

Tess Lambert. February 6th, 2021. Brazil camp meeting. "He had no beauty"

I get excited for these camp meetings and not about presenting, but that I get to see you all, your names, and it makes up a little for the physical absence. It was a privilege to listen to Anna Paula this morning it was a reminder to me how, I believe, these meetings are God led: that without any planning the messages of this camp meeting are complementary. So, what I wish to say and what sister Anna Paula presents blend. And that happens over and over again. At our last camp meeting that was with the German world we were working our way through a document covering the history of Protestantism and especially three specific movements within Protestantism, where focused on the United States they believed they were prototypically American they identified other groups as threats to their privileged status, and they responded to that threat by making demands centered upon the constitution. And the three times this is marked in history was **the history of the 1860s to 1900**, when Adventism battles that attempt by Protestantism, **the 1950s** when you have Billy Graham, President Eisenhower, and then present day which really began **over 40 years ago now** when the moral majority responded to a group threat. So it is my intention to go back to those histories at this camp meeting but there are other subjects I want to weave in. They may seem disconnected, but they are not, and at the end we'll be able to tie them together.

So, this presentation will mostly be a couple of other disconnected subjects.

The first subject I want to address takes us back to a study done over a year ago as we responded to the 2019 shaking. Now I'm keeping one eye on that group chat and I'm hoping especially for this subject for interaction that study centered on the introduction of sin in the government of heaven I won't read out all the quotes if I can refer to a particular section SR 13-16. This is the portion of Ellen white's writings I am referring to. I will read 13.1

"Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host."

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So, you have Lucifer you have Christ. I want us to think about that word "yet". What does the word "and yet" mean? Contrast. But despite that, so I want to project a completely sexist story over this. There's sister X, and sister Y. So, we have Christ, Lucifer, and the Father. you spend this paragraph discussing Lucifer, then it says, despite that Christ has authority over him from the father. So, you have sister x sister Y, brother Z. So I'm going to spend a paragraph talking about sister x. Again, I'm being a sexist: sister x is so beautiful, tall, and slim, a perfect form, her skin is clearer and brighter than all the women around her, she has all of this beauty, and then if I was to say **and yet brother Z married sister Y** what am I saying about sister Y? if I was sister Y, I'd be offended. Can you see the significance of the word "yet"? again this chat is a little quiet people are getting it what I want to do is go through a series of steps because if you don't agree in these first steps you really won't like the end.

So, if there's questions or doubts, I'd like people to express them. What is being done here is as they say to compare and contrast between Christ and Lucifer, so people have asked me to repeat the point.

So, I'll do that this paragraph is discussing how glorious Lucifer is externally. The perfection of his form, the light that he radiates, his majesty, and then it says despite all of that Christ was over Lucifer. So what we did is change the story we made it an earthly story: sister x is beautiful her form is perfect, she shines, and yet brother Z married sister y. that "yet" says that despite Lucifer's beauty Christ was his boss and the implication through that word "yet" which means despite all of this is that the physical form of Christ certainly didn't make him externally superior. In fact, the way that is framed indicates the one that had the beauty was Lucifer. Do people get the point now? We know that scripture says nothing of his appearance in heaven but if I was to make this an earthly story, I said nothing about sister Y's appearance and yet when I said "and yet" brother Z married sister Y you could see the implications made. And this is one paragraph, you can go through passage after passage that would refer to the physical superiority of Lucifer, his glory. We know that on Earth we have Isaiah 53 2. on earth we have Isaiah 53.2 describing the earthly appearance of Jesus when it says if you were to see his earthly form, there is no beauty that we would desire him. So, Jesus had no form, no comeliness, no beauty. That was the manifestation of his earthly body. If He did that on Earth, I would suggest, He did that in

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heaven. We would look at His earthly body and would not see anything physically that would give him the preeminence and humanity looks that way.

Why did they choose Saul? it was how he manifested physically, that's how humanity operates.

Why did so many angels love Lucifer and believe that Lucifer should have preeminence over Christ? It's the same thing, and God never buys into those arguments. In fact, he tests us upon them. So, my question for this whole subject is why did Lucifer look to Christ and say 'who are you to be my boss, what gives you preeminence over me?' I'm not looking for the moral, the pride. Lucifer looks to Christ and says, 'what makes you different or superior to me?' I'm not looking to the moral. Sister Lynn says Lucifer was going by the visual. That's the point I want us to see. He's looking to the external. My point actually is not that, we're not done with this subject, we're going to come back to it, but I don't want people to go away thinking about all the moral, that Lucifer being vain and proud. Think about the actual story Lucifer looking to Christ saying what makes you different, what makes you special, when Lucifer has all of this glory. To repeat that: Lucifer looks to Christ and says what do you have that I don't have? In fact Lucifer was more beautiful. Sister Debbie's going to take us back to the Apis bull. I like that.

