



La Verite Qui Scelle – Guadeloupe
'No New Message - Equality' Camp Meeting
April 2021

Tess Lambert – 04.04.2021

4. The Test that Shipwrecks Two Institutions

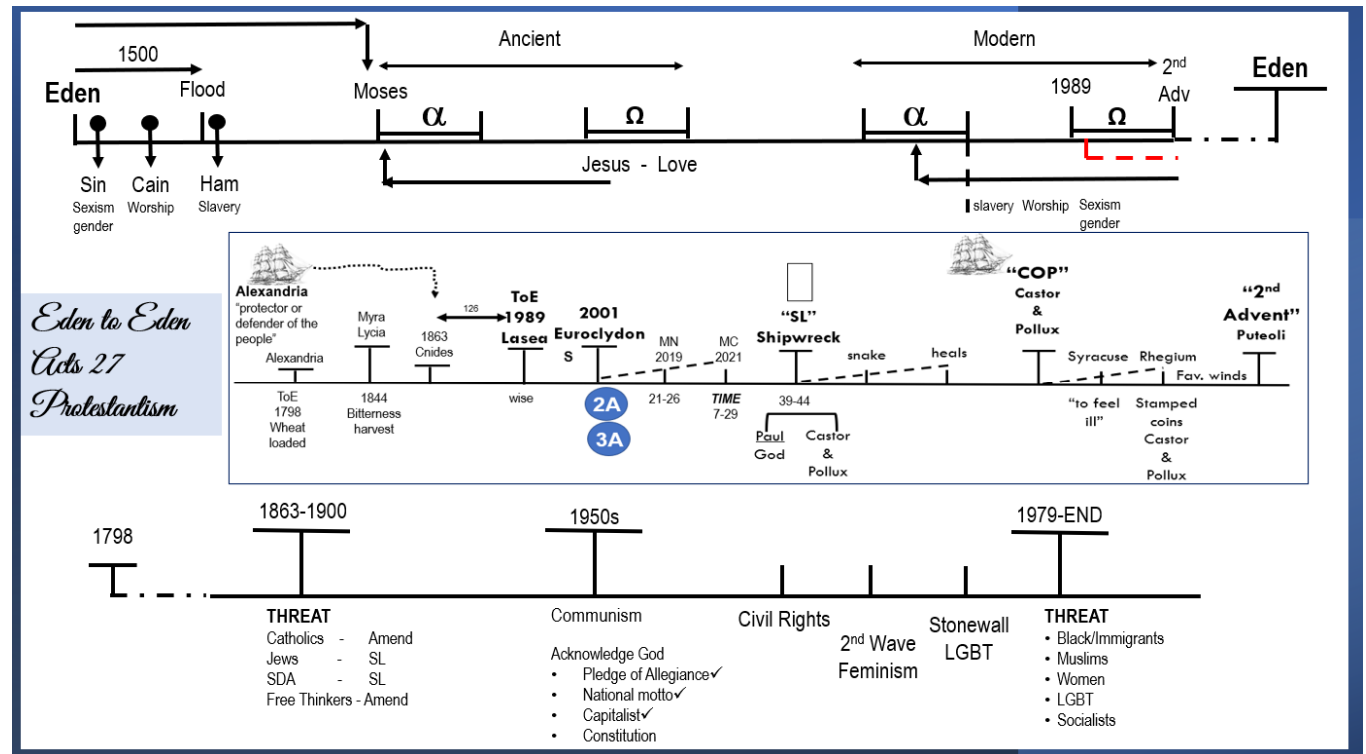
A couple of articles were shared on the media broadcast. What we are covering in this camp meeting, we could easily draw out into at least a two month's school. We are racing over material so quickly it may not remedy the situation, but I at least want people to know that. What these articles were designed to show was just a tiny view into the mind of an Evangelical and in the mind of a Catholic; the perspective both institutions have of gender, of women.

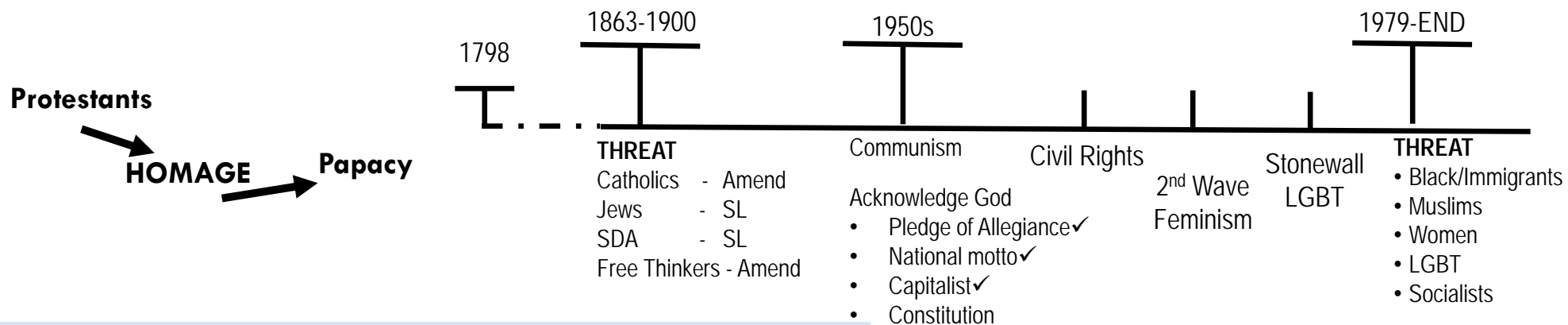
I've been aware of the article addressing the Evangelical view for some years now, it's an important view we all need to have. The timing of the writing of that article I also do not think is a coincidence. I'm pretty sure they've actually changed the date. When I first looked at that article a couple of years ago it said November 9, 2014, and the view it gives of the Evangelical perspective of a woman's role, especially with marriage is significant. But we're going to address Catholicism now, Pope Francis, the counterfeit.



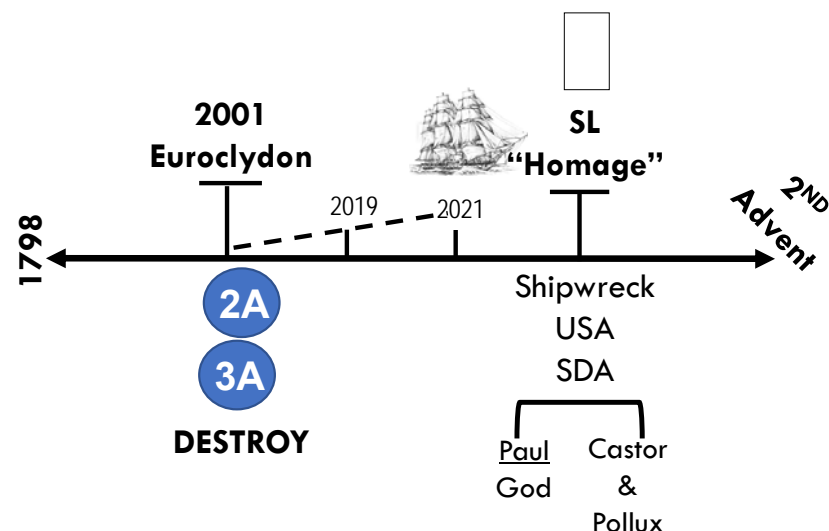
I said this morning that we are jumping between three different structures: Acts 27 the ship of Alexandria, the three histories of Protestantism that are covered in our document, all within the context of Eden to Eden and restoration. Now we're bringing in a fourth, the counterfeit. So, the more you can hold those in your mind or have them in front of you as we refer to all four at once will depend on the blessing you receive from these studies because it's from the structures that the power of our message comes from. now that I can state things as fact.

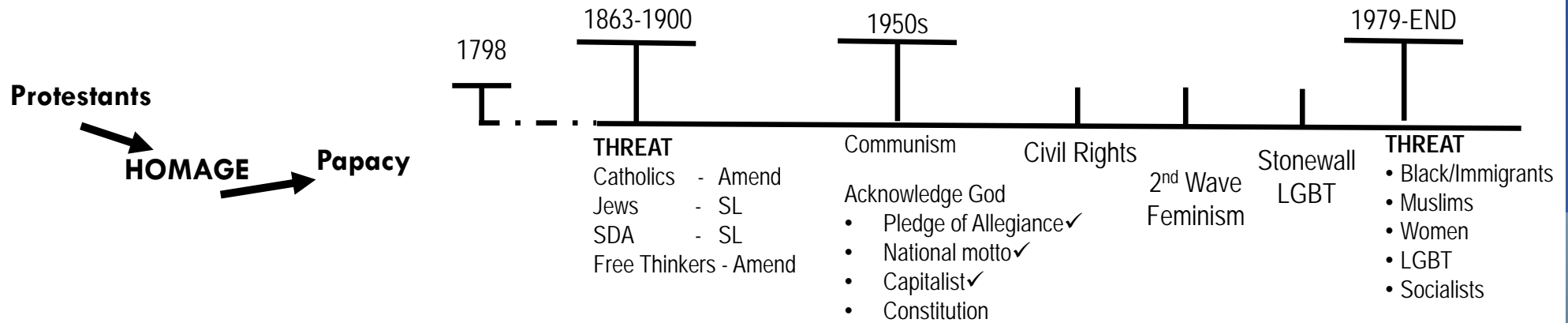
I'm hoping that we're mature enough as priests that I can use all of these structures and you'll know the evidence behind them. I won't need to repeat Eden to Eden to give evidence about what I'm saying equality means. I'm trusting that we are mature enough



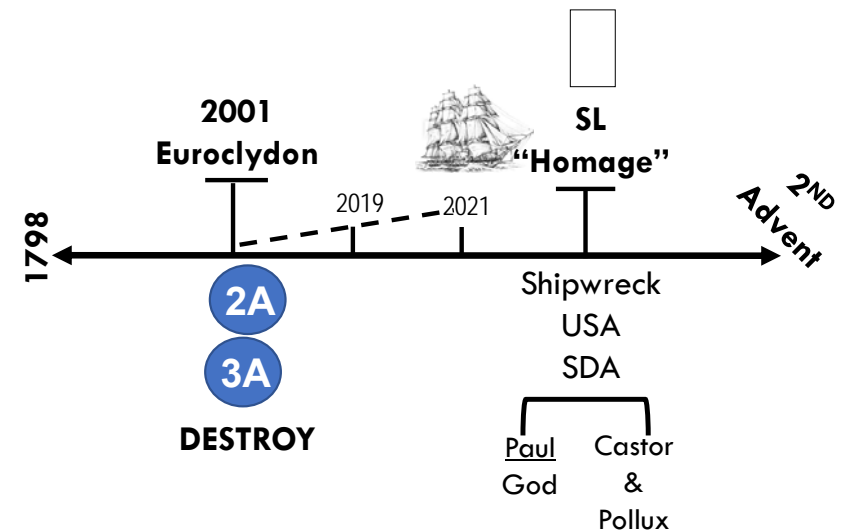


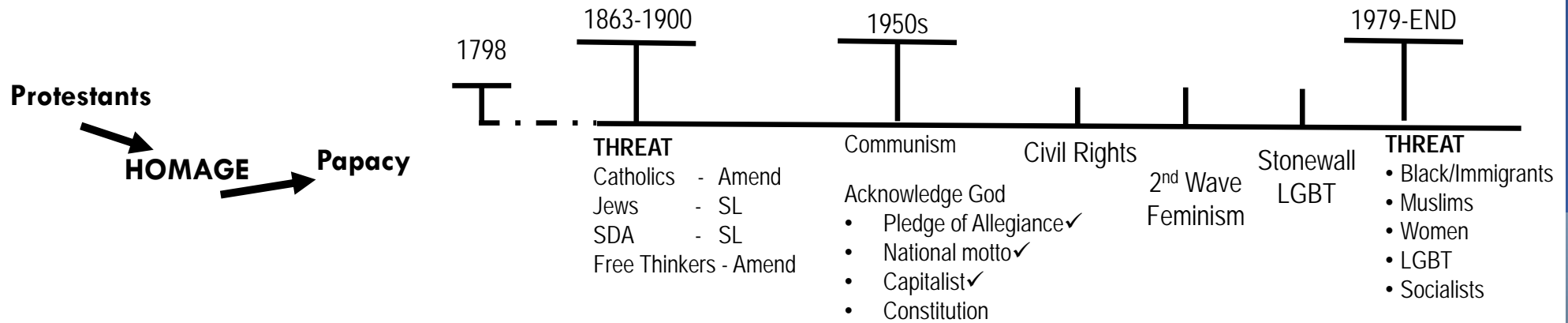
So Pope Francis, as liberation theology, the counterfeit of our Second and Third Angels messages, the great Catholic hope of bringing in equality. He can say such beautiful statements, I want to read one of them, "When women have the opportunity to fully pass on their gifts to the entire community the very manner by which society is understood and organized becomes positively transformed by it, managing to better reflect the substantial unity of the human family." Beautiful, he said that on the 9th of June 2017. But exactly 4 months earlier than that he defined what these gifts are that women are to pass on to the human family. Quoting Francis, "This is a society with a strong masculine attitude. It lacks a woman's touch; it is just that man does not bring harmony. It is she who brings that harmony that teaches us to caress, to love tenderly and who makes the world something beautiful. This is the future, this is what was missing, woman comes to crown creation, she brings harmony to Creation."



