

13. Q&A

Tess Lambert, 27.06.2020

Youtube Video

<https://www.youtube.com/watch?v=k720RtC9QIM>

[00:00:06.220] - Tess

We're going to continue recording, if you don't mind. If anyone has any questions before we close.

[00:00:13.840] - Audience (Zoom)

Elder to bother you, I don't want to take up too much time, but on the point you made before, we prayed a really interesting passage in Empires of Bible Prophecy. Lacy Jones in the introduction, he breaks down the relationship between the first time a created intelligence exists. The first relationship between God and that created being is the first four commandments, and then the second, the moment that another intelligent being is created, there's that first relationship between them and God, but also a secondary one between the two created beings. And it's really interesting how you write about it. Would it be okay if I just read a couple of paragraphs?

[00:00:56.940] - Tess

Sure. Could you write the reference into the chat and then I might put the reference on the board for the recording. If that's okay.

[00:01:06.040] - Audience (Zoom)

Yes.

[00:01:08.810] - Tess

Do you have the references if possible.

[00:01:16.460] - Audience (Zoom)

The first paragraph is 1904 ATJ 8.2

[00:01:17.320] - Tess

1904, EB 8.2.

[00:01:50.150] - Audience (Zoom)

I think that's what it is.

[00:01:53.450] - Tess

Okay.

[00:01:56.760] - Audience (Zoom)

Each intelligent creature owes to the Creator all that he is. Accordingly, the first principle of government is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is pronounced by the Lord to be the first of all the commandments. It is not the first of all the commandments because it was the first one that was ever given; but simply because it exists in the very nature and existence of every intelligent creature, and so inheres in the nature of things as soon as a single intelligent creature exists. It is, therefore, the first of all the commandments, simply because it is but the expression of the inherent obligation in the first relationship which can possibly exist between creature and Creator. It is the first in the nature, the circumstances, and the existence of created intelligences. It is the first of all commandments in the supreme and most absolute sense. It inheres in the nature and relationship of the first intelligent creature, and stands as complete in the case of that one alone as though there were millions; and stands as complete in the case of each one in the succession of future millions as in the case of the first intelligent creature, as he stood absolutely alone in the universe.

[00:03:12.770] - Audience (Zoom)

No expansion, no multiplication, of the number of the creatures beyond the original one, can ever in any sense limit the scope or meaning of that first of all commandments. It stands absolutely alone and eternally complete, as the first obligation of every intelligent creature that can ever be. And this eternal truth distinguishes individuality as an eternal principle.

[00:03:36.470] - Audience (Zoom)

However, just as soon as a second intelligent creature is given existence, an additional relationship exists. There is now not only the primary and original relationship of each to the Creator, for both owe equally their existence to the Creator, but also an additional and secondary relationship of each to the other. This secondary relationship is one of absolute equality. And in the subjection and devotion of each to the Creator, in the first of all possible relationships, each of these honors the other. Therefore, in the nature of things, in the existence of two intelligent creatures, there inheres the second governmental principle, mutuality of all the subjects as equals.

[00:04:23.480] - Audience (Zoom)

And this principle is expressed in the second of all the commandments, "Thou shalt love thy neighbor as thyself."

[00:04:24.810] - Audience (Zoom)

And it keeps going. But I thought it was really interesting because first we have an obligation to follow what God tells us, but also we have an obligation to equality, which is also what he wants us to do among ourselves.

[00:04:38.690] - Audience (Zoom)

It's weird that they had this back then, but still had some ideas of different levels of society for people. The principles were always there in their messages of Millerites and pioneers. I thought it was interesting.

[00:04:51.290] - Tess

Thank you sister. Those are really interesting quotes. Thank you for sharing. Does anyone else want to share a thought or ask a question? If you want, you can write it into the group chat so I can read it.

[00:05:19.530] - Tess

The reference for the Uriah Smith quote from 1865. I have that. It's this one in here. You probably can't see it on zoom. That's probably the problem. It's June 20, 1865. Our pioneers really did say quite a lot about slavery. Their position was quite firm. If you go back and read especially the pioneers in that 1861 to 1865 history.

