

# 11. Don't I have the Freedom - Part 2

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Tess Lambert, 27.06.2020

## Youtube Video

[https://www.youtube.com/watch?v=1vsLu\\_QhNOU](https://www.youtube.com/watch?v=1vsLu_QhNOU)

### [00:00:13.200]

I want to ask a question to our Zoom participants. If you can write the answer in the chat. Give me a date, where are we in Millerite history? Write an answer in the chat. Where are we in Millerite history? 1845, 1844, 1845, 1846. It's interesting, we have a couple of answers. 1850. What information don't you have? 1844 to 1848. Sister Adriana says, what line? Everyone's answers are correct. I think I tricked you all. Sister Adriana made a point that I wanted to make. Which line are you talking about? Brother Brenden says, it depends, and it does. We tried to say before, there's the number of applications for the beginning of modern Israel, and you don't know what my theme is. You need to know what the theme of that line is before you would understand what point I'm trying to make. If I can find a corner of the board. I might rub out this liberal line, but there's nothing on there anyway. If you remember what they held to in those times. I'll put abolition, and globalism.

### [00:02:03.860]

We have a record. But before you say: Where are we in the beginning of Millerite history, we have to know what theme we're talking about. If we were to draw it, we draw their line of 144000. The same thing that we did for the line of the end of ancient Israel when we saw that the Sunday Law, the end of ancient Israel was what date it was 34 AD. You had the birth and the baptism and 34 AD. And it skipped the history of the cross. 34 AD lines up with 1850, lines up with the Sunday Law. We aren't at 1850, we aren't at that Sunday Law way mark yet. That Daniel 11:41. But if I was to draw their reform line. I'm going to extend this portion. You would have 1798, 1840, 1850, 1861, 1863. And that is their overarching line. I think we've taught this a couple of times now, but it hasn't been really repeated and reinforced. It may be unfamiliar to some. Their overarching line would begin, of course, in 1798. Then 1840, 1850 is the Sunday Law way mark.

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1861 is the close of probation. Entering into the time of trouble. And the time of trouble is for them what history? The Civil War. Then you can do a fractal of this history and you would take us under here and we could see that there are this other group, the Millerite, who were called out of the church, out of the Protestant churches. They're the first group called. At 1850, they're going to take the gospel to the world. But in 1798, this first group is called out, and you have William Miller, Litch, Samuel Snow, etc. They're the first fractal that we can create from this reform line. But this is their 144000 line. If Christ was to come back in 1863. Where are we on the lines? And Sister Adriana said, which line? Are we referring to this line or this line?

**[00:04:52.500]**

It depends on our theme. Because I want to introduce a different theme. When you come to 1861, it's the close of probation. But Adventism for this history. They've already failed, haven't they? Prior to 1861, the close of probation, they've already made their mistake under the second angel. They've already been scattered. They've already rejected time and the 2520, the key that unlocks time. So by 1861, they've already failed. And when they fail in 1861, what do they have to do? Because they're not going to go to heaven in 1863. They're going to continue as a church. They don't know for how long. They've lost time. What do they have to do now to survive through that history? They've messed all of this up. They've messed up what they were meant to do. They've lost their prophetic message. They've gone into Laodicea. And I want to say we're here. We're in 1862. This is 2019. This is 2020. This is 2021. It is our harvest. We have been through our close of probation and we're into Jacob's time of trouble. We're here. Because the theme is organization. When the Millerite failed in this history, because it's a history of failure, they get to their close of probation and what do they need to do?

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They're going to need to be organized. Prior to this history, it was chaos. Chaos and dysfunction. And they can no longer go forward with the work unless they take a step back and organize. They begin organizing in 1861. They complete that process in 1863. It's a dispensational bookend, this work of organization. I want to quote Ellen White from the Review and Herald. The Review and Herald, August 27, 1861, paragraph one. Review and Herald, August 27, 1861, paragraph one. I was shown that some have been fearing they should become Babylon if they organize. But the churches in central New York have been perfect Babylon confusion. And now, unless the churches are so organized that they can carry out an enforce order, they have nothing to hope for in the future.

