

#5 Patriarchy and Homophobia within Paganism

Elder Tess - Aug 27, 2021

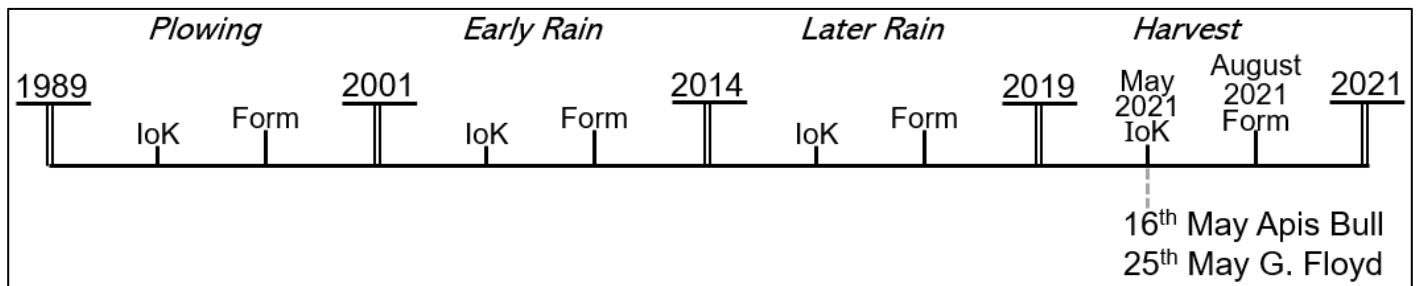
IPR/RepairersOfTheBreach7 Camp Meeting

<https://www.youtube.com/watch?v=uavQ0UZKSlw>

Perhaps not everyone was watching Daniel's presentation earlier [["The Message of the Father's Love"](#) presented on Aug 27, 2021 at the [IPR/repairersofthebreach7 Camp Meeting](#)]; if you haven't, please do. His words cannot be substituted for mine, so I will not attempt it; but I would encourage you to please watch [his presentation]. We were both inspired and encouraged by his testimony. I have a feeling that everyone, or most people, will anticipate or have anticipated what I'm about to say.

We come to the 'Reform Line' of the 'Priests.' We understand it consists of four dispensations: Plowing, Early Rain, Latter Rain, and Harvest; [with five Waymarks:] 1989, 2001, 2014, 2019, 2021. Within every dispensation there is an 'Increase of Knowledge' ('IoK') and a 'Formalization [of the Message]' ('Form').

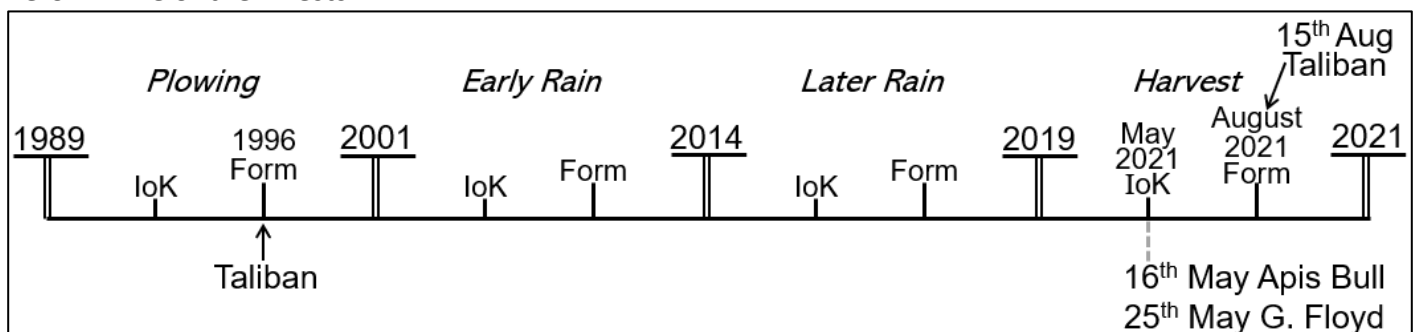
Reform Line of the Priests



When was our 'Increase of Knowledge'? It was an internal message combined with an external event. The internal message was the 'Apis Bull' that began there [May 16, 2020]. It's interesting that the 'Apis Bull' takes us back to Paganism (which is our subject for this camp meeting), connecting with an external event, the death of George Floyd [May 25, 2020]; counter revolution. What I suspect most people already know is we're in the 'Formalization' now. This Camp Meeting marking the 'Internal' 'Formalization of the Message.'

So, I wasn't going to mention it until tomorrow, but I think everyone already knows; the Taliban have taken over Afghanistan twice now. It connects to the 1979-1989 Afghanistan war. The Taliban began to form after 1989. When did they take Afghanistan? 1996. A short time ago, they took it for the second time.