Going down in these quotes if you were to go to SR14.1 Jesus has just been announced as having preeminence sovereign of heaven, and then we're given a window into Lucifer's thoughts. He says I thought I was a favorite, I've been highly exalted, are not my garments light and beautiful? If my garments are light and beautiful why should Christ be honored over me?

So, if Christ's garments were more light and more beautiful than Lucifer's he can't make that argument. and the word "yet" implies that it's actually the other way around. Satan sees himself as more perfect in the physical form more beautiful. And we know the rest of that story I won't go further. So, Lucifer sees nothing in Christ that should give Christ authority.

I want to tie that into sister Anna's study. People in the movement have come to me and say isn't it obvious that men should have preeminence over women because they have muscles, they're stronger, they're taller, can't you see that their physical attributes give them preeminence over women? I think more people have held to this perception than maybe willing to admit. If we can trace that

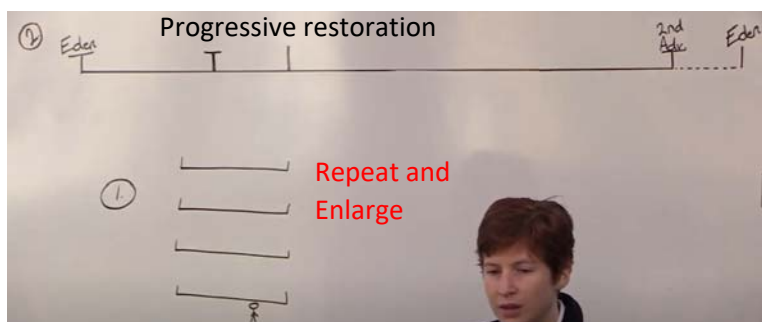
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argument it started in heaven, it was the argument of Lucifer, it was the argument of the pharisees around Christ, and the Sadducees. it's the same sexist argument today that the external gives preeminence. I would suggest Christ was resisting that before even creation. It's the spirit of the Apis bull.

So, we're not done with this topic because it has implications. But we all need to get to this point together, and then we'll revisit it later in the camp meeting.

We seem to begin every camp meeting the same way, and we do one of two things or both: we see where we on reform lines are, and where are we in human history. I don't know if it helps anyone else, but it helps orientate me for the whole camp meeting. I need to see the context. if you can picture it this way:

First, we say where are we on reform lines and we can line up four: overlay four and identify where are we on these reform lines. So, everything that we discuss in



that camp meeting we understand in the context of that history we are walking through, and then what we have been doing increasingly is see where are we in human history. And that's this line up above.

So, we're actually discussing the same thing. This is a history of 6000 years of progressive restoration. This is the cut-up version of that history. We need to understand both, we need to be able to lay out those reform lines tracing one long distinct history, and we need we need to be able to cut them up and overlay them so we can learn from our alpha history to understand our omega. We can learn from ancient Israel to understand modern. Both methods of looking at history teach us different things.

So, to focus on one and neglect the other it leaves us with a warped perspective. This is building upon all of the studies done before and for myself I particularly refer back to the first presentation of mine at the French camp meeting when we looked at this top line of progression. Eden to Eden. Sister

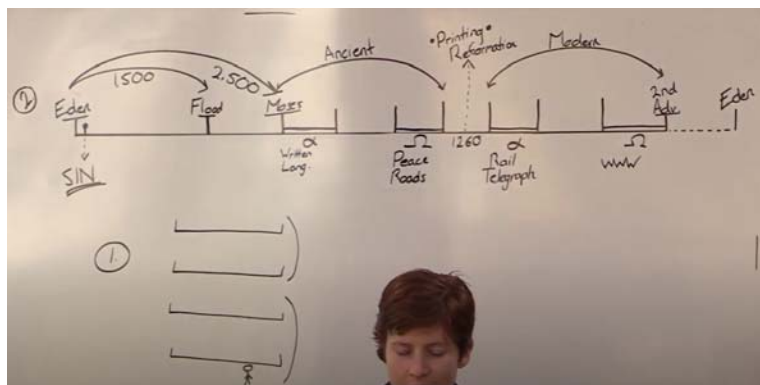
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stamina's taking us back to November 2019, when elder Parminder taught this, that we need to juggle with two concepts progressive and repeat and enlarge. This is the progressive restoration this is the repeat and enlarge. So, I'm not saying anything new, but we begin our camp meeting with a reminder of both.