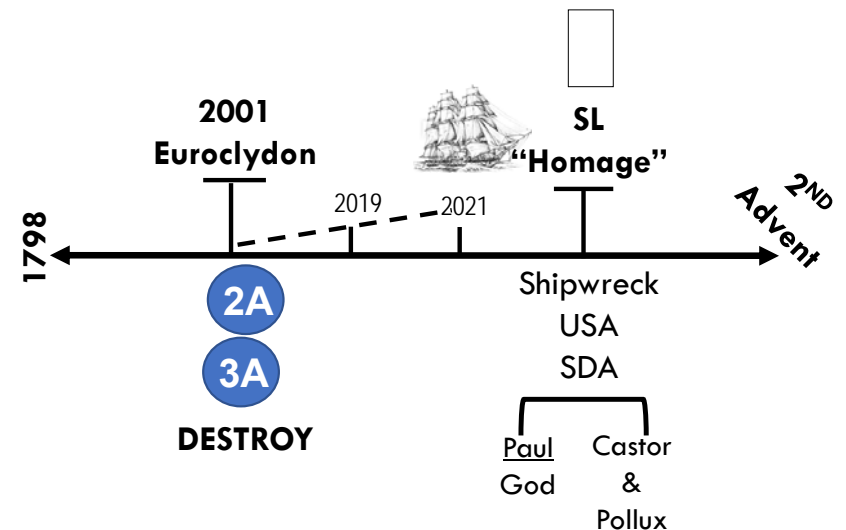


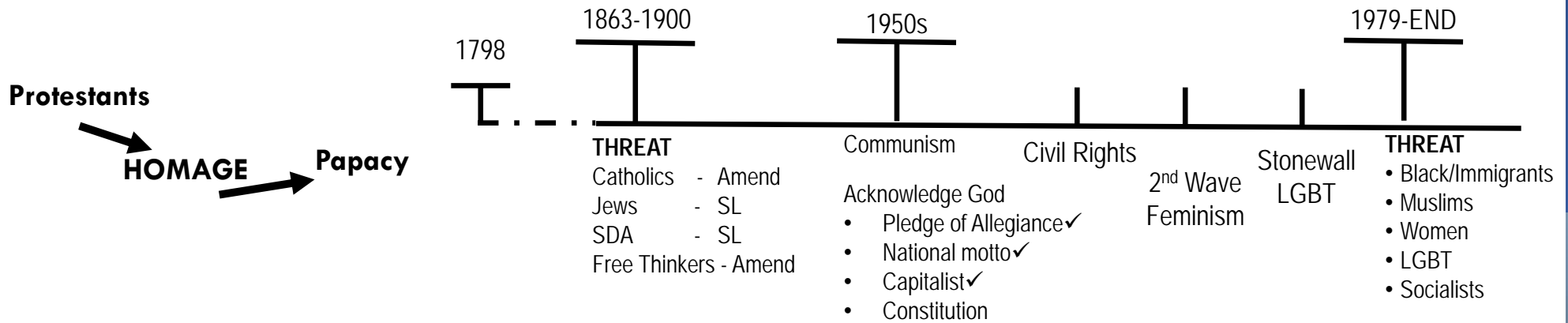
So what are a woman's gifts? She brings harmony, teaches to caress, to love tenderly, to make beautiful. Now I start to disagree. When this movement introduced female leadership, did we bring in female leaders to bring in harmony to the discord that this movement was in? This movement was in discord prior to 2019 and I came to bring harmony and all the other women leaders who've joined this movement. Because to bring harmony is to conflict to fight with no one, to fight for nothing, for no one. There was not a lack of tenderness and we brought in women leaders to fill the lack, if there is a lack of tenderness in this movement, we will address or lay that fault equally at the door of female and male leaders and members.



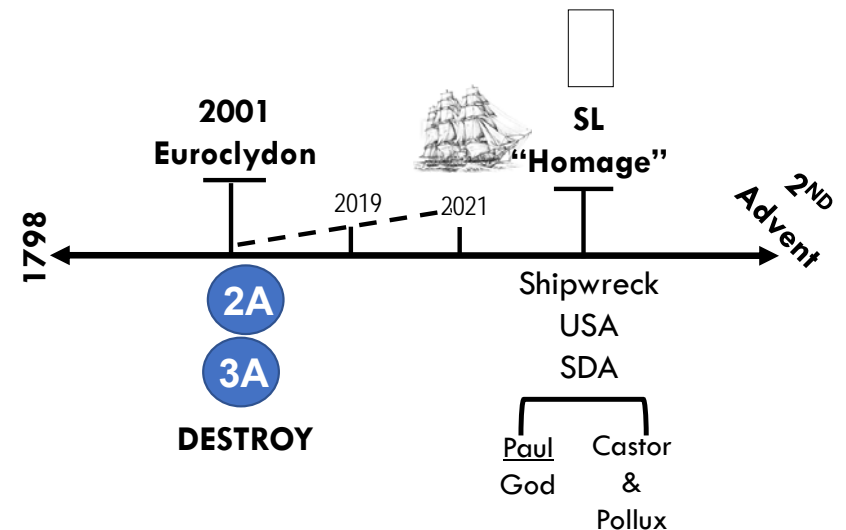


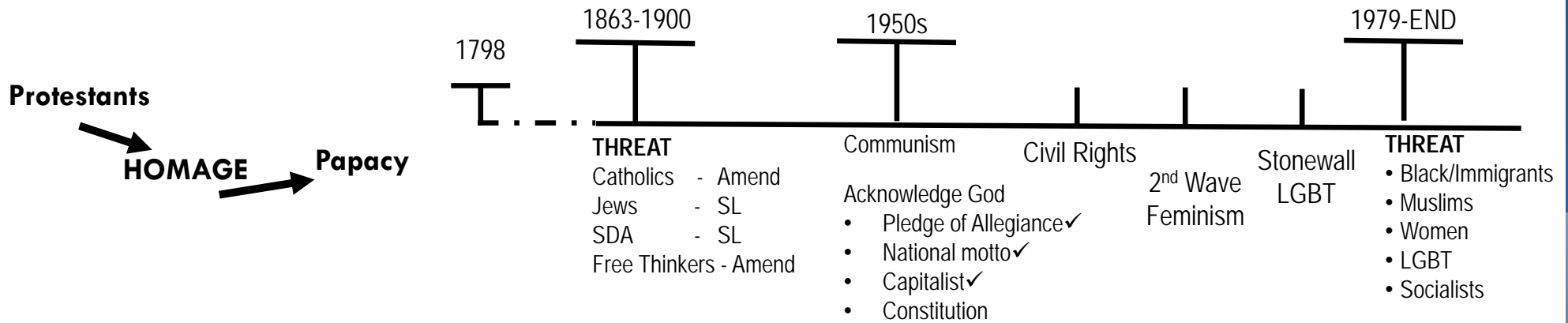
I'm going to quote Francis some more, "Francis helpfully said it is necessary to broaden the opportunities for a stronger presence of women in the church. But I am weary of a solution that can be reduced to a kind of female machismo." Machismo, translating that into Italian he's saying masculinity in a skirt. So he wants a stronger presence of women, but not masculine women, the soft complaint harmonious ones is what he wants. When asked if he would make historic decisions such as naming a woman head of the Vatican department, he deflected the question with a funny stereotype. I want to give a little background to this one, the top hierarchy in Rome, where do all those men live? All those Cardinals, where do they live? They live in apartments in Rome, palatial apartments.



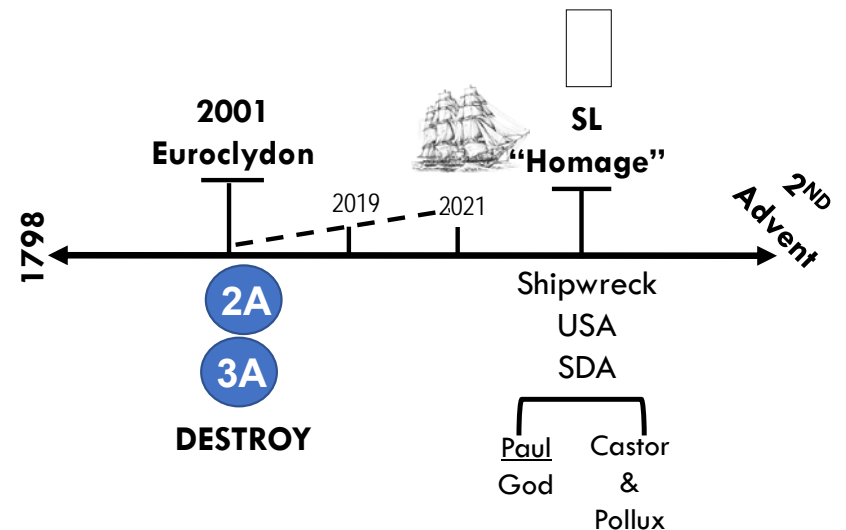


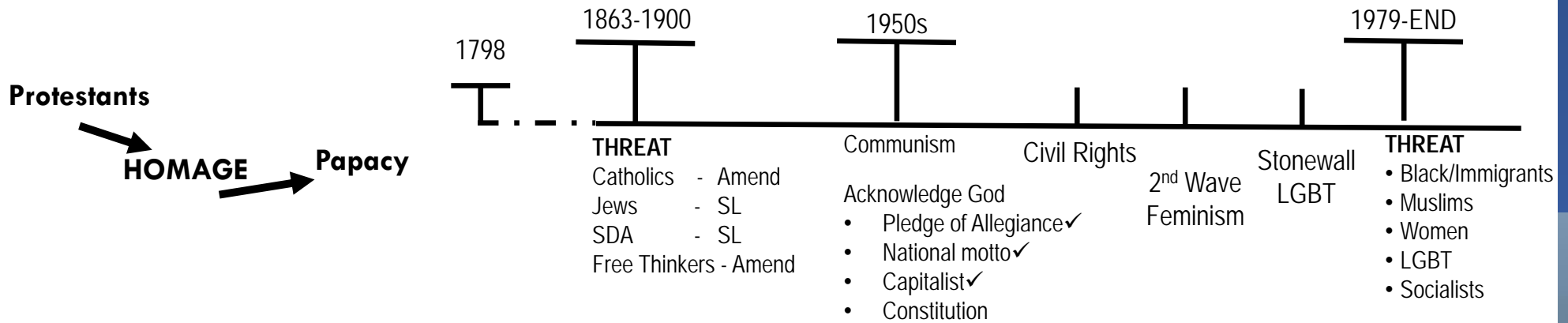
But if you're a man in that upper echelon of the Catholic hierarchy, you don't cook, you don't clean, you don't answer your mail. Whose job is all of those tasks? That's what nuns are for, but the Italian nuns are a bit too strong, the French nuns are a bit too stubborn, Western nuns are a bit too progressive. So, what they do is they go over to Southeast Asia and bring in these nuns from countries like the Philippines and they become the housekeepers for that upper male echelon. Someone asks Pope Francis if he would make a woman the head of a Vatican department and his response is, "Well pastors often wind up under the authority of their housekeepers," like a nudge nudge, laugh, a nudge in the ribs, a joke. Because the housekeepers from Southeast Asia that serve these Italian prelates, he says sometimes they get bossy. So that's his answer to a woman as the head of the Vatican department, the housekeepers.



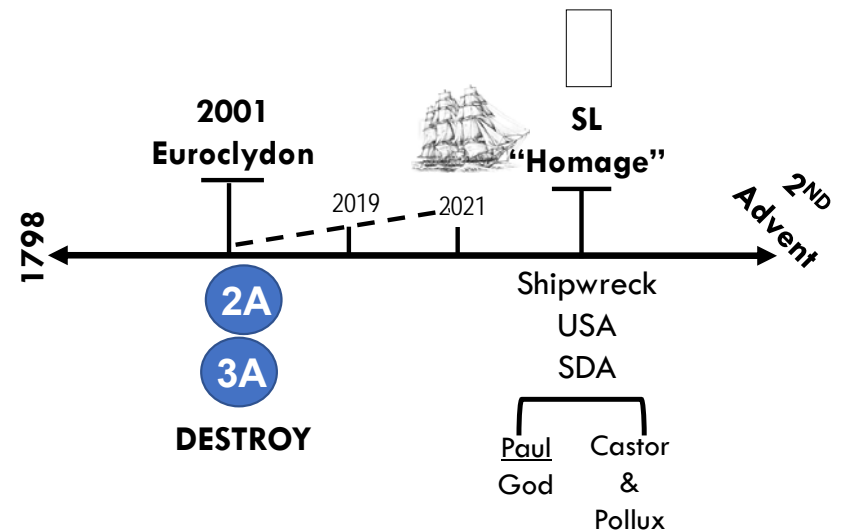


I'll keep quoting from this article because I quite like it, "He evidently feels deeply that women are important, and he knows that they are undervalued in the Catholic Church. But when it comes to the point of saying why women are important and what is valuable about women there is less clarity. The underlying problem implicit here is that women are not easily defined and perhaps should not be." All those old stereotypes, how do you know how to talk to a woman? You need a manual to understand her, women are complicated, they don't mean no when they say no, women are from Venus, men are from Mars. This stereotyping you find throughout culture, all culture. "Pope Francis is attempting to helpfully talk about the role of women or the need of women or the place of women in the church. Why do these efforts meet with such limited success?"





The reason as I see it is that a questionable assumption underlies the whole discussion. Namely women are somehow a mystery, a problem, and issue. Men on the other hand are merely people. We never talk about the role of people in the church, we never say we need people in the church, that would be ridiculous. Women on the other hand are treated essentially as a subspecies that needs to be accounted for somehow, whether we do that by glowing reference to their feminine genius or cajole our brains concerning why God created them." And all of that denies the right of a woman to just be a person, not with some glowing aura that enables her to bring peace and love and the ability to caress.



