

NATURE OF MAN – THE RIGHT MORAL STANDARD

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Reviewing the previous study, what was addressed was our goal to go to heaven. If we wanted to go to heaven, we need to be familiar with the steps to get to heaven. We are familiar with the steps as good Adventists. As members of this movement, where the lines tell us that we are prophetically adults, it is not enough just to have a surface understanding of these steps. We should have a deeper knowledge about these things and be able to use them as tools in our daily lives. The study of the nature of man which was taught by Elder Parminder in 2017 at the School of Arkansas, gave us the spark for to understand the steps toward heaven.

If you want to go to heaven, you need to have a new heart, and what does it mean to have a new heart? We looked at what EGW said in the MYP. She said that a new heart is not feelings. Feelings come and go, and depending on what that feeling of that person is, the person will perceive whether they have a new heart or not. There is danger if we build on this premise or foundation. A new heart is not based upon feelings. EGW is clear that a new heart is a new mind, new purposes, and new motives.

This is not the lower nature but the higher nature. It is our higher nature that needs to rule us and not our lower nature. When we have true new heart, the sign thereof is a changed life. This is the secret. As we read EGW's writings, we hear the message, the present truth message, but then to put it into our daily lives seems impossible. EGW says that the secret is to know the true force of the will.

So, we need to have a new heart which we know as the change of character because that character is all that we can take to heaven. Then we need to ask the question, "how is our character put together." Thoughts turn into actions, actions repeated form habits, habits form character, and character will decide if we go to

heaven or have eternal death. So if we want to change our character, we need to start working on our habits.

We look at what habits are. As EGW says, habits are repeated actions. The book, "The Power of Habits" was used as reference. You have a person who is triggered from a source, this trigger starts a routine, a repeated action, and then you get the reward. But, this is where the fundamental problem is. Habits are formed through many years and decades. These habits are so strongly ingrained in our brains, it seems impossible to change them. Even if we have the knowledge that we should change them, it's because our brain reverts to auto-pilot, for us, it seems impossible to change the routine.

Science tells us that it is possible. When you come to the trigger, you have a split of a moment where you can exercise the will. So, this brings us to the next thing we need to understand, after we understand how the character is put together, how habits work, and that we need to self-analyze. If you know you have a bad habit, you often are aware of the routine. What you need to examine is what triggers the routine. So when you know that you have a bad habit, be a student of prophecy, and dig a little bit deeper, and find the trigger.

When you have found the trigger and examined yourself, you will realize that there is a split moment that you can quickly decide. It is at this juncture that you can use your will power. As stated in the previous presentation, we need to understand more about the will. It is in this generation that science is understanding more of how our will works, since the technical advancement we have beginning from 1989.

Person who wants to go to heaven is in need of understanding the nature of man. In the previous presentation, we ended with one question. What was that question? We said that one thing was missing. These are the steps how to change, but something is missing. If I know how to change, that is great but most people don't know how to change. The fundamental question is, what should we become? Into what do we need to change?

We understand that we need the right habits. The right habits will form the right character, and the right character will give us the seal of God and gets us to heaven. So, what should we focus on? What are the right habits? This is our problem. In order to know what habits we should have, what do we need? What

do we need if we need to have the correct habits? Right thoughts? Rules? Methodology? Discernment? Knowledge?

In order to form correct habits, we need someone or something to tell me what is right and what is wrong. We need someone or something to tell us that this is right and that is wrong. Based upon that understanding, we can say that this habit is correct and that habit is wrong. What do we call that in society where someone or something tells us that this is right and that is wrong? Morality? Laws? Teachers? How about the moral standard. We need the moral standard which tells us that this is right and that is wrong. Based upon this standard, our lives can be examined, and see what habits need correction.

This is what is missing. We understand how we can change. The nature of man is helping us with that but that is only one part of the story. The second part we need to know is what we need to change into. If I want to form the right habits, I need to know what the right and wrong habits are, and the guide is the moral standard.

So, there is a document that tells us what is right and what is wrong. This document is, of course, just a parable for the moral standard. The next question is, when we accept that we need a moral standard, we face a big problem. Why do we face a big problem? What is the problem with the moral standard? Morals can be subjective? Whose standards? Whose morals?

When we see that we need a moral standard, we face a problem of whose moral standards do we want to obtain. There needs to be something or someone who is influencing that moral standard. There is something or someone who is setting up the moral standard by which the believer need to walk by or to act accordingly. In order to form the right habits, we need the moral standard, and there needs to be someone or something behind the moral standard to say what is right and what is wrong.

