

March 3, 2021

Elder Tess Lambert

# *Three Steps of Restoration*



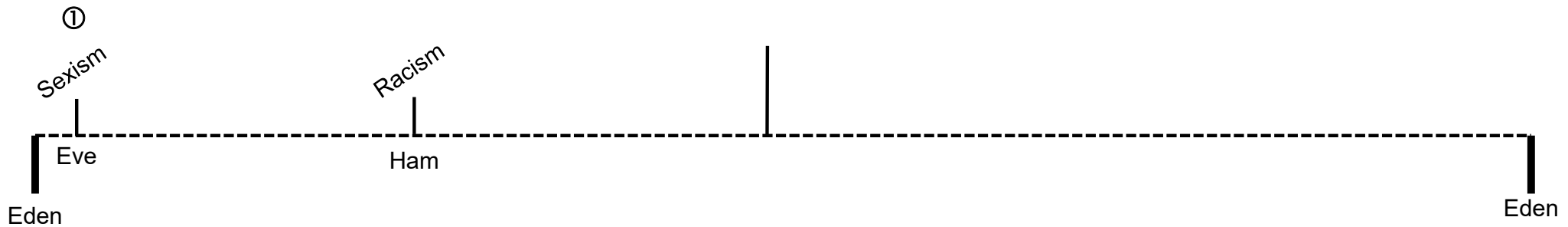
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I don't have one set subject matter unless you want to make it really broad. Instead, there are issues and questions I've seen arising, some have been here for a long time. But especially from the Brazilian camp meeting to now. I want to address some of what I think are misunderstandings that we have in this movement.

There are three particular issues that I want to address. We won't have time for all of it.

We want to look at our study of equality, it was laid out in August 2019 as a history that takes us from Eden to Eden, from New Earth to New Earth. We could conceptualize it this way: we had Eden, and we are returning to Eden. Now after Eden there was a sin, the sin of Eve. So there was this first sin where her and her husband separated, and Eve took the fruit. So we have sin one and with this sin one there was as a result of this, a curse. **What was that curse?**

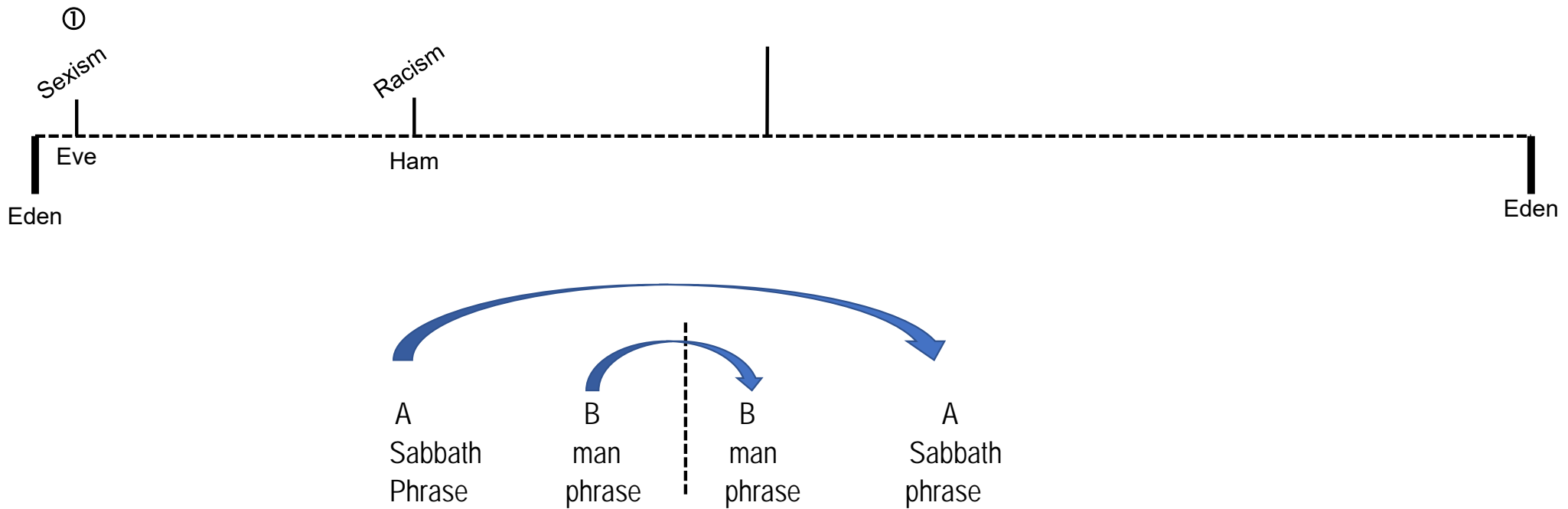


Submission of women, sexism. It's described as a curse.

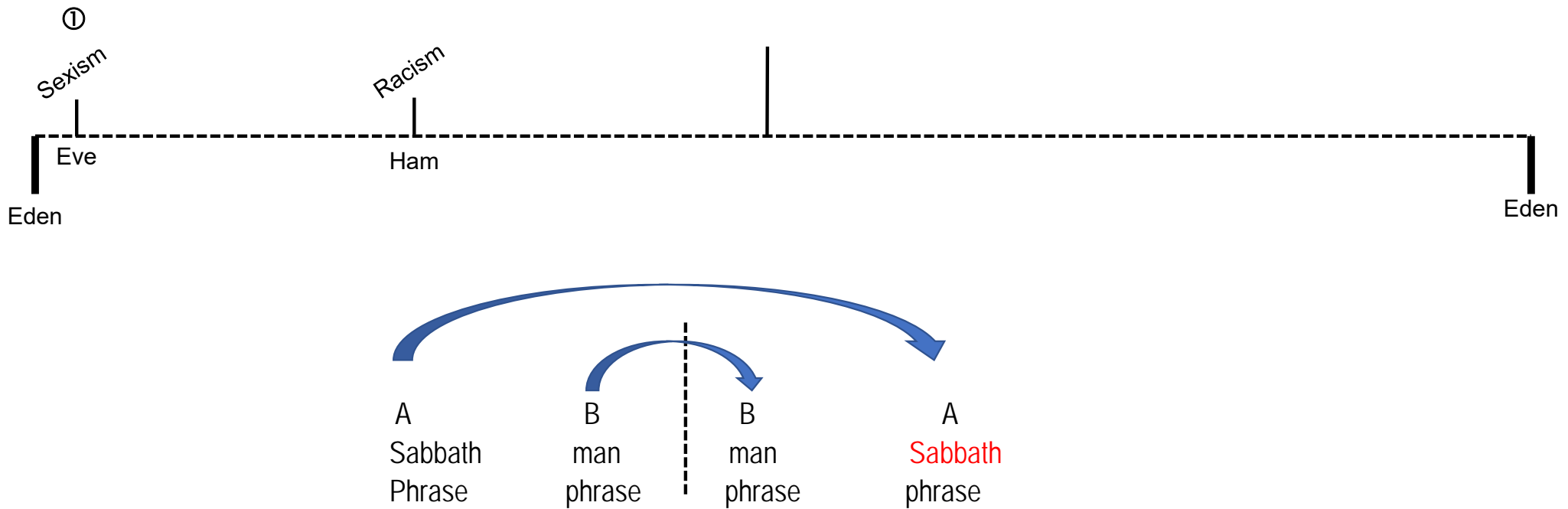
Then we come down to the sin of Ham, so we have Eve and then we have Ham and he sins. What was the result of his sin?

Is described as a curse, not a curse as we understand curses. It's just what is stating what will inevitably come as a result of his actions. Racism.

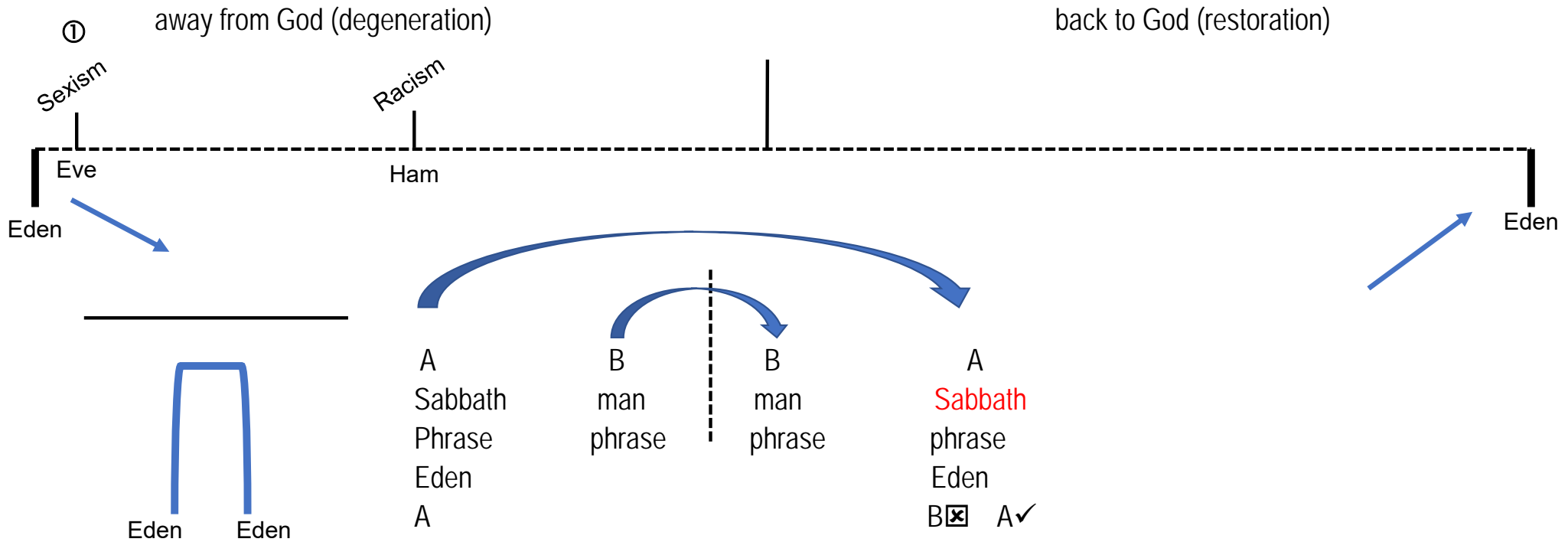
Do we understand how chiasms work? Let's look at a Bible verse that is a classic chiasm, *the Sabbath is made for man, not man for the Sabbath*. Can we see the chiasm?



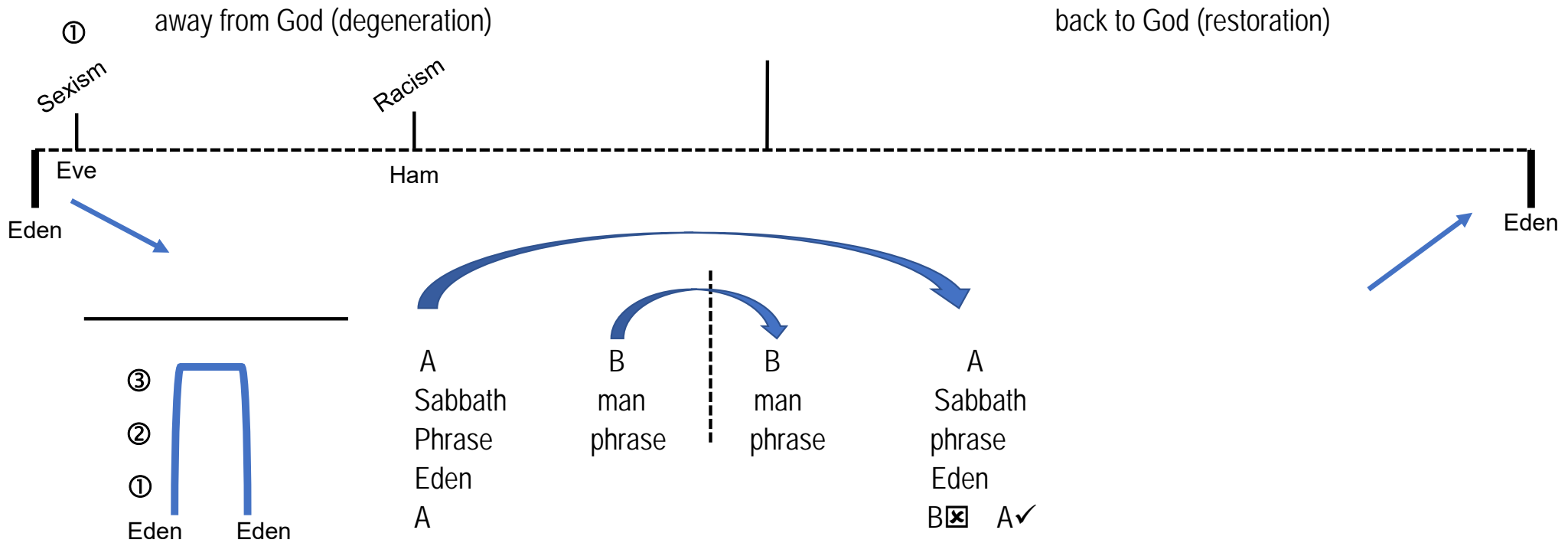
It's like a mirror. When you hold up a mirror and it gives an exact replica of what you look like but it switches left to right. If you were to look out for a sentence that is a chiasm, you could find these chiasms where they are exact, where the words work word by word inside. That's not what we are dealing with here, you couldn't read this sentence backwards, the example that we're using. This is a phrase, a phrase, a phrase, and a phrase. But the sentences constructed as a mirror image where the same theme is repeated at the very beginning and the very end. And these middle concepts are the same.



So Jesus is stating a simple fact, but this is just an example of a type of structure, it's part of our methodology. Because if you've watched Elder Parminder, particularly going back a few years, his presentations on methodology, understanding this methodology enables us to go into not simple but complex verses and understand through the structure what is being taught. So if you had a verse where this last part was not clear, you know the intention of the phrase because the structure of the sentence with indicate that this is just a repeat of the beginning. So we deliberately looked at a simple verse but especially more complex verses, understanding chiasms becomes powerful.

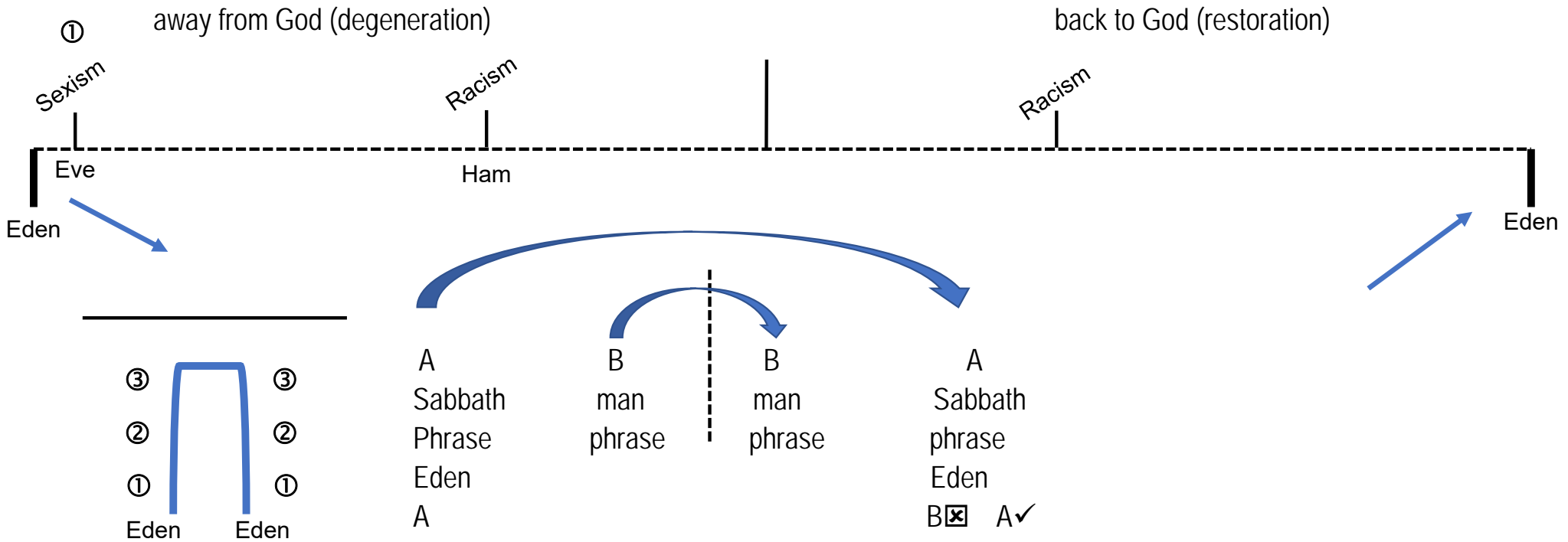


If I was to do this, we started with Eden and we're ending with Eden, started at one place and end at the same place, instead of this journey being where you start at point A and end at point B, we start at point A and we end at point A. So we have stretched this on one line, one history because it's time, it's linear. But you could just as well take that line and bend it because we are returning to the same place. So our entire history is working like a chiasm. This was their path away from God and this is our path back to God. This was the degeneration of humanity, and this is the restoration of humanity, the degeneration, restoration. So our steps through degeneration, just like a chiasm, we're going to repeat those same steps. But like a chiasm, it's a mirror image. **So our first step of regeneration, what is it going to be about?**



Sexism? If we were to say sexism, we're working like this: sexism racism, we would be saying sexism racism, sexism racism, is that a chiasm?