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They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse rather than build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. What is required for the uniting of hearts? Organization. When we come back to the history of the end of ancient Israel, where are we on that line? As priests, as disciples? We are approaching the upper room experience. They're putting aside their differences. The disciples in that dispensation united. Their hearts flowed together. They united like two drops of water. It was necessary to approach the work of Pentecost. And Ellen White is saying this experience is brought about by organization. There would be power and strength in the ranks of Sabbath keepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influences of other ministering brethren. Individuals have stood ready to oppose every step of advance god's people have made.

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Advance in what? Organization. Those who have dared to venture out have their heart saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in solemn times.

We are living in the time of trouble. That was my addition. The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No. He was displeased with their cowardly, silence and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right.

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The people waited for the voice of their favorite minister in the truth. And because they could hear no response in favor from them, they decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Someone must move here and bear responsibility and venture his influence. And as he has become inured to censure and blame, he has suffered to bear it.

**[00:11:06.140]**

Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard. It's 1861. You've entered into the time of trouble and what has begun to take place? The organization of the movement. You can see it in the line of Christ. When you take the beginning of the harvest of the disciples, it's the cross they go through that 40 days experience and leading up to Pentecost, what did they do? They organized themselves. You can see that on both of the lines of the end of ancient Israel, whether you're referring to the history where the baptism lines up with 2019, then Jesus goes out and gets his disciples. He begins the steps of organization. When you think about the application of the priests, as that first group called, you can see it in the upper room experience. It's organization that was to unite the people of God in 1861. To unite their hearts, that they would flow together as two drops of water.

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And what is the accusation people are making? How are people responding to this organization work? I was shown that some have been fearing they would become Babylon if they were to organize. What are they saying? What is Babylon? Babylon is a dictatorship. But for the churches in central New York, the movement was already Babylon because it was confusion. And now, unless the churches are so organized that they can carry out an enforce order, they have nothing to hope for in the future. They must scatter into fragments. Why do we have this time period between 2019 and 2021 that perfectly lines up with 1861, 62, 63? It's because this movement is disorder and confusion. Elder Jeff was no longer leader from 2014 but it took him five years to step back from that role. When he finally did, he left this movement in chaos, disorder and confusion. And the work since then has been to clean up that act, to organize the work so it can carry out and enforce order. And at every step individuals have stood ready to oppose the work of God. There would be power and strength in the ranks of Sabbath keepers far exceeding anything we have yet witnessed if this work was accomplished.

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It will be accomplished by Pentecost, because then what do we receive? Power and strength. Ministers have enabled this confusion and disorder. They have scattered into fragments. Previous teachings have nourished the elements of disunion.

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What we're doing in this time period while we're shut down by the Coronavirus is organizing the movement. It's taking care of the disorder and the chaos. But the opposition is great. It was then, so you know that it is now. It was back in 1861 to 63. They faced a great deal of opposition and it's the exact condition of the movement today. I want to take you to Review and Herald October 12. October 12, 1905. She's looking back at 1861 to 63. Paragraph 15 and 16. She's talking about the work in 1861. She says: the feeling against organization was very strong among our people. The movement generally who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon opposed organization. The feeling among members of this movement who were called out of apostate conservative Adventism under the call of the second angel in the history of our latter rain is largely opposed to organization.

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And many Seventh-day Adventists are fearful that church organization will bring us under condemnation. We sought the Lord earnestly with prayer that we might understand his will and light was given to us by His Spirit that there must be order and thorough discipline in the church, that organization was essential. System and order are manifesting all the works of God throughout the universe. Order is the law of heaven and it should be the law among God's people on earth. There's order and law in heaven, there's order and law in the movement on earth. We had a hard struggle in establishing organization notwithstanding that the Lord gave testimony after testimony, line after line upon this point the opposition was strong and it had to be met again and again. But we knew that the Lord God of Israel was leading us and guiding us by his providence.

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We engaged in the work of organization and marked prosperity attended this advance movement. Read those quotes in your own time. Go through closely what she's saying about that experience and what they were to do. Apply it to our own. This subject of organization in this time period. If Christ was genuinely coming back in 1863, if they hadn't have failed, would there be any instructions from God to organize in that time period?

