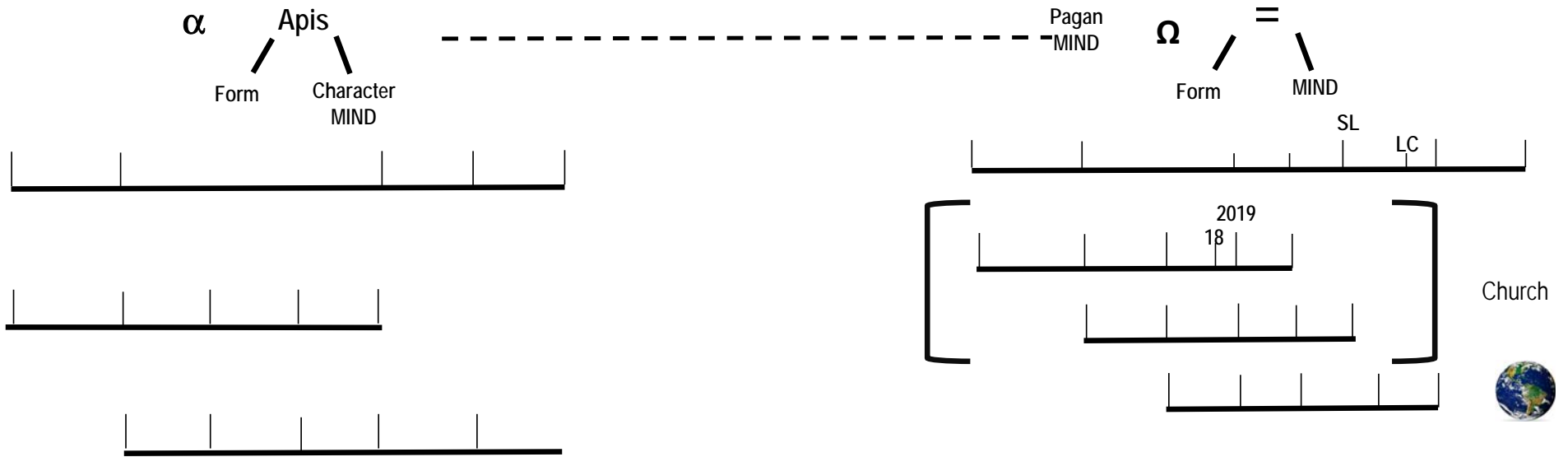
The Apis bull is the title of the first in that series and it was the beginning point of that series that we built upon. We reviewed it in the last presentation, and we saw that when it comes to idolatry you have the form of it and **the character of it or the spirit, the mindset of inequality**. So ancient Israel they removed from themselves the form of idolatry, but they held on to the spirit of it. And when Christ came, He stood as a symbol of the King and the Kingdom and their understanding of the character of God was so warped, the mindset of their King that also impacted what they expected to see in His Kingdom. And they saw nothing in that message that they could recognize or love. And of hundreds and thousands of Jews who heard of Christ: 5,000 on a hill, you're left with a tiny group in an upper room because they had held on to the spirit and the mindset of paganism. What we discussed in those presentations is the mindset we have of Evangelical thinking.



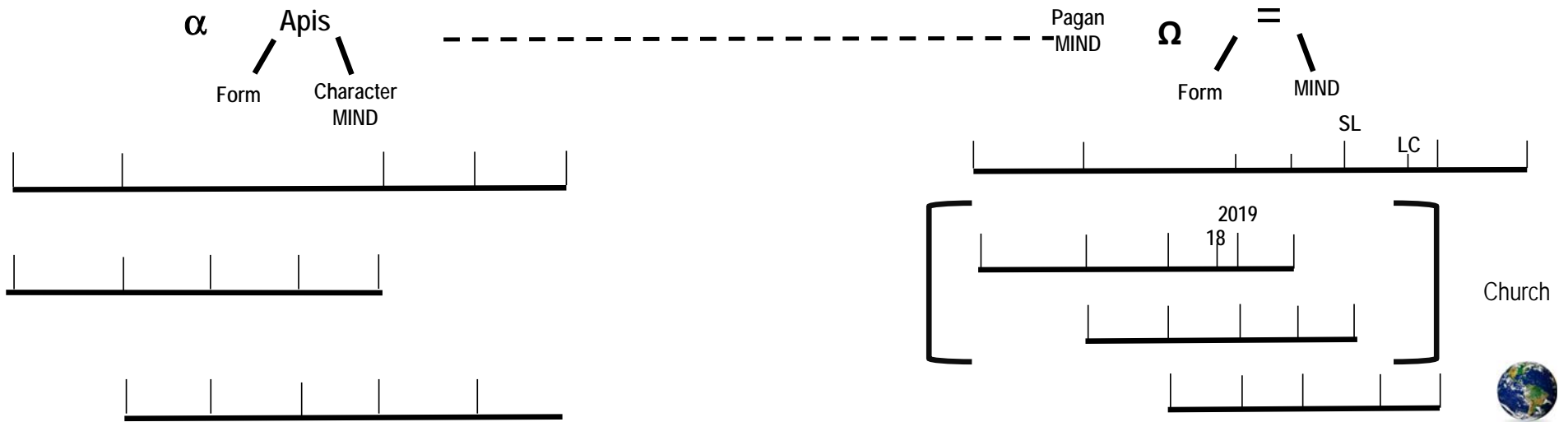
In 2018 the Midnight Cry arrived also known as the Loud Cry and what does the Loud Cry say? What point does it make? What's the message it gives to God's people?



(from the chat) Warning of close of probation? Equality? Come out? I'm going to go with **come out. Come out of what?** Come out of her my people that you do not partake of her sins, uses the language that everyone can understand, come out of Babylon that you don't take part in her idolatry, in her sin. So whether that's literal at one point it was, they had to physically leave Babylon, for us no one leaves something physically, in our reform line it's spiritual. Babylon does not exist; the city was destroyed. So using the parable of what ancient Israel had to do, physically leave the walls of idolatrous Babylon, leaving back in Babylon the form and the spirit of idolatry so they do not partake in her sin of idolatry.

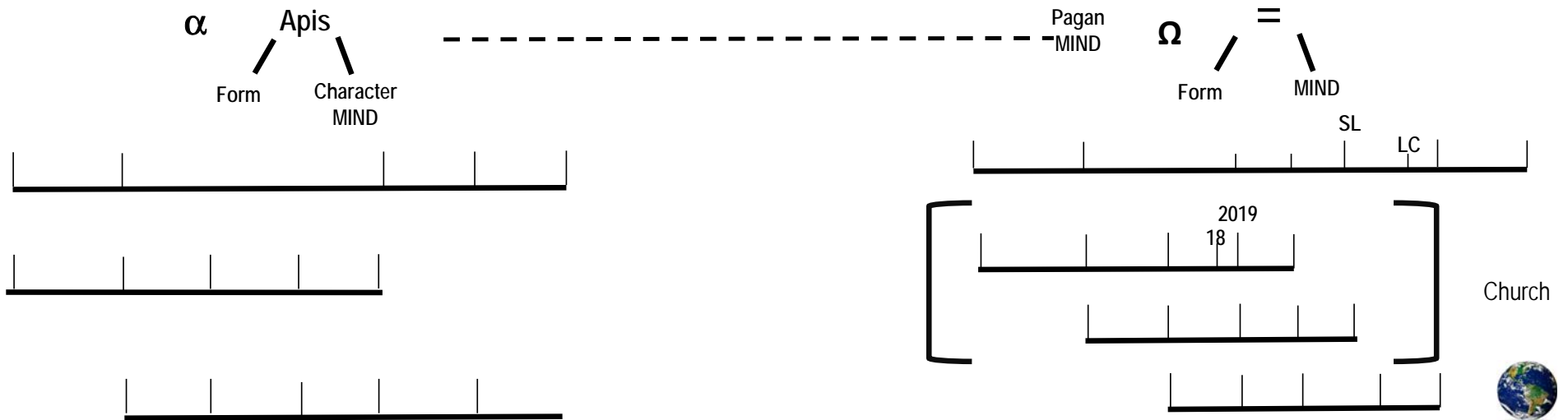


In the Loud Cry of the 144,000 the Nethinims, the world are called out of Babylon. What they are called out of is apostate protestantism, so they do not partake in the form or the spirit of the idolatry of apostate protestantism. **Before you can call people out of the city what do you have to do?**

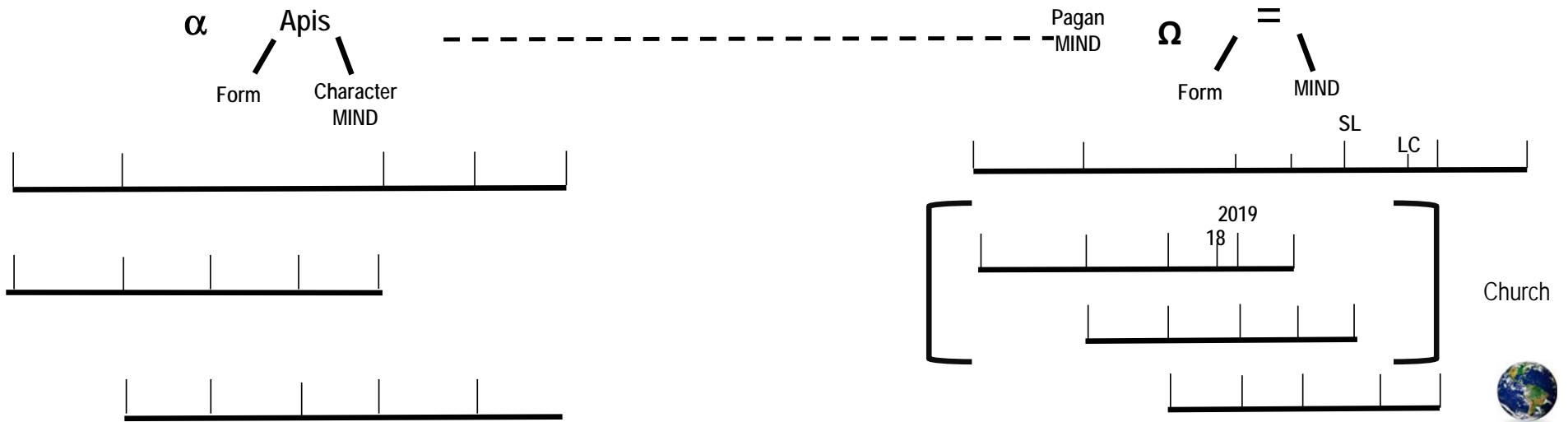


Leave it yourself. So God has this problem, He wants all of these Nethinims out of Babylon, He needs His people to call them out and all His people are in Babylon partaking in its sin. This is why Matthew, Mark, Luke, John and the first part of Acts are all about the story before 34 AD, before God's people go to the world at the Sunday law, before they go to gentiles. Because there's a lot of work God has to do before that Loud Cry calls the world out of Babylon to have a people outside of Babylon capable of doing that, outside of apostate protestantism. It would be a lot easier if it was just an idol in Adventism and we could all say just leave that figure in the church and come out. But the form is the easy part, the hard part of coming out of apostate protestantism is the mindset that many people have been indoctrinated with since birth. We followed their teachers, their pastors, their conspiracy theories. Last year I started addressing Jordan Peterson, many people followed and liked him. He's made a comeback these last days and his new series is all about religion. Suddenly he has a lot he wants to say about God but that was always incorporated into his message, his understanding of the kingdom of God.