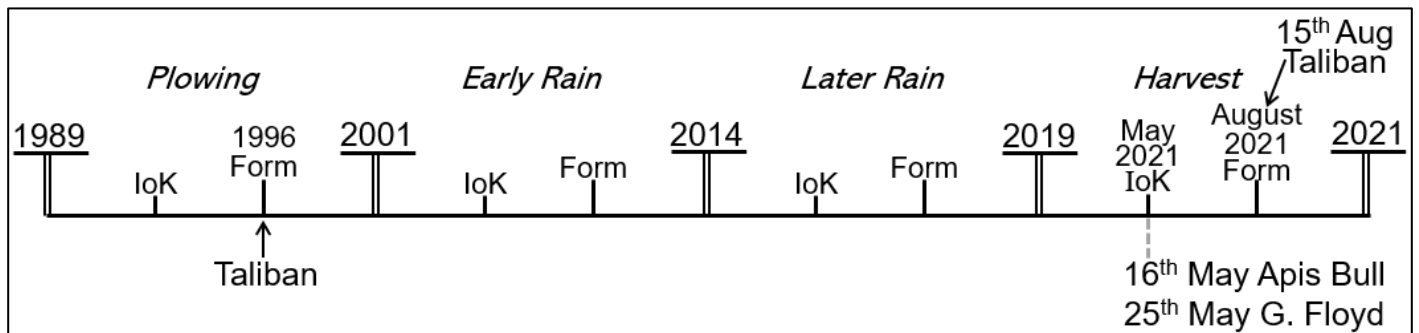
Reform Line of the Priests



So, at the beginning of our 'Reform Line,' in the 'Plowing,' of the 'Formalization of the Message,' the Taliban took Afghanistan. The Taliban and their connected associates we can trace all the way from 1979

through our 'Reform Line' through 2001, 2014, 2019, for sure. We come over to the 'Harvest' and they retook Afghanistan. They took it in a day. What day did they take the capital and sat in the seat of the president? They entered and then took the capital on the 15th of August [2021]. What is the 15th of August a symbol of? The 'Formalization of the Message.' I take no joy in the progress of the Taliban any more than the events on September 11, 2001. But we have to see the prophetic fit; that God is showing us where we stand in history through an understanding of parables and reform lines.

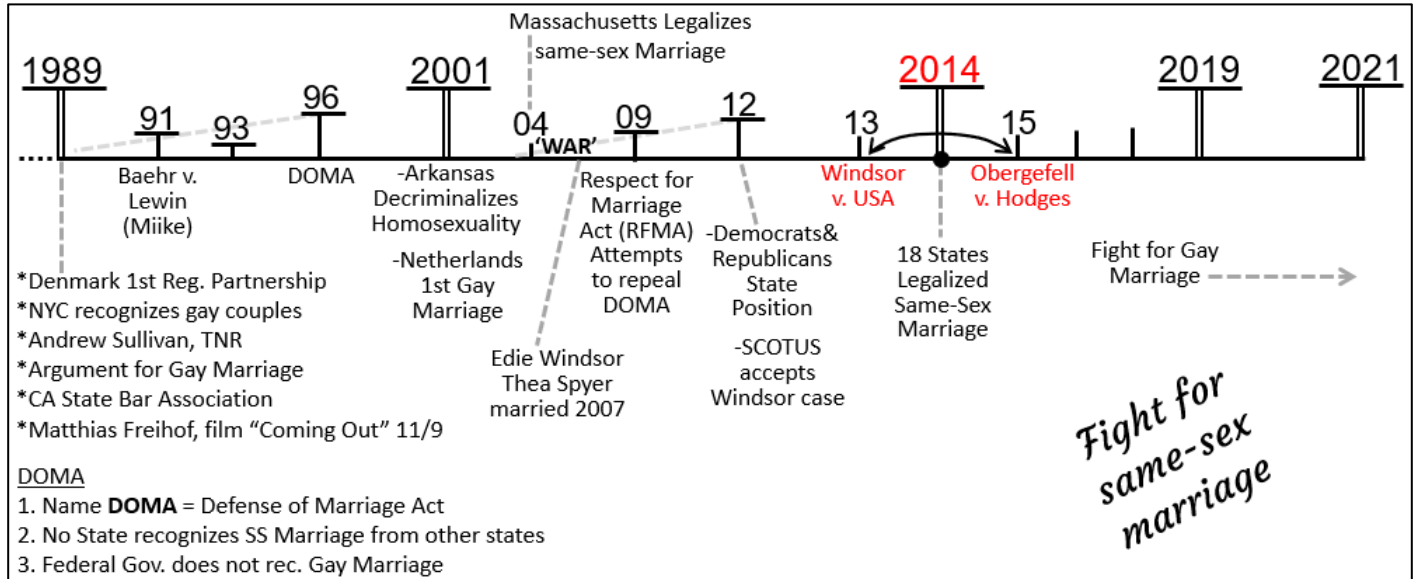
Reform Line of the Priests



We've had the event for the 'Increase of Knowledge' of the 'Harvest,' which coincided with the opening up of a message. Through this time, we've also seen the rise of the Taliban as the U.S began to withdraw. And on the 15th of August, 2021, which symbolizes the Exeter Camp Meeting, they took Kabul. So, we recognize that we are in the 'Formalization of the Message,' as the disciples in the upper room started to understand the implications to the parables of Christ; the implications of using parable methodology combined with correctly understanding history.

We spent most of the last 14-15 months demonstrating that to understand Adventism, we have to understand the history of Protestantism. What we are recognizing now, if we want to understand Ancient Israel, is we have to understand the history of Paganism and the mindset of Paganism. And misunderstanding that history is as destructive as using the wrong methodology. We need to understand Ancient Israel, because if we come to the subject of gay marriage no one's going to give you an Ellen White quote; they're going to give you a Bible verse. So, if you want to understand Adventism, we have to understand Protestantism. And if we're going to understand Genesis to Revelation, we have to understand Paganism.

In the first presentation we explained why gay and lesbian marriage is a subject we need to discuss. In the second and third presentations we showed how it is a key theme of our 'Reform Line' at every important Waymark, at every waymark. We understood 2014 again as the midpoint; everything turning on that year and the year before and the year after; where a lesbian couple and then a gay couple dismantled the Defense of Marriage Act (DOMA), which set up the scene for a war with conservatism in 2016. And we all know how that went.