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What would be the point? You're going to have two to three years of brutal civil war and that's it, then you go to heaven. There's no need for his movement to organize. This subject of organization is for our application, not for an application of Daniel 12:1 to the second advent. It's for our time of trouble. You can see that in the history of the disciples. Both of the dispensations that we apply to our current one from those lines demonstrate to us that there is a work of organization going on in this time.

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It was necessary for Pentecost, it united the hearts of the disciples. There's going to be no wave of feeling that comes into this movement that prepares us for Panium to do our work. The preparation is through proper organization of the movement. I want to combine these thoughts with a couple of other thoughts on this subject. This was taught in the German Conference of last year. Every single dispensation faced a twofold test one is the message and the second is recognizing and accepting leadership. We demonstrated that through our ploughing as people had to choose between elder Jeff and the Adventist Conference structure through our early rain. When they had to identify between Elder Jeff and Path of the Just. In the latter rain when they had to identify between Elder Parminder and myself and Future for America. The test of organization and leadership occurs in every single dispensation of this movement. Plowing, early rain, latter rain harvest. It's going to come in our harvest time but it's coming much more intensely, because it's coming in the exact history where regardless of opposition we are required to organize. There's a couple of issues. There's the fact that we are to organize based on the lines, based on the chaos and disorder the movement has been in. These lines demonstrate the need to organize.

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They also demonstrate the opposition that comes with that. This shows that it's going to be a test and there's one specific other element that makes this so hard for us. I'm going to quote from Uriah Smith. If everyone has these references, I'll take them off. June 20, 1865, UrSe ARSH 20, paragraph 11. 1865. It centered around the argument of slavery, which I'm going to remind us is the discussion about equality. The condition of the black man at the south is at present in utter uncertainty. It's 1865, the Emancipation Proclamation has gone out, the Civil War has ended, the north has won. And what he's saying is that the condition of the black people in the south, the freed slaves, is utter uncertainty. Can he hold a title to land? Nobody knows. Can he protect his wife? Nobody knows. Can he testify in a court of justice? Nobody knows. None of his rights, natural or civil, are assured to him. The white men of each Southern state claim the right of settling all of those matters. The legislature of Tennessee has passed a law concerning the freed slaves.

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Do they enact laws concerning free white people? All that concerns the black people there is to be regulated by the whites. The south has lost the Civil War, there's going to be a new president, Andrew Johnson. He's favorable to slavery. Those Southern states take their rights back. Because now they get to argue about what they do with the rights of the freed slaves, and that's dictated by the Southern states. What will those whites do when their states are reconstructed without slavery? One of them has frankly told us, boasting to a man from the north that the slaveholders would yet have the substantial fruits of victory. The south might lose, but he says, we're going to have the fruit of victory. We were defeated in the field, but we're still going to have the rewards of victory. They would unite, he said, with the old Democratic Party when the last Congress of Johnson's presidency should come, and then they would show the Union men who had really been whipped in this late hour of the war. The black race would be kept practically in the condition of serfs, bound to the soil.

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The first admission of a seceded state without black suffrage would settle the whole question. And then slavery would exist in reality, though not in name. Similar to the idolatry. Idolatry exists in reality, but not in name. You can't point to a slave in America today, but that mentality has still continued all the way through. The same way you can't point to a golden calf, but that idolatry continued all the way through. The north will have been practically conquered. Every drop of blood will have been spilled and every dollar expended in vain. Threats have already been made that reconstruction will be put through next winter on an anti black basis, in spite of all opposition. This will be the great question of the next congressional session. This very spring, Mr. Sumner said to Mr. Lincoln, Louisiana must be reconstructed on the basis of the Declaration of Independence. Lincoln hesitated and did not reply. He wasn't that good a man. And Mr. Sumner said, mr. President, if you reconstruct it on any other basis, count me on an opponent. Loud applause. That is the true position for every friend of a permanent union and of permanent freedom to take and to stand by firmly.

