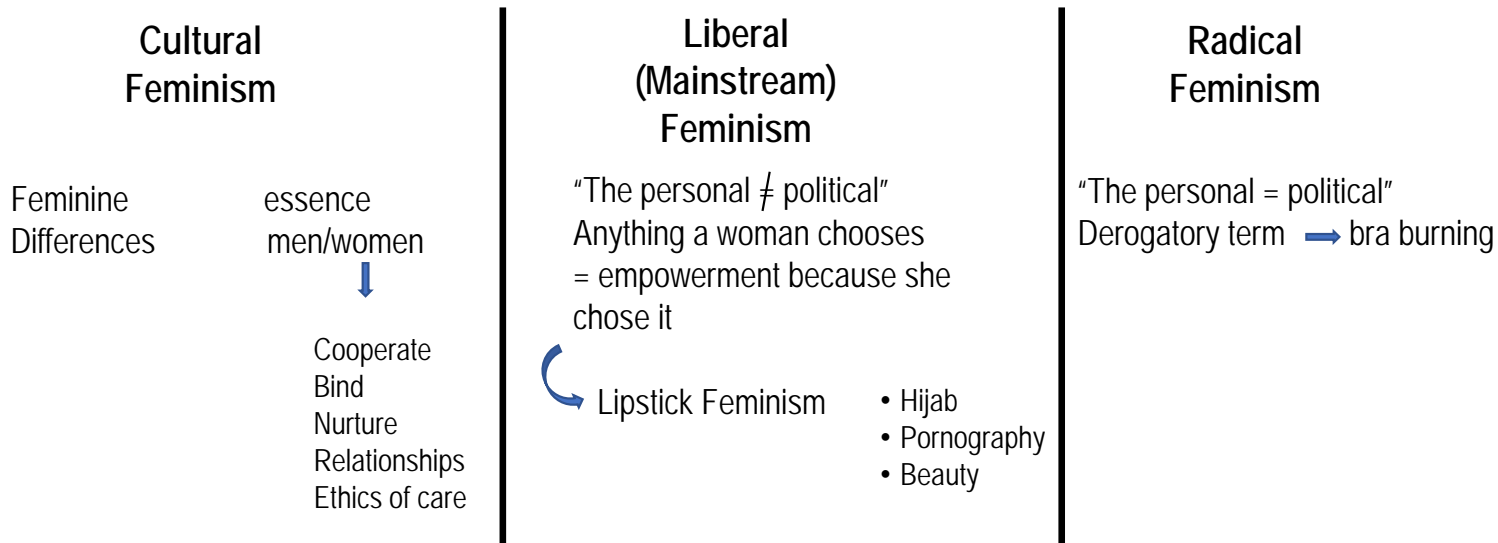
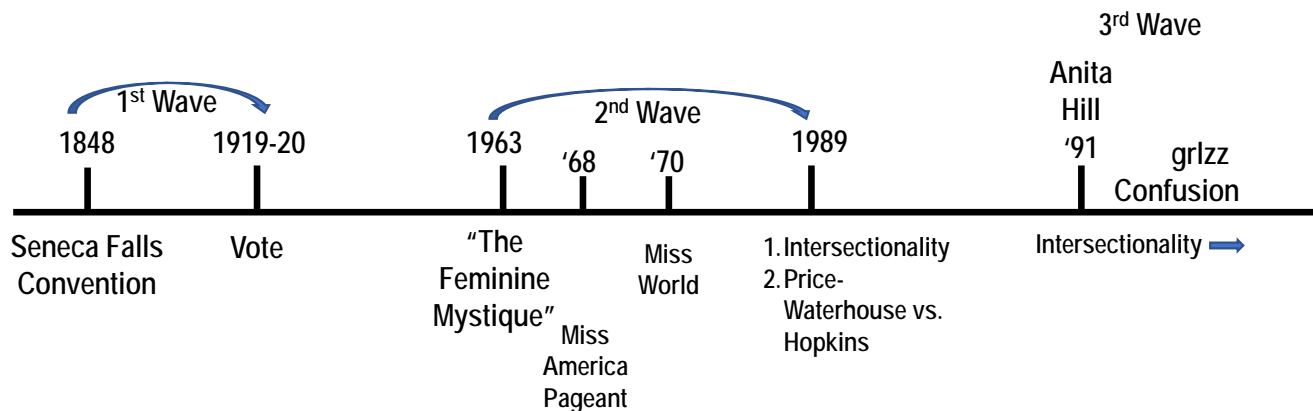


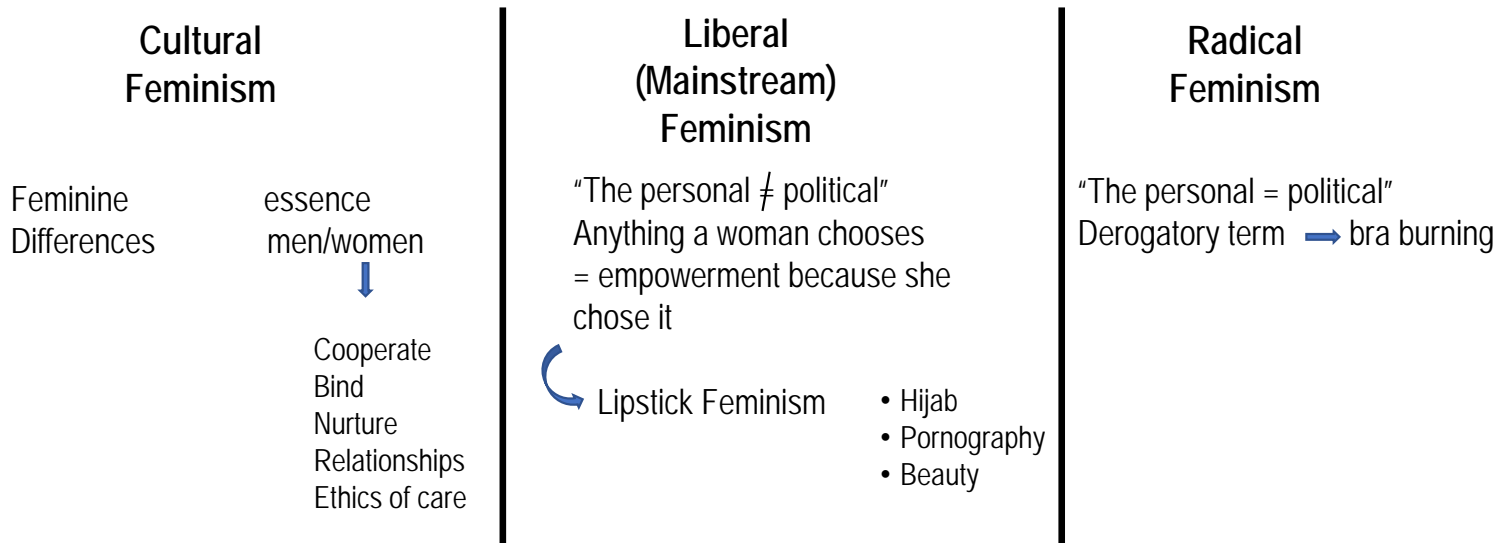
At the last camp meeting we discussed feminism. We moved through the three main branches of feminism and then we moved from that subject of gender into a discussion on Ted Wilson's October sermon, a discussion of the conference's position on people who are LGBT. So I wanted to give a few thoughts on the last camp meeting and then we will continue where we left off.



2018 / \



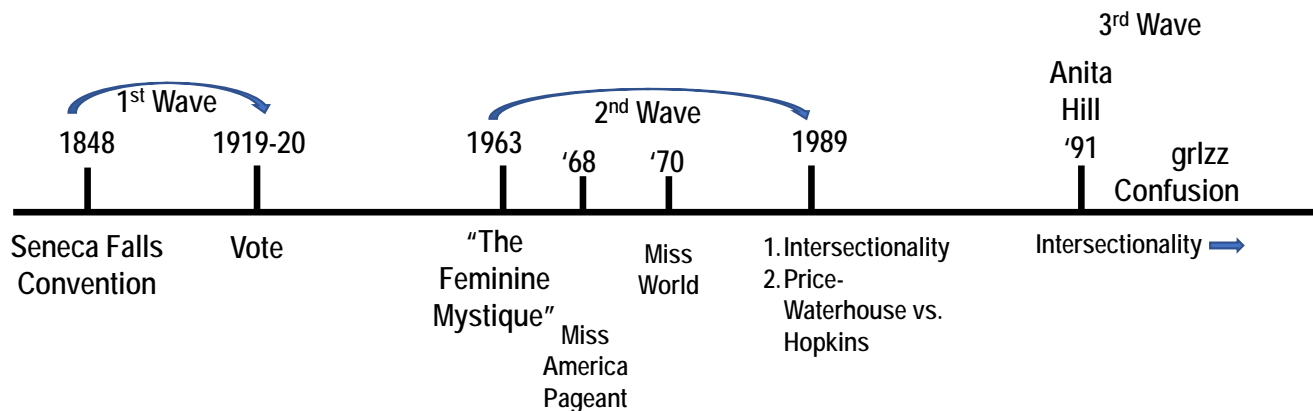
In 2018 the message of equality was introduced to this movement. Many people since then have found that idea challenging. Where was the message of equality in 2018? What was discussed that year was two streams of information. You won't find the subject of feminism or gender equality articulated. What you find is a discussion or a message on two streams of information. **Why was two streams of information so opposed?**



2018 / \

- Uncomfortable
- Politics
- Small evidence
- Message/opinion

There were a few reasons, it went against what people wanted, it was uncomfortable, it disagreed with their politics, and they thought the evidence for it was small. And to justify their rejection of it they said *there's the message and then there's opinion*, opinions of, I won't say leadership; I wasn't a leader then, but *opinions of European socialists*.



Cultural Feminism

Feminine Differences

essence men/women



- Cooperate
- Bind
- Nurture
- Relationships
- Ethics of care

Liberal (Mainstream) Feminism

"The personal ≠ political"
Anything a woman chooses = empowerment because she chose it



Lipstick Feminism

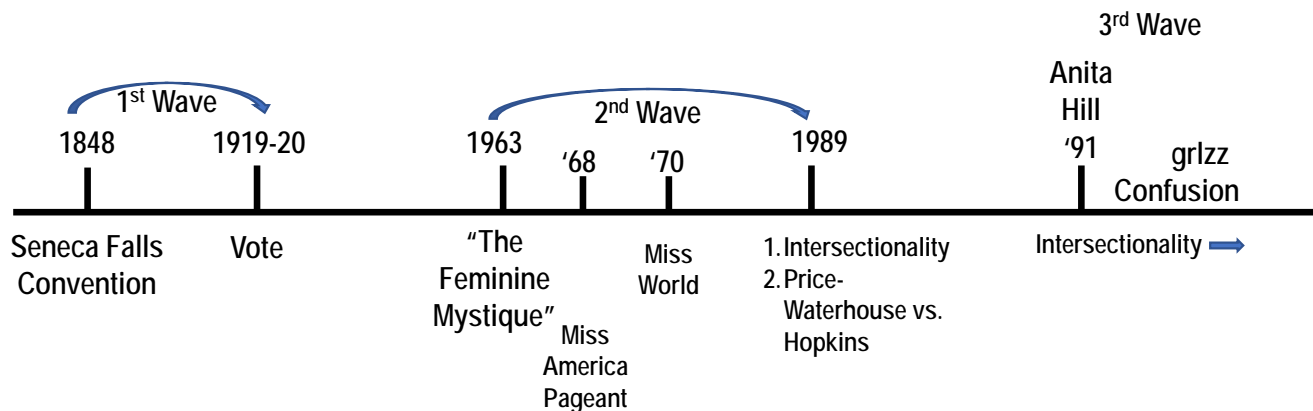
- Hijab
- Pornography
- Beauty

Radical Feminism

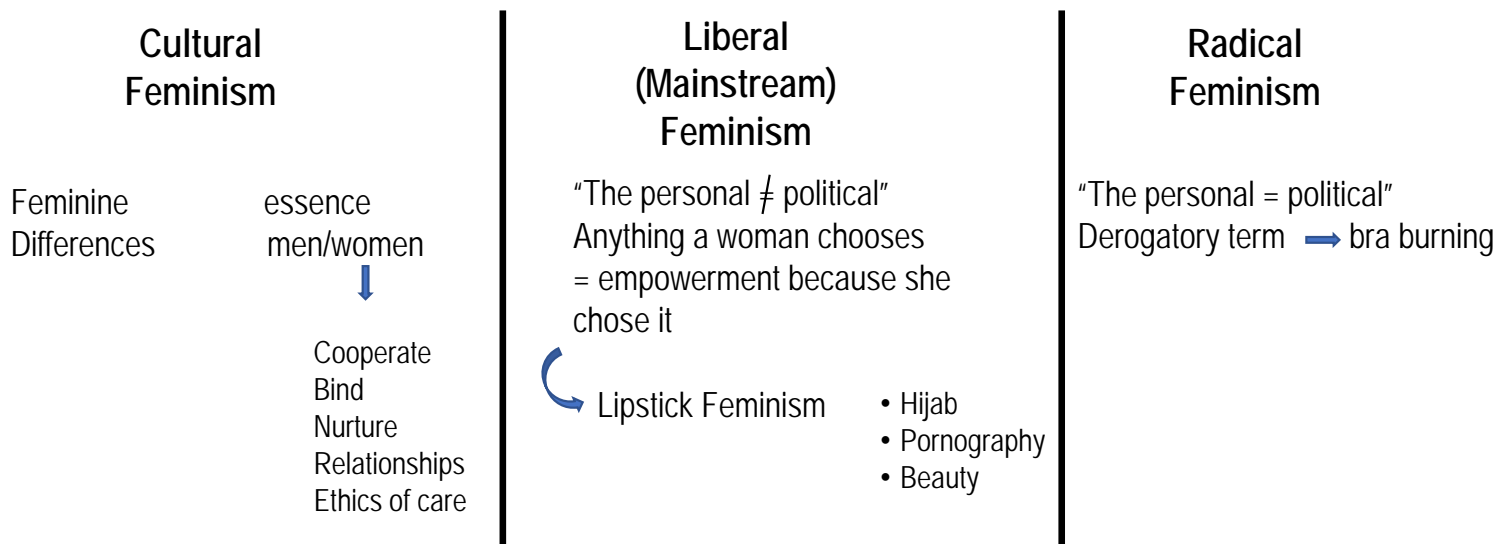
"The personal = political"
Derogatory term → bra burning

