

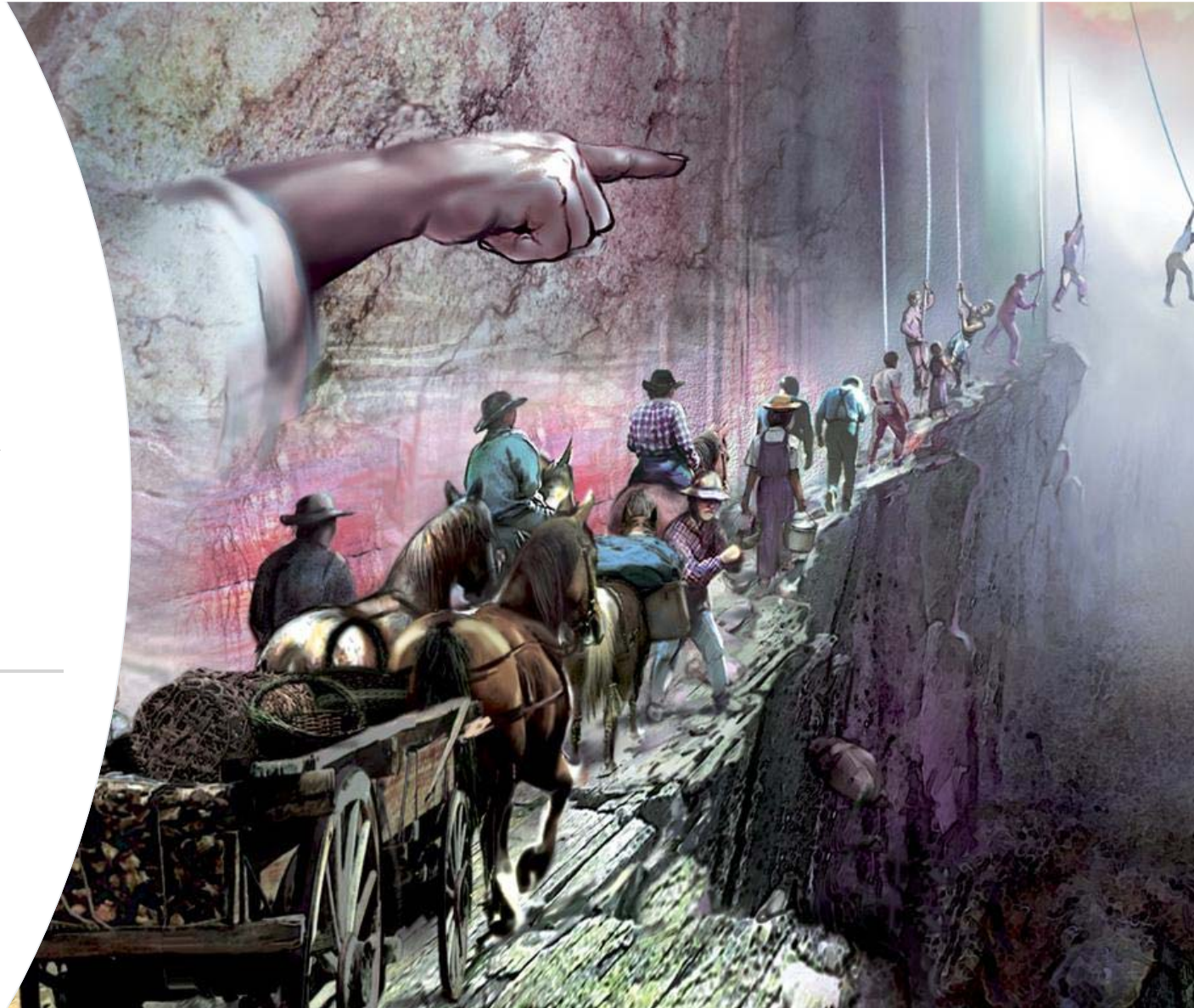


*Equality Can  
Only Be Found  
on the Path*

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**Elder Tess**

**July 27, 2020**



This was a continuation after the Canadian camp meeting and prior to the camp meeting the series that was taking place in Australia.

In late July was a bit of overview of the journey that we've been on since at least December 2019. We'll look at how these messages have progressed as far as what has been chosen to be focused on and taught. So we'll look at an overview or summary of where we've come.

We will begin around December where we understand that from August - September 2018 through to August - September 2019 it was a solid 12 months, September to September where the midnight cry was being taught and it was progressing rapidly. It was an intense 12-months that this movement went through. It climaxed at the September International Camp Meeting in Germany one year after it began. It was there that equality was taught the most comprehensively. Also there we reframed our understanding of the Sunday law crisis, linking it to equality. It was the increase of knowledge of the early rain for the hundred forty-four thousand. We particularly taught there equality and the Sunday law history. Among other subjects as well, World War 1 completed and the application of World War 3. So more comprehensively was taught the subject of equality, the subject of the Sunday law and the understanding of World War 3, the information war the world is currently engulfed in. Proving itself just as able to dismantle democracies as an actual war.

So those are the subjects that were particularly wrapped up in September at the International Camp Meeting. As that message came to a climax we also had the final split that had been developing for that same one year, as people rejected those messages. We understand that FFA left the movement. So that shaking had come to a climax at the same time as the messages came to their climax.

Australia → Dispensations =| Book Ends |=



After that there was a period of quiet and we'll come back to what was taught at the conference directly after the camp meeting. But after that camp meeting in Germany Elders Parminder and Tess both came to Australia and there were a couple of things that were taught in the month of December. So we'll start with this subject from December. Beginning with what was taught in Australia in late December.

In Australia in late December, there was a few presentations that were taught there. And it was particularly focusing, wanting to go back over the year that it just been. From January to that period in December 2019. So those meetings late December 2019, it wasn't the camp meeting. The camp meeting we discussed the counterfeit that began to be developed as it will continue to develop. The understanding of the papacy and the Omega history of the papacy, that was further developed at the Australian camp meeting. Setting that to one side we want to talk about late December and what was discussed in late December as a group in Australia was what had occurred, the external events from January to December 2019 and how they fulfill the expectations that had been taught. Particularly when it comes to Raphia, the fight between the United States and Russia over spheres of influence. We titled this dispensational bookends.

Australia → Dispensations =| Book Ends |

2014



2019



Bookends: If you have a bookshelf and you have a certain amount of books and they tend to fall you can get something specially-created that can hold those books together to hold them up right. So you have an object on either side and it condenses or collates that material in one set area. When we titled that dispensational book ends, we were talking about external events that held together a period of time, divided a period time and held it. That period of time was 2014 to 2019. So as we discuss the external events of 2019, whether it was Syria or Ukraine or Venezuela or the United States itself, we recognize that the combination of the events in 2019 could be pinned at their beginning point in 2014. 2014 when you have the United States enter the conflict in Syria, when you have Russia invade Ukraine, when you have those first protest rise in Venezuela. So you could see those external events and that's just a few examples of the conflicts that we've been discussing and you could bookend them with two years, not dates years, 2014 and 2019. And all our lines are designed to do is go into that history, that massive information, break it down and make sense of it. So Australia December 2019, we discussed this dispensation of 2014 to 2019, the external events and how they fulfilled prophecy. The lines we had been teaching.

2014



2019



Australia → Dispensations =| Book Ends |  
 Kenya →   
                   2014           2019  
 Uganda → Ω Ancient

After Australia, the next meetings that were held were in Kenya. What was taught there was a number of things, but particularly it was what was taught in Australia, re-taught more comprehensively. So again it was the dispensational book ends, those external events. That was December to January 2019 into 2020.

After Kenya came Uganda, a school and two camp meetings. Also some meetings in South Sudan.

In Uganda, what was taught there, we moved from looking at these external events and we picked up something that had already been taught back in Germany. We went back to what had been taught at the German conference. So all through 2019, the messages, the reform lines were opening up in a more comprehensive fashion.

2014



2019



Australia → Dispensations =| Book Ends |  
 Kenya →    
           2014      2019  
 Uganda → Ω Ancient

Just to remind us what those reform lines are...  
 Our reform lines the alpha and omega history of ancient Israel. These histories, alpha and omega of ancient and alpha and omega of modern have been opening up through 2019 in a more comprehensive fashion. They were the foundation of this movement, given in 1989. But we saw them more clearly. They weren't taught through 2019 because they didn't seem to be immediately relevant or needed. As soon as the shaking began to happen it was recognized that these reform lines were crucial to understanding the internal experience that this movement was going through.

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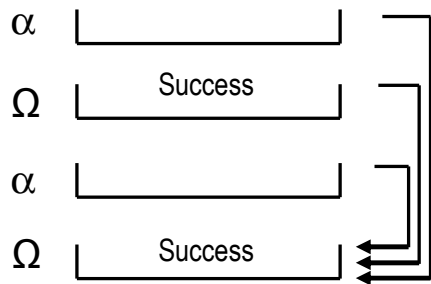
2014



2019



Australia → Dispensations = Book Ends =  
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 Uganda → Ω Ancient



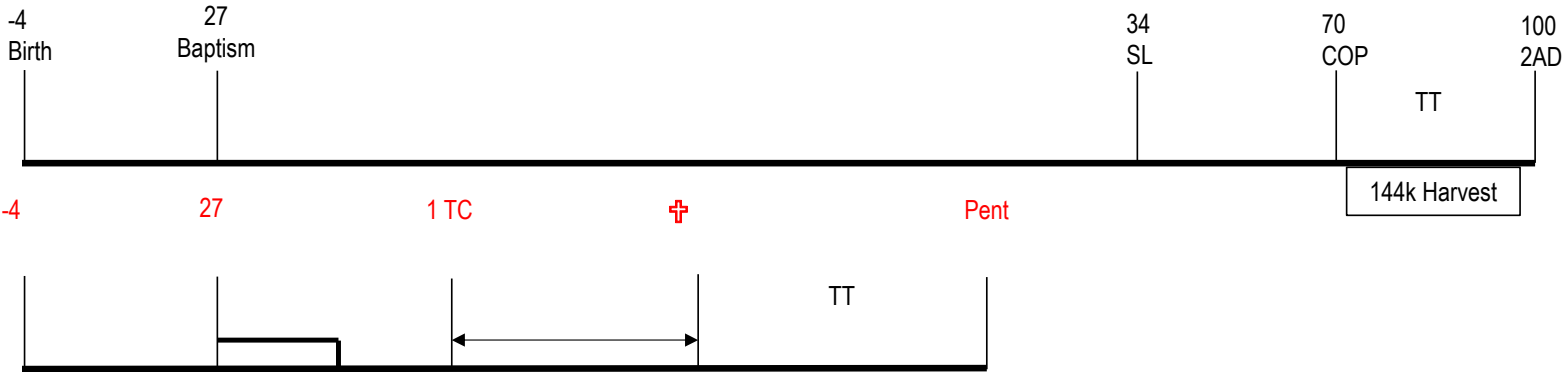
What was particularly taught, all of these were taught at the German conference, in only one presentation, but all of the three alpha and omega of ancient, alpha of modern were brought down to our own history to explain where we were on the reform lines. All histories were brought to our own. They explained the change and leadership, they explained the testing message and they explained the test that we were currently in when it came to not just the message but the test of organization. That is why it was taught at the German conference. Of any line that was highlighted more than any other, was the history of John the Baptist and Christ. Why would that be? Why does it become so important to look at that history? When you're coming into the time of test, in the time of trouble you want a history that most clearly reflects your own. And to clearly reflect it, it must be a history of success. So that reform line explains what to expect when the first group called is faced with a test, and a disappointment in a history of success. This reform line based on failure and success that had been developed particularly and Guadalupe in 2019, these same reform lines are exactly what dismantled Elder Jeff's argument about half right and half wrong. They became relevant to dismantle his attacks in September of last year. And that is why they were opened up in such an extensive fashion to this movement right on time. In Uganda we began to go back over, particularly the omega history of success because it continued to explain or experience.



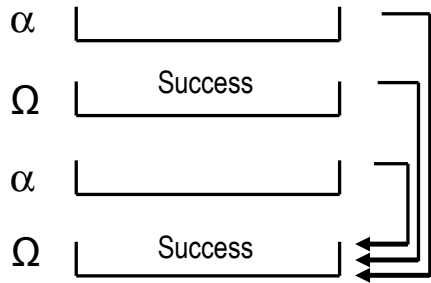
2014      2019



### Ω Ancient



Australia → Dispensations = Book Ends =  
 Kenya → [2014-2019]  
 Uganda → Ω Ancient

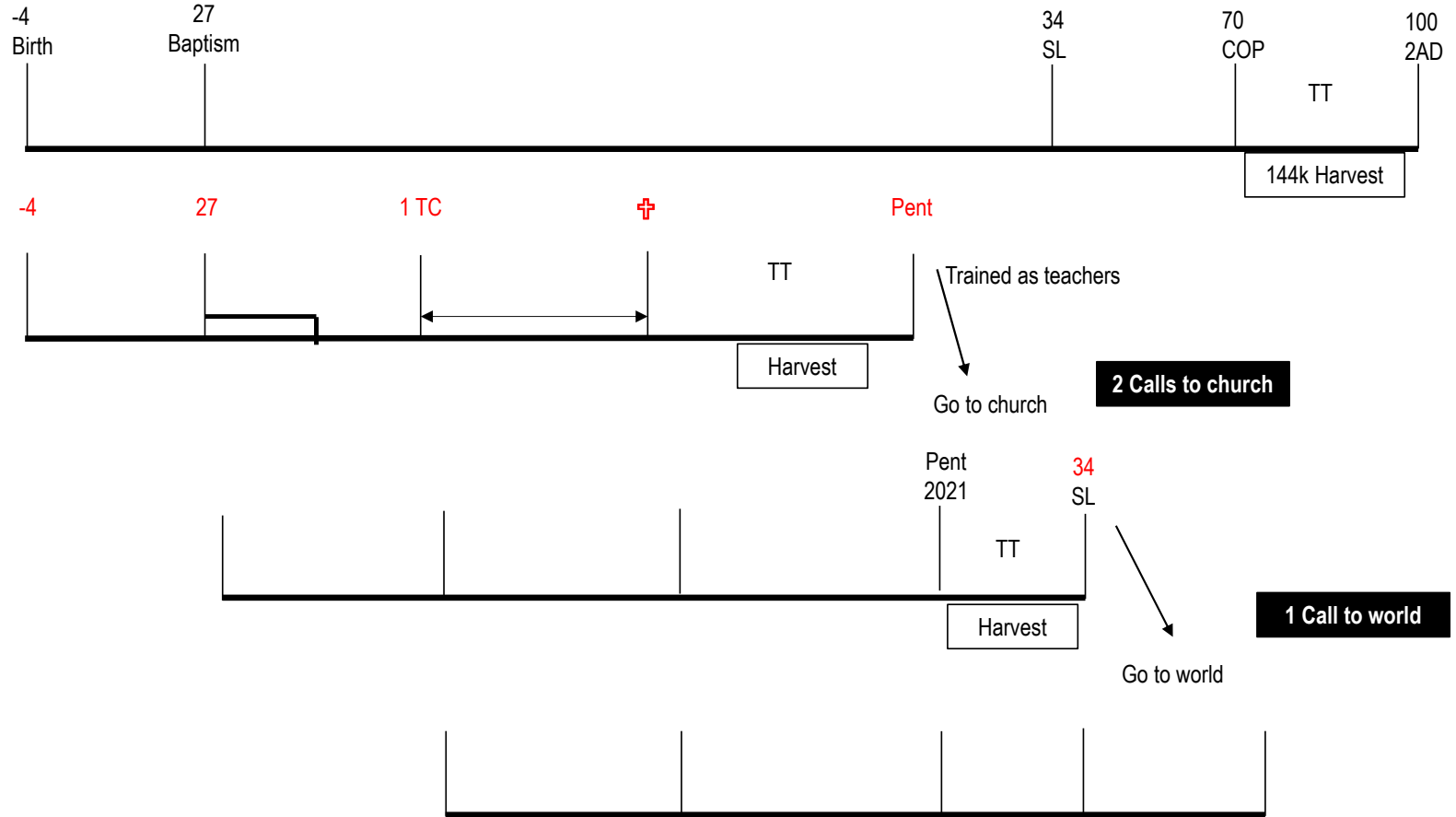


So just as a reminder we'll draw out the 5-way marks of ancient Israel. Birth of Christ 4 BC, the baptism of Christ 27ad. We'll work our way through this progressively. We have the birth not just of Christ but also of John the Baptist. Both were born in 4 BC. Then you have Christ's baptism, then you have the beginning of Christ active ministry with the first temple cleansing. This is where the leadership of the movement is transferred from John the Baptist to Christ. Then we come to the cross and Pentecost. The disappointment in the history of success and the time of trouble.

We have the harvest for a first group called. They are trained as teachers, they're shaken, go through the furnace and they're prepared for service. At Pentecost they go to work.

