

The Midnight Watch



The End Does Not Justify the Means

Tess Lambert - 23-01-21

This was a presentation between the Germany Camp Meeting and the Brazilian Camp Meeting.

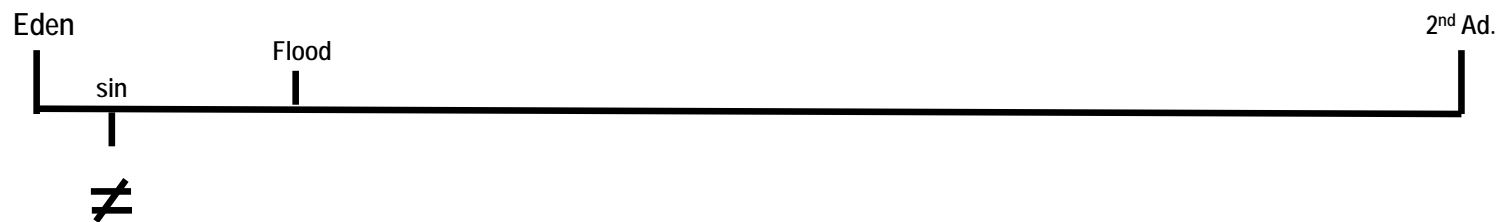
There's nothing that's been taught over the last at least 10 months that isn't linked. We've been following the same thought since May which would make sense, we are in the increase of knowledge.

This will be more of a review of some of the things that we have been looking at over the last months. It isn't really intended as a summary, but I would like to remind us of some key points.

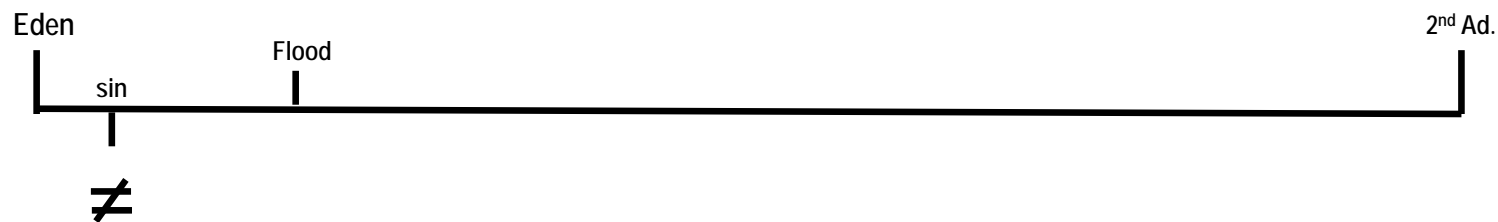
When we began the French camp meeting with LGC, it began with one line from Eden to the Second Advent. In constructing that line from Eden to the Second Advent I was hoping to illustrate more the difficulty that God has, trying to communicate his character to his people.

If we were to think of Eden to the Second Advent, sin comes and with sin comes inequality. To remind us this all happened quite quickly. Cain was not born; he was not thrown out of the garden. So there is little time between creation and everything going wrong.

The world quickly descends into chaos where the strong control and abuse the weak and Ellen White describes that time as one of abuse and slavery. That abuse and slavery reaches a point where God decides he has to end it, and that is the flood. New inequality arises

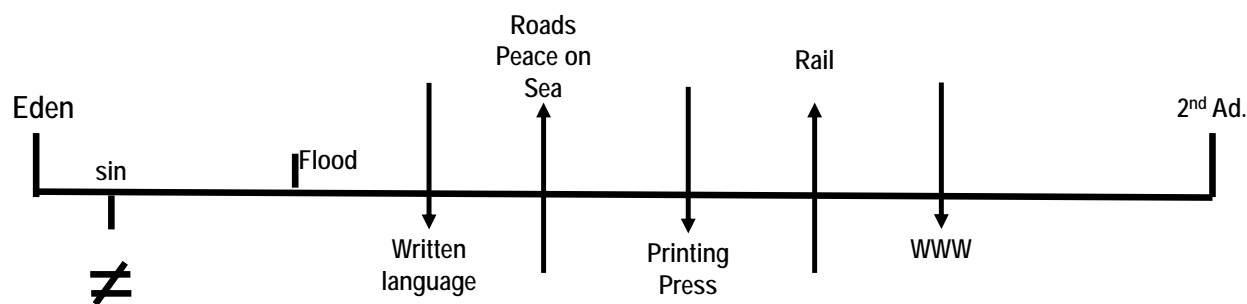


What we do through our reform lines is really just try and identify how God is trying to sort out this problem. Because we would argue based upon all of our methodology that you should know God's character greater than Abraham ever did. And we just use the simple example of slavery to give evidence. But God is limited, a traditional Adventist would say there's nothing God can't do. But at the time when Abraham is alive there were peoples in what we would describe as Asia today, there were peoples in Africa today and groups are rising in what we would describe as North and South America today, and Australia and Islands. So knowing that that's a complicated subject, but just one thread, doesn't God want to reach them all? And yet he's restrained in this small geographical area. Is that because those people aren't worth the same? I would argue it's because God is limited.

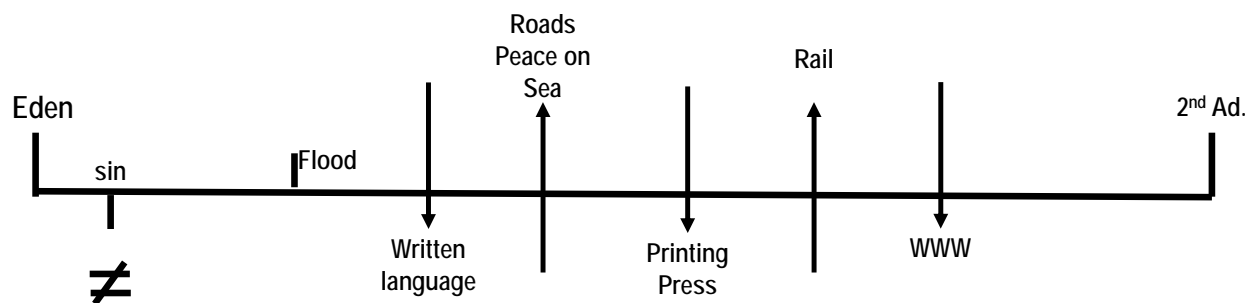
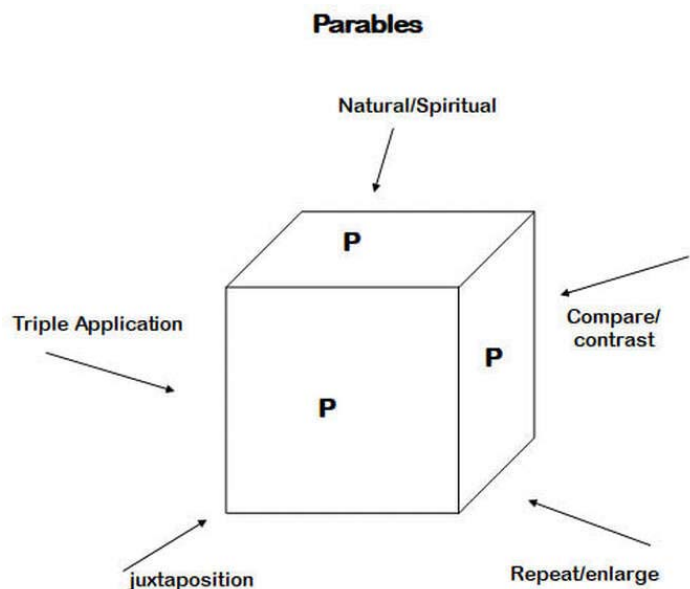


God has to wait for a dispensation when they get written language. Then wait for another one where they get roads and peace on sea. Then He'll wait for the printing press, then he'll wait for rail and canals and cars and a telegraph. Then He'll wait for the World Wide Web. So we're looking at 6,000 years of God being limited as he tries to deal with the sin problem and communicate to humanity his character. The same thing he was trying to communicate to Adam and Eve.

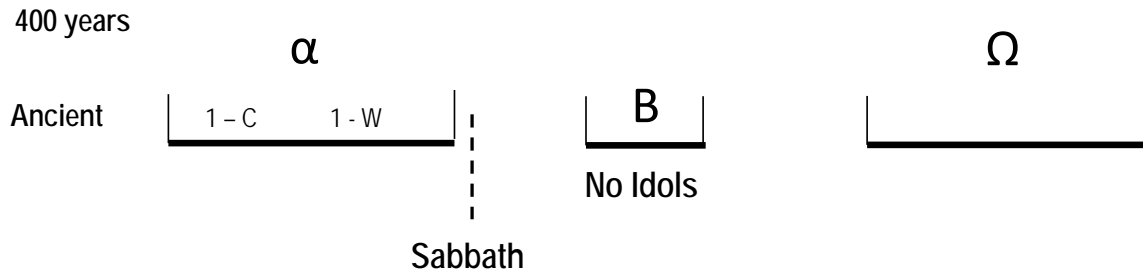
So this history, this thread alone shows us God is limited, but the power of our current dispensation evidenced through what we're doing right now, where except for tyrannical governments there doesn't need to be dark spots where the message can't reach.



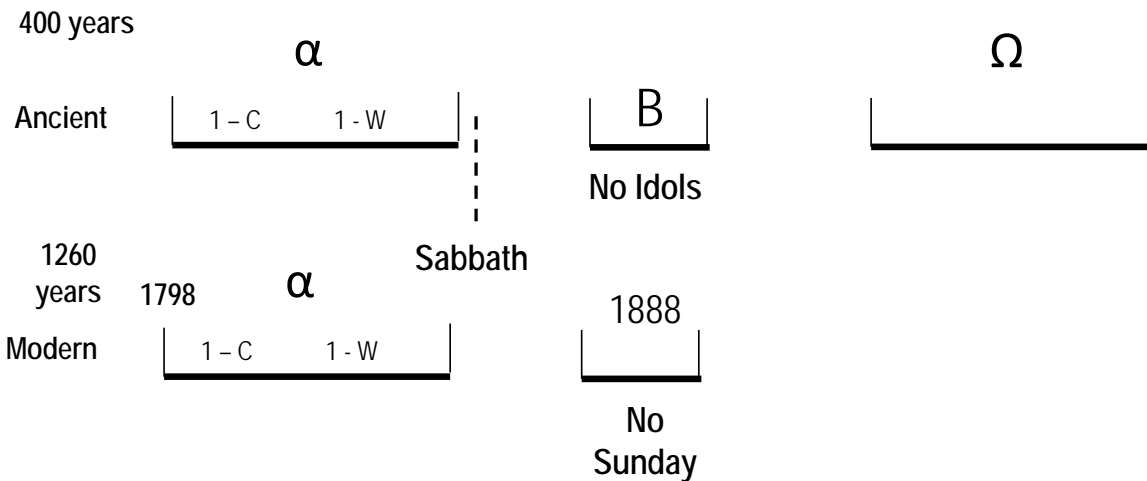
So God is limited by means of communication but also limited by the failings of his people. God's people tend to be stiff necked, what does that mean? When someone has a stiff neck? Maybe you're meant to look at it from a different perspective. If I look at a pen one way, I can only see one thing. But maybe I have to turn and look at it a different way. I'm stuck, I'm unwilling to change therefore I can learn nothing new. So if God is dealing with a stiff neck people who stubbornly want to conserve their one view even after God says that view is not fit for purpose God has to lead them slowly. If he doesn't lead them slowly, he will destroy them.



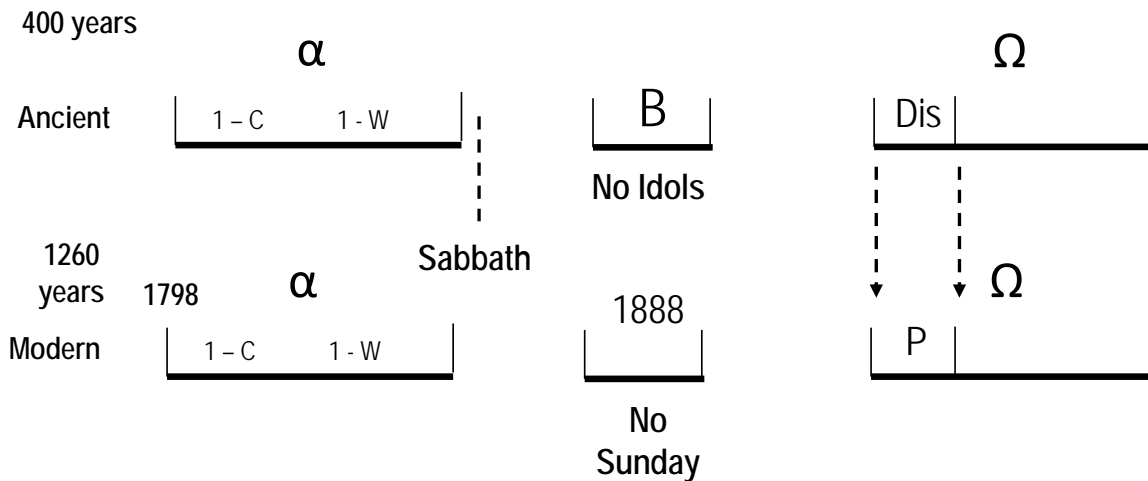
Polygamy was not a good idea 4000 years ago, it wasn't a good idea for David and yet God tolerated things, he didn't like them, but he tolerated them. Meat eating, didn't like it but tolerated it. Slavery, didn't like it but tolerated it, because God is stuck. Just as he is back in the time of Moses, if he wants to reach someone in the farthest coast of China today. God's people being stiff necked, he leads them slowly.



But he leads them through two particular movements which we have described as ancient Israel and modern Israel. If he's going to work through humanity, he needs to have a people to communicate with and be as a light to the world. So we have ancient Israel. At the end of a time prophecy they come out of darkness, God has to reinstitute the Sabbath. He makes one call to the church one call to the world. They are stiff necked, they hold on to paganism, so they go through the trial of captivity in Babylon, let go of any acceptance of idol worship. Egypt, Babylon. And at the end of the history of that movement in a time period of their captivity to Rome God again gives them an increase of knowledge. But the people can't see it because they are stiff necked, they can't learn anything new. That's ancient Israel.

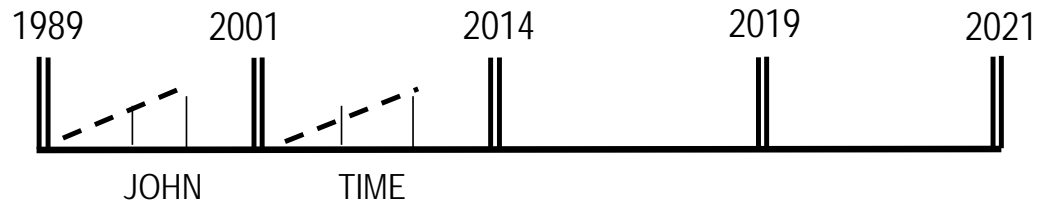
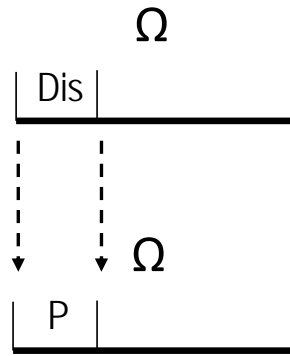
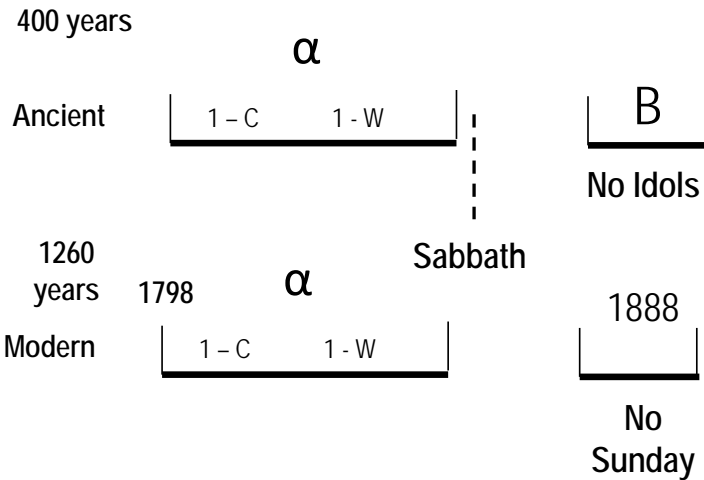


We know that modern Israel follows the same pattern, this is what we've been studying since May. 1798 end of a time prophecy; one call to the church, one call to the world. The Sabbath is reinstated in that history. Then in 1888 history the importance of the Sabbath is driven home. Around the time of Babylon no one would dare construct another idol, they knew that idol worship was the direct opposite of worshiping Jehovah. So they abandoned that form, it would no longer be considered, you wouldn't even think about constructing an idol in Jerusalem. In 1888 they're cured of any attempt to worship on Sunday. As an Adventist you would not even consider that. Idol worship is the opposite of anything considered Jewish. Sunday worship is considered the opposite of anything Adventist, we were cured in that history.



