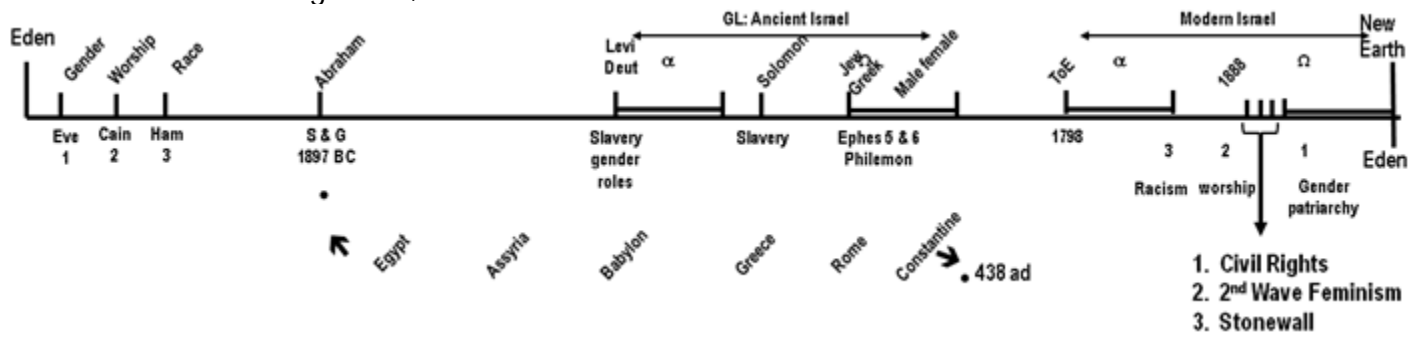
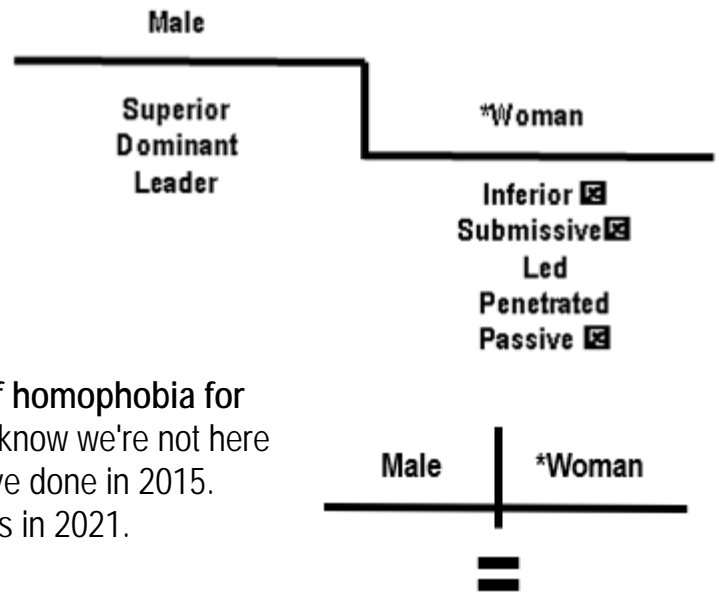


#7 Cana Elder Tess August 28, 2021



In the previous presentation we discussed what changed between 1897 BC, 438 ad, the 1260, and Protestant America, what changed from all of that to 2014. What changed was these movements that preceded 1989, that changed this construct to one of equality, not ignoring they're still fighting for it. But the message to the point is just all laid out. And we should have spent most of this camp meeting demonstrating **that this was the model that prevented gay marriage and formed the backbone of homophobia for practically the whole of the ancient world.** But we all know we're not here in this camp meeting to decide what America should have done in 2015. We're in this meeting to decide what this movement does in 2021.



I want to quote from an article written in 2008, the author is Lisa Miller. It's in Newsweek and titled **Gay Marriage Our Mutual Joy**. She says, *"not since 1860 when the country's pulpits were full of preachers pronouncing on slavery pro and con has one of our basic social and economic institutions been so subject to biblical scrutiny."*

The issue is the fight in 2013 to 2015 was as much fought over biblical verses as was the fight of racism and slavery. And it becomes unavoidable that Adventism and this movement both have to come to a position on how we view the LGBT community and their rights to marry. Because that Millerite fight over racism, it was never just about external; people had to come to an internal position on how they believed God viewed black people and therefore how they viewed black people. They had to come to a biblical position on how God viewed slavery. For the Millerites this was not just an external political fight, it was a biblical fight. **And parallel in our day there's a biblical fight over gay marriage.**

Now I could just take the position, since when have we followed us saith the Lord? But I'd like to look just a little closer today; I don't want to go into great detail, because I'm sure that this topic will continue to be discussed.