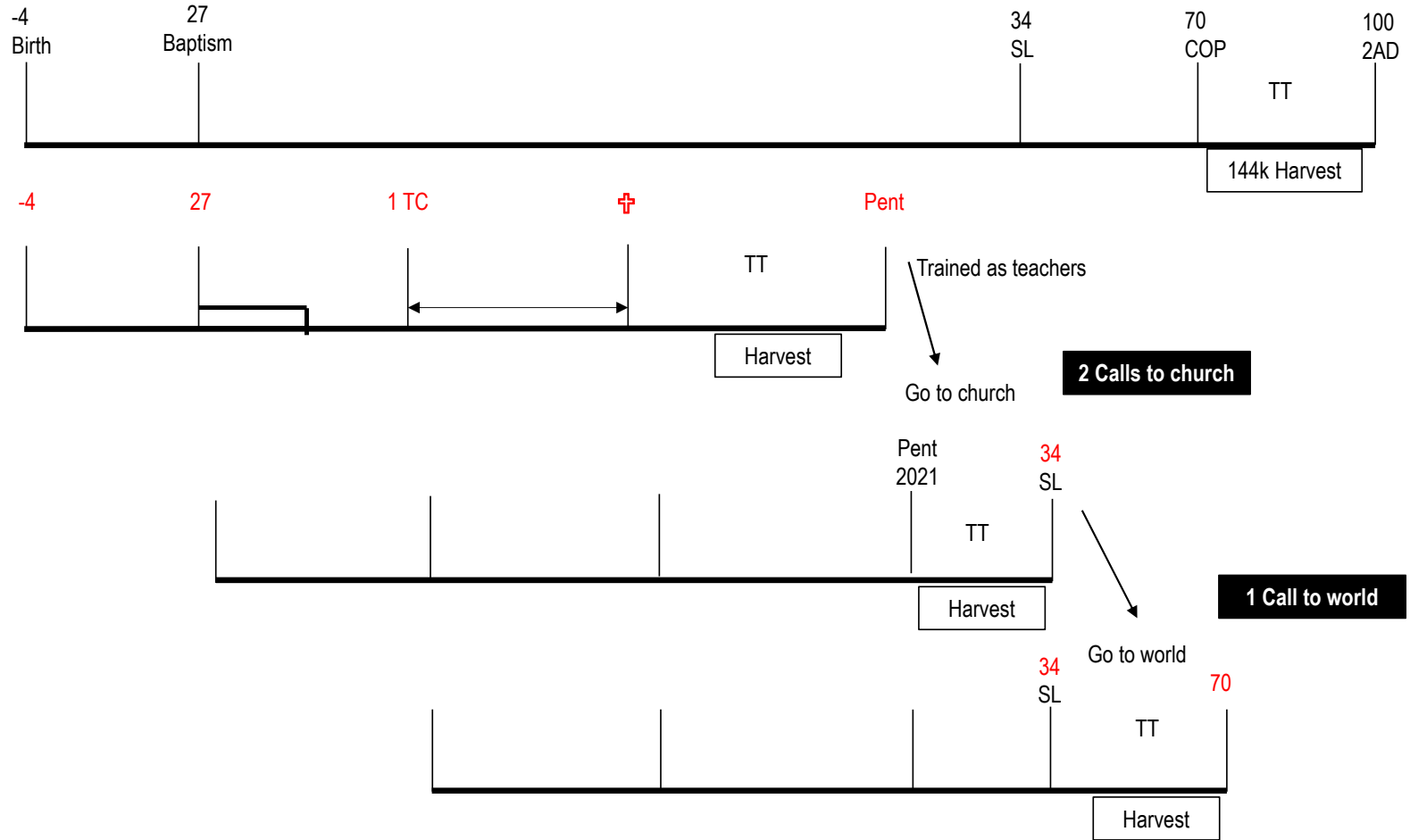
Harvest for the second group called between Pentecost and 34 ad. It's the end of the 490 period that was cut off for the Jewish Nation. Once that 490 year time prophecy comes to an end we're told that the gospel could now go to the gentiles, the world.

### Ω Ancient

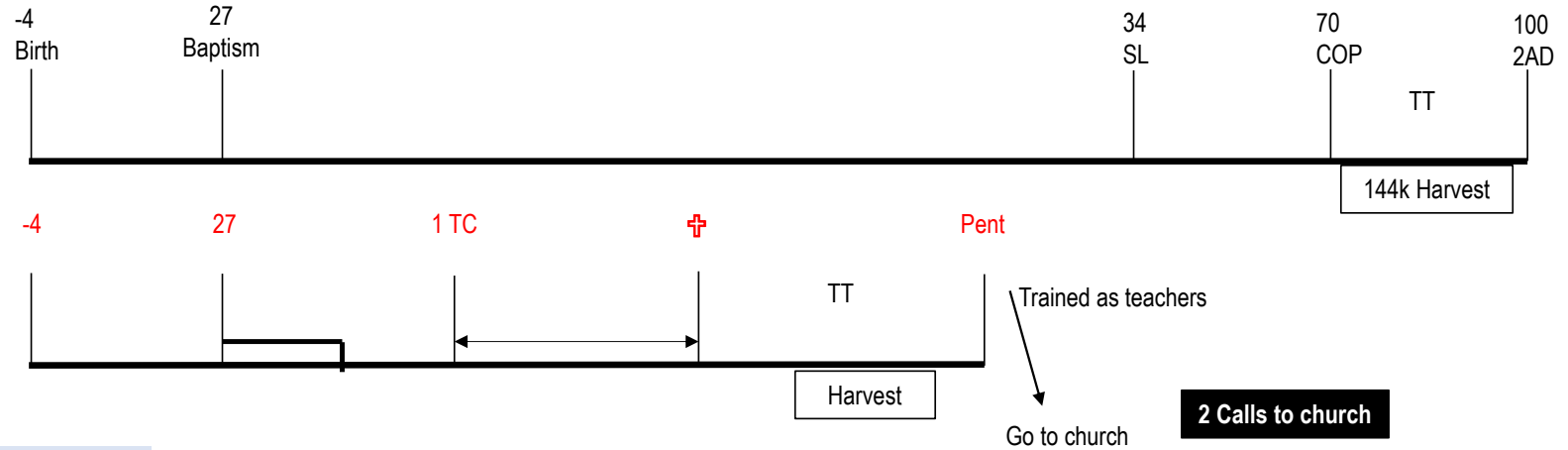


## Ω Ancient

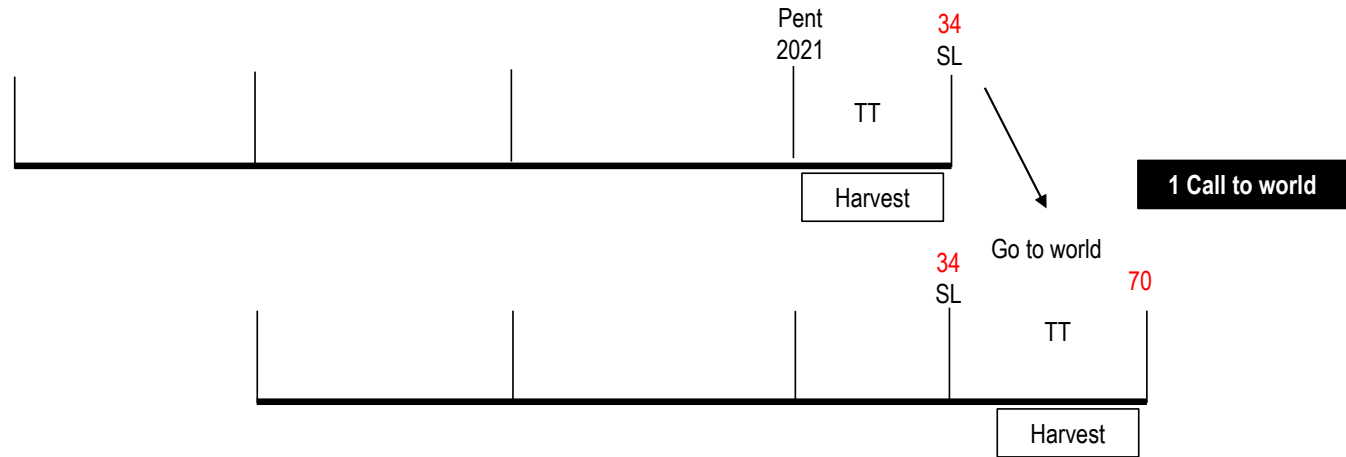
From 34 ad to 70 AD each period, each group going through a time of trouble. But we recognize the hundred forty-four thousand and their role as teachers. Teachers that are trained from the time of the end. As they're trained from the time of the end some fall away. The symbol of the hundred forty-four thousand of that group is which disciple? John the revelator. He, after 70 AD enters into his own time of trouble as that symbol. There's a death decree, they try to kill him and they can't and he's banished to the island of Patmos. He has the privilege of witnessing the second coming. Ellen White describes it as Christ's second Advent. His return to Earth down to the island of Patmos to speak with John.



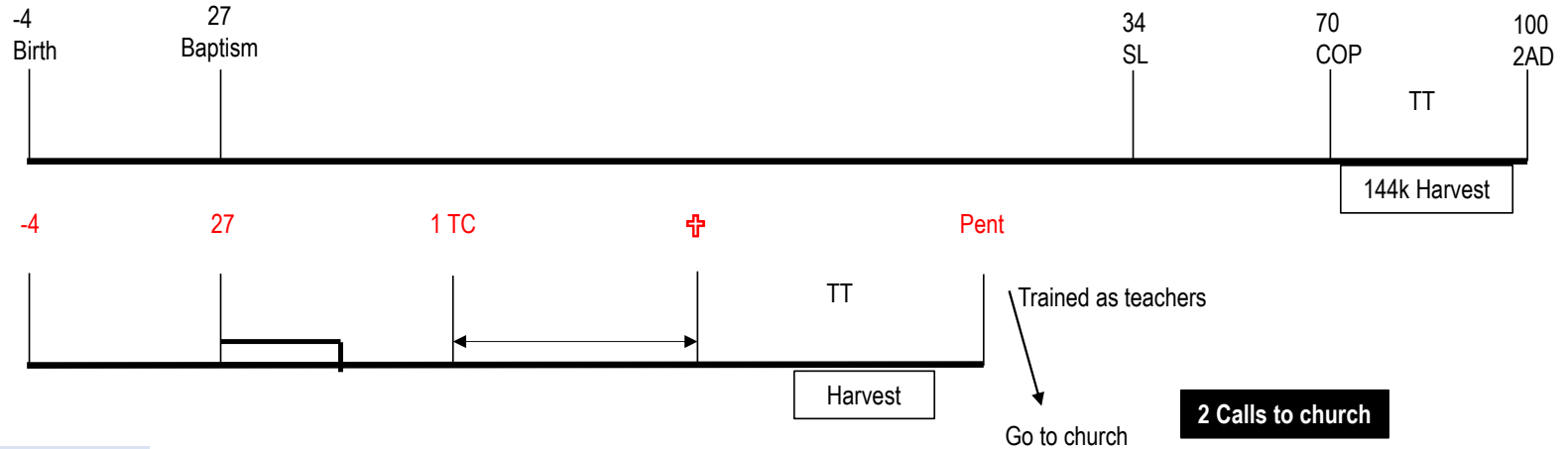
## Ω Ancient



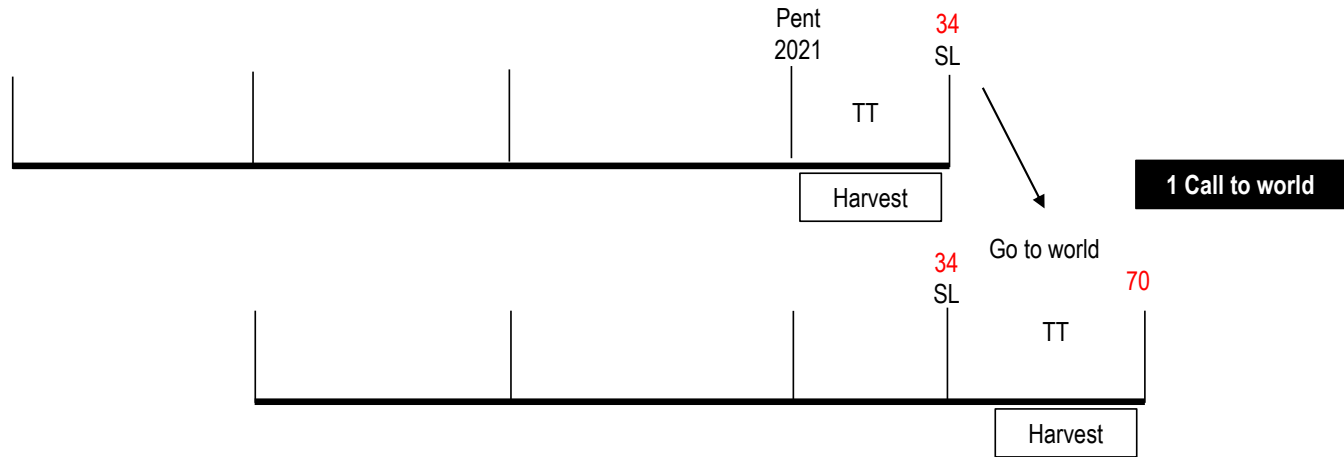
We haven't filled in every way mark but they are all there, the sequence of events that step-by-step causes a group to be called and trained as teachers, then to be able to go back to their church, win as many people as possible in a set period of time before going to the gentiles. Now at this way mark, 34 ad, this is the Sunday law where we give the gospel to the world.



## Ω Ancient

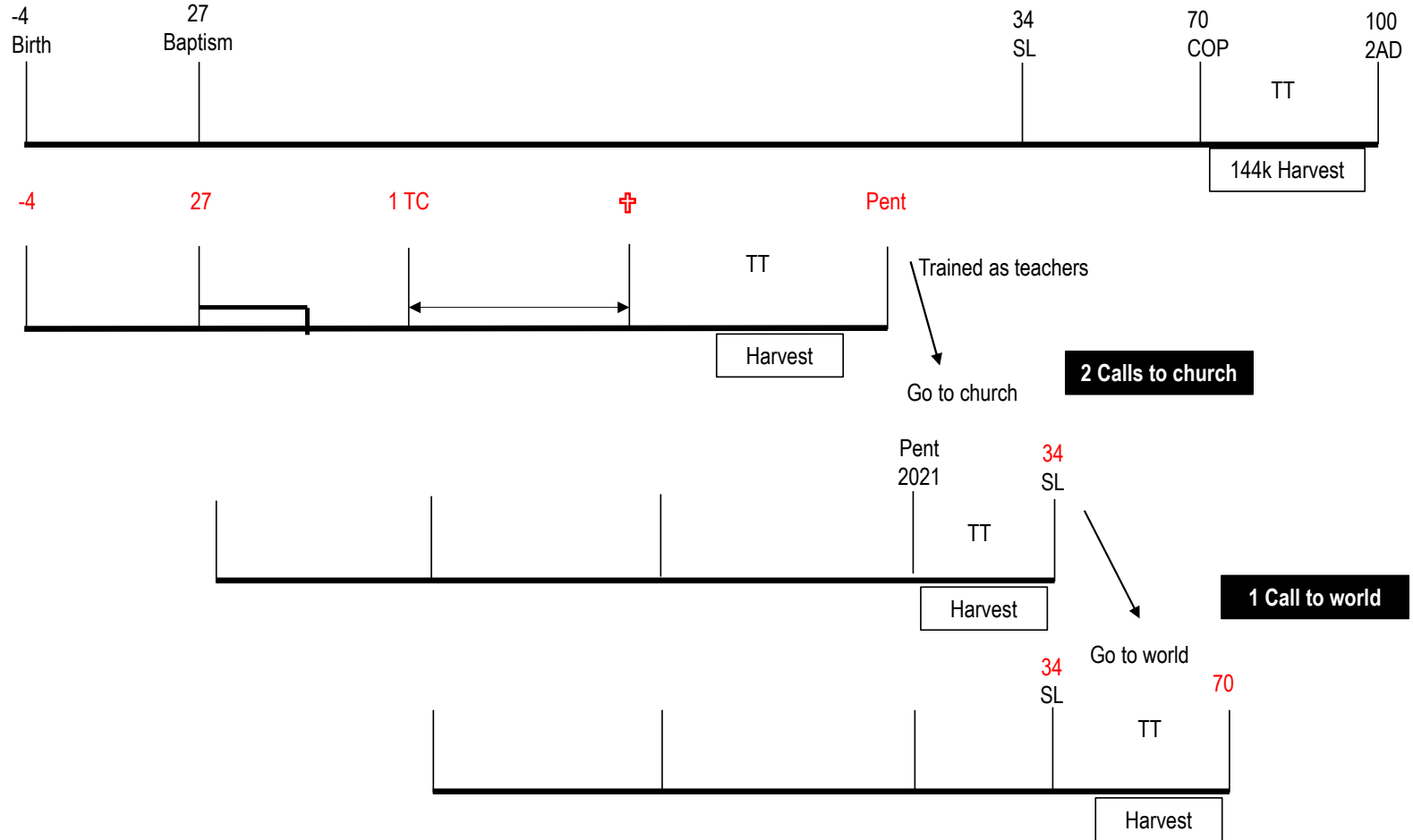


At 34 ad what is that in Acts 27? It's shipwreck. So at shipwreck the institutions of the United States and Adventism fall. At 34 ad the institution of the nation of Israel as God's denominated people came to an end. Did the disciples stop attempting to reach Jews after 34A be? No. So after the Sunday law, can we still attempt to win Adventist? Yes. This is how our understanding has progressed over time.