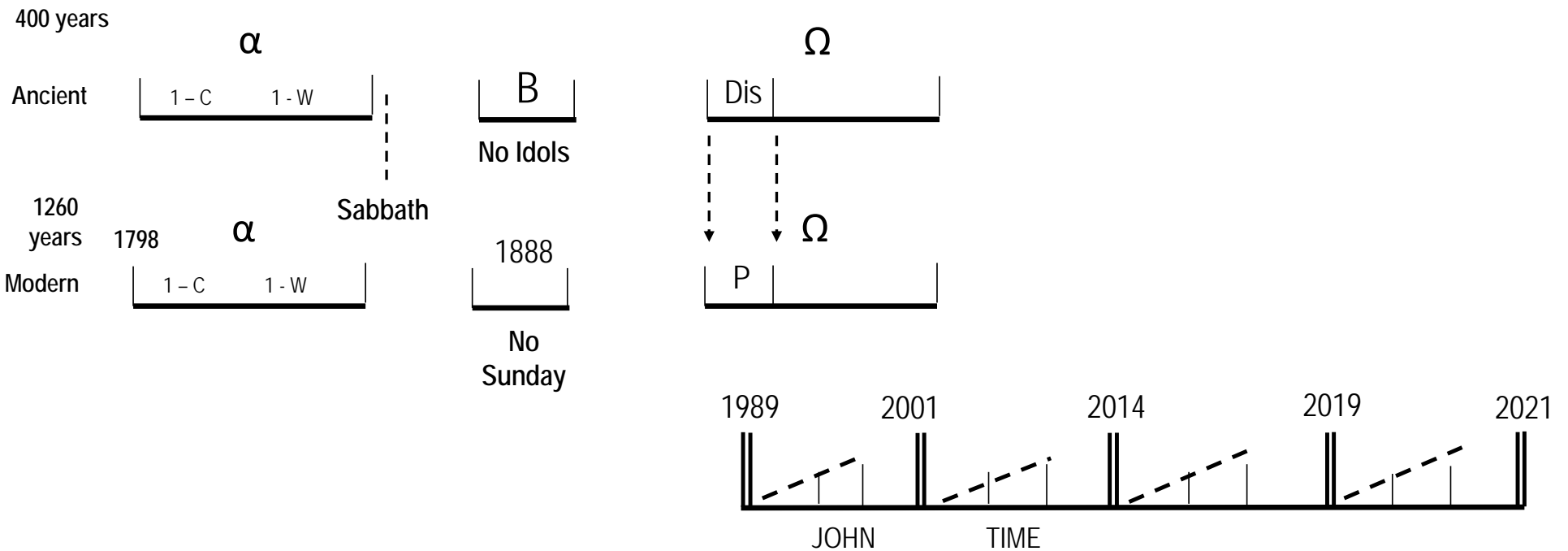
We are in our Omega and the issues they faced at the end of ancient Israel are identified at the end of modern Israel. So you could lay these two movements side by side and see the 6,000 years of progression that God has been attempting. But what we have done is we have compared and contrasted these two movements. So we can use ancient Israel to teach us of modern Israel and to do that you have to both compare and contrast the two movements.

The majority of what ancient Israel had to learn here, what was particularly radical to their Jewish way of thinking, was all taught to them in the first part of that history, in the history of the disciples under John and Christ. I'm not saying Paul doesn't have an increase of knowledge, there is information but the radically new happens in the first 30 to 31 years of that history and that is the same for us. How can God prepare a group of people to take a message to the world if there's fundamental things that they don't understand? They don't understand the nature of the Kingdom. So they're taught here in the beginning and then they share. This is where they straighten out their doctrine all in preparation before they share that doctrine.

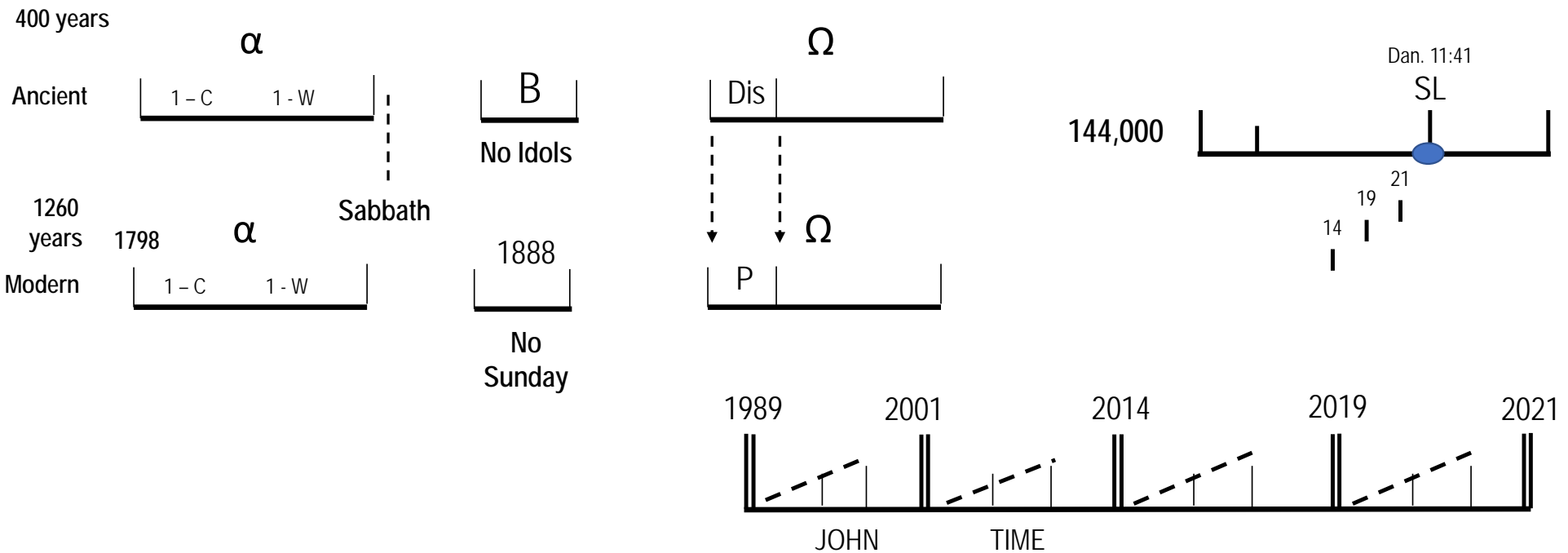


And this work is ours; the line of the disciples or the priests, the line that should be you. So we can see this line a couple of different ways comparing and contrasting it with ancient Israel. Or as the end result of 6,000 years of effort where we are talking over a platform that is connecting people from multiple continents all over the world and we discuss the preparation that must be made for Eden; 6,000 years of progression.

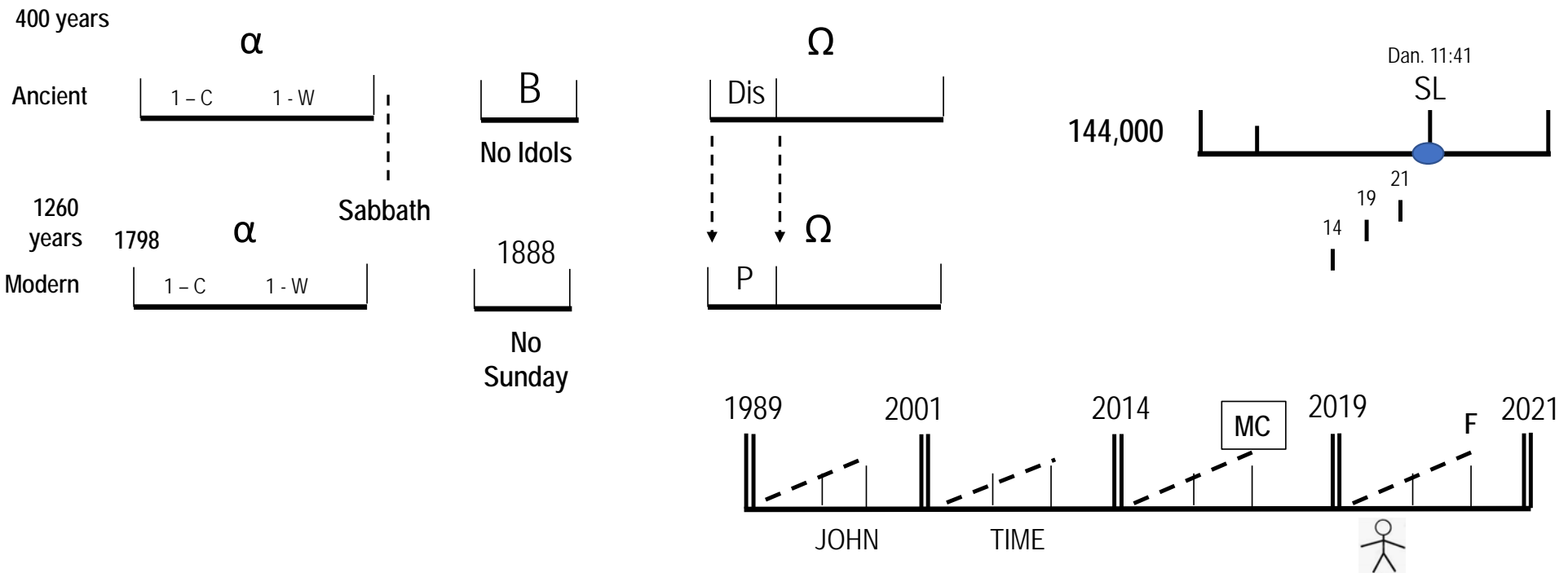
So the radical education of this first group, it occurs in four dispensations, plowing, early rain, latter rain, harvest. The fundamental concepts of our methodology are given, line upon line is given. Time is given and it's our final two dispensations that I want to discuss.



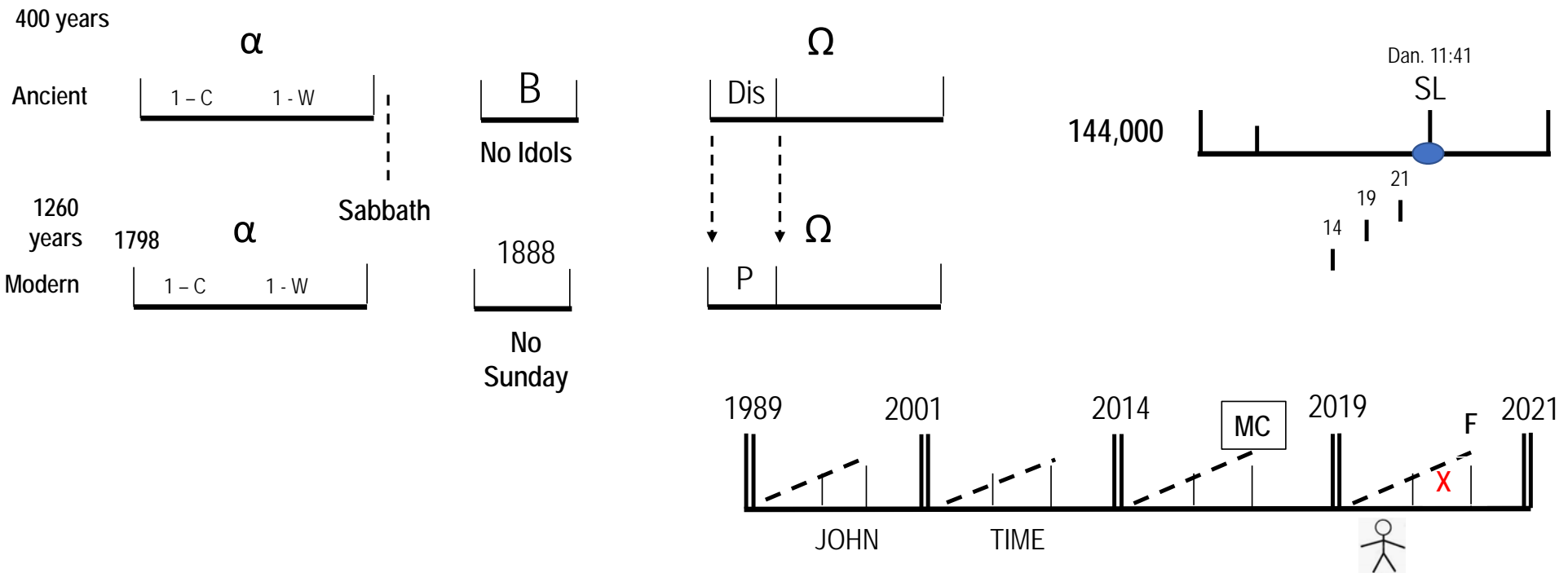
Our methodology of line upon line has become so much more precise. So when we come down to this history, we're now able to identify that there are four dispensations, we're able to place into that developing structure an increase of knowledge and a formalization. And more recently we are able to see the nature of a waymark, how way marks work and how fractals work. Our whole methodology has become very precise, very refined. And to refer to something that was taught a couple of months ago now, we need to see this in two different ways. Repeating pattern, Boston, Concord, Exeter. But at the same time we have that repeating pattern, there are certain waymarks that still have special characteristics.



We discussed that when we discussed fractals, the Sunday law Daniel 11:41. What we understood is this is the line of 144,000 but through fractals you can see three Sunday laws before it 14, 19, 21. All of which could be described as a shadow of the Sunday law, all of which show us a development of that process. But there is only one Sunday law on our reform line, there is only one Daniel 11: 41. So you can see the repeating pattern, but it works as the fulfillment of that verse and the structure gives us the shadows or the development of that verse.