Next question would be, who do we want to set up this moral standard? Jesus? God? Christ? Radical feminist? In order to fill in who or what, we need to understand first who we are. If we are Catholic, who will be our moral guide? In Catholicism, who makes the moral standard? The Pope. If you're a Protestant, you will have a different leader for your moral standards. If you are a Hindu or

Buddhist, you have someone or something else that makes up the moral standard that you follow.

So, what we need to see is, every religion has their own moral standards. Even society has their own moral standards. These steps – leaders, moral standards, and habits occur naturally in the world. If you want to form the right habits, you need to have the right standard, and you need to trust someone who is setting up this moral standards. We said that you need to know who you are. If we were to place the SDA for our moral standards, perhaps the conference, who is making for us the moral standards? Leadership? Protestants? Conference? Ted Wilson?

Let's go to Ted Wilson. Ted Wilson is conservative. Where is he getting the moral standard from? The Bible and EGW. The Bible and EGW gives the moral standard by which we know that our habits are right or wrong. For example, EGW says that women are not allowed to wear pants. So, I'm a SDA, I believe in the moral standards, and the moral standards given to us, we accept, is from God and Christ. The moral standard say, "Women do not wear pants." What should I do? I want to go to heaven, and I want my character changed, what should I do? I should not wear pants but dresses.

Is conservative Adventism correct in saying that women should not wear pants? Yes, they are. Why? Because, instead of fighting their moral standard, we should understand how they think. They are just following these steps as we would. What is the difference between the movement and the conference church? If we want to change something, what would we change? The habits, the moral standards, or the leadership, the source of the inspiration?

Do we change the moral standards? Why? We would say that wearing no pants, forbidding pants, is wrong. What we want to do then is to fight the people on the moral standards and say that this is wrong. Your moral standard is wrong. Even if that argument is correct, that this moral standard is outdated, we should not be fighting on the issues of the moral standard, but we should be fighting on the issues of leadership because this is the root of the problem. Don't fight the people by their moral standard because they will harden their position. What do they believe in? What do we call what the conference church does? What is the problem? "Thus saith the Lord."

The conference Adventists will uphold the moral standard because they believe in the "Thus saith the Lord." And every attempt to fight their belief in their moral standard, they will defend "Thus saith the Lord." What they say then, when you argue that women can wear pants, they will come and say a "Thus saith the Lord," and here I stand as Luther did, and the whole world is against me, but I cannot do differently. Lord help me. Therefore, instead of focusing on the moral standard, let's focus on the leadership, on the "Thus saith the Lord."