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Far better that Grant, Northern general, should surrender to Lee, the Southern general, than the President should surrender to North Carolina and Louisiana and nullify all the sacrifices, losses and sufferings of this dreadful struggle. What's the point? This is the beginning of Reconstruction. And what can he already in June of 1865 see happening? Who's won the war? It's not so easy to say, the north.

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The south is already bragging. Just you wait and see who really won the war. And when those Southern states then get to have that return of their state's rights, you can see what they did with this concept of freedom. And that's all history that is easily accessible and has been discussed in the movement.

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I want us to consider one thing. We'll try and tie these points together in a moment. What's the issue today? You have this split between globalism and unilateralism. People who are opposed to the UN. People decide opposed to the UN. Trump is the hero decide opposed to dictatorship. I want us to describe what that looks like. You have the UN, and then what do you have underneath it? You have all these individual countries, so you might have Russia, you might have Japan, you might have Saudi Arabia, and you have the United States. There's two factions in the world today. Those who support this order and those who oppose this order. Those who are saying that the threat is globalism are opposed to this leadership because what does it do? What did it threaten to do in 2003? Violate American sovereignty to invade Iraq. They're controlled by the UN. The nations that participate have a restraint placed upon their behavior by the United Nations. If they go so far that they violate that, the UN intervenes, they may shut them down, they may invade them, they may no longer work with them, they may place sanctions.

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But every one of those countries that composes the UN does not have its own sovereignty. This has started to become a problem, particularly from Ronald Reagan through the George Bush years and under Donald Trump today, because what this Union does is it violates American sovereignty. It violates American sovereignty because they are controlled by an organization above themselves. You come down

to the League of Nations. What was the issue? It was the same thing. If you're going to have this League of Nations, it would violate Unilateralism and American sovereignty. In having this Union you can't have America act unilaterally. Because of that Protestants were opposed to it and it caused this split within Protestantism. What I want us to see is that you have the exact same thing in the history of the Civil War. You have the federal government. Parminder has taught this before. I'm pretty sure he is. I can't remember exactly where, but Elder Parminder has taught, I think, quite recently, that when you come to the history of the beginning of modern Israel, this time of trouble, how worldwide was that? This Sunday law, how worldwide was that?

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It wasn't. This is a fractal of what we see has become global today. In this history, like a condensed version, it all centers on the United States. There is nowhere in India or Saudi Arabia or Poland that is enacting fugitive Slave Acts in 1850. It's not global. It's centered in the United States. This civil war, this time of trouble is centered on the United States. This isn't a global pandemic. It's an American centralized problem. Everything that we now see as global back in that history was centralized. And that has implications to what I'm about to say. If this is centralized, then what is the argument going to be about? It's going to be about the organization of the United States.

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What now is the United Nations was then the federal government. It was the overarching government that controlled the behavior of the states. And under it you had states. You had Alabama, you had Arkansas, you had Texas. And what problems do those states have? The federal government controls us. How much freedom do those states have under a Lincoln government? Not that much. And they can see it coming. What do they start to do? They start to fight. What we have in the movement is the exact same structure. We have an overarching leadership and then we have ministries. And I won't put any ministries in there because otherwise they'll think I'm targeting them. But what we have is the exact same structure. We have a movement leadership, elder Parminder and myself. Then we have continental leaders and we have these ministries. And what we're facing today is how do these ministries feel about organization? Many of them no problem. But there is problems in our movement today when we start finding a redefinition not of liberalism and conservatism, but the word freedom and religious liberty. Since I presented over the last two years, almost two years on the subject of liberal and conservative, those titles, those words have been somewhat redefined.

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As it exists in application of that history, we are not speaking about reforms. We are talking about social liberalism and social conservatism, not about makeup or jewelry or any of these other topics. When we come to talk about freedom and religious liberty, the issue is when these become redefined. Because who is arguing on behalf of freedom and religious liberty, which side? Most often. It's this side. It's not the true side that's arguing consistently over and over again that they must have their freedoms and they must have their religious liberty. When it comes to 1850, 1861, how much freedom was the south supposed to have? They did not have freedom. Did they have the religious liberty to practice their religious beliefs in whatever manner they chose? No. They were not given that freedom. Through 1888, they were not given

that freedom. Come to 1919. All that has happened in the history of the world wars is what was condensed in our alpha history as being concentrated in America has blown out and become a worldwide subject. It's gone from the Civil War from a federal government under states to the League of Nations, a league over state countries to the United Nations which is another league over independent state countries.