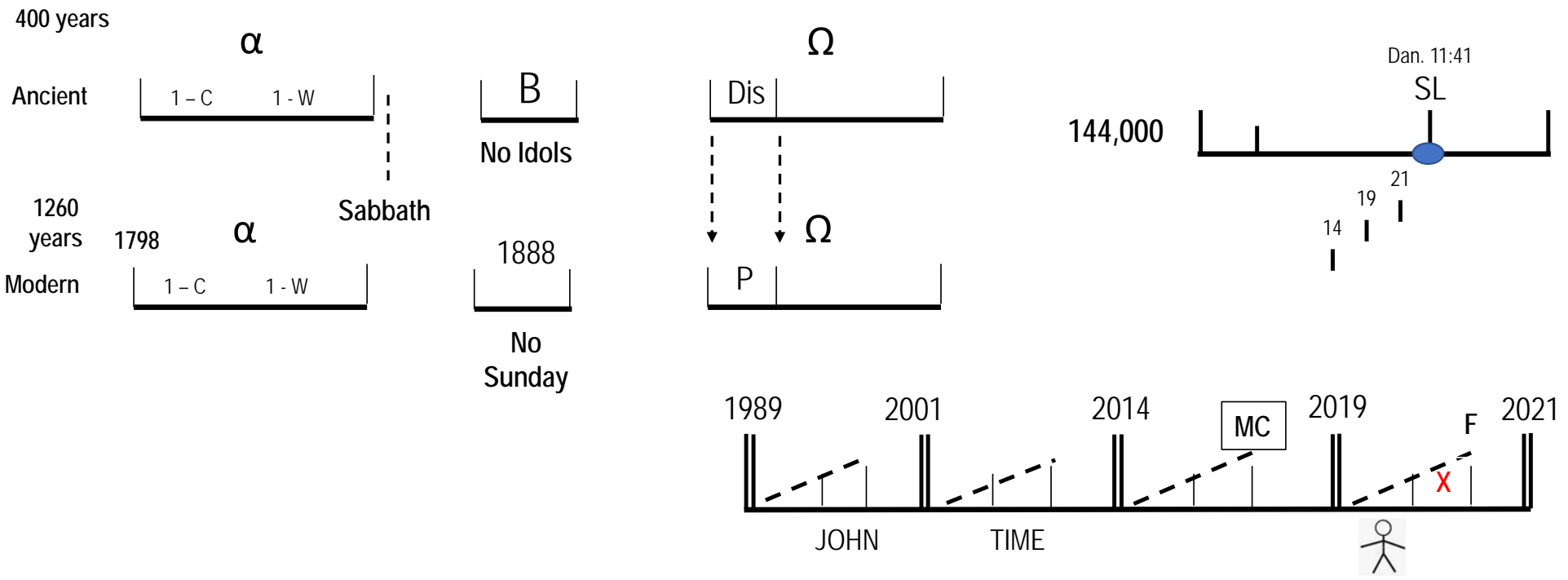


So when we come to our latter rain and we see the Midnight Cry there is only one Midnight Cry for the end of ancient Israel, there's only one Midnight Cry that lines up with the Exeter camp meeting. So this ('96) might be a formalization and this ('12) might be a formalization and this ('21) is a formalization but there is only one Midnight Cry. This becomes important to understand because Ellen White was standing here in Millerite history when she said that the light of the Midnight Cry is what lit up their path all the way to the Second Advent. Now someone asked me last week what if they can't remember all the material of the Midnight Cry. And I did not want to take away the responsibility they had to go back and study it. But a core principle of the Midnight Cry, **what was the core principle?**

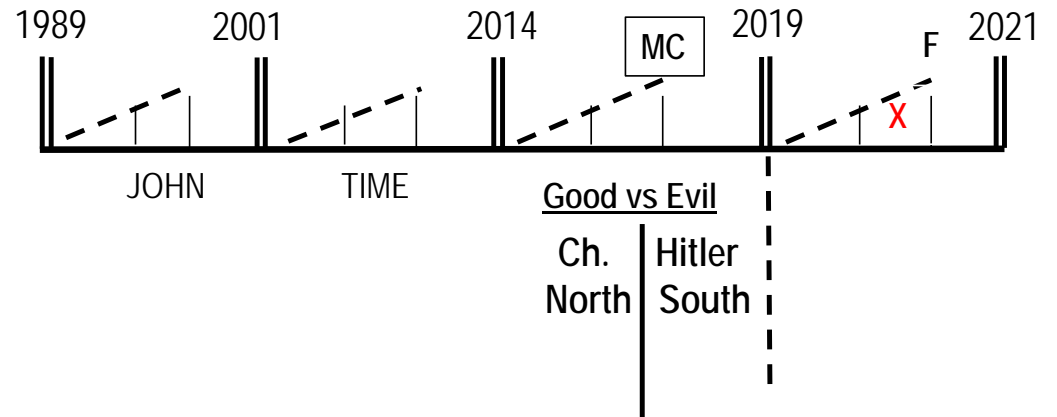
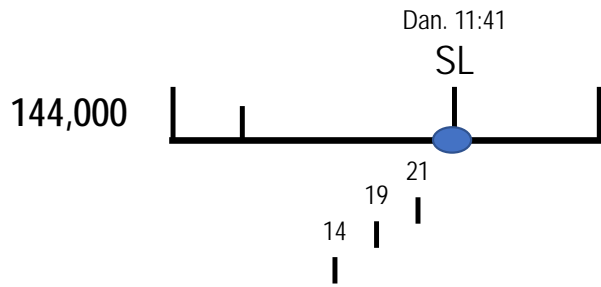


I would suggest the core principle is two streams of information, because two streams of information told us what was good and what was bad. Social conservatism bad, social liberalism good; Hitler bad, Churchill good. Conservative Protestantism: the danger which was the power that gave rise to Trump, to Bolsonaro, to right-wing leaders all over the world. So when we are over **here** and studying the history of the Covenanters, we are on the path walking in the light of the Midnight Cry. We have not changed subjects from that message, we are studying and understanding better the Midnight Cry. When you read that document that discusses the three histories of protestant movements you are studying the Midnight Cry, that message, that light is not left behind, we are still in it. And we continue to study that message and grow in it.

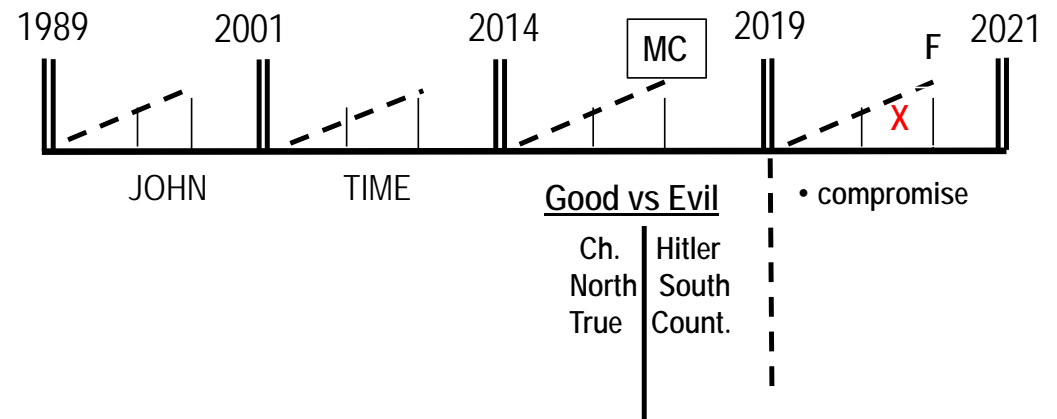
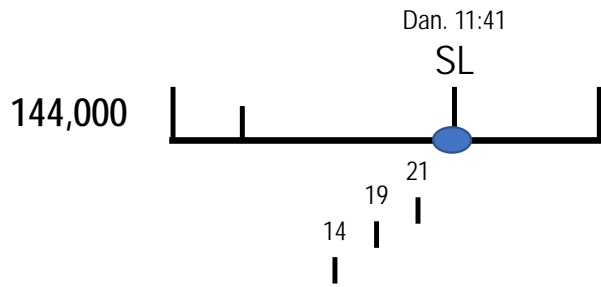
36:41



If you were studying math and your little and you learn $2 + 2 = 4$, you're studying math. And then when you're much older and you get into things like calculus, you're still studying the same subject. But you took some lessons and a test, you took some lessons and a test. It got harder but it's the same subject. So we are studying the Midnight Cry message last year and this year, it's not something that we leave behind us and move on from. And studying that document is just a key example of that.



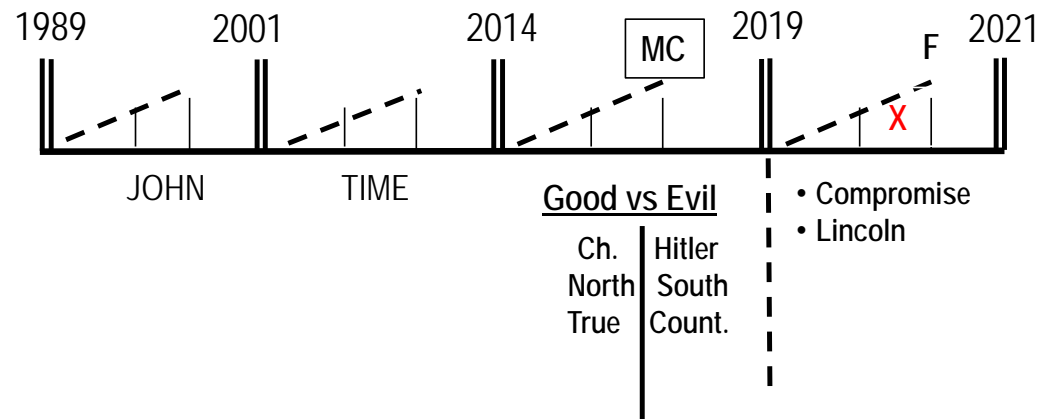
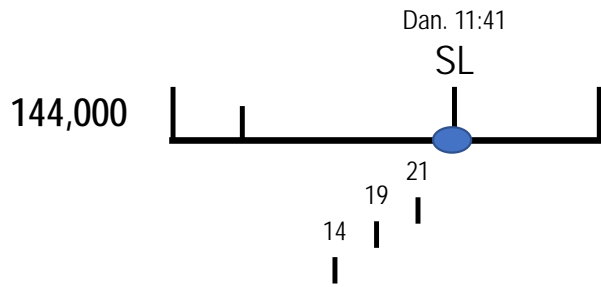
I want to discuss some comparisons and some differences between our last dispensation in our current one. I want to suggest this last dispensation was easy, 2014-2019 was easy, it was simple. 2019 to 2021 is hard and I want to explain why. If you want to carve a statue out of wood, you might start with this big tree trunk and how will you start? You're likely just to take an ax or a chainsaw, hard brutal blows, cutting away the majority of what should not be there, the big features. That was the previous dispensation, God made hard cutting blows. This was easy, it was good versus evil; it was Churchill versus Hitler. It was North versus South, simple. People here in the movement said we don't agree with that, we don't believe that we reject equality, and they left this movement.



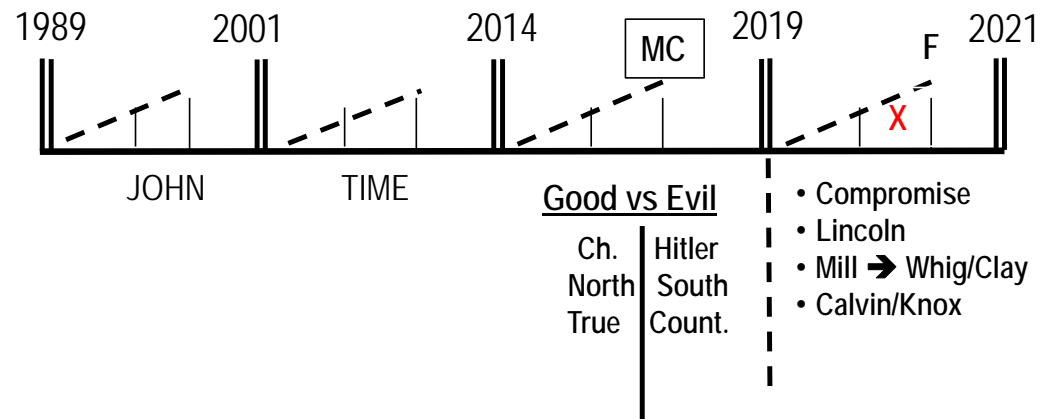
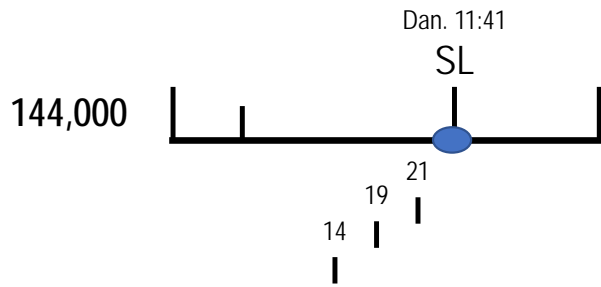
Enter a new dispensation and what starts happening to our message? The previous was easy: good versus evil, true versus counterfeit. And what's the first message that we start to cover in the new dispensation?

Early 2020 the first subject was compromise. To do that we covered the end of ancient Israel, the wilderness time. And then what did we study, at the end of the school in Portugal?

It was like the prelim to our increase of knowledge. We started to attack someone and destroyed his reputation, who did we attack before Henry Clay?

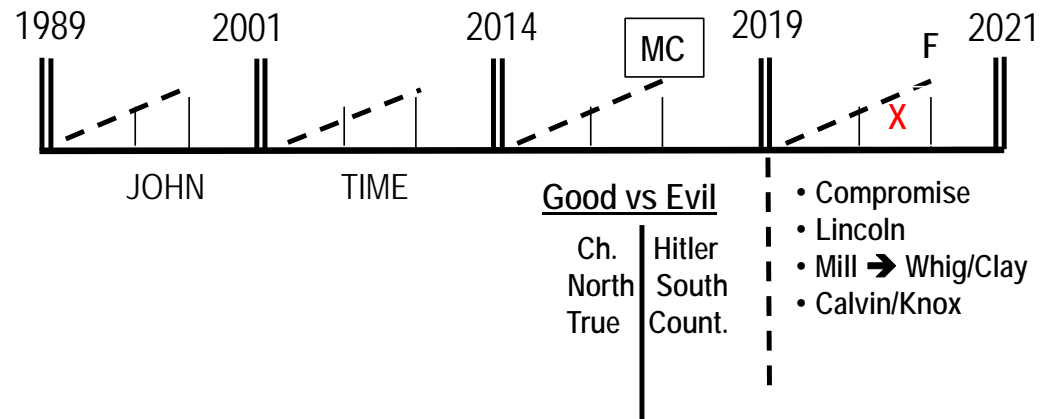
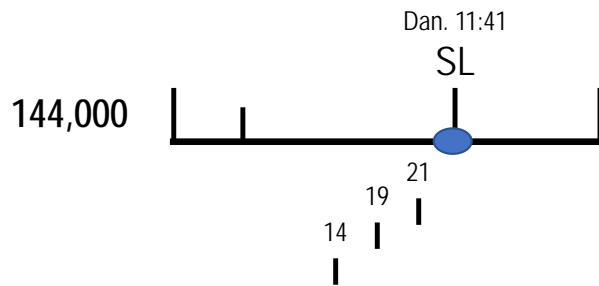


Abraham Lincoln, now we're starting to get into difficult territory, and I think people in this dispensation are much more confused about what our message is, people are confused and disoriented just as you would be when you move into a much harder math class. Many of us united excitedly in the previous dispensation because it was so clear-cut and simple. And in our own history I see many people struggling. I would suggest a major reason that they feel unnerved, uncomfortable is because they don't realize there has this been this transition in our message, where we are no longer talking about Churchill versus Hitler, North versus south, true versus counterfeit or Trump versus Clinton, that's a simple message for the previous dispensation. And people are struggling to make the transition to the harder test, the wilderness time, Abraham Lincoln.