2018 / \

- Uncomfortable
- Politics
- Small evidence
- Message/opinion



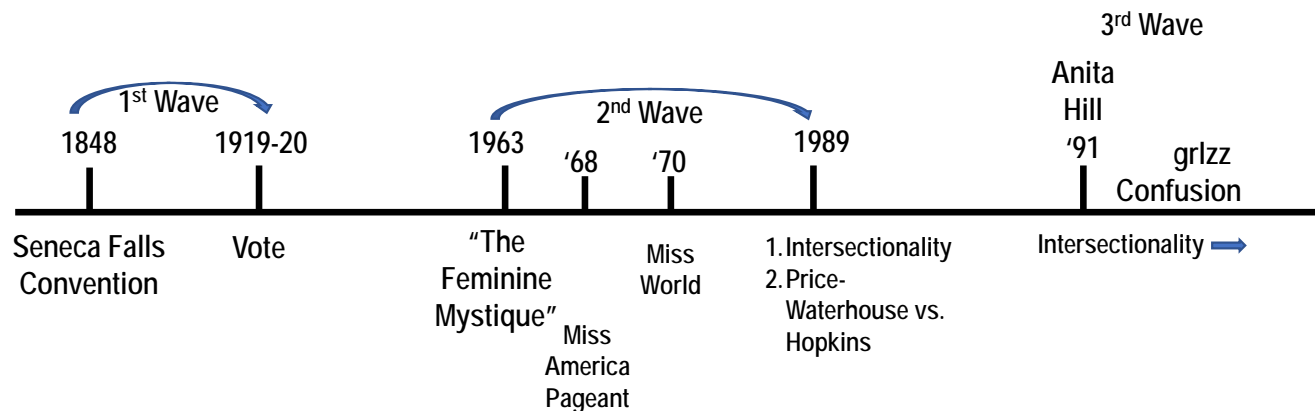
But why this message made people uncomfortable was if you agreed with two streams, back then in simple times you would have to say Republican-Democrat. And in 2018 still fresh from the 2016 election, that is the message of the battle of Ipsus. And you can call two streams Trump versus Clinton, the minute you do that there are implications, implications that start hitting people on the subject of gender.



2018 / \

- Uncomfortable
- Politics
- Small evidence
- Message/opinion

Because everyone knows what happened in 2015, everyone knows the position the Democrat Party takes on gender and the subject of gender is embedded in two streams of information. But all the other parts people are comfortable with except for the part that brings you to the subject of feminism.



Cultural Feminism

Feminine Differences

essence men/women



- Cooperate
- Bind
- Nurture
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- Ethics of care

Liberal (Mainstream) Feminism

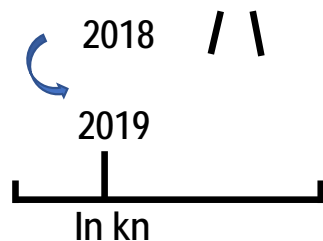
"The personal ≠ political"
Anything a woman chooses = empowerment because she chose it



- Lipstick Feminism
- Hijab
 - Pornography
 - Beauty

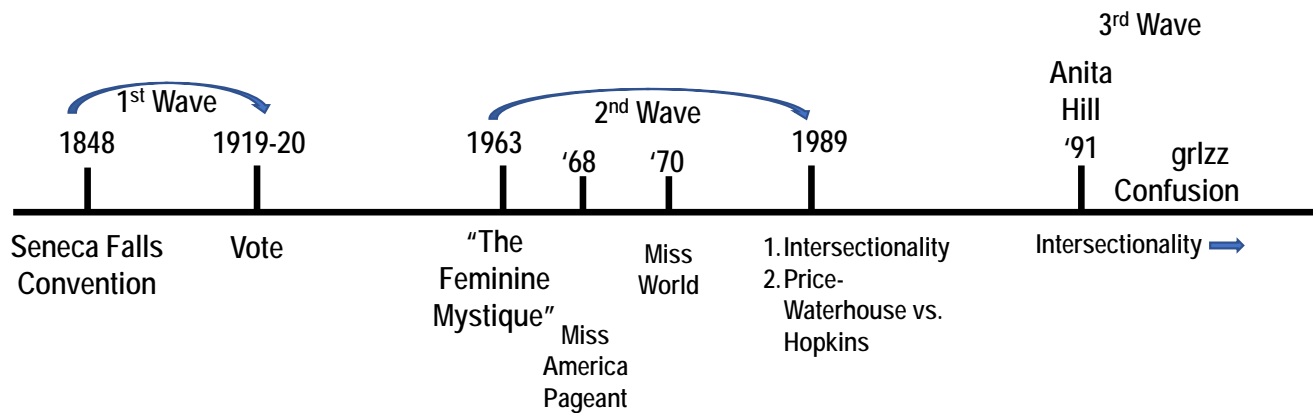
Radical Feminism

"The personal = political"
Derogatory term → bra burning



- Uncomfortable
- Politics
- Small evidence
- Message/opinion

The problem is that it's precisely the part that makes people uncomfortable, if I was to be blunt it makes people angry, that brings people to 2019 and the test: the increase of knowledge of the Sunday law. **But when did people reject or accept the increase of knowledge of Sunday?**



Cultural Feminism

Feminine Differences

essence men/women



- Cooperate
- Bind
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- Relationships
- Ethics of care

Liberal (Mainstream) Feminism

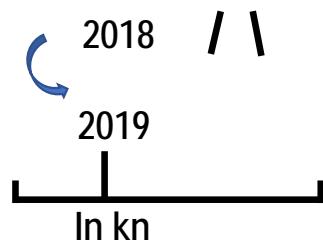
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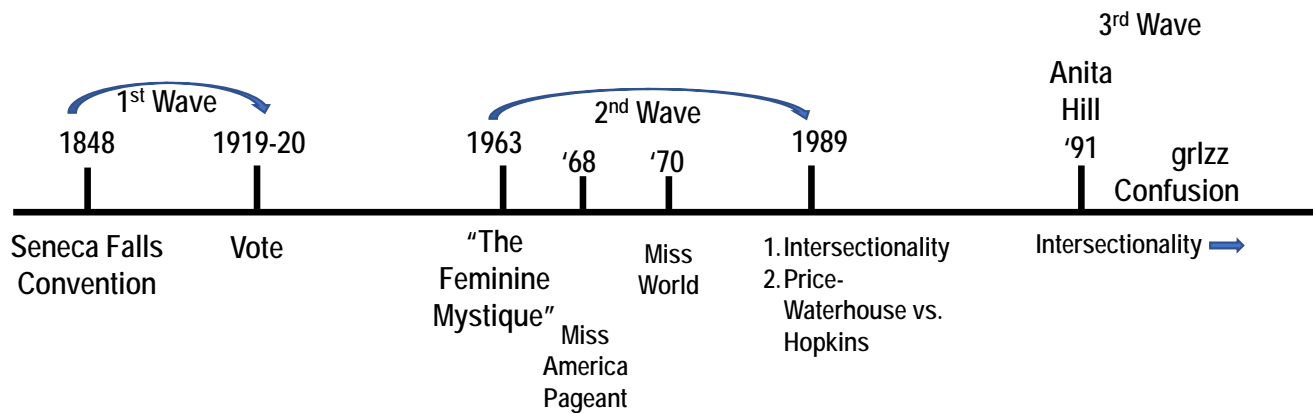
Radical Feminism

"The personal = political"
Derogatory term → bra burning



- Uncomfortable
- Politics
- Small evidence
- Message/opinion

2018 when it makes uncomfortable, when it disagrees with people's position on their external worldview, when it is thought that there is little evidence and therefore that they divide between the message they accept and the opinions of some leaders.



Cultural Feminism

Feminine Differences

essence men/women



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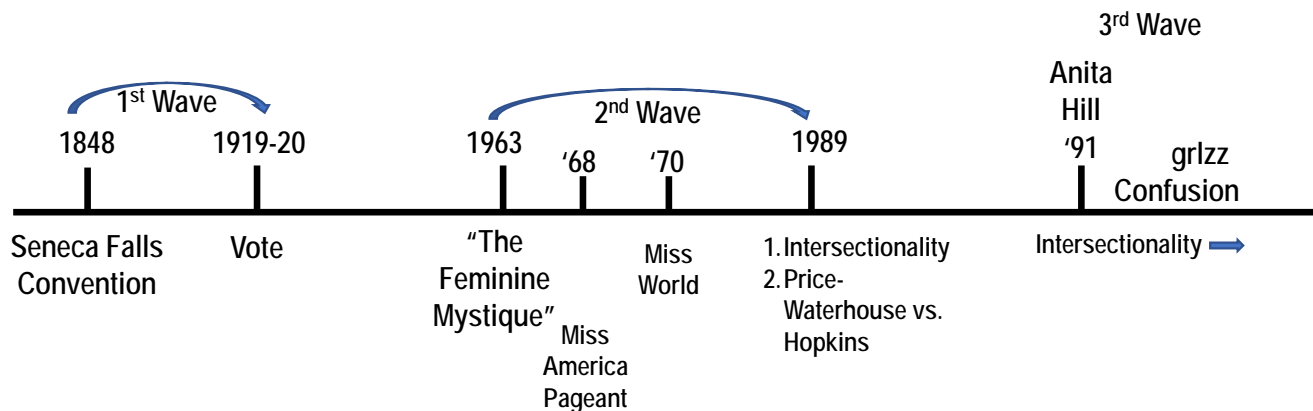
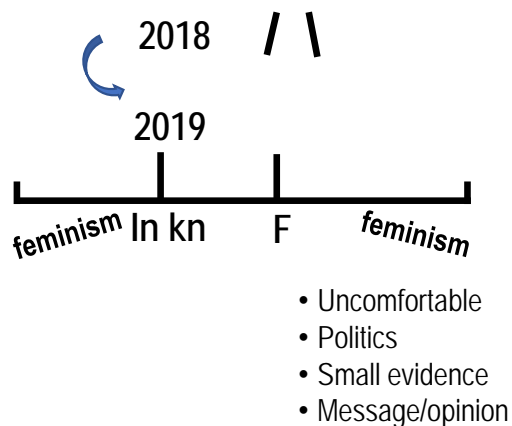


Lipstick Feminism

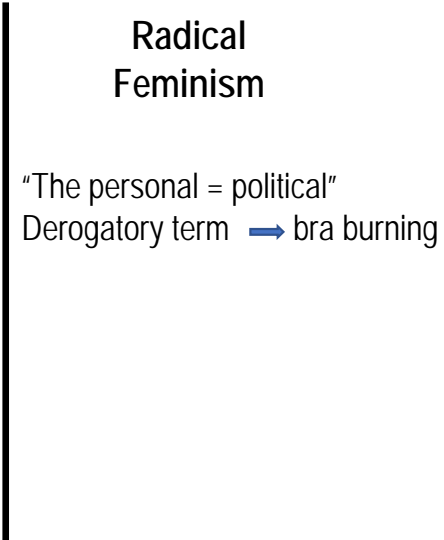
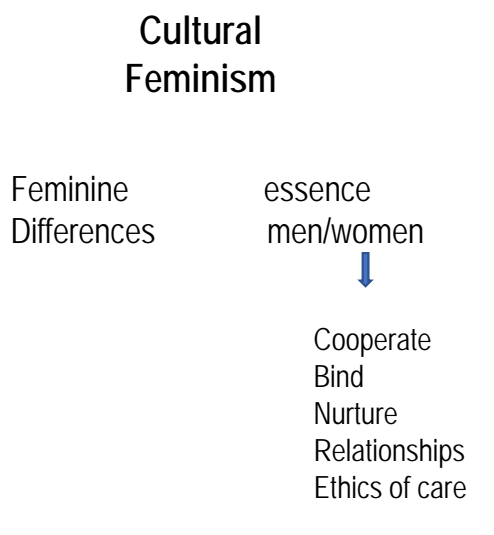
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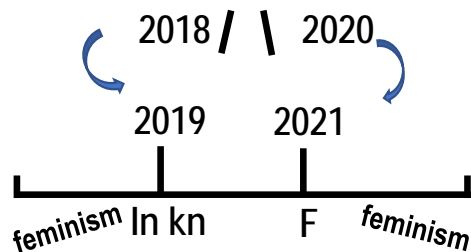
Radical Feminism

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Derogatory term → bra burning



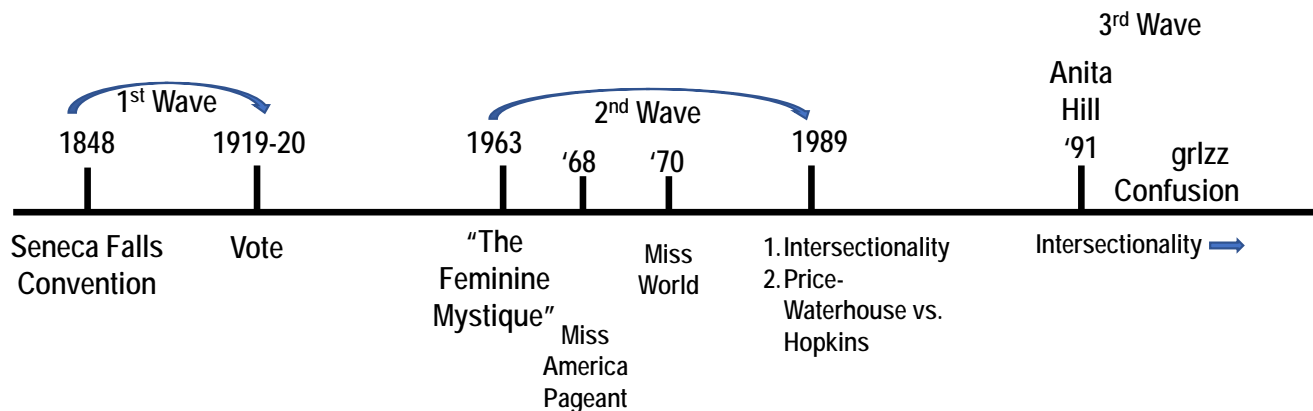
I'm not saying our understanding of our last camp meeting is all that Panium consists of. But if this was the increase of knowledge of the Sunday law and this movement had to recognize the existence of feminism, it is not a minor point to understand feminism more clearly today.