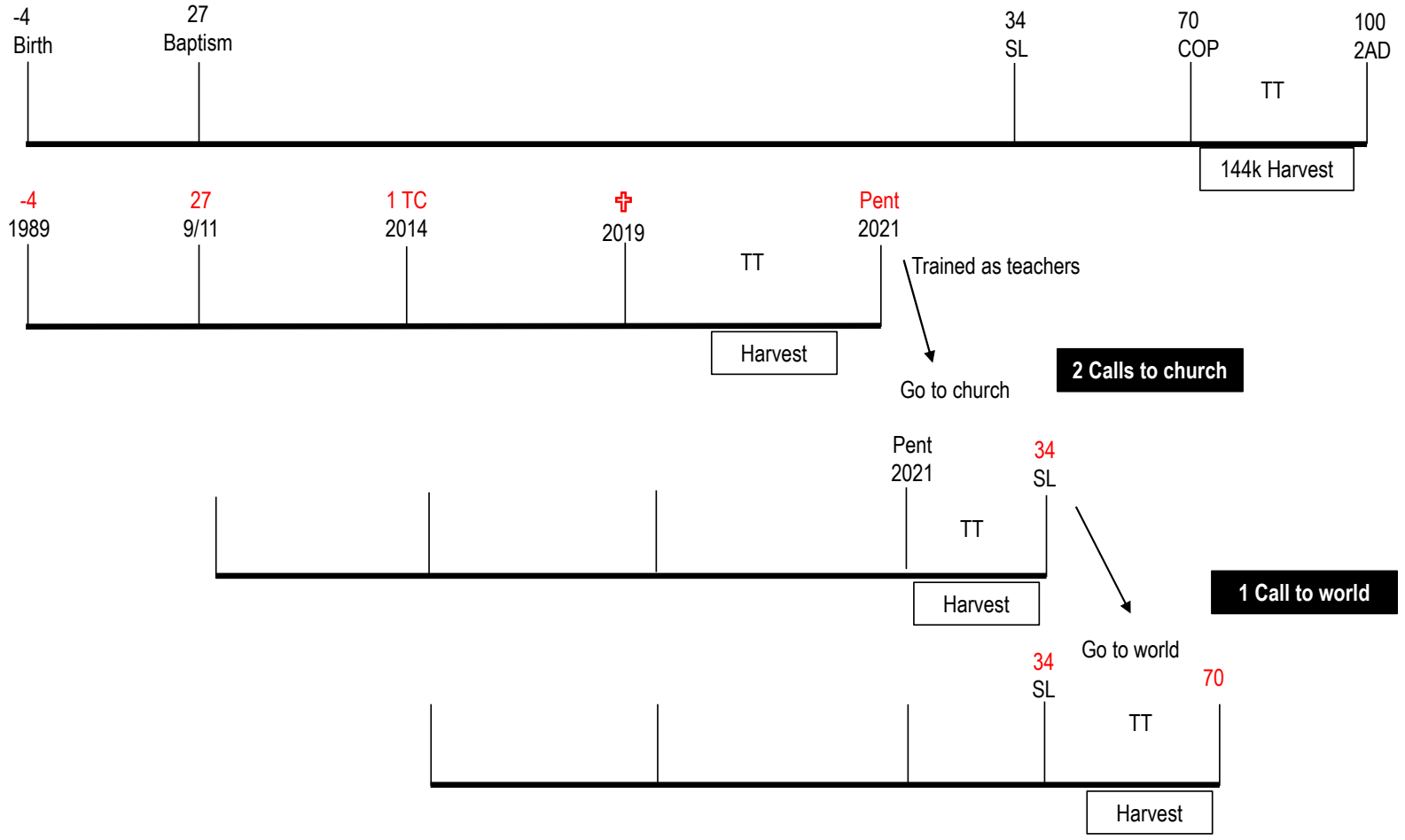
We know as an institution it comes to an end. We know by then that we should have been able to reach many people with the message but we don't cut people off, we don't stop trying to reach them. That work of trying to reason and reach people will continue all the way to Michael standing up, Daniel 12:1. But this is the sequence of events. God can't reach his church unless He has teachers to reach them. God can't reach the world unless He has a church to reach the world. It must happen in this sequence of events.

## Ω Ancient



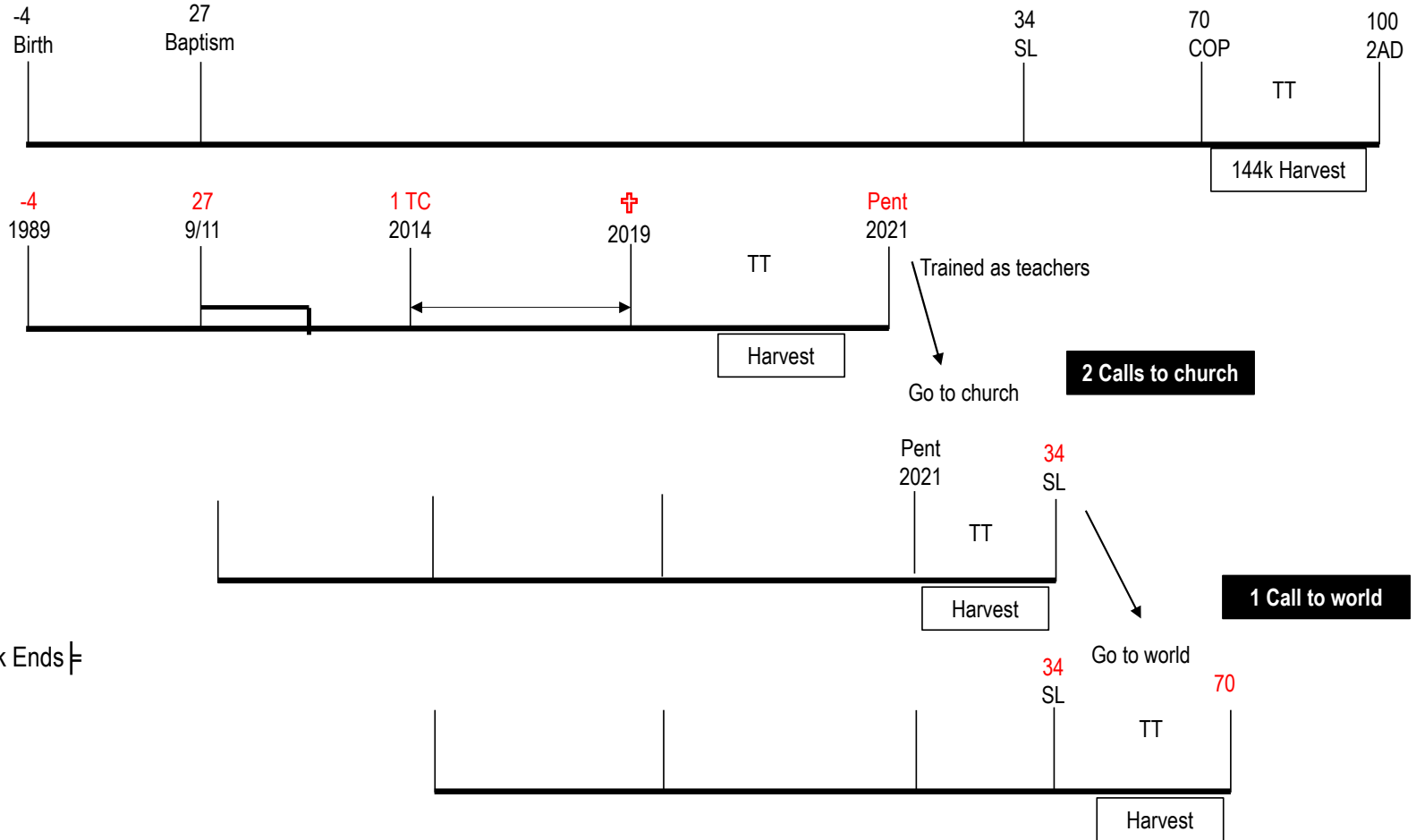
In our own time what are these dates? 1989 the time of the end, 911, 2014, 2019 and 2021. Then we have Sunday law, close of probation and second Advent. Those are the same sequence of steps. End of ancient Israel and end of modern Israel, history of success in history of success. So when we want to understand what this difficult time period looks like for a people that are actually succeeding, where do you look? You look to that history of success. And that is what was taught from the German conference through the studies in Uganda, it was then taught in Brazil.

## Ω Ancient



The same subject was taught in Brazil at that camp meeting. It had grown a little. Then at the school in Portugal we worked over the same history in a school setting, more slowly and more comprehensively. Trying to help people reason through each step.

### Ω Ancient



- Australia → Dispensations = Book Ends =
- Kenya → 2014 2019
- Uganda → Ω Ancient
- Brazil → Ω Ancient



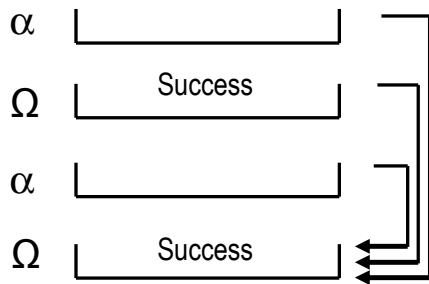
Australia → Dispensations =| Book Ends =|  
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           2014        2019

Uganda → Ω Ancient  
 Brazil → Ω Ancient  
 Portugal → Ω Modern  
 Australia → Ω Modern

Towards the end of the school in Portugal we moved from the omega of ancient Israel, the line of success, to the beginning of modern Israel. We began to talk about our alpha history. We understand that the beginning illustrates the end. So what we need to understand our alpha history, that began to be taught at the end of the school in Portugal and then in Australia we continue that same subject.

What we did is we took an overarching look at Protestantism from 1798 to the present day. This divide within Protestantism that you can see clearly in 1798, between two factions of Protestantism, supporting two very different presidential candidates, John Adams and Thomas Jefferson.

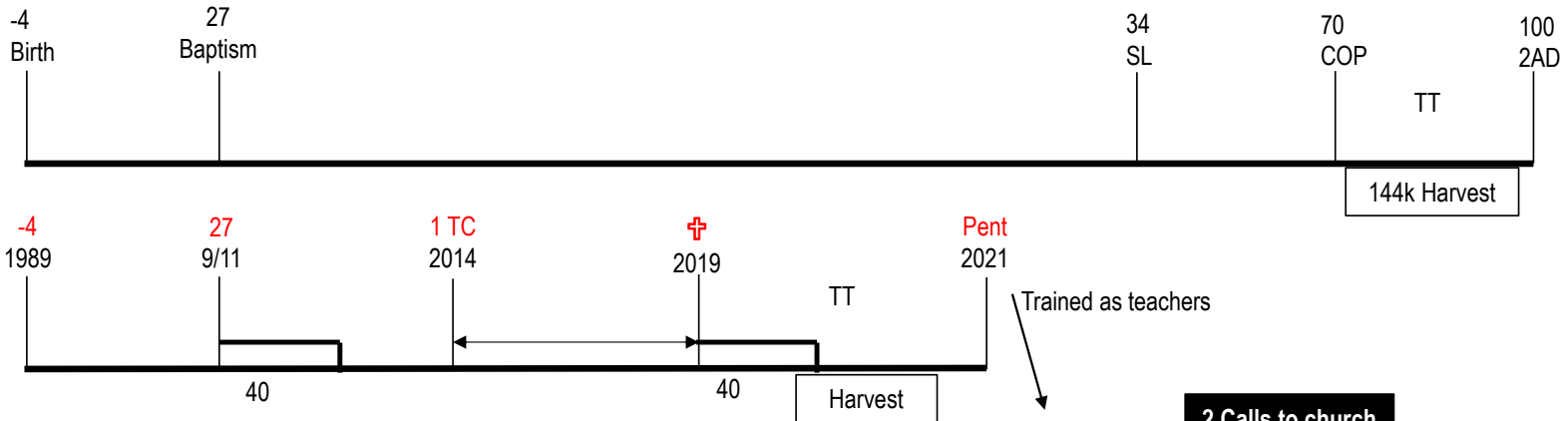
We looked at how that split continued and grew through particularly through the history of 1843, 44 and 45, the split of the three largest denominations in Protestantism over the subject mostly over slavery, particularly the Baptist Church you have the beginning of the southern Baptist convention. How that split also continued to be mirrored through climatic external events since that time period. Whether it was the forming of the League of Nations or it was a Civil Rights movement, there's continued to be this kind of divide within Protestantism. We went on a few detours there too.



We want to summarize this history of the end of ancient Israel and make a couple of points before continuing.

Why has this history been repeated and repeated and repeated?

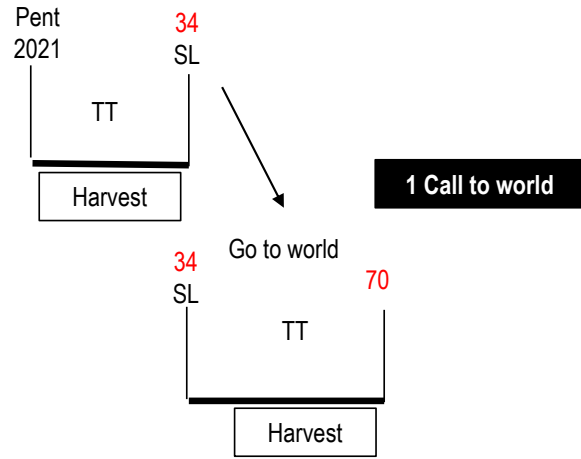
### Ω Ancient



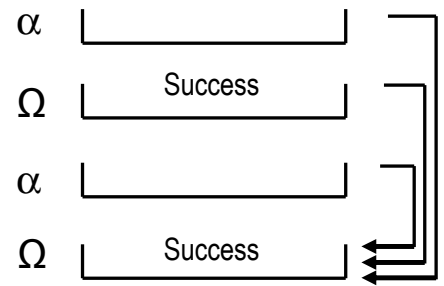
**2 Calls to church**

- Australia → Dispensations = Book Ends =
- Kenya → [2014 2019]
- Uganda → Ω Ancient
- Brazil → Ω Ancient
- Portugal → Ω Modern
- Australia → Ω Modern

The reason it has been repeated so frequently in so much detail is because many still do not see the danger that this history is warning us of. What it does is it shows us that we were in two places on this reform line. Two 40-day time periods. We have 40 days after Christ baptism and the 30 years of training to be a priest. We understood that originally as 1989 to 2019. After that He goes into the wilderness and there's the final steps of His preparation for Ministry. He must confront Satan and defeat him.

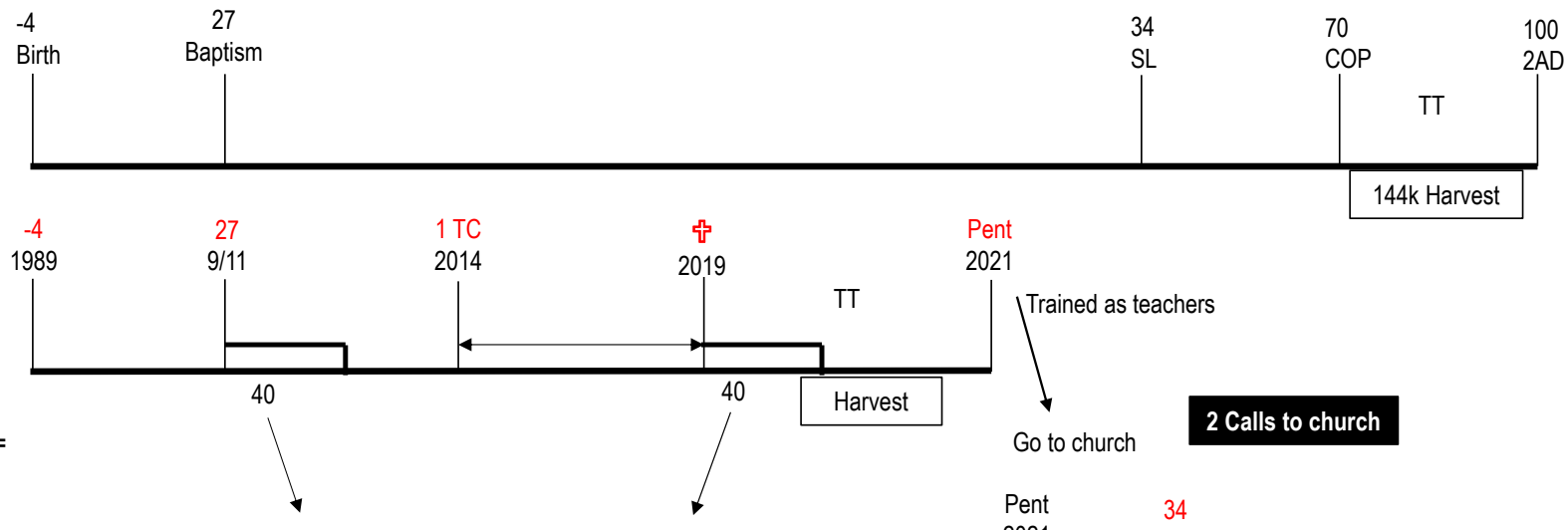


**1 Call to world**

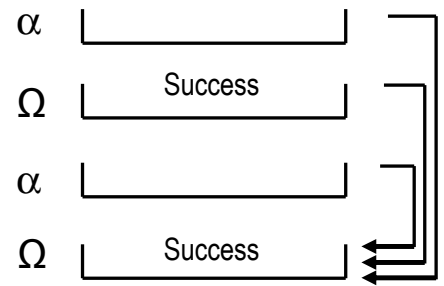


We have the 40-day time period after the cross. The time of trouble for the first group called. So we can take these two 40-day time periods and we drew two different lessons, two different tests.