Then at the beginning of the fourth presentation, we asked the question, "Is this significant?" In six thousand years of history are these external events significant? Is what the United States has done, just return to some old Greek way of living? Is this, as many conservatives believe, just the immorality of Pagan Rome? Or is something quite different, without precedent, taking place?

So, we've gone back to that history; we're focusing most of our attention on Greece. We discussed the obstacles to understanding sexuality in pagan nations. Only since about 1978 has the world, externally, been willing to discuss ancient sexuality. The issue with how foreign languages can be translated to suit people's particular narrative. The issue that since 1978 to now all of those people are approaching this history with a bias. The fact that pretty much all of our ancient history is written by a man from a male perspective. The fact that these ancient societies might not have been diverse as our own, but still had diversity of opinions. And the fact that it took us about a year to go through 200 years of Protestant history, and we're meant to go through a couple thousand years of pagan history in four presentations.

Obstructions:

- New Subject externally (sex)
- Issue Foreign Language (no word for Homosexuality)
- Bias in translation of history
- Male Perspective of history only
- Contradictions
- Limitations of Presenting

But the lesson that I particularly want us to take from it, is not really a complex one. Because there are differences between Egypt, Greece, and Rome, but there's really one common way of thinking that encompasses all of them. Looking at Greece, we had to recognize that they think differently than we do. Now when we discuss modern relationships, it's thankfully easy to do that without focusing on sex; but because of the way that they viewed marriage and sex back then, it's impossible to go back without discussing it in detail. This also applies to ancient Israel. If you were getting married in a traditional

ceremony back in the history of Ancient Israel, the husband and wife would go through the ceremony and then they would go to a set up room and consummate their marriage (have sex), and all their family and friends would hang around the room excited knowing what was happening on the other side of the wall. We would be horrified if that happened to us today. But they weren't really married until this whole ceremony, including the night, had taken place.

One of the issues with even the word homosexuality today, is that there's still this idea that it's all about sex, and it's really not. When you see an elderly husband and wife that have loved each other for 50 years their bond is not based in just some type of sexual relationship; it's something I'm not sure if humanity is in a place to even fully explain or express what happens between two people; and what is, I don't know how to say it except to say, a spiritual level.



Thea Spyer & Edie Windsor

By the time John Arthur's health started to fail and you know that after 40 years when Thea Spyer's health started to fail, those relationships were not sex based. Jim Obergefell will not have another partner or husband, because he still goes to bed every night and wants to tell John Arthur about his day. It's not a bond that is sex based; neither is the attraction. When a man and a woman are attracted to one another, we know when that is done right it is not purely physical; there is a deeper bond that cannot be fully explained. I'm not suggesting it doesn't take work.



Jim Obergefell & John Arthur

There was a gang of women going around at one point in time; they would attack a man; I think their motivation was stealing sperm; I don't really understand why. But they would forcefully masturbate him. Now he's just been kidnapped, does he want to have an erection and masturbate? No! But for a lot of people just with touch it's not possible to remain in full control. That doesn't mean that there's that level of emotion or connection between the participants. So, when you see these examples in Greek society, they thought so differently to us, in how they gendered the act. That doesn't compare it to homosexuality today. Their society, their culture, viewed relationships and sex differently.

I want to read now from Ruth Mazo Karras. She's a professor of history at the University of Minnesota, the author of a number of books focusing on issues of gender and sexuality. She normally focuses on medieval Europe, but here she's gone back into particularly Greece. This is titled *Active/Passive, Acts/Passions: Greek and Roman Sexualities*, published by Oxford University Press.

I'll just paraphrase part of it and then we'll read some. She begins by explaining how this topic opened up externally in 1978, and what a difficult topic it has been. People forming whole theories based upon the interpretation of a couple of words, and fight for those theories vehemently. She says, *"The reasons are not far to see; scholars' approaches to issues of gender and sexuality often have real-world political antecedents or ramifications which they see no reason to hide."* But she says that almost everyone agrees on two things; the first is that these ancient societies viewed sexuality differently to us. The second thing practically everyone agrees on, is their view of the active and the passive. She says, *"The ancient world, both Greek and Roman, categorized sexual behaviors or identities, not by the gender of the participants, but by the sexual role each played."*

"Both moderate and strong social constructionists have tended to agree that gender roles, masculine or feminine, active or passive, were more important than object choice in the ancient world. Key to the distinction of gender roles was the concept that men are active and women are passive or that men are penetrators and women are penetrated. Thus, anyone who is penetrated or is in other ways passive, not just penetration, passive itself, is gendered feminine and anyone who penetrates is masculine. For the Romans, to penetrate other men could be a sign of masculinity. Women who penetrate and men who are penetrated are seen not primarily as sexual deviants but as gender transgresses."

Boardwork 32:24

<u>Greece</u>	
<u>Male</u>	<u>Female</u>
formed	deformed
superior	inferior
ruler	ruled
leader	led
elder	young
complete	incomplete

And if when you gender transgress you become this (see Boardwork 32:24), that's not a good thing. When a man did, they had names for him. This was an area where people form passionate theories on the definition of two words. I believe these are two versions, because it existed for both Greeks and Romans. Kínaidos or Cinaedus. It's a really derogatory term, an awful term if you lived back then. There is evidence

that they weren't just kept for men who slept submissively with other men, but if they seemed any way effeminate, or even immoral with women (with their definition of immorality, which is not ours). But there is evidence that these could also be translated today in some contexts with a six-letter "F" word that has been used against homosexuals. So, their view of two men in a relationship as equals was not good.