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Which brings us back to the arguments made by the south in those documents. When they're fighting for state rights. People contact me today. I get these messages and they're kind of sarcastic and they happen more and more and more frequently when people message and they say, don't I have the freedom? And when they phrase it as don't I have the freedom? The expectation is, is I taught freedom. I taught equality. I'm in a corner and I have to say, of course you have the freedom. The truth of the matter is, is you don't. You don't have the freedom. If you've messaged me that question recently, I'm giving you the answer. In this movement, we do not have freedom and religious liberty the way some portray it. We have a couple of issues that we're facing. We must organize, after the pattern of 1861 to 1863. Individuals look at that and believe that that is dictatorship of Babylon. To organize and bring in order.

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Ministers who should be supporting that, stay silent or suddenly oppose the work of organization because they are afraid of their reputation. It's necessary to bring us to Pentecost. What will unite us in the upper room is correct organization. It is the test of this dispensation in a special way. It is in every dispensation, but never as much as in this dispensation comes the test of identifying leadership and enacting correct organization. And then I went to the quotes of 1865 and freedom in the south. Last year, there was a message of equality presented. And in that message we said in this movement there is no submission based on nationalism or based on sexism. There was an emancipation proclamation for the women of this movement. That's all well and good and that's where many ministries expected it to stay. Just say that they're equal and leave it there. And the problem is that neither Elder Parminder nor myself have done that. We have become personally involved in the way that ministries organize and function. We have required them. You send us your preaching rosters. You give us evidence. The reason that we're doing that is this exact same issue. It isn't enough to proclaim equality and freedom. Then, were the states to be left to enact that after the dictates of their own state rights.

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No, they did not have the freedom to do that. They did not have the religious liberty to do that. Not in 1865, shouldn't have in 1919, shouldn't have had in 2003. This claim about religious liberty and freedom is misused in the movement today in the exact same fashion. It's being used by the far right. Often by those who claim, who in chat groups insist that they must have their freedom and religious liberty not violated, that speak on behalf of liberalism. They don't realize, as they fight for their version of liberalism, they're doing that with the exact same mindset as the south and the far right. They're making the exact same arguments for unilateralism, for dictatorship in opposing the leadership of this movement. They think they are arguing for liberty, they are arguing for state rights. And dictatorship, as ministries believe that they have the right to organize themselves without oversight. They are fighting on behalf of state



rights and dictatorship. The dictatorship does not come from the head leaders. It does not come from the UN. It does not come from the League of Nations. It was not going to come under Abraham Lincoln.

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The dictatorship came through the states when they refused to accept oversight. Reconstruction happened because Emancipation Proclamation was made and then the states were left to enact it themselves. And I went to countries that said we never knew that organization, and that equality required us to change our behavior. Not in our homes, not in our ministries, not in any fashion. We didn't know that we had to treat our wives as equals. We thought this was some type of theological concept. And left to their own devices, all that you would have had was a return to slavery. But we won't leave them to their own devices. We must have correct organization outside and including the subject of equality. The questions are asked today don't I have the right? Don't we have the right? And the answer is No, you don't have the right. You don't have the freedom. Not as part of this kingdom. If people want to secede from the Union, they can do that. But identify it as the test that it is, and that the arguments made on behalf of so-called freedom are fighting on behalf of state rights. There is a requirement about how we operate.