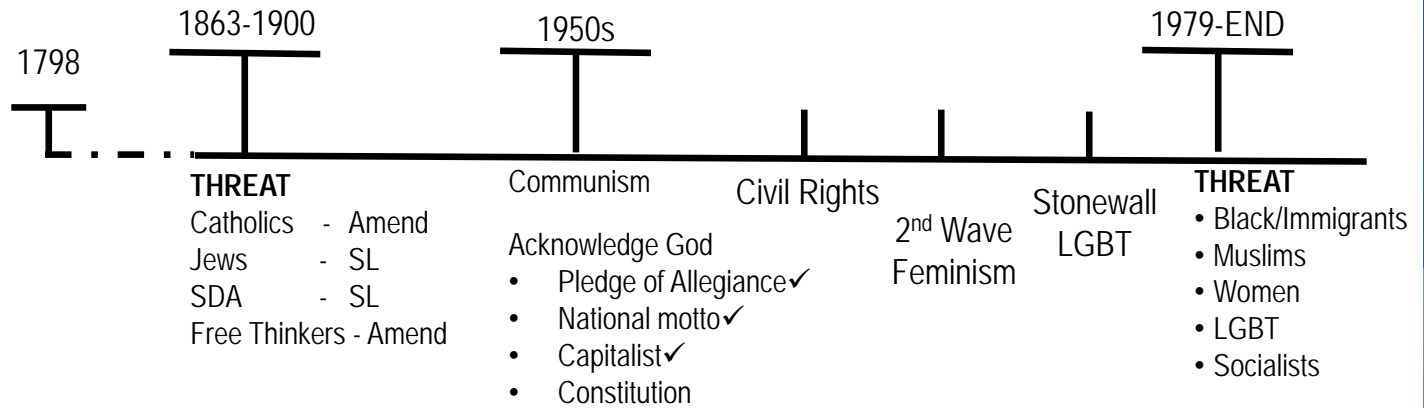
Protestants

HOMAGE

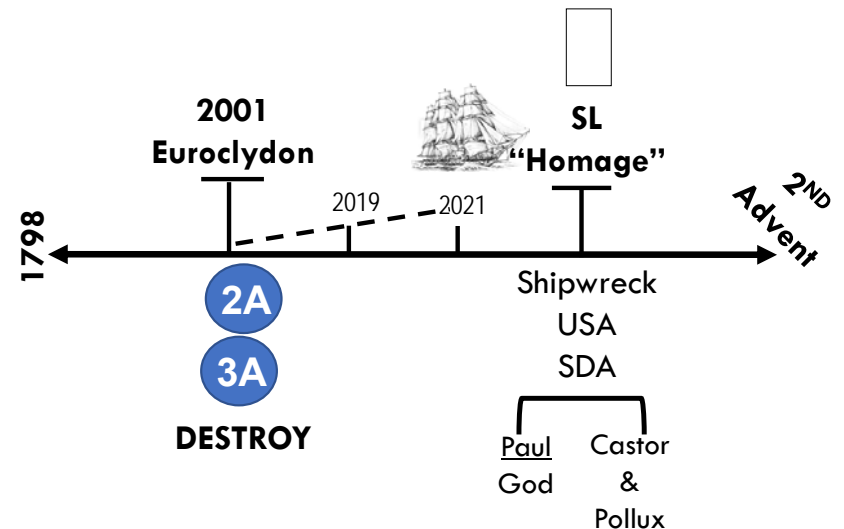
Papacy

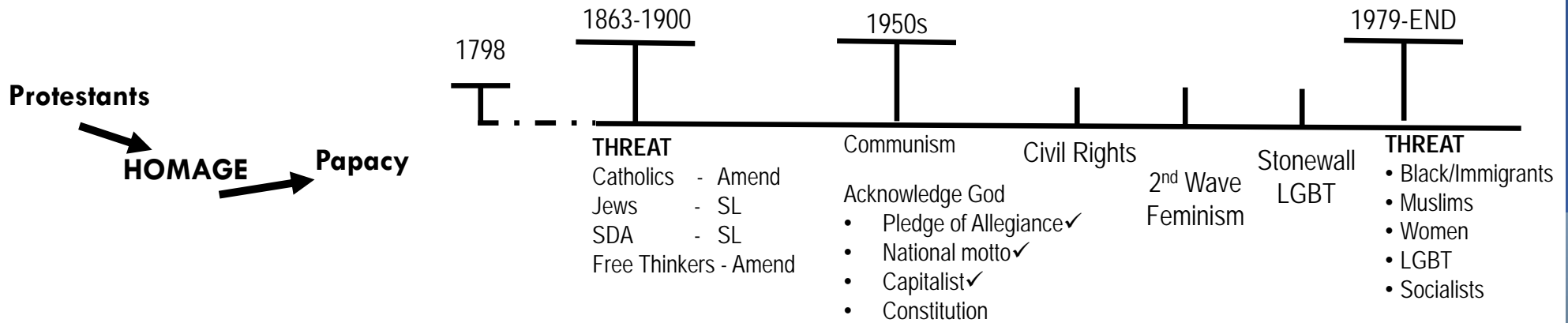
Fratelli
brothers

Tutti
all

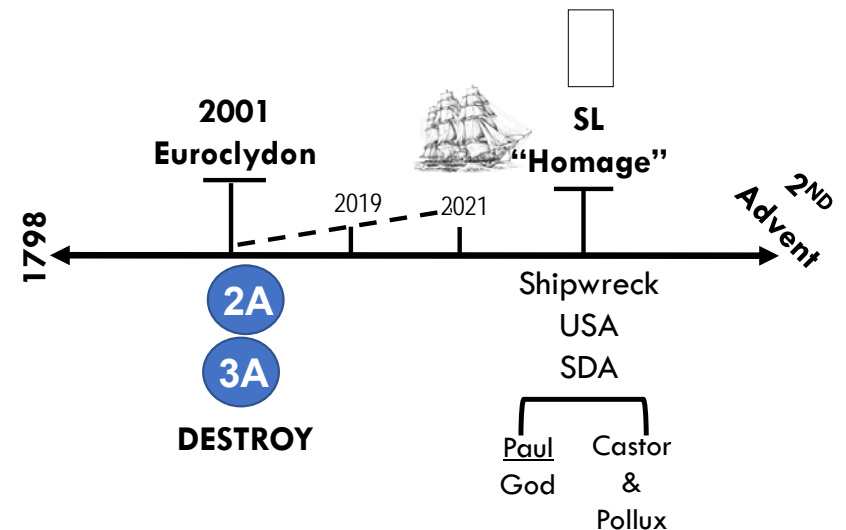


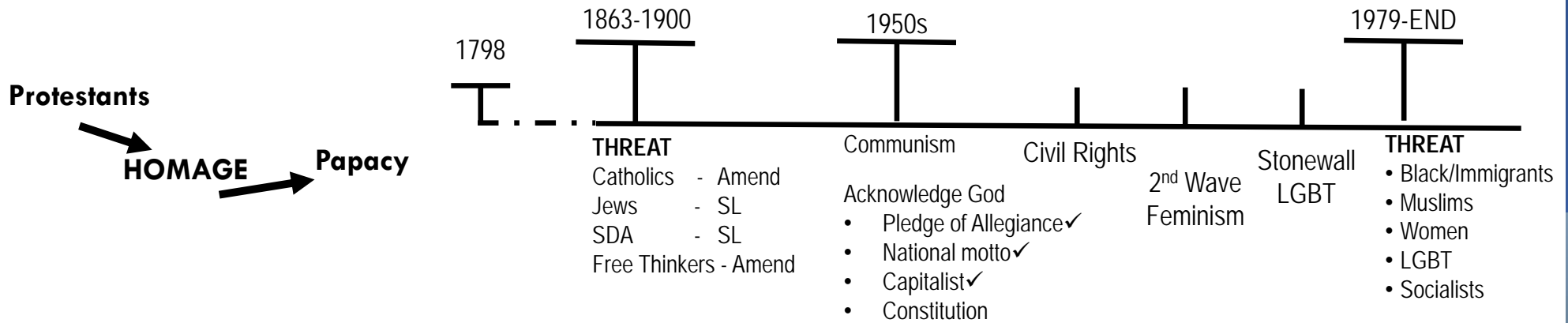
What I want us to see is the beautiful words of Pope Francis and the actual underlying substance that's behind them and to see the meaninglessness of just beautiful sentences. Women have asked a lot of Pope Francis. He announced he was releasing an encyclical called "Fratelli Tutti." Translated that means brothers all or all brothers. A coalition of Catholic women's networks from around the world petitioned him to change the name. They wrote him an open letter and said that in a time when we are already feeling segregated from the church, excluded, just allow us to be heard as brothers and sisters, all. He did not do so.



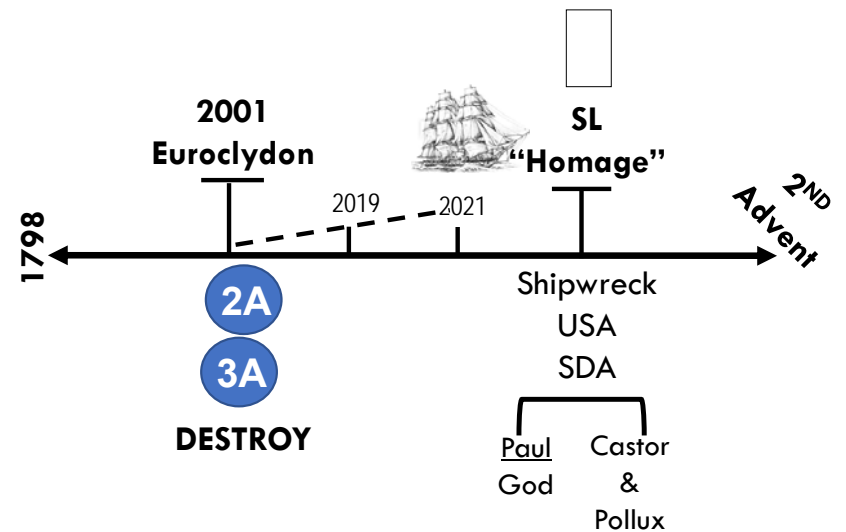


In 2016 he was asked about the possibility of a female priesthood. Now John Paul II was so hostile to the idea of women in leadership that John Paul II documented the position of Catholic Church on women in a 1994 document. And Pope Francis's response to the question of a female priesthood was to say, "Saint Pope John Paul II had the last clear word on this, and it stands this stands." The reporter asks him *forever, it will stand forever?* Francis replied "If we read carefully the declaration of St. John Paul II it is going in that direction."





So liberation theology, the progressive Pope, what did we say about my counterfeit \$100 bill? What do we say about the promises of paganism to heal you from sin? To redeem you? It's worthless. So when the counterfeit stands up and offers equality to women this is worthless equality, an equality that denies women positions of true authority in the Vatican. Instead, he tries to say that already they're great work because they're Marys, because they don't fight for anything, they unite, caress, soothe, nurture. And they're really good housekeepers.



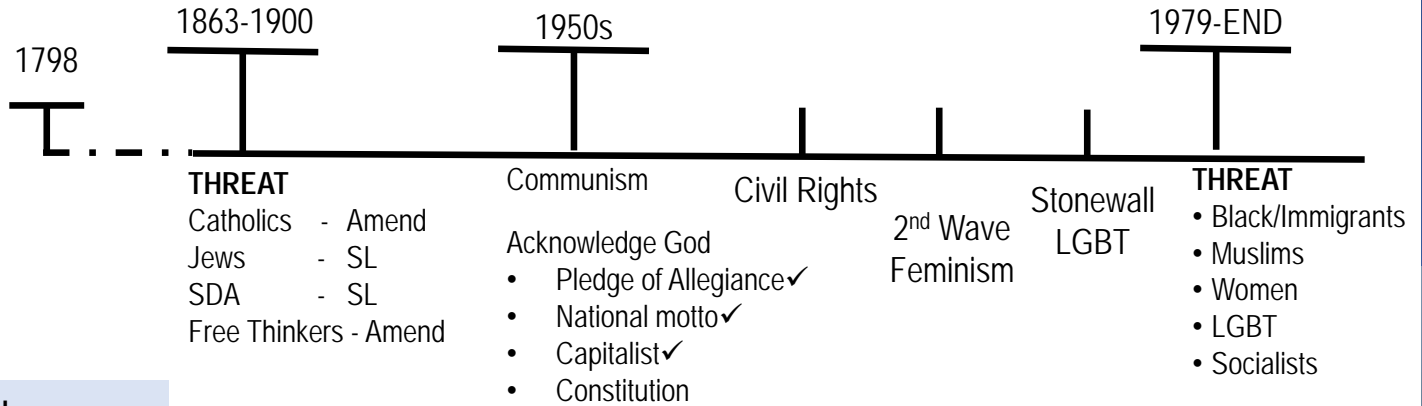
Protestants



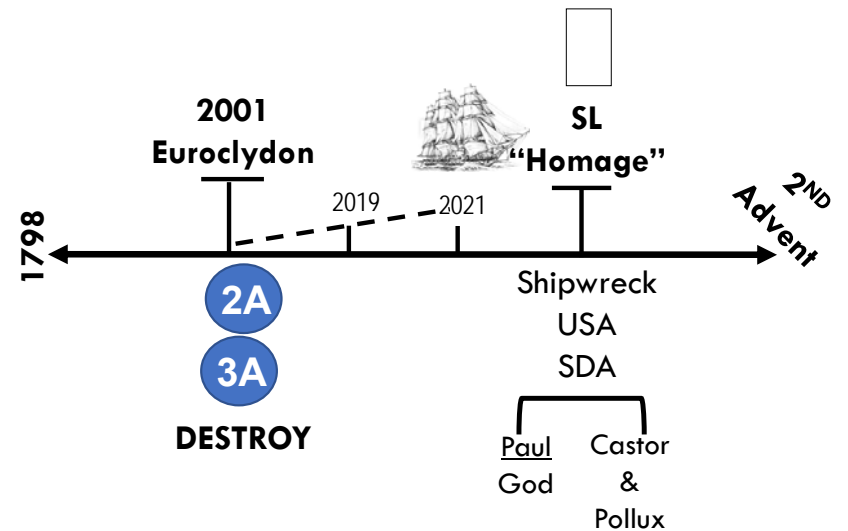
HOMAGE

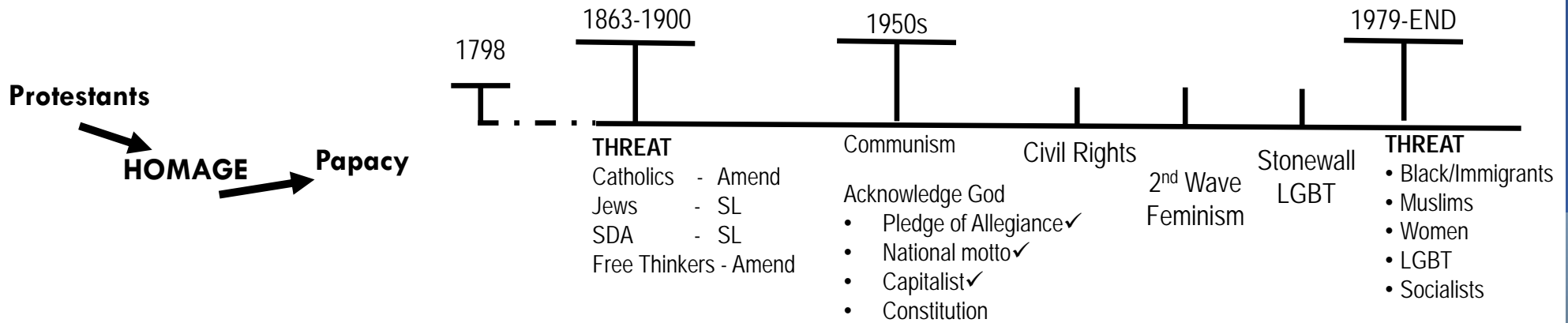


Papacy

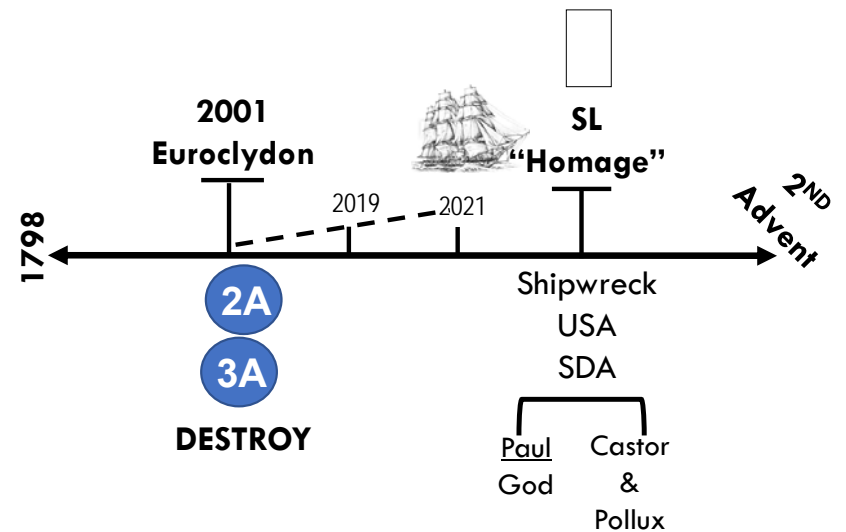


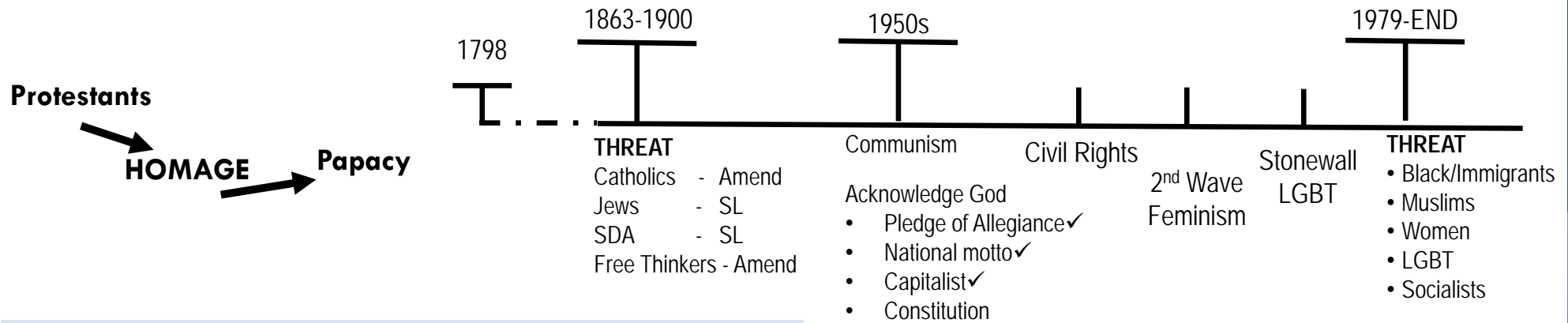
So you can go through the other changes he's made. In 2014 he placed a woman on the Vatican commission on protecting minors from abuse, she was an abuse survivor herself. She resigned in 2017 because the Vatican bureaucrats were not listening. He has recently promoted one woman to a high-ranking position in the Vatican, but he created a new position so no current man in position had to lose his spot. Much of this new job is just continuing the work she'd already been doing.