- Uncomfortable
- Politics
- Small evidence
- Message/opinion

But I said little at that camp meeting that was new, all that camp meeting was doing was essentially sealing, stamping what had already been taught for almost 18 months. It arrived in 2020 when we started discussing compromise, what I think can be incorrectly termed just reforms, already discussing liberal versus radical feminism.



Cultural Feminism

Feminine Differences

essence men/women



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Liberal (Mainstream) Feminism

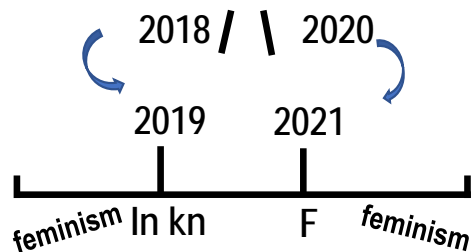
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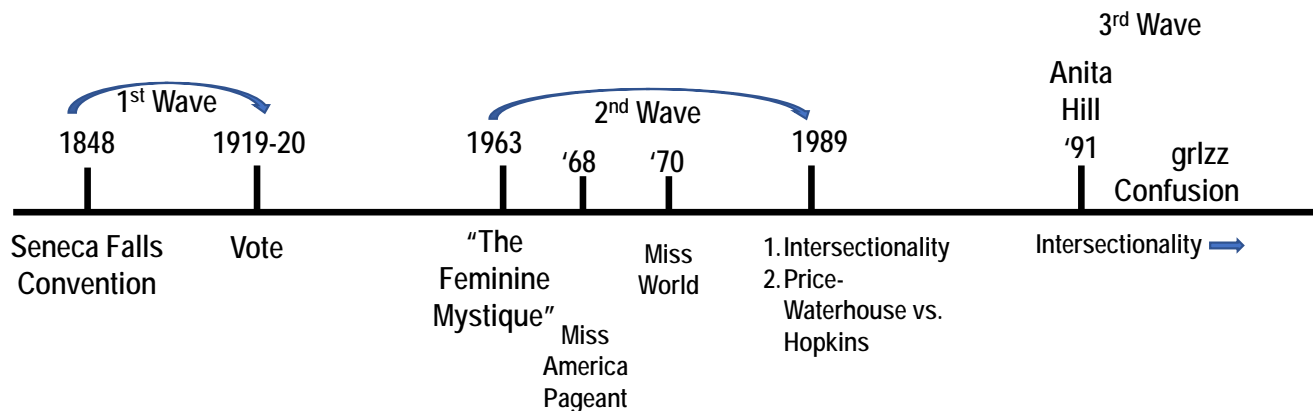
Radical Feminism

"The personal = political"
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- Uncomfortable
- Politics
- Small evidence
- Message/opinion

Understanding radical feminism is not new, no newer than bringing in equality in 2019. The problem was all the people sitting on the fence who thought this was new because they thought they had the option of rejecting it. The same thing happened in 2020 to 2021, what led to the increase of knowledge led to the formalization.



Cultural Feminism

Feminine Differences

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Liberal (Mainstream) Feminism

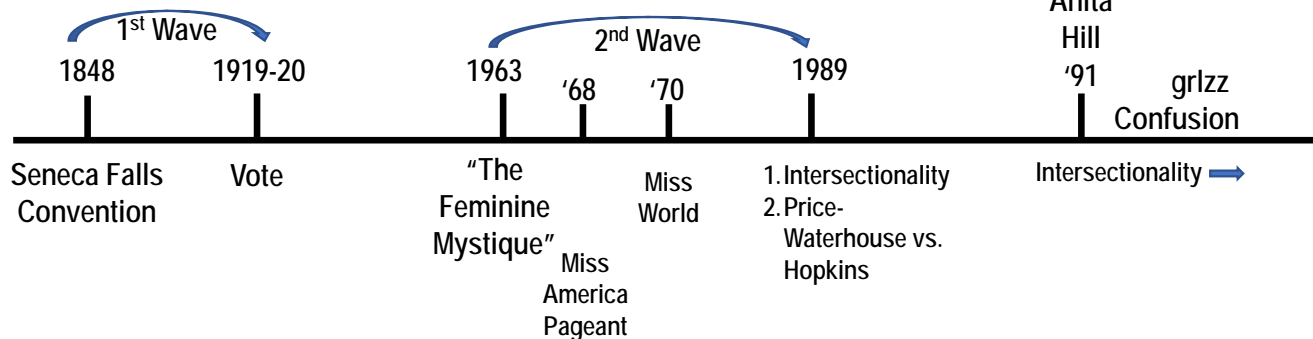
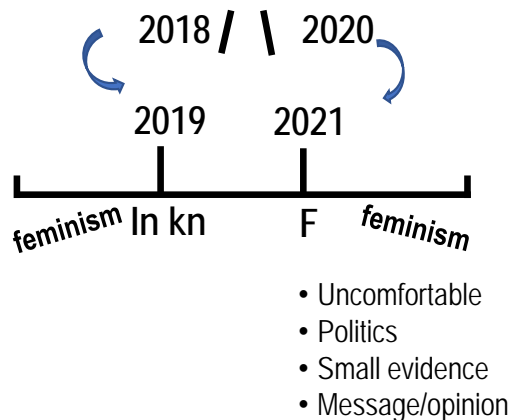
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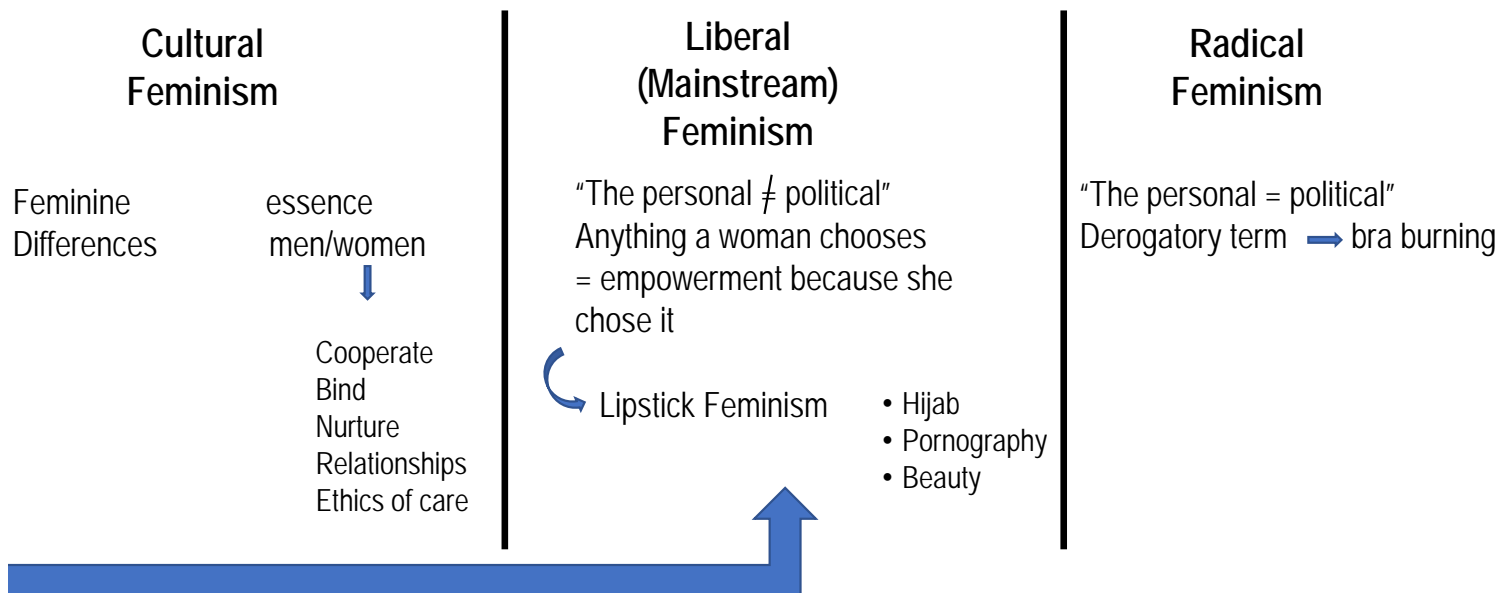
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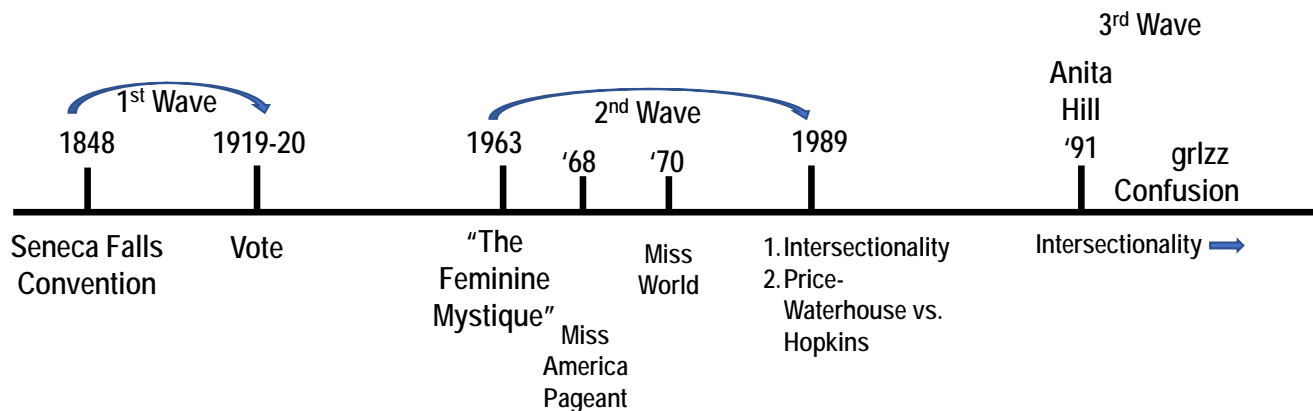
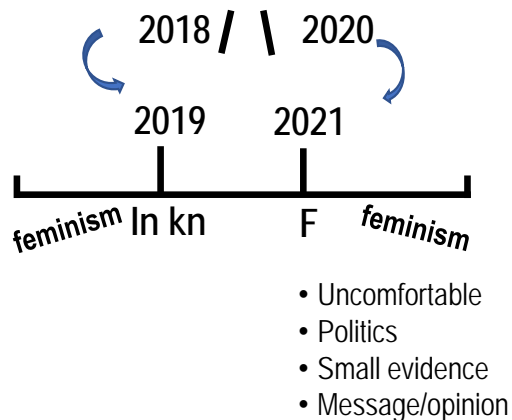
Radical Feminism