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The south consistently have this chip on their shoulder from the very beginning, all the way through, where they constantly see that their freedom is being impinged, that their state rights are not being respected, that their liberties are being violated. It's their consistent chip on their shoulder, if you can say that, so to speak. And you see that in the movement today. People need to realize the reason we have not gone to the gentiles. Because the disciples in this history, what are they saying? Restore your kingdom. Restore Israel. You rose from the dead. Surely now you can kill the Romans. Do they get it? No. Why? Because they're nationalistic. The issue of racism is much broader than black and white. The issue of racism has been funneled down through this narrow perspective. To see the issues of black and white and racial equality in the United States today, it's correct to do that. It's correct to see that. But the issues of nationalism are much broader than people realize. This is the country saying, you're from Kenya, you bigot. You can't tell me what to do. You can't tell me how to behave.

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You can't suggest to me that I'm doing anything wrong. You're from Australia, you're a colonialist. Don't come to my state, don't come to Uganda or South Sudan or Africa and tell us not to enact dowry payment. We are an independent state. We have the right to enact our own version of slavery. And the government says, no, you don't. You don't have the right as a ministry or as an individual to practice something that goes against the conscience of this movement. As this divide is occurring, because this will cause a shaking. It will, because it does in every single dispensation on the testimony of two or three, and we have three. It will be a shaking in this dispensation. We have to correctly identify, when we use the word freedom, are we arguing for correct freedom or are we arguing for our personal state rights? People are arguing for freedom. Freedom in the context of this message that teaches against racism and sexism, and yet they're still arguing for freedom from a nationalistic perspective in their own culture, their own

nation, whether that's European, American, Australian, wherever it is from, that they have a right to be led by their own.

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And anyone else impinging on the work in their own field is impinging on their state rights. That's fine. But they need to understand what argument they're using, because it's not this argument for abolition. It's not the argument for globalism. It's this freedom. It's this version of religious liberty, and it's this state version of state rights. Regardless of what they think about vows or what they think about reforms or all of those different issues, regardless if they're arguing on forums, on subjects that relate to the LGBT community, understand that the behavior is nationalistic. And while they're fighting for freedom, they never passed the test of nationalism.

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The Disciples hadn't gotten it yet. Much of this movement has not gotten it yet. We need to expand the definition of racism, sexism. Take racism, identify it for what it is. It is not condensed in the United States. It is a worldwide subject of nationalism, where we belong to a kingdom that does not care what country you come from, what culture you come from, and it doesn't care where your leaders came from. No one cares. No one should care where Obama came from. No one should care whether he's Hawaiian or Texan. I know he grew up in Hawaii. For a US president, you don't even identify what state they come from because they don't represent their state. They represent the entire union. We have a crisis in this movement today, not because I'm saying everything is terrible right now. I'm saying that because the lines say so. We are to organize. Many people believe the organization is Babylon. Babylon is a dictatorship. Ellen White says that the chaos and the disorder is Babylon, not the organization. We can see on multiple lines that organization is what is required to bring us into unionist believers and fit to do our work at Pentecost.

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We can see that it is a test of every dispensation, no more so than the dispensation that we're currently in, as we prepare to do this work. We understand that there are two versions in the movement, just as there is two versions in Protestantism, just as there is two versions in the entire world about what freedom and religious liberty is. Not every use of freedom is correct. Not every call to respect someone's liberty is accepted. There's a different problem in this movement. Becomes a little bit harder for this movement, and that is that no one elected me. No one elected the leaders of this movement. You didn't vote for me? I'd also like to turn that on its head a little. I didn't run for office. I was going to teach in October 2018, come home to my fire and my cooking and my dog. That was the plan. I didn't run for office. I'm trapped within what God set up. You're trapped within what God set up. We take our cues from him. I don't have freedom. You don't have freedom. We're all following the lines. When someone asks me, do I have freedom?

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I'm not the one restraining your freedom. God is. If people can't see the difference, that it's not me restraining your freedom, it's God restraining your freedom, the resentment will be on me. But understand

why I'm saying what I'm saying, why I'm even here. If I had known what the last year would hold, I may have never taught. But we follow the steps he leads us on because he's the one in control. We're not the one in control. He says equality. We implement equality. Both are the theological concept and also in how we expect every corner of this ministry to behave and operate, from a church fellowship through to larger ministries, through to continental leaders, right down to how Elder Parminder and I operate ourselves. We are held by the same rules. And what is happening is the people that do not recognize that God is in control, that God has placed those leaders that God has put those rules and regulations on this movement. They blame us. And when someone tells them, actually, the leaders say, you don't have the freedom, what are they called? Bigots. But remember, they're not fighting against me.