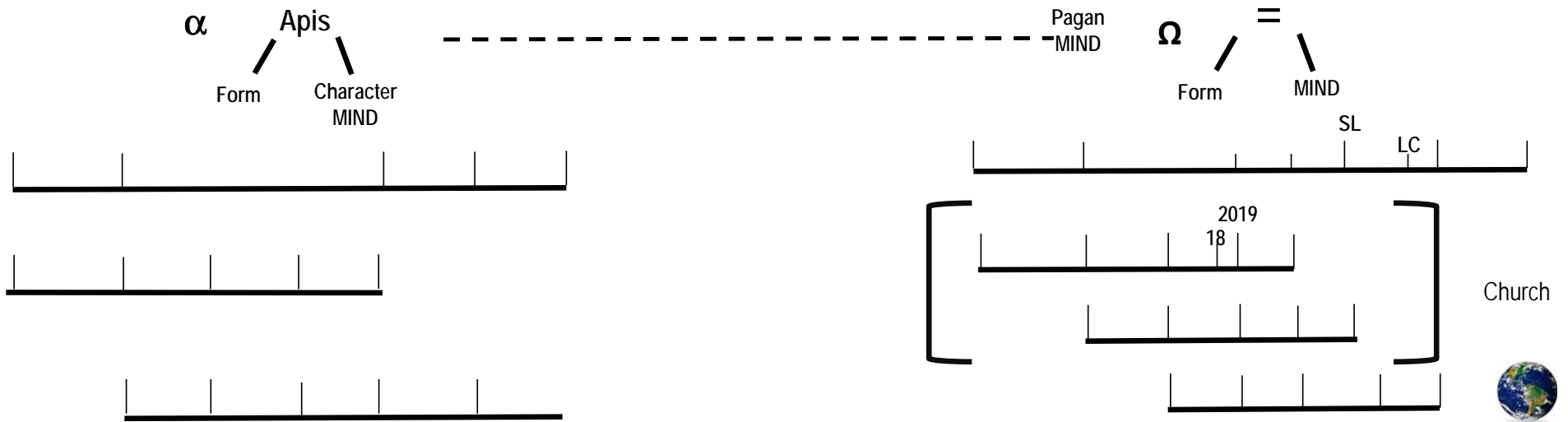
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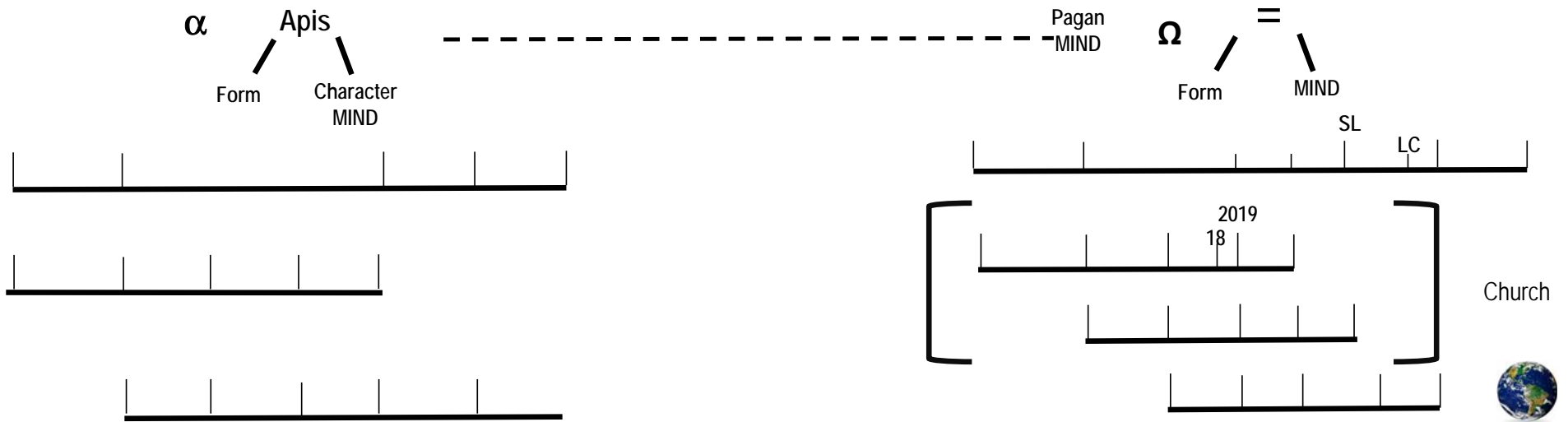
So before any disciples can go to the gentiles with a Loud Cry and call them out of Roman paganism, Greek paganism, **those disciples first need to be called out of that mindset**, the disciples in this history and any other Jews they can reach in this history. So in 2018 came the call come out of apostate Protestant thinking. None of you were going to Protestant churches but almost everyone just like an ancient Israel, had the perspective and the worldview of apostate Protestantism. And we find that what apostate Protestantism particularly believes in, beyond their conspiracy theories, beyond their views of the medical establishment, beyond their views of religious freedom, beyond their views of capitalism all of which we imbibed is their views of equality. The methodology they use in inspiration to justify that inequality.



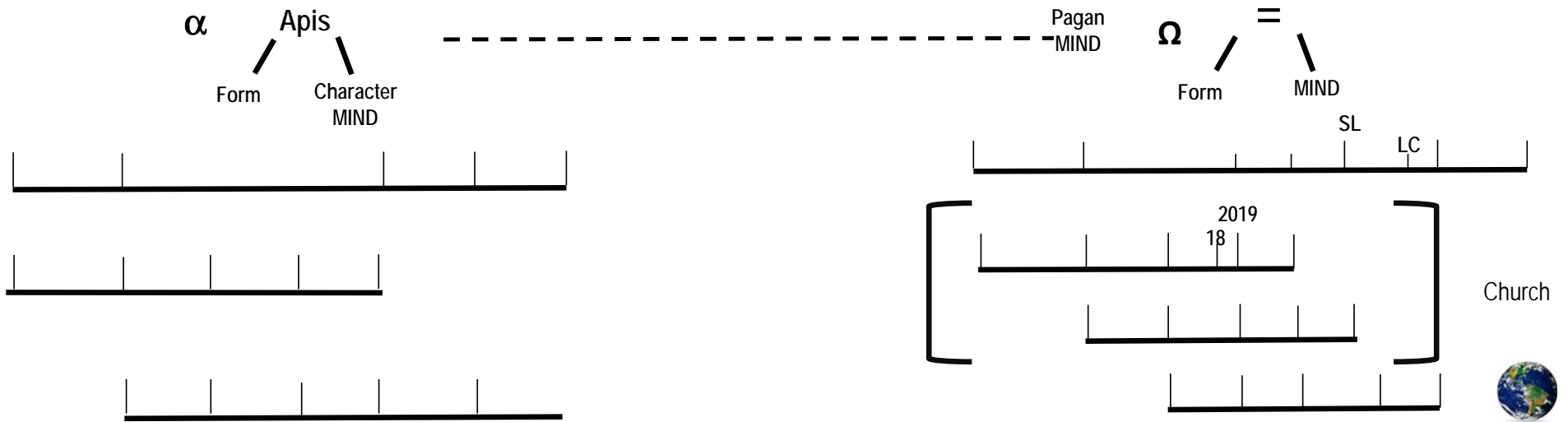
Many people came out of that thinking but just as ancient Israel had this issue of the form and the mindset, the spirit, the form was gone long ago, they destroyed that golden calf. The form of apostate protestantism is Sunday keeping. So a Jew in Christ's day will say, I'm not an idolater, I go to the temple, I worship no pagan God, there is no bull in my house, I am not taking part in pagan idolatry. And a modern Adventist will say, my great, great, great, great grandfather was an Adventist pioneer, my family has been Adventist for generations, we don't keep Sunday, we left that back in this history. And everyone knows that the sin of apostate protestantism is this their **Sunday keeping, the physical form**, they go and worship the Sun every Sunday. And down here they cannot recognize they have **the spirit of idolatry, the spirit of Evangelical protestantism**.



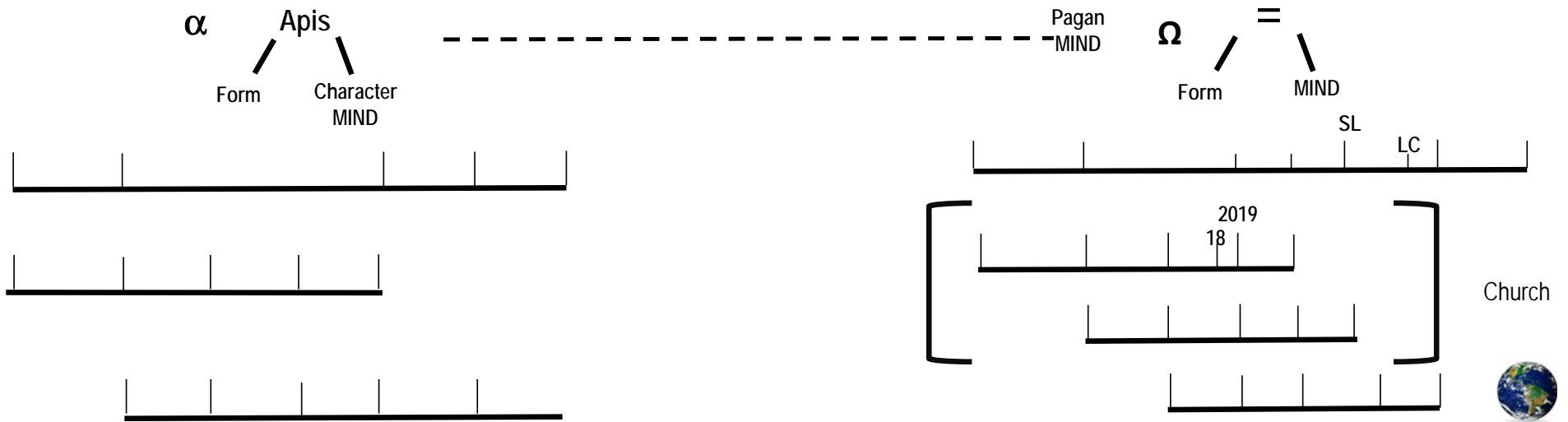
But there are evidences of this all around. I have many friends who are socially conservative Adventists and acquaintances who are socially conservative Protestants and the worldview and the warnings I am receiving from both are identical. One says, we shouldn't be wearing masks, this is the control of the government, we shouldn't vaccinate, be careful of the globalists, don't trust the UN, the threat is socialism, the New World order is coming. The exact same perspective from both sides.