For any of you that want to fight, I'll give you all your weapons:

Genesis 19:1-11

Leviticus 18:22

Leviticus 20:13

Judges 19:16 - 24

1st Kings 14:24 and 15:12

2nd Kings 23:7

That's the Old Testament

If you were to go into a Protestant church today and they would be teaching against homosexuality, these are their Old Testament verses. And they're all given between the time period with Egypt, Assyria, and Babylon. Mostly earlier but this is the time span of the Old Testament (a little heading into Greece.) So we're in this time and these are the texts.

Genesis 19 is the story of Sodom and Gomorrah, we've already thoroughly investigated that story and it is not an argument about gay marriage or the rights of homosexuals.

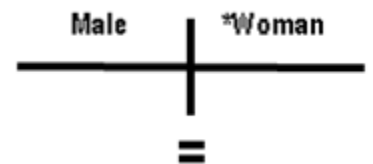
Judges 19 I would suggest is the same situation as Genesis 19. So if Sodom and Gomorrah is not an argument neither is Judges.

1 Kings 14 and 15 talks about people who are sodomites. If you look into those texts they're talking about male pagan temple prostitutes. So when those texts say that Israel drove them out of the land, first of all this is just pagan prostitution, it's not a John Arthur, also have to connect it back to their mindset. Even for that pagan culture this is not homosexuality. You're only left with Leviticus; none of the other texts are fit for purpose. If you understand the mindset of paganism around them they all make perfect sense, what God was removing from his people was not gay marriage or homosexuality because the pagans didn't tolerate that anyway.

We're left with Leviticus. I'll read Leviticus 18:22, and just know that chapter 20 says essentially the same thing.

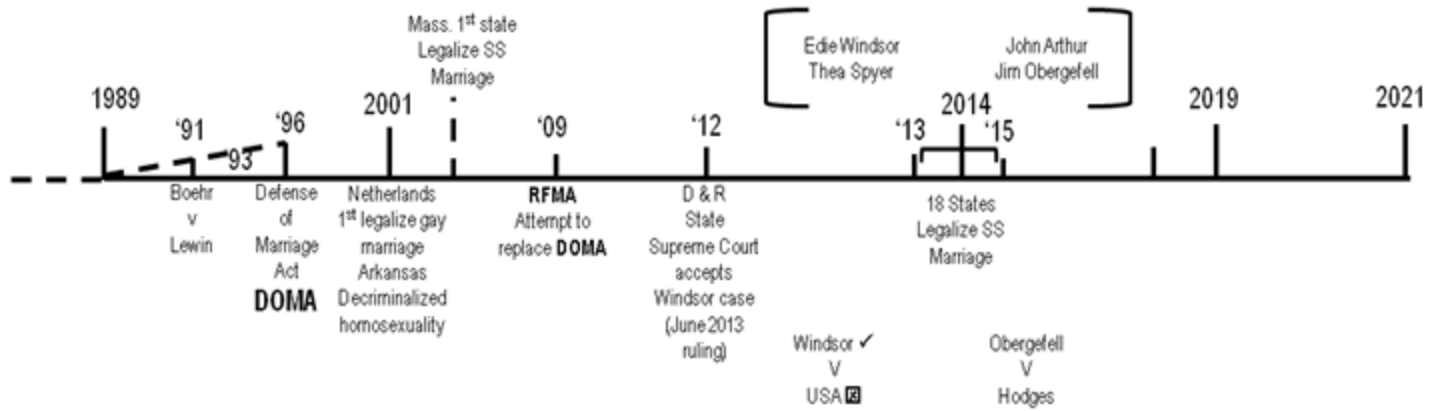
It says, *thou shalt not lie with mankind as with womankind it is abomination.*

Now I could just say, if I wanted to be smart about it, in the same history Moses will say this is an abomination (equality).