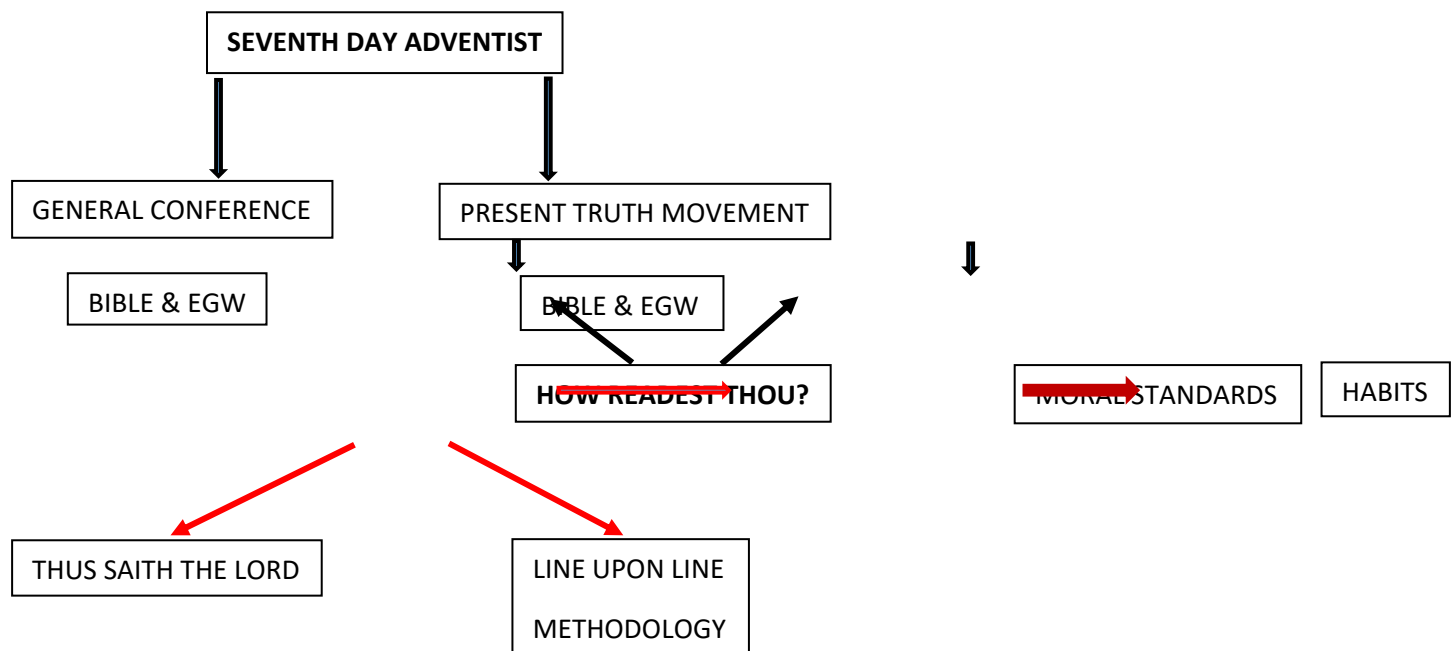
When you are able to change the input for the moral standard, if you get the people to question the input to the moral standard, what will automatically change? The moral standard will change. Our fight, then, will be more efficient. We are not conference SDA; now we are present truth believer, a member of this movement. And now, what is the input to our moral standard? Jesus Christ? EGW? The simple answer is always going to be Jesus or EGW, but we need to think more broadly than that. We are required to be teachers. We need to be prophetically adults. Saying Jesus Christ or EGW, although correct, the answer is too simplistic. Our answers should be deeper.

We as present believers, what makes up our moral standard? Lines and methodology. What do the lines and methodology do? We have a problem with the conference church. What answers did we just wipe out? The Bible and the Spirit of Prophecy. So, what are we being accused of? We're accused of that we throw out the Bible and EGW. We take the lines and the methodology to set up our moral standard. What do the lines and the methodology do? What do they interpret? The Bible and EGW. We are not throwing the Bible and EGW out. We are simply changing the method of how we understand them. It no longer is the "Thus saith the Lord," but thus saith the lines and the methodology.

This is a very simple explanation but it is the very fundamental, important truth because what is the ultimate question? Where lies the ultimate fight? In the habits, the moral standards or the leadership? Remember, habits has its own struggles which needs to be changed. But, where is the ultimate struggle? We demonstrated the issue of moral standards with the example of the pants, no pants. We often like to fight in the arena of the moral standards. The problem is, when you speak with another Protestant, and you compare moral standards, you say that's wrong, they look at their moral standards and they say, that's correct.

Both claim that their moral standard is correct, and this is what God wants and what it means to be Christ-like.

So, then, let us consider that the fundamental fight is not in the habits, not in the moral standards, but in the arena of leadership. "How readest thou?" What do we accept as inspiration for the moral standard? Once again, you and your Protestant neighbor meet, and now your fight is over the leadership, inspiration. You make this person question the inspiration for their moral standard. When you get the person to agree, questioning the moral standard will become much easier. Accepting the correct moral standard will become easier when you get them to question where their moral standard came from.



All three points of contention-habits, moral standard, and the leadership, if we want to be efficient, the first thing that we should make sure is, what is our inspiration for the moral standards? What do you need to know if you want to follow a leadership? What question do you need to ask yourself? Who am I? Am I a Catholic, a Protestant, a Muslim, conference church SDA, or am I a present truth believer? If you answer that you are a member of the present truth movement, a present truth believer, then what was the first thing that God gave this movement? ToE, 1989, 911, the increase of knowledge and the formalization, what

does God give this movement? Line upon line. God gave us the start of the importance of methodology. Otherwise, we would not have come to the date of 1989.

At 1989, we come to the Time of the End magazine and Daniel 11:40-45. The increase of knowledge on the reform lines as well the pamphlet, the prophetic lines, where you have the reform lines put into writing. We are emphasizing, what is the first thing that God made sure that His people understand when He is gathering His people together? He made sure that we can fill in the lines. What is the source of our inspiration today? What is the methodology to approach the Bible and EGW and history? It was the most fundamental thing. If we're not sure on this point, we will fail in the moral standards. If we have the wrong moral standard, we will form wrong habits. Wrong habits do not get us to heaven.