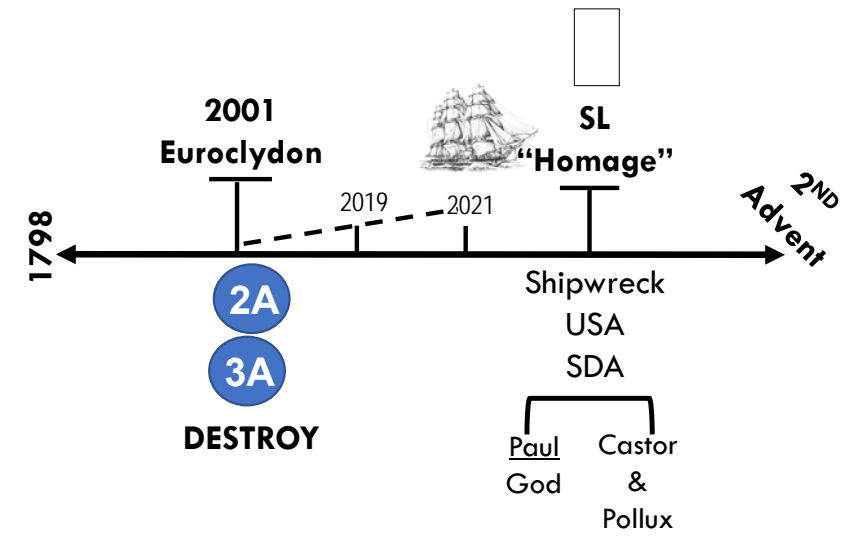


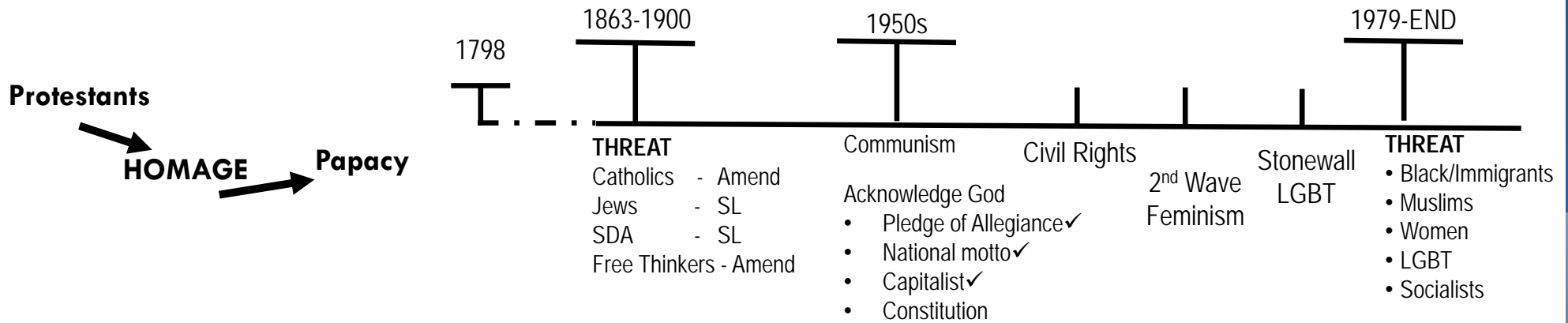
We discussed before the *Amazonian Synod*, while this was largely about the role of women in the region and the outcome of that adventure, women were not given a single vote. And the hope that women would be able to be appointed as deacons there fell short.



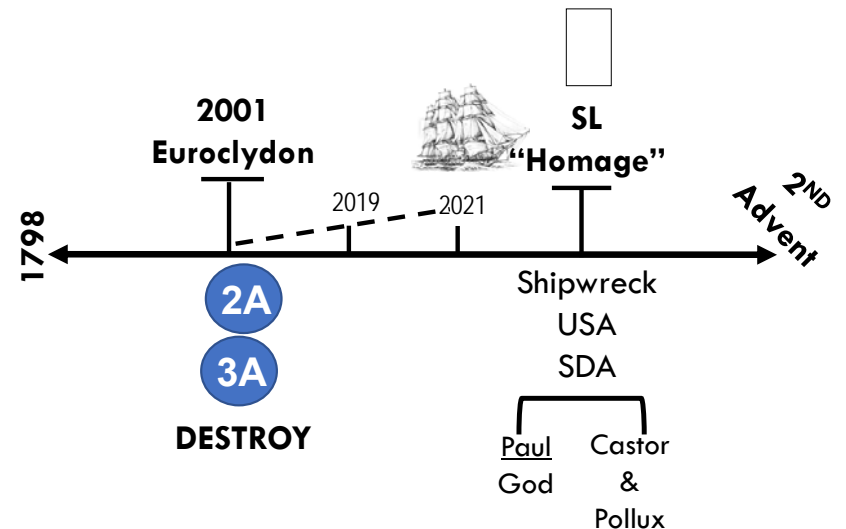


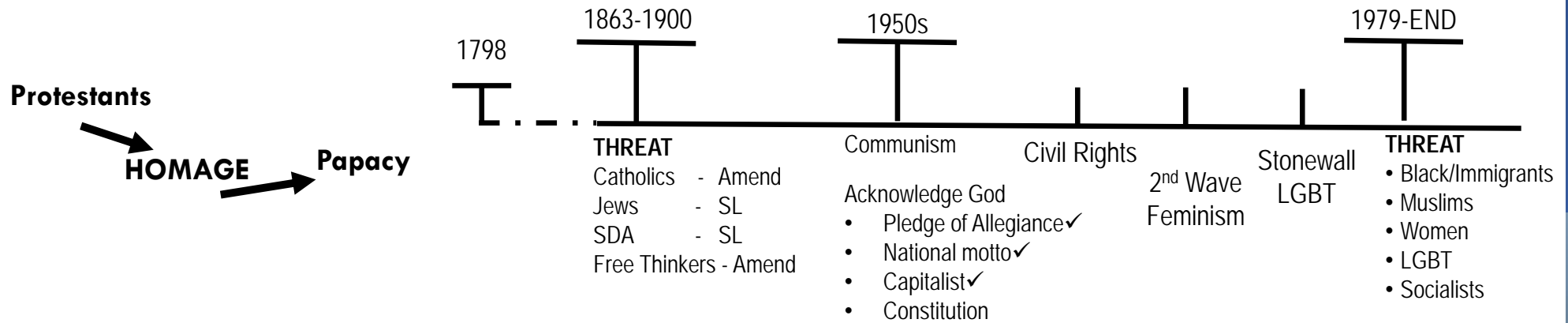
So what's holding Pope Francis back? Why can't he appoint women to the priesthood? What's the obstacle in Catholicism? The obstacle is found in Acts 17:11, the people of Thessalonica searched the Scriptures daily to see if the messages were true. So when it comes to the subject of gender what does Catholicism do? Exodus 18:25, search the scriptures to understand the role of women and the subject of gender. *And Moses chose able men out of all Israel and made them heads over the people.* So we have Moses, ruler of thousands ruler of hundreds rulers of fifties and rulers of tens. What Moses did is set up a hierarchy, some people don't like that word it's called a hierarchy. It went Moses, male leader over thousands, male leader over hundreds, male leader over 50s, male leader over tens. And where are the women? Nurturing, uniting, having babies, housekeeping.



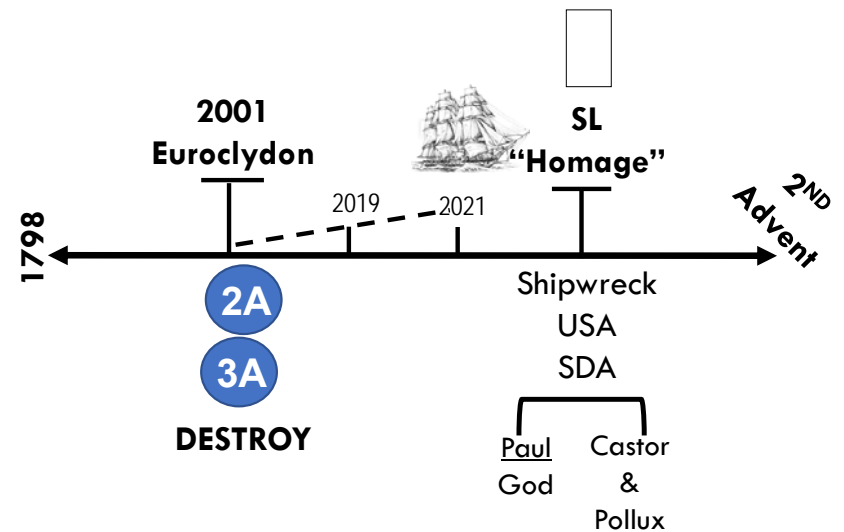


Luke 6:13, this is the thus saith the Lord preferred by the papacy: and when it was day he called unto him his disciples and of them he chose 12 whom also he named apostles. Where are the Marys? Not in leadership.





So to understand the role of gender, Catholicism did exactly what Protestantism did which is exactly what Adventism does. And what Adventism did in 2015, when someone said we should ordain women and this institution, this ship, this Adventism already destroyed by the Second and Third Angels message. In 2015 they sat in their conference and applied Acts 17:11 and searched the scriptures to see whether or not women could be ordained. And they came to the same conclusion and gave homage to apostate Protestantism and the papacy. If we want to search the scriptures on the subject of race or gender and not use parable methodology, dispensationalism, on the subject of slavery, women or homosexuality we will unite with papal doctrine.