[00:06:40.930] - Tess

A question how does ministry to a newbie look in our harvest time of organization? For a new person. I don't quite understand. Do you mean how do we minister to them? From brother or sister guest. Yes?

[00:07:16.240] - Speaker 3

With regards to the line that you mentioned, that is centralized to America alone. Which one do you refer to?

[00:07:36.860] - Tess

I'm referring to our Alpha history. 1798 to 1863. As we build that line and see all the external events, whether you're speaking about the Sunday Law. We know that Christ was to come back in 1863. Ellen White already says a couple of years after that, the Christ was meant to have returned between 1798 and late 1860s. He was meant to return by then. And if he was meant to return by then but God's people fails to do the work of preparation. Then we have to consider what those events were, how the verses are fulfilled. And 1850 would have been their Sunday Law. When we construct that history, if Christ had return back then, all those events, the breaking of the Republican horn, which is the issue of what we call the Sunday Law in its 1888 capacity, the time of trouble, everything is condensed within America. The time of trouble, the civil War. It was not a global thing. It wasn't something that pulled other nations into it. It was the destruction within the United States, the plagues. All that happened through that history, even with how far the message spread. The millerite weren't able to go into India and Asia in the same capacity it can today, because you didn't have the same freedom of travel and communication that there is today.

[00:09:23.610] - Tess

Everything was fairly enclosed in the United States. If we look up the definition of a fractal, it becomes a fractal of what we see today. The exact same pattern but condensed. Does that make sense? Makes sense. Thank you.

[00:09:43.090] - Tess

A brother or sister guest asked about going to someone who's new. I'm not sure if that's because they're new or because someone that they know is new to this movement. I don't think it stops us in doing that work. If we know someone who is interested in the truth. I don't think there is never a time period where we would not want to work for them to try and reach them. Right up through to Daniel Twelve one, I think that we have that mandate. What does opening up the message to an individual who has of late become interested look like? I think it really depends on the individual. The person reaching out to this individual knows what their interest is. They know how to target them. If they're interested in Middle Eastern politics, you might be able to start sharing with them things about 1840 and what happened with Turkey and Egypt. It depends what they're interested in.

[00:11:09.430] - Tess

If they're interested in the world wars, they can be targeted in that. If they're interested in the papacy. The lines of the counterfeit as long as they're getting parable teaching methodology. I think anyone who's interested in this movement. The actual subject to help them to see what we teach may be different depending on who's teaching it. Because you want it to be something that you're comfortable with, on the interests of the individual but specifically it should reinforce the parable teaching. Otherwise I think it depends where they're from, what their background is. Do they come from the world? Because we have had a few people that without our solicitation have had interest and joined the movement direct from the world. Do they come from conservative Adventism, liberal Adventism, independent Adventism? There's a lot of dependables there about what they would be approached with. As far as recommending videos, that becomes really tricky. I get asked this question a bit, and someone's nodding. We don't have videos that really go back and explain without somehow including something that someone might find shocking? We might speak about close of probation or something. There's no absolute foundational videos for people. I know that some people are writing pamphlets that break down the subjects and make them quite simple.

[00:13:02.440] - Tess

They can make it quite simple, I think, and those can be of use as well. Otherwise I'm not a good person to answer that question. I'm sorry. I never answer it well. There's two series that were done. I did one fairly recent. Depending on whether or not you're attaching them to a YouTube channel or set videos. This series at the beginning when we start going through ancient and modern Israel, may be good for an Adventist. But there's also Elder Parminder series that he just did. He goes through Daniel 11:40, and explains our current dispensational position on this verse, which explains how we come to 1989. I think that's a really good series. And there's also a series he did last year in Tahiti. Was it Tahiti? Tahiti. The series he did it in Tahiti. That people also, who are quite new to the message found really foundational and good for new people.

[00:14:26.890] - Tess

A sister asks who is it from a state where there is no ministry there, but you watch on Zoom only there is so much that is still lacking in terms of practice to teach.