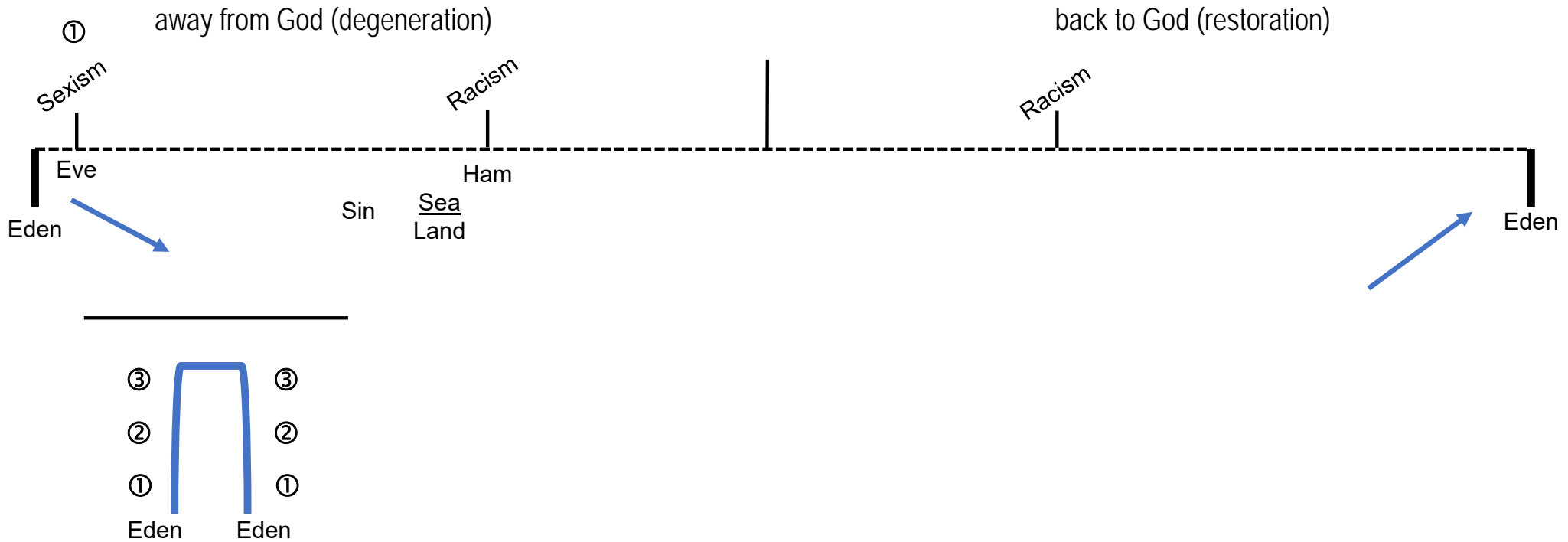
That would be saying Sabbath man, Sabbath man. We could argue it's a repeat and enlarge but it's not a chiasm. A chiasm is like this, if this is a return journey you may see waymarks along that journey. Waymark 1, two, degeneration, return. **What's the first point you'll come across on your return journey? One two or three?**



3 2 1, restored.

So if we're going to be restored towards Eden, you see waymark 3 turn around and pass over the ground of waymark 3. So this one is? Racism, now remember this story is a chiasm. So this story is repeated here and **what happened here, what went wrong? Why did the flood come?**

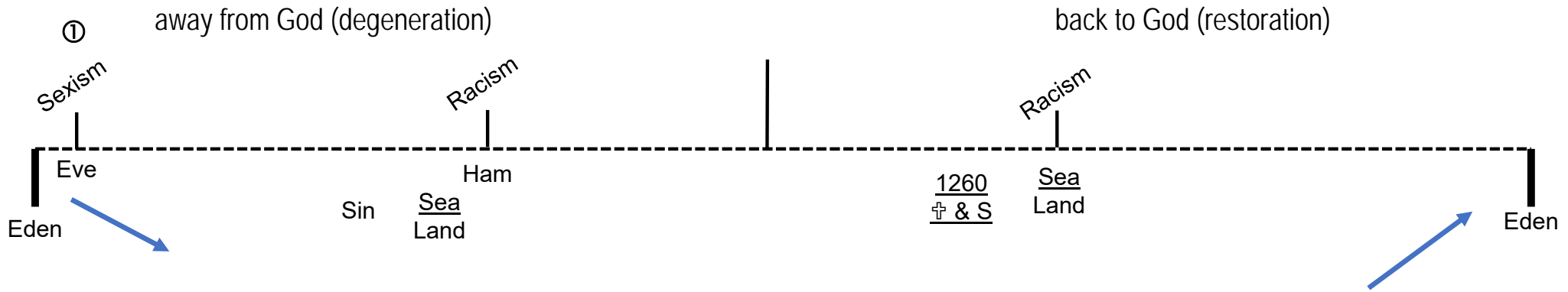




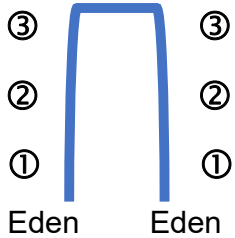
There is sin and what does that sin look like? There's sin and God's solution to that sin, He's going to take his people from what to what?

**Build them an ark and take them from sea to dry land and make a new start on a desolate continent.**

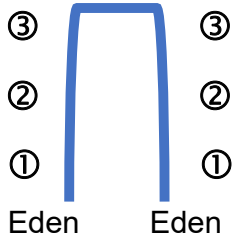
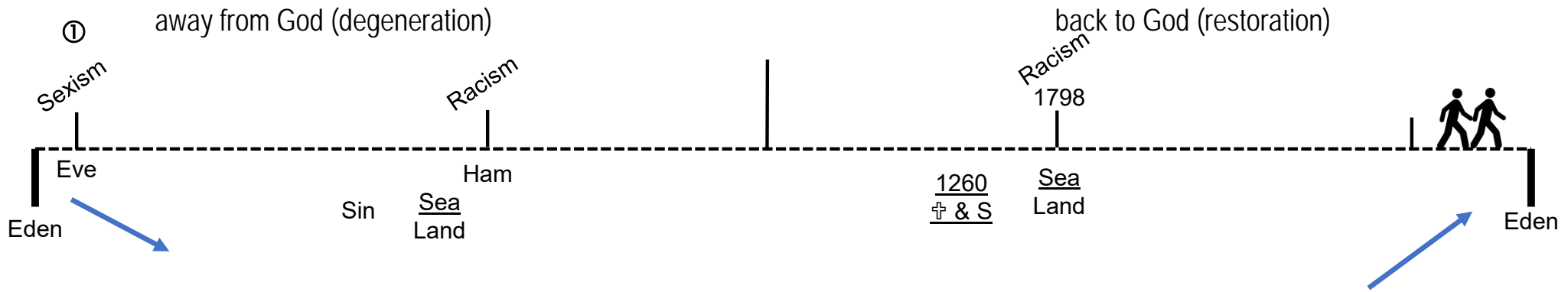
Sin before the flood, He's going to take His people from a populated country, from sea to land. And once they reach that land the first issue they are going to face is one of racism, nationalism. **So when does the restoration start? What is the sin that makes God say I'm done with this land, we need a new one?**



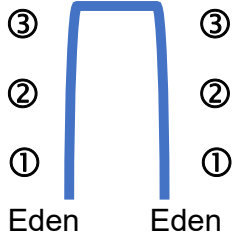
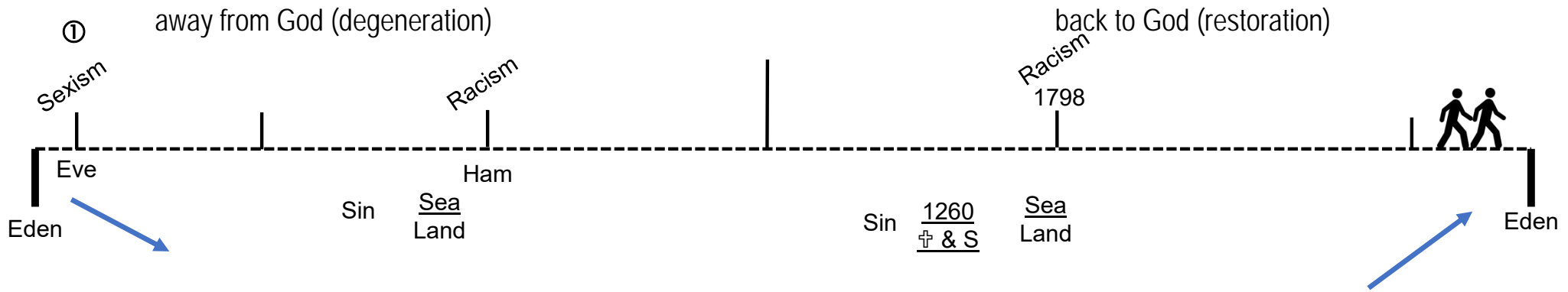

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1260 years of church and state, sin. So we should have known that the sin that caused the flood was not some type of sexual revolution. The sin that caused the flood was the same sin that you would have observed in the 1260 years. It wasn't the idea of rampant immorality, *with the Protestant idea of immorality*, that was instituted in the 1260. Sin, needs a new start in a desolate land. Prophetically, they went from the sea, *the multitudes of Europe*, to the land, *the United States*, the lamb like beast. **What is the first issue that that new country has to address?**

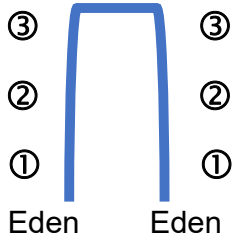
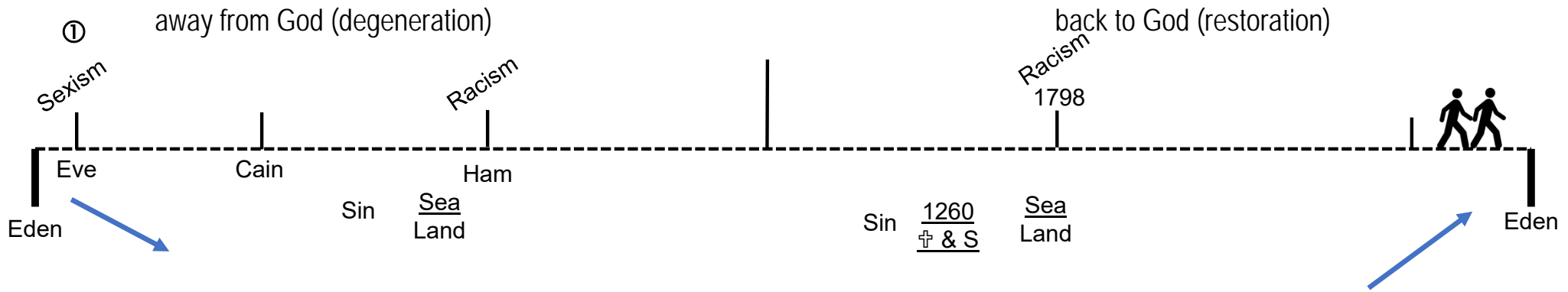


Racism. Degeneration to Restoration and the path towards that restoration began with the time of the end in 1798 where God takes a people and He brings them back to Himself. If we were to work our way inwards, Eden Eden, we walked with God, we will walk with God after the Second Advent. I'm hoping we can see it, we walked with God, sin came, brought pain and degeneration to us physically and we began to fall away from Him. We are restored to Him before we get a new body, physical restoration, we walk with Him and then we are given Eden. The degeneration and restoration works perfectly like a chiasm. And that last sin that brought that last curse in the life of Noah is the very first step that God has to take to restore us.

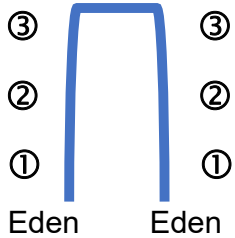
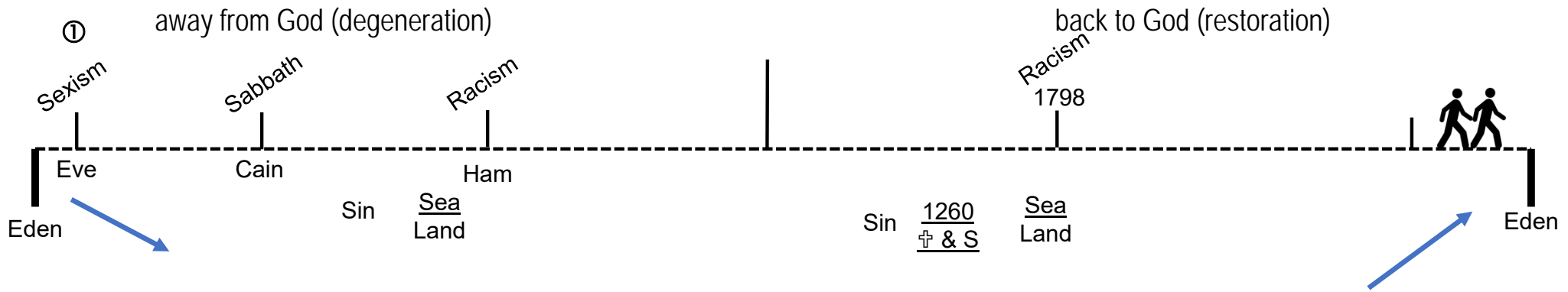


Sin, the 1260, the Earth swallows up the flood and the curse is dealt with.

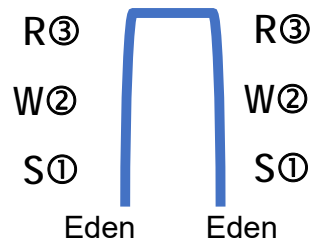
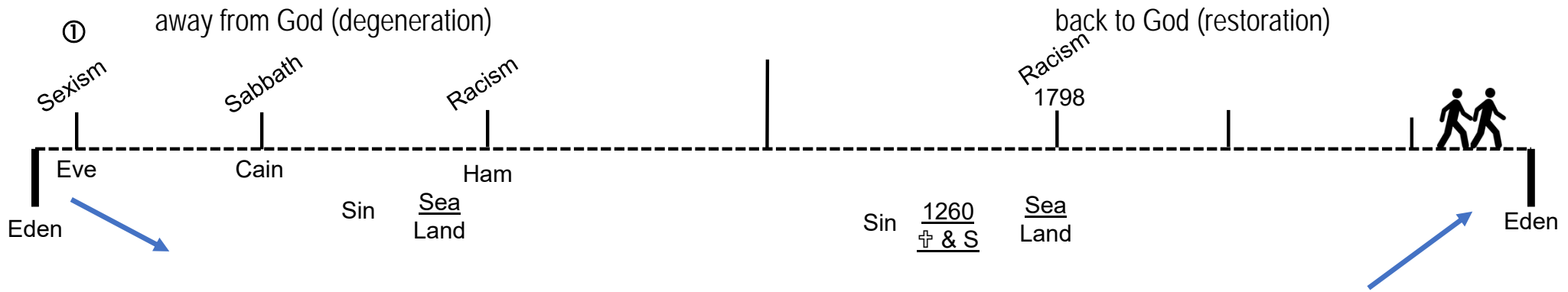
So first, sexism then racism, two sins. What is the sin in the middle that we are forgetting? We have Eve and Ham and who is here in the middle missing?