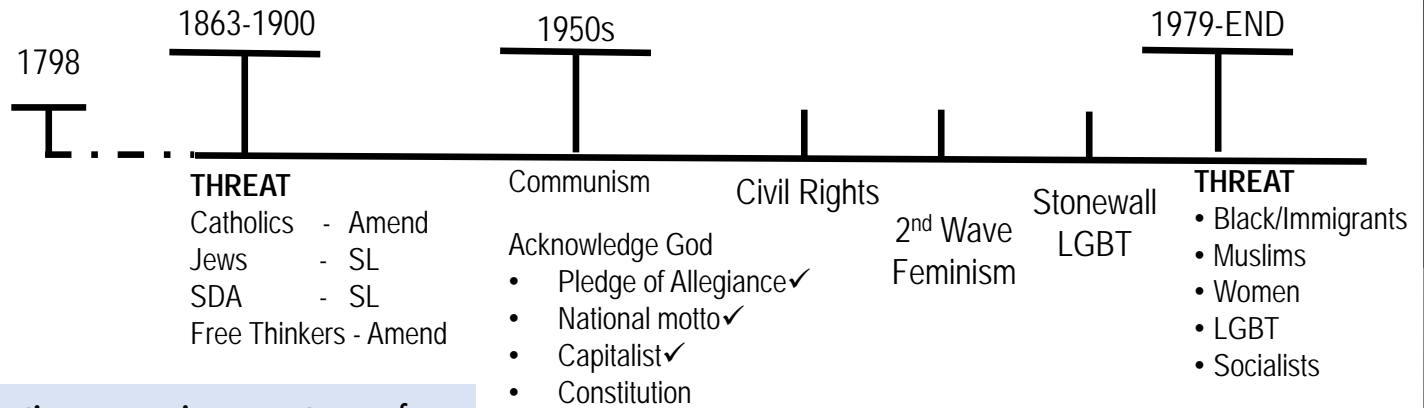
Protestants



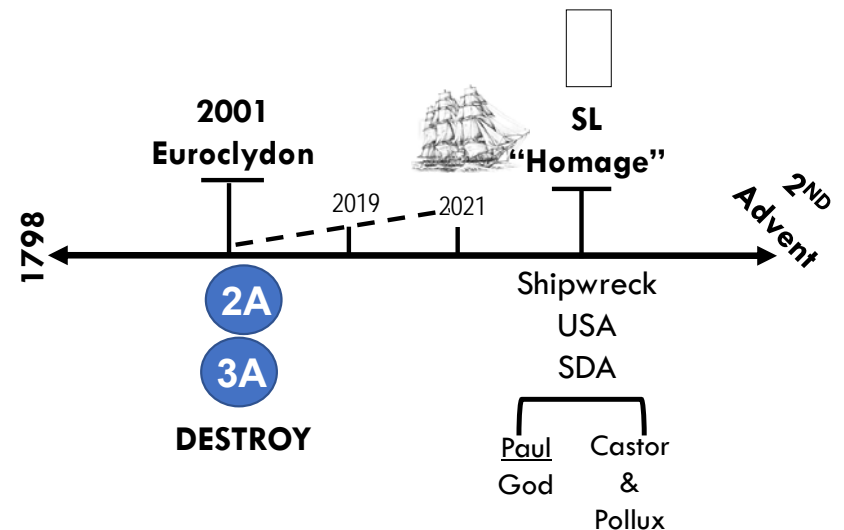
HOMAGE

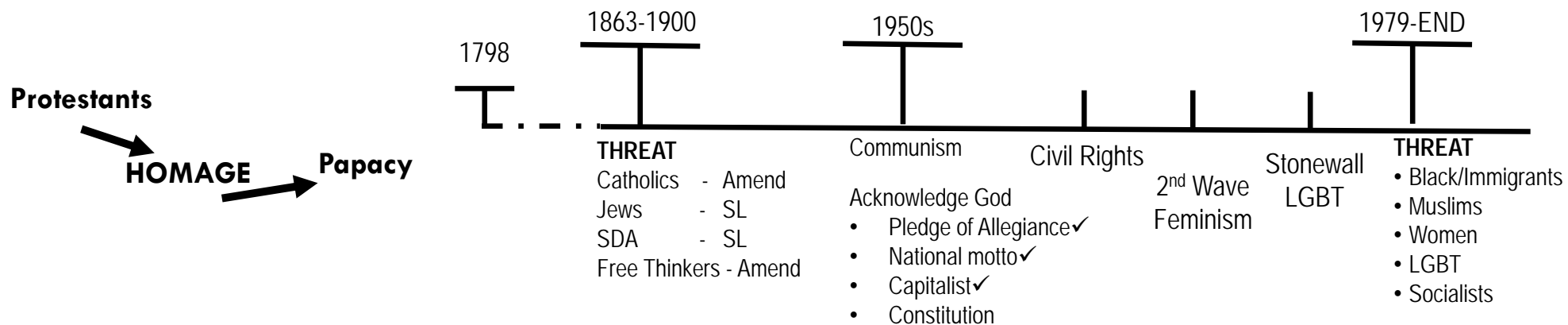


Papacy

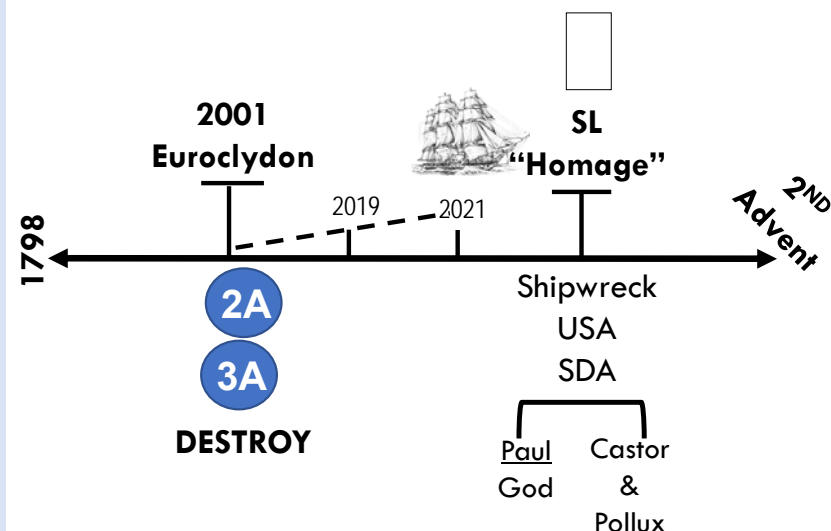


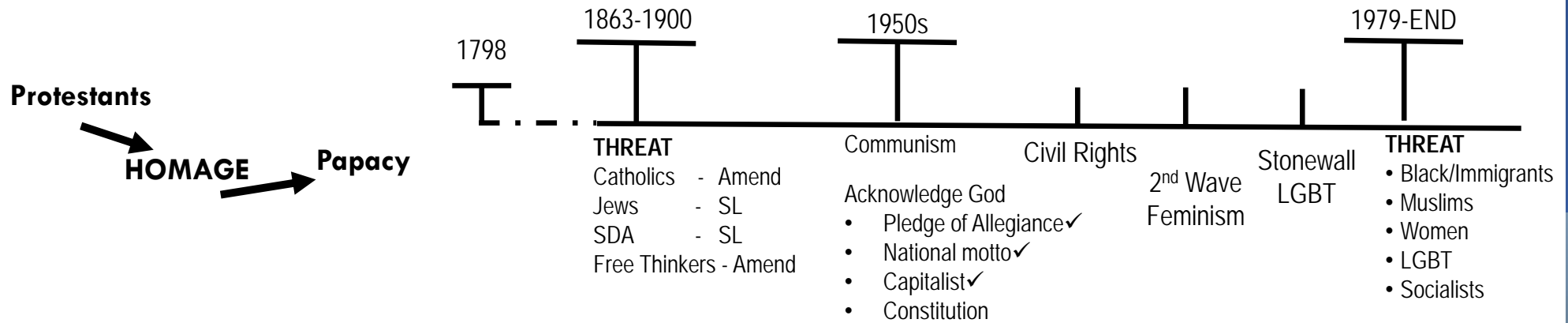
Because neither the papacy nor Protestantism recognizes any type of Eden-to-Eden restoration. If we want to investigate scripture, just once on these subjects without having a firm foundation and basing that study entirely upon the methodology of this movement, we will have to agree that this movement is in sin. We would have to agree this movement is in sin. If we want to investigate just once the subjects of gender roles and homosexuality without using properly the methodology of this movement, we will come to the conclusion this movement is in sin because I will remind you LVS has female leadership, LGC has female leadership, the Continental leaders of Europe have female leadership and the overarching movement leadership contains a woman. Search the scriptures without methodology on any subject that relates to gender, there are quite a number of people in the French World who would need to hand in their resignations.



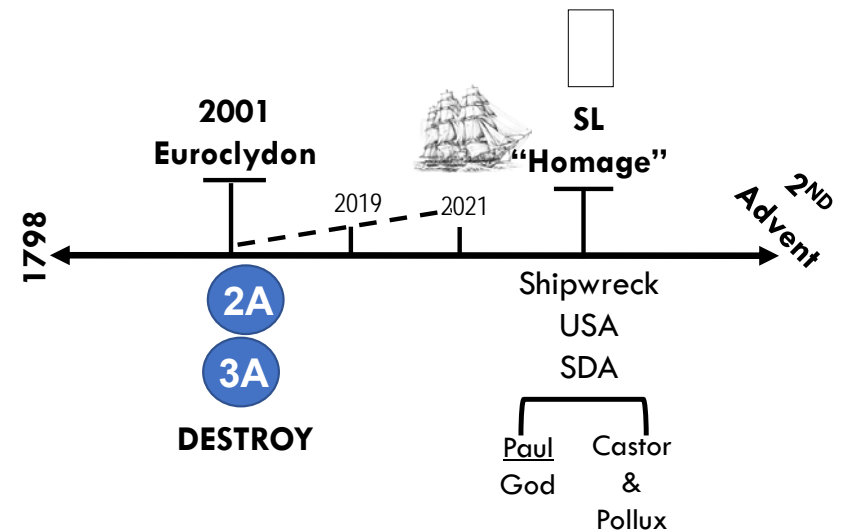


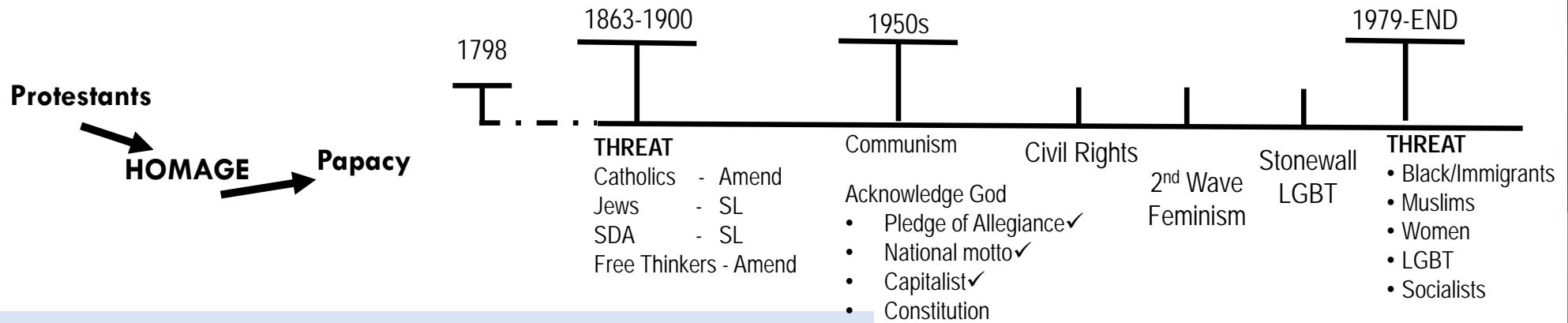
The problem we're going to face is there's two institutions in Eden. We're so used to the Sabbath issue when it comes to the papacy because we have known for 250 years that a thus saith the Lord is on our side. When it comes to the subject of gender the papacy has the thus saith the Lord. We're not used to being in that position with the papacy just like the alpha history of Adventism. Slavery, Protestantism has a thus saith the Lord from the beginning to the end of the Old and New testament. **The only way we survive shipwreck is if we rely on our methodology.** This is a strong statement, but I've made it before: **if we want to cast aside the light that is already shone on our path, put aside methodology, any prayer to understand what we're teaching at this camp meeting it will be a prayer to the Apis bull like Protestantism of 1844, like Adventism of 1850.** The only thing that made them navigate the crisis of 1844 and the crisis of 1850 was prophecy and methodology; **there was safety in nothing else.**



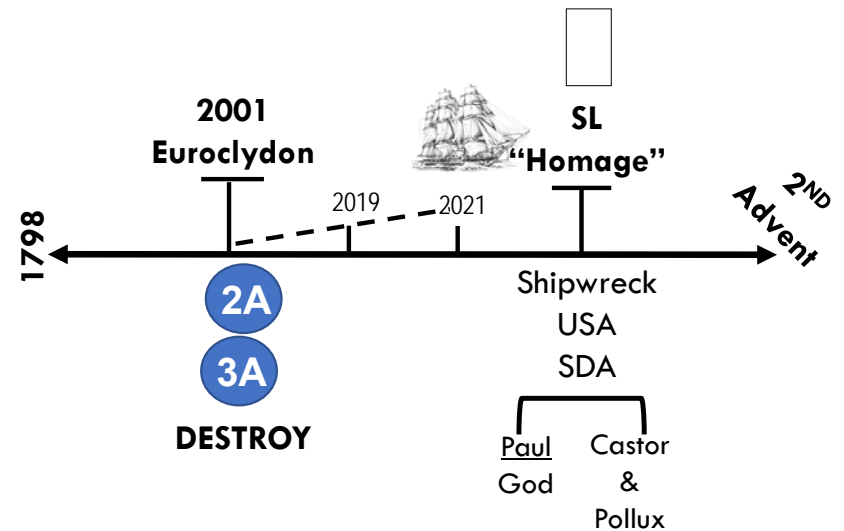


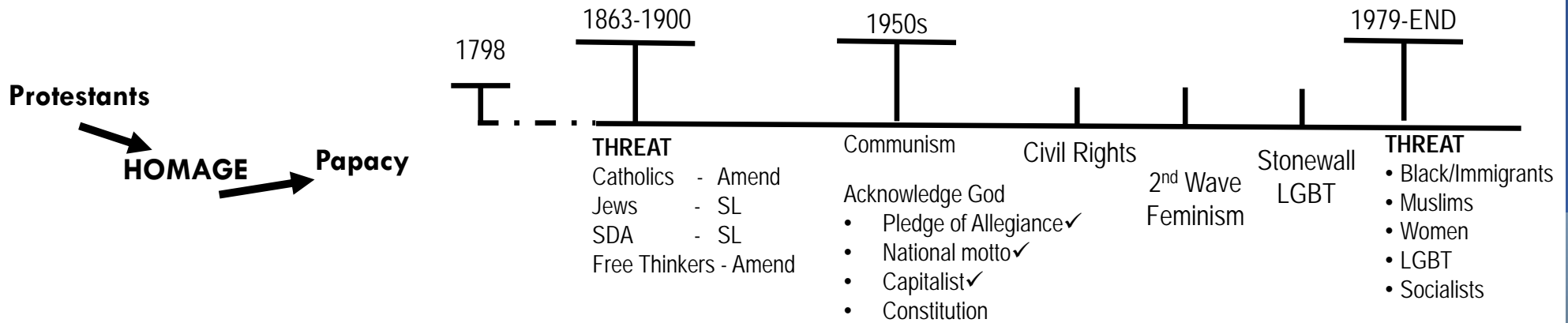
I'm just going to read briefly from that Atlantic article that was posted on the media broadcast. "Of all the secular specters that haunt the Evangelical community feminism is probably among the most disdained." After the last camp meeting a conservative Adventist friend wrote to me, he said he was leaving the movement, didn't like what we had taught, it went against his thus saith Lord. As I reasoned with him his last statements on our disagreement were the following: there is a difference between leaving sexism and entering feminism. At this point I stopped reasoning with him, because the problem was, was that line upon line methodology, parable teaching, the messages of this movement, I realized at that point it came into direct conflict with his ideology. He had no confidence in the leading, the prophecy, the methodology of this movement that when it confronted his ideology instead of his ideology changing, he cast prophecy aside and kept his ideology. And when someone gets to that position there's nothing you can say because you cannot fight someone's ideology unless you can agree on just some basic common methodology.



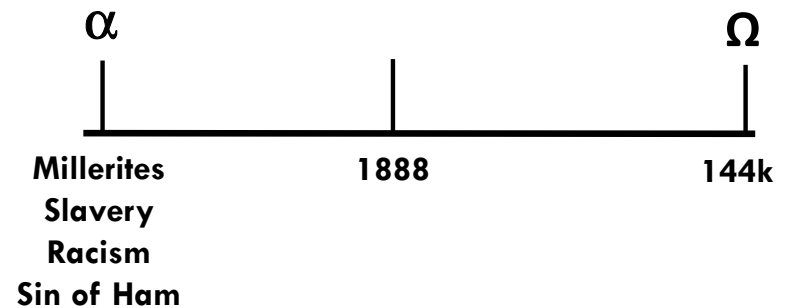


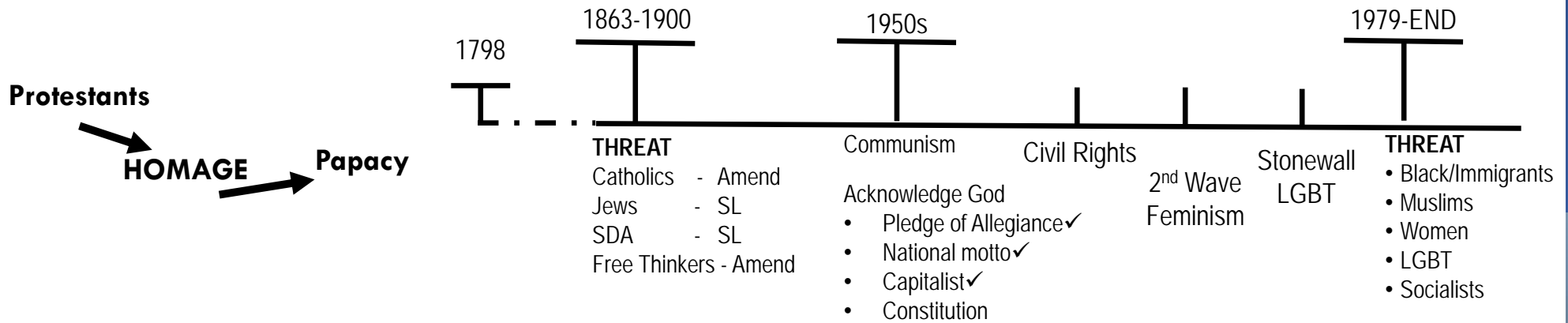
It's like fighting with a Catholic, showing them all the evidence for the Sabbath and them saying our tradition, our ideology is Sunday. So, when a conservative Adventist says his ideology is anti-feminism, despite all of the structures God has given us there's nothing left to say. But in that act a strict conservative Adventist fell into line with apostate Protestantism and Catholicism on the very Sunday law issue. Is it any wonder that when the United States falls Adventism falls right along with it? That when the United States bows the knee in homage Adventism bows the knee right along with it. And like 1888 history Adventism will have no concept they're paying homage; the papacy's the threat remember? For Protestants, Catholicism is the threat, still paid homage through the act. All of Adventism knows that the papacy's the threat. But when they reject the Second and Third Angels messages, the final restoration that relates to the sin of Eve, against their will they are bowing in the very act of agreeing.