Karras says, "This way of understanding sex as something someone does to someone else seems fairly common in ancient Mediterranean culture although is a long way from modern understandings of homosexuality as related to the gender of object choice not the gender of act performed. The idea that it's only the passive man or active woman who is perverted, not the man who penetrates another man or the woman who is penetrated by another woman certainly survived well into this century." So, what she is saying is that there are remnants to this type of thinking in society today; and she connects that to the idea held among the North American public that gay men are effeminate and lesbians are masculine. Much of that is not true; it's formed through a social construct.

There's a really good YouTube video where they take these two men, they're interviewed. You see them interact in daily life; and then it asks which one is gay and which one is heterosexual. So, one was homosexual and one was heterosexual. I'm avoiding using the terms gay and straight, because I don't think that's a nice way to put it; I'll say homosexual or heterosexual. What they were doing is showing the one that had this high-pitched voice and seemed more effeminate was actually the one who was heterosexual. He was married with children. And it was the other man with the deep voice and the muscles that was homosexual. And they explained how this idea that gay men are effeminate and lesbians are masculine is a social construct, at least to a degree. I'm not suggesting people are being themselves, but there's a social construct and a discriminatory idea behind that view. And she's linking that back to most of earth's history when gender was seen in the act, not in the person themselves.

Karras says, "*The fact that there is more than one way of understanding homosexual behavior in contemporary culture should remind us that the ancients did not have a unitary view of it either. Attitudes varied from archaic to classical Greece to Rome and varied to within a given polis.*" But as I said at the beginning, there's always variations, but we're discussing what was legally tolerated. I don't really care about what one of their guards did. In general, if John Arthur was gay in the 1950s, he lost his job, when he committed to a relationship with someone who was of the same gender. How would that have been tolerated in Ancient Greece?

Polis

noun: **polis**; plural noun: **poleis**

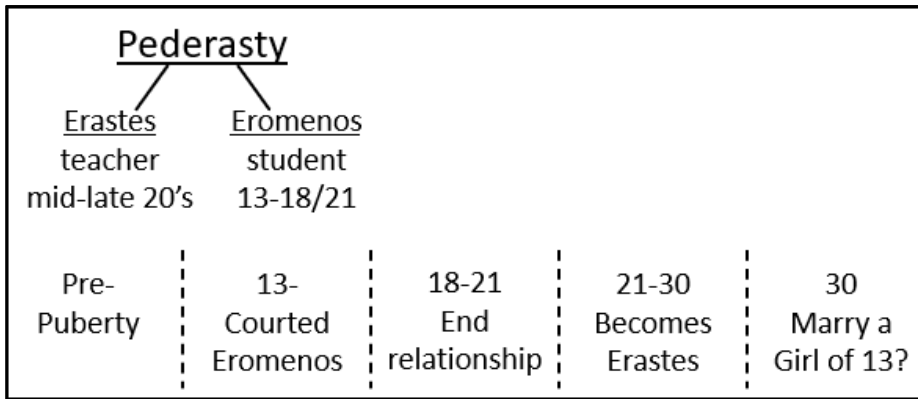
1. a city state in ancient Greece, especially as considered in its ideal form for philosophical purposes.

We've discussed what same-sex relations they did have through the practice of **pederasty** (see Boardwork 41:37). So, when you're a 13-year-old male you'll be courted by a much older man; he's primarily your teacher. When you reach adulthood, height, beard, the relationship must end; any type of sexual relationship for sure cut there. You have to go find a young boy and then about 30 years of age you have to marry a woman.

Pederasty in ancient Greece was a socially acknowledged romantic relationship between an older male (the *erastes*) and a younger male (the *eromenos*) usually in his teens.

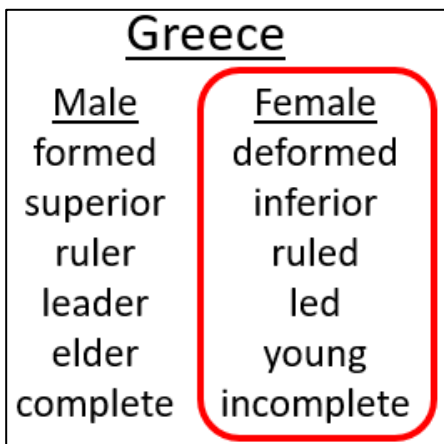
https://en.wikipedia.org/wiki/Pederasty_in_ancient_Greece

Boardwork 41:37

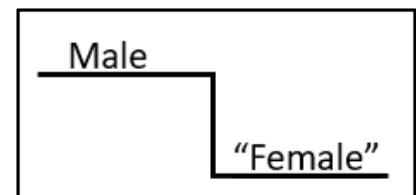


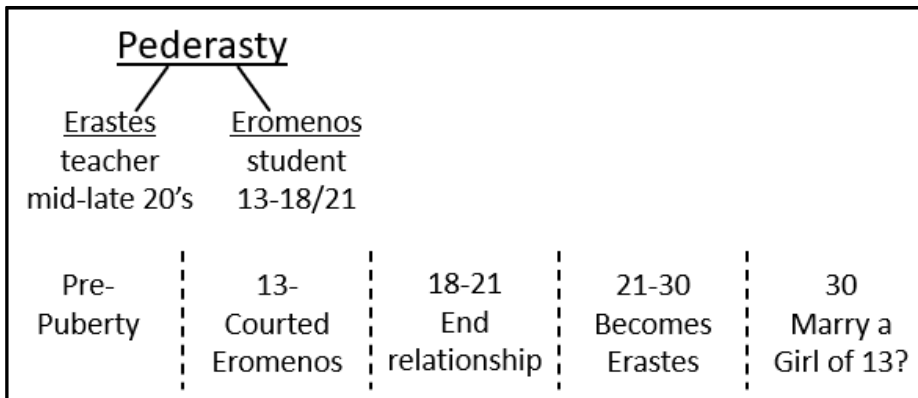
Karras shows how two historians have discussed this and said that even though this was popular among the elites, that among the mass of the Athenian people, the mass of the lower-class people condemned both active and passive partners. So, for much of the lower classes it didn't even matter if you're the active male, there was an abundance of social stigma. And you see this debate of "tolerate it" or "see it as an abomination," just in the writings of Plato.