We'll go to Genesis, racism hasn't come yet and we're in between the time of Eve and the time of Ham, three particular sins. Cain, in the Book of Genesis we have Eve then Cain then Ham. **What was the sin of Cain?**



Cain says I want to worship God the way I want to worship God, what does it really matter? We will paraphrase from Patriarchs and Prophets 80.3, from the middle of the paragraph, *the children of Adam that remained loyal to God honored the Sabbath. But Cain and his descendants did not respect that day. They chose their own time for labor and for rest regardless of Jehovah's express command.* So Cain says what does it matter what God says, I'll worship how I want and when I want. And the issue is worship and the Sabbath, their version of the Sabbath.

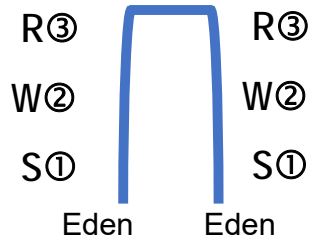
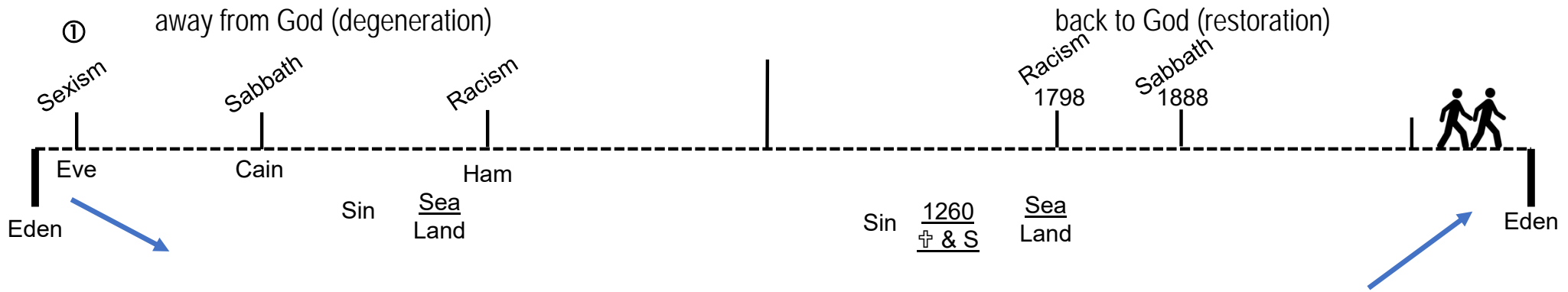


Eve, Cain Ham, three sins. The result of Eve was sexism, God did not want that, and He did not institute that any more than He instituted racism, it's the inevitable result. Eve, sexism was the consequence.

Cain a violation of the Sabbath. Ham, nationalism. So that was how we fell and degenerated away from God. And those same three early steps, from the time of the end, from when we went from sea to land, God is undoing in reverse order: 3, 2,1.

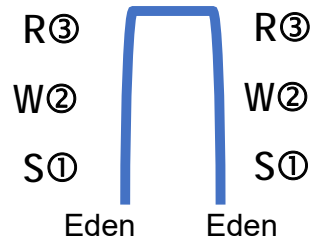
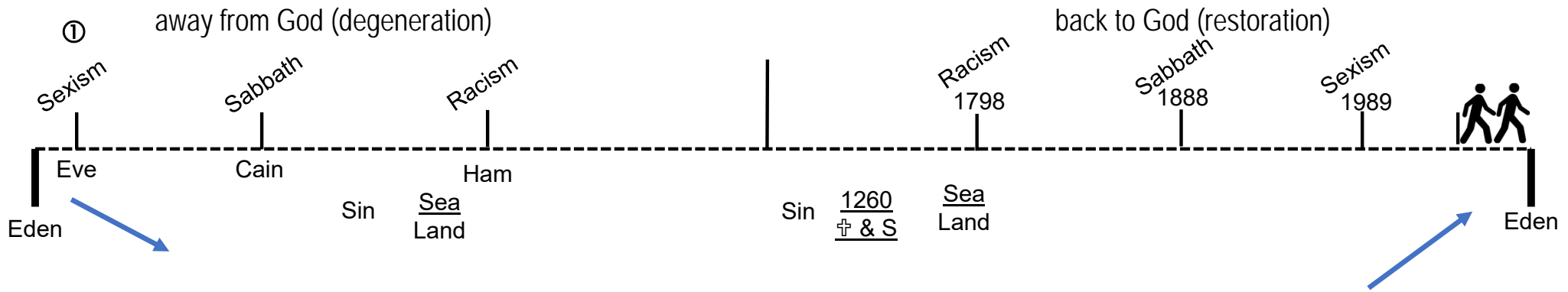
Sexism, worship, racism. Racism, worship, sexism.

Alpha history racism, we undo the sin of Ham **and what comes next?**

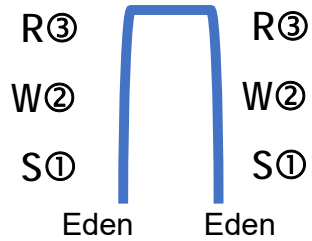
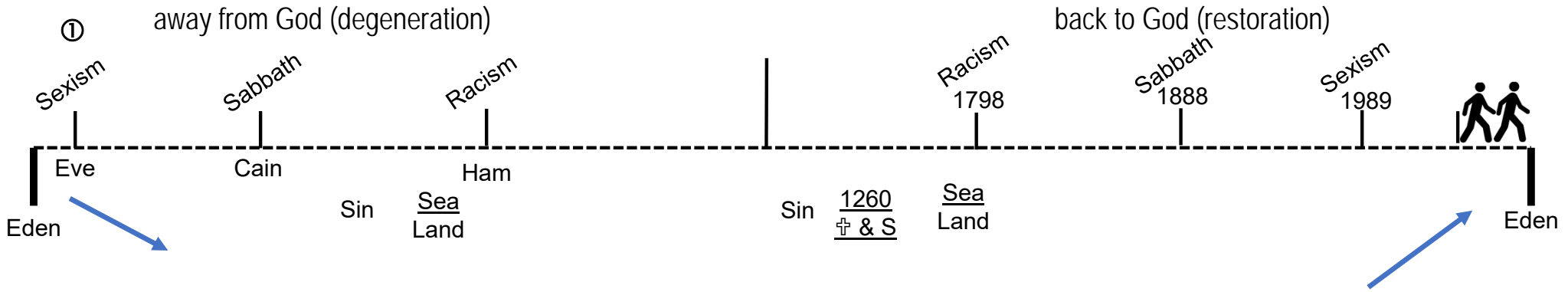


The Sabbath in 1888. The test is racism in Millerite history and the test is worship and the Sabbath in 1888 history. If you go to the sin of Eve there is no history after that. **If God's people start tackling the subjects of gender, do you realize how close we are on our return Journey?**



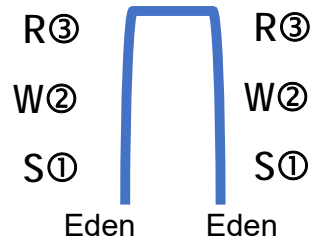
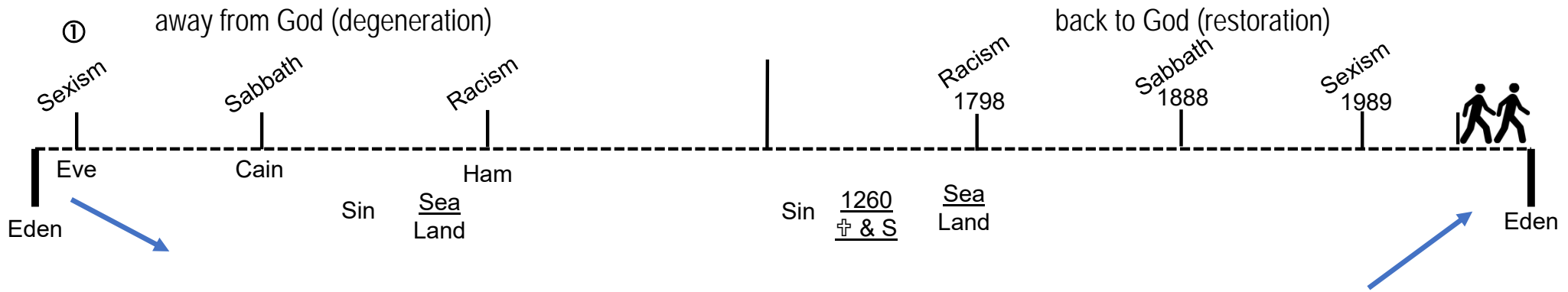


We are dealing with the results of the sin of Eve, and you know what the problem is? People inside and outside of Adventism, people inside and outside of this movement, love sin. They don't just love sin, they love what came from sin, they love the results of sin. **And if you love the results of sin and God takes you to heaven, what will happen?**

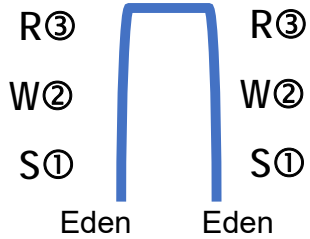
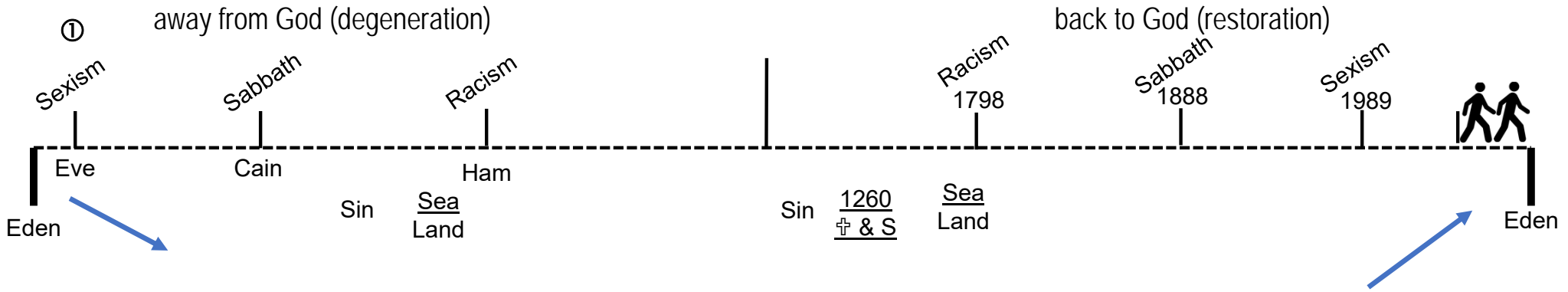


Sin will rise up a second time

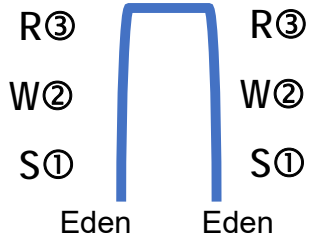
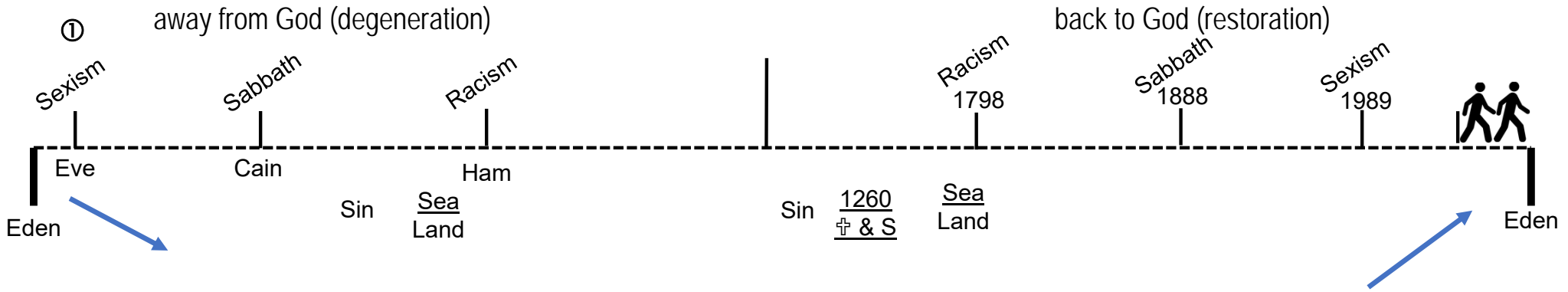
The end of ancient Israel, Jesus says to the disciples, *I have many things to tell you, but you can't bear them. What they couldn't bear to hear we are required to hear. What Jesus didn't dare say, this movement is required to speak.* Just like the man of sin had to be revealed, other steps had to be taken before the Second Advent.



Eve's eyes were opened to understand the difference between good and evil. Too many people in this movement call patriarchy good, the dowry system good, culture good, our eyes need to be open to understand the difference between good and evil.

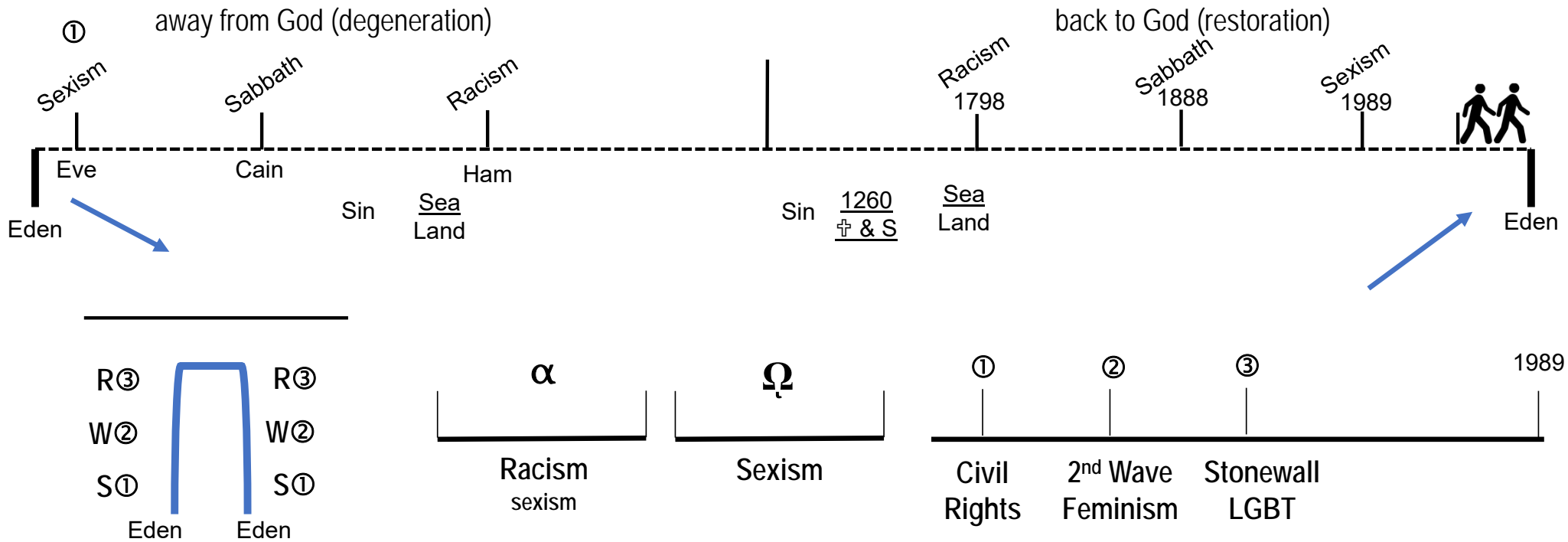


I said that I would be presenting on issues I know are questions in this movement. And the thought that I seen multiple times, sometimes said gently and sometimes with a bit more of a clear intention, I'm going to word what I hear people say and there are different variations of how this is said: *we are so tired of hearing you talk about gender and sexism, talk about black lives matter, talk about racism, talk about the Sabbath, we like hearing about those things. Why do you just keep repeating the same thing over and over again?*