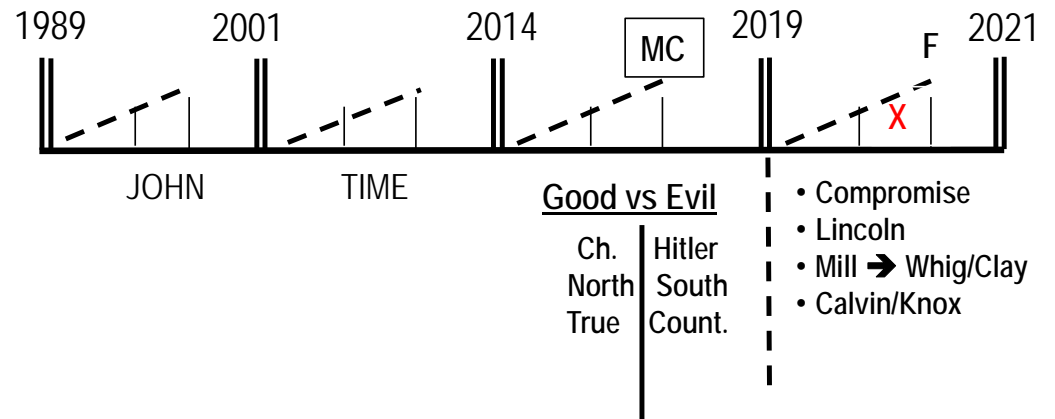
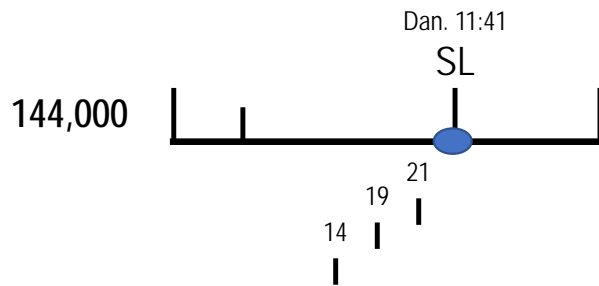


Then when we touched on Millerite history; no longer arguing about North versus South or who was good and who was bad, now it's all about Henry Clay and the Whig party. It's not a subject of good versus evil. Then we revisited these conservative Protestants and who did we end up attacking? Back here we're just pointed to Jerry Falwell and saying evil. Who do we end up attacking here when we discussed conservative protestantism?

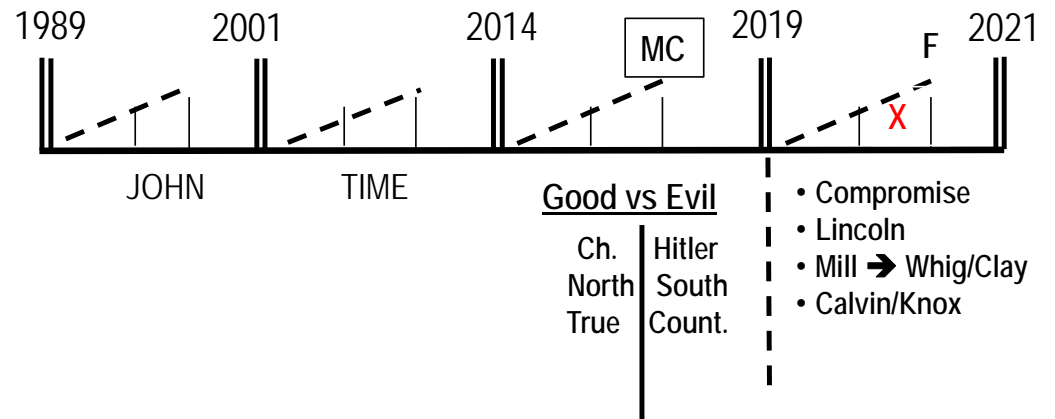
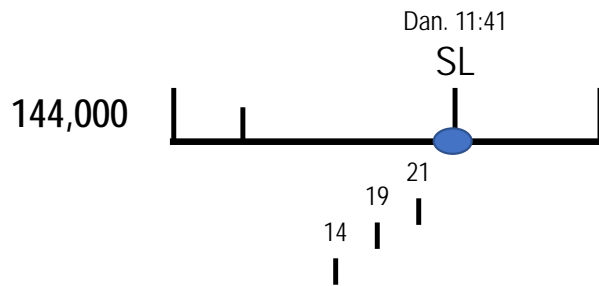
John Calvin. Calvin and Knox our heroes. These are original Protestant reformers. Back here good versus evil we would have approached the Protestant Reformation and seen Protestant reformers good, papacy is evil. But when we approach it here God does not let us do that, we should be well past what is a simple understanding. And it's in failing to make that transition that I would suggest many people are struggling where they feel our message is not as clear as it used to be 2 years ago. It's not as simple; if you graduated, the class got harder. That's one way we can see this dispensation.



I had an article put on the media broadcast (Jan. 22, 2021), there is one demonstration of this, and I would suggest if it's carefully considered it also has implications for how we view our internal duty. I may not agree with everything that the author says or believes privately or shares in other articles he writes. But that's the case for practically every author shared. The point that he is making is that many on the left are looking at the riots in the US capital and saying America had this coming. They keep intervening in foreign conflicts, messing around with other countries governments. And now finally they get to know what that feels like, and the authors argument is that is too simple. It's similar to what we said in our previous dispensation, the United States it's a hypocrisy. The Gulf War bad idea, the Iraq War bad idea, the Afghanistan effort to destroy the Taliban bad idea. Overthrowing democracy and Iran was a bad idea. So back in this history it's nice and simple, America is a global bully interfering in other countries politics to promote their own position as the global leading power. So their position on the world stage does not become threatened. And simple message, go home take care of your own democracy and stop interfering. And this author is saying that's a simplistic argument.

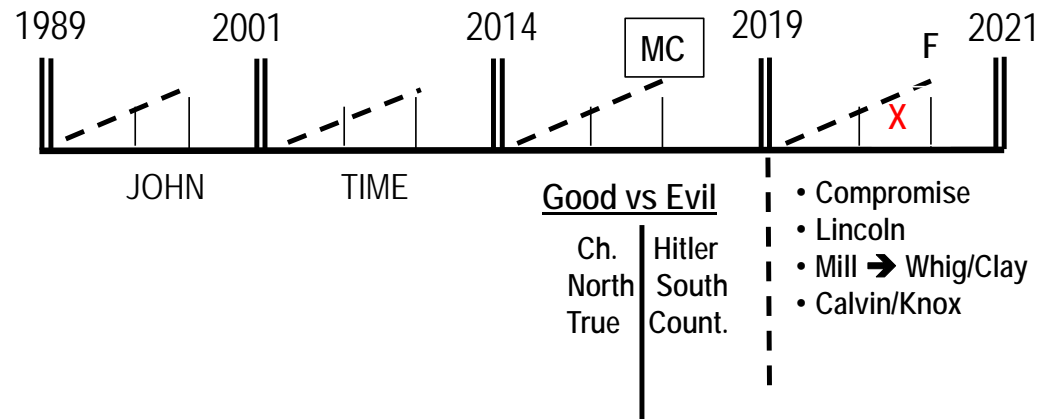
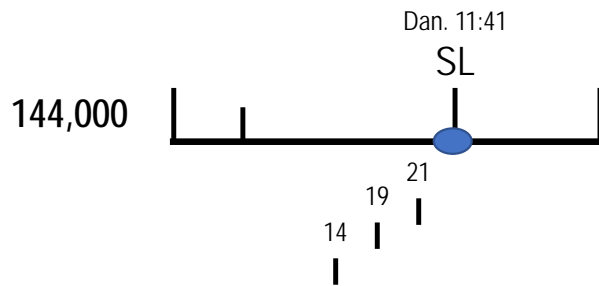


I won't go through all of his points as he develops his case but he's able to use a number of examples where he shows that nationalism and racism are more complex subjects, and they are so pervasive that those exact same nationalistic principles can be and have been used to end or prevent American intervention. And the example that he gave was Donald Trump when for years the Kurds had supported them in Syria, that to please his Turkish ally he withdraws American troops, leaves the Kurds vulnerable and says there's a lot of sand that they could play with. In other words, these people have been fighting over sand for hundreds of years. The implication: they're naturally violent, they're all troublemakers anyway, let's take care of our own nation, let's build walls, bring our troops home, let whatever dictator force wants to commit genocide go ahead, let whatever foreign economy crumble under our sanctions and our protectionist trade policies. Take care of America and forget the needs in the rest of the world. So Donald Trump used the same racism and nationalism to argue that America should not intervene in other countries politics.

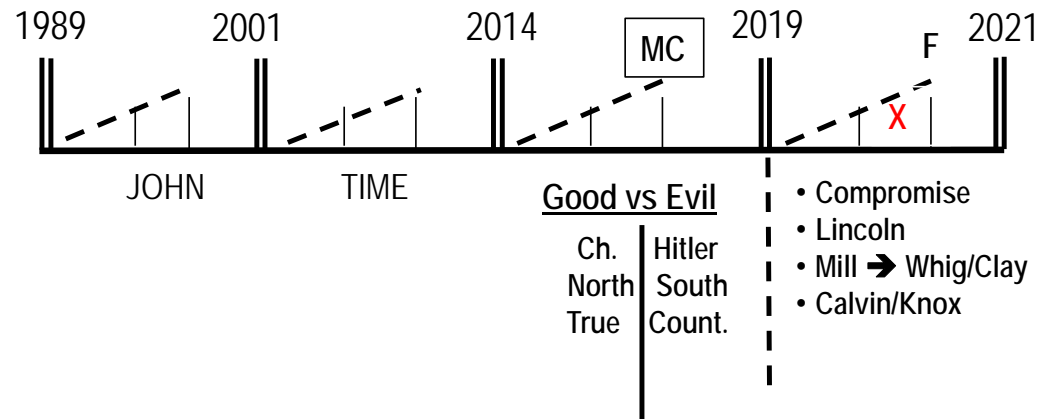
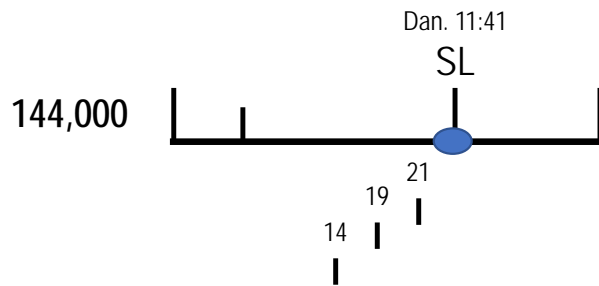


The core issue is more subtle; it's too simple to say good versus evil, like US mind its own business or US intervention. Because I would argue that the Kurds should be protected, that international genocide should not go unchallenged. Therefore, there are cases where countries intervene in another country's politics. I won't go further into that article for time, but he makes multiple relevant and good points

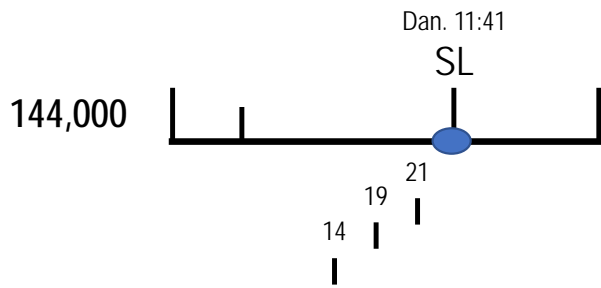
One point is just the issue with their mindset, their belief in US exceptionalism. They have this Messianic faith in their own ability that they can spread democracy. But because they are somehow better than the rest of the world, they have not seen their democracy as being as fragile as it is. So what he says the answer is, is not for the United States to necessarily stop intervening, but it joins a global fight for democracy with both conviction and humility.



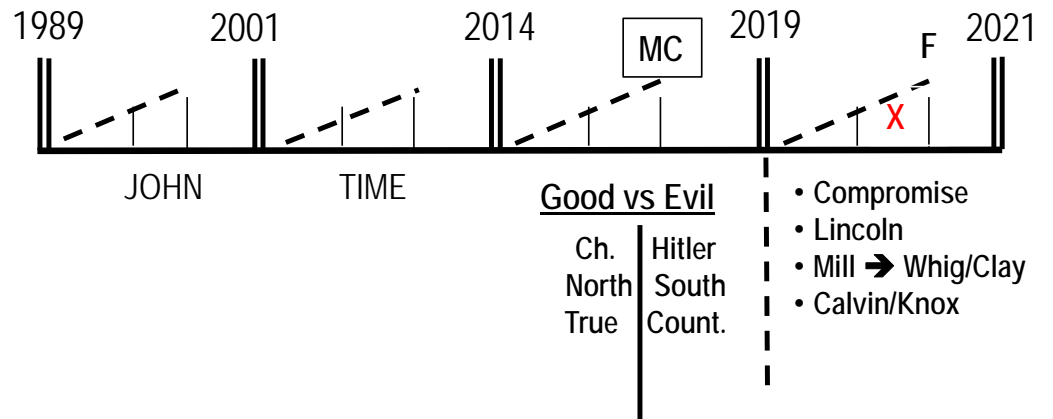
Even when it comes to the foreign policy decisions that America has made the position that this movement takes based on prophecy is not so simple as to say American intervention bad, complete freedom in other countries would; complete freedom of other governments to abuse their population without consequences. We start to get into danger when we slip back into simplistic models like good versus evil. There is nothing wrong with these models, there is no model where we're going to start softening our message on Hitler in comparison to Churchill. But seeing the complexity of these issues directly impacts how we see the complexity of running this movement.



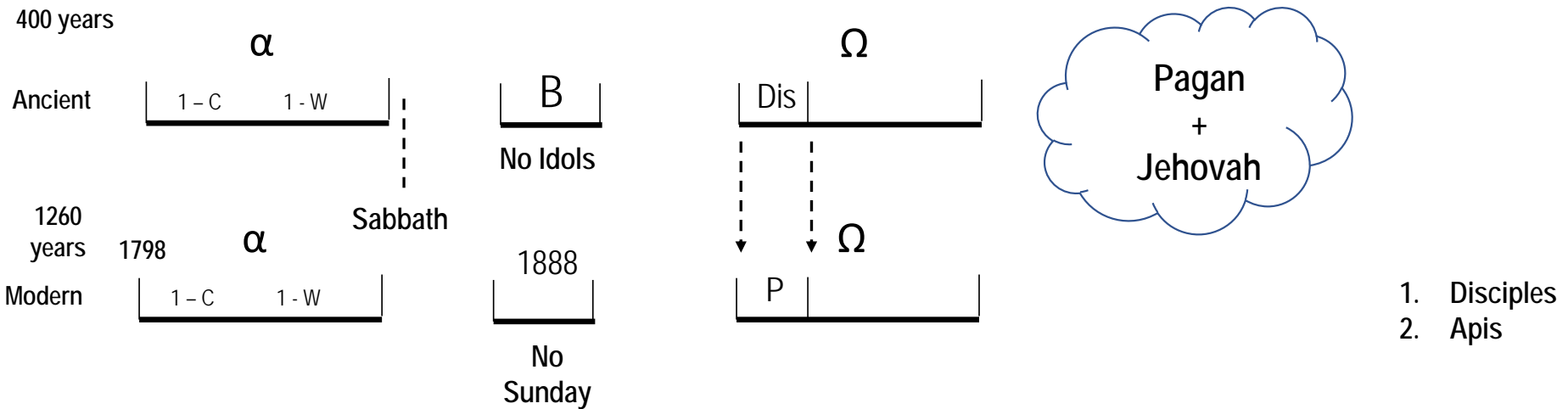
Back in this dispensation a board member of the ministry said he loved this message of equality and now we did not need an organizational system in this movement. Everyone was free to practice equality. Therefore, you needed no structure. In other words, no one need intervene in another person's business because that is what organization is all about. No one need intervene in another ministry's operations. That ministry should have freedom to decide their own structure, their own way of operating. And people have become increasingly confused in in this history (2019 to 2021) as they find that elder Parminder and myself have not given them that freedom. It seems in conflict with the simple message of the last dispensation.