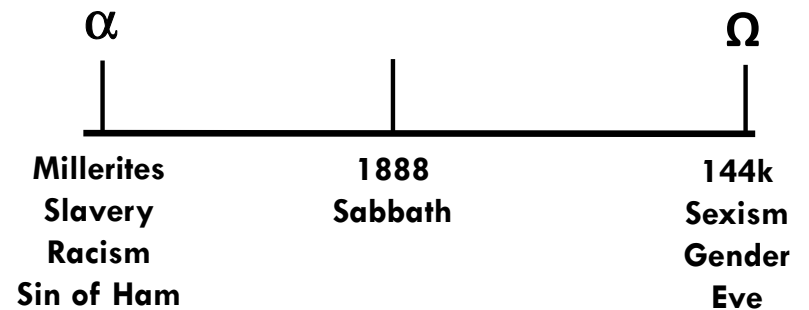


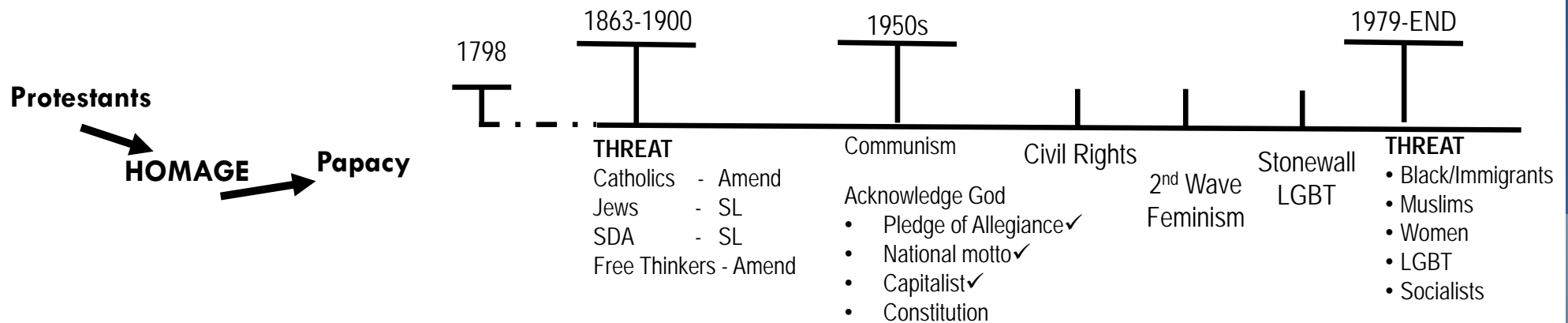
Paganism, it's worthless restoration. Pope Francis and all of his words about women and not judging homosexuals, all through his beautiful empty statements, it's worthless. I hope we can see in this study that you have conservative Evangelical America and a liberal Pope who is our counterfeit and somehow the two are still united. Because two years ago people would ask me how that was possible, how can this liberal Pope and Evangelical America ever be united? And for all of Francis's act they actually are. **If his equality was genuine, they would not be but it's not genuine.** Because a counterfeit is always worthless, it cannot heal, it cannot restore. The difference in this history is it in both Alpha and Omega histories of modern Israel, when it comes to the Millerites and 144,000, when it comes to the subjects of slavery which is race, which is the sin of Ham you could not use of thus saith Lord.



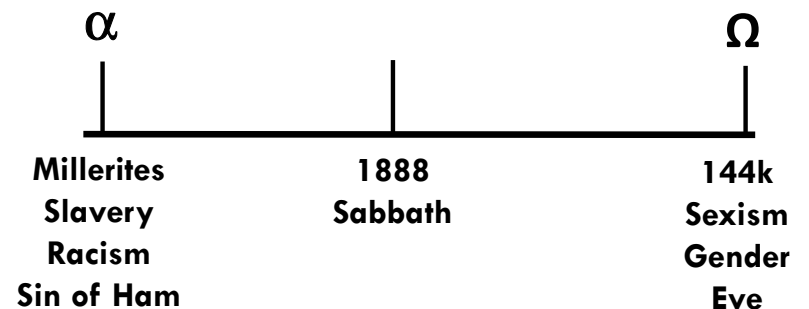


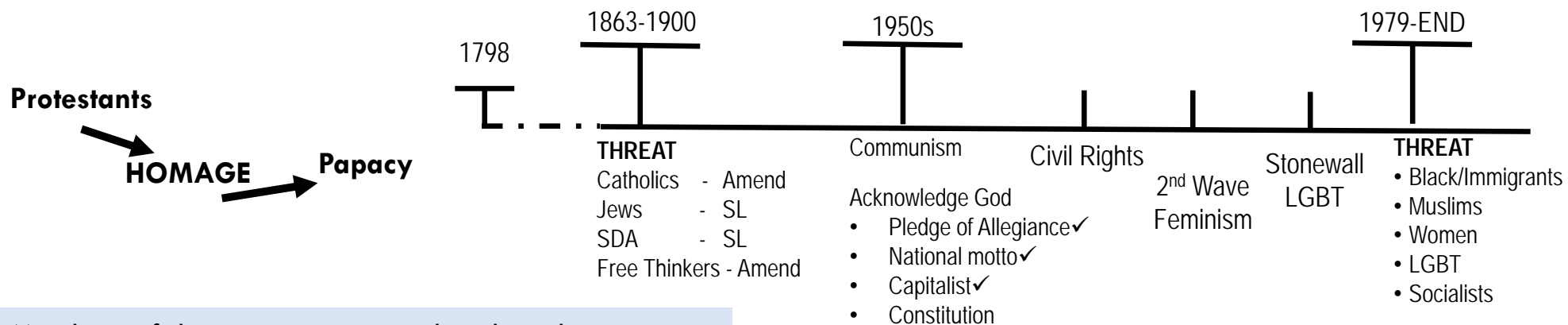
When it comes to sexism which is gender which is Eve you cannot use a thus saith the Lord unless you take that word and you put it on a line. Only as it relates to a structure can it have meaning for you. But the Sabbath has never been dispensational, and this is always been easier for us because we have thus saith the Lord. But if we can see slavery despite the quotes there's no reason we can't see sexism and gender. William Miller called slavery the old bone of Catholicism. He said the Protestant World borrowed slavery from the papacy because it's the papacy that loved to trade in the bodies and souls of men and women. In Millerite history, Catholicism and protestantism have the quotes, in our history, Catholicism and protestantism have the quotes because it's impossible for either to take part in restoration.



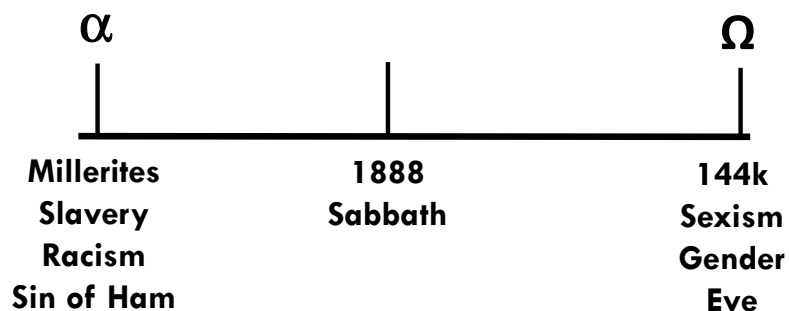


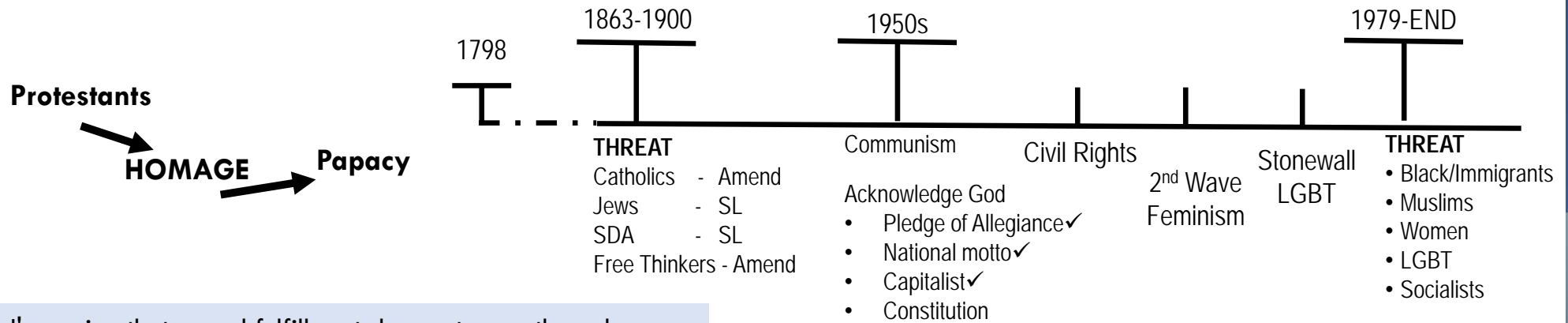
We've addressed Catholicism and Protestantism and now we're going to speak of one more: liberal Adventism. I have a lot to say on this and little time, but I'm sure it's something that will continue to be a topic of discussion. The subject of how we view sources from liberal Adventism has been a discussion in this movement and I want to speak about what we have just discussed and address liberal Adventism. I said when it came to Francis you had to look beneath the beautiful words and look for the substance. I could give a number of examples, but I'll stick to one, the sharing through the movement of the messages of one particular woman. Her name is **Bridget Rivera**, I know a number of people have shared her work and spoken about her work. She's a young woman, a lesbian. She grew up in a very conservative Evangelical culture, of course with that taught her homosexuality was a sin. She realized that she was lesbian and she's become somewhat of a spokesperson for part of that Adventist community.



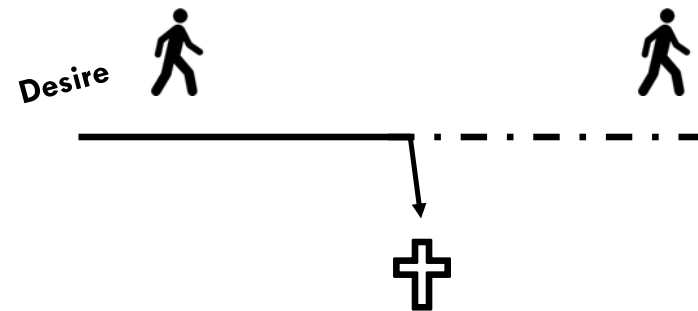


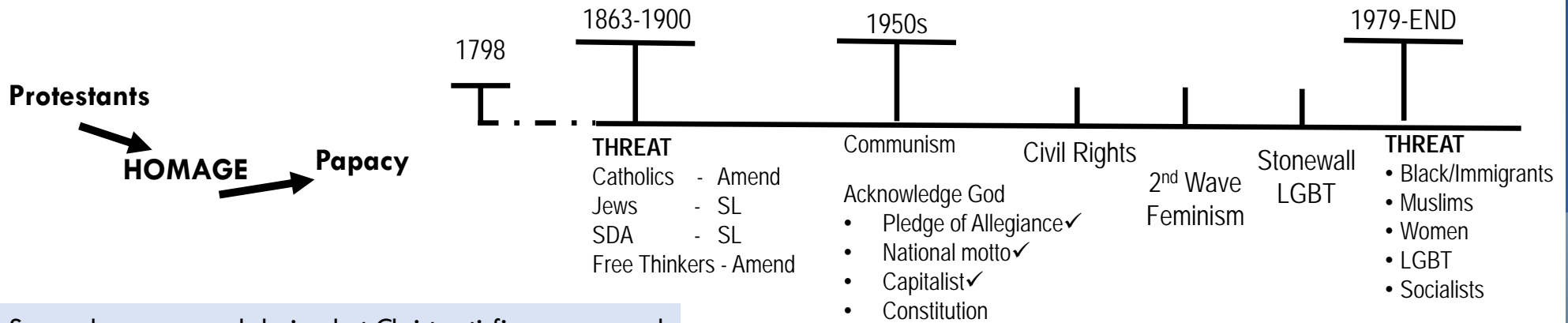
Members of this movement started to share her interviews and her blog posts because they're interested in the testimony and perspective of this lesbian Adventist woman. She speaks much about understanding each other, equality, love, beautiful words. I think some people may have thought here's a Levite in the making. I have some concerns with this, this trend in our movement. I'm going to look at some of the things that she believes and says and then come back to that concern. I'm going to quote her, this is a post on her blog, the introduction, "what I'm saying in this post regarding sexual desire is pretty simple but it's difficult for people to swallow.



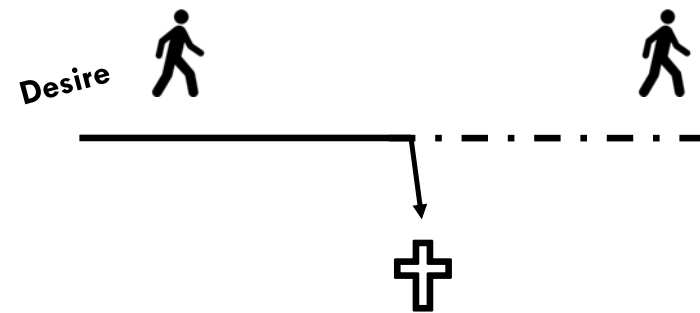


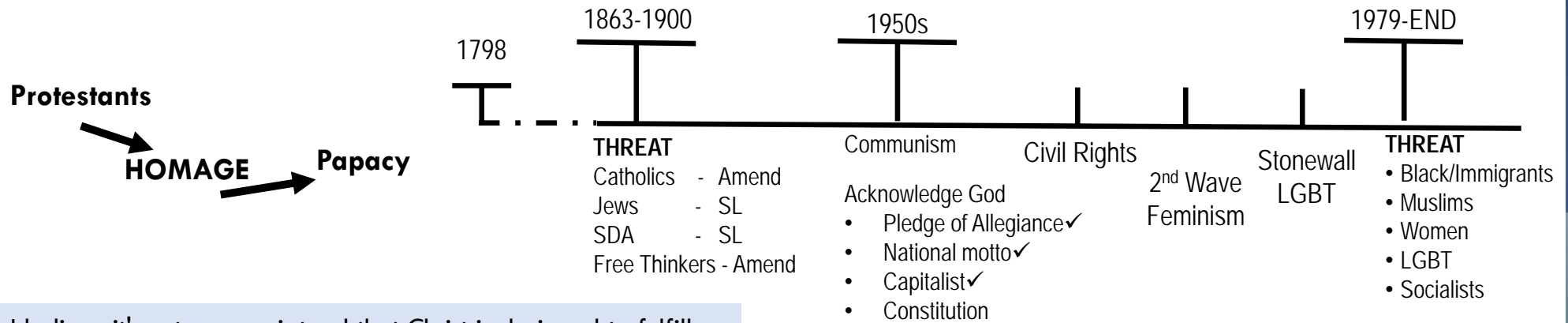
I'm saying that sexual fulfillment does not come through a sexual relationship but instead through sublimation to Christ. It's astonishing to me that this needs to be said but it does, Christians will accept the fulfillment of virtually every single other desire through satisfaction in Christ and Christ alone but when it comes to sexual desire, they stop short." This is the beauty of what she is saying, Christ is all in all, he satisfies every need of your heart, every desire you have. Christians believe that up to a point but when it comes to sexuality, they stop believing that, both heterosexual and homosexual people. So, when we have a sexual desire, we should instead of satisfying that sexual desire, satisfy it through sublimation to Christ. Sublimation means to divert, to change course.