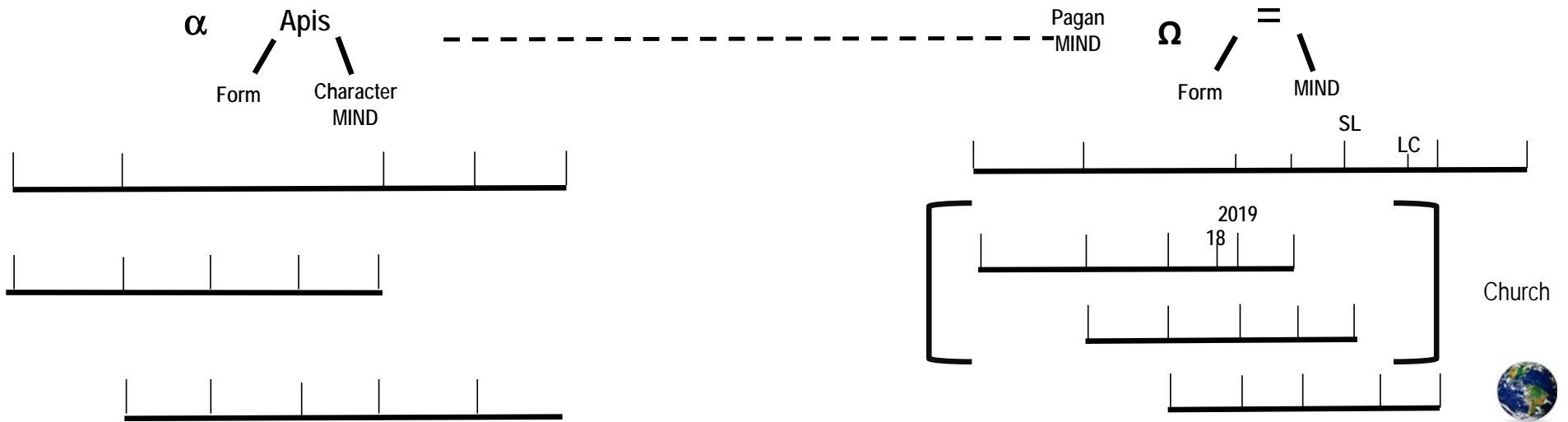
In 2018 God called His people out of apostate protestantism and we found that **we had to remove from their mindset particularly when it came to the subject of inequality**. So just as idolatry has the form and the spirit, we find that when we come to the truth it can't be kept in the form in the spirit. And what we spoke of in our last presentation is that last year dealt with the form, we placed women in organizational positions as women as teachers, many people left over just that, the form. But the spirit is harder. Many more will leave over equality in this dispensation than left in the last because they may have been willing to change the form, but they didn't realize they had to change the heart.



What I have repeatedly seen is many men who give the appearance of believing inequality, they see the women that are vulnerable, they can see their weakness, they go to them and encourage them, try to lift them up and get them teaching, all these vulnerable women. There was a very good article: those famous leading evangelicals, those men like the Billy Grahams, Jerry Falwell, particularly those who are leading pastors, this article was about their wives. So the husband gets up and he preaches, he gives a straight message from the book of Matthew, everyone says amen, he has their respect. Then his wife is going to speak, a mega church hundreds of people, an Evangelical will say they have great equality in this church, the wife speaks, they called them the warrior wives. What does she speak about?

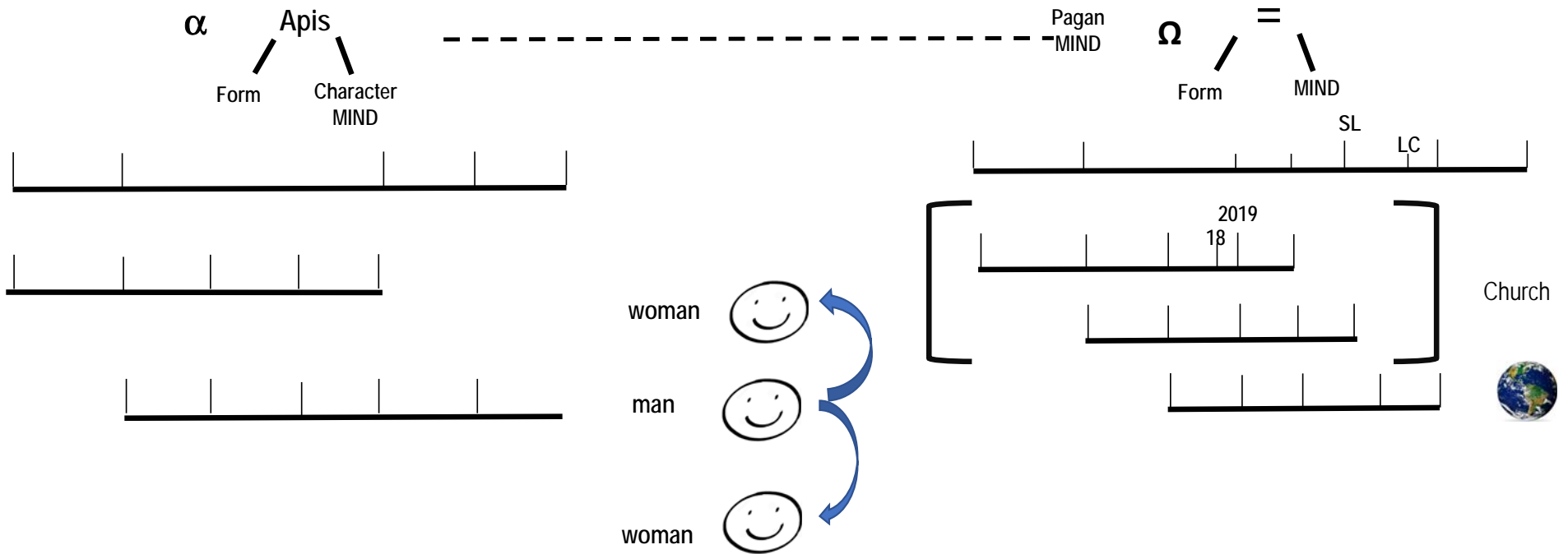


That's what this article was addressing. It spoke about what these women taught but also interviewed them. They would get up and bear their souls, open themselves up to the people, they would speak about how they had a difficult childhood, and they have an eating disorder and body image problems. They would speak about their marriage, how they had a difficult time submitting to their husbands, but they found this book that helped them submit. How they had had problems in their marriage and then realized that it was actually just all about them, it was their fault they were bad wives. They would speak about how they lost children, the postpartum depression they experienced, how people at church irritated them and they had the victory.

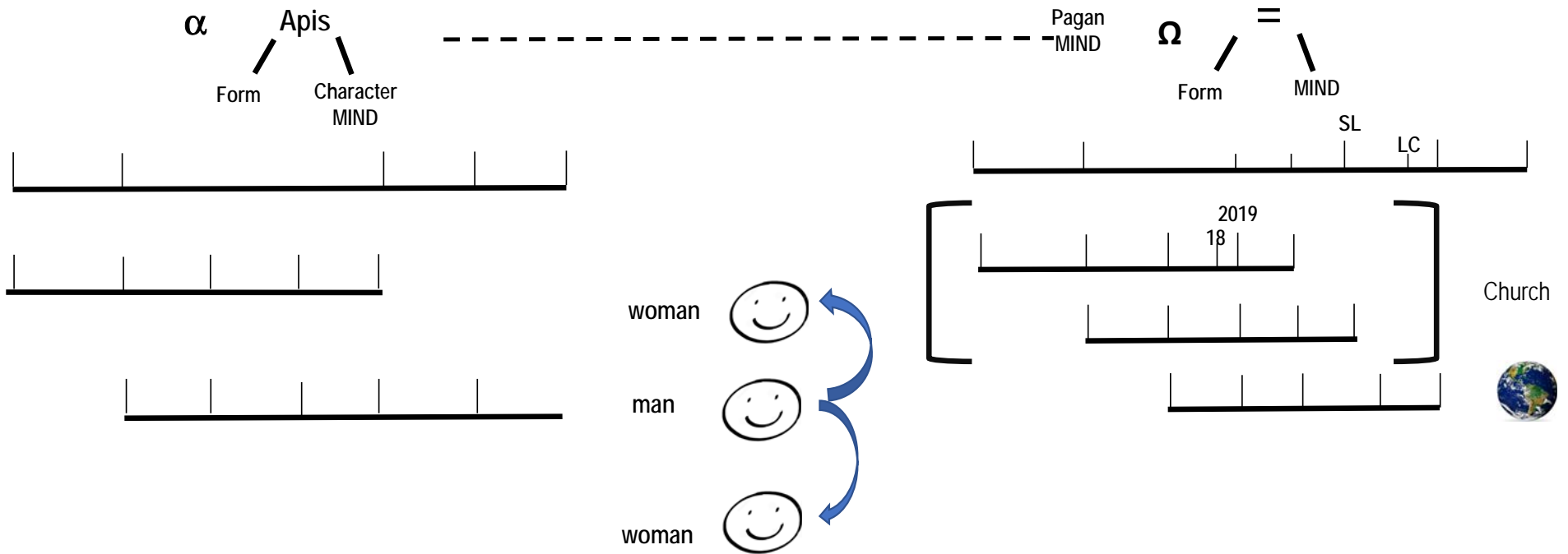


What this article addressed is that the man gives a straight message disconnected from himself and he has the respect of the people. What does the wife have to do?

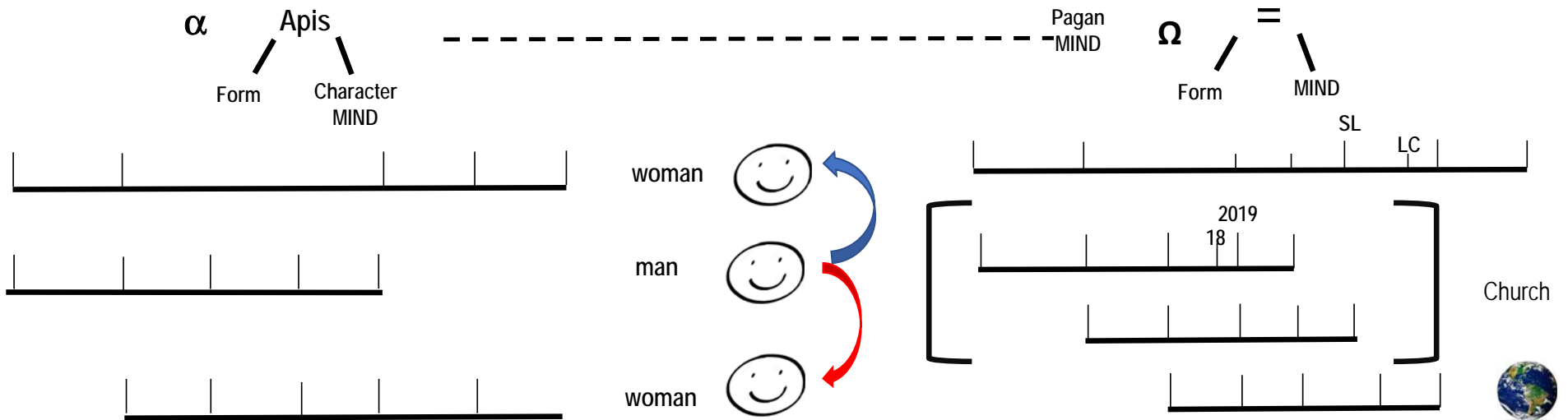
They interviewed these women and they acknowledged it freely; to even be considered likable they had to show vulnerability and weakness. They knew that and they played upon that. So if they didn't have a story about an eating disorder or losing a child, some of them felt they needed to invent one so they would be liked and respected by the people.