Reading on. "The mainstream of majority view of a given culture, whether that of today or antiquity, is created in large part by a dominant masculine discourse. Yet the Cinaedus (this slur), clearly was understood as someone who enjoyed being anally penetrated, whether or not this was the core of his identity. Even if it were the immoderacy of his desire rather than his passive role that was important, he was still fundamentally a gender transgressor, feminine in that immoderacy. The Kinaidos comes in for far more censure than a man with an immoderate desire to penetrate. Although the latter also can meet with disapproval."



So, how did a general society treat the people of today who would have wanted to be a Thea Spyer or a John Arthur? Because you go back into these cultures, into ancient civilizations, and sex was everywhere. But what's the issue? Every single time it must work off this construct, male, and I'll put "female" in quotes [at a lower level than the male]. Because it's not that she's a woman, this might be a man. Frankly it might be an animal, just as long as it's not (to be honest) the god they worshipped, **masculinity**.





So why could underage people (by today's standard) be penetrated or played a submissive role? Two reasons. One, they were often not penetrated. They would do other things like sex between the thighs or masturbation. But the key point is the age; and what does Aristotle say about the young? Young comes under the title female (see Boardwork 48:06); formed [male], deformed [female], not fully formed, still has development to do. Superior [male], inferior [female]. Ruler [male], ruled [female]. Leader [male], led [female]. And he says older [male], young [female]. There's a reason that he connects the female with young, and that's the only reason that they tolerated those same-sex relationships; because up until he had a little stubble on his chin, he is female. And as soon as he becomes male then, you do not want to be associated with female. Which means as people say today, "Be a man." "Man up."

Boardwork 48:06

<u>Greece</u>	
<u>Male</u> formed superior ruler leader elder complete	<u>Female</u> deformed inferior ruled led young incomplete

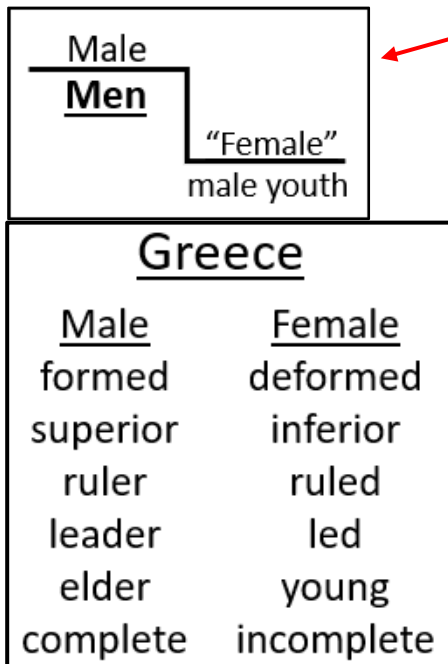
Karras discusses Rome for a moment. This is the word used by Greece [Kínaidos]. The slur used by Rome [Cinaedus]. She says most of what survives about this word [Cinaedus] is the vilification, which shows us how intensely at least one segment of Roman society equated masculinity with penetrative sexual behavior.

Greece - Kínaidos Rome - Cinaedus

Then she touches on women. She quotes a second century AD historian, who "placed female-female intercourse in his category of dreams about unnatural sexual acts, and distinguished between dreams of being the active and passive partner." And she's quoting a modern person, "Brooten suggests that these acts (a lesbian sexual act) were perceived as unnatural because they failed to recreate patterns of social dominance; they perpetuated the penetrator-penetrated dichotomy without that dichotomy corresponding to positions in the social hierarchy as it was usually assumed today." So, it was even harder with women because they still really couldn't recreate that sexual hierarchy.

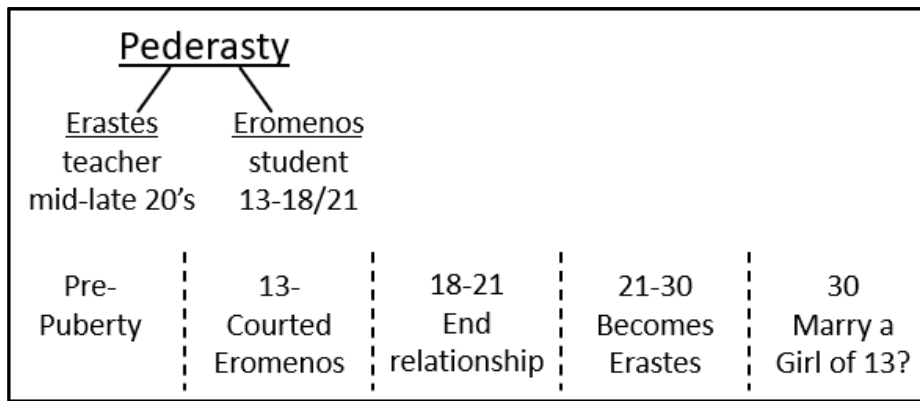
Now we're going to start discussing Rome. "Latin lacks words that would precisely translate homosexual or heterosexual. The primary dichotomy of Ancient Rome sexuality was active-dominant-masculine, passive-submissive-feminine. Roman Society was patriarchal and the free-born male citizen possessed political liberty and the right to rule both himself and his household. The conquest mentality shaped same-sex relations. Roman men were free to enjoy sex with other males without a perceived loss of masculinity or social status as long as they took the dominant or penetrative role (see Boardwork 55:04). Acceptable male partners were slaves, former slaves, prostitutes, or entertainers." So, the similarity between Greek and Roman Society is they think the same way; they see men and women very similarly. The worship of masculinity and the patriarchal model is consistent.