### Ω Ancient

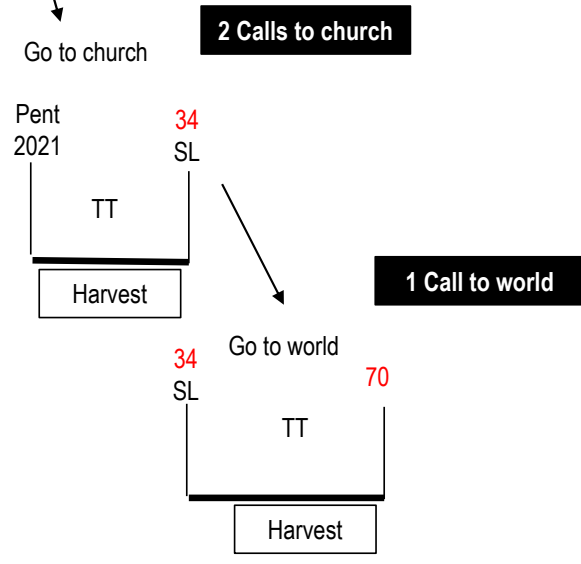


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- Kenya → [2014 - 2019]
- Uganda → Ω Ancient
- Brazil → Ω Ancient
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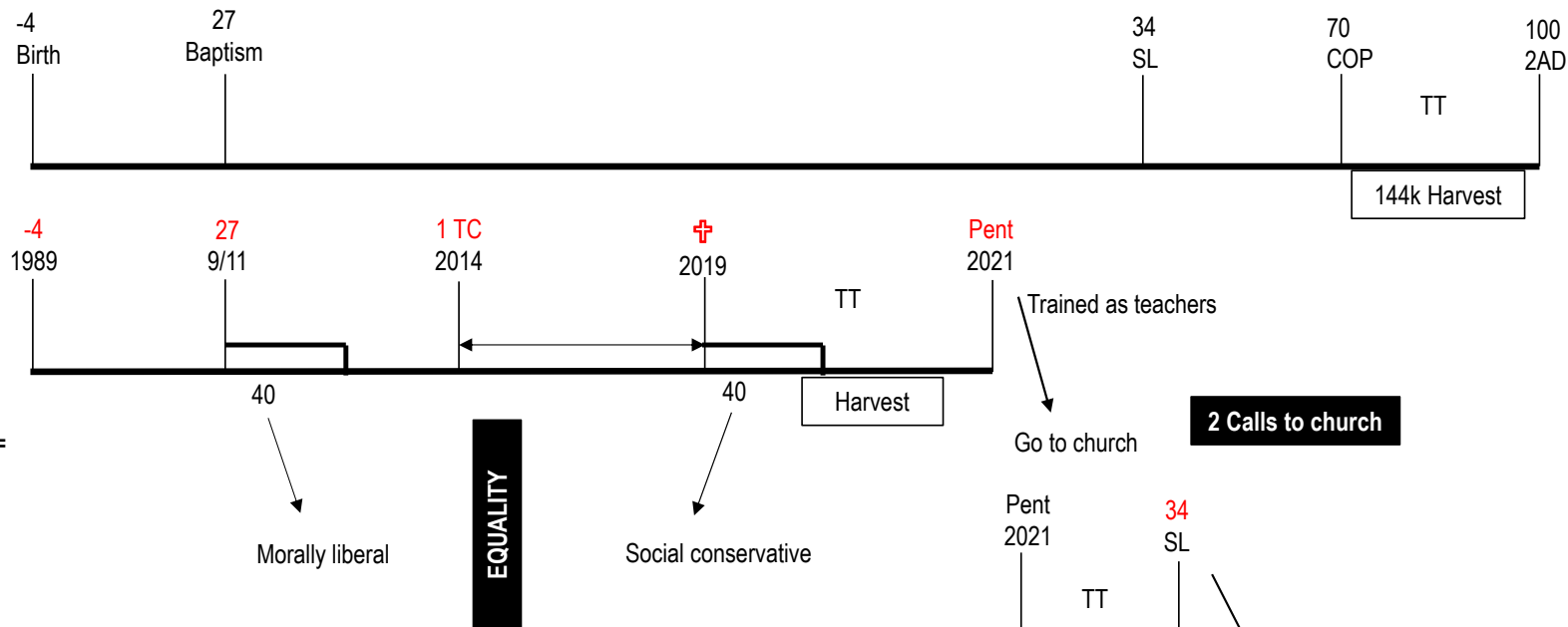
We can put it this way: two different ditches on either side of the road. Both of which were confronting this movement particularly from around September last year.

We won't repeat those studies, everyone who followed the camp meeting in Canada and watched the final two presentations should be familiar with what these two 40-day time periods were designed to teach us.

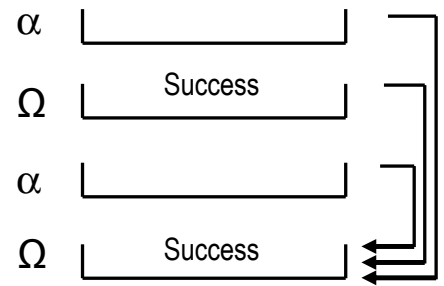


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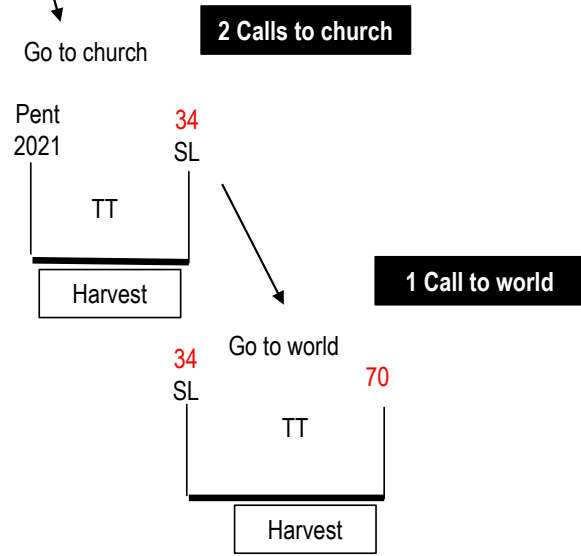
### Ω Ancient



- Australia → Dispensations = Book Ends =
- Kenya → [2014 - 2019]
- Uganda → Ω Ancient
- Brazil → Ω Ancient
- Portugal → Ω Modern
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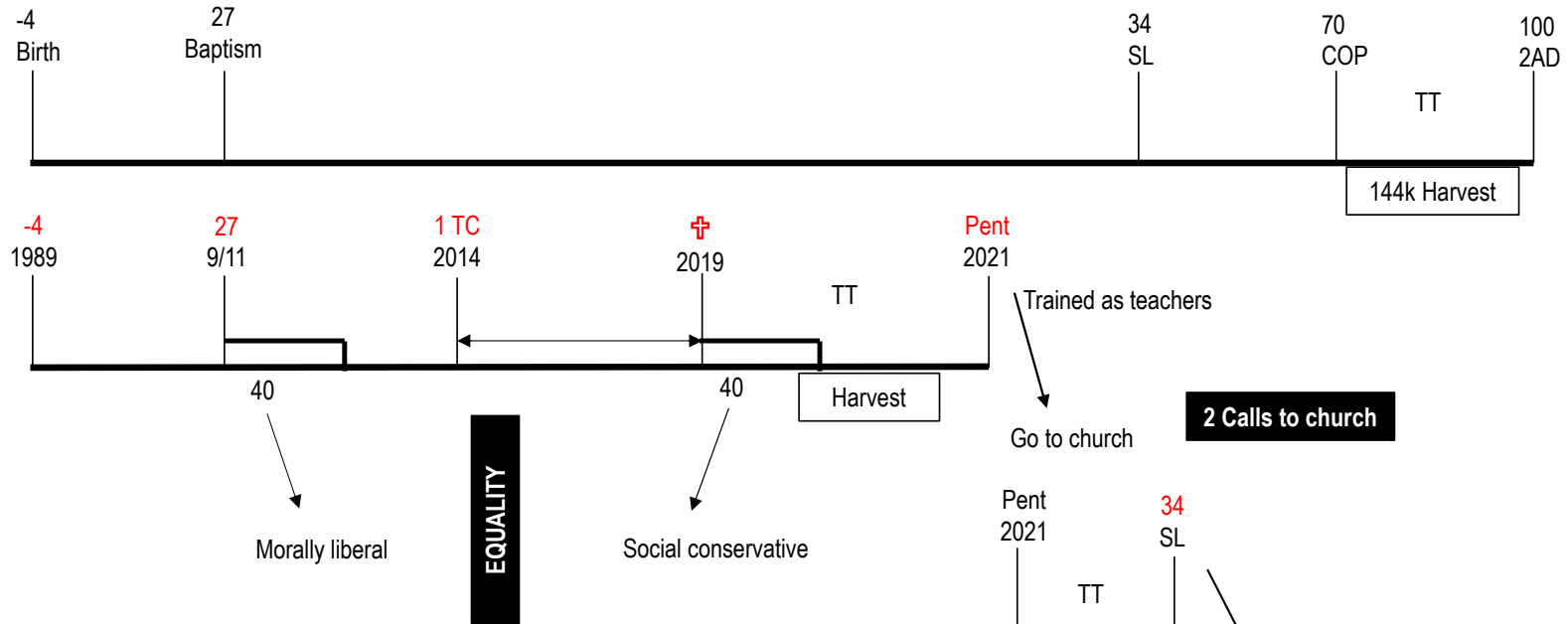
The warning they give us about two different ditches to fall into was social conservative and morally liberal. This is when we spoke about the reforms. **The true path that we were meant to follow is one of equality.** If equality is the path in the middle, what are the two attacks on equality? One was taught comprehensively in that 12-month time period, it doesn't need repeating. The social conservative attacks on equality.



If we were to put it this way, if you have a box and you say this box is full of people and you want to say that all men are created equal, what the message did is highlighted as you would have torch, it shown a beam on three specific areas where there have been repeated systemic centuries-old failures to treat people with equality.

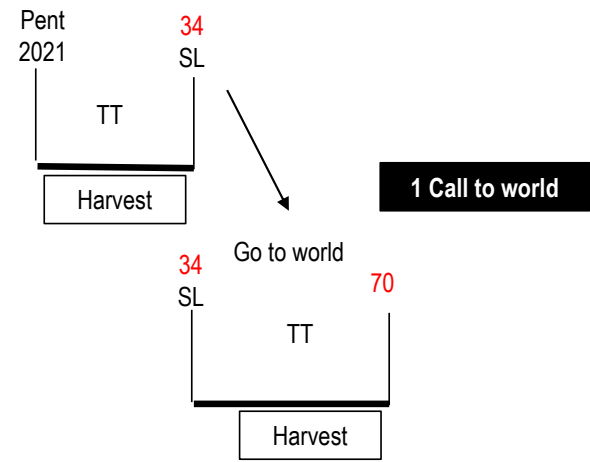


## Ω Ancient



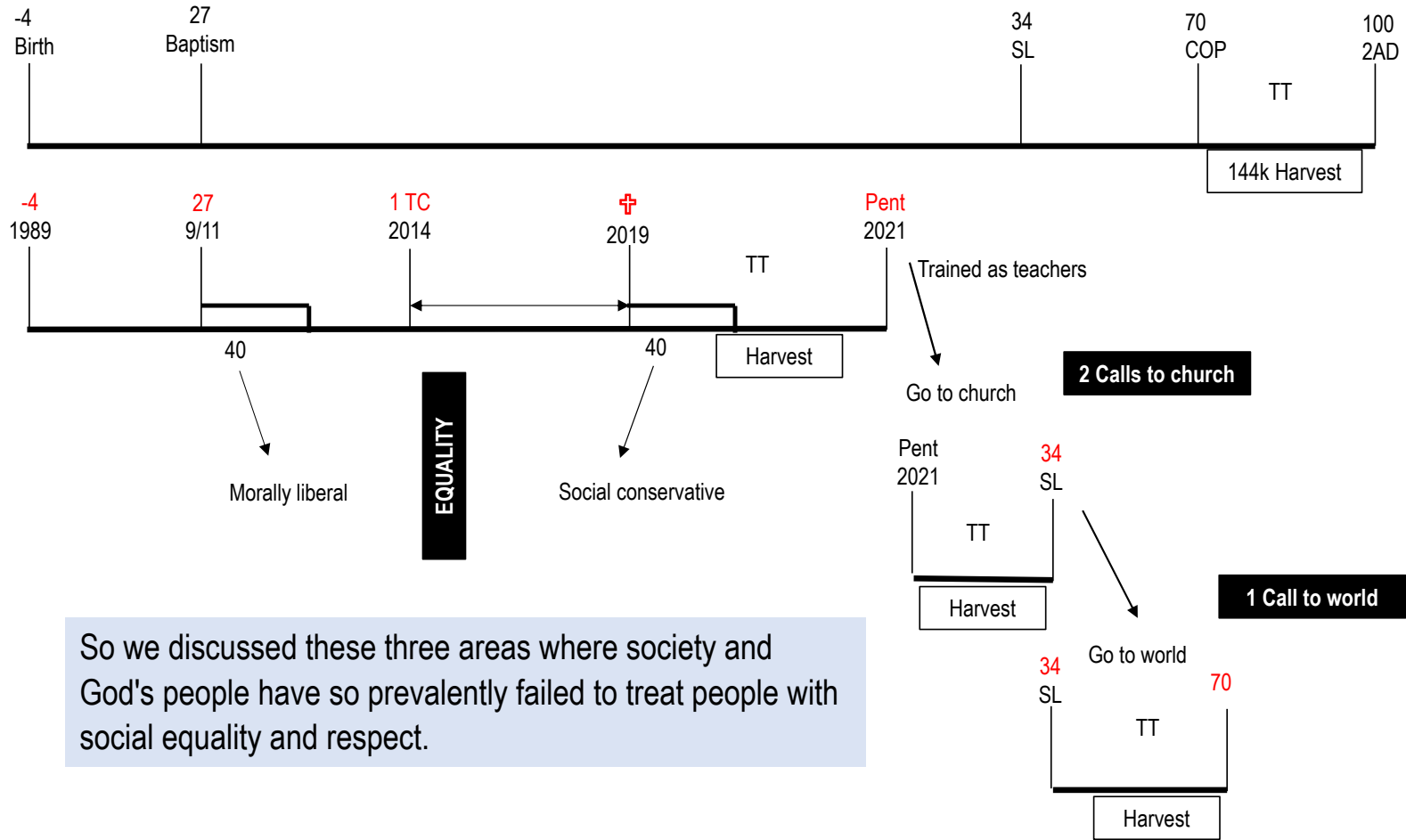
Those three areas were **nationalism**, that you see in one part in the racial divide in the United States, all stemming from 1619, the introduction of slavery into the British colonies, and we discussed that in great detail.

Next position is **sexism** which we described in great detail, the prevalence of that in many areas still are considered socially acceptable elements of that.



And the third **LGBTQ**. How people are dehumanized, how their rights that a society should grant them, a society that separates church and state such as the right to marry have not been respected.

### Ω Ancient

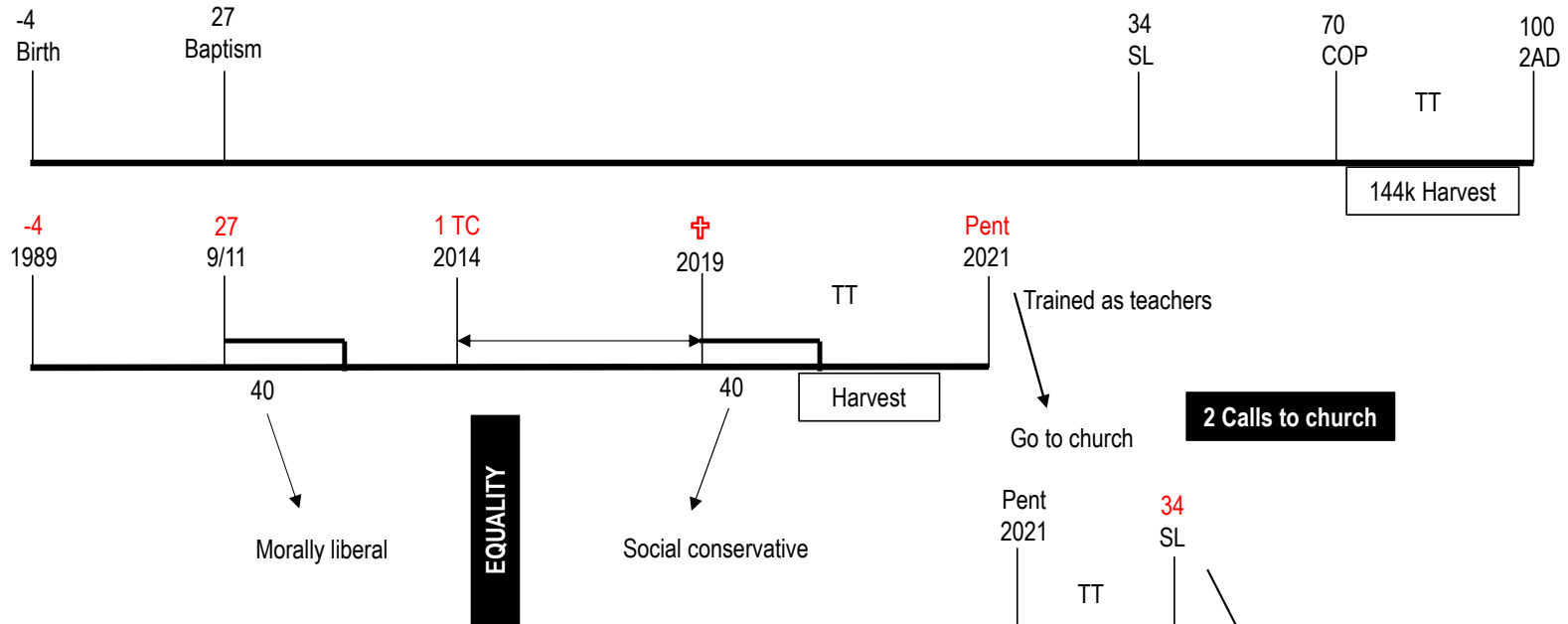


So we discussed these three areas where society and God's people have so prevalently failed to treat people with social equality and respect.

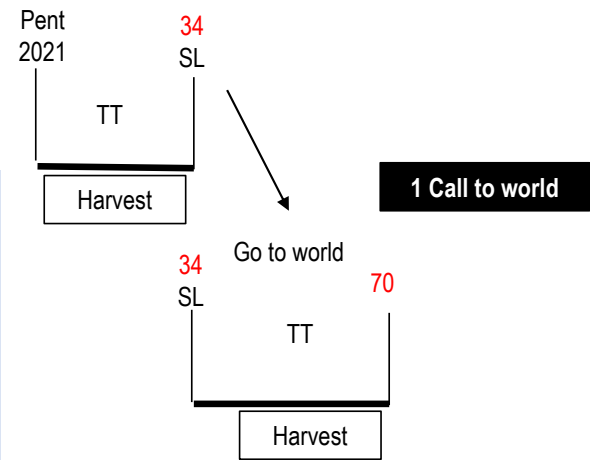


Since that time, since that message we've been teaching about these two sides, this argument in the movement between moral liberalism and social conservatism. What we've been trying to demonstrate is the problems with both. Rejecting social conservatism does not make us morally liberal.