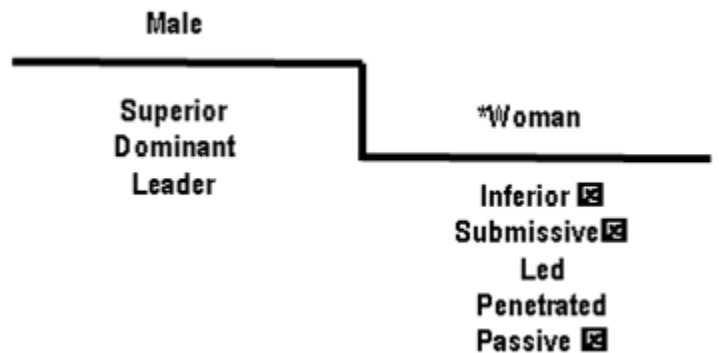


And you have all been convinced for two years now that you don't care what Deuteronomy says. You don't care that Deuteronomy says equality is an abomination, to break down the gender roles in the system of domination and submission. But I'd like to go one step beyond that and read two verses later:

Leviticus 18:24, *defile not ye yourselves in any of these things. For in all these the nations are defiled which I cast out before you.*



So is he saying don't do what Edie Windsor and Thea Spyre are doing? Don't do what the United States is going to put into place three and a half thousand years later? Or is he saying don't model your society after the way Egypt and Assyria operate, which is a combination of sexist domination rather than gendered and slavery. Isn't this a text saying don't abuse people? All of those slaves I'll let you have of the nation around you, all those men, you don't get to rape. This is why we took so much time laying out the external context because when he says, "men don't have sex with men," **homosexuality and marriage are not even in their minds**. No Israelite is even thinking that way because all they know is the mindset of the nations around them **which is domination and abuse**. He's not saying don't do what you're going to see in three and a half thousand years (gay marriage). He's saying look outside your tent, men putting other men into the passive role connected with a lot of abuse, not homosexuality and not gay marriage and then going home to their wives. He's saying yeah don't do that.



If you understand the historical context, how homophobic those nations outside their tents were, you don't have a single Old Testament text to fight in 2014 and 2015. So then all you have is New Testament.

Your weapons

First Timothy 1: 9 - 11

Jude verse 7

Romans 1:18, 26-27

1 Corinthians 6:9

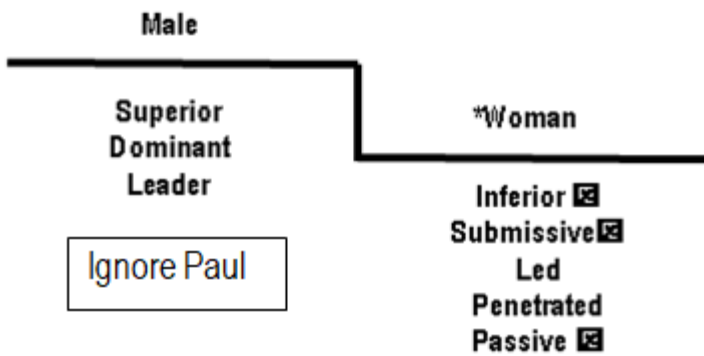
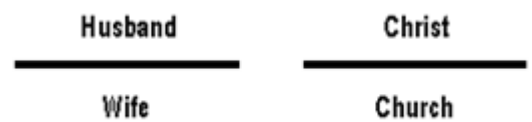
So you're left with four from the New Testament.

1 Timothy talks about those who defile themselves with mankind. So in context, this is in the center of pagan Rome where men are allowed to have sex with male slaves and male prostitutes, former slaves and entertainers. 1st Timothy is saying yeah don't do that.

There's nothing in first Timothy that's talking about 2014; it's not talking about Windsor or Spyer or Arthur or Obergerfell, saying look outside your windows and see what the Romans are doing which is this construct and saying don't do that.