Boardwork 55:04



Now the difference. Roman Society did not have pederasty; this is Greek. So, if you're a Roman man (and they were happy to have sex with anyone or anything), the only thing that matters (that gendered you a true man), was the role you played. But, because they did not have pederasty, no free male citizen was an option. I know there are exceptions, where people broke through the normal status quo, where someone homosexual by today's definition did have committed relationships. But, in general society, if you just wanted to have sex and still attracted to masculine beauty... And I want to make the point, that is not homosexuality; that is not being gay as it's understood today. They always worshiped the male body, and having that kind of a variety of sexual partners was just normal. That's not how we understand being gay today or lesbian. But, if you were a Roman and you wanted a committed relationship, if you were a John Arthur and you saw a Jim Obergefell at the other side of the room, unless one of those is a slave, prostitute, or entertainer (and you're happy just to have a sexual relationship on the side), then that relationship was not tolerated in Ancient Rome. The morality of the behavior depended on the social standing of the partner, not the gender of the partner.

Boardwork 56:17



You see a change in the art here between Greece and Rome. With Greece, people make it sound like there's a lot of vases and carvings showing these same-sex relationships; but when you put that in the context of the thousands of carvings that they actually have access to, it isn't that many. But there still are a significant number of illustrations of these relationships and the sex act. When it comes to how they are illustrated in Greece, they would illustrate the Erastes as the teacher with the Eromenos student. They would both be naked. The Erastes would have an erection, would clearly be sexually excited. The Eromenos practically never; he's always seen with this blank expression staring off into the distance and without an erection. The reason being is that in a few short years this student will become a man and it would have seemed improper if it appeared that he was in any way enjoying the sexual side of that relationship. Now this causes a fight between historians, where some say this was just abuse and this student is just traumatized; and others say what is carved could not have just been real life. There must have been cases where the student was participating or enjoying the act. But what it does show you is how society viewed them, that even here, this submissive, because he will be a male one day, cannot be seen to be deriving pleasure from the acts.

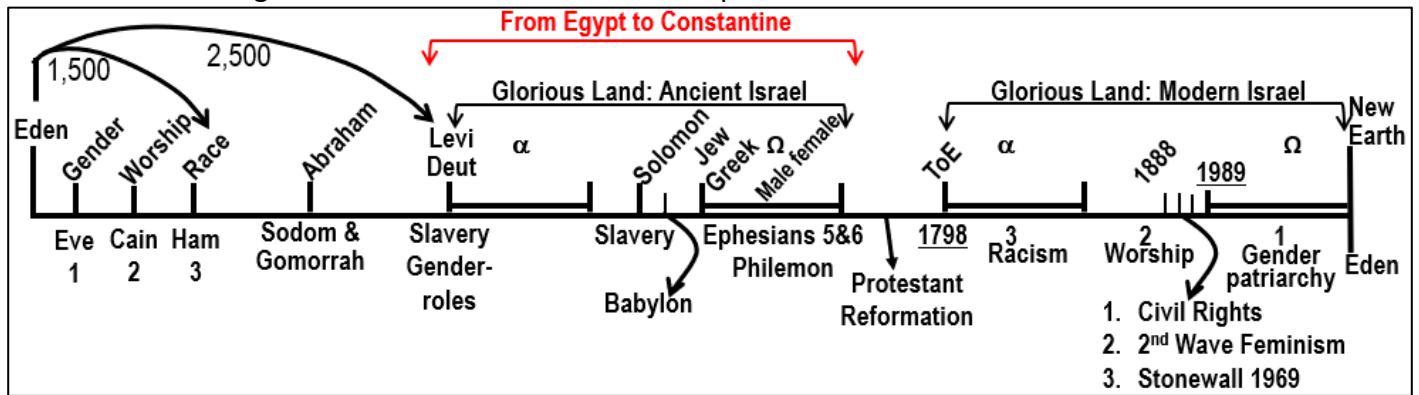
Now when you come to Rome it's different. In all of their illustrations, or many of them, you can see both parties sexually excited in that sex act. The reason for that is that the submissive, when it came to those Roman relationships, would never attain the level of a free male citizen, so you didn't have to try and preserve them for some later date when they really are properly masculine. For Greece, the submissive youth would one day be expected to fight for and lead the country with normal or high social status. In Rome the submissive did not have that hope, so the Romans did not mind illustrating the submissive as deriving sexual pleasure.

Now we come to Constantine. This part gets really interesting, because this mindset did not change. When we see Constantine bring in his Christian laws, it was based on what they already approved of in Roman Society. Quoting, *"Nevertheless the concept of sexuality behind the laws did not change. The added interpretation by Constantine specified a crime which consisted of a male of high status being forced or coerced into an act in which he played the passive sexual role and consequently moved outside of his gender role."* What I would really like to dismantle is the idea that Paganism was progressive and Christianity came in and ruined everything.

These quotes are from the African Human Rights Law Journal, *The Influence of Roman Laws Regarding Same-Sex Acts on Homophobia in Africa*, by Susan Haskins. She's a lecturer at the Department of Ancient Languages in the University of Pretoria in South Africa. One more quote from her, *"A law was published in 438 and is recorded in the Theodosian code 97678. This law refers to the disgraceful custom some men have of acting in a passive role like a woman during sexual intercourse. In both cases a man taking the passive*

role, that of the woman, in sexual intercourse is the object of this law rather than all men engaging in same-sex acts. Considering that these edicts do not institute a new crime but instead encourage the enforcement of the existing laws on same-sex acts." Laws they already had.