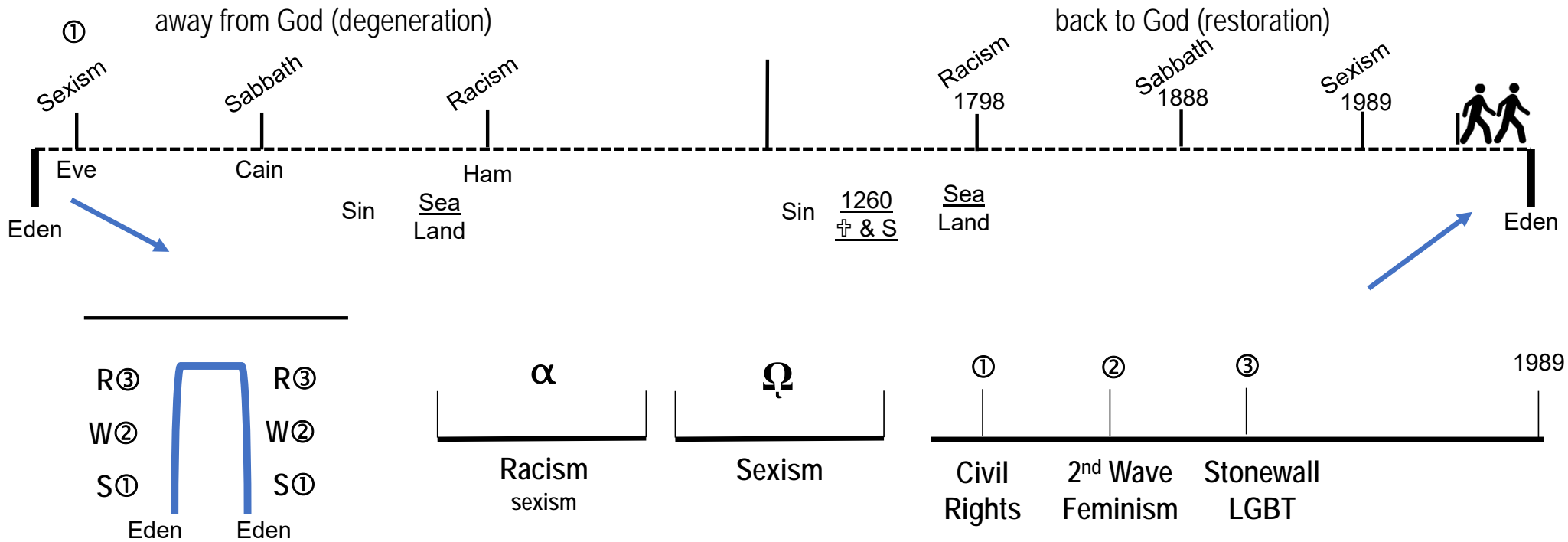
Sexism, sexism, sexism.

I hope I am not misunderstood but the underlying test of the Omega history is not racism. The underlying test is not black lives matter. That was Alpha, we all know it's not Sabbath but it's not racism. The test of the Sunday law will not be about racism, that was over 170 years ago. The issue in our dispensation, the center of our issue is not the sin of Ham, it's also not the sin of Cain, it's Adam and Eve. We've gone virtually to the beginning and that's why I won't stop talking about gender. That will be the Sunday law issue.

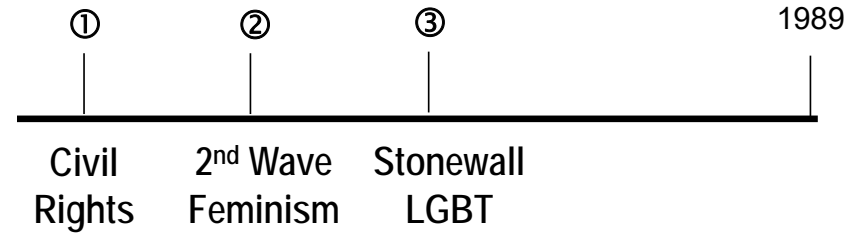
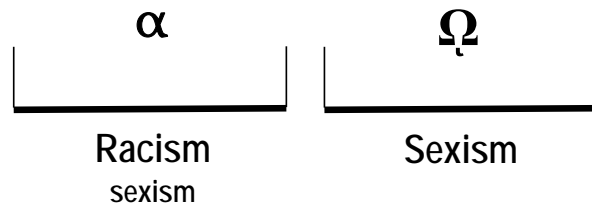
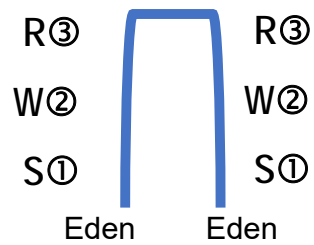
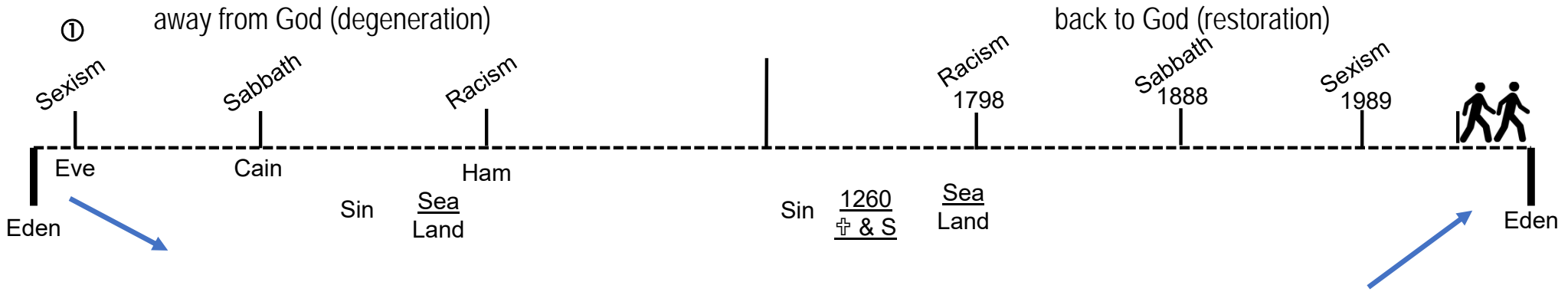


Now we all know how the beginning and the end works. The beginning shows you what the end is going to look like. When it comes to our Alpha history the issue is racism, but God was still poking us along, sexism. Ellen White, first time God is going to use a woman in that kind of role. First time we get a record of written inspiration from the hand of a woman. The issue is equality, the issue is sexism. But prior to 1989 there were three movements.

- First the Civil Rights movement
- Second, second wave feminism
- Third, Stonewall LGBT

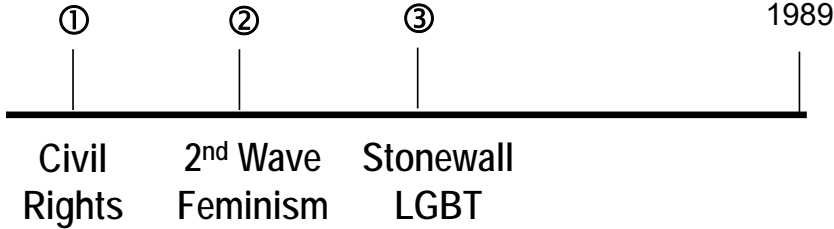
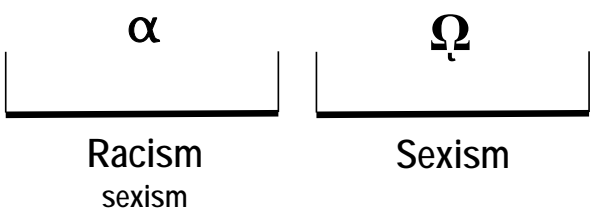
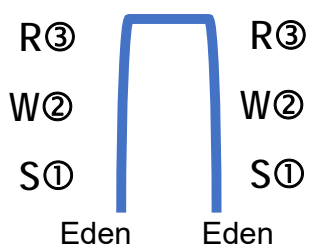
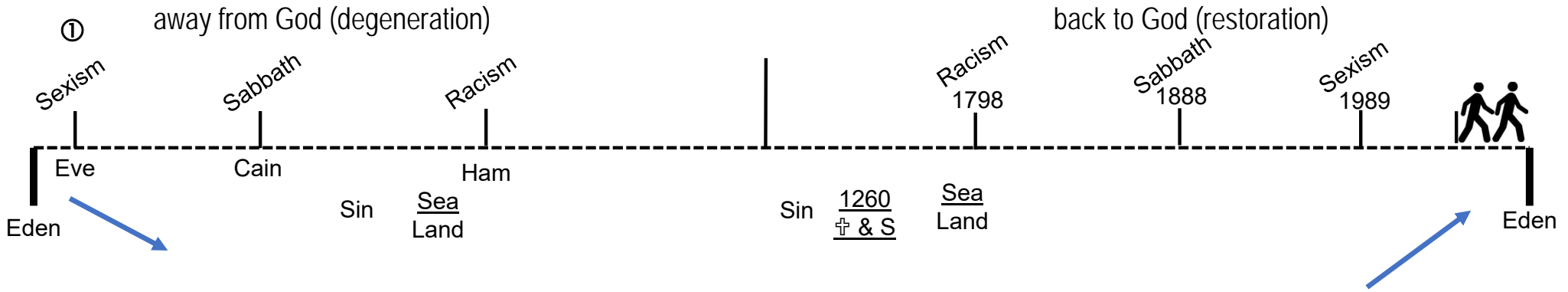


These issues of gender were in our Alpha history, so I want to be clear the issues of race are in our Omega history, they still exist externally and internally. But the test that divides the people of God at the end of the world will not be racism. If people still keep Sunday when they know better God just moved on without them. If people are still racist God just moves on without them. This is not to ignore the consistent issue of nationalism inside this movement. But the issue of nationalism only became an issue in this movement once we started introducing the subject of gender, and people said that's not what I relate to, that's not what my state taught me, my culture, my region, my tribe. All of a sudden, our nationalism came out. The core of the issue is gender, the Sunday law is gender. Now people may ask, what about LGBTQ? Where does that come into this story?



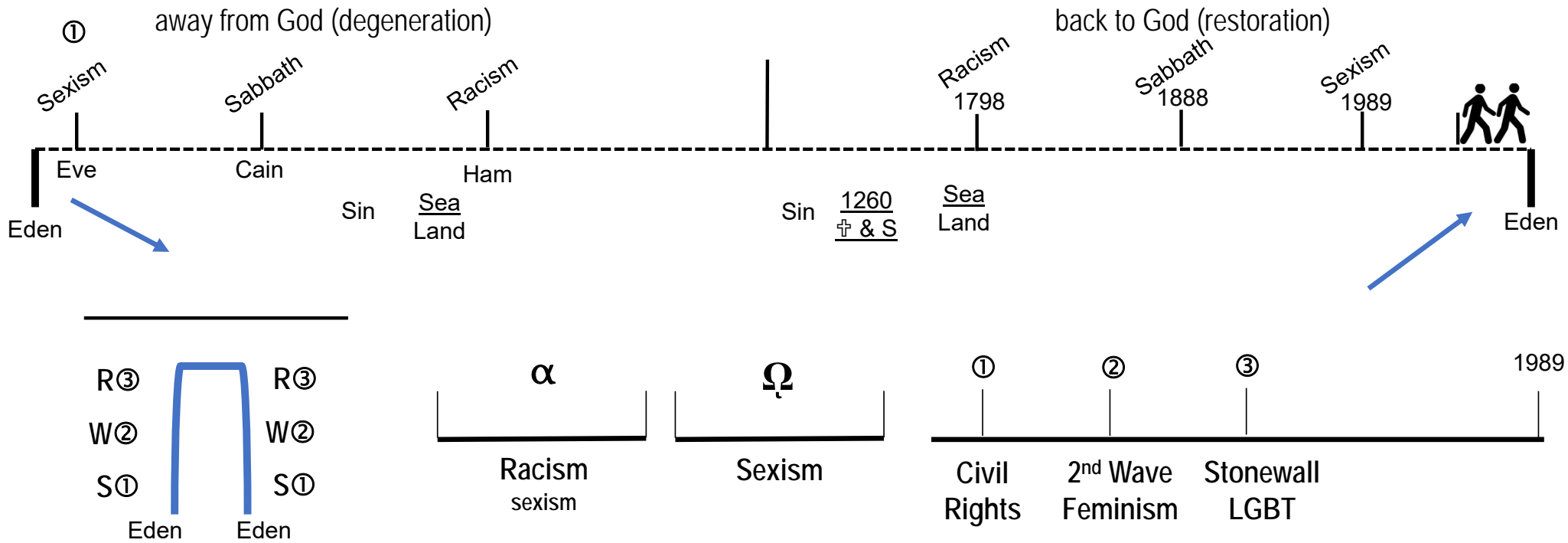
I want to move on we don't have much time left, that's all gender, that's all an issue back in Eden. When we say racism, it is broad. It's nationalism that is universally pervasive, sexism is broader than we realized. I don't want to go into the subject of LGBTQ today, but I do want to make the point that **it's rooted in gender stereotypes**. If you have a man and a man, what roles are they meant to fit into in the family?



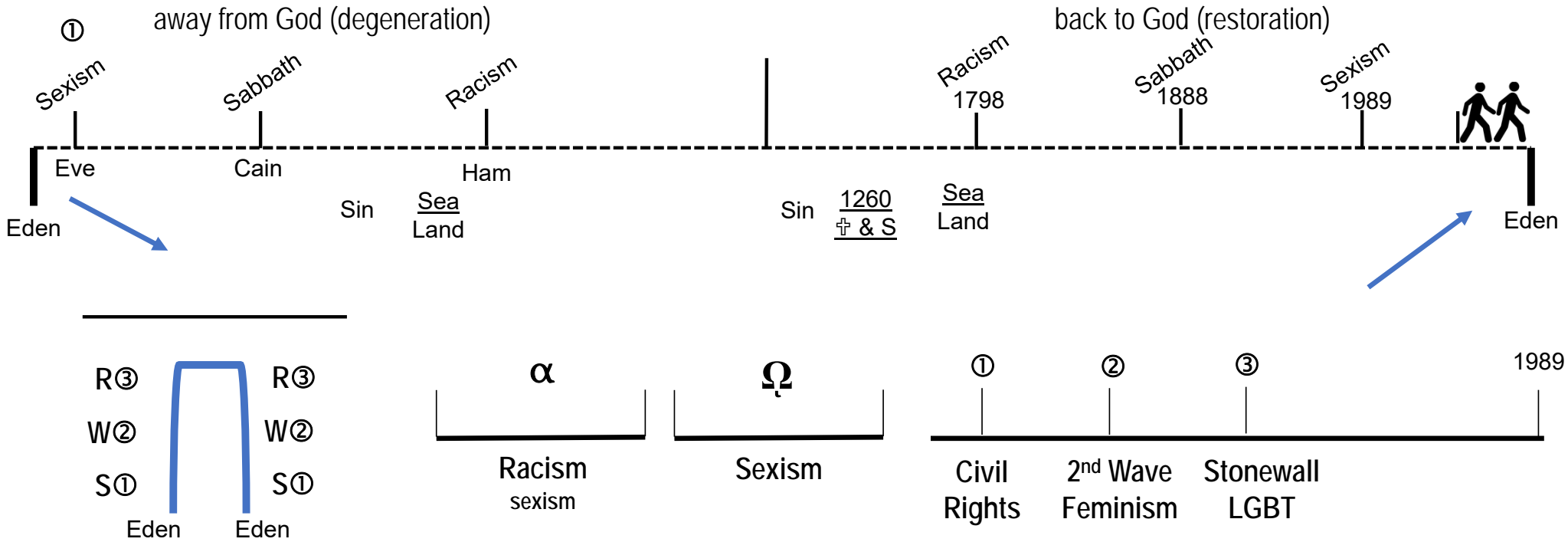


So when we say Alpha racism and Omega sexism, sexism encompasses not just the rights of women. It encompasses all of the questions related to LGBTQ.