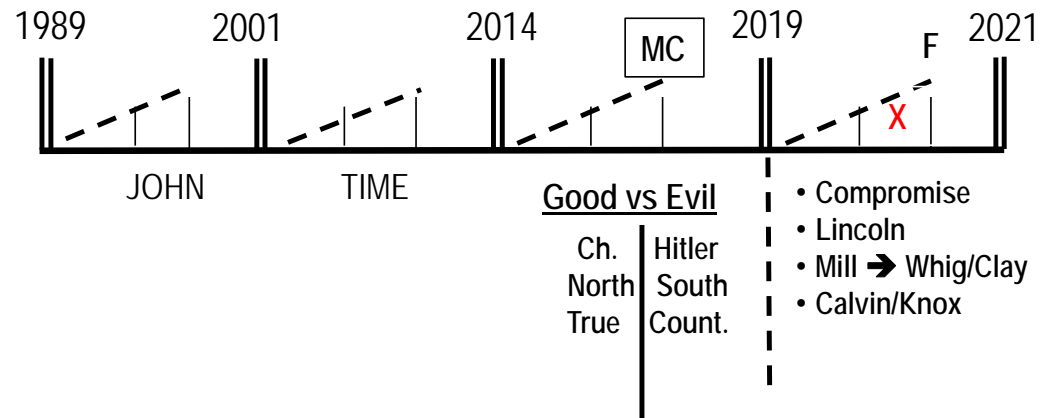
1. Disciples
2. Apis

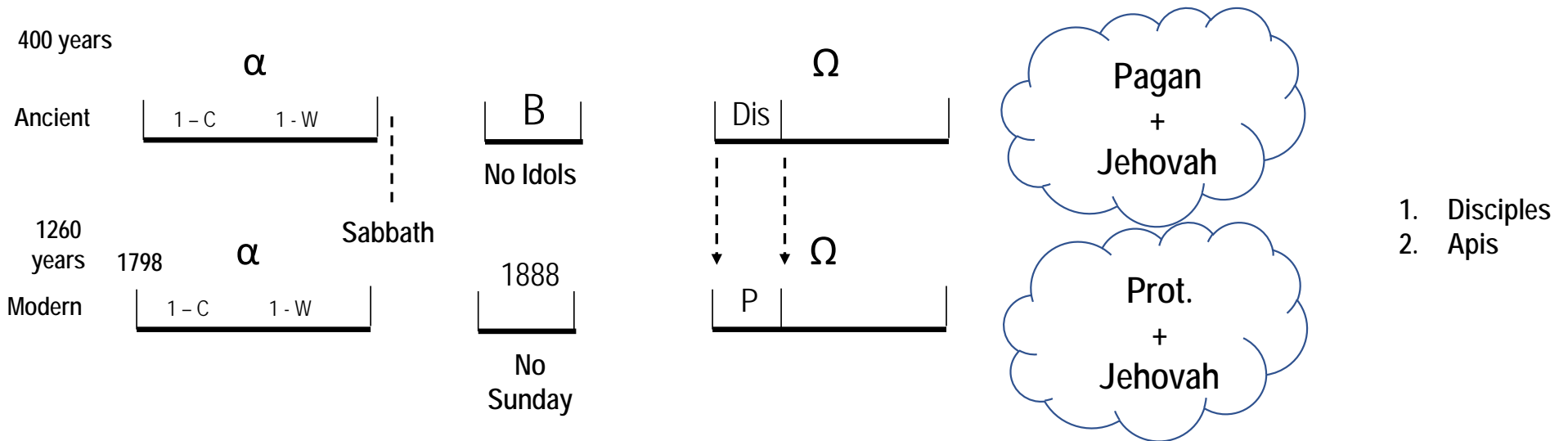


There are two parables that were given here to explain our current experience. The first was the disciples, what does that tell us? Do people get equality? No. Why is it that our increase of knowledge, our very increase of knowledge is the story of the golden calf? Why is our increase of knowledge the golden calf? Why did God choose that story to be the story we needed to understand more than any other in our current dispensation?



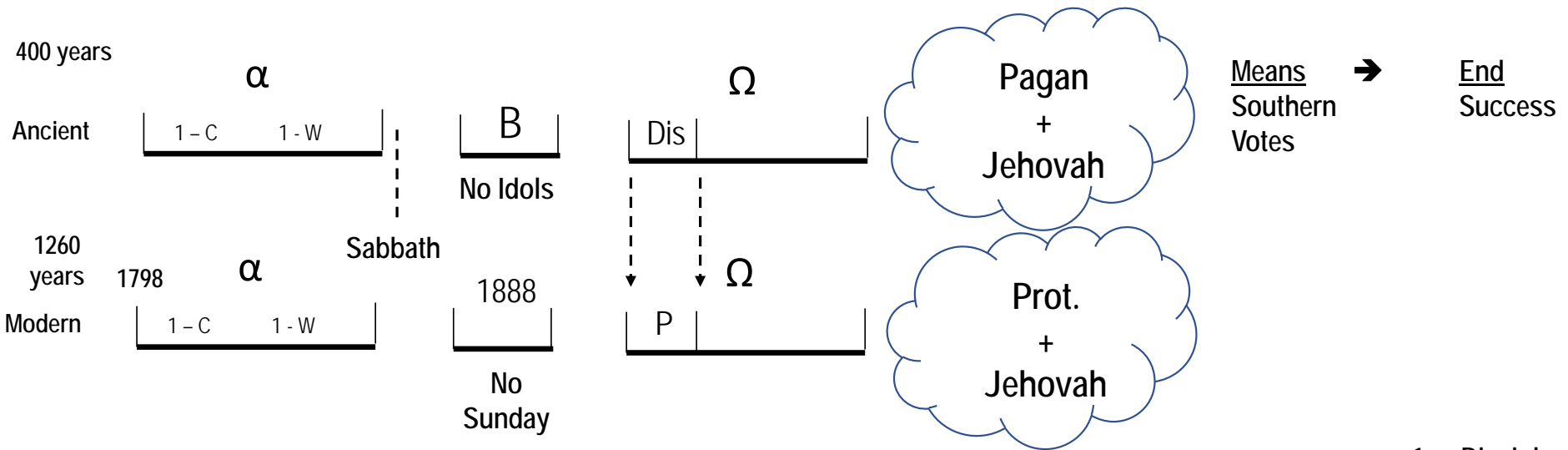
The story of the Apis bull, what it tells us is that the reason that the Jewish Nation failed is they blended. Right back here Jehovah says this is what I am. What they do is they take their favorite pieces from paganism, and they take what they've learned about Jehovah, and they blend the two. It's paganism plus God and they are never able to shake that understanding.





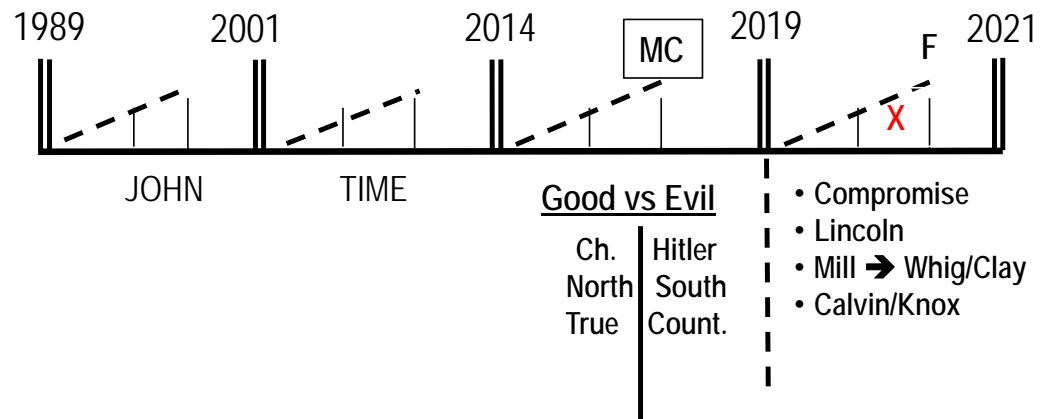
What Adventism did is they blended protestantism, the very Protestant covenanters that they fought against in 1888. Back in ancient Israel they would never consider building an idol. Yet when they look at Christ, they reject him it's because they're still worshipping the character of that idol. They let go of the form, professed acceptance in the message and held on to the characteristics and the spirit of that idol. They would never consider the form, but they are worshipping the form through their love of the spirit.

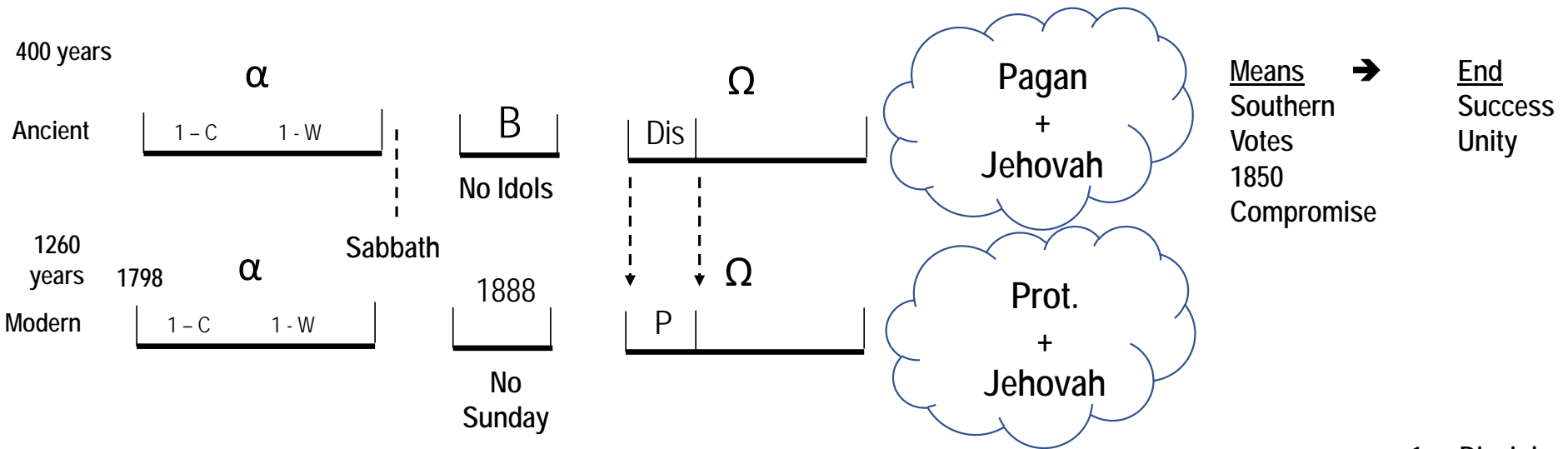
Adventism today would never consider keeping Sunday, they would never consider meeting at church on a Sunday and moving from one day to the next. And yet they worship Sunday because they still worship the spirit of protestantism, they follow, give homage to the covenanter's beliefs. And those beliefs in our dispensation when it's all about marriage **that homage exhibits itself as nationalism, sexism and homophobia**. So the structure is Sunday, **the spirit is nationalism, sexism and homophobia**. We abandoned the form, but we kept the spirit.



So God gives us two messages; first of all you're the disciples, second of all you're still worshiping the spirit. When we discuss these more complex subjects where did they go wrong? Take the Whig party, take Abraham Lincoln's racist statements, in 1858 what does he do wrong? There's an end result which would mean his victory. This isn't the election; this is another government position in the Senate. He wants success and he knows the means to that success is Southern votes. Have you ever heard the phrase *the end justifies the means*?

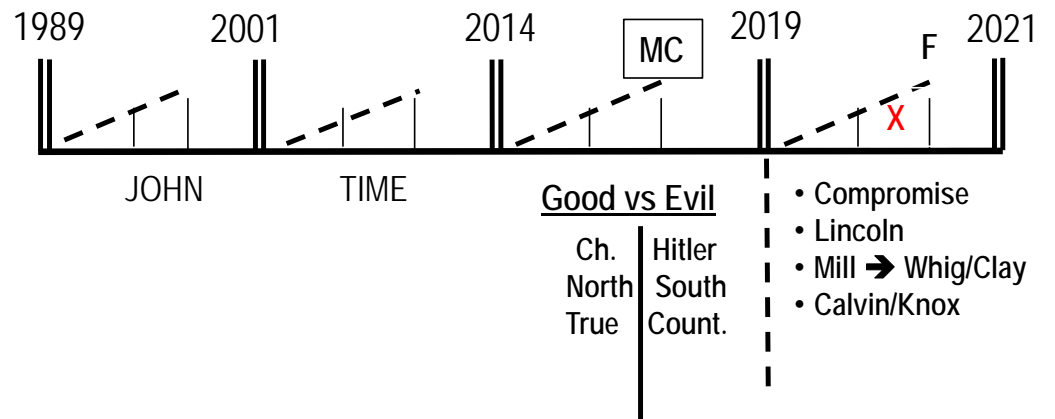
1. Disciples
2. Apis

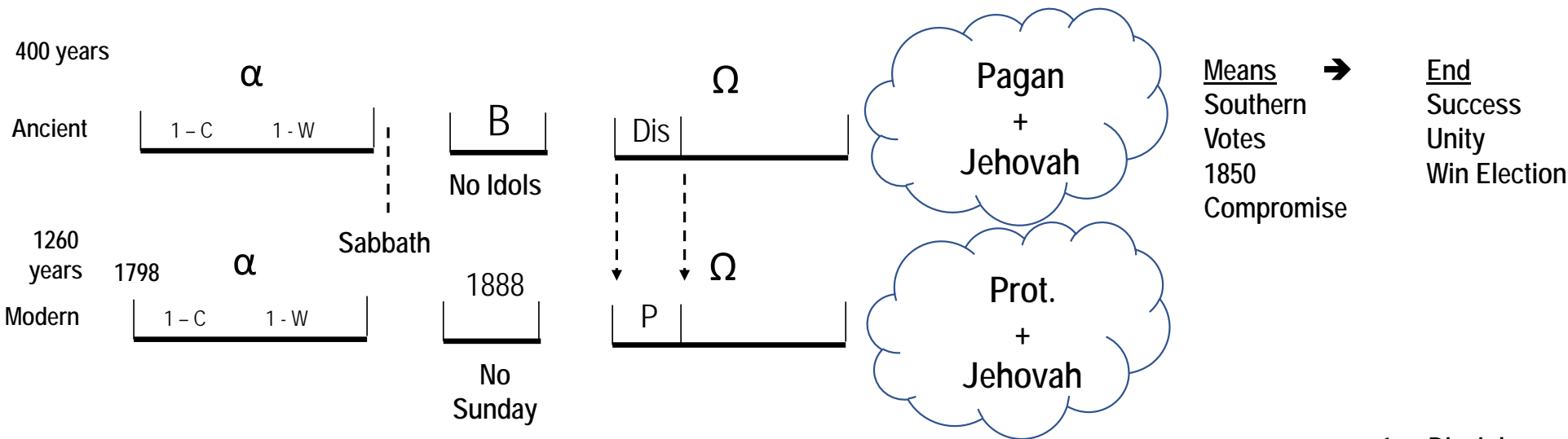




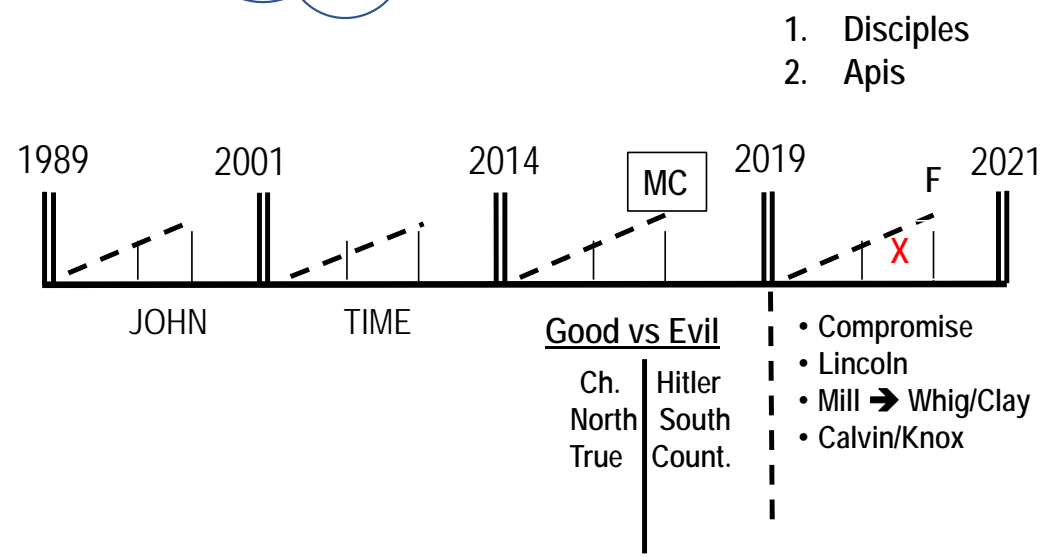
Henry Clay, he wants to avoid Civil War, he wants unity. 1850 compromise. Peace in the camp. If he doesn't have peace in the camp God's people could descend into violence, the whole movement could crumble. For the sake of peace do what the people ask you to do. Shouldn't he be an elected leader, shouldn't they be a democracy, voice of the people, so he makes the bull. Why did they end up choosing Polk as a candidate in 1844?