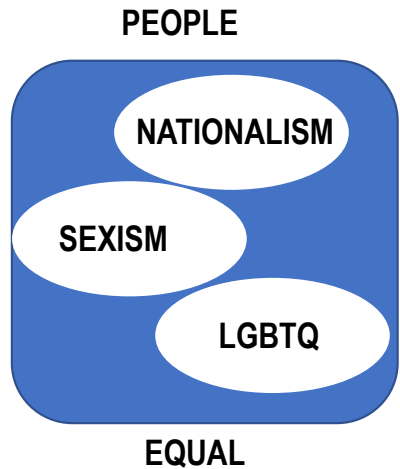
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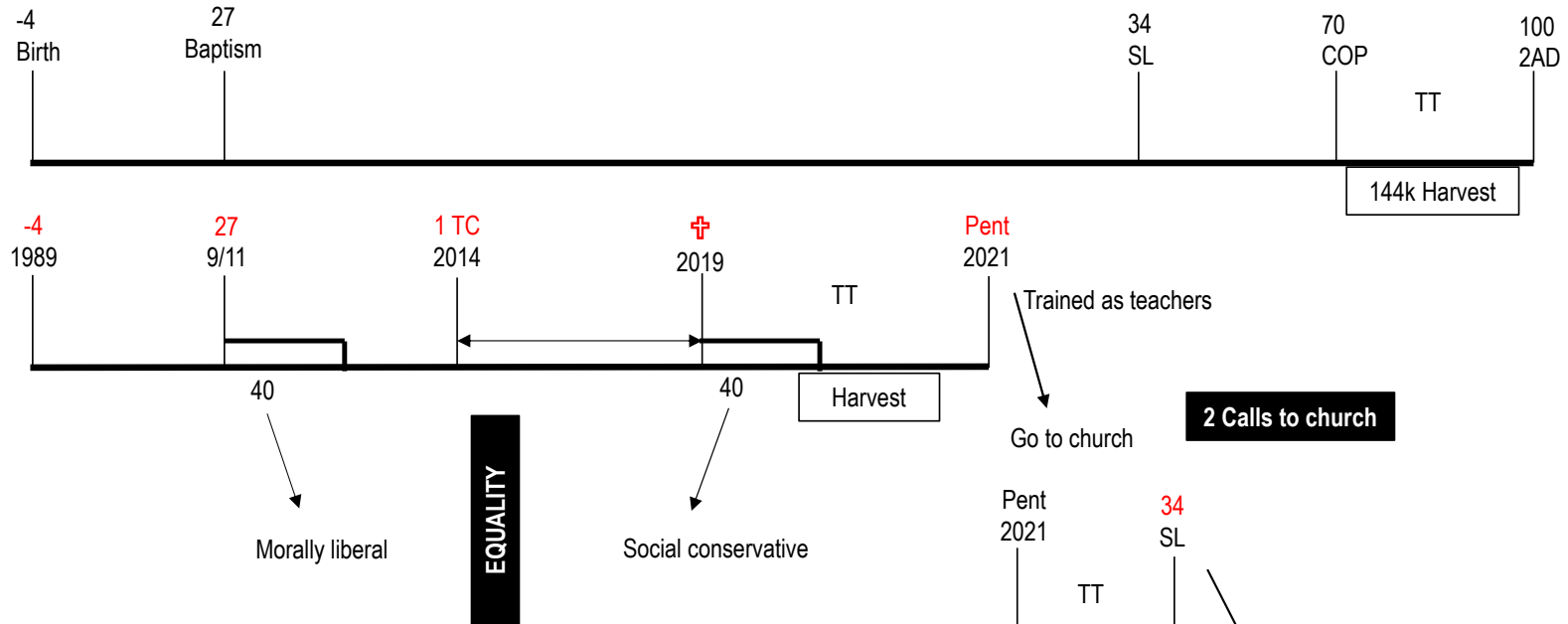
To say it a different way, to say that black and white people should be treated with not just equality but equity in the United States does not equal I can wear what I like, drink what I like, speak how I like, watch what I like. That is moral liberalism. And the way this idea about freedom has been connected to the message of equality is incorrect. That was taught at the meetings two weeks ago and has been taught particularly intensely since Uganda.



We want to highlight this particular problem with this side of moral liberalism. People think that Elder Tess has always been a conservatively minded person. It's amazing how those who claim that people judge quickly and jump to conclusions, judge quickly and come to conclusions.



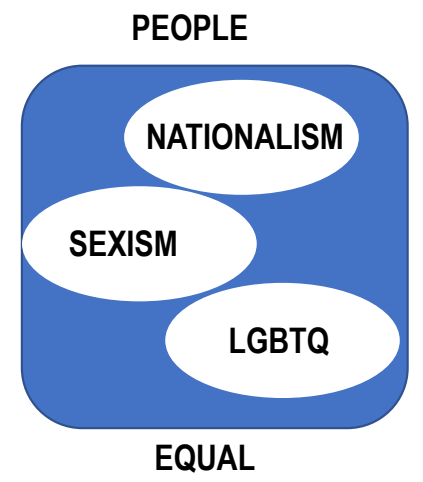
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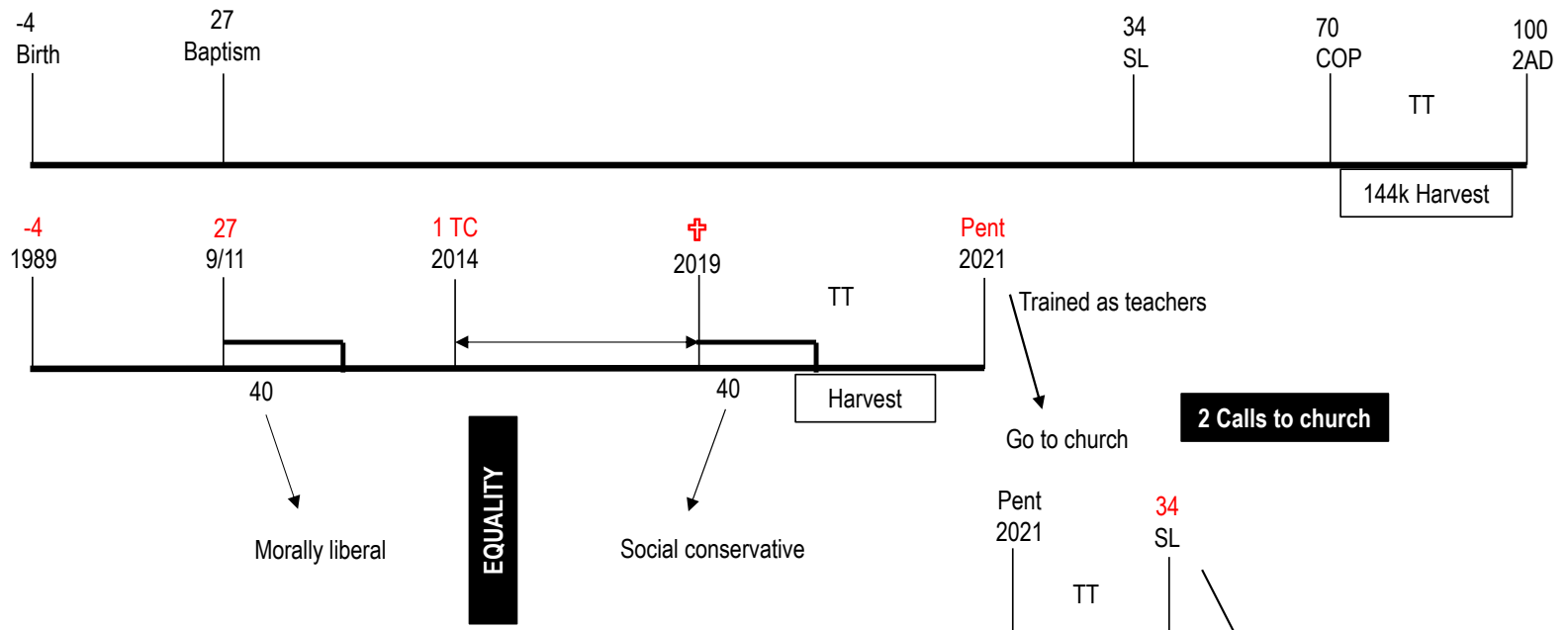
When it comes to these things, for example high heels, she wore high heels so often that when walking barefoot she would almost always walk on her toes. That was just the way she was accustomed to walking, she didn't walk on her heels because she had worn high heels so extensively. She wouldn't leave the house without makeup, all of those things she understood and she has participated in. We need to at least be aware of her perspective right from the very beginning, she said this is a false view of equality, that this is the wrong road to take when the subject that we are addressing is equality.



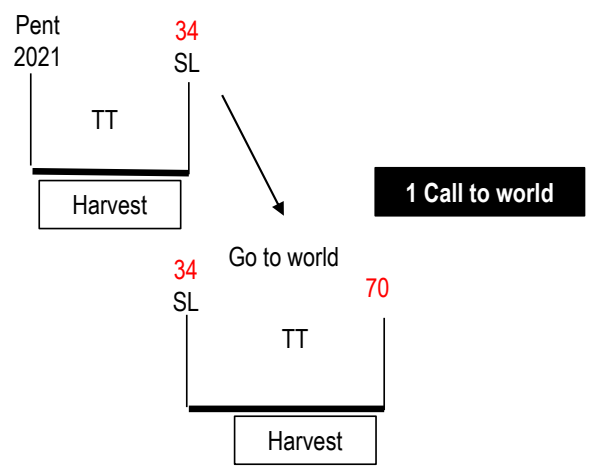
She really didn't like it in her younger days of wearing very little, when people would say she did that to get the attention of men. That's an argument people make, that you're only wearing makeup to get a boy's attention. It's not a true argument.



### Ω Ancient



It is true that women dress for themselves, to dress to satisfy themselves, to satisfy other women. We don't want to make it all about women because men do that too. But the reason that she would wear high heels was not too impress a boy but because she felt empowered, it gave her a sense of power and authority. That is a false type of power. Men do not have to stand in Congress in thick makeup and high heels to speak with power and authority. This is a twisted form of equality.



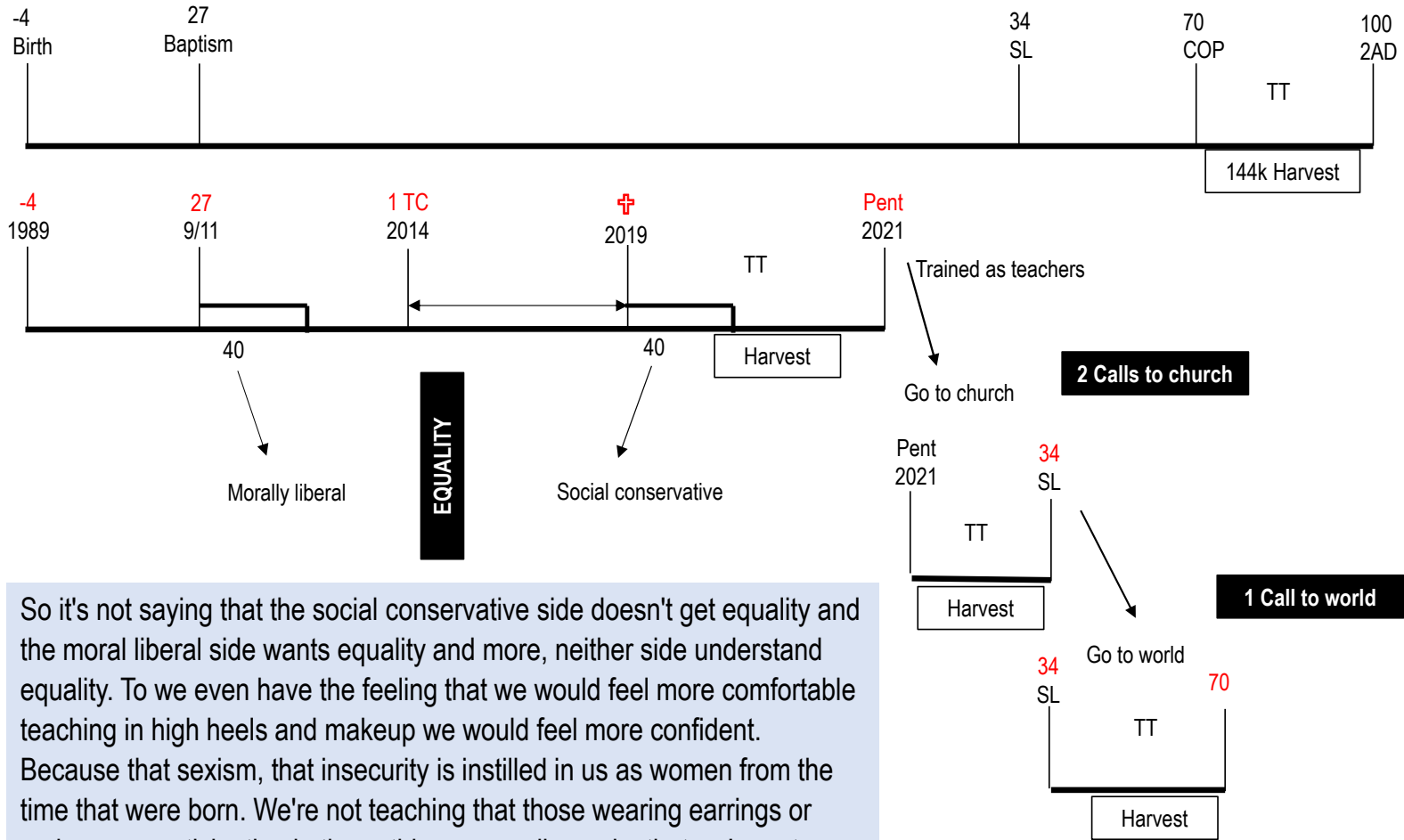
Whether it is the way we dress, high heels, earrings, makeup, all those things, if we were to truly understand what God means when he says men and women are equal we would see that not only do we not need those things but that those things undermine our own equality. That's how they have been developed over time.

**PEOPLE**



**EQUAL**

**Ω Ancient**

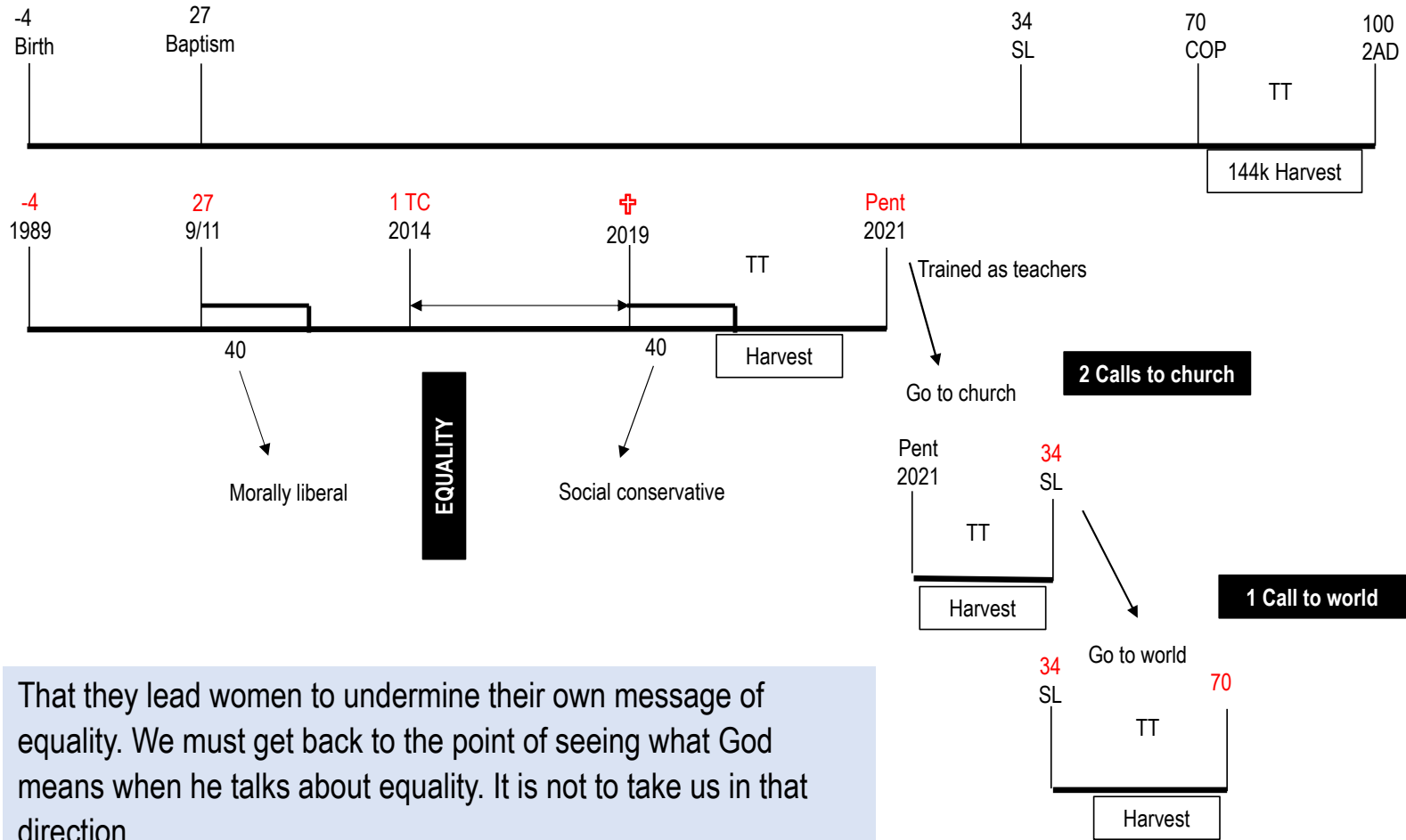


So it's not saying that the social conservative side doesn't get equality and the moral liberal side wants equality and more, neither side understand equality. To we even have the feeling that we would feel more comfortable teaching in high heels and makeup we would feel more confident. Because that sexism, that insecurity is instilled in us as women from the time that were born. We're not teaching that those wearing earrings or makeup or participating in those things are evil people, that we're not teaching in anyway disgusting or revolting or anything so ugly.

What we are teaching is that the drive for those things is not a correct understanding of equality. It comes from a place of a wrong type of idea of empowerment and confidence.