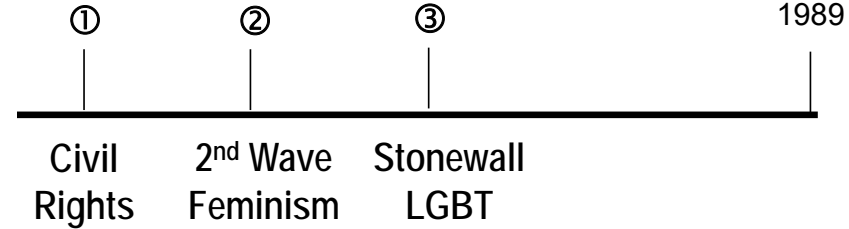
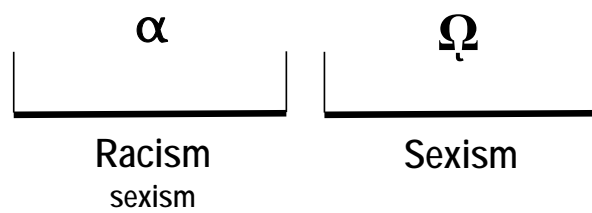
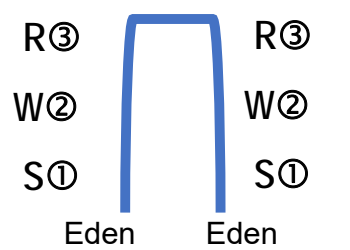
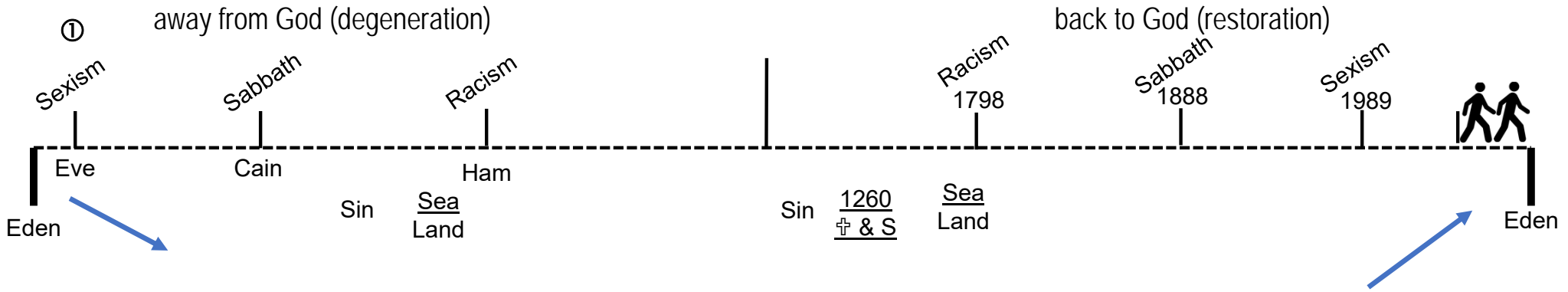
We've only got through one of the three points so we're going to move on to the next point.



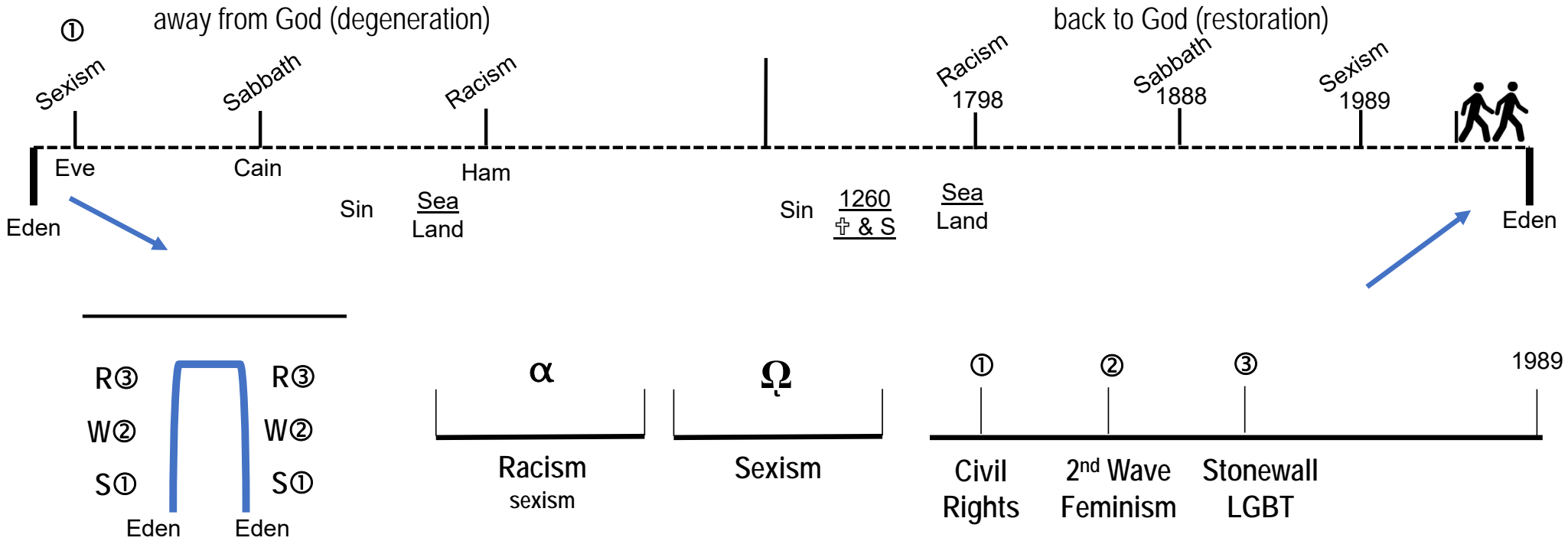
A story was shared in the media broadcast recently and this was of the Yazidi women. I'm just going to tell their story in brief, the Yazidi religion is quite unique, it's considered by external sources to be the oldest religion in the world. They don't allow converts and it's deeply patriarchal. We will paraphrase their story for those who haven't read it. What ISIS did to the Yazidi community was essentially genocide, they slaughtered thousands of people. They captured the women and brought them into the sexual slavery and forced marriage. So consider yourself as one of those women, community slaughtered by ISIS, forced into marriage into an ISIS fighter and raped, finally liberated.



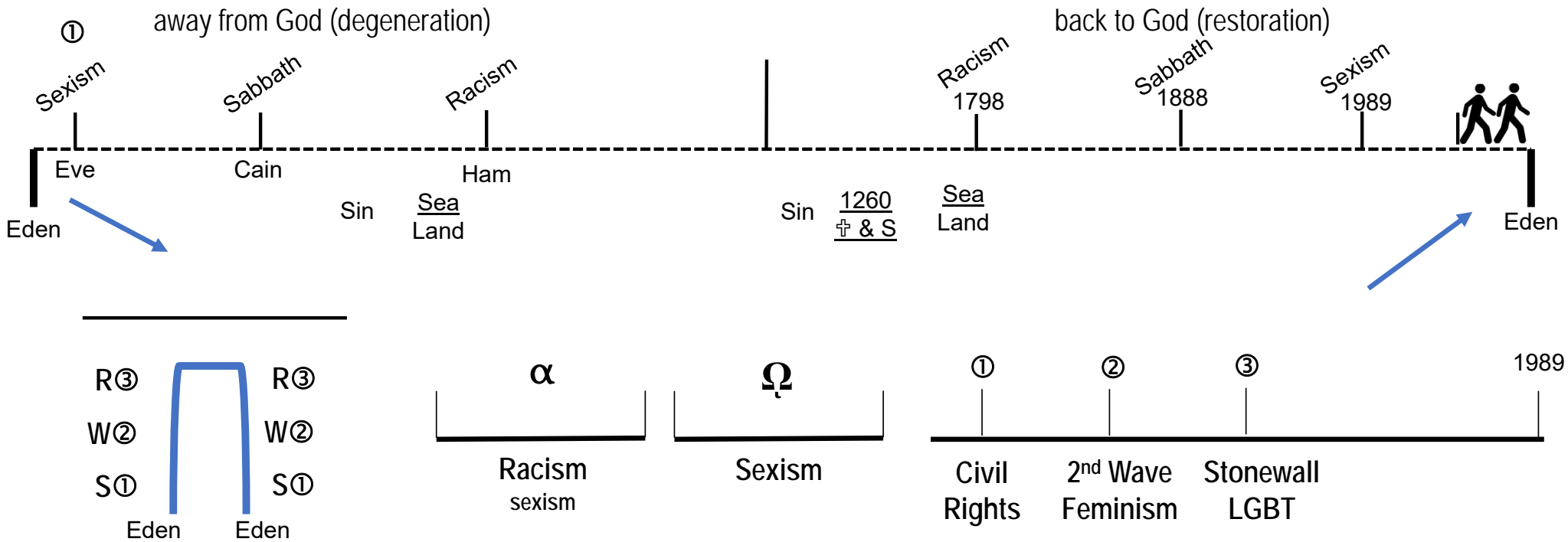
And their elders and their families and their communities, they all tell them, you can come back. But there's a problem, we are patriarchal, those children you had with ISIS men belong to the ISIS soldiers, they have the religion of their father. So you're 6-month little girl is Muslim, we hate her father. She can't convert to the mother's religion because we don't allow converts. Because we're a patriarchy, she's born with her father's religion and if you want to keep your little children don't come back at all. So the freed women are given a choice: never be welcomed back to their own community or leave their children behind or bring their children with them and possibly see their children murdered.



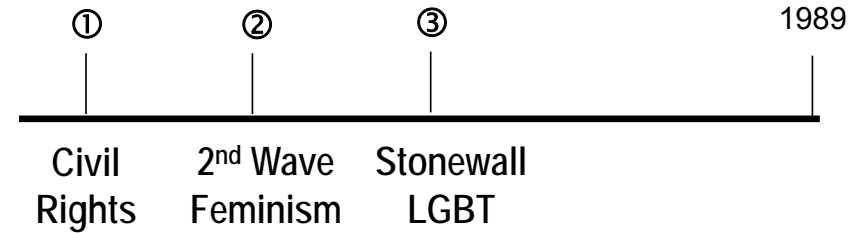
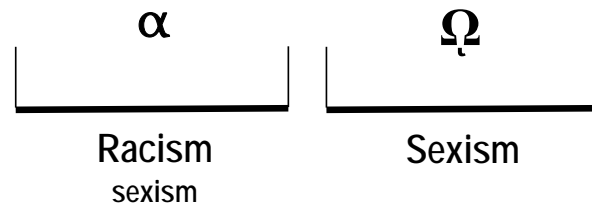
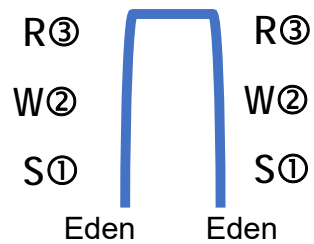
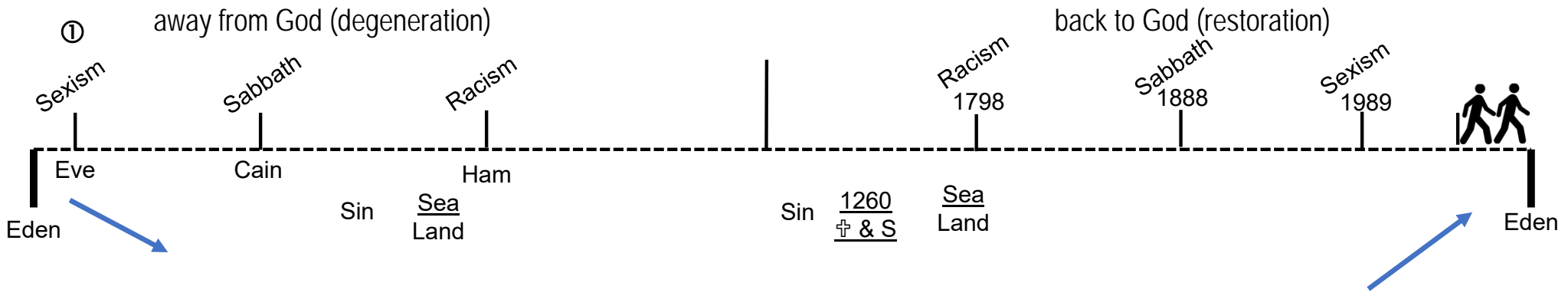
This was a story in the New York times, so some of these women who have been captured by ISIS fled ISIS then taken back by their communities and leaving their children and orphanages, they then fled their own families. They've gone back to those orphanages and grabbed their children and are waiting with hope that another country will take them in. My question is this, where do you want to send them? To Switzerland that just banned head coverings, to Germany, Portugal or Spain that are crumbling to the far right and don't get me started on France, where do you want to send them? You can say it will be better, but people come to the West expecting freedom and they are surprised when they don't find it.



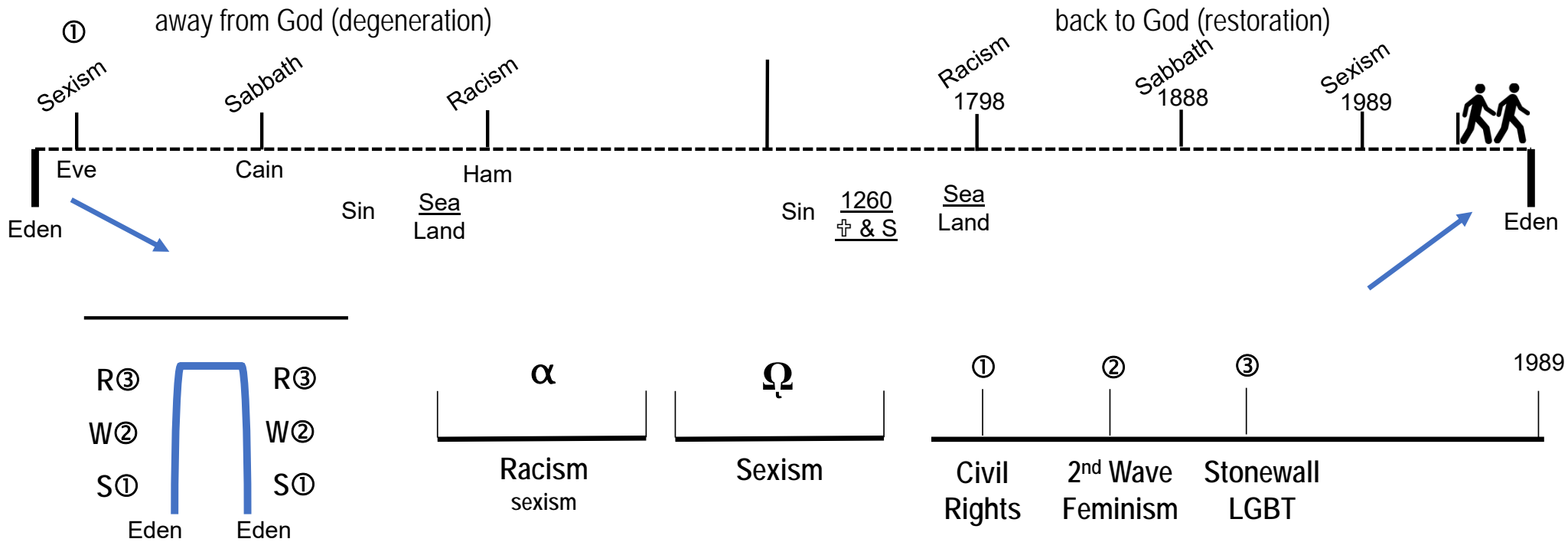
One more story, I want to talk about Korea. I'm going to quote from a Wikipedia page, *Gender Inequality in South Korea*, they have deep rooted patriarchal ideologies and South Korea is consistently ranked as one of the worst in the world for gender equality of any industrialized nation, especially when it comes to economy and politics which is one word, power.



During World War II thousands of these Korean women were forced to become sexual slaves for the Japanese army, called comfort women. During the Korean War the United States enlisted more than one million South Korean women into military prostitution, one million. And these weren't just sexual acts, this was violence. And the European journal of women's studies they discussed how the soldiers of lower rank, because they were subjected to harsh treatment from higher ranked soldiers, not just sexual abuse but open violence was their way of I guess preserving their masculinity. And what happened to women during those wars in Korea is believed to have impacted the equality those women could have today, what is expected of a modern woman from South Korea.