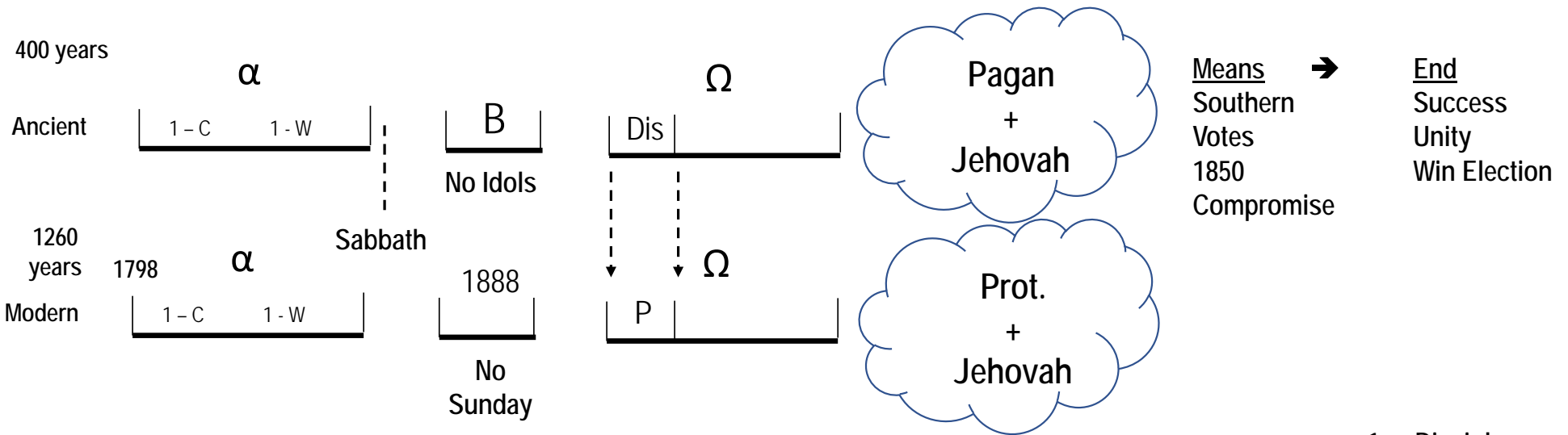
1. Disciples
2. Apis



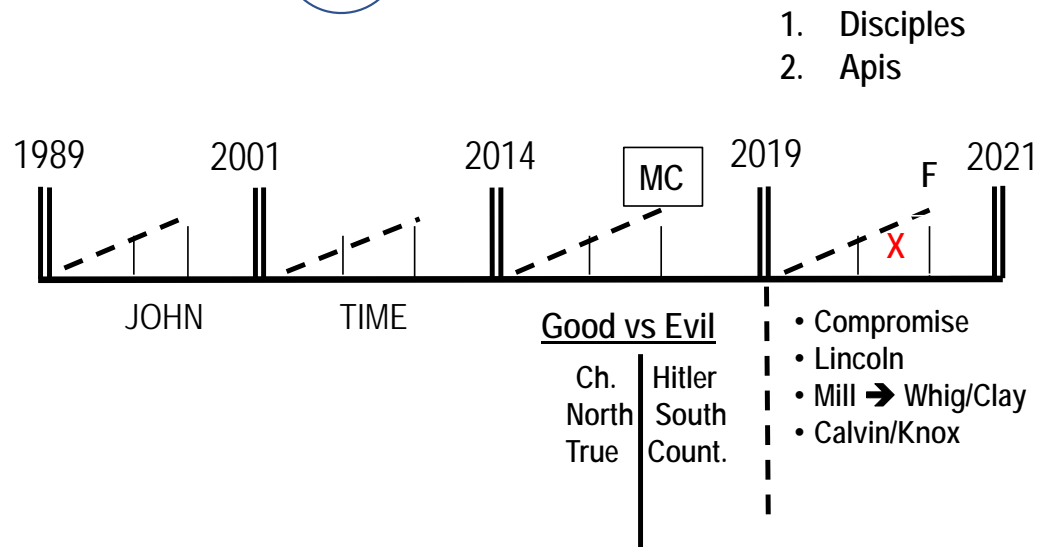


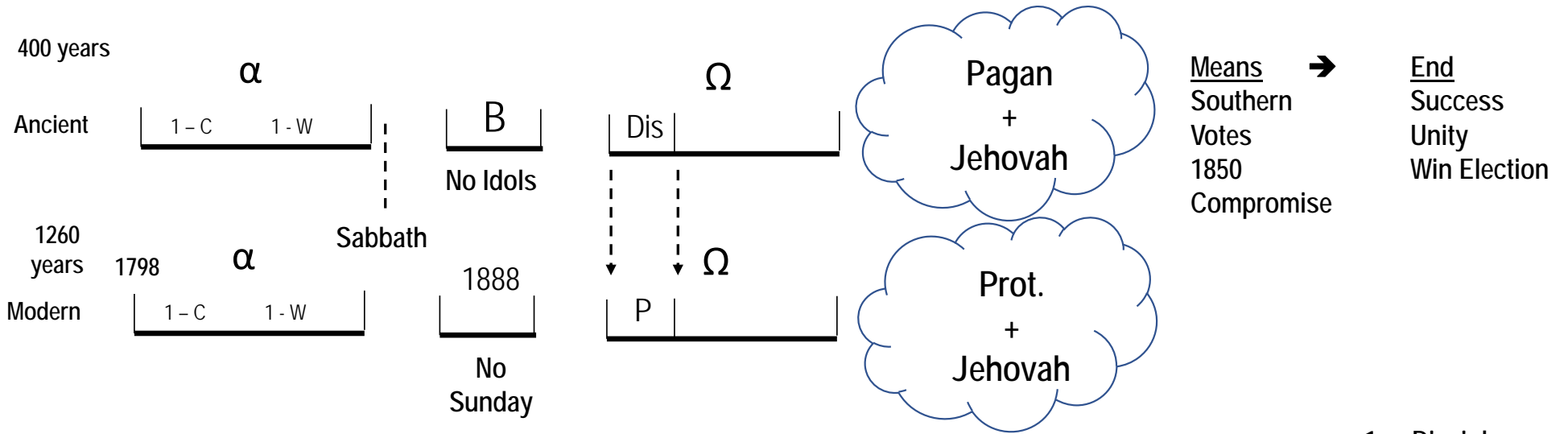
If they hadn't of chosen Polk they wouldn't have gotten even as many votes as they did. So their fears are real. If they wanted to win the 1860 election Abraham Lincoln had to be their candidate. You want to win the election endorse Lincoln not an abolitionist. And doesn't that make sense? If the US had not chosen Biden has the Democratic candidate and they had chosen Bernie Sanders for example, we would have a Trump second term. Even with Biden Trump got 74 million votes.





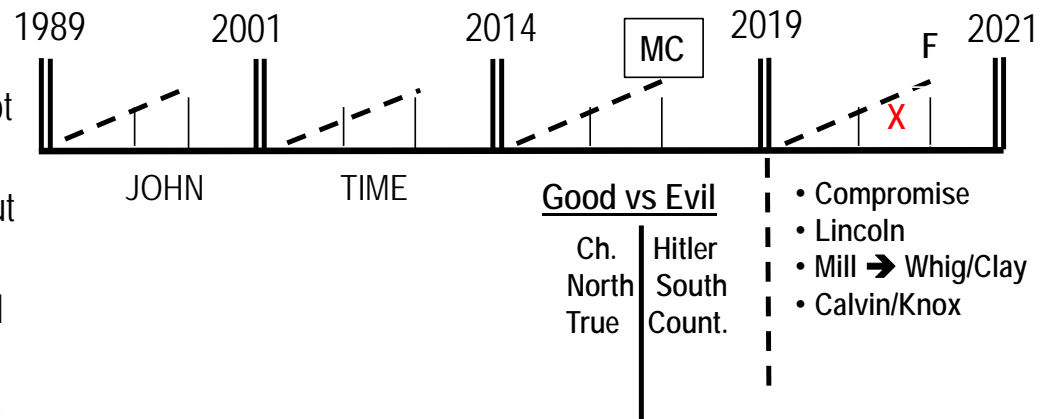
So the end result: success, stop slavery extending over the entirety of the United States, so make careful strategic decisions, endorse smaller moderate steps, don't go and intervene in the affairs of the southern states, support the freedom of the people in the southern states to choose their own future. Endorse Biden, prevent Trump from having a second term, strategic steps. If you think about it, it's all reasonable, even right. And yet prophecy continually shines a light on it as being wickedness, saying this is what the movement needs to see is wrong, this is what is wrong externally, so what is wrong internally?

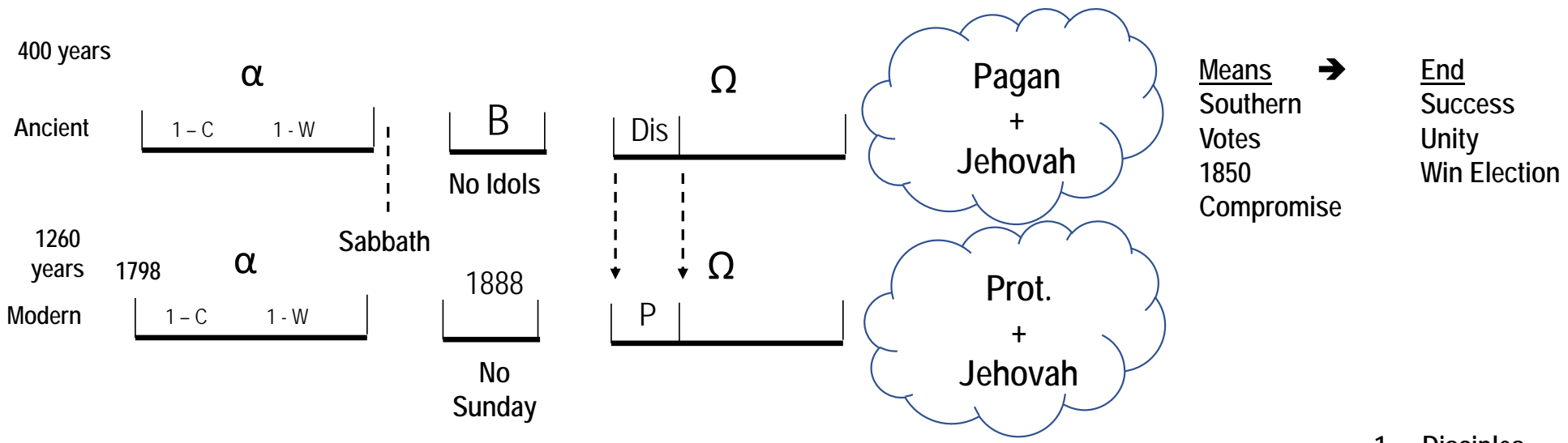




It's been all too easy in this movement to want to preserve peace. Because no one wants a civil war, no one wants to deal with angry ministries or leaders who feel their rights are being trampled upon. But Parminder and I are engaging in foreign intervention when we go to another country and say you are not allowed to practice the dowry system. For a while in this movement, I've seen that a true fight for equality will bring about Civil War in this movement. And it's easy to have peace, success, unity, more people, to not engage in that fight. I would suggest that to make such an argument that the end: peace, justifies the means: compromise, we are no longer permitted to take.

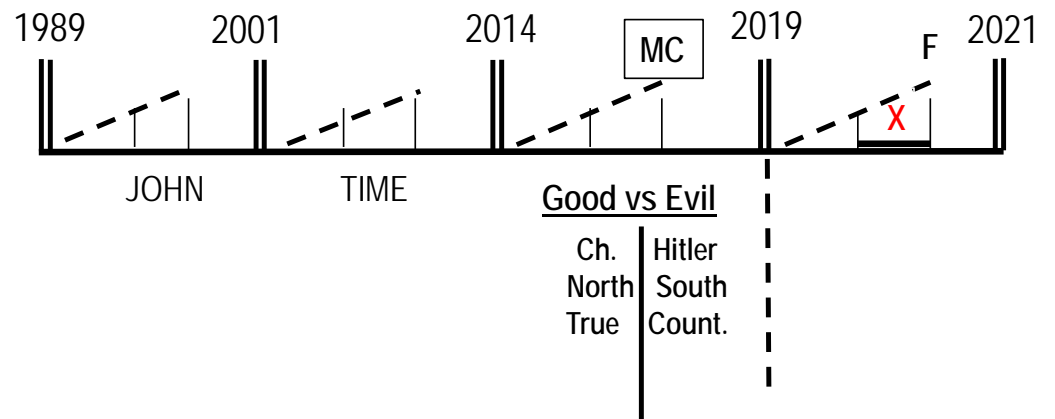
1. Disciples
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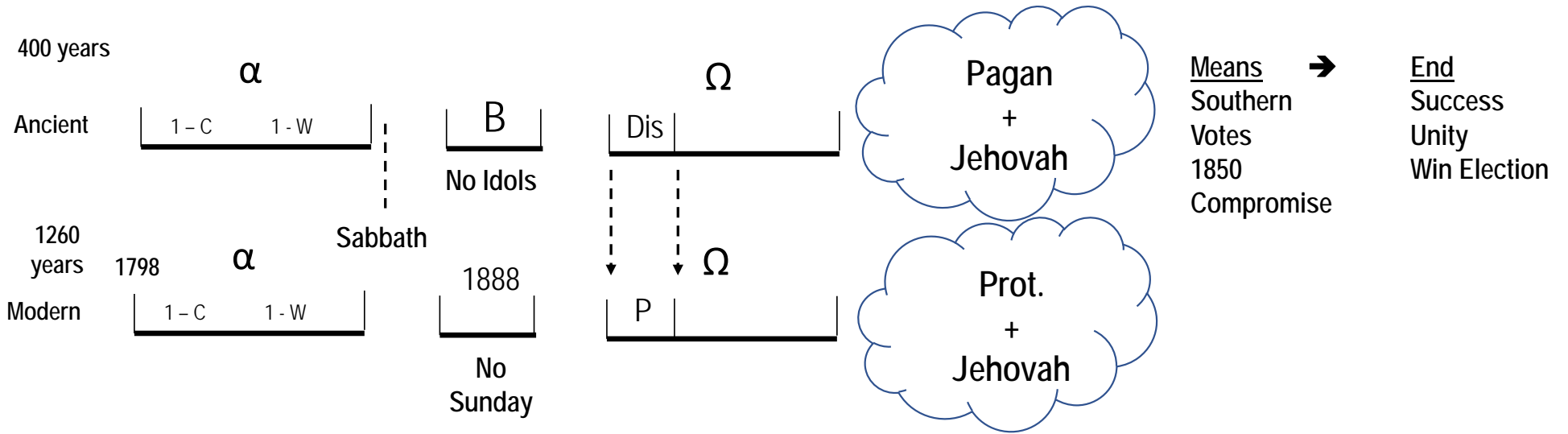




God chose the story of the Apis bull as being precisely what we needed to understand in this history. And it's heading towards the formalization of the message, the formalization of the message is always a fight. We're dealing with ministries in this movement on an organizational level and almost every one of those organizational issues are not about paperwork or respecting structure. It's hand-to-hand combat with nationalism and sexism.