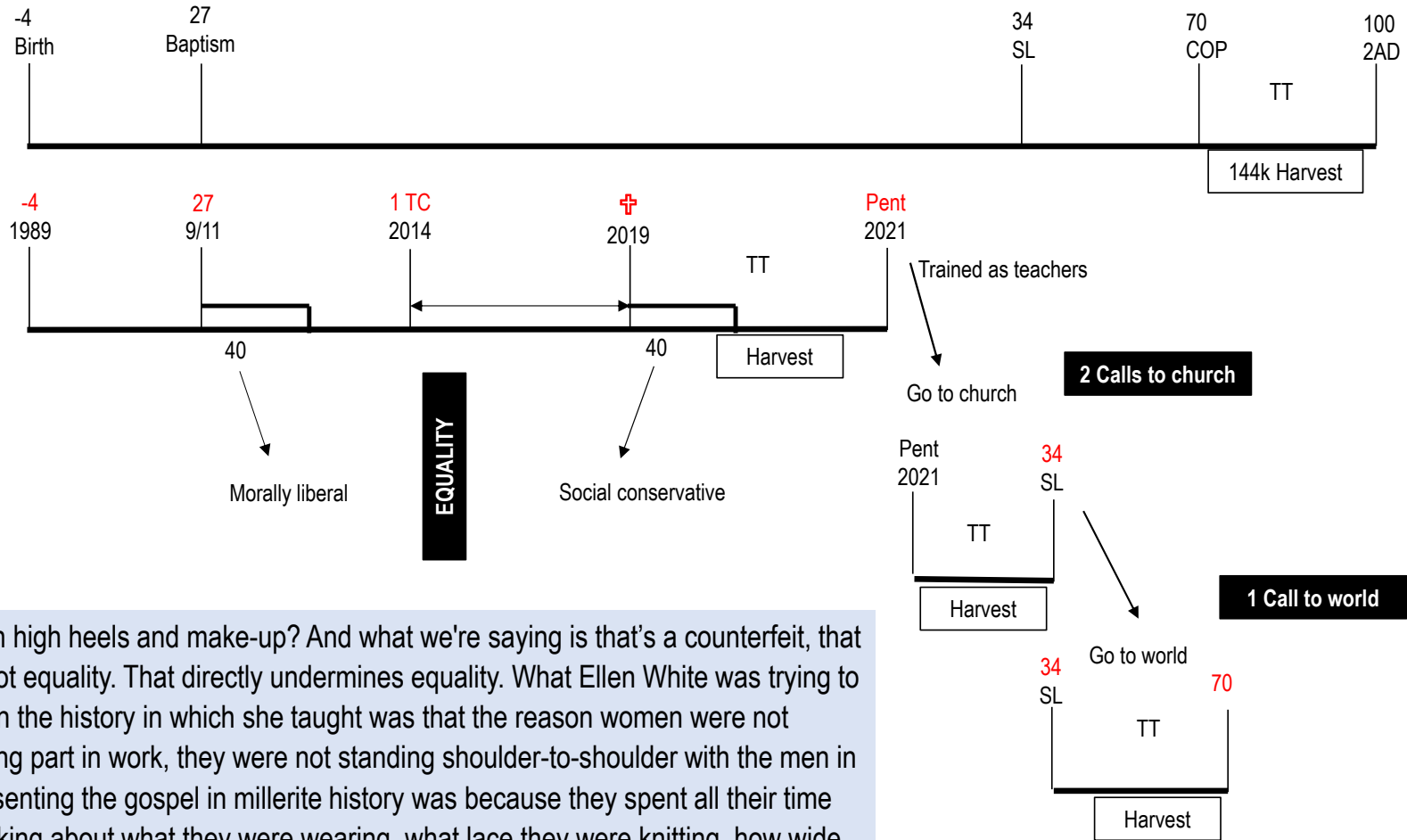
### Ω Ancient



That they lead women to undermine their own message of equality. We must get back to the point of seeing what God means when he talks about equality. It is not to take us in that direction.

We'll make a couple more points about this subject. There's the idea of equality, that's the idea of feeling empowered. We have to understand what that empowerment is meant to come from. Is it meant to come from a correct understanding of the nature of God's kingdom, of the character of God or is it an empowerment that we place on ourselves by the way that we are able to present ourselves?

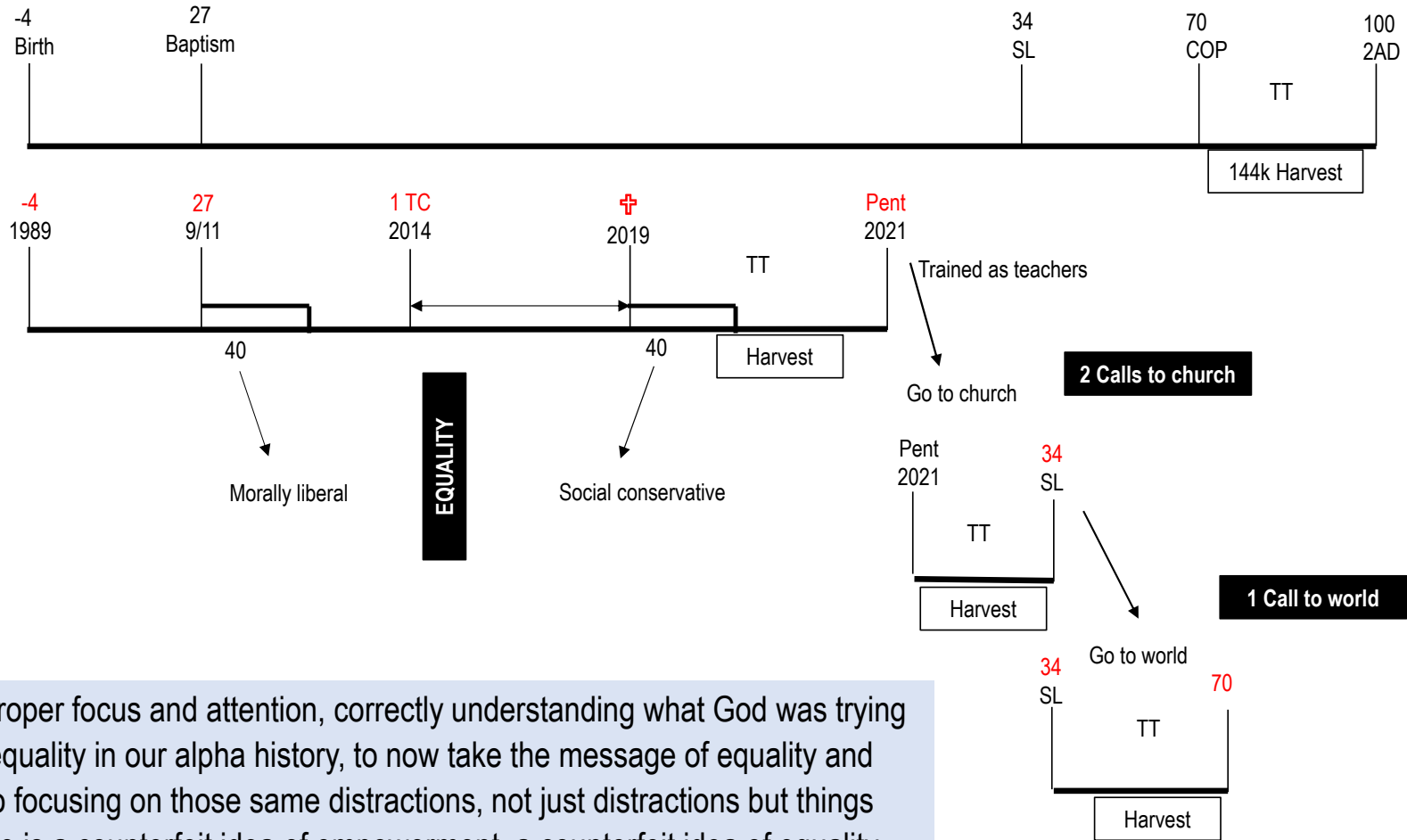
## Ω Ancient



With high heels and make-up? And what we're saying is that's a counterfeit, that is not equality. That directly undermines equality. What Ellen White was trying to do in the history in which she taught was that the reason women were not taking part in work, they were not standing shoulder-to-shoulder with the men in presenting the gospel in millerite history was because they spent all their time thinking about what they were wearing, what lace they were knitting, how wide were there hoops and the fashion of the day. That focus the women had in that time unfitted them to be involved in the work of the movement.

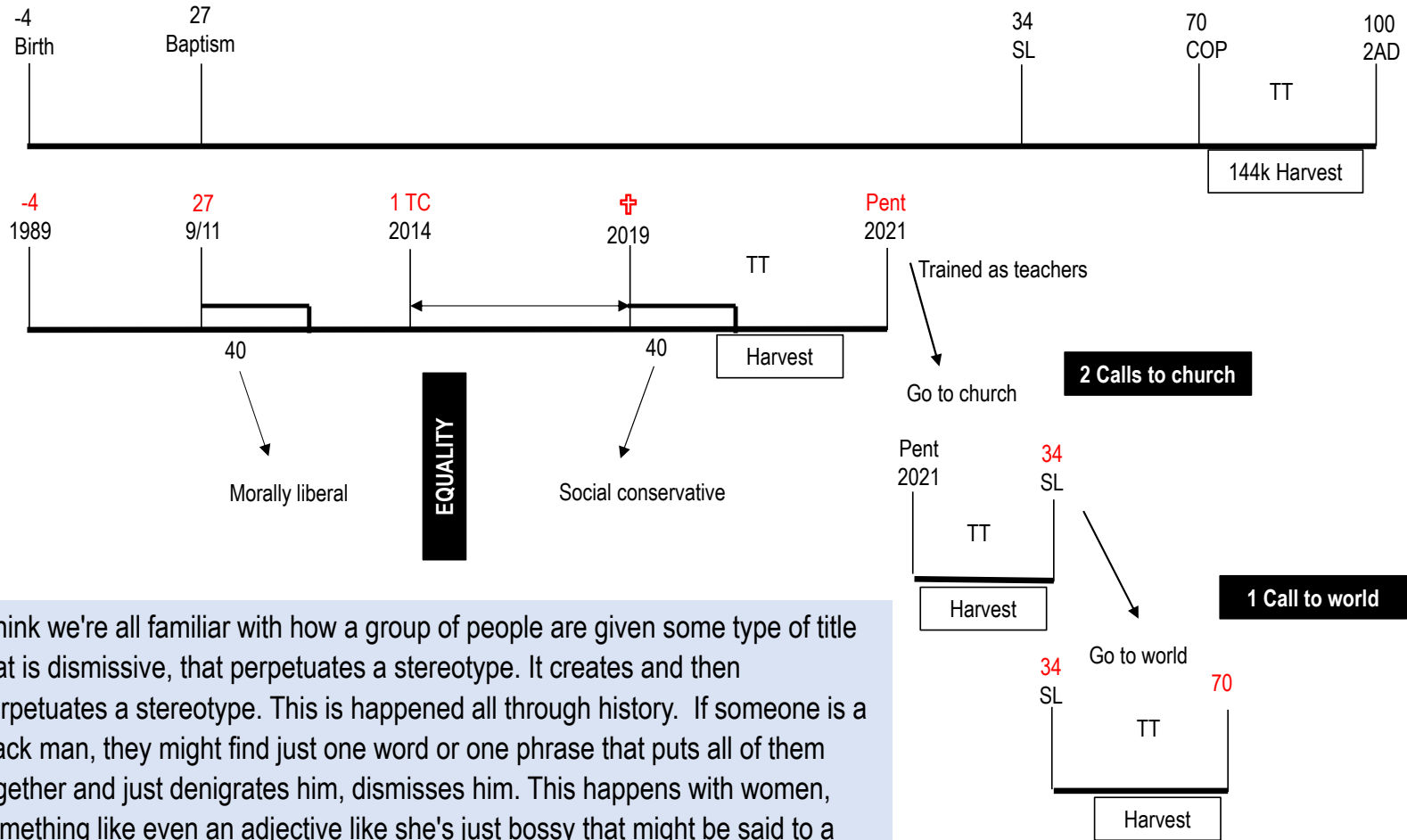
She says clearly it unfits them for work in the external political sphere of the United States. That focus on presenting ourselves in a certain light which men do not have to face, which for her time was still make up, was still jewelry, but went into these ideas of adornment that were also characteristic of her time.

## Ω Ancient



It unfit them for giving the proper focus and attention, correctly understanding what God was trying to do. That also held back equality in our alpha history, to now take the message of equality and turn it back right around into focusing on those same distractions, not just distractions but things that undermine our message is a counterfeit idea of empowerment, a counterfeit idea of equality. Neither side, neither ditch correctly understands equality.

## Ω Ancient



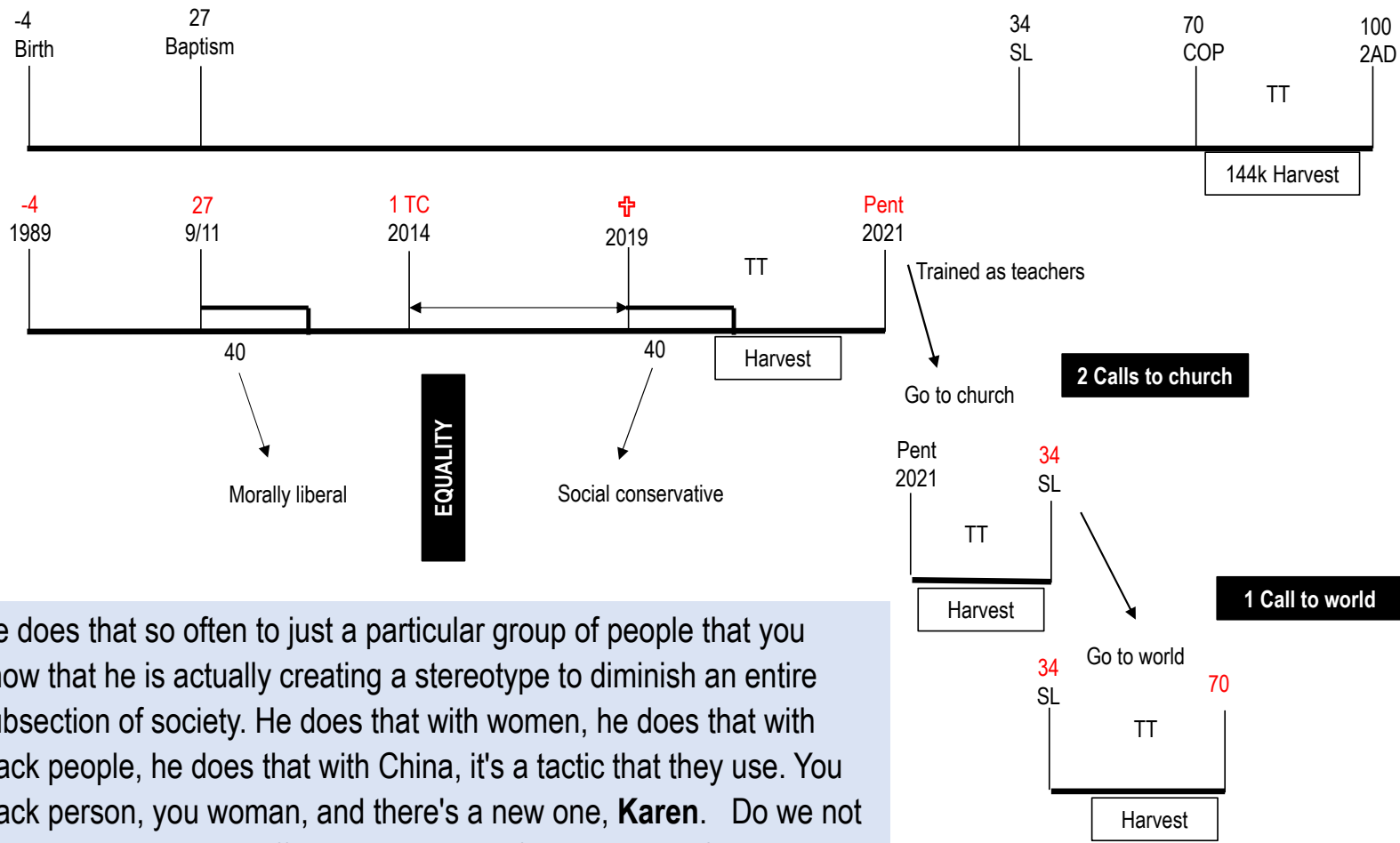
There is a road in the middle that does. How many people remain walking on it is still to be seen.

There's the idea that social conservatism speaks abusively but the liberal side is passionate. Social conservative is just aggressive and yet the liberal side has a cause, and can break the rules that they're trying to hold to this same side. We'll give one example.

I think we're all familiar with how a group of people are given some type of title that is dismissive, that perpetuates a stereotype. It creates and then perpetuates a stereotype. This is happened all through history. If someone is a black man, they might find just one word or one phrase that puts all of them together and just denigrates him, dismisses him. This happens with women, something like even an adjective like she's just bossy that might be said to a female politician that wouldn't be said to a male.

Those types of words, actually words that Donald Trump harnesses and uses that with just either one word or at least something that can fit in a tweet can stereotype and disrespect an entire class of people. He does that with the black community when he continually refers to key black people as uneducated or somehow inferior in their intelligence.

### Ω Ancient



He does that so often to just a particular group of people that you know that he is actually creating a stereotype to diminish an entire subsection of society. He does that with women, he does that with black people, he does that with China, it's a tactic that they use. You black person, you woman, and there's a new one, **Karen**. Do we not realize how incredibly offensive that type of messaging is?