That's about all that I want to say for Rome, because essentially, it's the same as Greece, but without the pederasty. Both are heavily based on sexism, on the idea of a passive role. And this is the mindset that dominates the Pagan World from Egypt (which we'll discuss in a moment), up and through the time of Constantine. You still see it today with how gay and lesbian people are viewed, which is based on this idea between the masculinity of penetration and all that comes connected with that (which I would suggest is just the 'Apis Bull' mentality). This is just the Pagan 'Apis Bull' worship of masculinity. And what Ancient Israel couldn't recognize in Christ was when he didn't operate with that mindset.



Egypt, I don't have much to say about Egypt. It's a complicated history, but I want to discuss the Kahun Papyri. It's known as the Kahun Papyri and in this source, it discusses a number of things. It was discovered in 1889; and you would find it at the University College of London. It's one of the largest collections of papyri ever found, and it's dated to 1825 BC. So, we've seen the mindset that existed under Pagan Rome, even under Constantine, and we're going back nearly 2,000 years. It's the reign of Amenemhat III. This is not an exact date of course, it's an estimate. It contains something called the Osiris Myth. Now there are many stories about these two people through Ancient Egyptian literature, that is Seth and Horus. But I just want to refer to one of these stories. The one found in this papyrus.

Kahun Papyri

- Approximately 1825 BC
- Osiris Myth
- Seth and Horus Uncle / Nephew

Seth is the uncle; Horus is the nephew. And of course, this is all myth. It's not a true story, because in a moment they'll talk about their gods and incantations; but it is a view into the way they thought. So, it reads kind of like a Disney fairy tale, where there's this wicked uncle, and there's this fight between them over the throne of Egypt. The nephew is popular and the uncle is unpopular. So, the uncle becomes really jealous, and he tries to chase Horus away or even kill him. And when he fails to be able to drive his nephew away, he decides to just humiliate him until he is banned from Egypt. So, Seth wants the throne; he's jealous. He decides the way to get rid of the nephew is to humiliate him, and have him banned from the country. So, Seth hosts a party. He gets Horus as drunk as he can, and then he takes his nephew to bed. And what he does is he tries to penetrate Horus; but Horus was not as drunk as he thought, and instead he moves his body and catches the semen in his hand. But Seth didn't know that; he thought his plan was

successful, and that he penetrated Horus. Horus then runs to his mother [Isis], and says, “Do you know what my uncle just tried to do last night?” She gets really angry; she gives her son a plan. She says go masturbate, and then put your semen into Seth's food. Now they move to the gods. So, Seth eats his food which contains the semen of his nephew. Seth drags his nephew before the court of the gods; he's essentially accusing his nephew of playing a passive partner in a sexual act. So, the gods do whatever they do, and call the semen to exit the body as evidence to see if this was true. And when they do that, semen leaves the body of the uncle, but not the nephew, and Seth is embarrassed and flees. So, in their mind did it matter that both took part in the sexual act? Seth is not gay; he wants his nephew killed, at least banished. Everyone knows it doesn't matter if they don't both take part in the act; what matters is who was the submissive, who was unfortunate enough to be gendered as this [Female] (see Boardwork 1:22:52).

Boardwork 1:22:52

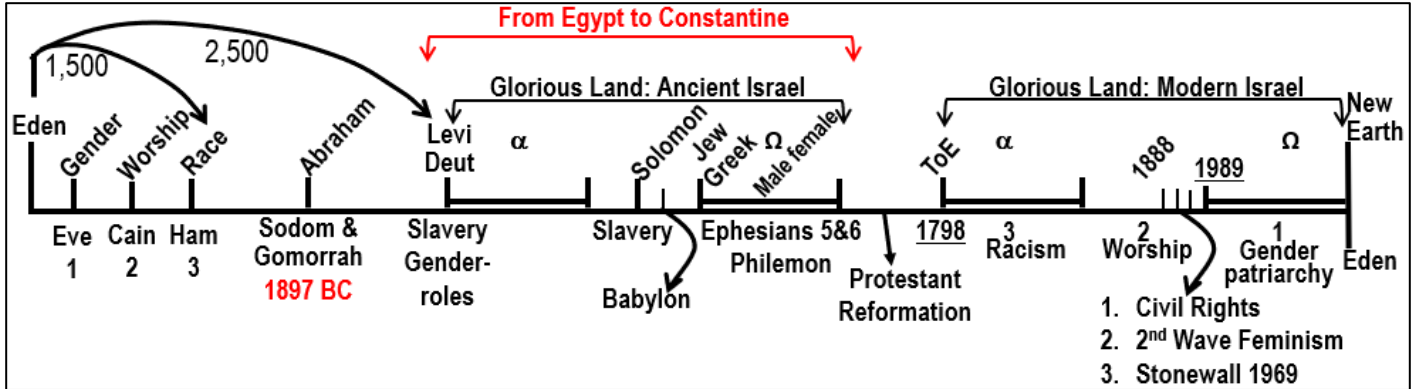
<u>Greece</u>	
<u>Male</u>	<u>Female</u>
formed	deformed
superior	inferior
ruler	ruled
leader	led
elder	young
complete	incomplete

Can we see how sexist this is, that there is nothing worse that could happen for these male citizens than to be considered to be gendered as female. No one particularly cared about sex itself. Prostitution was everywhere. But, whatever you do, do not be female. This is the sexism that ruled the ancient world.