[00:14:40.310] - Tess

I'm sorry that you're quite isolated. In this way Zoom has been a little bit of a blessing because people who were isolated before the Pandemic were just extra isolated. I'm hoping the Zoom meetings are a blessing that you kind of feel closer to your brothers and sisters. You may be doing it already, but I would suggest you do have a whiteboard, whatever size, to have a whiteboard in your living room or bedroom or wherever is suitable. And just draw the lines and you can still construct good studies. You can draw lines, you can break down documents. It depends. People have different ways of wanting to teach. Some people are really, really good at written material. I cannot write and think of words at the same time. I have to speak. That's one of the reasons when people ask for notes, they don't get much, because I can't write words and think of words, at the same time. Other people can do that really well, and they're better at writing than speaking. It depends what people gravitate to. But I believe everyone should have a whiteboard and they should be drawing the lines for themselves.

[00:16:11.790] - Tess

If a whiteboard isn't accessible, even just white paper. As the lines are drawn, you'll find yourself explaining, even to yourself, as you draw the line, what you're doing. Sometimes people do that and then they say, well, why is this on the line? And no one's even thought of it before. You might see something that should be there. Let's say you're doing World War I. You might draw that line. And it's not until you're drawing it that you see this seems to be missing or this doesn't fit. I think it becomes really important to do that for yourself. And then as you do it, in your mind, it will be as if you're teaching it because you're repeating it to yourself. All of those things, I think, are good practice. And Sister Elaine has attached a link to transcribed notes. That's probably a blessing for many people. Thank you, Sister Elaine. You do a wonderful work. Do we have any other questions or comments anyone wants to add?

[00:17:39.400] - Tess

Someone has messaged and said, in a prayer I prayed that we should love those who have left. What can we do to help them understand? Is there are a way to reach out to them? In many cases, that's very hard to do. I know that after October 22 1844 one of the chief works of the Millerite was to go to their brethren who were struggling, who were weak in the faith, some of whom had left, and try and bring them back into the fold. I think that there's a work to be done. I think people had questions approaching 2019 and afterwards, did those who not accept the message at that point in time can they be brought back into the movement? And at least privately, I have said yes, I think there's an opportunity. Probation has not closed for everyone. The more they have known and rejected, the more difficult it is to you start getting on the side of impossible. But there are people who still can be reached. I think that it becomes really important that we treat them really well, that we treat them correctly. Though they attack us. We don't use the same methods back. I spoke about that last week. As far as what we see externally. Is it okay for Trump to use a certain type of language for left wing media to then use the same methods and language back at him?

[00:19:16.480] - Tess

And I would argue it's not okay. That's a compromise. The type of compromise that will lead us to the Sunday law. When the judgment comes on the north. I don't think we fully understand, not myself, not

through lines, but I do suspect we don't fully understand the role of the Democrat Party, what it will turn into. It depends on the person, whether or not they can be reached out to, but at least to try and show them that we do not condemn them.

[00:19:55.540] - Tess

Sister Cadia, speaking about freedom. The USA went to war World War II to free the Europeans from Nazi Germany. Yet when going back home, they refused freedom to black people for leaving certain places, for living in certain places. Yes, I think that's become a real subject recently. I can't remember where I was reading that specifically. My dear Sister, long term friends says, how can messages be simplified for older brains? My dear, we do not believe in ageism. Brains. People can get stronger, not weaker. I think that there are some simplistic studies out there and also there are people in the movement who engage in baptismal studies as well.

[00:20:53.040] - Tess

To go through the baptismal vows with someone, they can be done slowly and methodically, and we can go back to the foundations.

[00:21:04.900] - Audience (Zoom)

The Flucas family kids do presentations very simplified in short spaces of time. If she has access to those. They've done a really fantastic job.

[00:21:13.830] - Tess

Do you have a link to them?

[00:21:16.450] - Audience (Zoom)

Yes, I'll put it in right now.