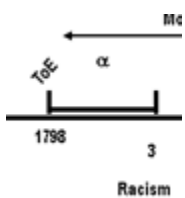
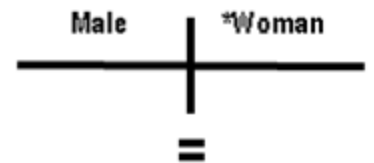
Jude 7, all that does is reference Sodom and Gomorrah. And we already dealt with Sodom and Gomorrah. So surprise surprise were left with Paul. It shouldn't be a surprise. I have this nice view of Paul, I just feel when I meet him in heaven that I'm going to like him and I have no idea why I feel that way. But I keep fighting with him because who told slaves to go back to their master? Who told slaves to submit? Paul. Who told women to submit to their husbands and to be quiet? Paul. So in every single argument we end up sitting down to a fight with Paul so you should already know what I think.

What he does in 1st Corinthians 6:9 is talk about what is natural and that is where people really dig their heels in. Because when he frames it like it's unnatural for a man to sleep with a man, that's the argument people cling to. But when you go to Ephesians 5 he says, "*Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife just as Christ is the head of the church.*"



He's made it natural, he's made it structural and he's made it permanent. And you all decided 2 years ago you didn't care; what Paul framed as right and normal and permanent. The problem with Paul is while they might reject the sex outside of marriage and the prostitution and abuse that came with this model, when the woman was biologically a man from Moses to Ellen White all of inspiration is still written under this construct.

And two years ago you gave up that construct in favor of this construct: equality. You followed a parable that led you to this, equality.



Ignore Paul

First Timothy 1: 9 and 11
Jude verse 7
Romans 1:18, 26-27
1 Corinthians 6:9

Ignore Paul

But just like the disciples maybe you didn't realize the implications of living in the time of the end where God says ignore Paul (1798), ignore Paul (Male/*Woman), I'm going to say ignore Paul, (1 Tim....)

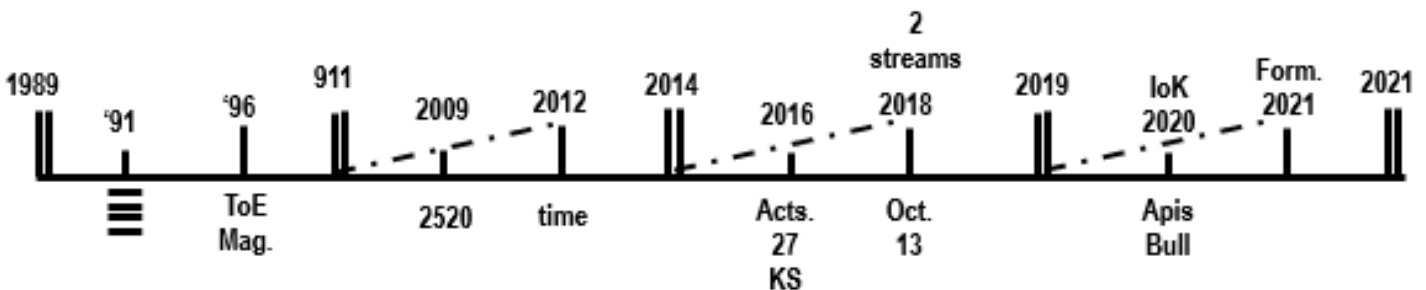
That's the power of living in the time of the end. Taking down slavery (sin of Ham) ignore Paul. Worship is operated differently. But when we come to gender (Eve) like here we ignore Paul.

Worship has never been dispensational, and controlled by the rules of progression. But racism and gender have and when we dismantled the idea of a patriarchal system in a patriarchal world, like Ruth Bader Ginsburg, this movement was not following paganism, Papalism or Protestantism. **In 2019 we gave into equality because the evidence is far too convincing.** Everyone in this meeting gave into that; but perhaps you didn't realize the implications. Because that subject of gender is not just an issue of women, cis- women, biological sex women; **gender encompasses the issues of LGBT rights.**

If it wasn't for the time of trouble we would probably be at an international camp meeting around now because I want to be clear that when I am speaking I'm not just speaking as the leader of the movement on my own, Elder Parminder is here too and he got up very early in the morning to be here because this is not a stand I'm taking, this is a stand that we are taking and many people with us. This is the position that the movement is taking but as the 1989 author said, LGBT people are not disordered or sick or defective or evil, even though for many of us they may be different, they should be welcome in this movement with understanding and open arms. And as leadership of the movement we want to affirm them. It's not a love of love the sinner hate the sin, how awful is that when they know that that 'sinning' is how they were born and fundamentally who they are. Understanding that means that love is not love. Recognizing that as the 1989 author said, "many have suffered a deep psychic wound through the ignorance and discrimination of society and Christianity" and perhaps this movement as well. But we love them, accept them as they are including their identity when it comes to gender: sexuality and believe that the 2015 ruling that gives them the right to civil marriage is not enough. They have the rights to a marriage in the eyes of God and we would be more than happy to see that take place in this movement.