"The personal = political"
Derogatory term → bra burning

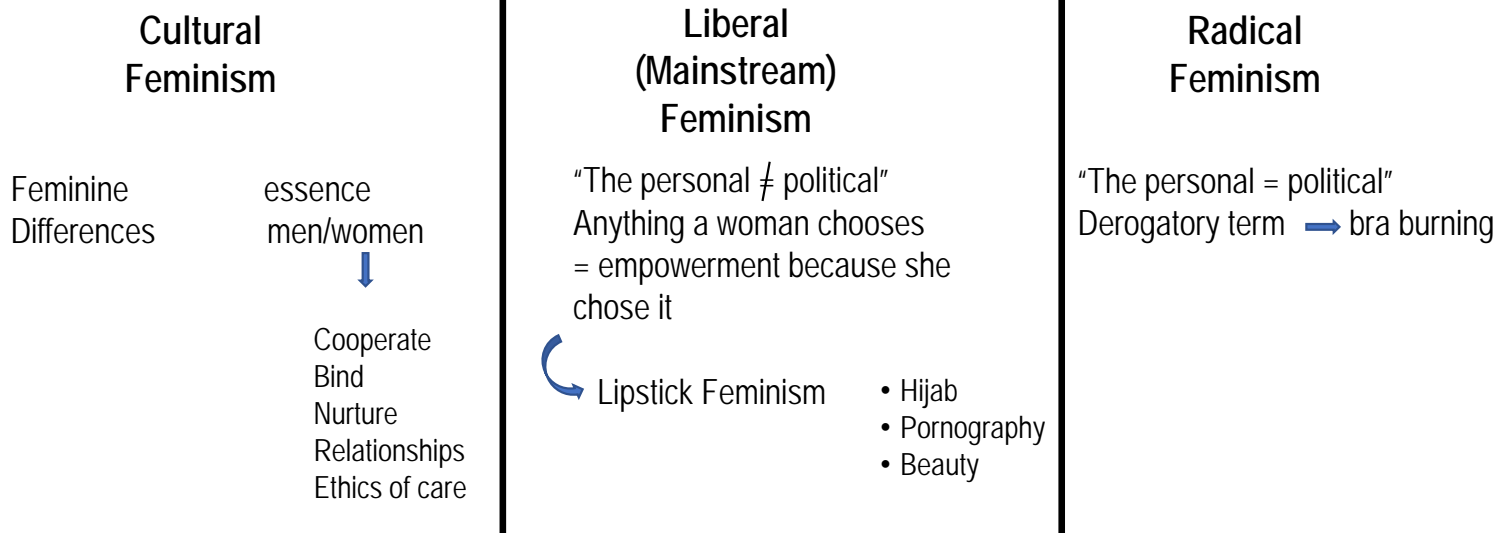


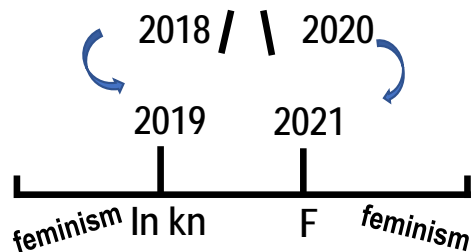
But in 2020 we made people uncomfortable, we made people angry, it disagreed with their external worldview, they thought there was little evidence. And instead of being European socialists, because this was not understood or accepted, we were seen as conservative Adventist.





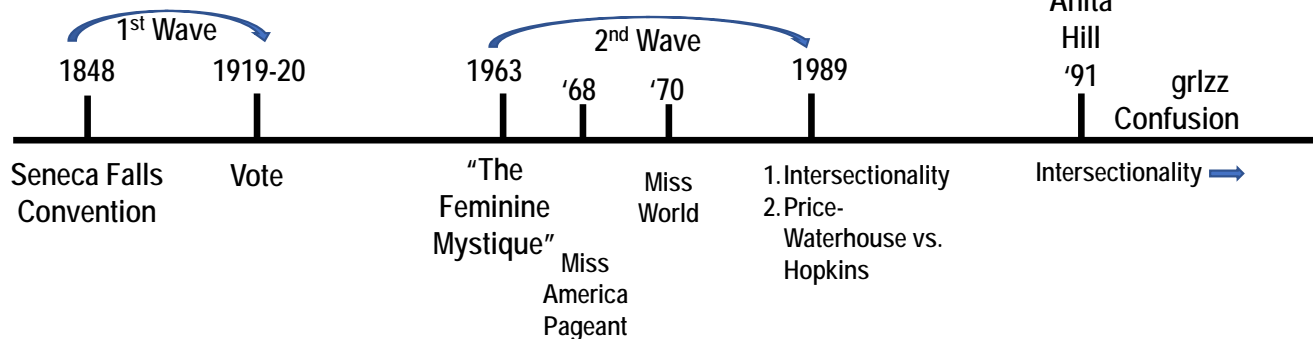
I hope you can see now; the position we took in 2020 and take now has never been based on conservatism. Radical feminism is not conservatism, it is combining of what God expects of a people who are bought with a price, who are not allowed to live for themselves. And true feminism, true radical feminism and equality without compromise.





- Uncomfortable
- Politics
- Small evidence
- Message/opinion

The problem, is by the time it's spelled out it's too late. We should all remember the failure this movement made of 2012. I shouldn't say this movement, because elder Parminder carried that truth all the way through, that the people that thought there was little evidence.



Cultural Feminism

Feminine Differences

essence men/women



Cooperate
Bind
Nurture
Relationships
Ethics of care

Liberal (Mainstream) Feminism

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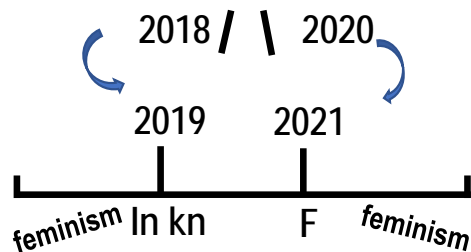


Lipstick Feminism

- Hijab
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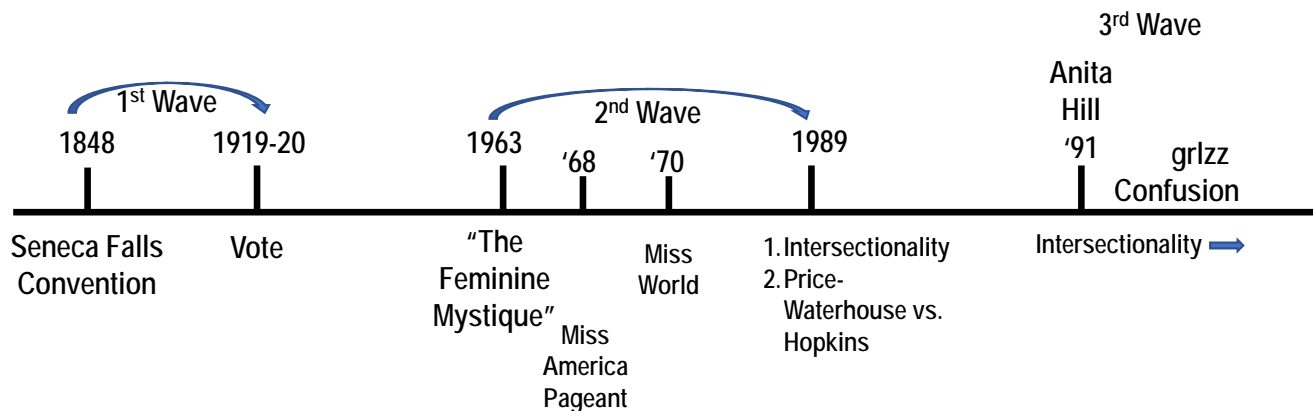
Radical Feminism

"The personal = political"
Derogatory term → bra burning



- Uncomfortable
- Politics
- Small evidence
- Message/opinion

By the time we arrive in 2021 and we look back at 2014 shining in all its glory, for too many of the people we love it's too late. You can't afford to divide the message to what suits and what doesn't, to continue to wait for more evidence before accepting. We have too many evidences that God makes us choose before he gives us that evidence.



Cultural Feminism

Feminine Differences

essence men/women



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Liberal (Mainstream) Feminism

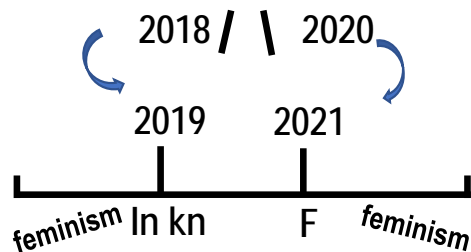
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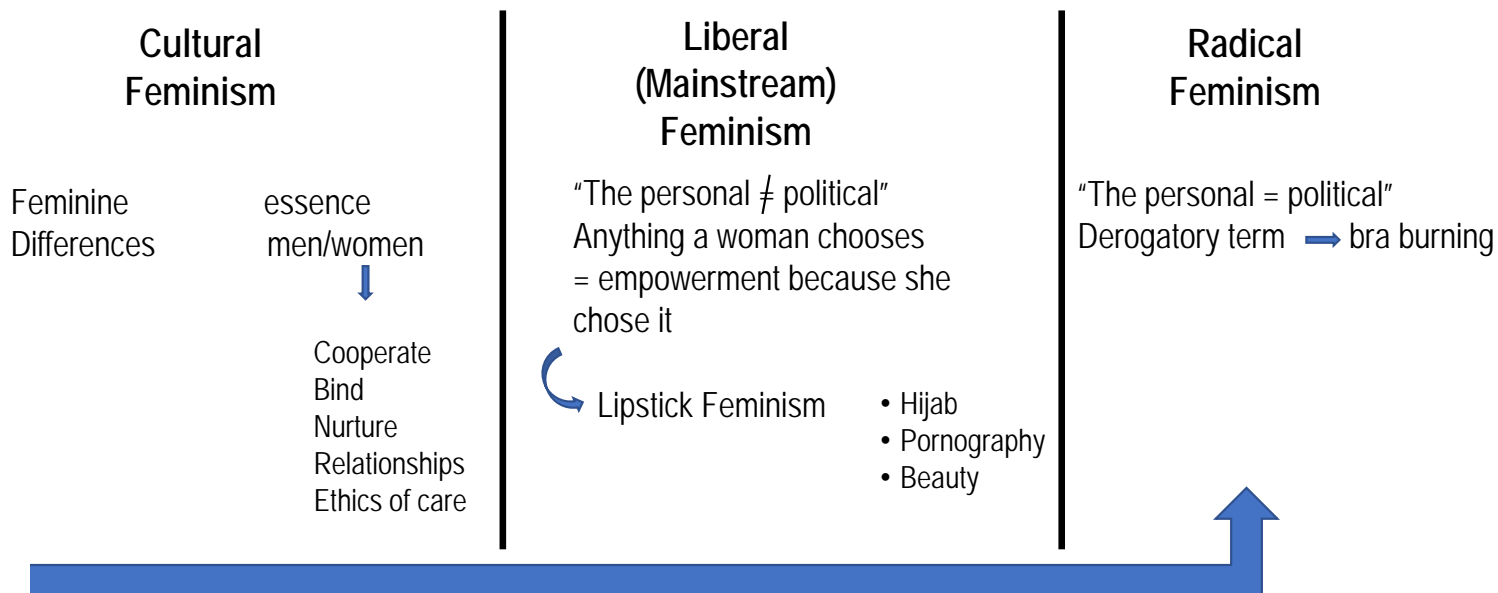
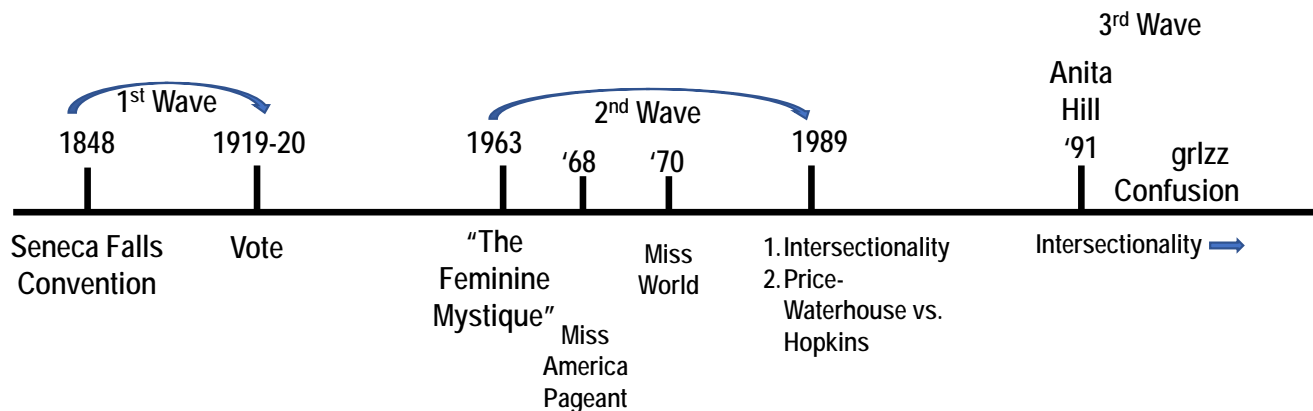
Radical Feminism