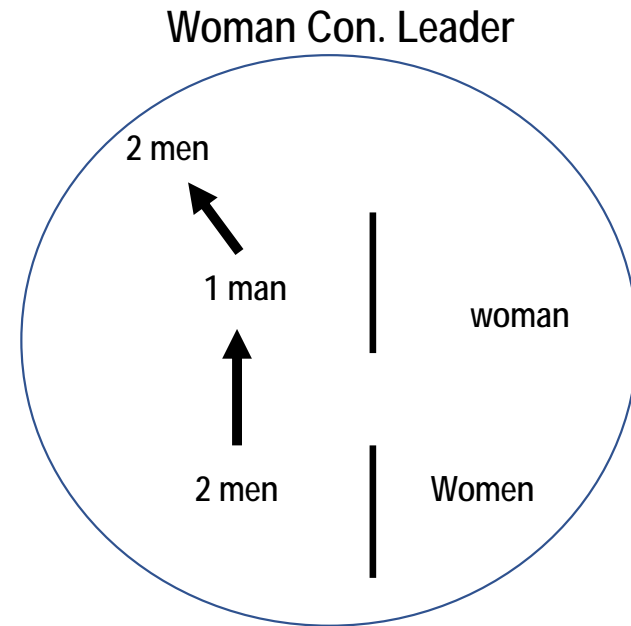
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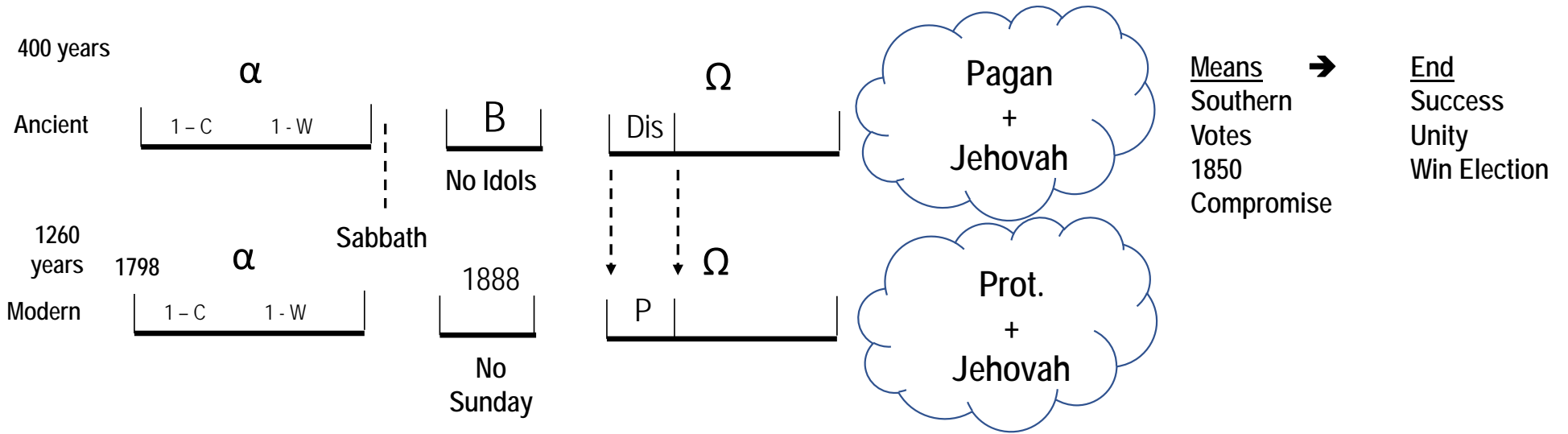




When a ministry decides that they want to run a camp meeting and two men on that board drive the women of that board that there must be one and they decide to go to a fellowship to provide financial assistance for that camp meeting, they go to one man even though a woman was placed in leadership role and this one man goes to two other men not to her to seek their agreement for that project and all of that is kept separate from the woman Continental leader. We are not fighting organizational battles we are fighting battles of sexism.

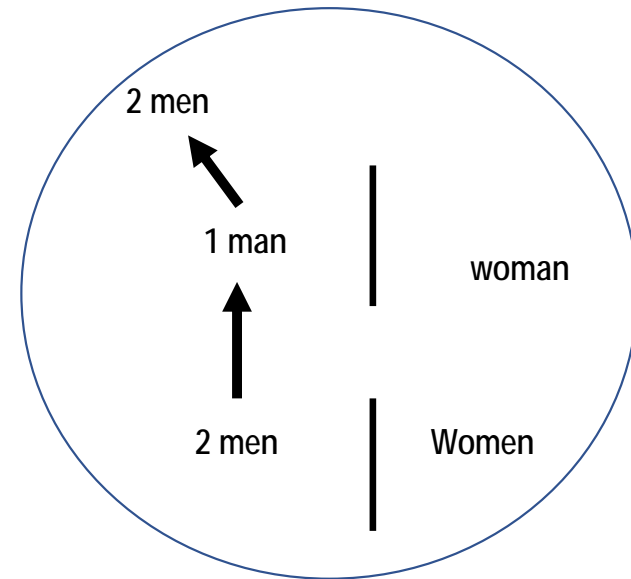
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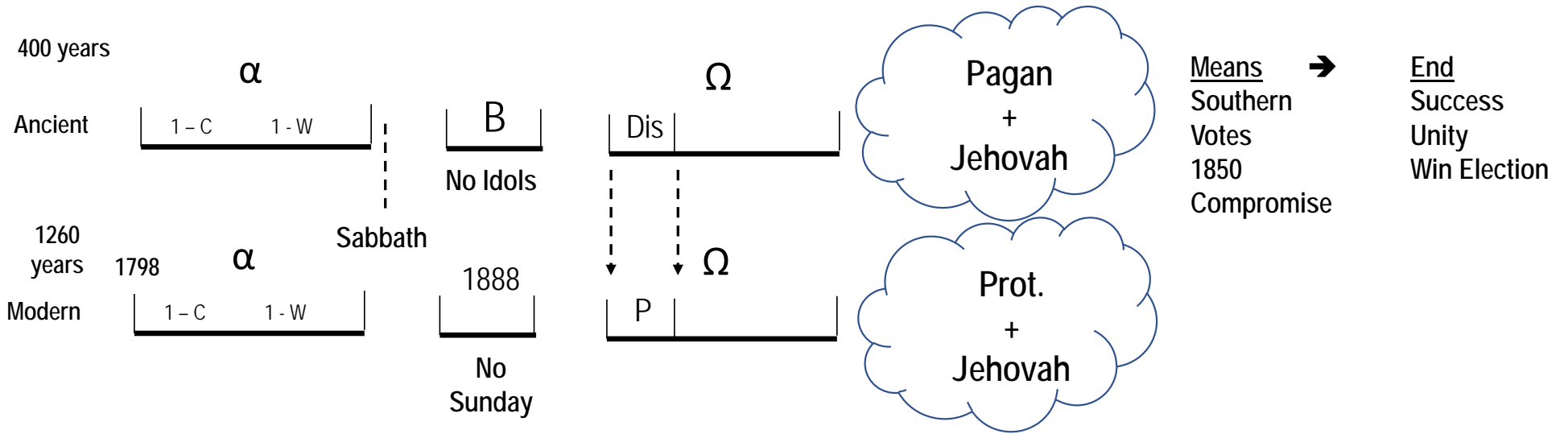




When two little children in this movement are raped and the family in their heartache informed a board member of that movement and that male board member takes 5 days to inform his board when he's forced to do so, and then they take two weeks to inform the Continental leader, and then they write a report that is somehow devoid of the word rape.

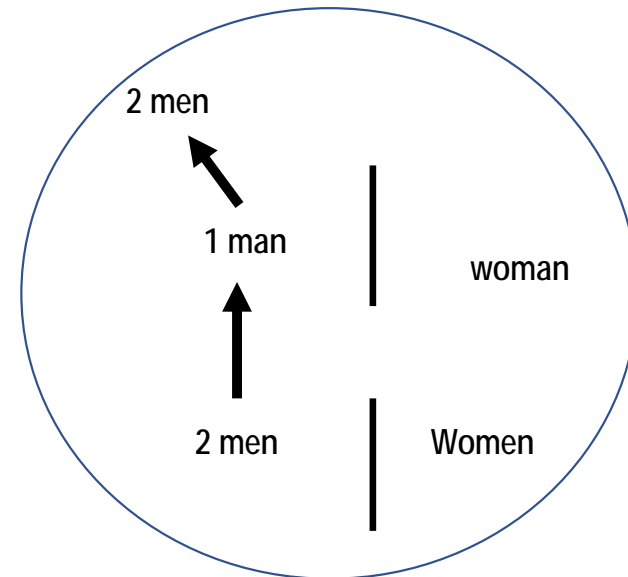
Woman Con. Leader

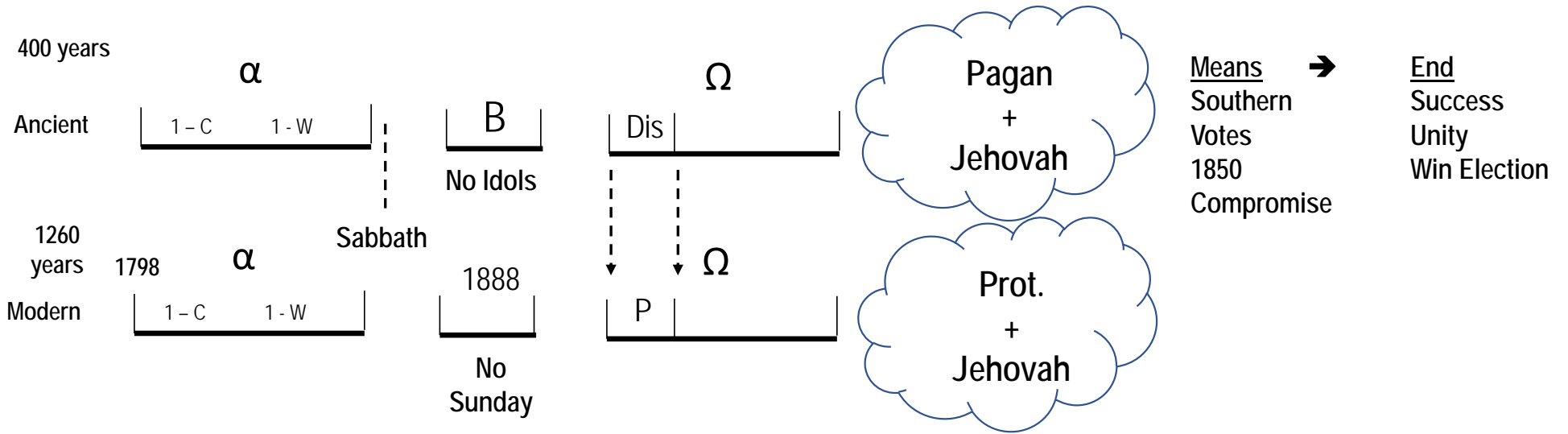




The organizational combat of this dispensation is not disconnected from the message. The reason that there is a need for intervention is because 18 months ago we were promised change. Good versus evil was easy, elder Jeff just said don't want any of it. This dispensation is hard because so many people have said we believe in change, we're with you Tess, we'll stand by your side and fight this together. And what God says, they abandoned the form and not the spirit. And it cannot, will not be tolerated inside this movement.

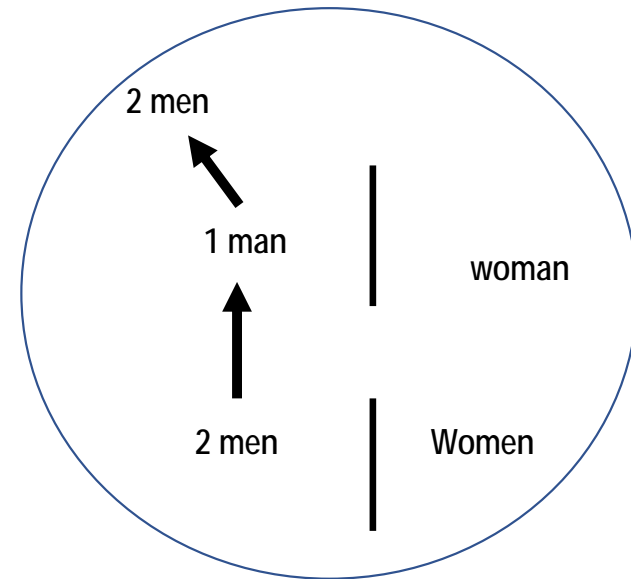
Woman Con. Leader

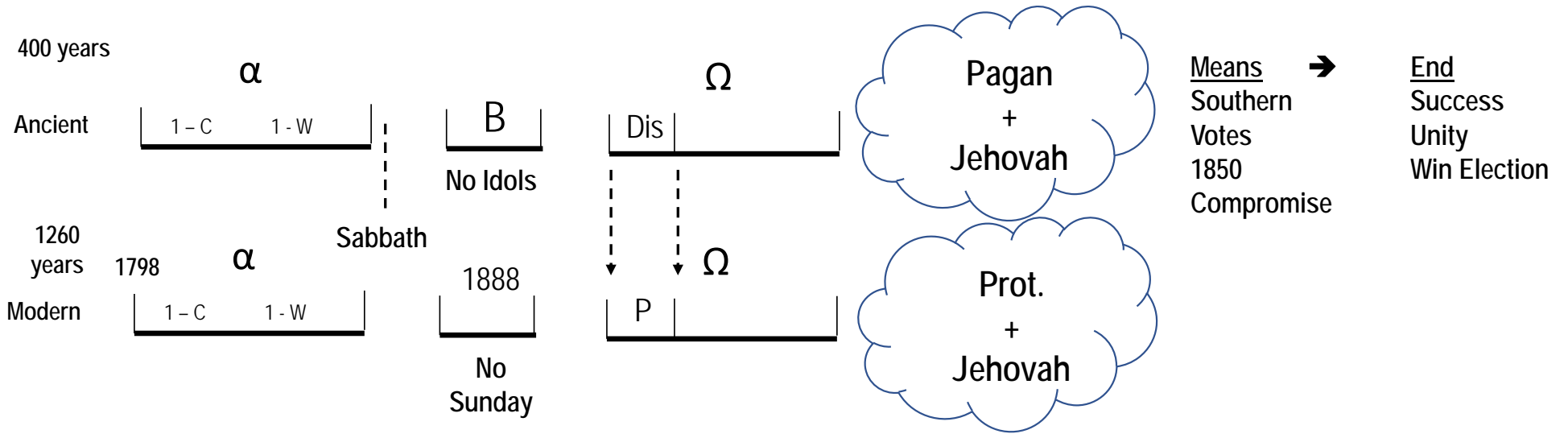




When a woman leader is told that her organizational letters are too cold by members of a sexist boy's club this is not an issue of organization it's an issue of sexism; something they would not say to a male leader. If they want a warm motherly figure Catholicism is more than happy to provide that because then you get one that's also pretty and a virgin worth more. I see men commenting on this chat who I know are failing equality when they call their female leaders cold and tell them they can do just whatever they want.