We could understand quite roughly that sin entered humanity probably within the first year. So, it's at the very beginning of our experience 1,500 years after sin you have the flood, about 2,500 thousand years after sin you have Moses and the exodus.

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So, there's quite an extensive amount of history between sin and Moses. So, I've been making a statement lately that some may find objectionable, it is really centered on this top line of progression. The statement is that "God cannot do anything, that God is limited". This should just make logical sense if God could do anything, would anyone be lost? Two and a half thousand years after sin He leads out a people, ancient Israel. And we have four progressive histories of reform: beginning and end of ancient, beginning and end of modern where he's going to work with two specific groups of people to bring about a restoration of the image



of God in man. So, we have these histories and you could wonder what is God waiting for? So, by the time of Moses two and a half thousand years after sin you have the introduction of a properly written language. And this

enables the last two and a half thousand years and their present day to be recorded. It's believed that prior to Moses that prior generations prior patriarchs that they had made their own rough recordings, but when you come to Moses written language has developed. where he's going to take all of those recordings and be able to do a proper documentation. Two and a half thousand years later then they wait for the Messiah, they wait for well over a thousand years. What was God waiting for? Peace? Christ couldn't come in the days of Alexander the Great. So, God is waiting on humanity, peace, and a system of roads that connects the world. Ancient Israel comes to its end, you have the dark ages, in the midst of this dark ages God wants to start spreading light. What is he waiting for to break through that darkness with a protestant reformation? What **He's waiting for is the printing press.**

Then the beginning of modern Israel: rail, telegraph.

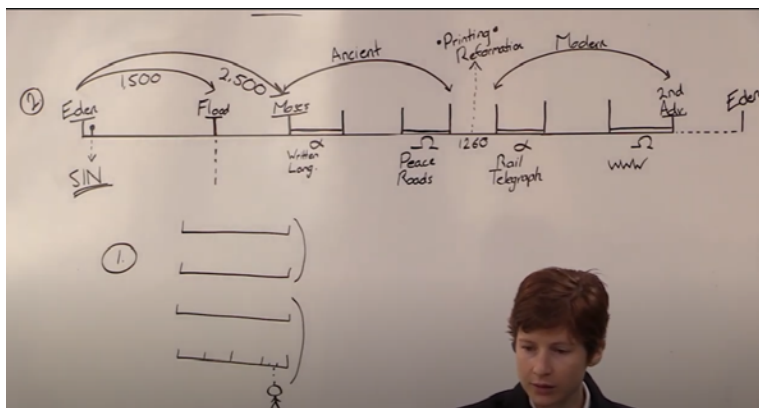
The closing scenes, the end of the world. What's he waiting for? World Wide Web. So, when there's a global pandemic and we can't even post anything because the planes aren't flying, and we're in such a significant history with external events accelerating, this movement could hold an international camp meeting. **God is restricted, but patient.** We have this song we sing to children "he

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has the whole wide world in his hands". If God has that kind of control, I would ask a Christian to explain to me Yemen. I'm not suggesting we start educating our children on the atrocities of Yemen, but for an adult we should have a more mature understanding. Many an atheist or want to be atheist struggles with that exact point because they don't understand that God does not have that type of control. So, this line is to show how God is going to bring humanity from Eden and fit them up for Eden. it's a line of warfare. What problem does God consistently have with his people? Stiff-necked, Apis bull. His problem is He had less than a year to educate Adam and Eve before a curse began, a curse that separated them from himself, put an end to much of their education, and introduced sexism, patriarchy. Two and a half thousand years later you have another curse that introduces racism and nationalism. And through all of this first history we know certainly by the flood, they had no understanding or regard for the character of God. So, He's going to begin working on a people, and these people are coming out of that same mess. Under Moses they're let out. He tries to show them who He is, a tiny little glimmer.

So, they have a little glimpse. And what do they do? They reject that, but they would argue they don't reject that they're just going to blend that with the God and the king of Egypt. So, we were discussing this progression: God hits an immediate problem with his people. He says this is a glimpse of me, and they say that's not what you look like, this is what you look like. They are unable or unwilling to recognize what God is.