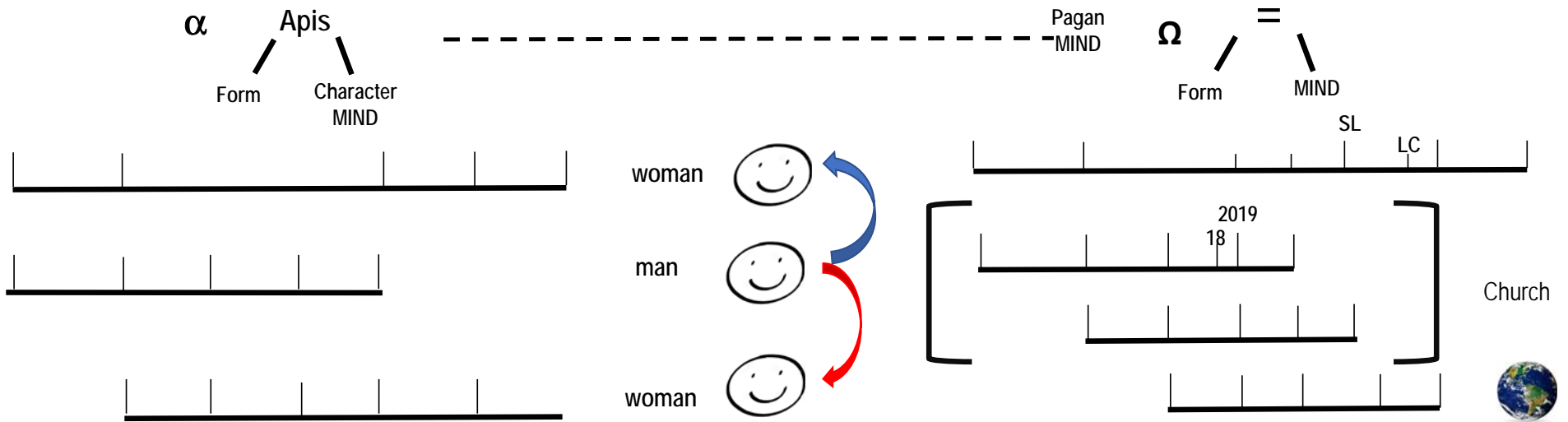
This is an issue I see in this movement; many say they believe in equality because they look down at all these vulnerable women and they will say I'm not sexist, *look how much I encourage the women to teach, encourage them to lead. My wife is shy, I inspire her.* And then they have a boss I'm not referring to myself not because it doesn't apply and doesn't happen, but they end up with a boss who's a woman and all of a sudden there's a problem. **Why do they find a problem?**



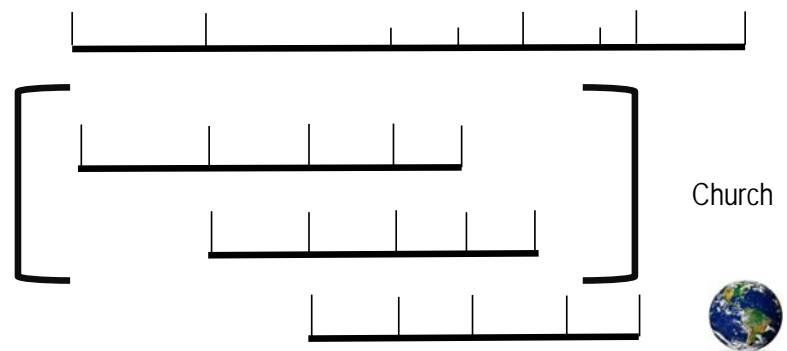
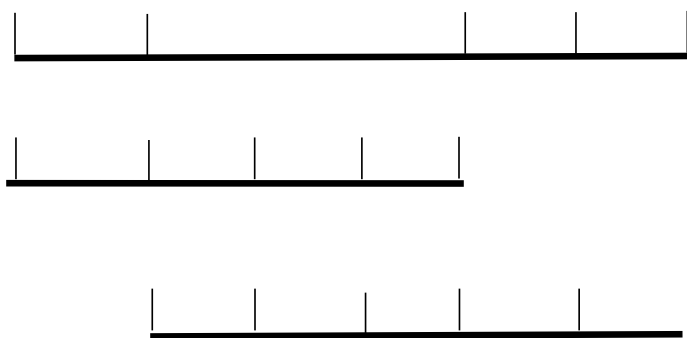
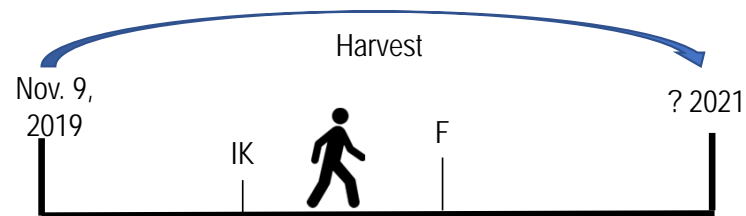
It's because she's not a vulnerable warrior wife of Evangelical Christianity. No one ever expected Elder Jeff to show his backstory and is hurt to find him likable. Donald Trump has no problem looking down at vulnerable women insane, I believe in equality, I care about you. But the minute he looks at someone like Hillary Clinton and Kamala Harris, what is his favorite word? They're nasty, they're not likable. He doesn't say that about men because the issue with women is unless they are vulnerable, they are not likable. No one had that problem with elder Jeff, no one digs into elder Parminder's past to feel they can relate to him before they like him.



Many men are fine with this arrangement, and it looks like they're doing a good job with equality. And the danger is now we have women up here who are not vulnerable and if they are they may not feel the need to tell you. And whether this is in schools, no one ever had to have an elder Gabriel's backstory before they showed him respect. Whether it's in local boards or Continental leaders, unless there is an evidence of vulnerability they are not liked. And men don't always protest, instead I find the following scenario: like a child in a store, they just lay down on the ground and won't move. If I don't get what I want, I'm just going to lay down on the ground and make your life hard. And we are organizationally dragging them through this movement, and it slows things down, makes everything go slow. So while people may complain we don't fully understand the presidential election, one of the reasons that we don't is that your leaders have no time to study because night and day they're dragging people through equality. And that happens behind the scenes but it's night and day.

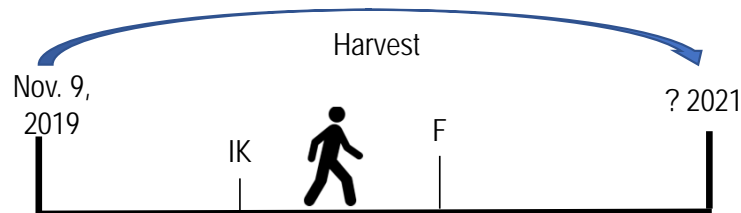


I don't say that to talk about the difficulty I have with time because I can tend to talk about my past, I know there are women who can be helped by that, it can help give context, but I don't want any woman in this movement thinking she needs to show vulnerability to have the respect to lead. And the changes to the form when you have women leading, it brings a crisis when the form has changed and not the spirit. That's one of the reasons it's such a difficult year, it's because equality is far from being addressed fully.

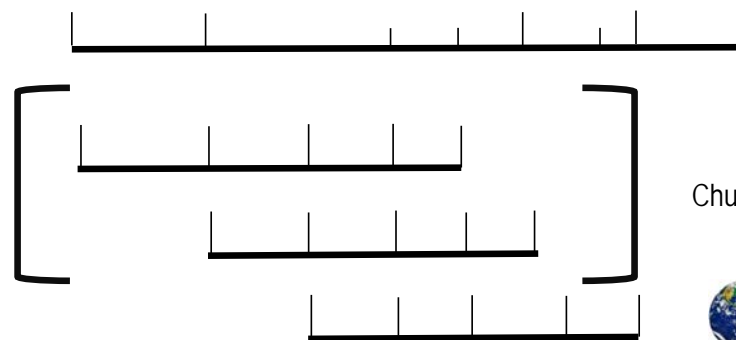


Christian had the first presentation of this camp meeting and she addressed reform lines, the foundation of understanding our experience. We have laid out a structure that fits both ancient and modern.

This is our dispensation, 2019 from November 9th, to 2021 date unknown. I said publicly that we are here, past the increase of knowledge heading towards the formalization now. What I want us to do is understand this dispensation through at least five different evidences. We have two on the board already, Alpha history and Omega history. We're going to use the Omega history of ancient Israel and the Alpha structure of modern Israel. In all I'd like to address five different evidences of our dispensation.

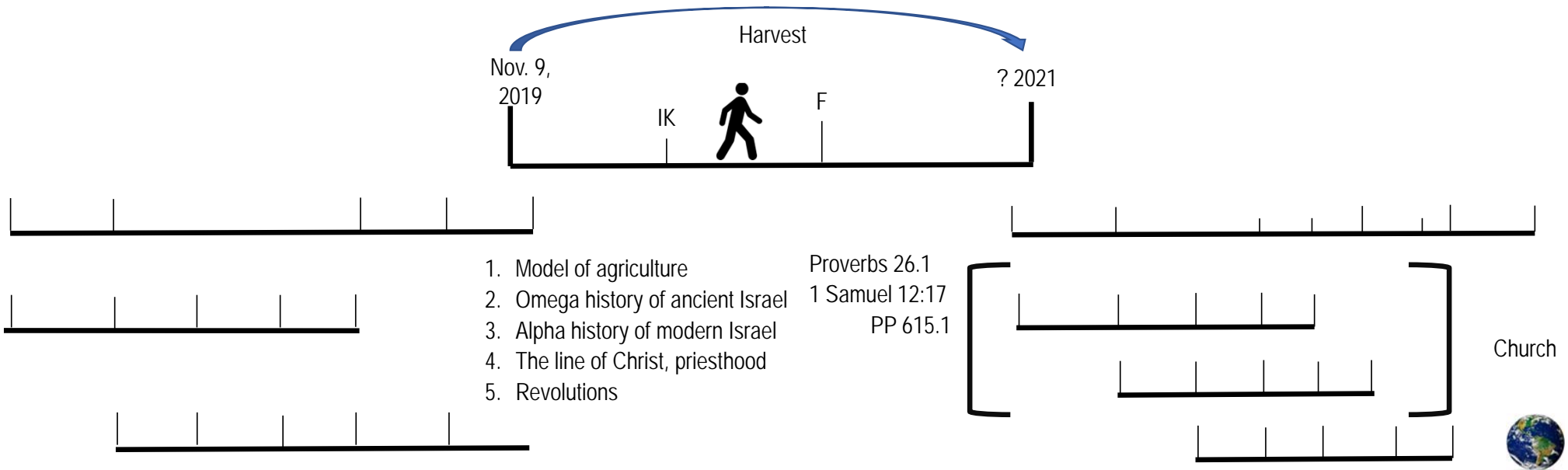


1. Model of agriculture
2. Omega history of ancient Israel
3. Alpha history of modern Israel
4. The line of Christ, priesthood
5. Revolutions