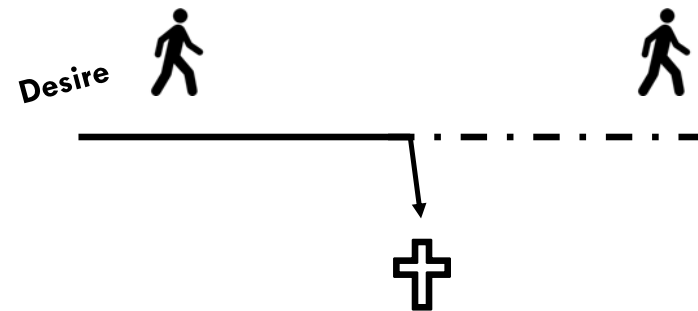


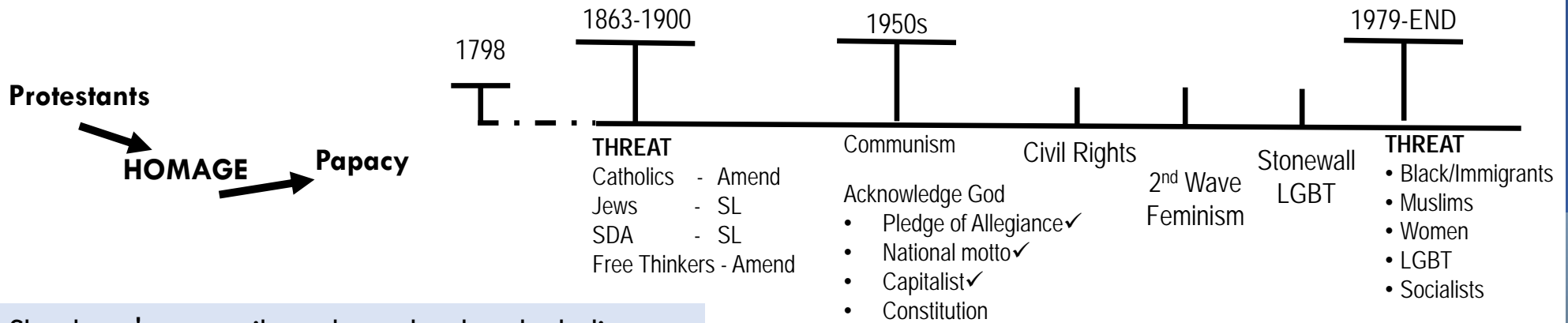
So you have a sexual desire, but Christ satisfies every need you have, and this is not just sexual desire, this is also human relationships because the context of the message she sells is one of celibacy. So this is her answer for both heterosexual and homosexual people, any desire that you have for another human being either relationship or sexual, because Christ can satisfy everything, you need to take that desire turn its course and have it satisfied by Christ. Now regardless of heterosexual or homosexual I fundamentally do not agree with that, it is not biblical. Adam did not realize that he was alone, desire a partner and God say it's okay you have me. Because God was not designed to fulfill that role for Adam.



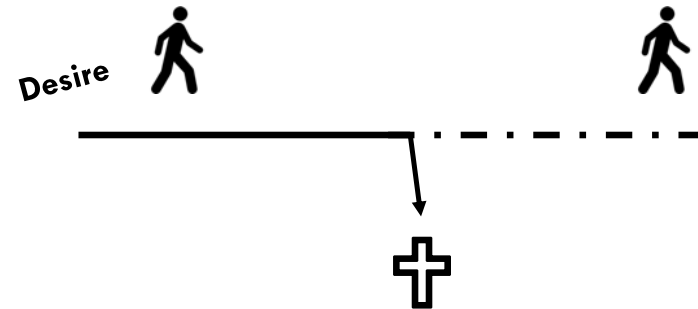


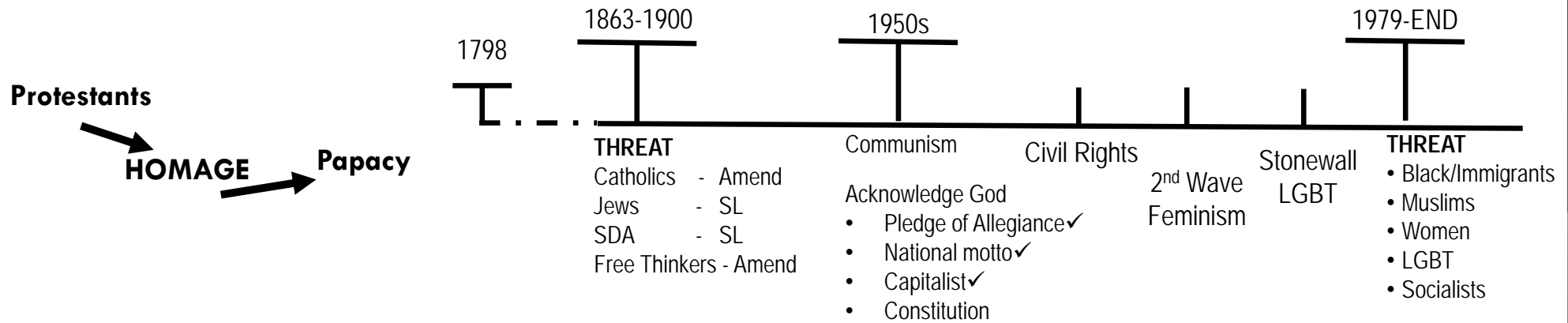
I believe it's not even scriptural that Christ is designed to fulfill every need you have. We're designed to need and want human relationships and the message that she's trying to bring to Adventism is one of celibacy, celibacy as a solution to not just heterosexuality gone wild but homosexuality. Quoting her, "LGBT people aren't the only ones who need convincing about celibacy," so they need convincing about celibacy, "but this burden should not just fall upon gay people." She discusses all the immorality in Protestantism and Adventism and what does she believe is the cause of the problems within Protestantism and Adventism? Is it far right Evangelical thinking? Is it the moral majority? Is Trump's racist sexist Evangelical party the cause of society's evils? No, not for her.



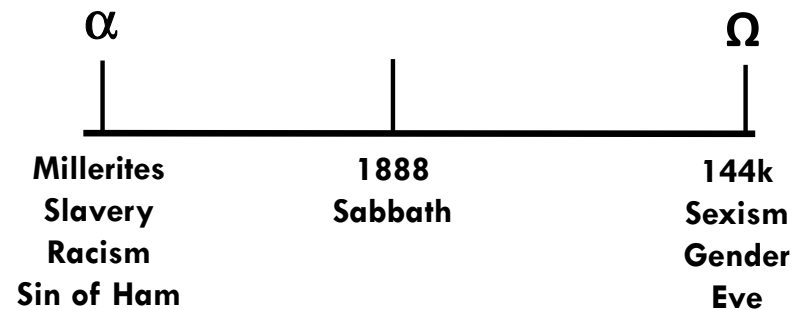


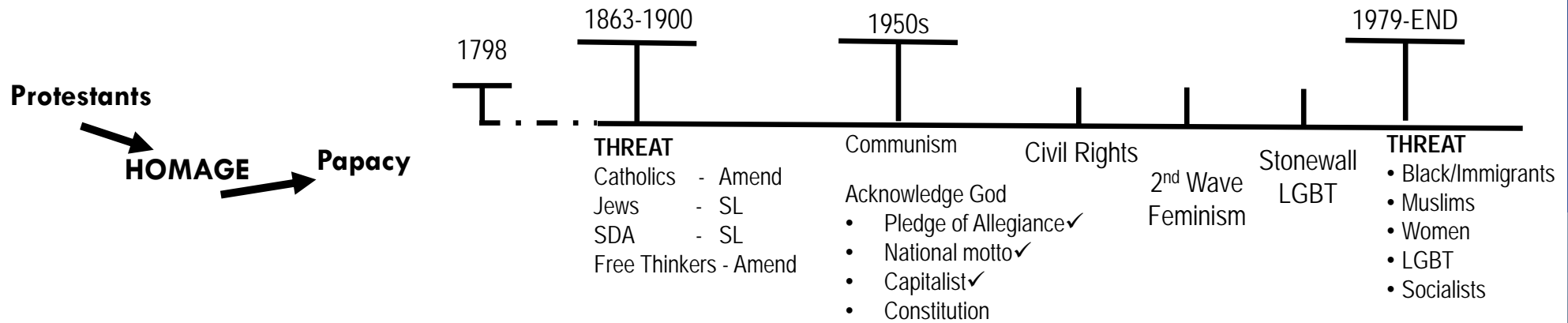
She doesn't say easily and openly what she believes, the same with Francis, you have to look for the substance. But the only place that she places that blame is the sexual revolution of the 60s and the 70s. Her blog is called *The Meditations of the Traveling Nun*. Why are we promoting the messages of a woman who calls herself a nun and promotes celibacy who cannot see clearly the three movements that a Levite is meant to already see clearly? Who instead of placing the blame at the foot of the Evangelical churches places the blame at the sexual revolution?



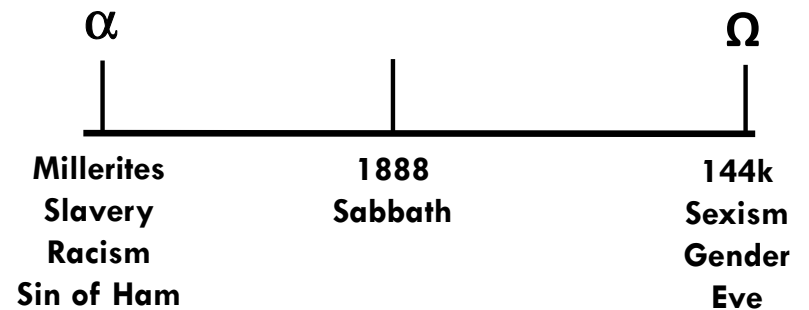


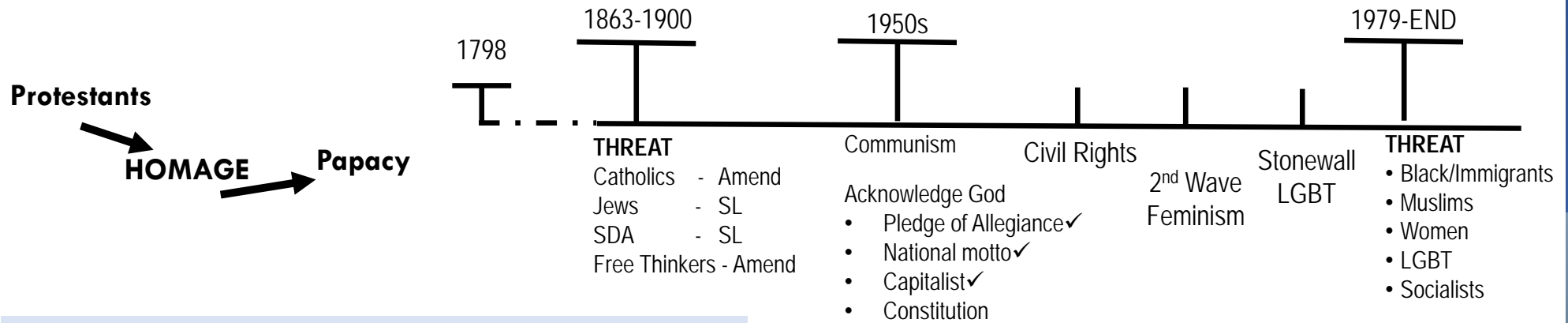
She needs healing but the problem when we share liberal Adventist material is I believe we are much more blind, like John Paul II she's blaming the 60s. Now if it was Pope Francis promoting celibacy as a solution to homosexuality, as Adventists we would have a series of warning lights but because she's Adventist, and many of us think that liberal Adventists have their act together and this movements the one that's behind, we don't have our warning system in place properly.



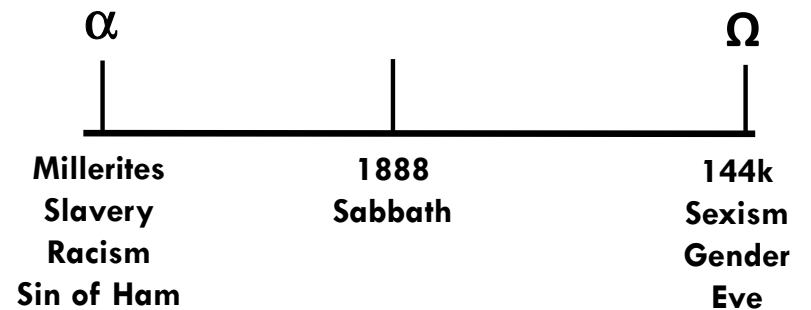


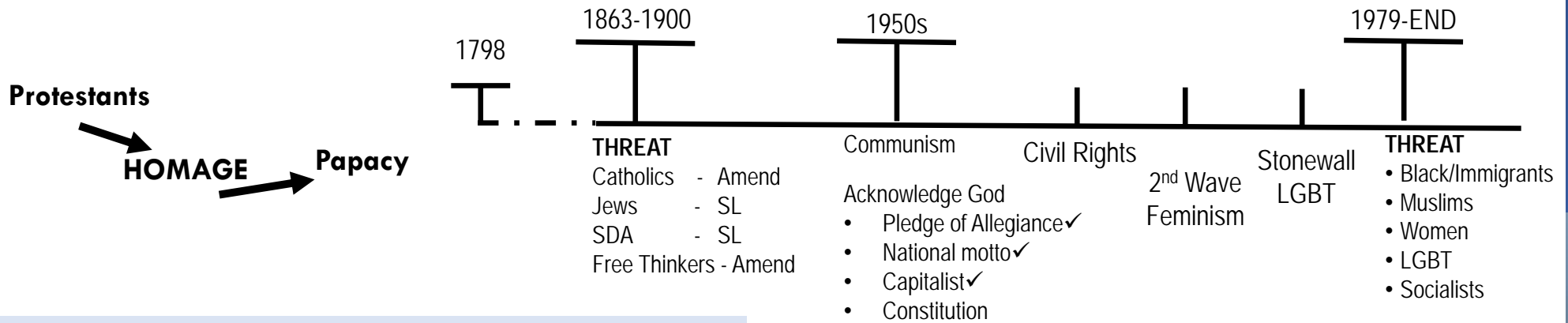
This is why I do not share Spectrum magazine articles or the material of the liberal wing of Adventism. If you go to her Twitter page, she has a long tirade against two camps because she found herself at war with both conservative Adventism and the LGBT community. Because the LGBT community did not want celibacy promoted as the solution to their problems.