There are clay tablets from Ancient Mesopotamia known as the Šumma ālu. And it lists tens of thousands of omens for various actions. So, if you do this thing, then good will come to you; if you do this other thing, then bad will come to you. One such section deals with sexual acts eventually touching upon homosexuality. I'll stop there, because I disagree. Again, an error in a source; this is not homosexuality, not as we would know it today. *“If a man copulates with his equal from the rear, this Ancient Babylonian text teaches he becomes the leader among his peers and brothers. One can conclude from this that this act especially from the dominant perspective is fundamentally empowering. This is how many especially those who want to conclude that Ancient Mesopotamia had a positive view of homosexuality read the law. However, the fact that it was empowering for the giving partner is a key point, for there must then be a reverse effect from both our Ancient Egyptian myths and our Mesopotamian omens, a fuller picture, one of degradation for the receiving partner begins to emerge.”* So, if two men are equals and one is considered to have played the dominant role in sex, he becomes superior and the leader of all the other men. But then the opposite must be true. If a man is considered to have played the submissive role, he becomes degraded, lower in status than the other men. So, if you want to rule, what do you do?

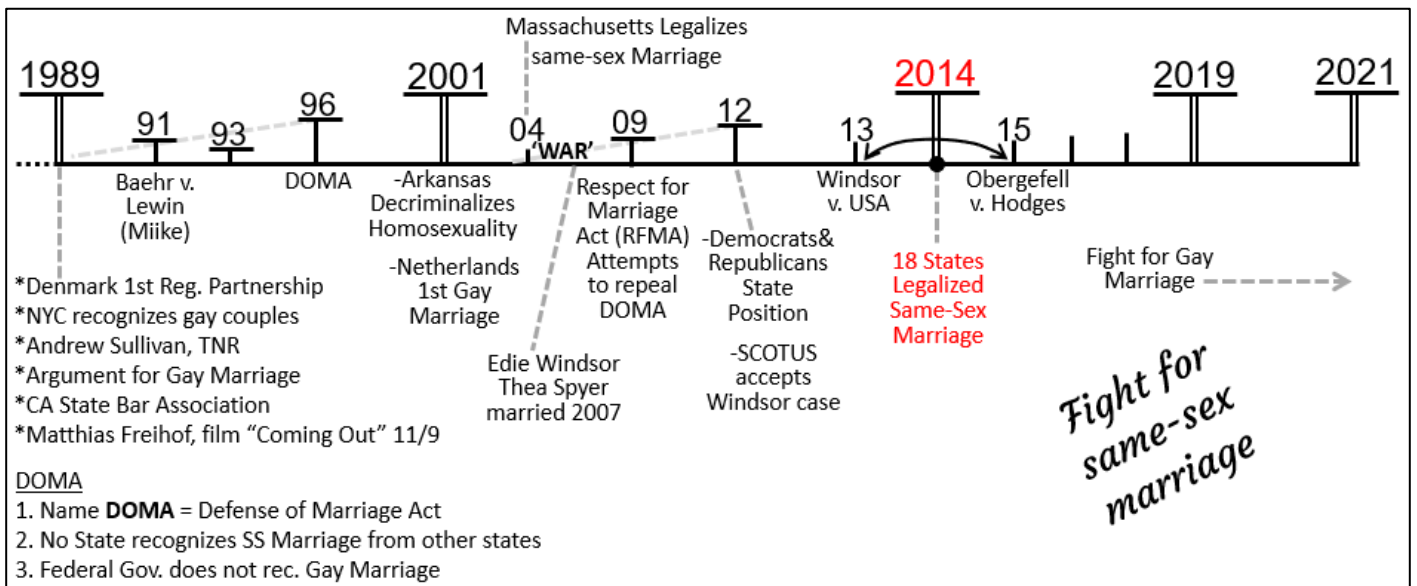
Question. This date [1825 BC, for the Kahun Papyri] is not exact to the year or probably even the decade, but it's a close enough estimate, they know the generation. To what date does Usher place the destruction of Sodom and Gomorrah? 1897 BC. Neither of the two dates are exact. I'm content to lay claim to the idea, or to hold to the idea, we're talking about the same generation. This isn't even trying to take the idea of Greece, let alone Constantine, and put it on Sodom and Gomorrah. This is Egypt and Mesopotamia in the

same generation. This mindset of sex as being a patriarchal act; this extremely misogynistic view of women and the ideas of submission, can be traced with consistency through Egypt, Assyria, Babylon, Greece, and Pagan Rome, with legacy issues today.



Can you see by the time we get to, not that many years ago, what were women fighting for in the sexual revolution? Dismantling this same mindset that has remained intrinsically connected to the act of sex. And this is not the mindset of Christianity introduced by Christianity; this is consistent classic Paganism. None of it is understanding or tolerating equal gay or lesbian relationships. None of it is from a principle of equality or human rights.

I'm over time, so we'll close for today. But before we come back tomorrow, just consider till then, not considering Adventism, not considering this Movement, just tracing the external, what happened to the United States that made this [where in 2014 18 states legalized same-sex marriage] possible? We'll look at that tomorrow.



Closing Prayer

If you'll kneel with me, we'll close in prayer. Dear Lord in heaven, we see how far you have brought your people. We're standing again on the borders of Eden. In just a few years you've undone six thousand years of sexism, at least when it comes to the message, if not every individual heart. You are doing amazing things. We know at the formalization of the message is a revelation of the Glory of God. May we see your glory in the messages of this camp meeting. I pray this in Jesus' name. Amen.