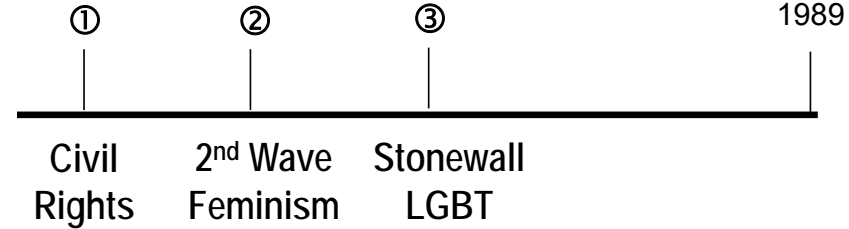
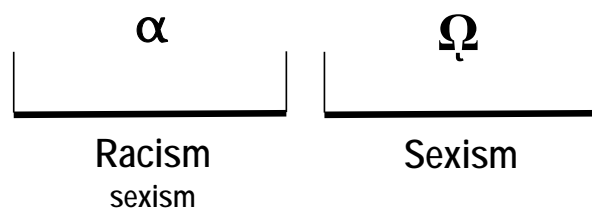
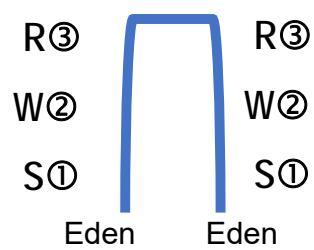
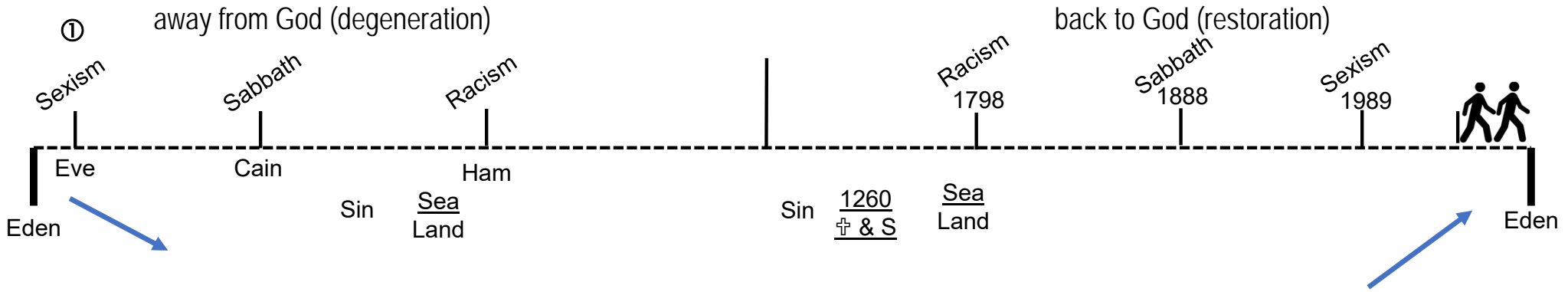


It said that even a gender pay gap is the worst of any industrialized countries. We could do a whole presentation on their beauty standards, makeup, skin bleaching and plastic surgery, where they are expected to not look just perfect, but pre-puberty. So they are facing massive societal obstacles in their own country, **the question is where will you escape to? Where does everyone escape to?**

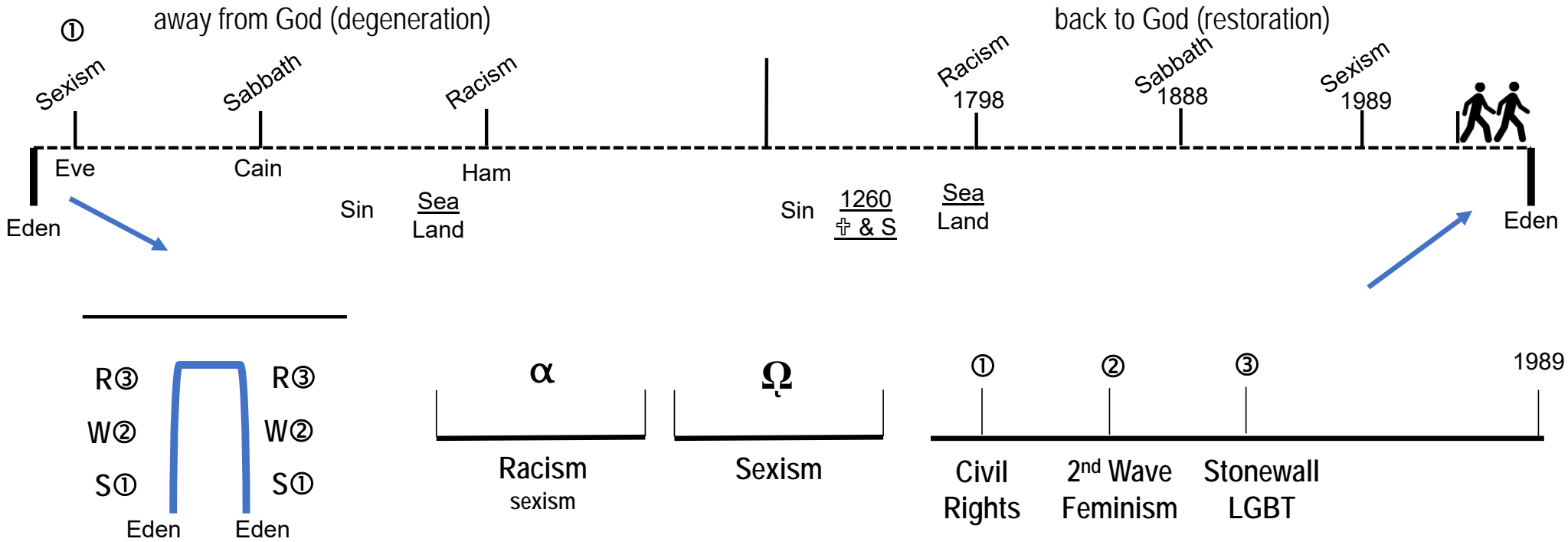


The Glorious Land, until a 21-year-old Southern Baptist, just like when you start a health kick and you're sick of eating junk food, you go to your pantry, and you find all that junk and you throw it away, so it doesn't tempt you. And a young man with a sex addiction went to his pantry and slaughtered four South Korean women to remove his temptation. **Where do you send them?**

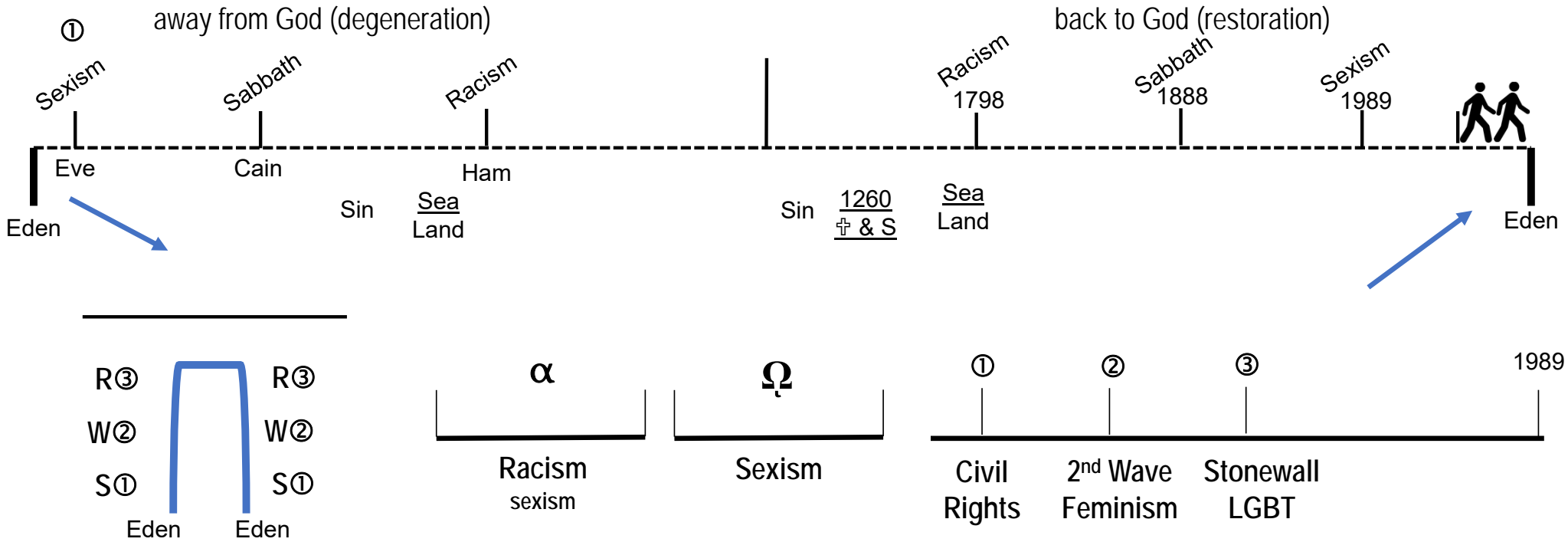




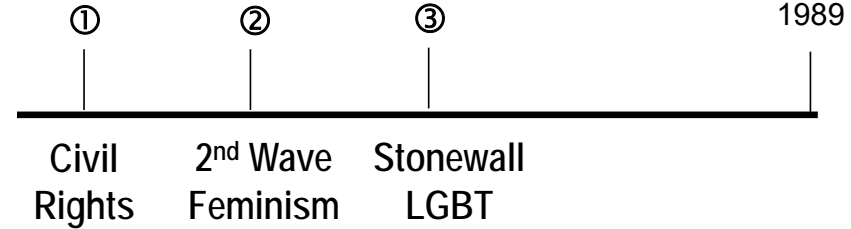
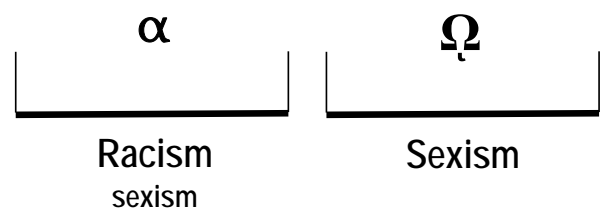
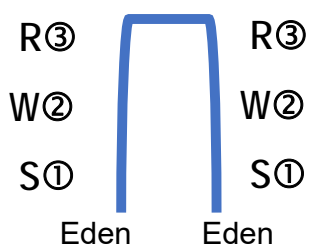
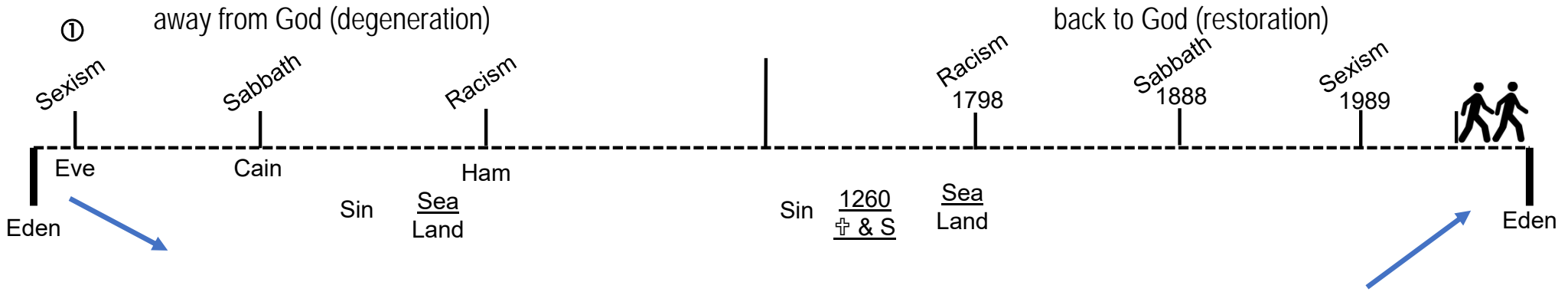
The Glorious Land, until a 21-year-old Southern Baptist, just like when you start a health kick and you're sick of eating junk food, you go to your pantry, and you find all that junk and you throw it away, so it doesn't tempt you. And a young man with a sex addiction went to his pantry and slaughtered four South Korean women to remove his temptation. **Where do you send them?**



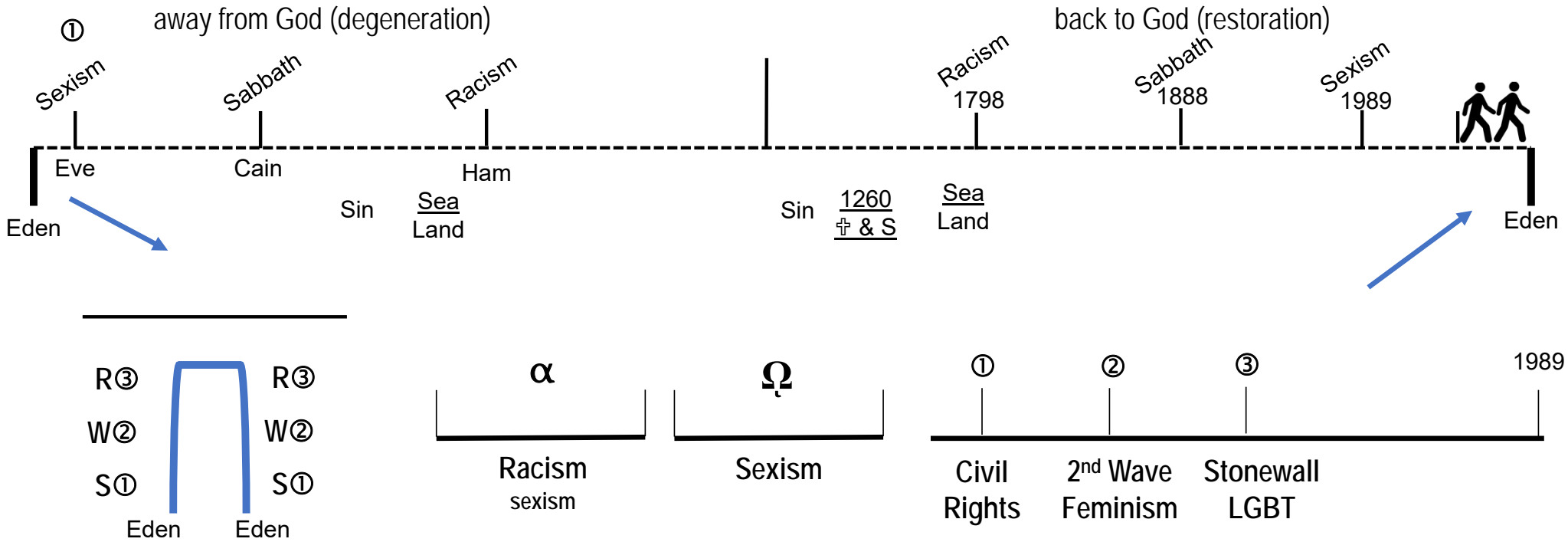
This is the issue that I don't understand why people are not getting. People in Australia want to take to the streets and fight for women's rights in Australia, social activism. I can do that; I have a right to be safe, but I could march that march and say keep me safe from all of those refugees and know that it's the South Sudanese refugees that are viewed that way. I'm not questioning the fact that people march for good causes with good motivations, that was the civil rights movement. But there is no march for the Yazidi women.