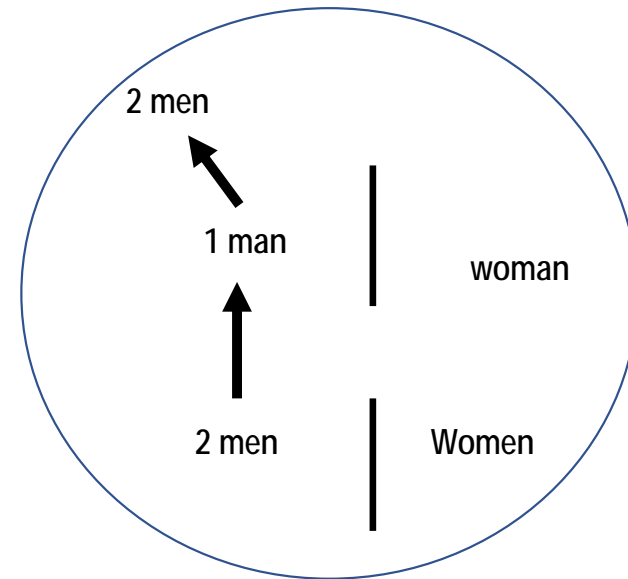
Woman Con. Leader

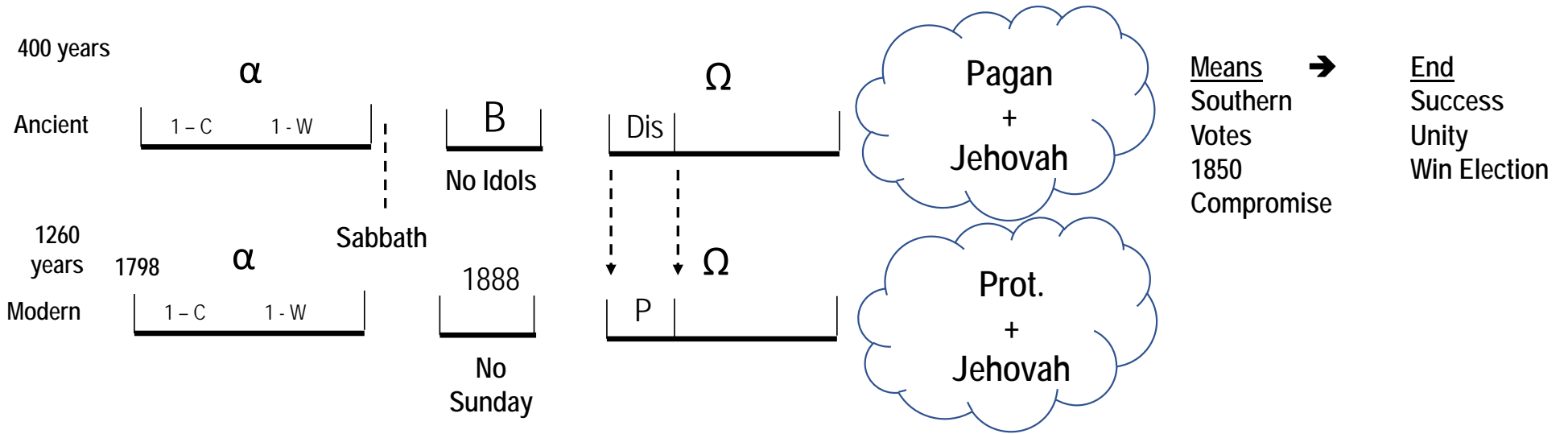




And the problem is is that to maintain peace so that you stay in the movement I will no longer say that the end justifies the means, we will intervene. It's not foreign intervention, I do not represent Australia. But the message of equality was not that ministry leaders had the right to practice inequality without our intervention. As if the South had the freedom to practice slavery without the intervention of the executive government. And almost every organizational conflict in this movement comes down to the failure of the issues of nationalism and sexism.

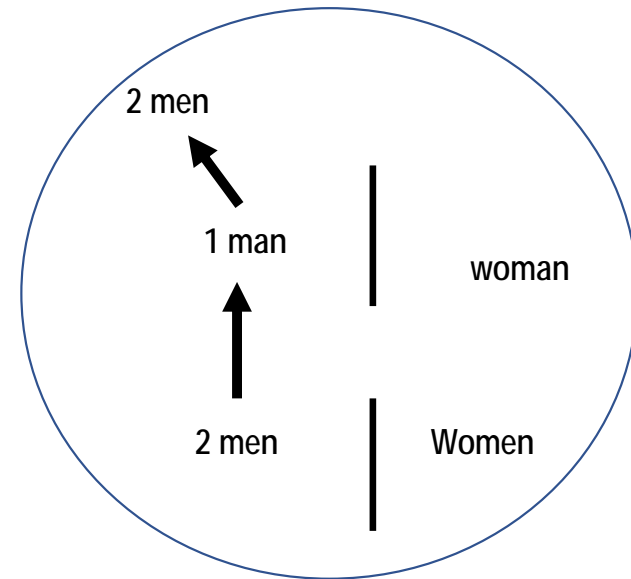
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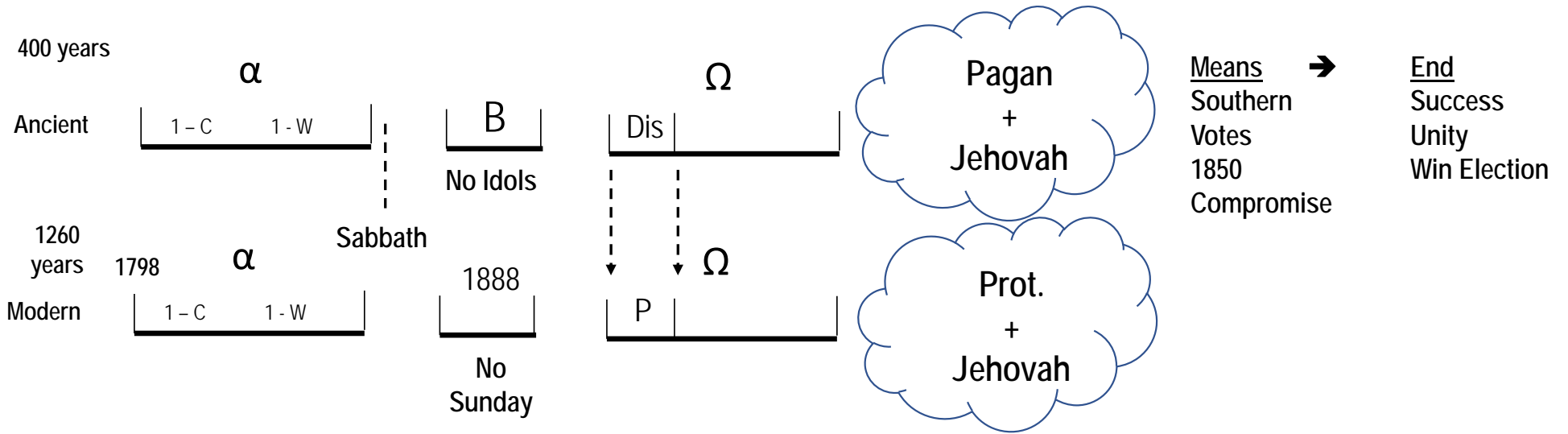




There was a woman in Arkansas who had a major issue with this movement, she said too many people hadn't changed. And the principle of what she said was correct, she knew it and I knew it. If we could be united on the message every part of it, all I'm asking is that instead of leaving we fight together.

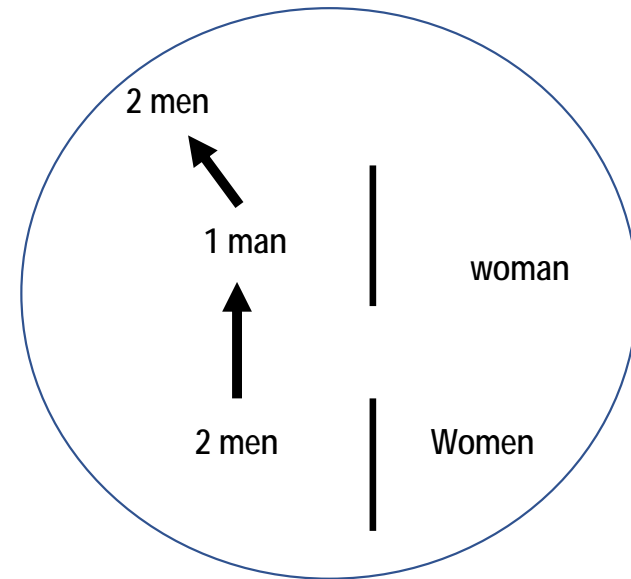
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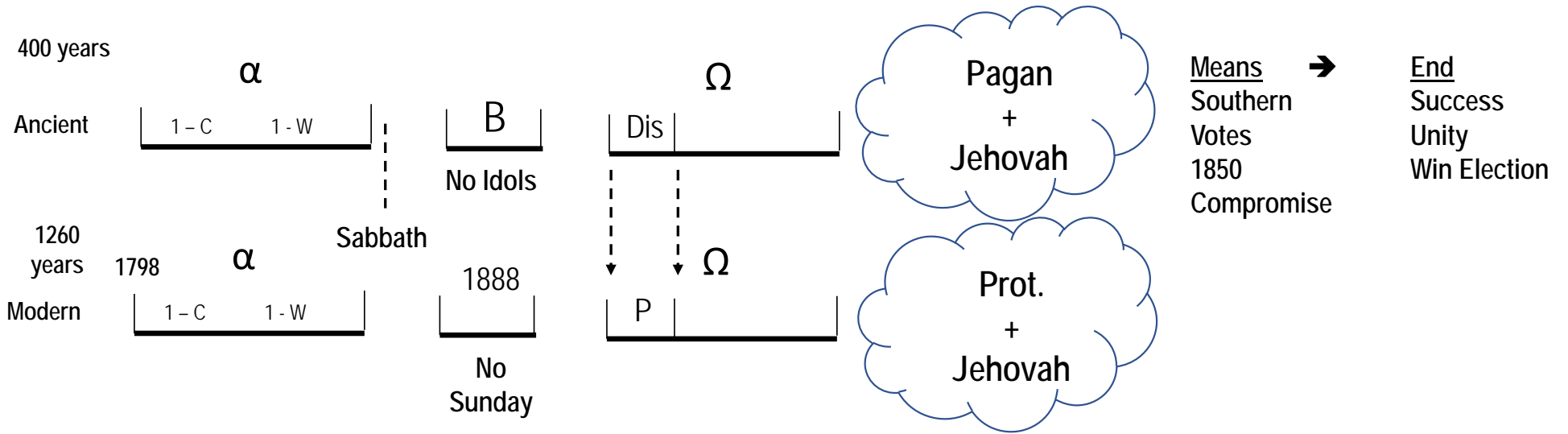




And women are not devoid of failing when it comes to equality. If you think a woman in your fellowship is committing adultery (and you were wrong by the way), and you start contacting her husband then you are stepping between two women. Ruth Bader Ginsburg Amy Coney Barrett, no matter your gender, no matter your race. If you're a woman you're going to behave badly and attack other women, you will find yourself with at odds with me too. This is the dispensation of organization.

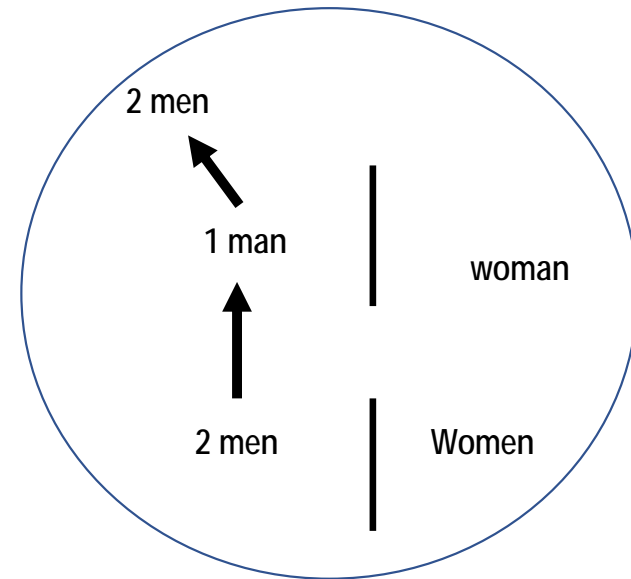
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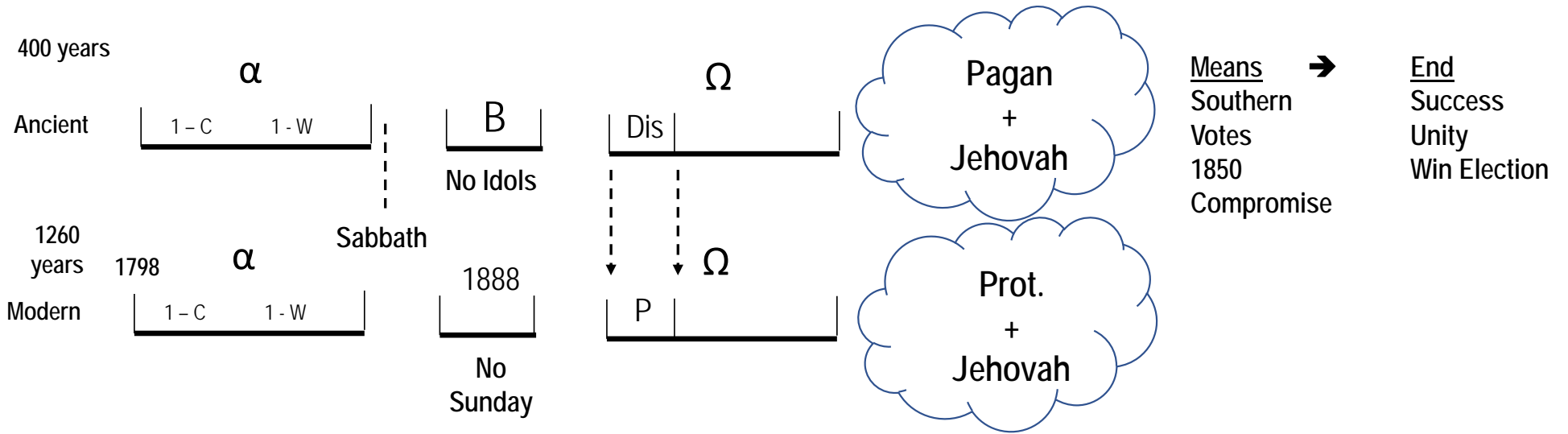




The reason it's the dispensation of organization is because the message of equality came and what God said is you will bring the message of equality into line with the organization of this movement. So if it seems like Parminder and I and your Continental leaders are absent it's because we're intervening in too many southern states where that organizational structure must be put in place not to take people's freedoms but to protect the people who are actually vulnerable.

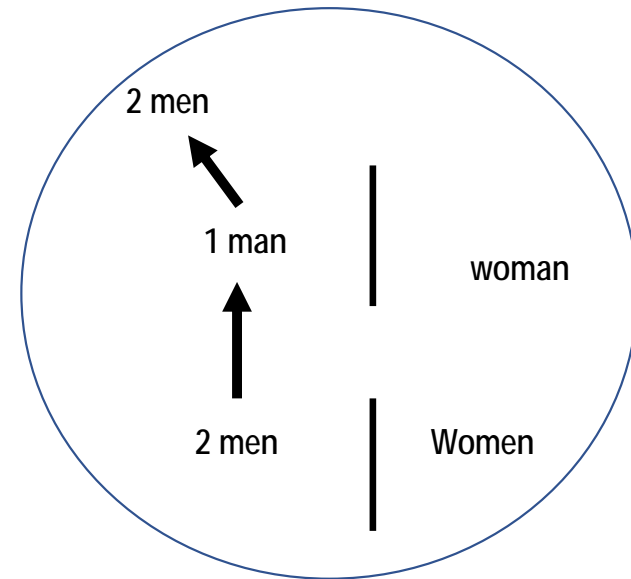
Woman Con. Leader





I never had the intention of doing this work alone, it needs people. I've been disappointed at some of the people I thought would fight by my side and for whatever reason often tiredness they have not done so. It will get more intense; it always does at the formalization. The Apis bull study was just the warning of that, but it must be insisted upon.

Woman Con. Leader



Dear Lord in Heaven,

We look back at the last 18 months and we see too much compromise for the sake of peace. We do not wish to needlessly damage souls, but we cannot excuse sexism and racism. We see it exhibited time after time. I hope that you will grant wisdom to the members of this movement that they will turn their eyes inward, look to see where they have attacked their own ministry members with rebellion and sexism, and that many might straighten out these problems with empathy and love to do what is right regardless of consequences. You said this movement is success, may we not try to preserve that success by compromising on issues of equality. I pray this in Jesus' name Amen