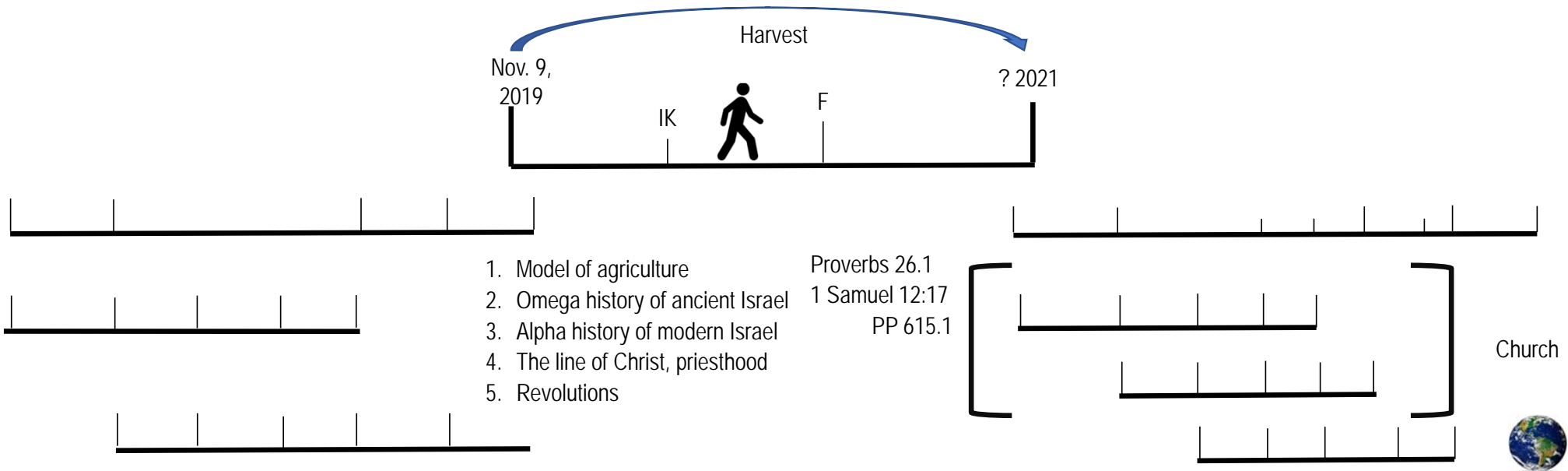
We won't do them in order, I'll put them in their correct order for our next presentation. There's an overlap between these because some of them are telling quite a similar story. As we look at these you may know most or all of the information but when you're reminded about it and combine it it's quite powerful in the view that it gives of our dispensation and how accurately the last months have fulfilled the expectation through the lines.

So first, the model of agriculture, what do we know about harvest?



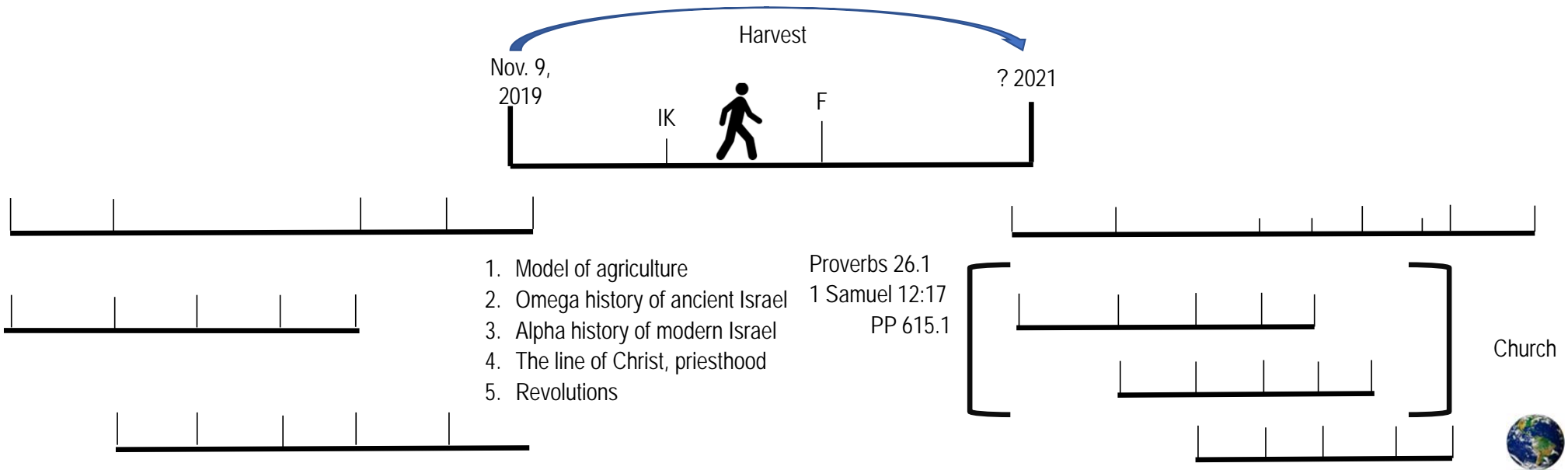
One of the favorite verses is Proverbs 26:1 *as snow and summer and as rain and harvest so honor is not seemly for a fool.*

To give honor, if you were to picture it as a king bestowing honors on an individual, the queen gives out the order of the British empire. What the text is doing is saying that to have snow in summer is not reasonable, it's not ideal. To have rain in harvest it's not reasonable, it's not healthy. So this isn't saying don't respect people who you don't think are intelligent. If you're a king you're not going to bestow honors to someone who doesn't behave properly, it's not reasonable. Of course, the point we want to take from that is the middle, what you don't want is rain in harvest.



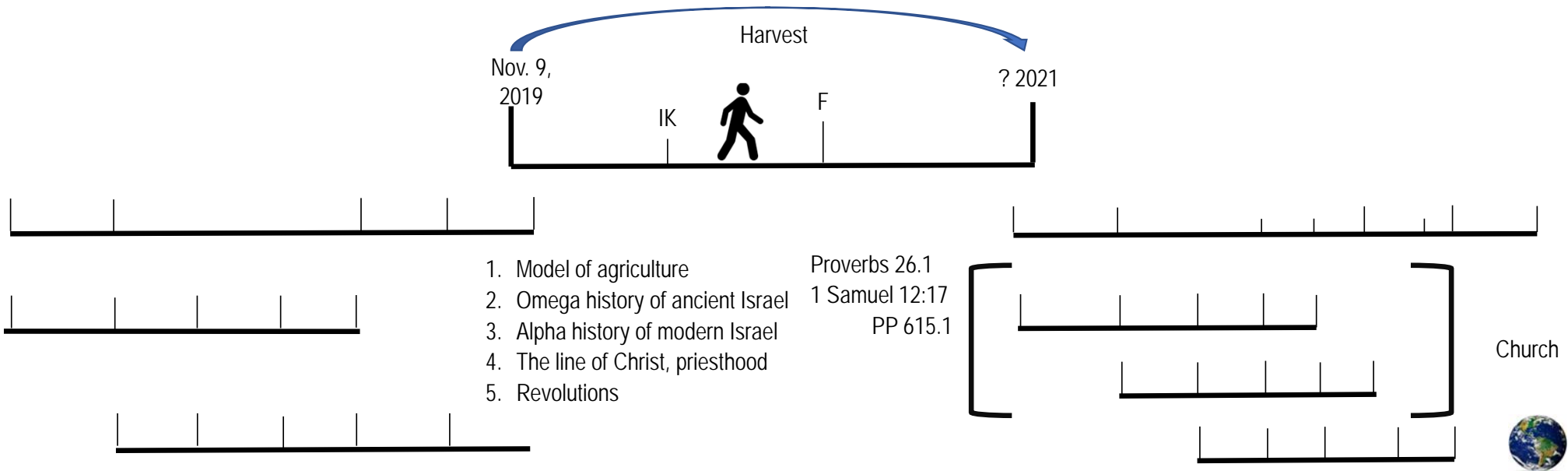
1 Samuel 12:17 and we're going to read Ellen White's commentary on that in Patriarchs and Prophets 615.1 but starting about halfway through the paragraph:

As so often the people are in rebellion, they are told, "is it not wheat harvest today." So it's harvest time in Israel and Samuel is telling them, *today's harvest, you're all in rebellion. I will call upon God and he shall send thunder and rain that you may perceive and see that your wickedness is great what you have done in the side of the Lord in asking you a king.*



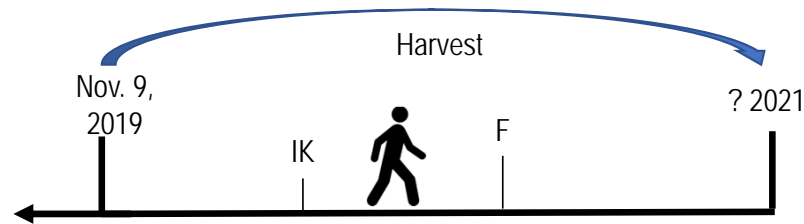
So we've already gone through and shown how when they asked for a king that was Apis Bull idolatry, it's not the form of it but it's showing their mindset. And Samuel says *if you want that mindset you're going to be punished, punished by having rain in your harvest.*

Going to the quote, "at the time of wheat harvest in May and June no rain fell in the east. The sky was cloudless and the air serene and mild. So violent a storm at this season filled all hearts with fear. In humiliation the people now confessed their sin in asking for a king."



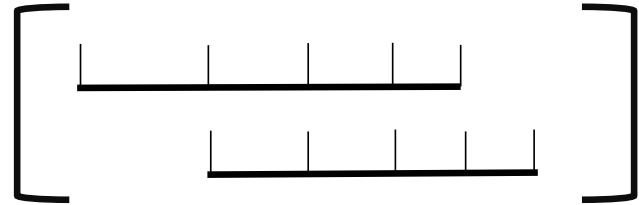
They have shown they're holding on to the spirit of idolatry, of paganism. It's harvest time and would it be the kindness or the judgment of God to send rain?

I think many people desire a new message in this time period. They don't realize how dangerous that is. There's a test in the last dispensation they have not yet had the victory of, to send new rain would be to destroy the harvest. The painful work must be done first.