## The truth about Karens

<https://thehill.com/opinion/civil-rights/505489-the-truth-about-karens>

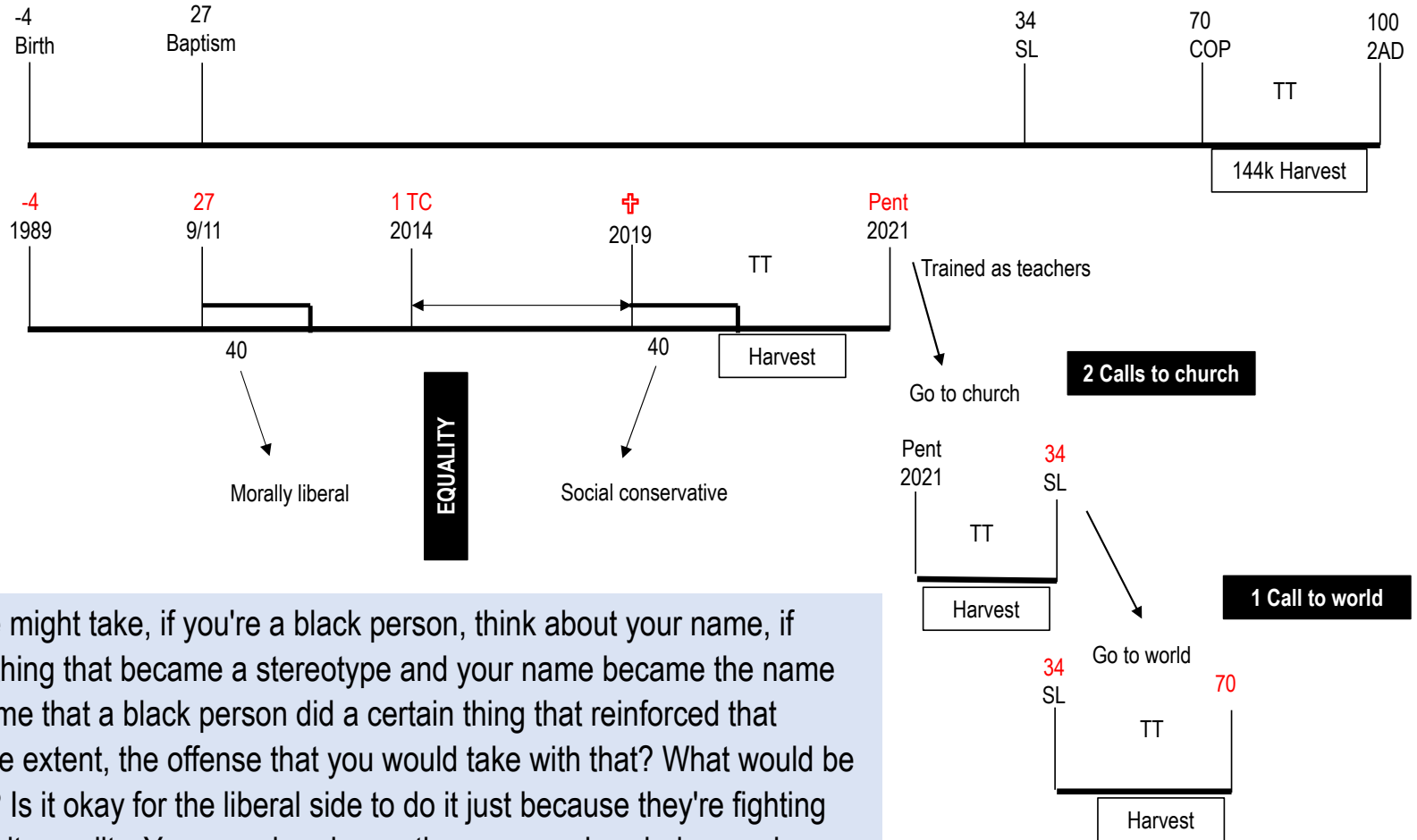
We'll read an article, her name is Karen Strickler. She is president of the vote climate political action committee. What side of the external stream do you think she's on? Not Donald Trump's. The side that's willing to believe that climate change is an issue.

*She wrote an article for The Hill, it's an opinion contributor . She says as a woman with the name Karen I take personal offense to the cultural Karen stereotype and moniker. My response to it was visceral and I need to speak up. I can already hear people saying how Karen of you. The misnomer Karen might be a convenient shortcut to explaining the profound problem of racism and white entitlement. But it raises another profound problem. Do not confront racism with sexism. It is misogynist stereotyping. Every nasty woman becomes a Karen. The term is often paired with other sexist putdowns like shrill or loudmouthed. Calling a woman a Karen is simply another way of controlling women and their behavior, telling us to be quiet and stop complaining. It legitimizes misogyny. I speak out about Injustices, equal rights and climate change. My view is on the other end of the political spectrum. But I'm sure that my opponents, Donald Trump's side, would prefer to that I was quiet but I will not be quiet. Does that make me a Karen? In their eyes, probably so. Some say this is not discriminatory because it applies to white women of privilege.*

*Whatever its origins Karen has turned into a pejorative directed only against people of a certain age, race and gender, making it a slur by definition. Such an eponym serves no more useful purpose than any other offensive stereotype. In my own case for example, although I am a middle-aged white woman, I do not use such privilege to victimize other people. Assigning an anonymous Karen moniker also lets other women who are behaving badly off the hook, they're no longer known by their own names or their own bad behavior but by this stereotype. I'm told that I should keep my feelings to myself and not take offense since the designation is clearly not meant for me. But I do not see it that way. There is nothing more personal than your name, it makes you stand out, distinguishes you and ties you to your family and friends.*




## Ω Ancient

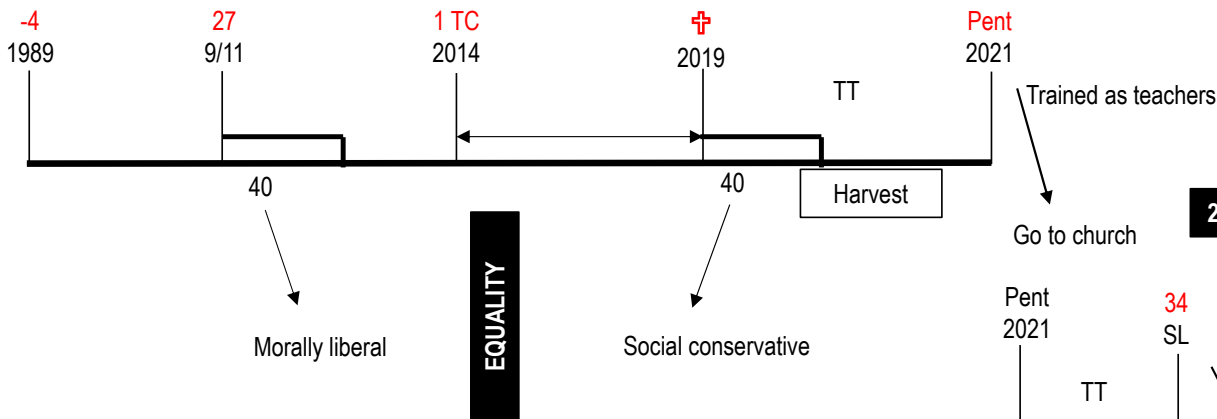


*Ironically using the term Karen classically sees nobody as an individual. Stereotypes such as this one have such an adverse effect on society. Let us stop it already.*

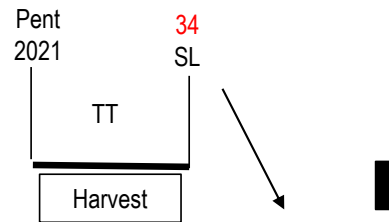
The same way that someone might take, if you're a black person, think about your name, if other black people did something that became a stereotype and your name became the name that was used every single time that a black person did a certain thing that reinforced that stereotype, what would be the extent, the offense that you would take with that? What would be the damage done to society? Is it okay for the liberal side to do it just because they're fighting for equality? This is counterfeit equality. You can already see the compromises being made externally. The problem is the compromises made externally are also the compromises made internally, What you see externally you find internally.

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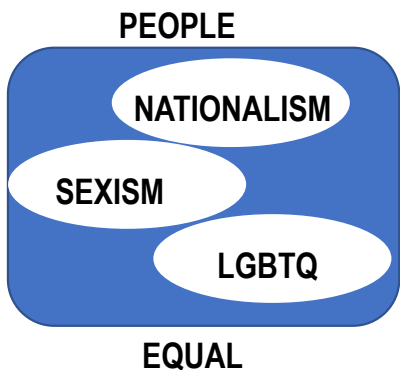
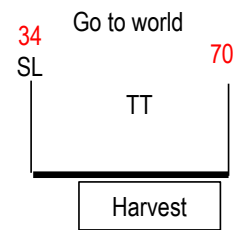
### Ω Ancient



**2 Calls to church**



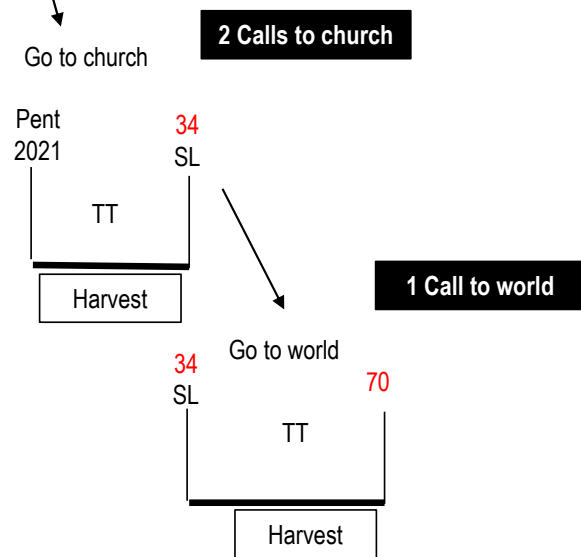
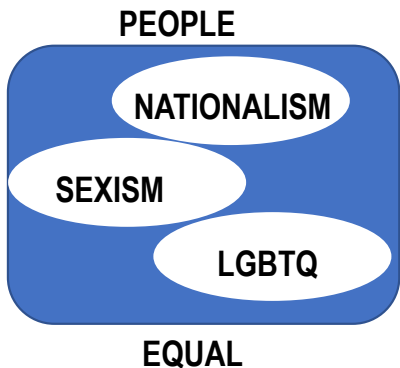
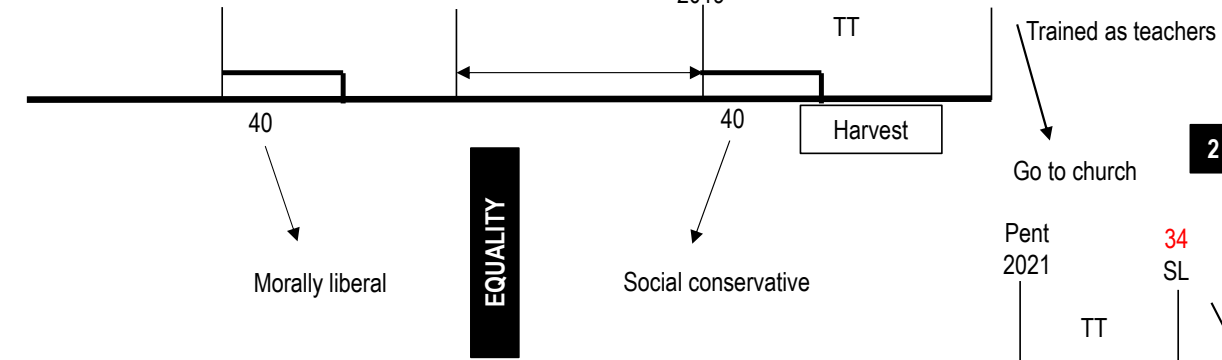
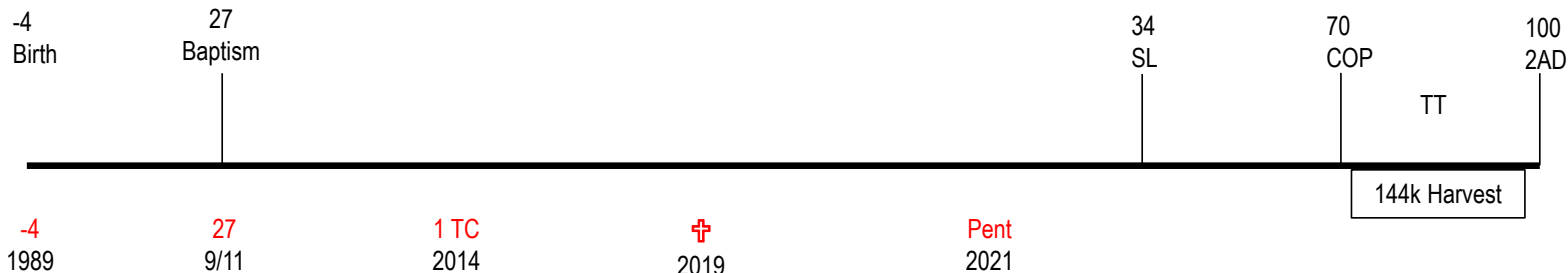
**1 Call to world**



The conservative side does not see equality. The liberal side compromises and they also have a wrong understanding of equality. You see that externally and you see that internally. When it comes to the external, this is not to suggest that when it comes to racial justice there isn't two streams of information. But as Elder Tess has taught since Uganda, there's a new type of leadership being raised up. These sources as we've progressed particularly from November until now, we have to see why in the US Civil War God judged the north. The South was gone, God judge the north. The north is the liberal side. Because they teach equality, they claim to believe in equality and yet they compromise.

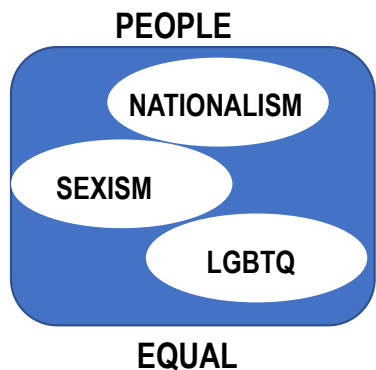
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### Ω Ancient

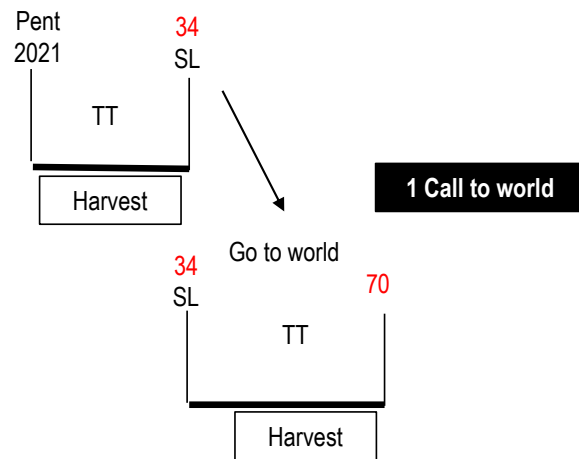
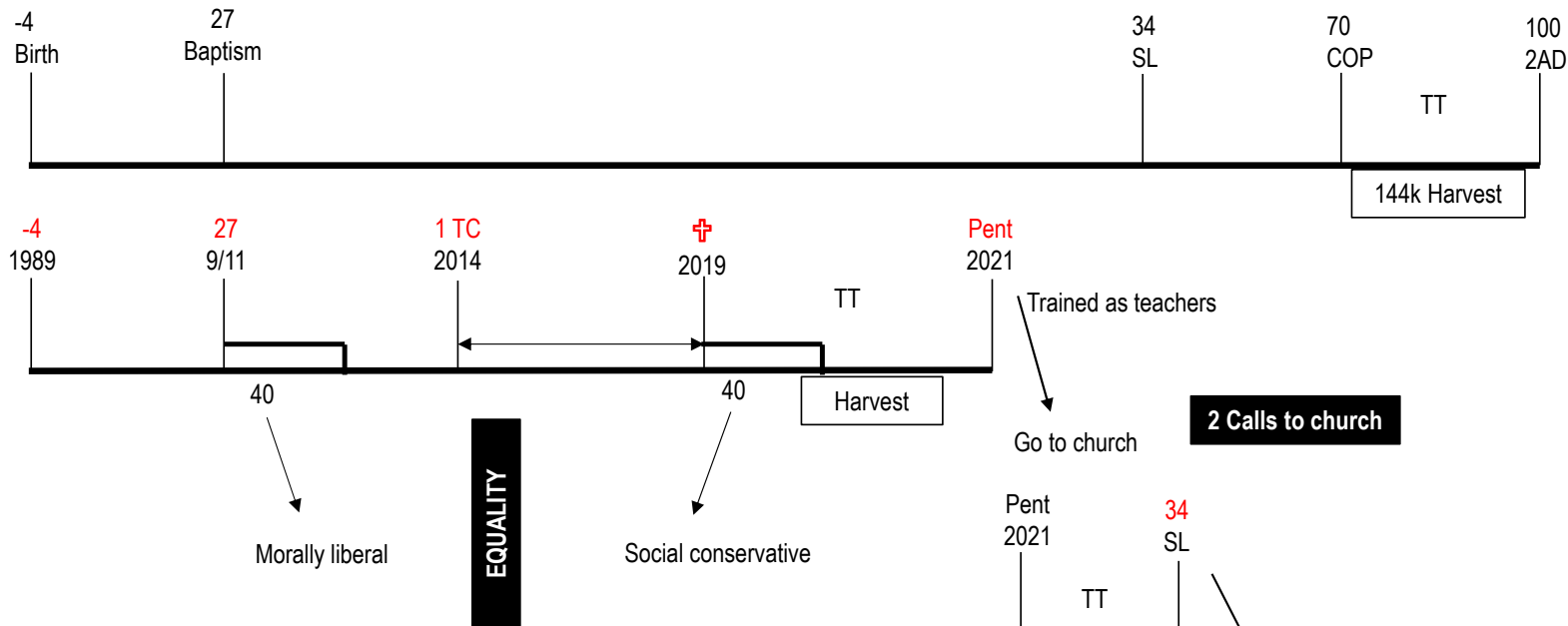


When it comes to the movement the issue with moral liberalism has been said before is that they do not understand sexism. They don't practice equality correctly and you see that with reforms. Reforms are not designed to hold women back. They're not designed to constrain the freedoms of women. They're designed to show women what equality looks like, that your confidence and your value should not come from what you wear. It's an empowering message not a denigrating message when understood correctly. The problem internally with liberal side is the same problem that happened in this movement at its very beginning.

Australia → Dispensations 卩 卩  
 Kenya → [2014-2019]  
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**Ω Ancient**



The beginning 1989 typifies its end 2021 or Panium. The problem at the beginning, why did God have to work through Elder Jeff? Why did He have to work through someone so intensely conservative? Because he's the only one following the rules, he's the only one following quote for quote. If God is going to give an increase of knowledge, it has to be given to someone who already sees the word of God as being inspired. Not just in an overall concept of the Great Controversy, not just in an emotional kind of sense, but word for word inspired word of God. Through Genesis to Revelation, through the writings of Ellen White, He cannot give that increase of knowledge to a liberal who says I don't care what the words say, I will eat what I like, drink what I like, wear what I like.