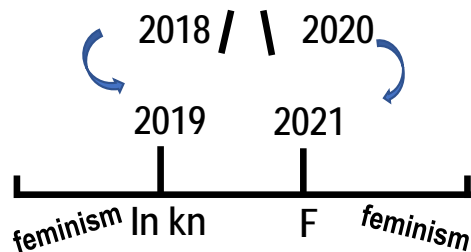
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- Uncomfortable
- Politics
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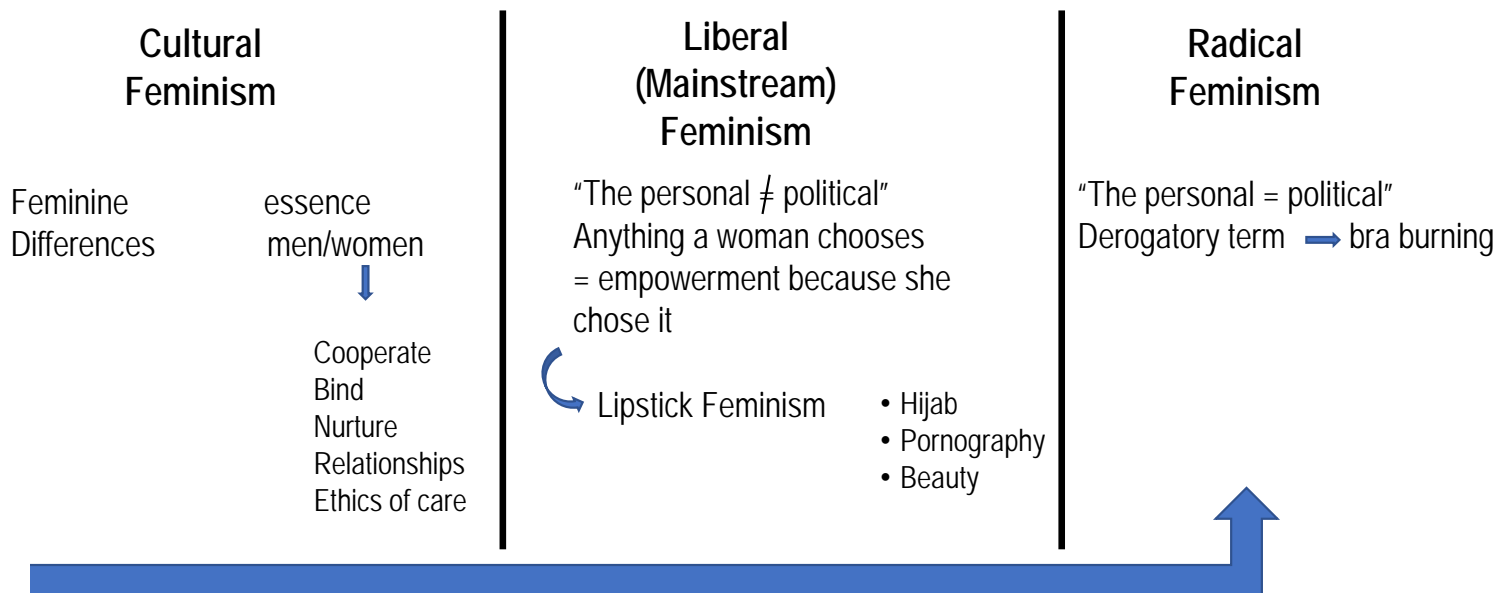
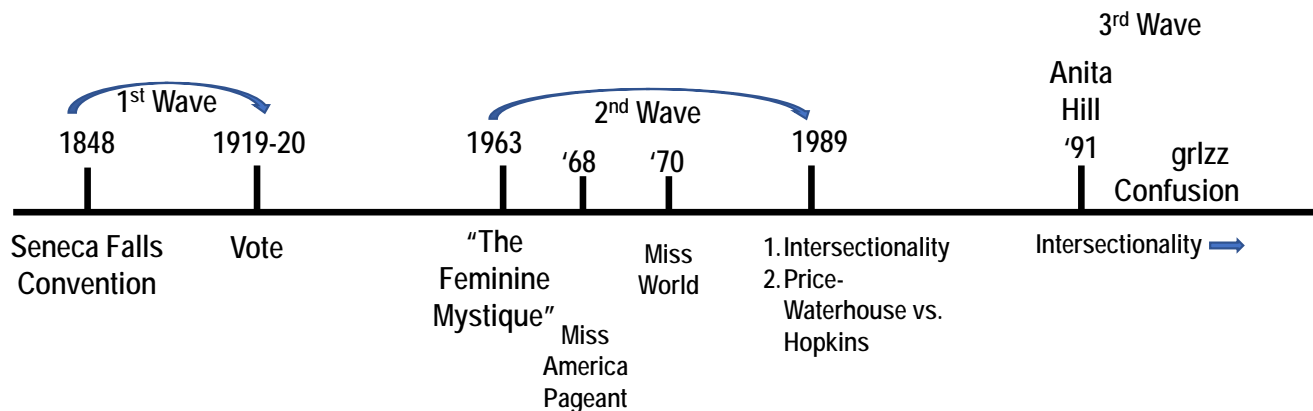
So the personal is political, it's a movement based on the equality of women worldwide and it is willing to take apart the structures of society necessary. Recognizing that gender inequality, misogyny is the original sin, the original inequality from which others have learned and stem. I hope as we look back, we can find it encouraging to see the consistent way God has led.

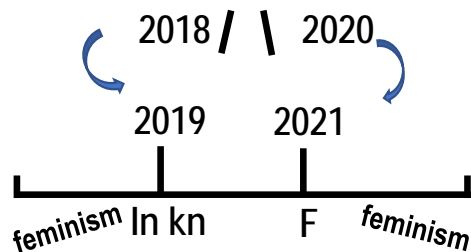




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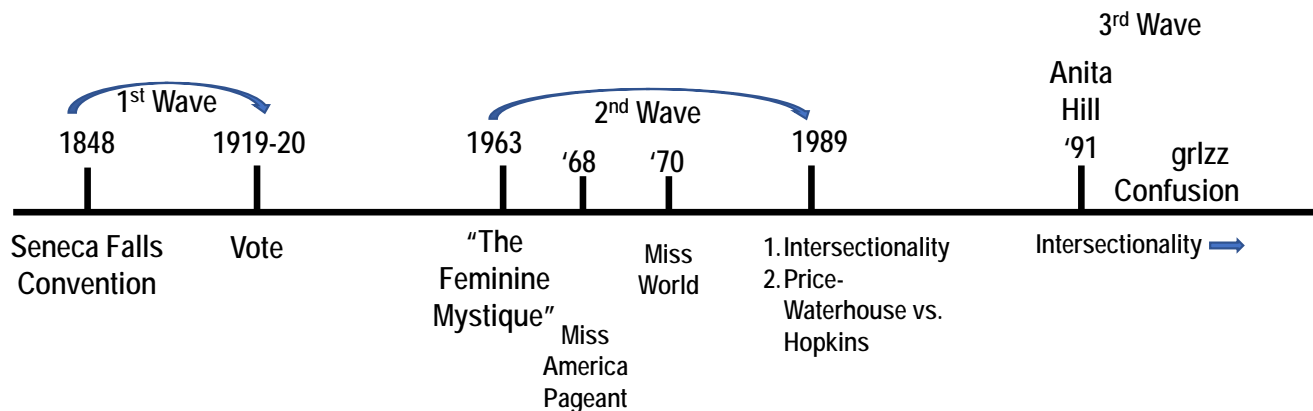
I want to make one warning, if you had to be careful with your sources to try to understand feminism, you need to be very careful with your sources to understand radical feminism. Remember we changed dispensation and it got harder.





- Uncomfortable
- Politics
- Small evidence
- Message/opinion

So at the last camp we discussed feminism. All these things relate to the time period we are now in, the end of 2021. One of the saddest events at this point in our reform line is watching Adventism set its course for shipwreck.



Cultural Feminism

Feminine Differences

essence men/women



- Cooperate
- Bind
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- Ethics of care

Liberal (Mainstream) Feminism

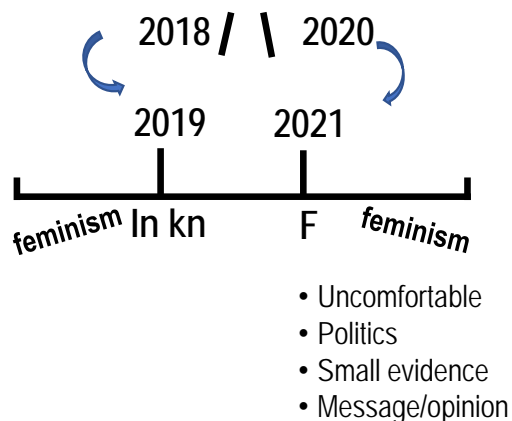
"The personal ≠ political"
Anything a woman chooses = empowerment because she chose it



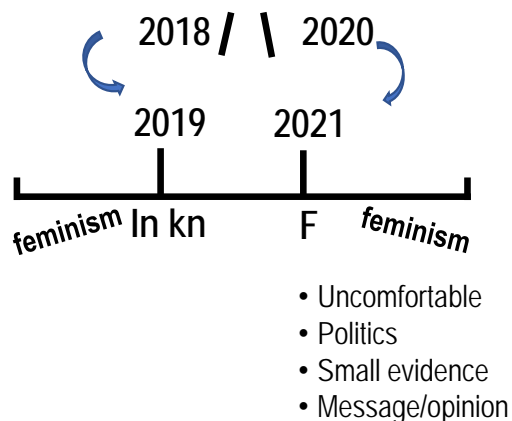
- Lipstick Feminism
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Radical Feminism

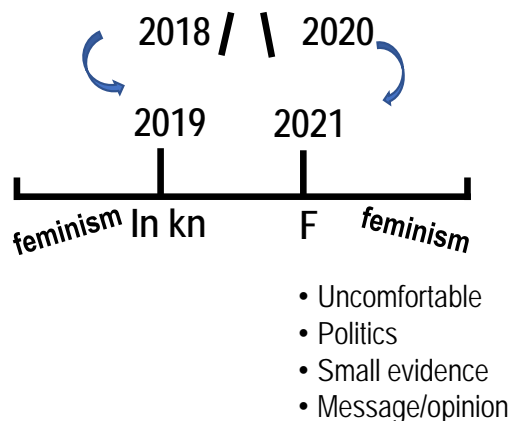
"The personal = political"
Derogatory term → bra burning



Ted Wilson, his October sermon. In the midst of all his other points he makes two: *LGBT people are sinful aberrations from the word of God*. I want to give the definition of aberration, *the act of wandering from the right way; deviation from truth or moral rectitude; deviation from the straight line*. I did not know the meaning of the word, so I looked it up. So they are deviating from the right way which Ted Wilson would say is a man and a woman. He also makes another point in that sermon, he says *anyone who says there is no Sunday law, Sabbath Sunday controversy is a false prophet and don't listen to them*. So now you have it, who do you want to believe? Us or the conference? I don't think we have ever so clearly disagreed on the Sunday law. We disagree on what the Sunday law will be about, and we disagree on the position we'll take on that conflict.



One benefit of knowing Tamina, there are many, is insight into what Walter Veith says in German, some of his latest material being only in German. I've spoken about Walter Veith the number of times, but I think what can trip up some people is that Walter Veith is not the conference. In many ways the conference doesn't seem to like him, they disagree with him. My argument to that is when you look a little deeper, Walter Veith just gives voice to the ultimate conclusions. But the point that we pulled from Ted Wilson's sermon was that he didn't just say that these issues of gender are aberrations, he said that they are Babylon. And this is where I believe that you find the conference in Walter Veith meeting, where you see Ted Wilson define Babylon in the same way that Walter Veith defines Babylon.



So we came from discussing radical feminism which is timely considering the time we are in now to recent statements coming from the height of the conference leadership of all that relates to gender, and it felt fitting in all that context to start asking what is Babylon. Because that is where we approach gender differently, we disagree with the conference because we define Babylon differently to them.

I had hoped to go into the Omega history of modern Babylon and we're only going to do the Alpha at this camp meeting so not to rush. But as you might expect we want to look at it clearly through inspiration and history, not through conspiracy theories, not through protestantism, not through tradition, Adventist traditions which come from protestantism. Let's look at it as a structure.

2 Redemption 21.3

So first I want to define the counterfeit. Some of this is a revision of what was done at the Uganda School. I'm going to quote from 2 Redemption 21.3, and we want to first define the counterfeit. We're going to move through some things that have already been taught really quickly. *Men were devoted to glorifying themselves rather than honoring their creator. Satan found easy access to the hearts of men. He's a diligent student of the Bible and he's much better acquainted with the prophecies than **many** religious teachers. He knows that it is for his interest to keep well informed in the revealed purposes of God that he may defeat the plans of the Infinite.*

2 Redemption 21.3
1 NL 50.4

One more quote, 1 NL 50.4. *Satan is a diligent Bible student; he knows that his time is short, and he seeks at every point to counter work the work of the Lord upon this Earth.*

In other passages she consistently references Satan's work as a counterfeit, a counterfeit counter work. And Satan is able to do this because he studies prophecy. If you want to counterfeit what God is doing you can't shallow read, you can't have a feelings-based reading, Satan is not doing that way as Adventism. What Satan is becoming acquainted with is prophecy. In that first quote it's prophecy, **so if he's going to counterfeit, what is he going to counterfeit?**

2 Redemption 21.3
1 NL 50.4

Prophecy. For me the key word in that sentence, *Satan is better acquainted with the prophecies than **many** religious teachers*, what I like is the word **many**. Satan has been studying for thousands of years, does that mean he knows more than you?

The minute you speak about it he'll know about it, but she doesn't say that he knows prophecy better than all teachers and that becomes important when we look at the counterfeit and how exact it is to the truth. **Did Ellen White understand the five key waymarks of the reform line?**



2 Redemption 21.3
1 NL 50.4

No, there are things we understand today in this dispensation that Ellen White did not have full visibility of; gender is just one of them. So when she says Satan knows better than many, **it's not all, he doesn't know better than Ellen White**. He didn't know better than William Miller, but he knows better than many who don't love Bible study and prophecy, Bible study with rules, William Miller's rules.



2 Redemption 21.3
1 NL 50.4

So when we and go look at the alpha history of modern Babylon beginning in 1899 and this is 16 years before Ellen White passes away, Ellen White is still alive and active and as Satan works events in Europe, he knows less than Ellen White does. So we need to keep that in mind and we're going to come back to that point.

To counterfeit means to forge, copy or imitate without authority or right with a view to deceive or defraud by passing a copy or thing forged for that which is original or genuine.