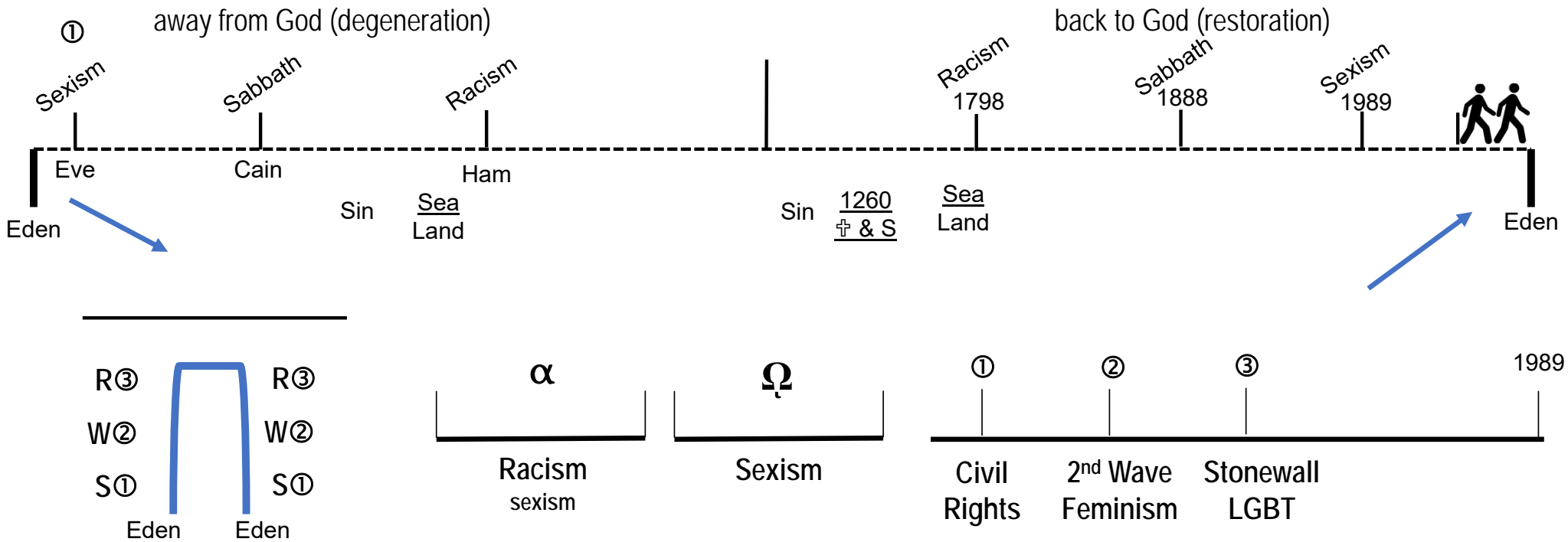
If we see this problem is universal as it is, do we realize our high calling? You will send people from abuse to abuse, to abuse, to abuse. Good external agencies just try to make sure that abuse is better abuse than the abuse they were already in. I fear people in this movement do not see their calling. What we have is the opportunity to change the mind with the hope of eternity. And people seem to be leaving ministry positions with the thought that with a little bit of money they can make the abuse less for the body.



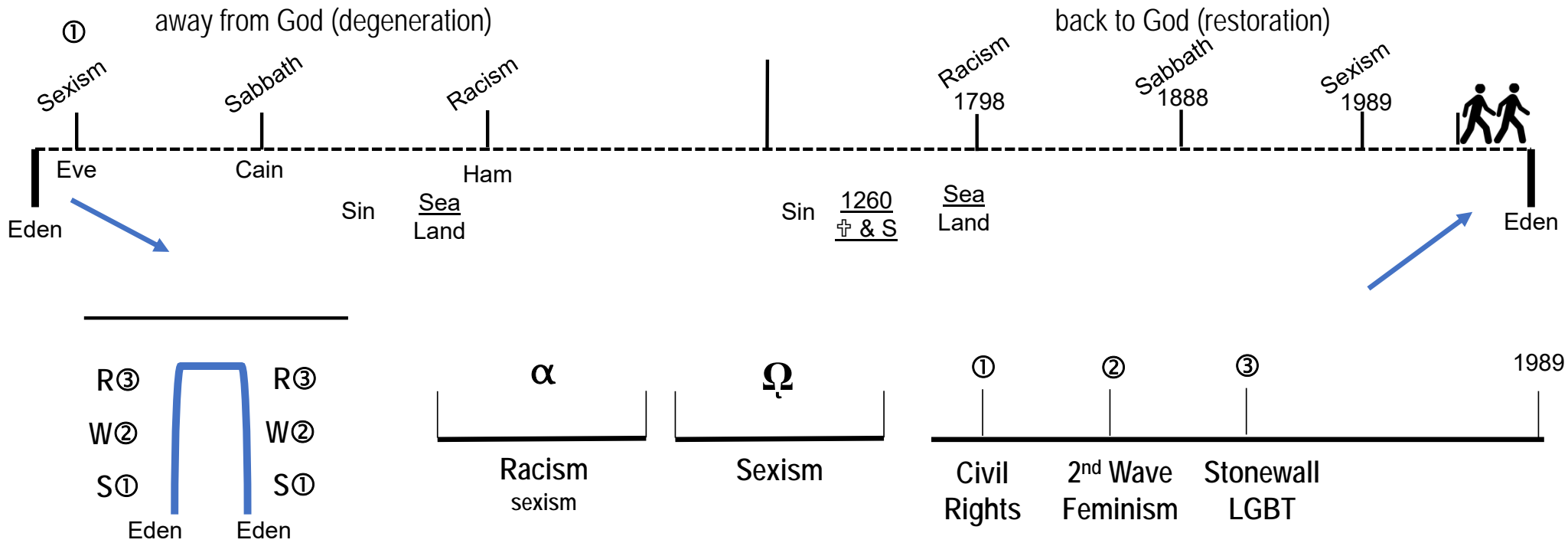
I would say we don't get what this movement is about. Your heart aches and my heart aches but if your solution is to march, remember one of the police officers kneeled during the black lives matters protests once said that we should put all of those violent young black men in concentration camps and let them die out. Everyone can kneel and be photographed, and nothing will change unless we address the cause. **People ask what do we do then?**



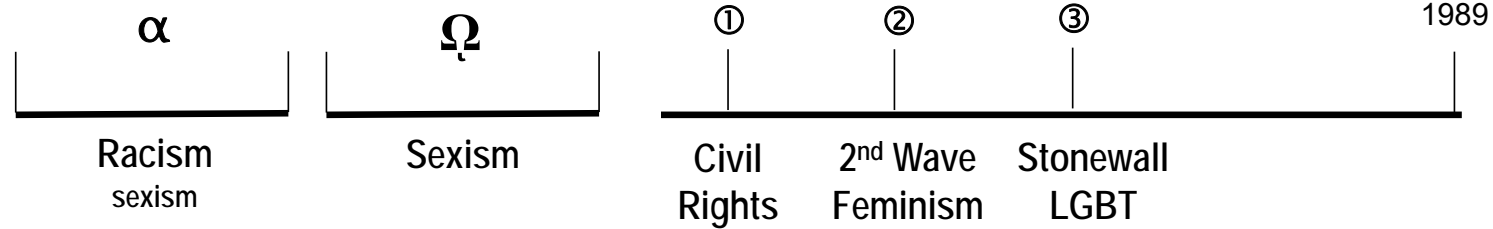
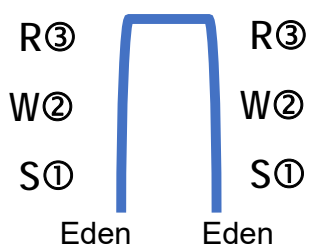
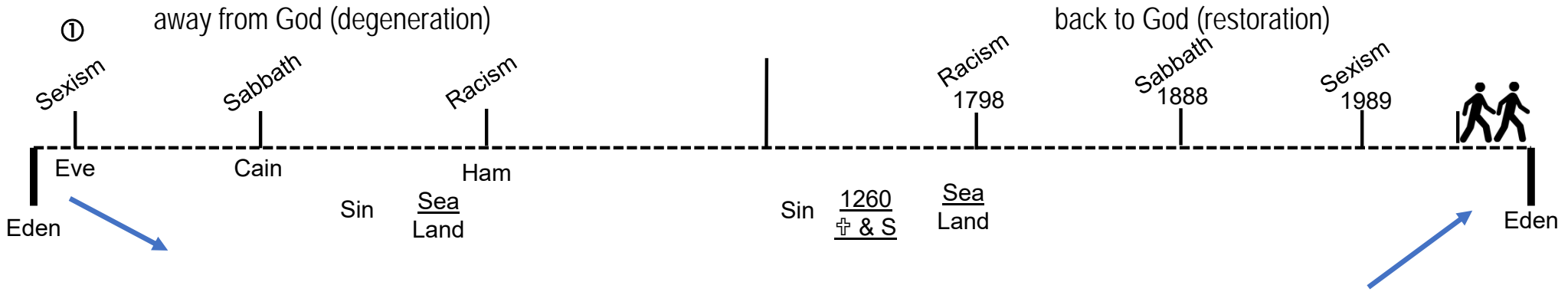
I've dealt with situations in this movement where fellowship member attacks fellowship member, calling the other one *you're a conservative, no, you are a conservative*. Sitting next to you, all around you today, on this meeting are people who know abuse, possibly people you still have a chip on your shoulder about, that you at best just decided to ignore to focus on your life, your marriage, your future. Separating yourselves from women in your own fellowship, we've had a couple of years of this message to learn to nurture and care for each other. And if you think your fellowship members irritate you, I'm not talking about ones with doctrinal error, we deal with them, but where there are women leaders, you can't respect.



And an older woman that you think just talks too much and is abrupt, or put you in the room with these Yazidi women and they will start to irritate you. Those four Korean women, you'll wash your hands of them soon enough. Don't ask what big work we can do outside when we've had two years where God has said deal with the inside and there's a mixture of apathy and in fighting. If we can't handle each other inside you wouldn't be a single use to a Yazidi woman because **your goal should be to get them to heaven, true freedom**. And the danger is you might find your neighbor, a Yazidi woman, more irritating than your fellowship member.

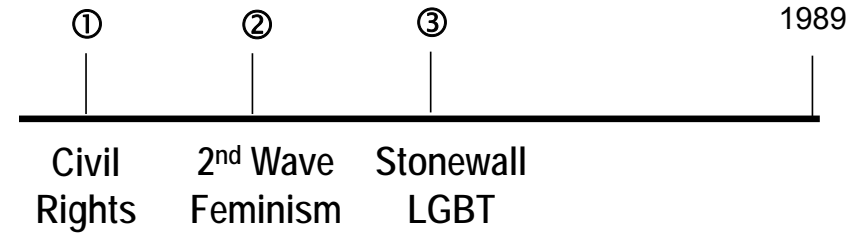
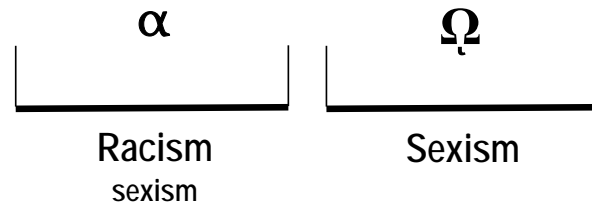
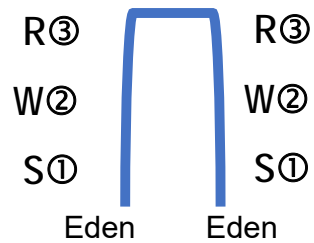
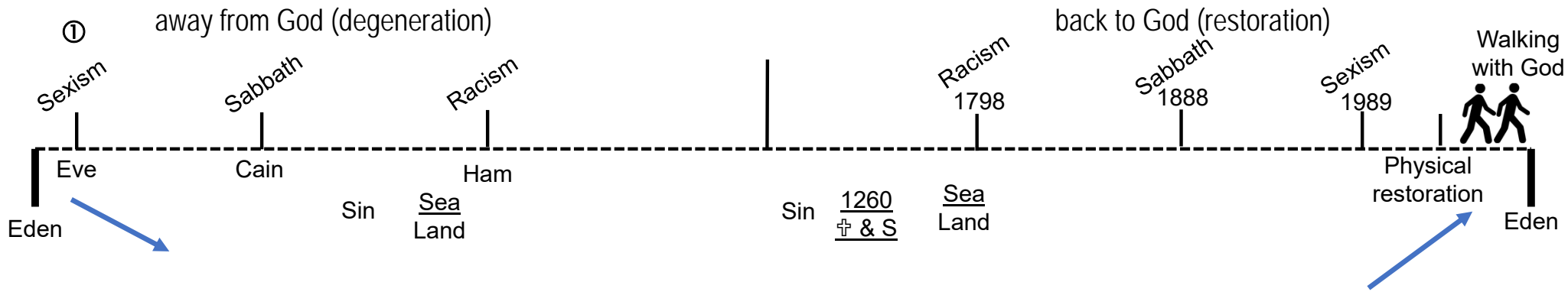


It's the upper room, people now who want to do a big external work, I think unconsciously or not they think that's easier, and it probably is, and God doesn't give us easy. I would like to march and kneel, I'm too busy interacting with priests in this movement to meet their needs. If each one of us cannot do that we would fail miserably externally, there is no safe place yet.

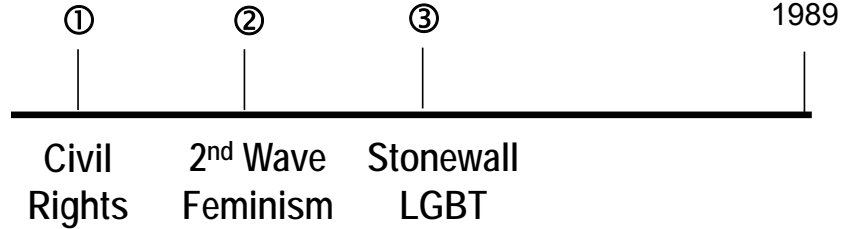
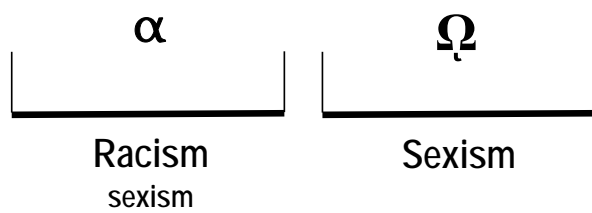
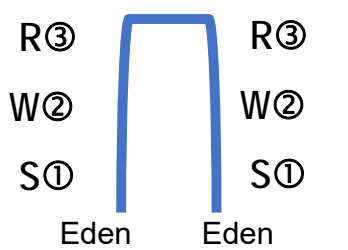
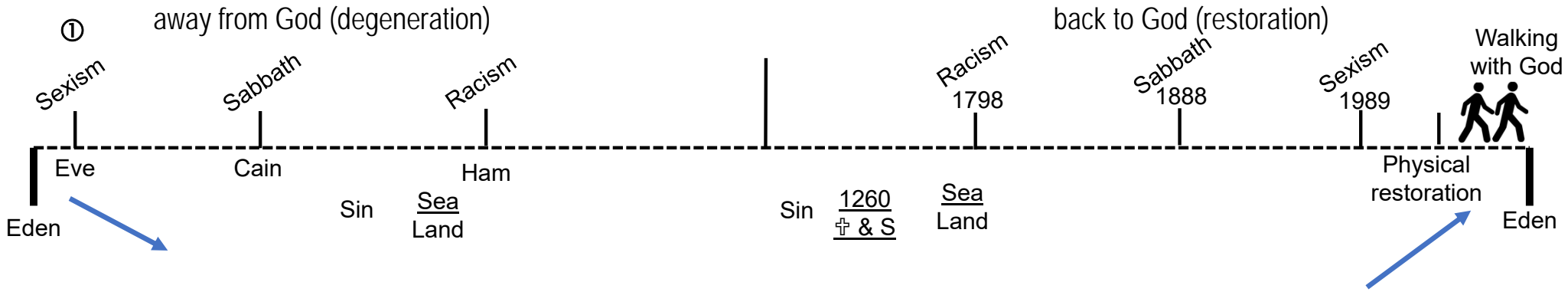


We'll summarize before we close, what I wanted to address in this presentation was point 3, how we manage external information, sharing Adventist material from outside this movement. That was my goal, but I didn't want to do that without going through point one and two.