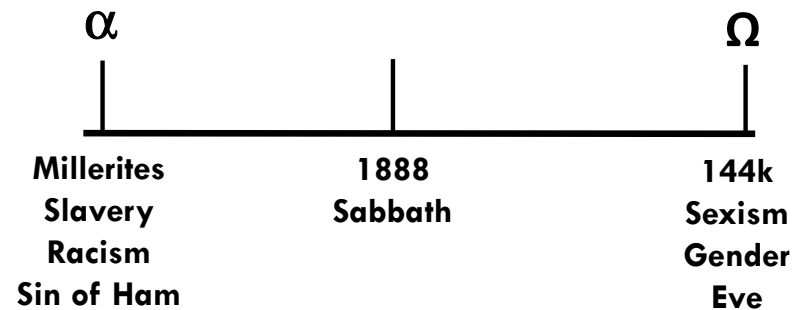


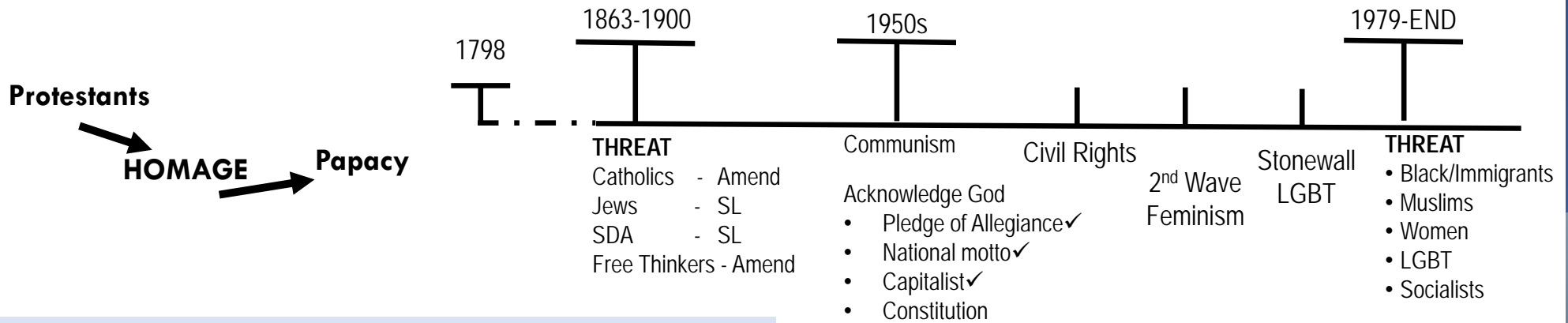
To drive home the quote, I will read a small part of one of her articles, a friend of hers had a dream, she told Bridget Rivera that she was destined by God to bridge the in between, that she wouldn't fit in anywhere, she would be like in the in between. She sees that fulfilled in her life. She gives some examples of how she fits in nowhere, when she says I'm as likely to vote Republican as I am to vote Democrat as I am to vote neither of them at all. A Levite needs to understand the three movements leading up to 1989 and the difference between the Republican party and the Democrat party and what both of them stand for. This woman is a victim, I do not want to discredit her reputation or hurt her, but we have to be careful that when we share these or please just don't share these materials.



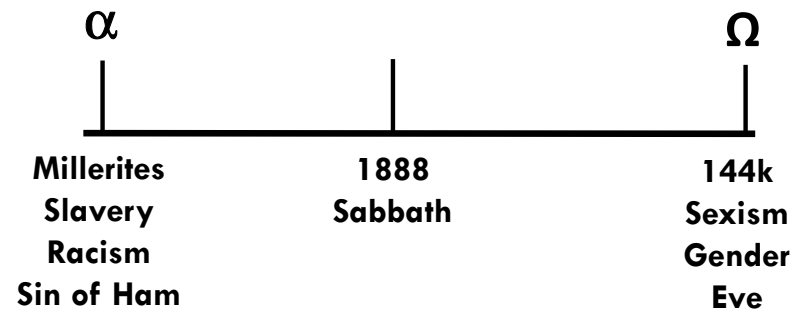


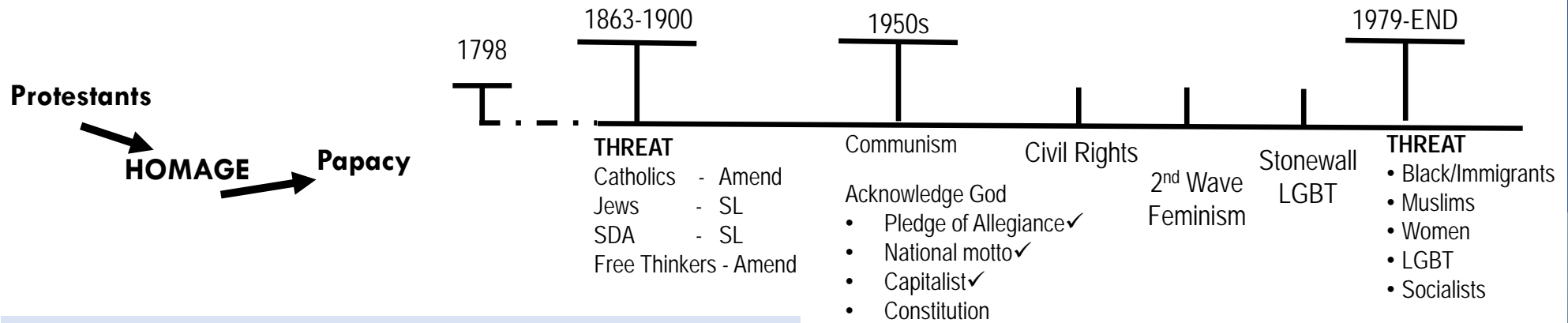
You are not sharing the material of someone who has a solution to her own pain, to her own problem. She needs the message of this movement and come Panium, we will be ready to give it to her, if she's willing to accept that her solution is worthless. Because the answer to the sexual revolution or homosexuality is not celibacy. That's Catholic thinking which is why she calls herself a nun. The reason I don't share Adventist material, liberal Adventist material, at least one of those reasons is we are not careful enough to differentiate between just a testimony and the message they're trying to sell. And we start to think they have answers, or they have solutions. It becomes dangerous because when it comes to other material, we already have warning systems in place.



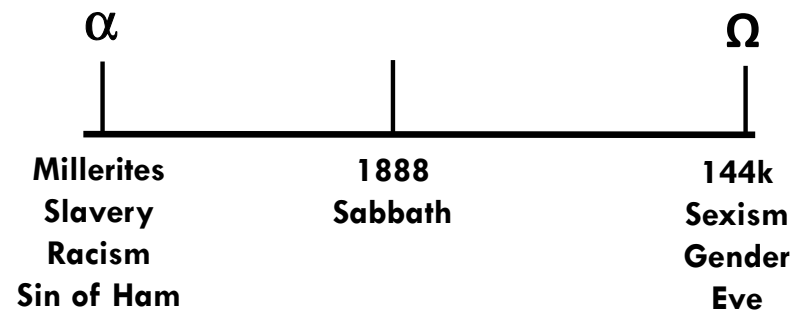


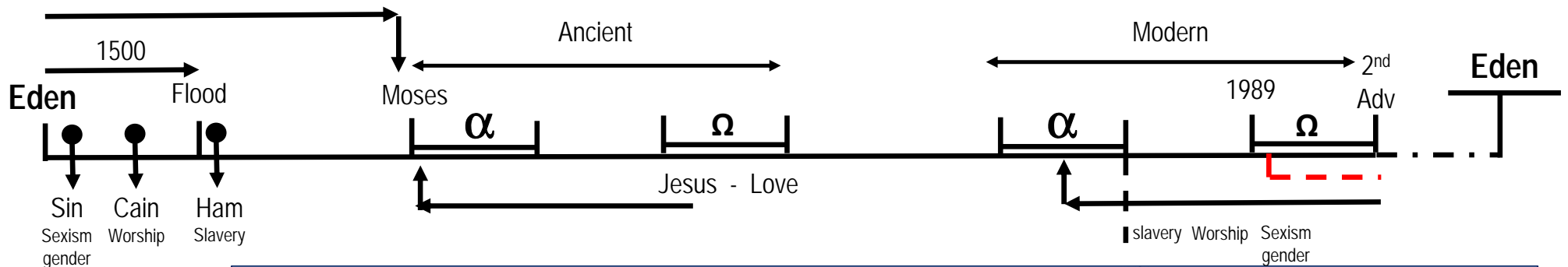
That's the last point I wanted to cover in this camp meeting, a few things I wanted to cover. I wanted to cover Acts 27, we really didn't get there but have a further description of the line of Eden to Eden, it's developing, make the final points I wish to make about the document, *How the Constitution Became Christian*. We worked our way through all three movements and then discuss how we relate to liberal Adventist sources. A lot has been covered in this camp meeting, I can only plead with you as you go over this material, as you review the group threat that faces Protestantism today, as you look at the position that the institution of Adventism takes to that group threat, **review all through parable methodology, line upon line**. In 1844 Protestants left behind prophecy and methodology and when they kneeled to pray to understand what is of God, he didn't even hear them.



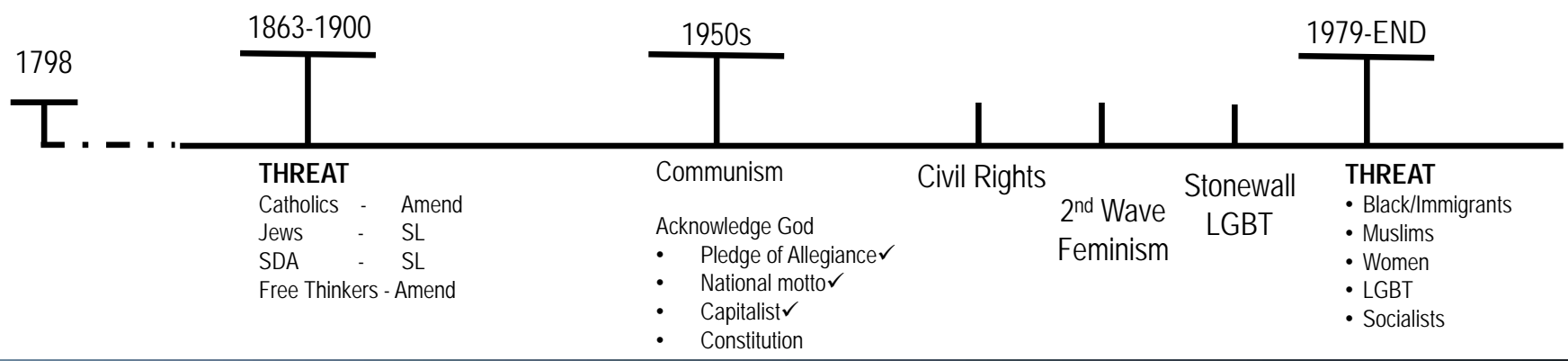
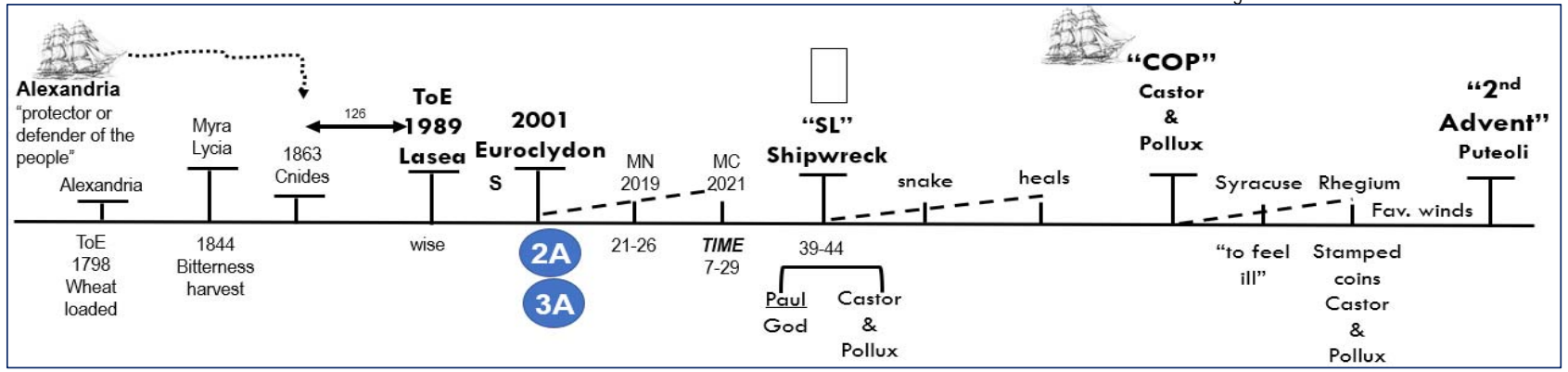


If we turn our back on the light behind us prayer will not avail anything. If you study without the methodology God has given you in the final days your studies will be dangerous. Like my conservative Adventist friend, they'll say no need to be an extremist feminist so I'm going to stick to my conservative position and on the Sunday law issue I'll stand with my friends, apostate Protestantism and Roman Catholicism. We stand as a movement not an institution, we stand under the light of the Second and Third Angels messages symbolized by Paul in this history and if we hold both the messages and the methodology that gave those messages to us, we have nothing to fear for the future.





Eden to Eden
Acts 27
Protestantism



The Three Structures

Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years	1888	144,000
Papacy	2) Counterfeit	→	1899-1945 46 years Pope Pius XII	1989 John Paul II	2001 Benedict and Francis
Protestantism	3) "In God We Trust"	→	1863-1900 Christian Amendment Movement	1950s Judeo-Christian Nationalism	1979-SL New Christian Right

*If you kneel with me, we'll close in prayer,
Dear Lord, we look with wonder at what you are attempting to do for your
people. You don't, when we ask for bread give us a stone. When we ask for
understanding on the subjects of gender you do not give us empty words, not even
pretty empty words. May we love the substance that you give us, may we avail
ourselves of the restoration that you've made available to us that is found nowhere
else on Earth. As we go away and contemplate what was taught at this camp
meeting may we see that it's built upon a firm foundation, on a solid Rock. May
we love the revelations we're receiving of You; may we not hate them as the
Pharisees hated their revelation of Jesus. May we love to learn, not being stiff
necked in our old favorite theories. But like Your followers may we sit at the feet of
Jesus. I pray this in Jesus' name, Amen*