The message is formalized.

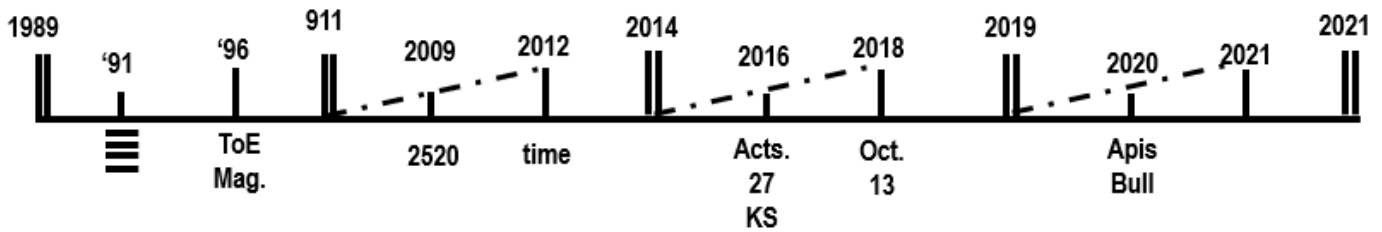
Is there a new message in the time of the harvest? No, you all agreed to this in 2018 and then you really agreed to it in 2019 because it was all about gender roles, two streams of information, understanding history and progression. If members of the movement reject this: the acceptance of gay and lesbian marriage within this movement, marriage recognized in the eyes of God, if they see immorality in that they never understood the parables of 2018 and never accepted to them because it's the same message, the same biblical authors, the same methodology.



Tracing Waymarks: Increase of Knowledge & Formalization

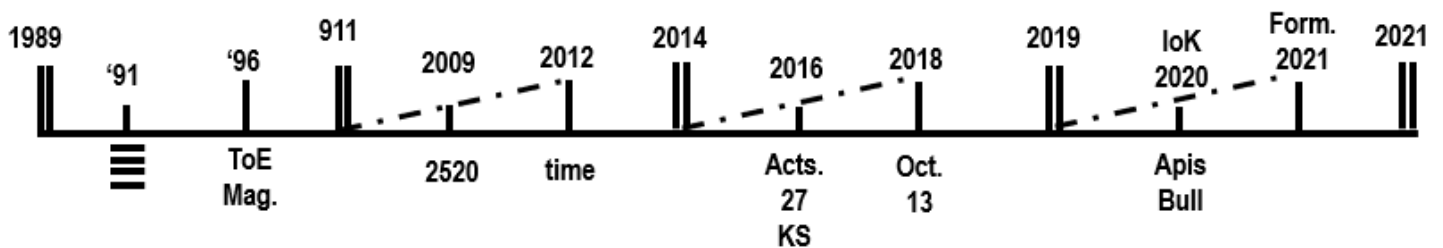
You heard from my dear friend yesterday, Daniel. I want to talk about him for a moment. This is our reform line, we know that in '91 we understood reform lines, and in '96 the articles for The Time of the End magazine and I've taught before that it went from easy to hard. That's the plowing. Then the Early Rain: the 2520 in 2009, a nice theory. Just like reform lines it doesn't impact your life in any way until it's

formalized and we reach time setting in 2012. Next is the Latter Rain: Acts 27 in 2016, and the King of the South. It doesn't impact your life in any way until we get to 2018 and it's two streams of information with all that came with that. 2020 was the Apis Bull.



But I want to come back for a moment and expand on 2018. I said before that we never predicted the formalization of the message. I hadn't forgotten but I wasn't entirely accurate. Someone did predict the formalization of the message in 2018 and **that was Daniel on October 13th**. But I think more important than that was what happened on the date. He understood and we accepted that the solid date for the Midnight Cry was October 13th. By October 13 I had finished giving that message at the School of the Prophets. On October 13th I preached in France and introduced it there, it went from the land to the sea and then next to Fiji, the Islands of the Sea.