End of ancient Israel: Jesus walks among them and what problem do his people have? Unwilling unable to recognize him. He walked through Protestantism in the form of a prophetic message. Ellen White said they crucified him, because Protestantism was unable and unwilling to recognize Him. What problem do we think we have today? As a priest you stand here.



God wants to give you one final message one final class He wants to give His people the priesthood. And, in that history, He's going to take our heads, force them to stare at

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the Apis bull, at the golden calf. What point do you think He is making if the final message He gives his priesthood is to make us look at the golden calf? That we would see in the mirror, I would suggest, who we don't want to be. It's a warning. It's a threat. I think everyone should spend time considering the significance of what God did what He's trying to teach his final people the seriousness of that warning.

Sister Anna Paula touched on much the same thoughts. God has been limited throughout history when back here (Moses) He's limited by their sexism and still doing the best He can for women who are being divorced, if we can see through the history of old and new testament. These are not histories of what God wants, of what God necessarily wants us to repeat. We are dealing with progression through limitation where God does the best that He can through abuse, through genocide, through slavery He tries to bring humanity back without destroying us. And this doesn't just apply for beginning of ancient Israel and end of ancient Israel, it applies to the writings of Ellen White.

I want to give an example of an area of which I look at a writing by Ellen White and I refuse to practice today what she is encouraging in her day, and I'll give very little evidence to justify my position. One passage that has been on my mind for a long time now, you would find in TSB 124.3, it's titled "Child Abuse".

So, I'm going to paraphrase, I'm conscious that this subject could be painful for a lot of people. So, I will try to be careful with my words. She's writing to a brother in the church elder W. She does not name him, and this brother has been in sin. He wrote to Ellen White and she responds to him in this letter. She says I'm going to try and restore you from your sin not destroy you. She says I feel so sorry for you; your whole religious experience is cheapened. What was his sin? he was molesting little girls at his church and it's evident from her letter that he doesn't see this as being overly significant. There is much that Ellen White writes that is good as she tries to get him to see the extreme wickedness of his sin. She says to him, 'would you consider this matter so lightly if you were doing this to your own sisters to your own children?' So, he evidently sees this as light. He says to her well I haven't committed adultery. He uses that excuse. One of the reasons that this passage has become increasingly interesting in this movement because is because this passage more than any other is where she references the sin of Sodom. This man

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molesting little girls is the sin of Sodom. She says the sins of Sodom all originally began with behavior and practices between one man and one woman in other words the fault rise with lies with Adam and Eve not Adam and Steve if you get my point. The sin of Sodom, she repeats over and over and over again. [We have this protestant mind this Calvinist mind > probably responding to somebody's comment] Then we come to the part that I don't agree with: the man asks Ellen White should I make a public confession, she says no, do not dishonor God by revealing that someone who ministers can be guilty of such a sin, this would disgrace the ministry, do not give publicity by any means, it would bring injustice to the whole cause of God. I disagree with that. That's what the Catholic church did really well. Now, I'm not questioning what she does in her day when there is not the social system that we have today. I understand the point about not making public things that will hurt someone, but we should go to them privately, this is not someone hurting my feelings, this is someone molesting children, and such things cannot be dealt with in darkness, in shadows. If we want to use that quote about going to people privately, and restoring them, you have the whole witness of the Catholic church, they did that very well. This is one other area where there has been change and that change is necessary. Much of what she says to this man is good, but her organizational response just as organizational responses in the days of Moses are not fit for purpose today. We would not repeat the responses in the days of Moses, but because Ellen White is closer to us, we project that onto today, and fail to recognize that we are in a new dispensation.

So, when we have abuse today, I have not been ashamed to say, the reputation of this movement will take care of itself. I see have no desire in protecting that. Little children we will protect. And the protection the vulnerable becomes a significantly higher priority than our protection of the reputation of the movement or the perpetrator. In fact, when she sends him this letter, she also sends it to the minister who officiates in his church and he becomes angry about that. And she sends him this apology. So, I can even say from the chat many people are uncomfortable with me saying I disagree with her position because I would suggest it's still this protestant mindset. And I know we have this problem in the movement because on average about every three days, I'm sent a new story of abuse sometimes perpetrated by people inside the movement or outside the movement. And most times I come to deal with that abuse I face resistance from