**[00:49:07.820]**

They're fighting against a message that I was not in control over. You can be a slave with me or you can succeed. I'm following those lines. We need to understand in this dispensation more than any other what the tests are. It may be that the message of this dispensation shakes very few people. But inacting organization, that is going to be difficult. It was in the time of the Millerites, when many opposed, when leading ministers opposed.

**[00:49:48.910]**

That shouldn't stop us. As people use the words freedom and religious liberty, when they use the term bigotry, when they engage in, as I spoke of last week, not the arguments they're making, but the FFA behavior they're using to argue for FFA teachings, recognize what you're doing. You're using FFA methods, FFA methodology and FFA behavior to argue on behalf of this freedom and religious liberty, not the freedom and religious liberty that this movement teaches. God has led us out so far. I'm subject to whatever he does next. I don't know what he will do next. I'm as much having to follow that as everyone else. He's led us this far for a reason. We need to understand, we need to have faith in the lines. It's the lines that hold us and give us confidence in what he is doing and what he has done. If you go back to those lines, you'll understand why we are in this position. When we understand that organization is on the lines, what organization is meant to look like, how it's meant to be implemented, what it's meant to stand for, that we are not there to defend state rights when they violate correct organizational procedures and equality.

**[00:51:23.470]**

When people can see it on the line, they know that this isn't me. It's not me telling you what I think. It's a voice pointing you to the word of God. If you kneel with me, we'll close in prayer.

**[00:51:38.460]**

Dear Father in heaven, thank you for our blessings, Lord. We have to do all of this work in the time of trouble, when people are suffering personal pain, when they are struggling with their own personal attacks of the devil, we have to do this. When we are scattered, when there is uncertainty. So many issues come at once to destroy this movement. But we recognize, Lord, that you have been in control. The lines teach us. This is a history of success. The lines teach us, we will get ready. We will do that work. We will go to the Levites, we will go to the Nethinims and we'll have a people prepared for your second advent. Lord,

there is no certainty that any one of us will be standing there on that day. But I pray, Lord, that we will prepare ourselves that we will not let nationalism or sexism, our own version of freedom and state rights stand in the way, separate us from our brothers and sisters. Lord, where these sins exist, may we see them and root them out.

**[00:52:50.360]**

May we learn to behave as we would, as disciples of Christ. Jesus said they were to be known not as sons of thunder, not as disciples of the first angel, they were disciples of the second angel. And the disciples of the second angel are recognized by the love that they have for one another. May we put this into practice in how we behave on forums, how we speak to each other, the words that we use and how we approach organization. Thank you for the many people through the movement who you have raised up in whatever capacity they are.

**[00:53:30.800]**

Whether they're teaching children to be prepared for Your kingdom. The next generation which won't become the next generation till heaven. That they're preparing them for that work. For all the board members of the movement, who are doing their part to teach the congregation to turn around this slide of nationalism and sexism that the whole world is descending into, as they fight against that current.

**[00:54:00.860]**

Each board member, each elder, each continental leader, each member of this movement in their own sphere is doing your work to share Your message, and you have raised them. I pray, Lord, that we will put our faith in you put our faith in the lines, put our faith in how you have guided us thus far. That we will not believe that You've led us this far to let us die in the wilderness. We know we're in the wilderness. We're in that 40 days of temptation. But, Lord, you didn't lead us out to die here as a movement. We have a work to do. Lord, our hearts ache for every member that is sliding away from the lines. We love them. We love the ones that have already left. We love the ones that stand and attack us. But, Lord, our love can't hold them. The lines have to. Help us to represent you correctly to them and not to be a stumbling block to them. We are in solemn times. I pray, Lord, that as we suffer personal attacks, as people suffer and struggle with depression, mental illness, family crises, all that is coming in this time of trouble to make it so painful that they will understand Your love for them and the true nature of Your kingdom. I pray, Lord, that you have mercy on Your people. In Jesus name. Amen.