But in the Glorious Land on October 13th FFA was not in the habit of allowing women to preach. Lambert Fellowship did have someone preach that day and that was Daniel. He took the Midnight Cry and repeated it and warned them all to accept it. You had the work of three people, elder Parminder: race, elder Tess: gender, civil rights and second way feminism, and from the Lambert pulpit Daniel: Stonewall. When Daniel told me he was gay he had to be, it fit in perfectly, they wouldn't have a woman preach so they had a homosexual representing gender and they didn't even know it. God has His will done despite humanity.

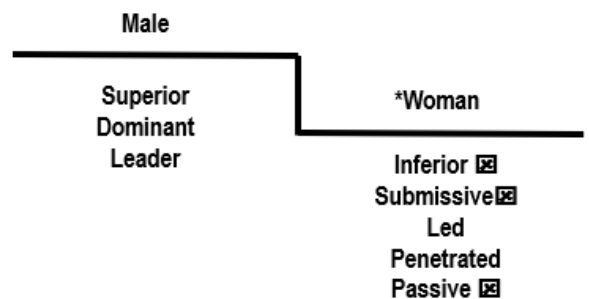


So in 2020 you had the Apis Bull: the increase of knowledge, we're in the formalization.

What was the point of the Apis Bull?

It was to say, why did ancient Israel not recognize Christ?

- Cultural context going back to Omega Ancient Israel
- going back to Egypt
- go to paganism and see the male woman construct
- this is their Pharaoh, this, is the god they worship



Christ did not come looking like this superior male. He did not come looking like this, superior expressing domination, flaunting that Apis Bull masculinity. It was the paganism that they imbibed.

As the increase of knowledge grew we addressed the gender of God himself herself, that your God is not gendered and we took a further battle ax to this model. I hope everyone can see the connection between the Apis Bull, the increase of knowledge and the formalization. Between the Midnight Cry and the Apis Bull, today's understanding was inevitable; it's the logical response to both without being a new message. Because none of this is actually new, you've known all of this all along, just like the disciples between the Cross and when they go to work they had all of the parables, you've had all of the lines, all of the methodology. But in that upper room it just clicks and the message is complete. Up until this point I have felt an incompleteness to this message, that doesn't mean there aren't more things to come. But we are weeks away from going to the world starting with Adventism and giving a message. And I would suggest that we have a completed package. Of course we will never stop learning but this package is what Adventism needs, it's what the world needs.

I want to say one thing before we close. Back in 2018 people took what was taught and somehow thought we'd just dropped all our expectations of everything. The sanctity of marriage has not been diminished by the inclusion of those who are LGBT; **it is an elevation of marriage**. A proper understanding and restitution of that institution from Eden, this isn't introducing immorality into this movement, we aren't lowering the bar so they can get over it, making the expectations less somehow, it's fine where it is; sacred, a marriage between two people, a commitment. What we're saying is that they have an absolute right to it and there is nothing wrong with them that the institution somehow lowers to meet them because there is nothing wrong with them.

One last point, the deep scars of living in a society that rejects you, I live as a woman but everyone knows I'm a woman, everyone knows a black person. You can often tell an immigrant, but there are people all through this movement that have this kind of boxed away treasured away in their hearts. **And essentially have been forced to live a lie and that's described by our 1989 author as causing deep wounds**. We need to keep that in mind, we're not trying to diagnose anyone but many may be fighting battles that do not appear on the surface. We should at every opportunity ensure that they know they are as part of this movement, as whole in the eyes of God, as moral as you and I that there might be a place of safety.

Dear Lord,

We look at how you have led us, we look at the love we see in humanity as we see a lesbian couple married, committed for over 40 years in a relationship based on love and commitment. We see a homosexual couple, two gay men represent the same, not about sex but in a deep commitment that you gave to us that you placed within us because we are made in your image. And you love us and committed to us, may we take an element of that love and extend it to every member. Lord we know your character shines at the formalization, it is here we see your glory. I pray Lord that we will all see it in its fullest that in these messages it is you that shines. And may we all commit to share that with the dying world. That as Daniel said it's not just for us, it's for others. We pray this in Jesus name amen