[00:21:18.280] - Tess

Okay, if you could put that on. I've had a little communication with them at the beginning. They wanted me to participate. They first messaged me. I was in Uganda, and I didn't always have strong Internet because we're moving between a couple of properties. I wasn't able to participate, which was disappointing. It's really encouraging the work that the youth are doing there.

[00:21:51.400] - Audience (Zoom)

I'm going to post it right now. But they simplify a lot into a very short, easy to understand, and it's been a blessing. That's their YouTube channel where they post their videos.

[00:22:03.780] - Tess

Thank you. Can you email me that link? Because I will lose this chat probably, and I can't access it on my own laptop because I'm on someone else's. If you're willing to email me, that would be good.

[00:22:24.040] - Audience (Zoom)

But the website where they put their PDF notes because they have that as well. All right, thank you.

[00:22:32.800] - Tess

Sister has messaged me privately and asked. Is somebody already working on the message of homophobia or are you expecting submissions of ideas? When it comes to homophobia, we have already taught that homophobia is wrong. Homophobia is saying that is really denigrating a person. It's looking down upon them in a way that treats them as something as sub-human. And that is what has been done to black people. It's been done to other nationalities that have experienced, like the rowinga population. It's been done some way to some Southern Americans. There is that homophobia element that we already know and already teach is incorrect. They should have the right to marry. They should have all of those state rights. That the question is separate to homophobia. Homophobia we already know is wrong. The question is baptizing them into this movement. That's what the questioner is asking. When it comes to discussing homosexuality, one of the reasons that I believe we don't have this message now. Whenever God is doing something, I think we need to ask why? Why are we not going to the Levites? There has to be a reason. We are starting the last dispensation, and there was a reason.

[00:24:02.160] - Tess

Why are we not discussing homosexuality in the movement today? We all know it's a subject. The reason that we don't have any light on the third message is because we're not ready. And the reason that we're not ready is because we're nationalistic and we're sexist. When people ask me questions about homosexuality, I usually turn it back on them and I say, you're nationalistic and you're sexist. And when you stop being nationalistic and you stop being sexist, and God might start opening that message up to us about how we relate to LGBTQ.

[00:24:41.400] - Tess

But if you don't pass the first test, you can't reach the second. If you pass the first and don't reach the second, we can't reach the third. Then we have enough problems with consistent nationalism and sexism that the lines make perfect sense why we don't have light on LGBTQ. If people want to send privately their thoughts or studies to Elder Parminder or myself or their elder on this subject, they're free to do so. But public debate in the movement we do not endorse. It's a distraction from the two issues that are still shaking us.

[00:25:35.660] - Tess

Someone has asked, is there any additional directions regarding our movements relating to FFA and their July 18 prediction? We have put out a statement on the media broadcast about our current position on that. It's fanaticism, it's wrong, but it's also a counterfeit message of Islam. Because in this dispensation in Brazil last year, elder Parminder was teaching that there would be an increase of knowledge on Islam.

We're already in it. I do believe that it's a counterfeit of the message of Islam. And let me define that as radical Islam, not as Islam. I think what we taught a few weeks ago in one of the presentations here about how we relate to Islam is an important step for this movement to consider. We don't consider all radical Islam just to come under Islam. We've been lax in our language in the past that's happened. But we recognize, and that was taught pre FFA's publications that the issues that Islam experiences are the identical issues that Christianity experiences. You have church state unions in the Middle East feeding radicalization that turns into ISIS. You have church state unions in the United States feeding radicalizations that turn to neo Nazi groups.

[00:27:15.940] - Tess

We need to correctly understand the nature of Islam, whether as state or as movement. We have the Kids Prophecy Corner. Thank you for that. We have no further questions. If people don't mind, I might close down my end and people can continue to discuss. Please keep the camp meeting in Canada in your prayers as the preparations begin for that. Please keep the movement in your prayers. We know it's a history of success, but I don't want to lose a single soul. We don't want to fail in our duty because of fear, which is what many were doing in 1861 when they wouldn't organize. We want to do what God tells us to do and organize. But we don't want to lose anyone. So please pray for your leaders.