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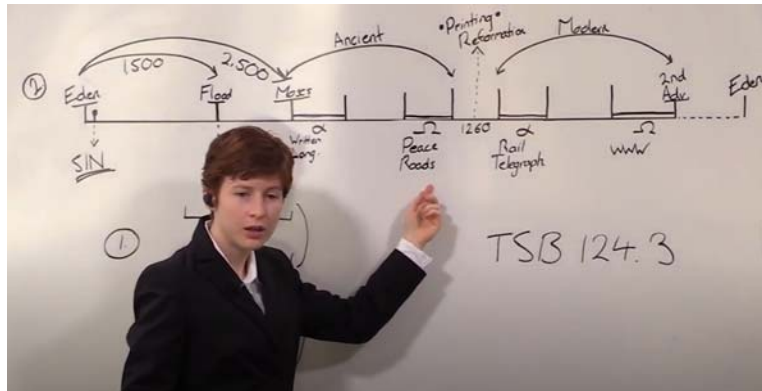
inside the movement. It's 95 percent of my job function. I began studying for this camp meeting yesterday. There is a place in some cases for dealing with things privately. Child abuse is not one of them. How much did following that type of advice of advice protect the reputation of the catholic church? How much was the reputation of the catholic church protected by this behavior? and for one of my former Adventist churches in Australia, when the government launched a royal commission into the covering up of abuse in churches, they turned up on the doorstep of that church well. Because they had with the excuse of mercy covered over and protected a child abuser. It is not my purpose to discredit the writings of Ellen White, any more than the writings of Moses. My intention is to challenge us about the mindset we carry on even from our alpha history. So, when topic of this 144 000-reform line is equality, when the topic of this dispensation of the priests is marriage, when the subjects that we are dealing with most frequently is abuse, that there is no previous dispensation you can use as a reference point. Not when you come to the subject of restoration. And part of what holds us back to bringing us to equality in this movement is that when we have a case of abuse so many, their very first priority is to protect and help the abuser. And we do that with the assistance of the government.

So, I've addressed a couple of thoughts, I am overtime, we are not done with these thoughts. We're going to repeat and enlarge some of these concepts. The first concept the relationship between Christ and Lucifer in heaven. Lucifer's beauty seemingly surpassing that of Christ, and yet Christ was chosen for that public announcement, chosen is probably the wrong word. Christ naturally was, he just was the organizational superior of Lucifer in spite of Lucifer's beauty.

Then we went into a subject of our two models. I wanted people to see how sister Anna Paula's presentations and mine complement each other. To understand the problem that God is facing as he finds himself limited, how so much of humanity's understanding of Him is lost by the flood, lost through paganism, which directly impacts His own people. Four key histories where He's going to lead His people out of that to restore His image, beginning two and a half thousand years after sin when they finally have a written language, how He waits for the right opportunities over thousands of years, all of which culminate in your lifetime.

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We discussed that history of progression, that when God is working through sinful humanity here (Moses-waymark), He allows practices He doesn't allow here.



And he allows things here (Peace and Roads mark) that he won't allow here (Rail and telegraph mark). Slavery is an easy one to see. And He allows things here He does

not allow in our generation I've given one example of that their response to abuse. Going through Ellen White's writings I've only found one instance where she tells a wife who is being beaten by her husband she does not have to return to the home. There is silence on abuse of women, abuse of children. It becomes one of the key final issue surrounded by this subject of equality that without understanding we will not be fit for Eden.

Let us close in prayer. Dear Lord, thank you for how you have led your people. We see that we have come far from the time of Moses. You introduce equality now, and still after 6 000 years of your leading the failure of that one message will destroy millions of people. We see already in the movement hundreds falling even now. You have led us so patiently. But I pray that you will awaken people that the time to put away their understandings of nationalism, the sexism in their homes and their fellowships and their homophobia is now. Eden is a few short years away and yet without this, we know many of us will not reach it. We pray that your people will learn the lessons that you have given us, as we look at the golden calf, and we see our personal future if we compromise. Thank you for this camp meeting, the ability we have to meet. We know you have waited for this opportunity and we are grateful that you do the best you can. May we do the best we can. We pray this in Jesus name amen

—= ch
- - = 3 ch
○ = dc around ch-space
+ = tr around ch-space
+ = tr in tr/dtr
■ = dtr around ch-space
* = first row shows last row before edge, row has already been worked
○ = ch 6, 1 sl st in first ch (see point on circle, first row beg here)