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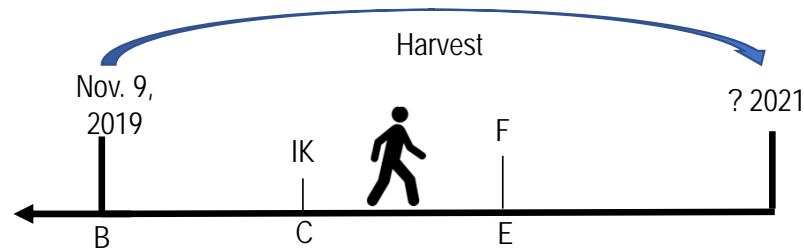
Proverbs 26.1
 1 Samuel 12:17
 PP 615.1



Church

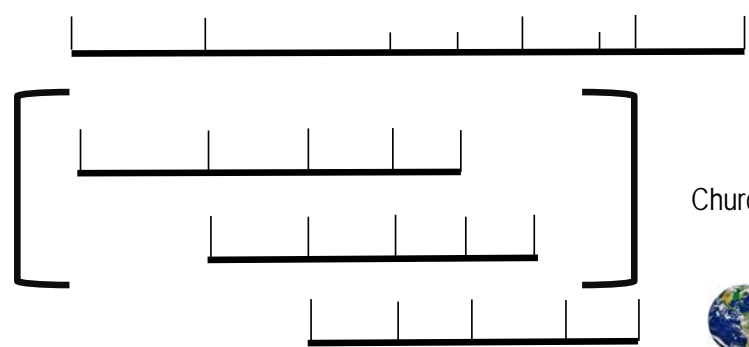


Prior to November we have the latter rain, we had the message, there is no new message in this dispensation. If there was it would destroy us, it would be the judgment of God that would destroy the crop because we wouldn't be able to handle it. The reason we wouldn't be able to handle it is perhaps we haven't done so well in the last dispensation as we might think.

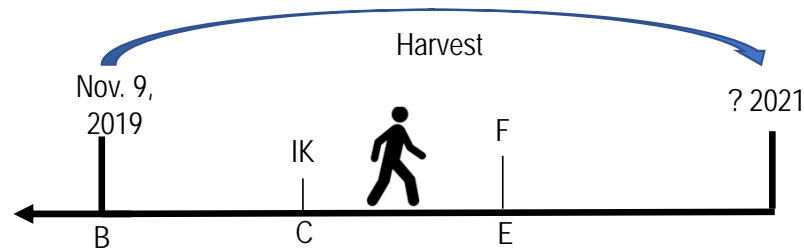


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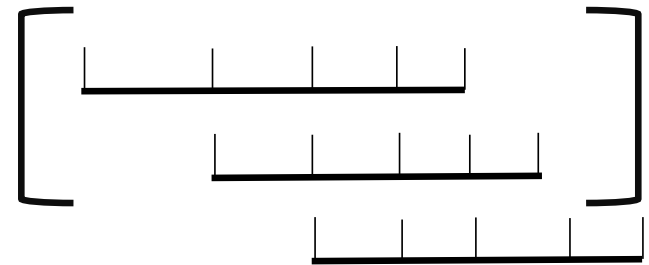


So obviously we still have Boston Concord Exeter, repeating pattern. So you know there's a message, so I'm suggesting there's a loophole, a way of escape from that idea of no new message. It's going to show there is a new message. We will deal with the loophole later. For now, no new message, it's God's care for his people that there's no new message. And I have suggested that it's because in harvest we still have the mindset.



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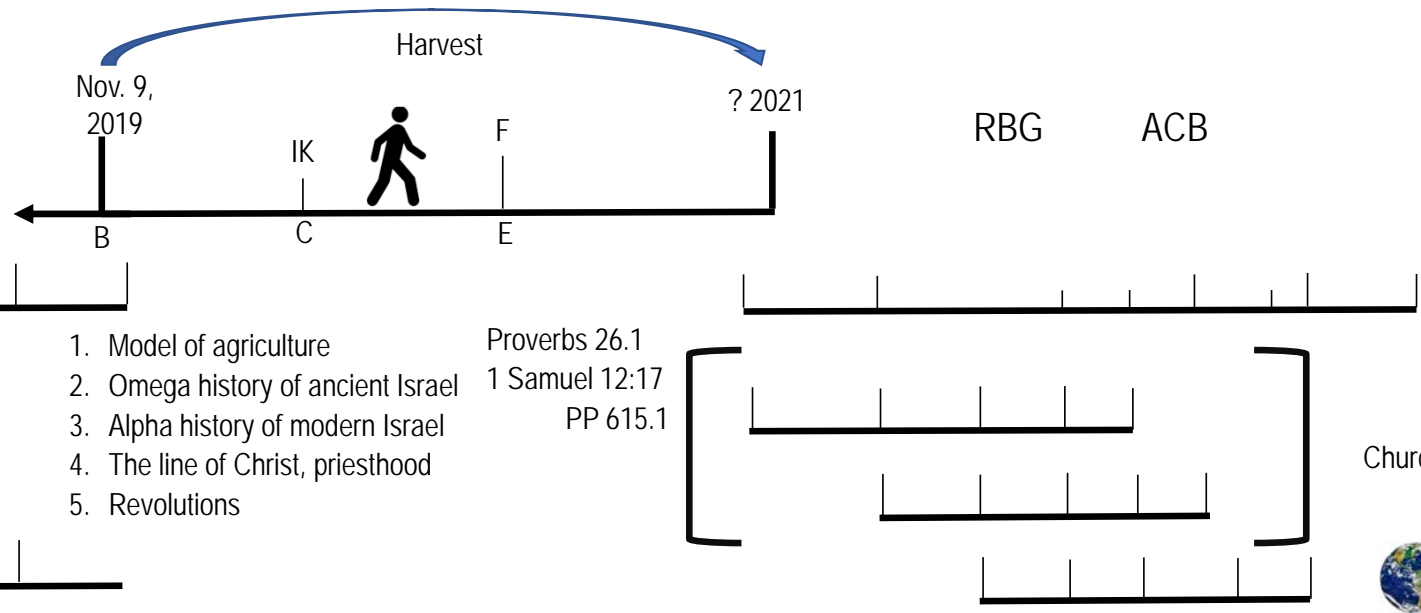
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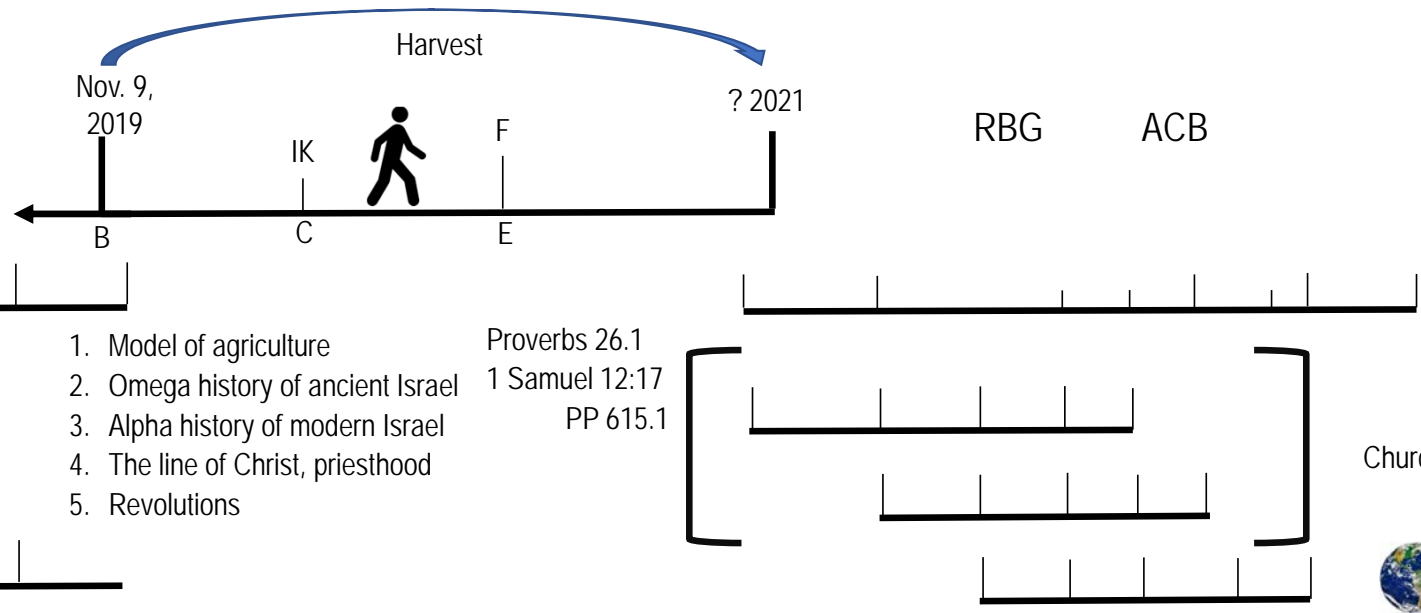
Church



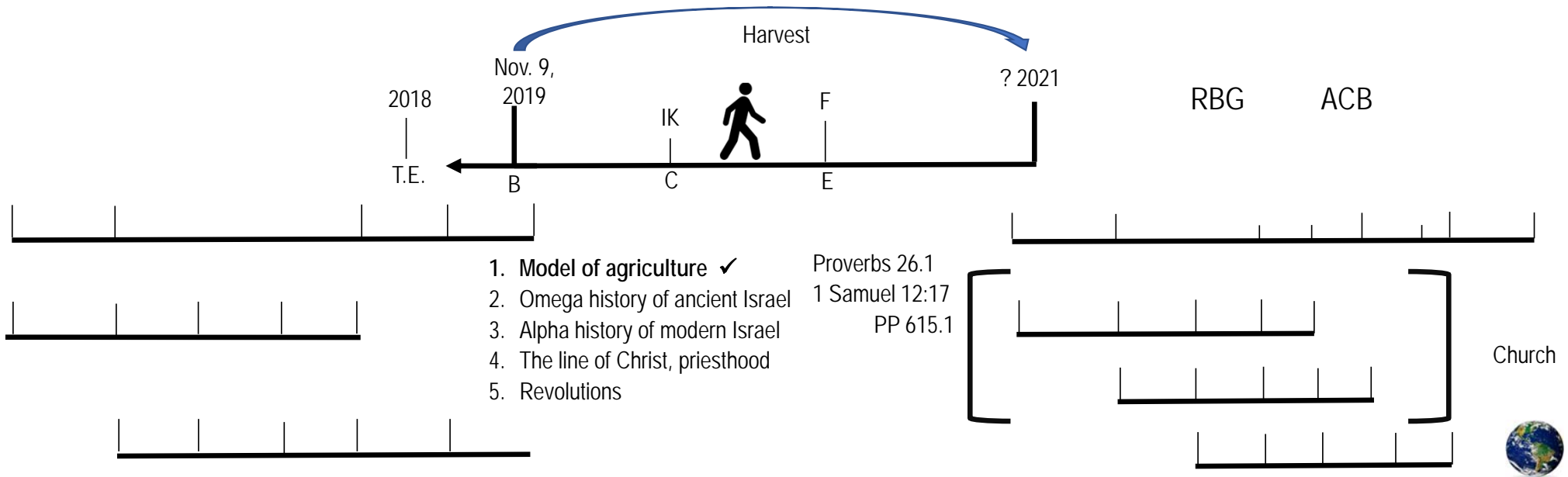
I wanted to make a point before I realized I didn't make; I know I beat up the men. I think we're all familiar with Ben Carson, my childhood hero. Donald Trump put him in charge of housing. Ben Carson, he fights through institutional racism, not just in people's treatment of him but through the redlining that affected his whole upbringing, the system of housing that affected black communities, the schools he had access to, he fought all against that to be greatly successful. He's become a good Republican and what is his approach to all of his suffering Christians? He turns to the Black Lives Matter protesters and said *it's not that bad, look at my inspirational story. I had to fight through all that, so you do too*. Instead of lifting them up, making their paths easier than he had to walk through, he sees them as lazy. They have the opportunities he would say. I was successful, if they would just work harder, they would be successful. And he fails to show the care and respect to his own group of people.