2 Redemption 21.3
1 NL 50.4

So if Satan wants to counterfeit the seventh day Sabbath, he's not going to counterfeit by creating some strange ritual disconnected from the day of worship, he just slips it 24 hours later. The counterfeit has to look as close to the original as possible because the original has the value. It's going back to what we said at the beginning, **if you see feminism that looks as close as possible to true feminism, radical feminism, can you say well it's all feminism?** Considering equality as the Sunday law, it's close, it's equality, that's like saying Saturday Sunday, it's just 24 hours, just moved a little forward, it's all worship. **It's those tiny details that are life and death.** So it has to look as close to the original as possible because it needs to bring to itself some of the value of the original.



2 Redemption 21.3
1 NL 50.4

So the appearance has to look as much to the truth so we can steal from the true. It wants to steal value.

Appearance close
Value-- steal ↻
Purpose

Which is its purpose. What is Satan stealing? He's stealing souls, he creates a counterfeit of the true, he needs to make that as close to the true as possible because it's about people. The people are what gives it value. If he can steal the people that is what God is treasuring. But they have accepted a counterfeit coin, a counterfeit gold.



2 Redemption 21.3
1 NL 50.4

There used to be a lot of gold mining in Australia, I think many of us know about fool's gold. People think they found this golden nugget but it's a rock that looks as close, quite closely like gold. And while they thought they had something of value when they would go to sell it or have a valued, there's a disappointing discovery that they were holding something virtually worthless. If it look like a normal rock no one would be tricked, it has to look like gold.

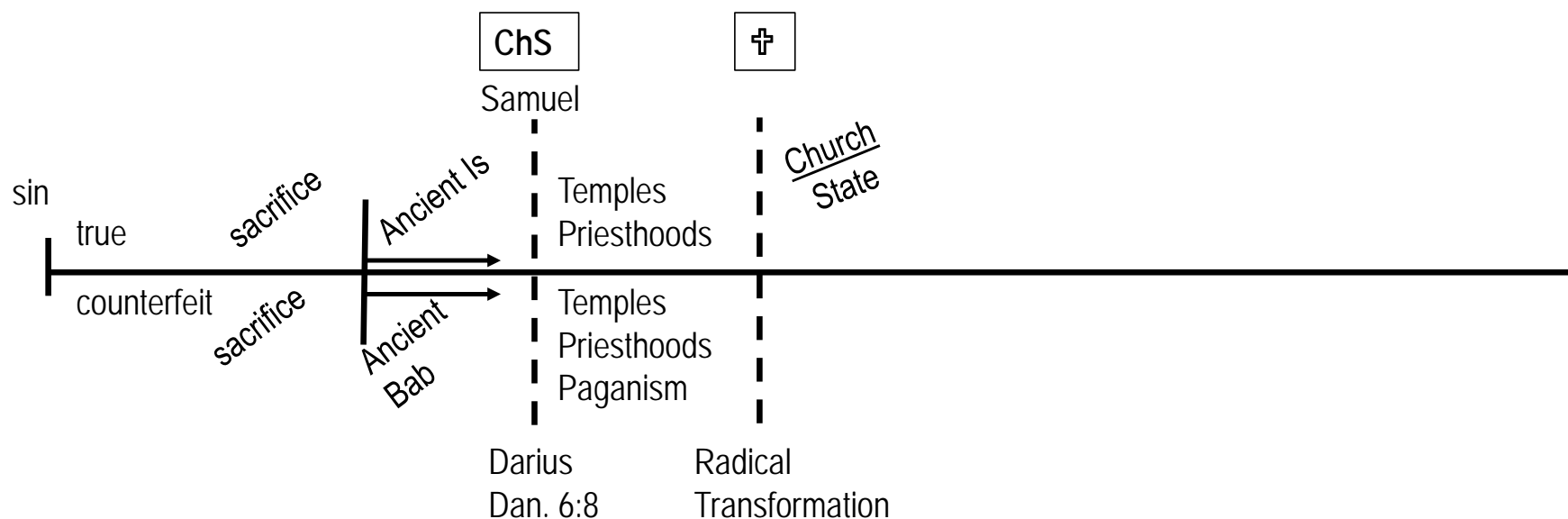
Appearance close
Value-- steal
Purpose



So to quickly review this is how Satan has always worked. From the beginning of the true plan of redemption God began with a sacrificial system, so what do you find with Cain? Cain doesn't go and begin some whole new strange type of worship. He takes the true and bends a little piece of it. When we look at ancient Israel we see that sacrificial system, ancient Israel and ancient Babylon. These are both church state unions. You understand Samuel, Samuel was boss, the head, of ancient Israel as a state and also as a religion. The two were combined in their leadership, that's more complicated in the kings but that was not God's doing. Still even under the kings it's church state union

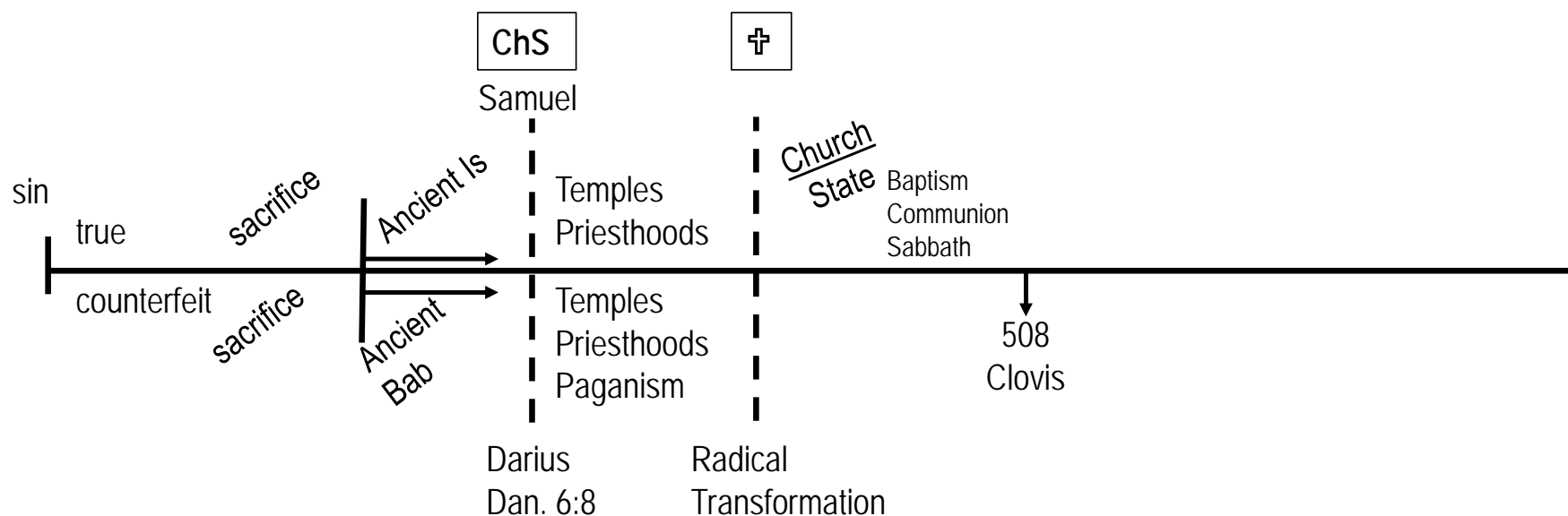
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Appearance close
Value-- steal
Purpose

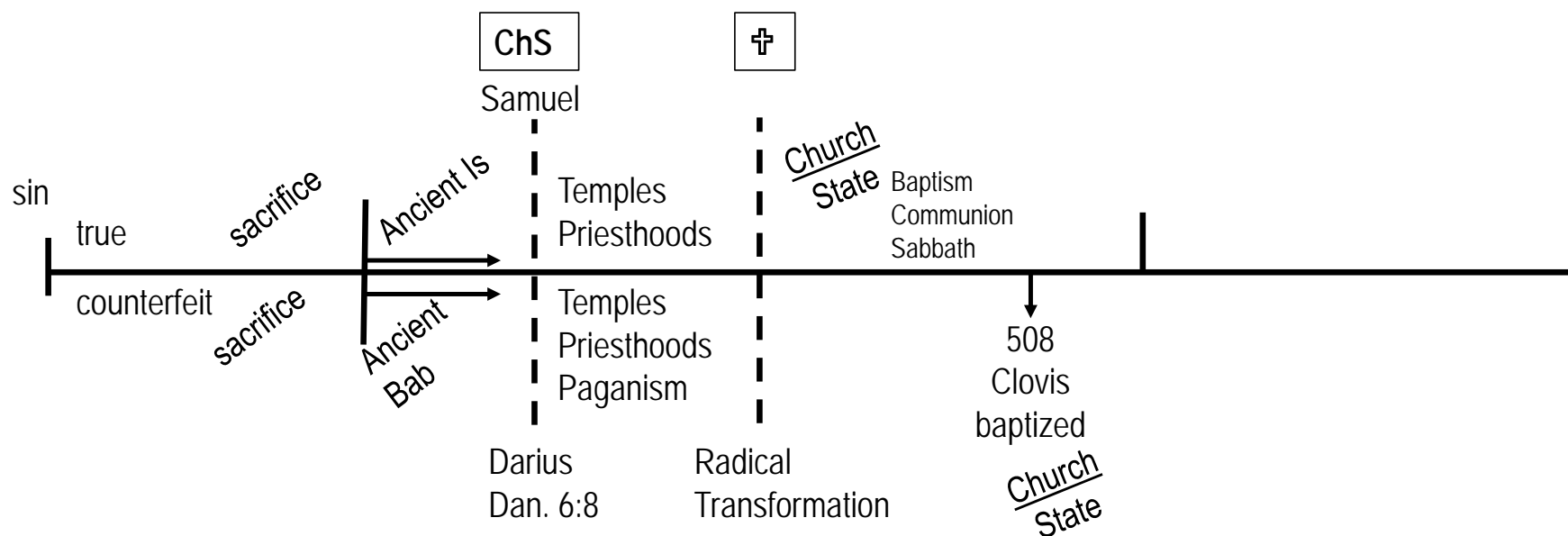


In Daniel 6 Darius makes a decree and then he wants to go back on his word, and he can't. Why can Darius not say that he had made a mistake? Because he's Apis bull, a particular counterfeit version of church and state, he's a god king. And a God can't make a mistake.

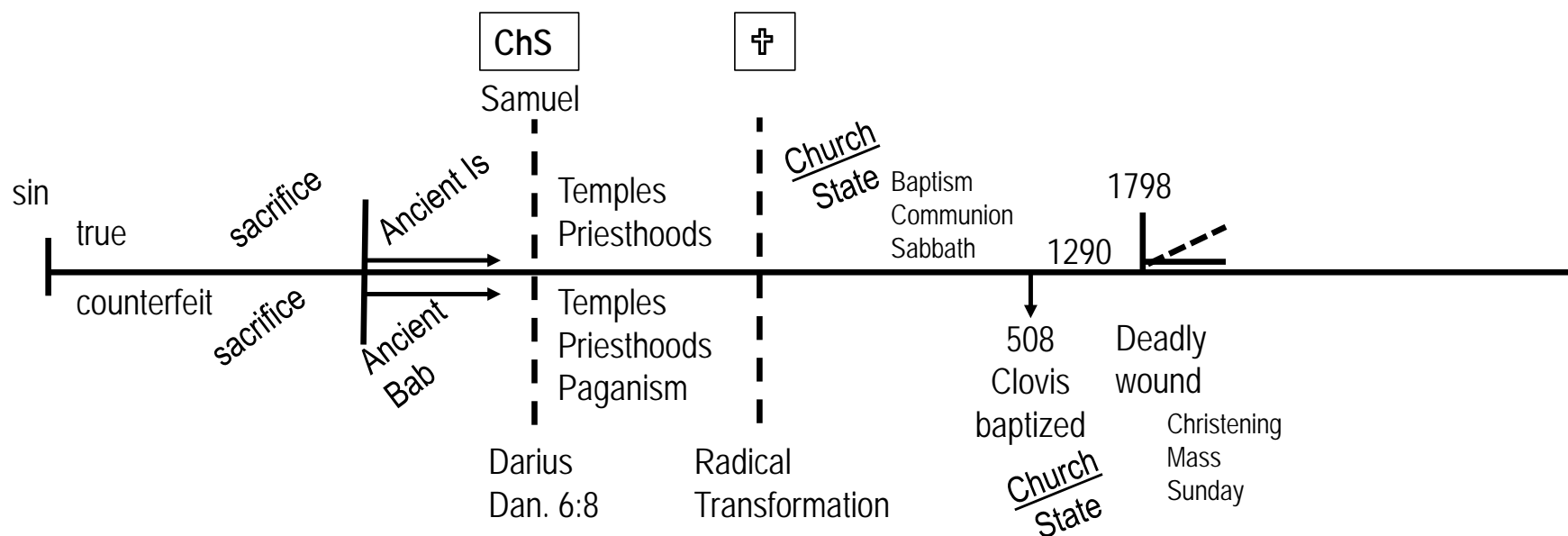
Ancient Israel and ancient Babylon: they both had temples, priesthoods and this was paganism. It's at the Cross that we find this transformed, this was the paradigm shift, and we'll find another one at the Second Advent. But the great change in the history of the world happened at the First Advent. The number of things were changed here, Jesus separated Church from State.