It is very important that we understand how we get to heaven. We do not have a message that is just in you-tube and camp-meetings. We have a living message; a living testimony. Divinity and humanity combined. We have struggled long enough not to put the message into our lives. God has given us tools and steps in order to bring this message effectively into our lives. But this is not enough if our moral standard says that women are not allowed to wear pants. You will go through all these steps only to form the wrong habits. This is why we need to make sure that our moral standards are based upon the correct understanding from the source of the information.

What is our foundation? What is the inspiration for our moral standard? Is it a coincidence that God gave us first the understanding of how to approach His words in 2017 when nature of man was presented? It taught us how man's nature works, and then from 2018 and forward, what happens? The MC? Equality? What does the MC message do? In 2018, the MC message comes and what does that change? The moral standard changed. The input from the inspiration changed leading to the change of the moral standard. God takes 30 years where He first tries to hammer into us that we need to study this way, the way of line upon line and methodology.

God prepares us then says, this is how you change. The last thing, He says, OK, now we have changed the moral standards. Now, we're going to be tested. In 2019, when Elder Parminder is at the Germany's international camp-meeting, and

says, women, you need to wear pants as a sign of equality, and we are starting to ordain women, and we're starting to understand and act upon equality, what are we being tested on? We're being tested on whether we understood and accept the line upon line and methodology.

Many confessed to believe that the line upon line was their foundation, but when God came to the point where He said OK, now let's have this character change you need for heaven, which as Adventists, we have been preaching for 160 years, God says, let's change now, what do people change again? 2019, they change the moral standard, and now do people change habits, or leadership? Both. How many groups have been created? The Everlasting Gospel creates how many groups? Two.

At 2019, when the moral standard is set, you have those people who believe in the foundation, accept the moral standard, so what is the conclusion thereof? I need to change the habits; I need to put pants on. But, the other group who does not agree with the standard, they will change the leadership. They will suddenly say, "But, EGW says, and the Bible says." People who have problems with moral standards which is the process of God calling out His people from Laodicea, they are starting to doubt the leadership and methodology, throw it out, and they return to the "Thus saith the Lord." As the Bible verse says, "The dog returns to its vomit."

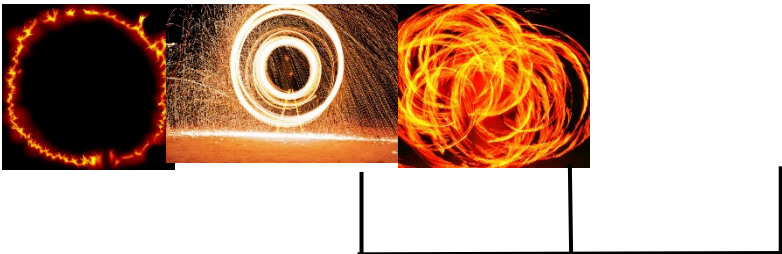
So, we need to know how to change. We need to know how to get a new heart. We need to practice the correct habits. On the other hand, the new heart, the new character, means nothing if we follow the incorrect leader, the incorrect moral standard giver. If we do not have the correct foundation of how to read, we will have a wrong moral standard, and therefore practice the wrong habits, and we will be lost. So, we need to know what the inspiration for our moral standard is. Then we need to live according to the standard.

This creates another problem. Either we do not put the message into our lives, we don't know how, we stay ignorant, or we do not take the line upon line and the methodology as our foundation and we return to a "Thus saith the Lord," or we accept all of it, but what don't we do? We don't transition to the correct moral standards thus leading to incorrect habits. We profess to believe in the lines and methodology, we profess to believe in the moral standards that the lines and the

methodology gives us, but we don't change our habits. We are not comparing and contrasting our lives with the moral standard. In order to compare and contrast our lives with the moral standard, which is set up by the MC message, what is the message good for when we don't change our habits?

We need to compare and contrast ourselves to the moral standards, but in order to compare and contrast, what two things do we need to know? If we want to compare and contrast we need to know the moral standard and we need to know ourselves. If I need to compare and contrast but I don't know what the moral standard says, and I don't know my habits, I can't profess to accept the lines and methodology.