I want to make a call to the women in this movement, you can compare and contrast two women: Ruth Bader Ginsburg and who else? Amy Coney Barrett. The notorious RBG and the infamous ACB. Two women, both of them have encountered institutionalized sexism. Both of them are going to do very different things for women, it's an external parable we are seeing played out internally. Because when those pastors' wives stand up and talk and open up about the eating disorder they had as a child, to all those women beneath them in the organizational hierarchy, **are they trying to get the respect of the men or the women?**

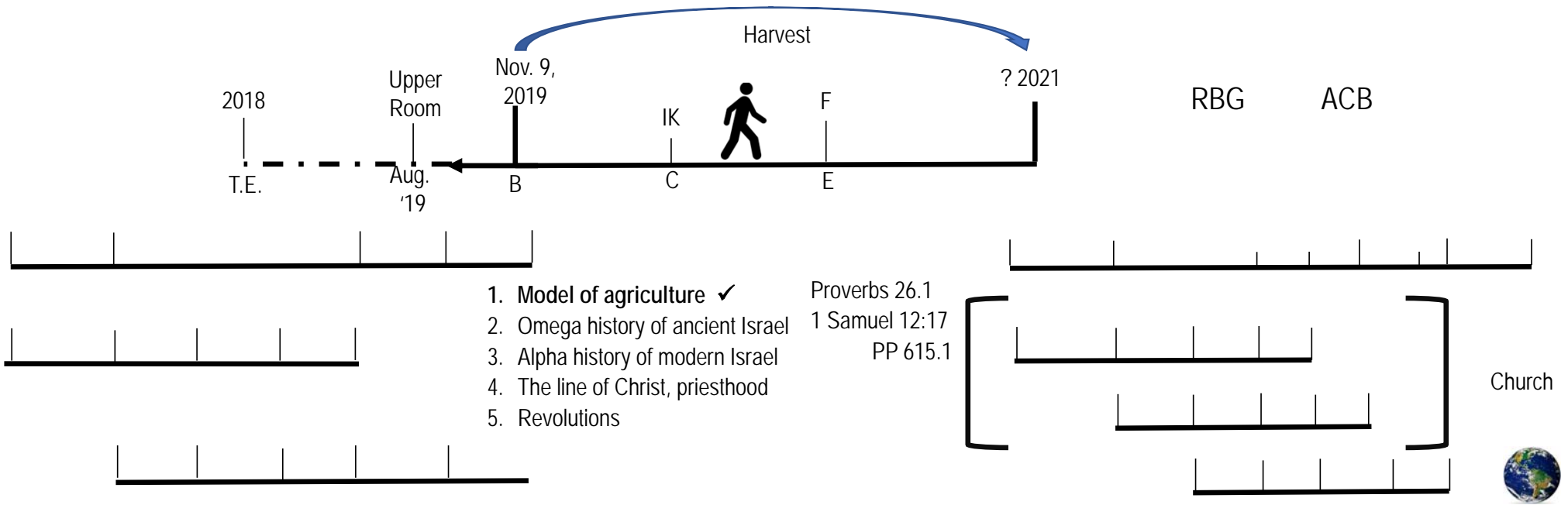


The men probably aren't even listening but it's the women who are saying, *oh good I hurt as a child you hurt too. I feel vulnerable and weak, I'm glad that my boss is vulnerable and weak. So I don't feel like there's a strong woman who's better than me or over me.* They'll open up their vulnerability for the respect of other women and you can see externally that one of the issues that they're facing is that there are women on both sides of the political spectrum representing two different mindsets. So it isn't just men who need to learn how to respect the women in leadership, it's the women.

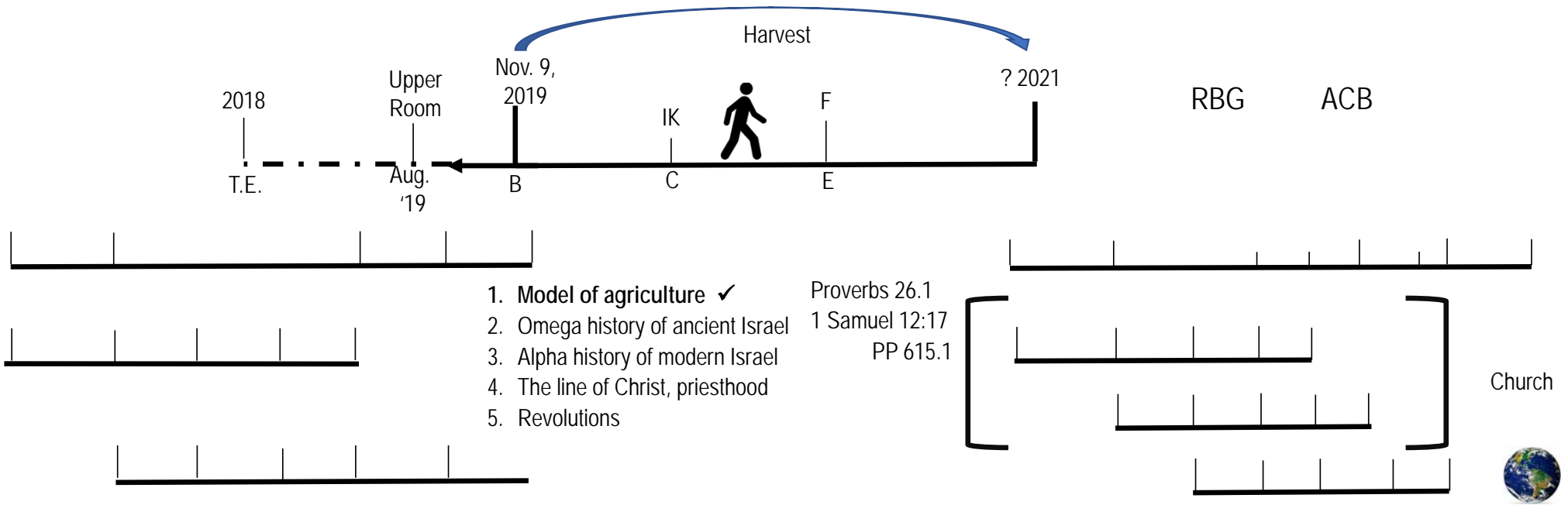


So we have no rain in the harvest and we should be glad for that because we wouldn't be able to handle the rain. But as I said there's a loophole and we'll come to that later.

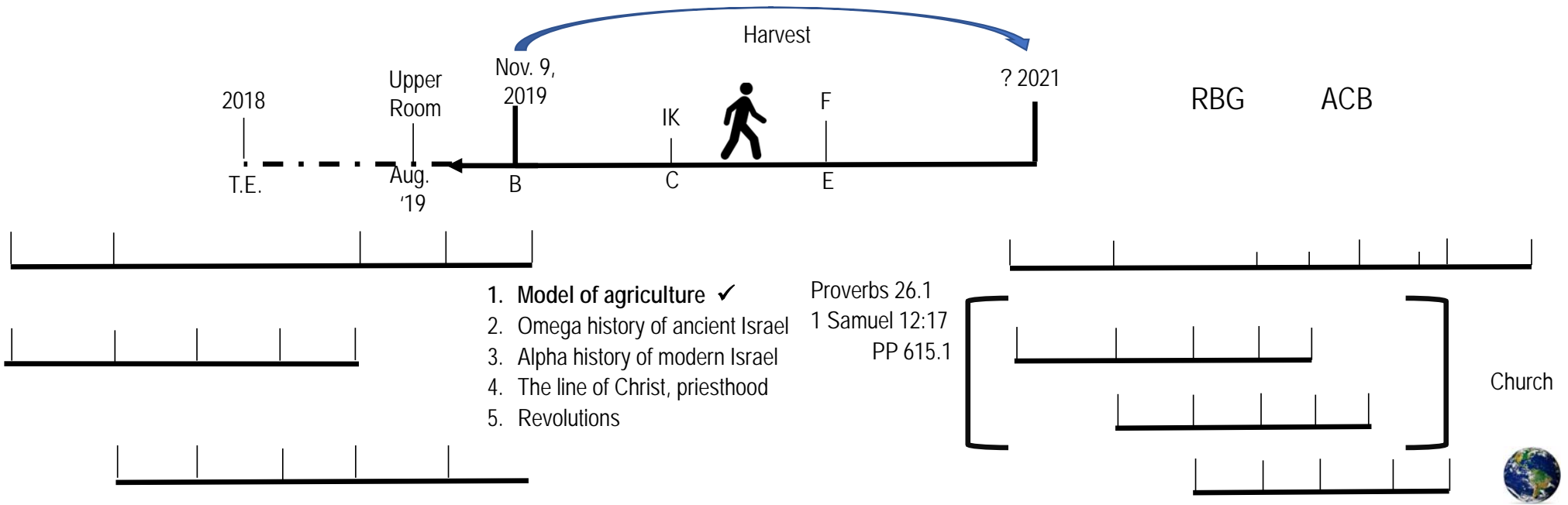
We dealt with agriculture then the end of ancient Israel. I don't want to repeat these studies, they've been done at length, but I do want to remind us, 2018 we have the triumphal entry, everyone rejoices. **At the Midnight Cry how many people understand the test of the nature of the Kingdom? How many disciples understand it?**



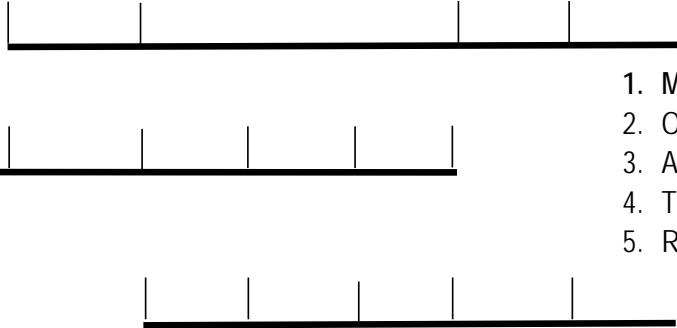
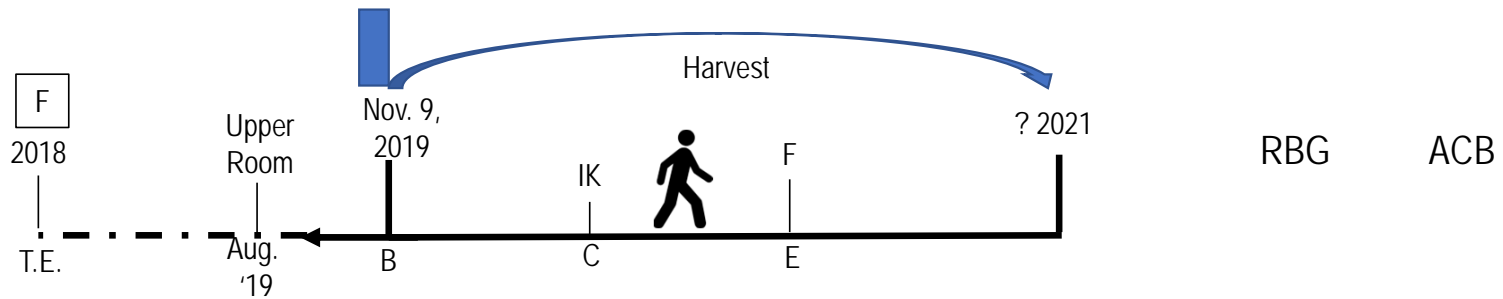
End of ancient, they didn't, they're all saying He's coming as a King, this is the fulfillment of our hopes. Until they come to the upper room, the international camp meeting last year August 2019 where we lay the final blow on the nature of the Kingdom. And all of those people, thousands of them, all of those disciples, 12 of them who back here thought Christ was coming as King have systematically seen their hopes destroyed. And in the upper room Jesus puts the last nail in the coffin. We systematically destroyed people's understanding of the nature of the Kingdom, that was a climax at the international camp meeting. We addressed the national Sunday law and the complete understanding of equality.