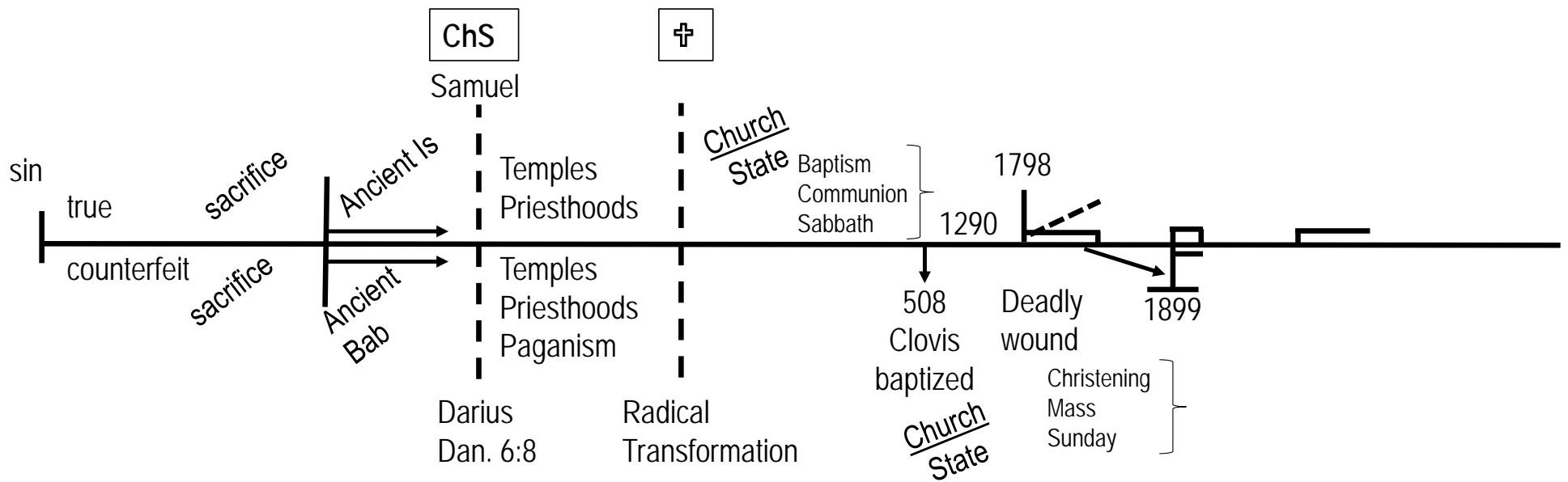
So to review, the First Advent this is a radical change. Without me trying to define what that looked like, I said at the Second Advent there will be another radical change. For the rest of the history of the Great Controversy on Earth God separated church and state. The ideas of a temple and a priesthood ended, the sacrificial system ended, and others were introduced. Baptism, communion and we'll put the Sabbath here as well though it was before, because in the process of counterfeiting Satan gets more precise. It takes him time, I'm not set on a date here, maybe some are and that's okay, but you could mark 508 or 538.



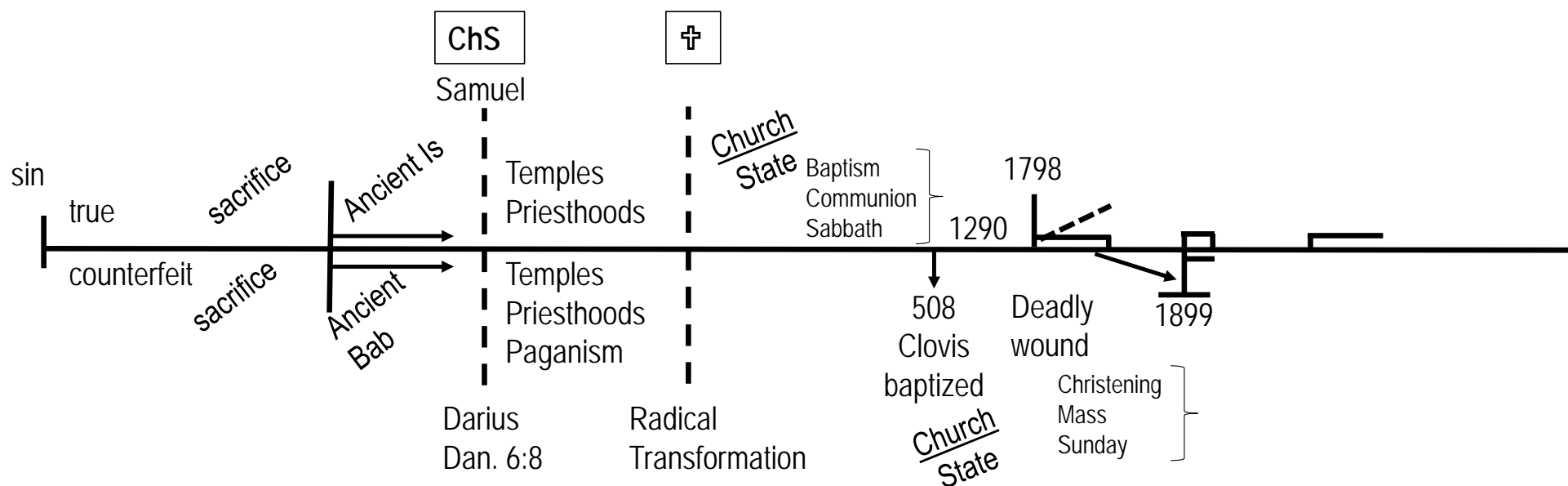
In 508 Clovis is baptized and the papal church had its first king, it's first state. Church and state were separated and then what they did was have the church exert pressure on the state. Whereas back here (Darius) it's all one person, one entity, (Samuel, one person, one entity), and after the Cross can we see the church state is different of the true in the counterfeit? God splits them but with the counterfeit they are split and then they work together. So again, the counterfeit is not the same as the true, not the exact same. If it was the exact same it would have to have the same value, if fool's Gold was the exact same as real gold, then it would just have the value as gold. The lack of value is because of that tiny difference.



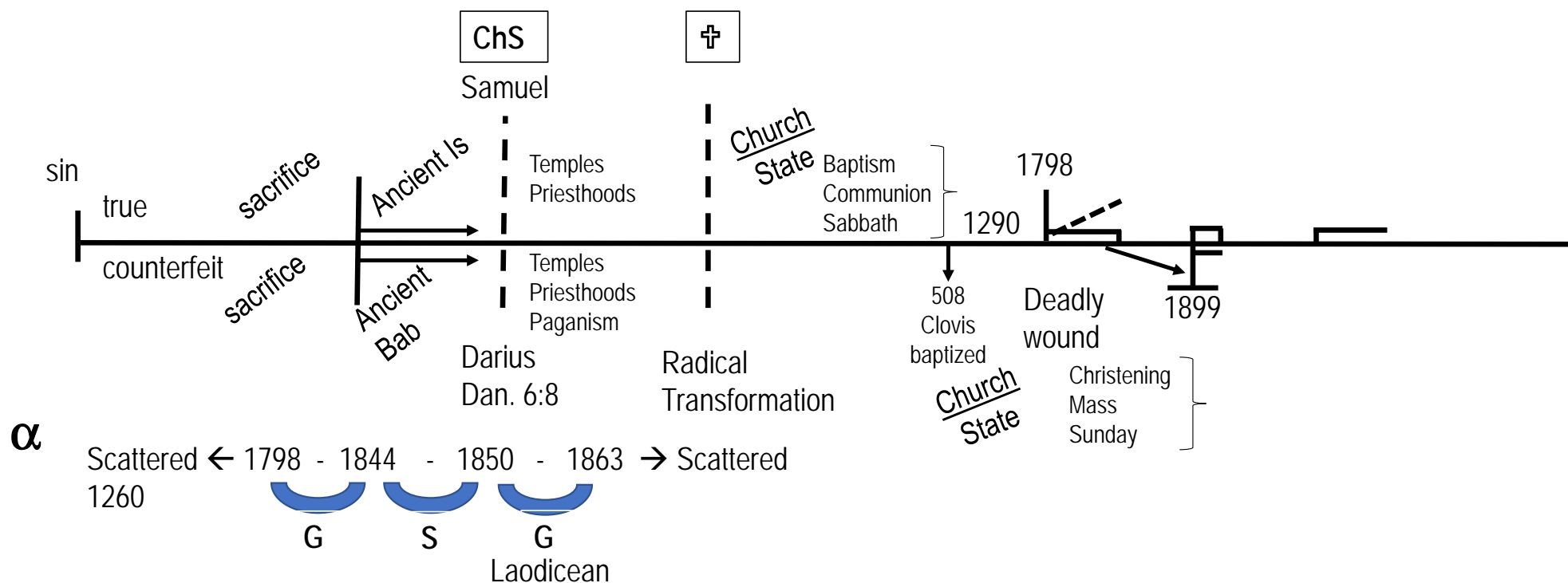
We see that combination of church and state for the 1290 after 508 leading up to 1798. The same time the counterfeit has a deadly wound the True starts to rise again. But papalism is just a counterfeit of the early church, the way paganism was a counterfeit of the sacrificial system God introduced. So what we want to spend time on is modern Israel and modern Babylon. We can learn a lot through understanding the counterfeit in the ancient world, paganism or papalism but we need to understand how the counterfeit manifests today.



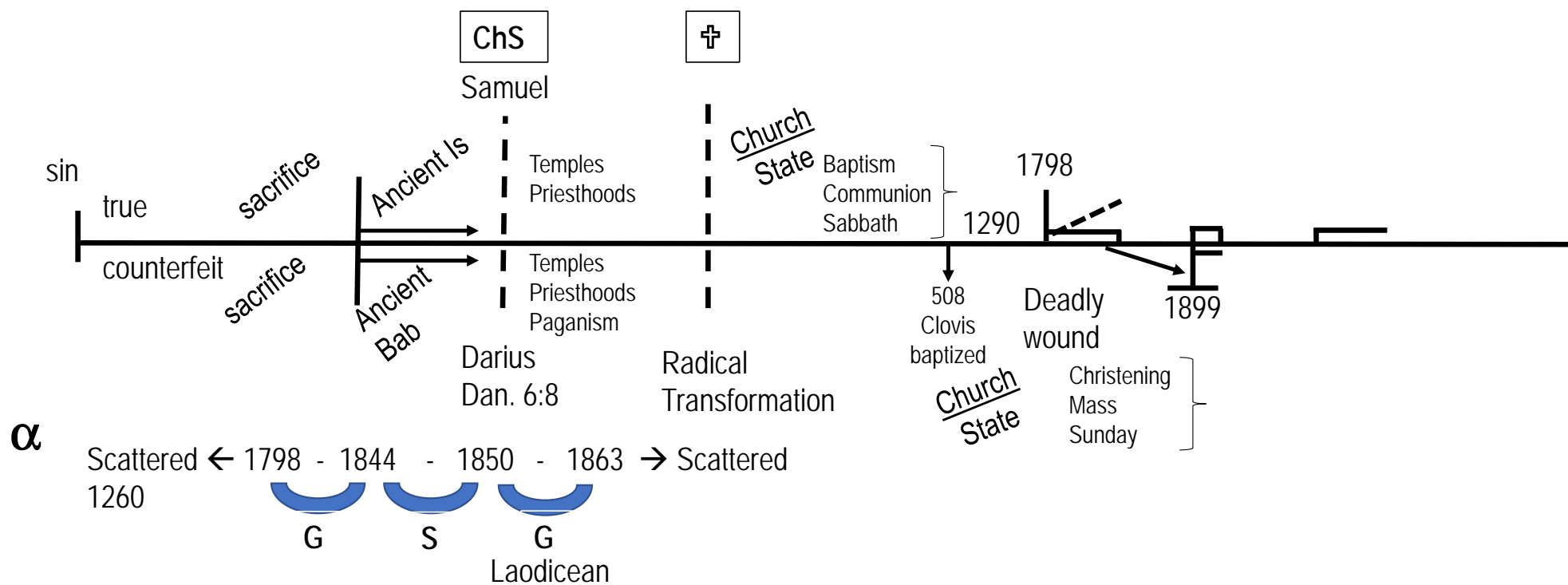
We all know by now the structures of modern Israel, Millerite history, 1888 and the 144,000. What I want to spend the rest of this camp meeting on is looking at the counterfeit of Millerite History. But if that's the true then somewhere over here Millerite history will begin to be counterfeited. I've marked that as beginning in 1899.