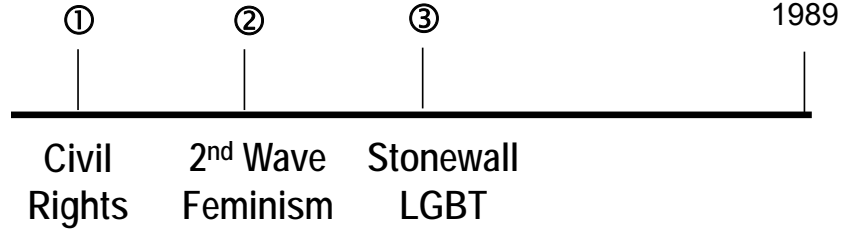
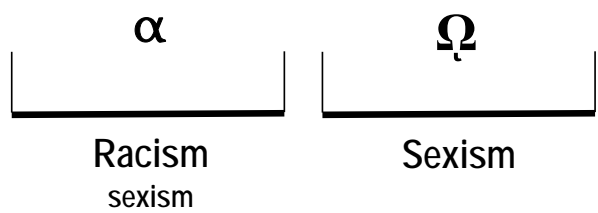
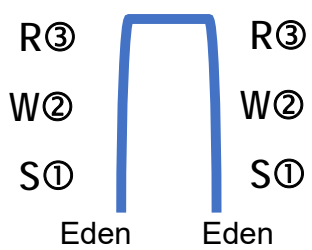
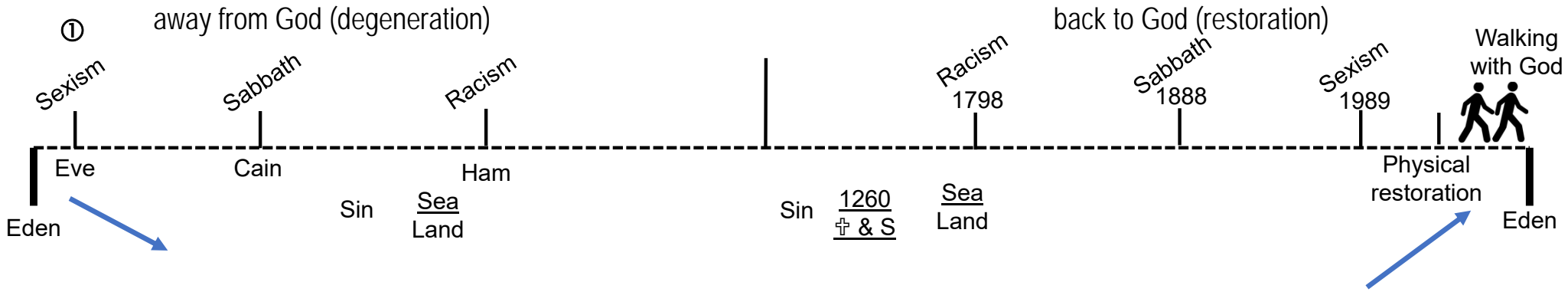




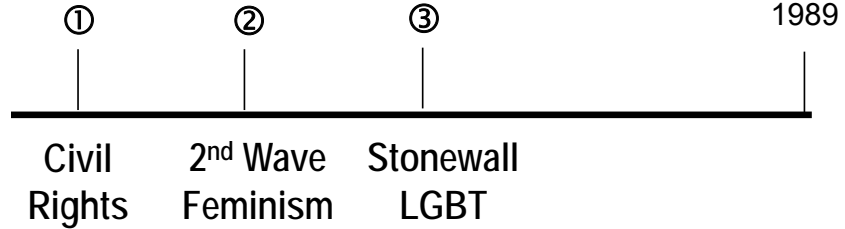
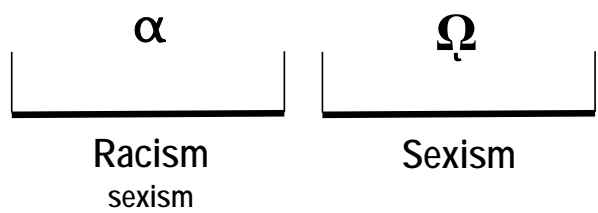
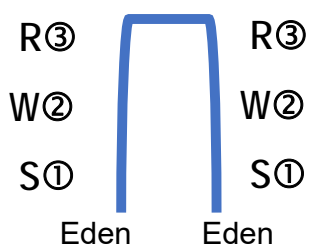
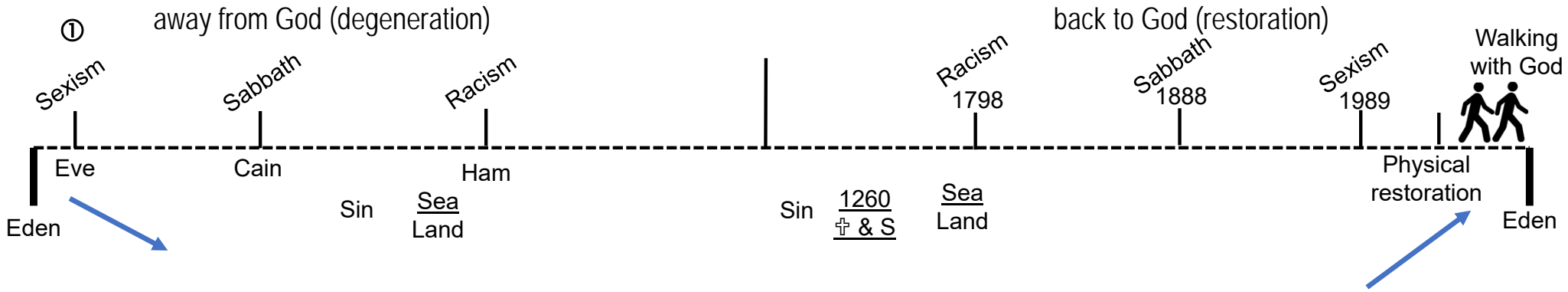
Point one, the process of restoration. Our downfall was complete after three specific sins, Eve, Cain and Ham. With the sin of Ham is a parallel to 1798 which should make people think the sin before the flood is a parallel to the 1260, something the likes of Jerry Falwell would never have been able to agree with. The time of the end we retrace our steps back to physical restoration, walking with God in body and finally Eden restored.



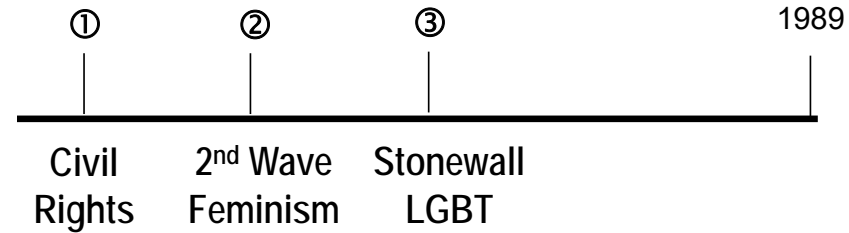
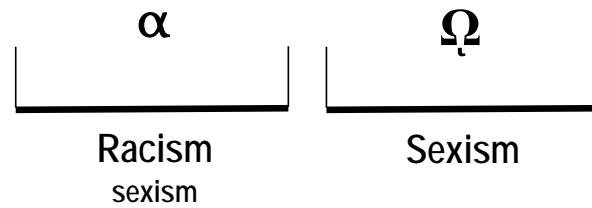
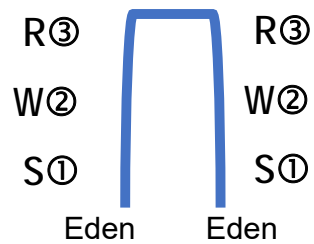
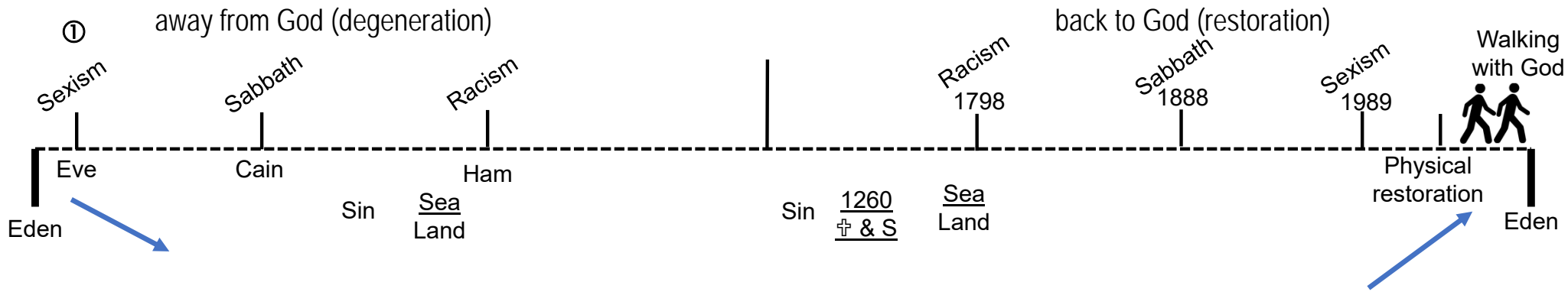
Eve's sin resulted in sexism. Cain's in a violation to the Sabbath, and Ham in racism and slavery. Time of the end the first issue is racism and slavery, then is the Sabbath and worship, now is the issue of gender. The issues of nationalism are still present, God is still challenging us on nationalism, therefore He's attacking the Levites and Nethinims on nationalism as well. But sexism was an internal and external issue in our Alpha history as well. Oberlin college, it was a turning point on education for black people and for women, but the core of that issue was racism, 1850, slavery. The core of our issue in the Omega history is sexism which encompasses gender and LGBT issues. Which is why neither of these subjects make people so uncomfortable as this one does.



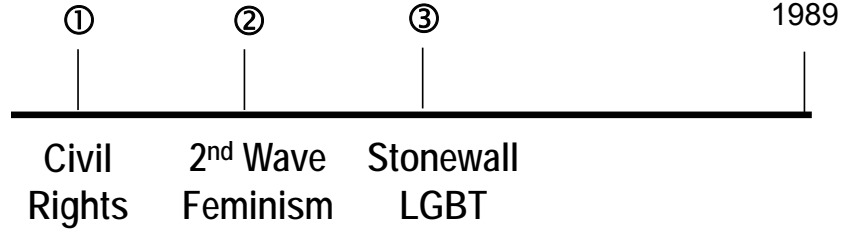
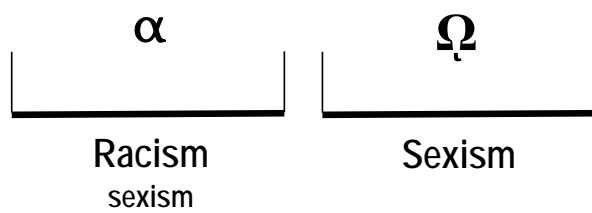
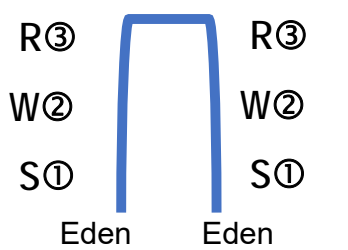
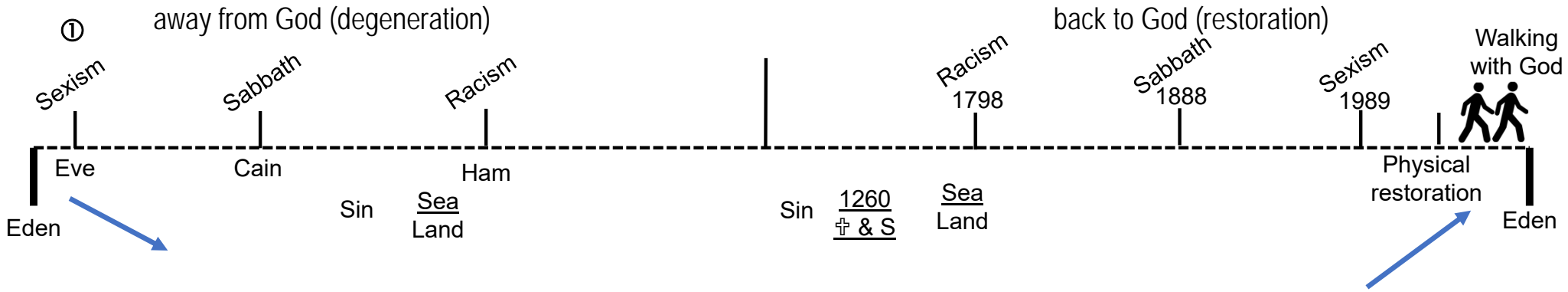
I came to the second point, if we have a message on equality, what do we do with it? **What have we been told to do with it?**



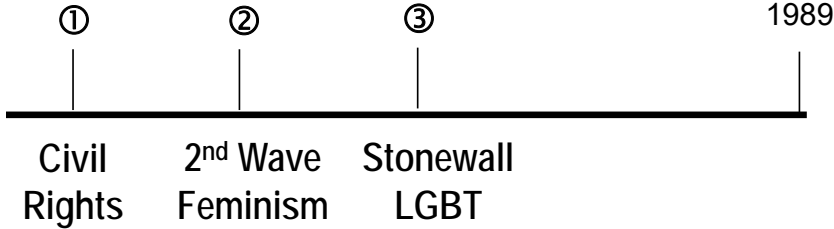
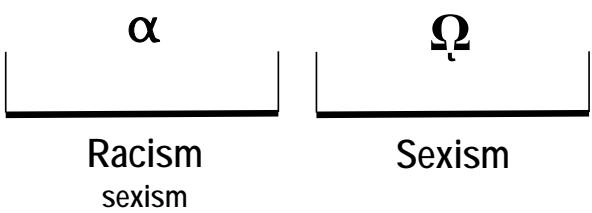
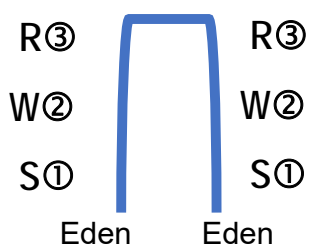
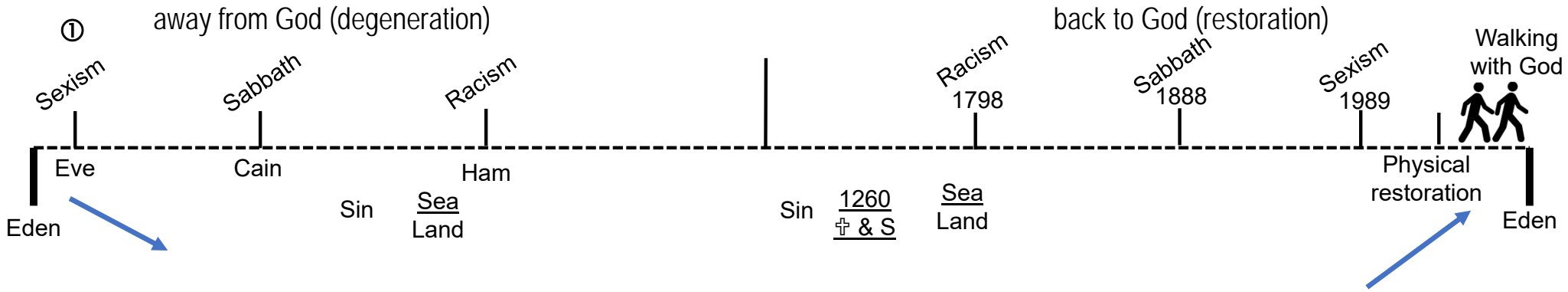
Upper room, it is not social activism. This world is descending into the abuses of the 1260, you will not reform it. God has made clear that our job description is to change who we can by changing the mind and my point was that every single one of us have a sphere of influence and a work to do.



And I see the fights on chat groups, the fellowships that distance each other and my point was if you want to fight with people in this movement... I hear people attack a woman and they think she's a conservative, she has conservative ideas, she doesn't practice equality. And I might know that she was raped when she was 15 and that's none of your business. But wouldn't it be nice if you knew the abuse the people around you had been through, that ministerly and doctrinally we will stand in our lot. It does not mean we tolerate abuse from other people, but we've had a couple of years where we've been instructed to do that and two little has been done to press together.



I wanted to address that point before we go on to the subject of sources. We will do that next time



I want to make one more point, if I've understood anything over the last couple of weeks it's how I get twisted, miss quoted and Elder Parminder, **people put their own spin on things like principal and policy**. People use the excuse of being a Christian and pressing together to overlook and excuse abuse, we don't do that so please on this issue more than any other do not miss quote me.

March 3, 2021

Elder Tess Lambert



## *Three Steps of Restoration*

Dear Lord, we look with wonder at what you are attempting to do. We see that so many people love not just sin but the results of it. They may not have enjoyed the fruit that Adam and Eve ate, but they love the sin and suffering that came from it. Isn't that somehow worse? I pray Lord that you'll open our eyes, that based on our cultures, our nationalism, our training, we will not attempt to call good evil and evil good. As we increasingly address the subject of homosexuality in this movement. May we see the seriousness of the test that we face. These things are not meant to be easy; our biases are so ingrained. I pray Lord that your work of restoration will be a success for every head bowed and our loved ones. May we do all within our power while calling out and not tolerating abuse in this movement, restore those who are willing. But provide the right nurture and support to those who have faced abuse, to the real flesh and blood people, facing violence and persecution in the time of trouble in our very midst, may we support. I pray this in Jesus' name. Amen