For Judas that was too much when he saw Jesus wash the feet of the disciples, when he heard the words of Christ. The message and the evidences of organization caused Judas to recognize that he was never going to see the fulfillment of his hopes and he left the same way FFA and Elder Jeff left.

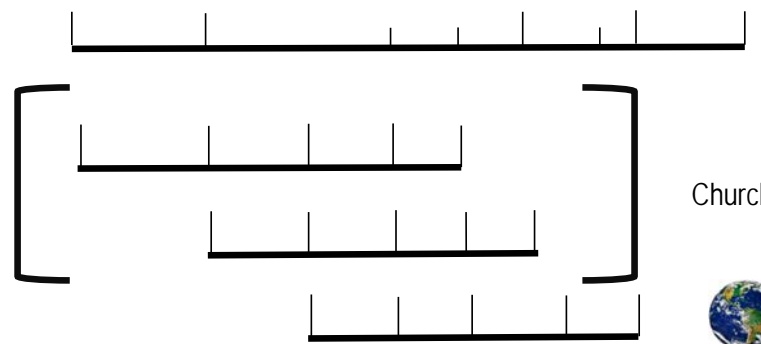


Midnight Cry people did not understand what we were saying, it was deliberately by God left vague, two streams of information. Ellen White says that if Christ hadn't of gone through the triumphal entry, He would not have received the attention that He needed to validate His mission. So He deliberately allowed people essentially to make that mistake and cheer Him as an arriving King. It was needed to get the attention of the people, or they would never have listened. If we had come out here and said no National Sunday law and equality, few or none would have listened. It's not truly understood until the upper room, and we'll see there even not fully. They go through the painful division, the test of Gethsemane, and the apparent failure of the Cross all of which illustrates are experience between September and November 9th of last year.



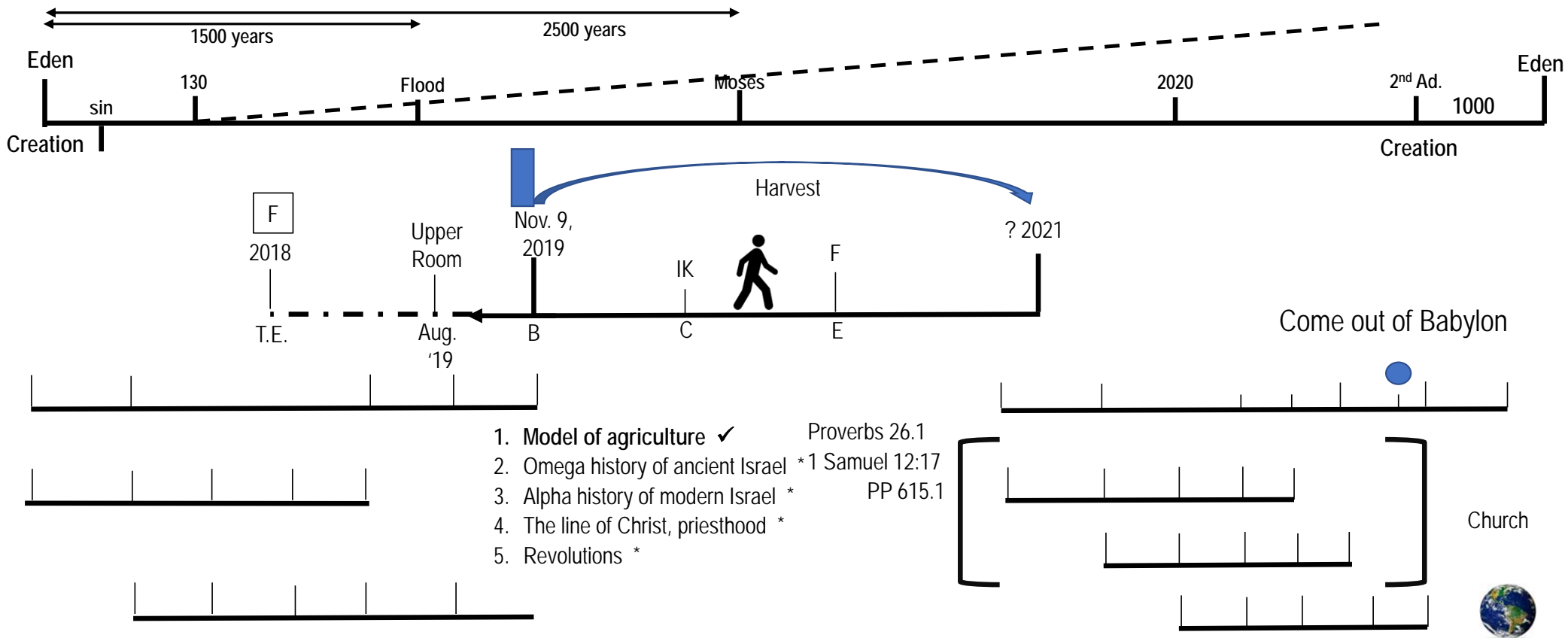
1. Model of agriculture ✓
2. Omega history of ancient Israel * 1 Samuel 12:17
3. Alpha history of modern Israel *
4. The line of Christ, priesthood *
5. Revolutions *

Proverbs 26.1
 * 1 Samuel 12:17
 PP 615.1

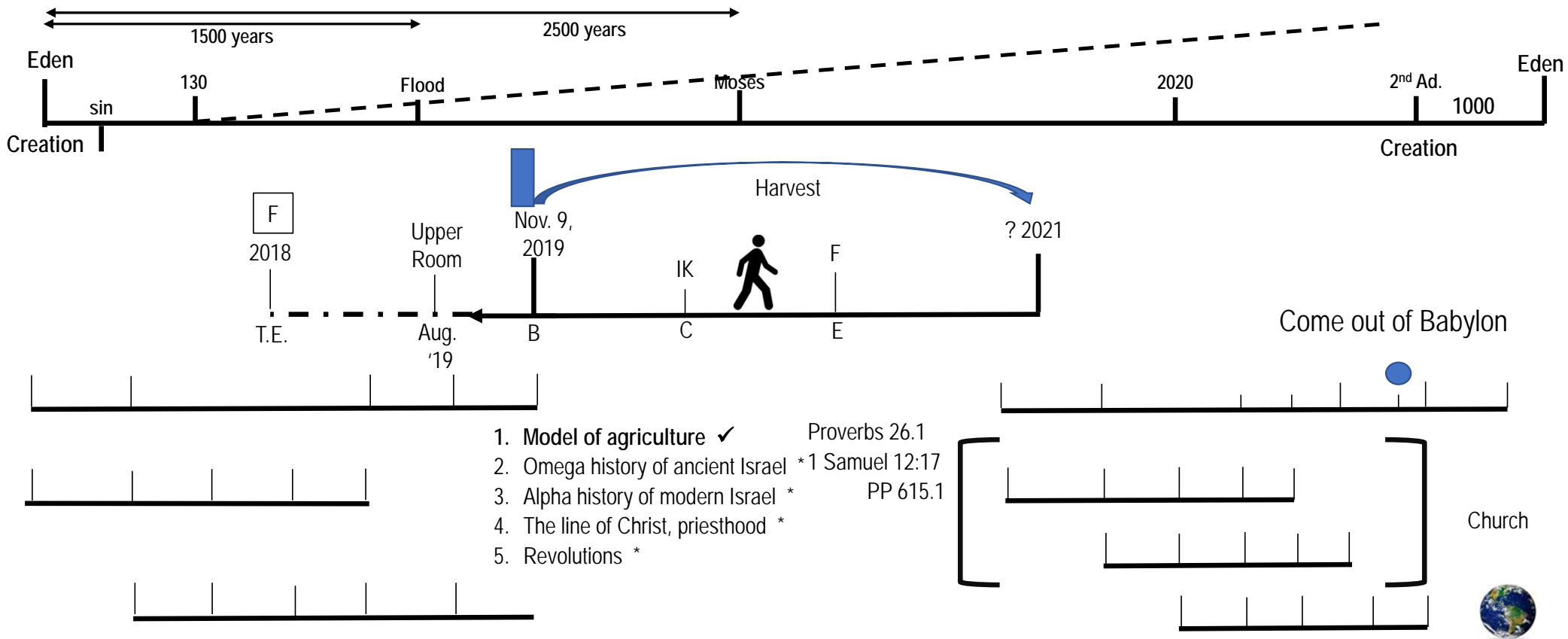


So that we can see that from the formalization of the last dispensation through to the shut door it was perfectly illustrated with the end of ancient Israel.

In our next study we will review the model of agriculture, we will review our understanding of the end of ancient Israel, it's been taught extensively. We will move through it quickly. Then we will go to revolutions and then perhaps to the others.



To summarize, we were dealing with two questions: the increase of knowledge where we are now and the nature of the Sunday law. It's built on previous studies. The last presentation we spoke about Eden to Eden and the education we were meant to have without sin that we are still experiencing but now in sin. We're going to come back to that exact same topic at the end of this camp meeting. Then we addressed the form of idolatry and the spirit of idolatry. But here we say come out of Babylon my people, no literal Babylon. We have to come out of apostate Protestantism; we're not in apostate protestantism in body, but in our worldview, in our mindset just like ancient Israel, we have their mind.



God has to remove us from that first. We addressed how difficult it is to change the mind, that the reason that this dispensation is so hard and so many people leave ministry or the movement entirely is because of that difficulty when they didn't realize what the message of equality demanded of them, and that issue is being faced by men and women. So there is a message in this dispensation even though the model of agriculture says there isn't, we're going to understand why that is as we go through these reform lines.

Dear Lord, thank you for our blessings, thank you that you love us so much, that you're willing to labor with us. Like Jacob finally realized may we realize this fight is for our benefit, our blessing. It is not to destroy us but that demands we stop fighting it. I pray for those in this movement fighting equality not in the form but in the world view, in the feelings, in the spirit of it. May those men and women find the heart change they need that they can be part of this upper room experience we're already in. Bind us closer together in your Word as understood through your methodology. May we find ourselves every day having an increase in appreciation, an increase in love for your character that you're revealing to us, that we can see this message not as something designed to hurt us even though it does. May we see the power of healing it can have. I pray Lord you'll heal your people. In Jesus' name, Amen