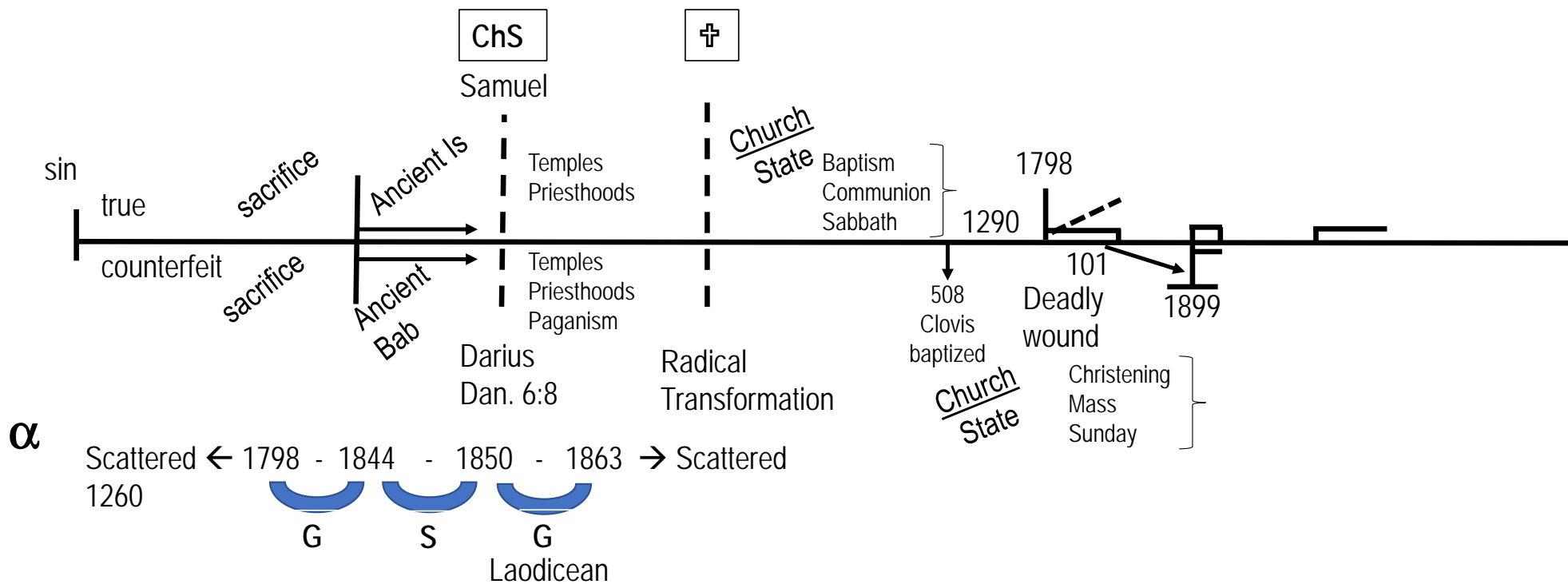
So Satan studies prophecy, he knows better than most. He didn't know better than Ellen White except that he read everything that she wrote, he couldn't get inside her mind. So he knew well. Modern Israel rises up in 1798; we can go back now with our understanding of reform lines, and we can start laying over our structure, the groups called, the increase of knowledge, the formalization, and the test. But **how does Ellen White view Millerite history, what does she have to say about it?**



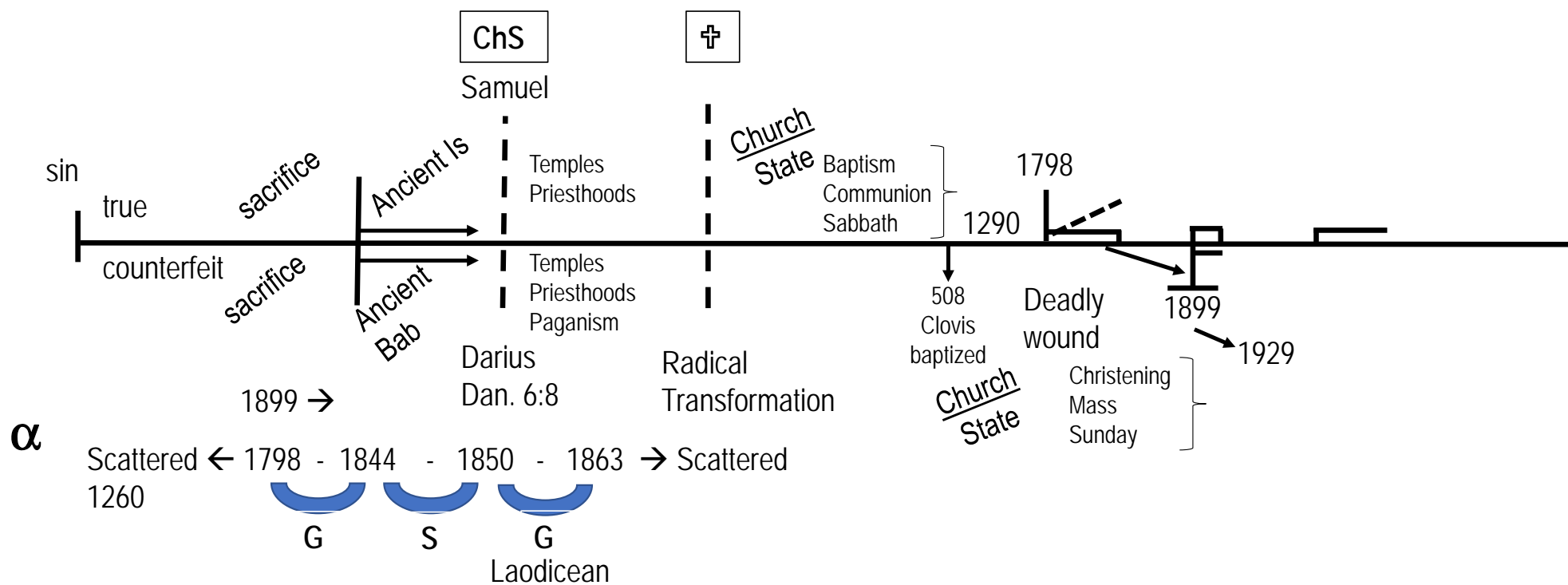
I want to suggest she sees it in the following way, what Ellen White discusses is times of scattering and times of gathering. So she would say that God's people were scattered during the 1260 and in 1798 they begin to be gathered. So pre-1798 they're scattered, and they are gathered from 1798 to 1844. So 1798-1844 is a gathering time. She then says from 1844 to 1850 they are again scattered. But beginning in 1850 to 1863 there is a gathering, but it is limited because of the Laodicean condition. 1863 we recognize again they are scattered. So we could then go to 1888 and then we would go to 1989 but this is the Alpha history, 1888 is coming in another attempt but this is the Alpha.



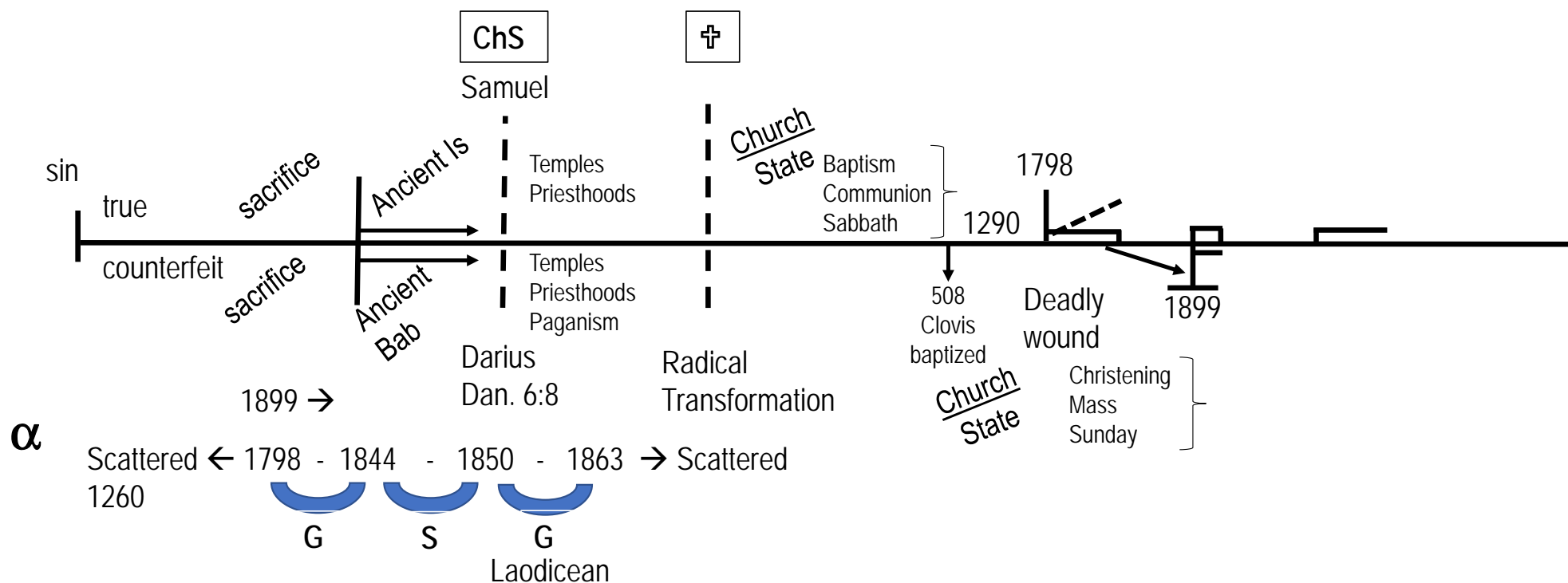
So when Satan is going to counterfeit in 1899 through the history of two world wars, it's not going to be based on a reform line as we only understood in 2019. It's going to be based on what Ellen White understood and wrote about 150 earlier. **It's this template of scatterings and gatherings we find in modern Babylon.** So we should expect when we look at the counterfeit it's not going to be exact, it's going to be full of mistakes.



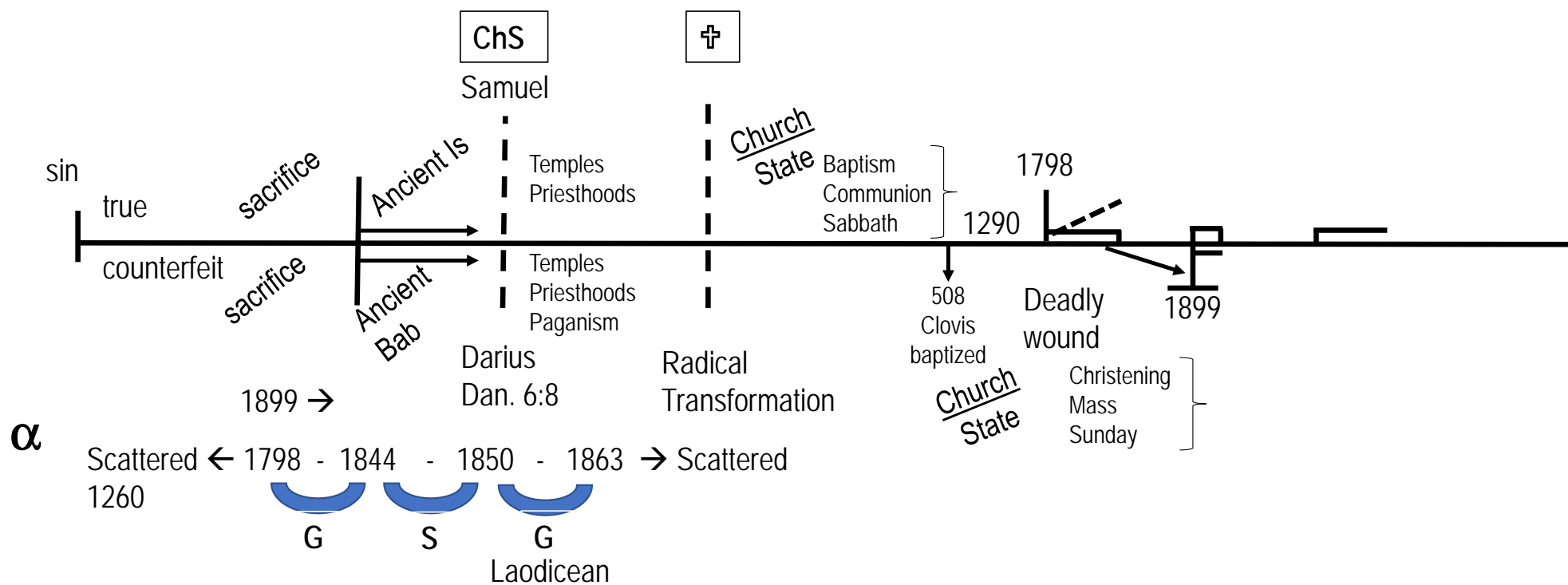
So the true is scattered over the 1260 years, it's 101 years between 1798 and 1899. What the papacy suffered in that time period over a century, it wasn't all done in 1798. *Right through the 1860s*, quoting, *they had 15,000 square miles of central Italy with thousands of subjects. They levied taxes and paid for this lavish lifestyle with 700 servants and their big and growing bureaucracy around them that in 1870 Italy's nationalists had a revolution, they throw the pope out, they get rid of the papal states and the Vatican goes from being an earthly empire to a little postage stamp size of property called Vatican city.*



I only included that quote because I wanted us to see that it wasn't all done in 1798. They might argue that 1870 was worse for the papacy than 1798. It's 101 years of crushing disaster. We all know that 30 years after 1899 the papacy is on the rise, we know of the Lateran Treaty. But the Lateran Treaty didn't happen in a vacuum, the Lateran Treaty is one part of a bigger gathering and it's that larger story that we want to see to understand why after 101 years of crushing suddenly the papacy is having success after success working with fascism, that larger story of their rise that we're going to discuss tomorrow.



So to review, we disagree with two men who symbolize a spectrum of Adventism, of Adventist leadership: Ted Wilson and Walter Veith. What we disagree with is how they define what Babylon is in 2021. So we are going to look at modern Babylon and if we want to define Babylon correctly today, we should understand them from when they rose up, so we know exactly, precisely where we disagree with Adventism. And in that context is a warning that where we choose to divide the message into what suits and what does not, how much of that is an acceptance of the counterfeit. Because the value difference between a true and a counterfeit is in the fine detail. And to let go of the fine detail that's called a compromise.



Dear Lord, thank you for how you have led your people all the way from Eden. Thank you that we can meet together. As we still gather in the upper room, I pray that you will unite us, not on feeling, may we be united on truth, bound together with a love for souls, a desire to save others, a sacrificial love that you demonstrated on Earth that we might be fishers of people beginning with a good example. I pray this in Jesus' name, Amen