At every waymark, there are these loops or holes that gets progressively smaller. Throughout history, a thread of consistent story is weaved through these loops. As members, we faithfully follow the message, but at every waymark, the loop gets smaller. The larger loops are easier to get through. In other words, they are easier to understand and accept. As history progresses, the loops get smaller. Imagine yourself in a circus where someone is jumping through hoops but the hoops become progressively more challenging to get through. So it is with the inspiration, the moral standards which requires a change of behavior. In other words, they are harder to understand and not so easy to accept. The concepts become progressively challenging.



Therefore, you can profess to believe in the leadership, the moral standards, the need to change the habits, but if you fail to compare and contrast, to know the moral standards, to know yourself, you will eventually come to a loop that will be too small for you. A message will be too difficult for you to understand or accept, and therefore, you will reject it.

Let's not be blind. Let's be straight forward and call it by its rightful name. Don't try to sugar coat it and give it a nice name. The leadership, the moral standards, changing of habits, changing of the character, self-analyzing, etc., all work together. We need to believe in the source of the inspiration that gives the moral standards, and we need to compare and contrast it with our lives. We need to use the tools that God has given us in order to examine our lives and change our character.

The first step is to have knowledge. Knowledge makes us grow but it depends on whether we take that knowledge and put it into correct repeated actions. Our standard is equality. Let's form the right habits in practicing equality. But the problem is in order to practice equality, you need to understand equality. And this is what Elder Tess has mentioned; first it's easy, then it gets hard. We're not called to have easy walk to heaven. We're not called to have a surface faith. We're not called to just give simple answers. We are called to be prophetically adults. To understand the contexts at every step. So, we should expect that our messages get more complex as we continue.

Our moral standards will also get more complex. The problem is, as our moral standard continues to develop and get more finely tuned, these loops get smaller and smaller. As we mentioned in the previous study, where is our comfort level as we pass through each waymark? The smaller the loop gets, the more stressful and uncomfortable our lives get. Because our lives, our habits, will be more closely examined and will be compared with the MC message.

How does this make us feel? Uncomfortable. When we feel uncomfortable, we tend to change everything but ourselves. Stop trying to change the message to suit your comfort level. Stop pointing the finger blaming the leadership of the inspiration; Stop trying to smooth out the moral standard. Instead, let's feel uncomfortable with our bad habits, and change them. Only if we feel uncomfortable, we might see the urgency of changing our habits.

This is the message that the Adventism has waited for over a hundred years. Do you want to go to heaven? You need the seal of God.

5T 216.2. *"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. ... All who receive the seal must be without spot before God - candidate for heaven."* The seal of God is only placed on

people who are spotless. How do we know if someone is spotless? By comparing our lives to the moral standards. No one is getting the seal of God who do not live their lives according to the moral standards. People fight over what is the right moral standard. We in this movement, because we are prophetically adults, we should know what is the correct standard.

What is the Seal of God? **LDE 219.4.** *"It is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually so they cannot be moved."* What happens if you have settled yourselves both spiritually and intellectually into the truth? You will not be movable, and then the shaking can come.

During Corona Virus pandemic, we have the perfect example of how this works. You see two groups developing. People who wants to get vaccinated, and people who refuse to get vaccinated. As time goes on both sides harden their position. People who are vaccinated, and they meet a person who is unvaccinated, they realize that they will not be convinced toward the side of vaccination. The reverse is also true.

The moral standard serves the same principle. The seal of God is when you settle into the truth so much so that you cannot be moved. You are so strong in your faith that no one can convince you otherwise. You are both intellectually and spiritually fastened. Intellectually, you need to understand this message, and not in one ear and out the other. Spiritually, you need to accept it and ascend to it.

MYP 100.2. *"...Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes, and regard them as beacons of warning. Thus, you turn you defeat into victory, disappointing the enemy and honoring your Redeemer."* We all have a long history of sexism, and we are all victims of stereotypes. We have many mistakes on our lists. But EGW gives us hope that we can take these mistakes and turn them into victory, by adhering to the teachings and understanding of triggers, habits, and rewards. Recognize the trigger, and use the will power to implement the correct behavior. Then, you will gain victory.

Our message is not to make us comfortable. If you feel uncomfortable, if you discover things about yourself that you never knew, if you begin to see things from a new perspective, if you start to let go of things that no longer belong in your life, if others don't understand your change, you know what a struggle

is, if you start to see a bigger picture, and you take the risk to go down this path, based upon the MC message, then you have the correct feeling, not comfortable feelings, but feeling of crisis, and personal growth.

Prayer. Amen.