Australia → Dispensations =| ≠

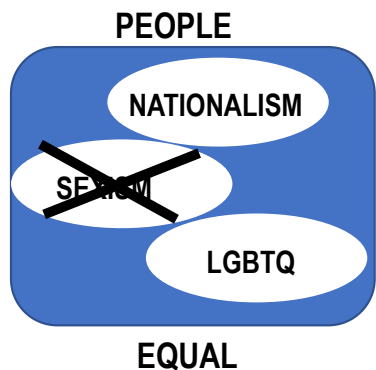
Kenya →   
2014 2019

Uganda → Ω Ancient

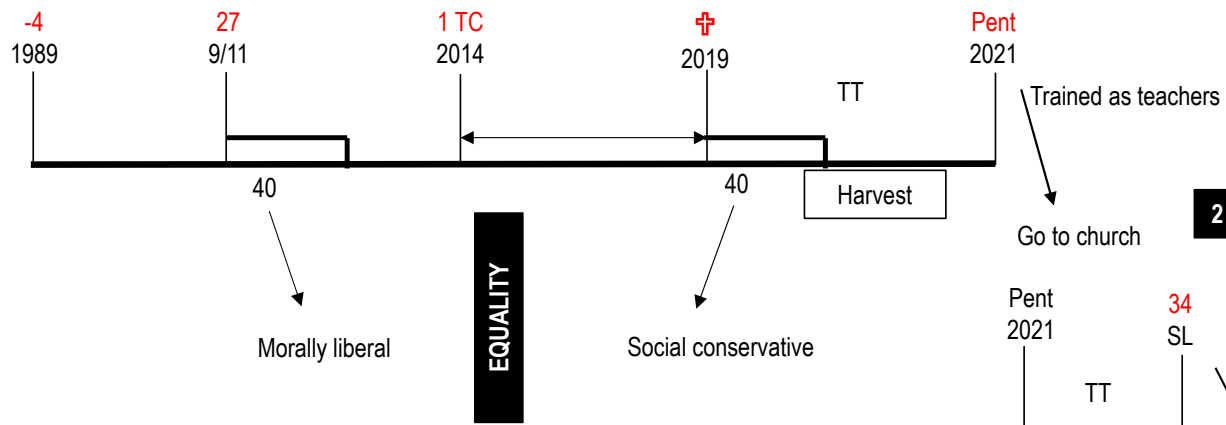
Brazil → Ω Ancient

Portugal → Ω Modern

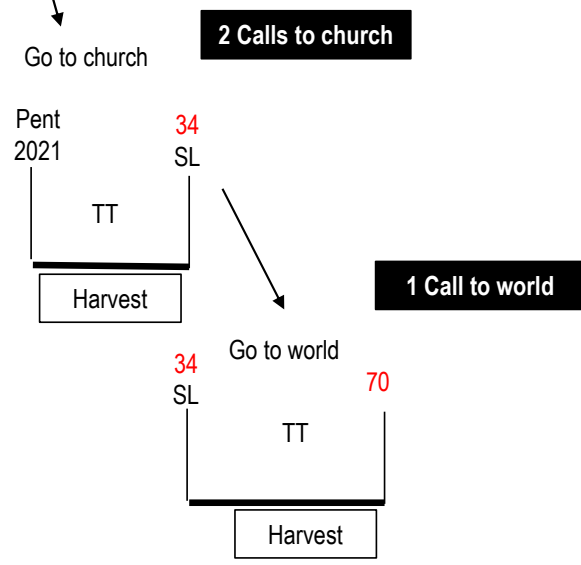
Australia → Ω Modern



### Ω Ancient



**EQUALITY**



He has to give that increase of knowledge to someone however wrong his views are on social conservatism, the increase of knowledge from the time of the end had to be built upon someone that saw the inspiration in the word of God. And he could not sidestep that inspiration to do his own will. Only when you had such a solid foundation could you build upon it. So He was able to build upon Elder Jeff, for all Elder Jeff's wrong ideas He could build upon that and create a message like upon John the Baptist that could be then taken up by Christ and brought to its true conclusion: equality. So we have the same issue today. Neither side understands sexism. What about nationalism?

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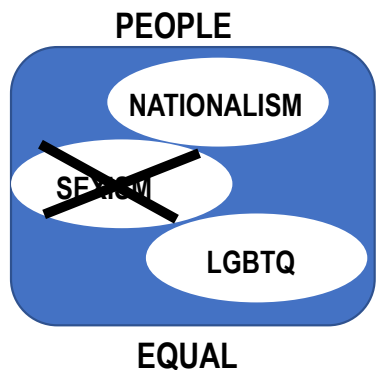
Kenya →   
2014 2019

Uganda → Ω Ancient

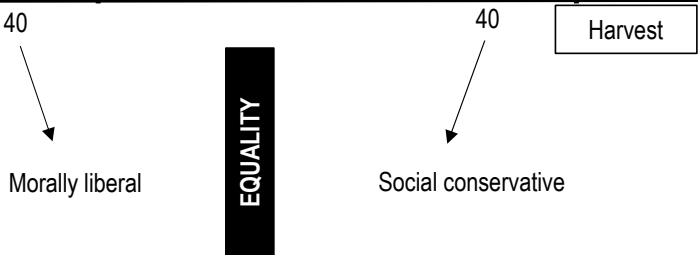
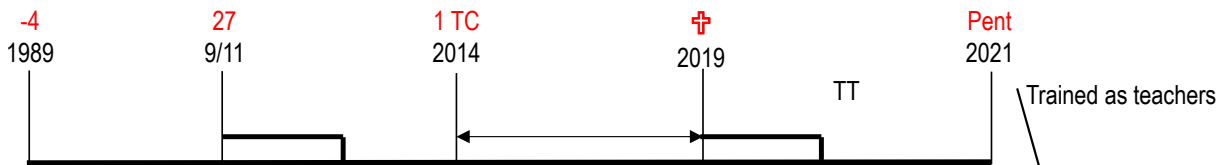
Brazil → Ω Ancient

Portugal → Ω Modern

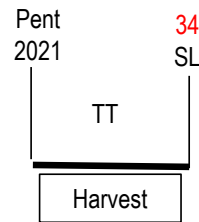
Australia → Ω Modern



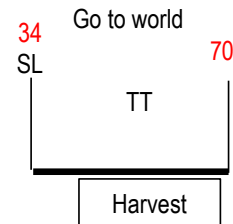
### Ω Ancient



Trained as teachers  
Go to church **2 Calls to church**

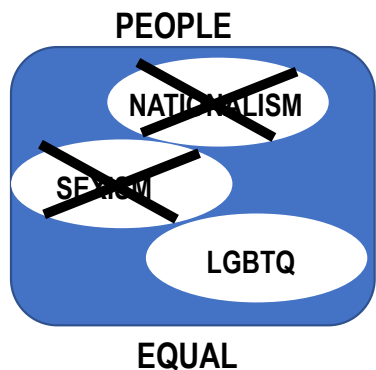


**1 Call to world**

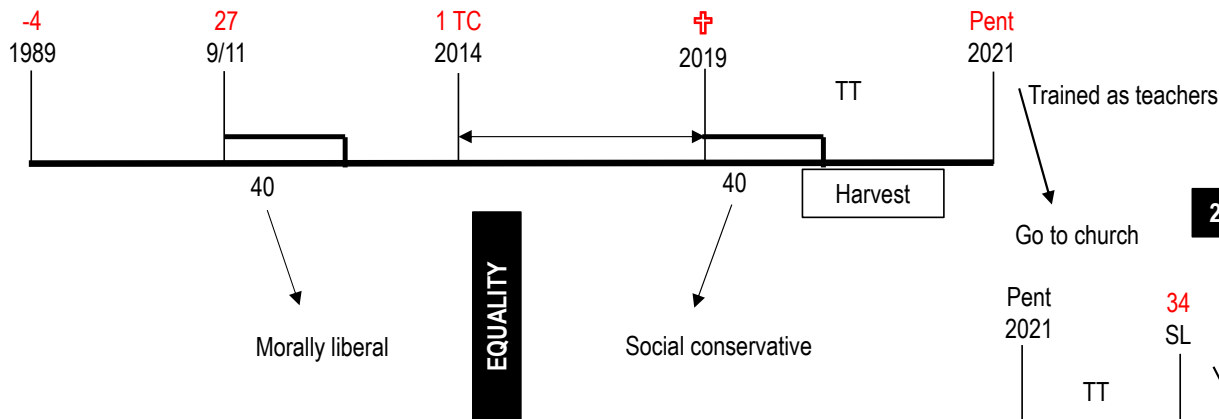


The conservative side like the South in the Civil War, it doesn't understand those issues. You can see that. When we apply it to this movement we find not that they are on that wrong side but we have this legacy issue from our alpha history, conservatism. So there's this issue of nationalism confronted here, but what about the liberal side? Much of the arguments that are being made against the reforms, against moral liberalism is the idea that this movement was not meant to have a second and a third leader. There was only meant to be one leader. And then somehow everyone was to lead themselves. It's an attack on organization. And when people attack organization it's usually from the platform of nationalism.

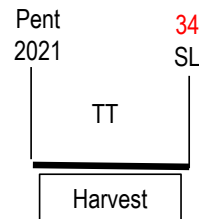
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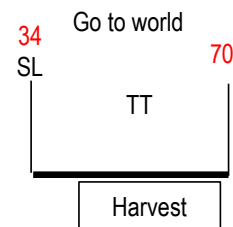
### $\Omega$ Ancient



Go to church **2 Calls to church**



**1 Call to world**



My country has the right, the prerogative to organize how it likes, to practice how it likes, to practice even sexism how it likes, to teach what we like, to behave how we like. That was addressed in the Canada zoom camp meeting, that this attack on leadership also comes from the foundation of nationalism. Which side understands correctly race or gender? Neither. The problem that we face is the same that we found in our alpha history. The conservative side doesn't understand race and gender and liberal side doesn't understand racism and sexism. However much they might defend race with claims like Karen, it demonstrates the inability to understand equality externally and internally.

Australia → Dispensations =| ≠

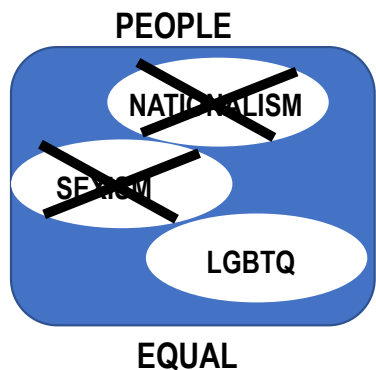
Kenya →   
2014 2019

Uganda → Ω Ancient

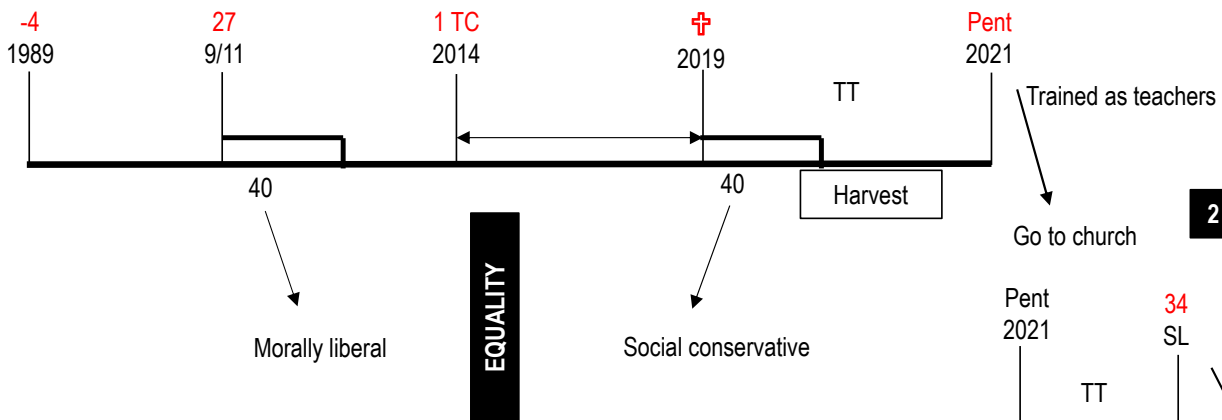
Brazil → Ω Ancient

Portugal → Ω Modern

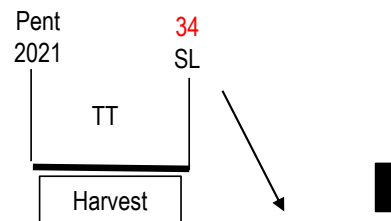
Australia → Ω Modern



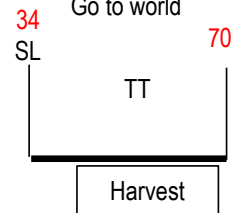
### Ω Ancient



**2 Calls to church**



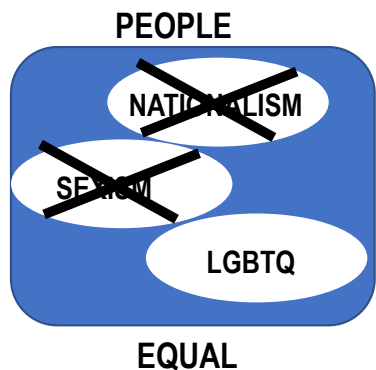
**1 Call to world**



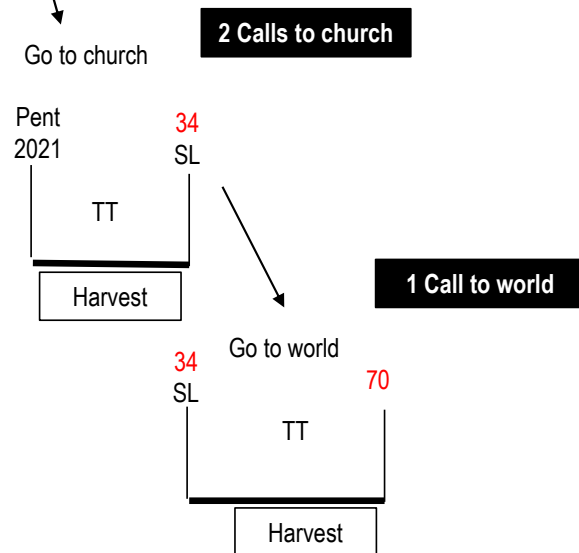
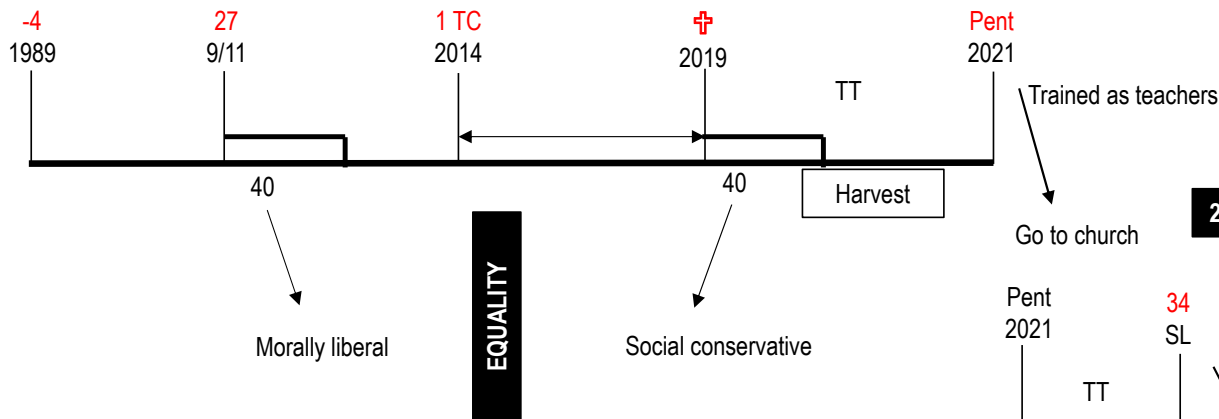
So when we come to this box, these are the two areas where we fail the most systemically. Not just now but the last six thousand years of history. These are what God had to shine a spotlight on and continues to. But if you can't get equality in nationalism and sexism, can you get equality at all? No. So the conservative side doesn't get equality and the liberal side doesn't get equality. The conservative side uses unkind language, the liberal side is downright abusive. Neither side are practicing appropriate respect and equality. And the problem that we have as leadership in this movement is which side actually follows leadership, same problem as 1989.



Australia → Dispensations =| ≠  
 Kenya → [2014-2019]  
 Uganda → Ω Ancient  
 Brazil → Ω Ancient  
 Portugal → Ω Modern  
 Australia → Ω Modern

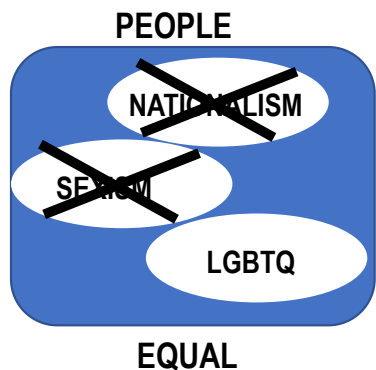


### Ω Ancient

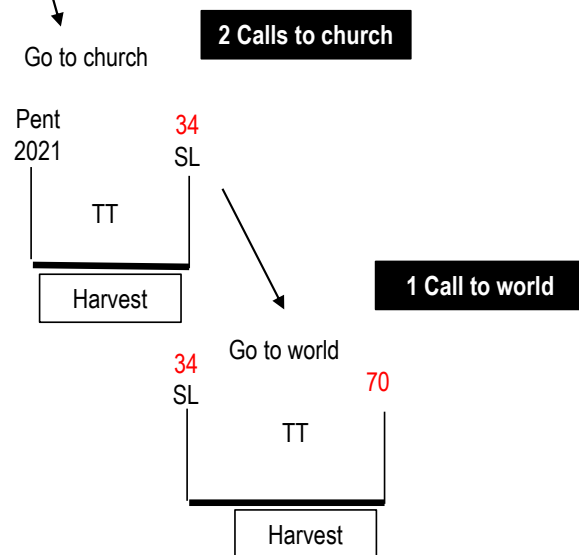
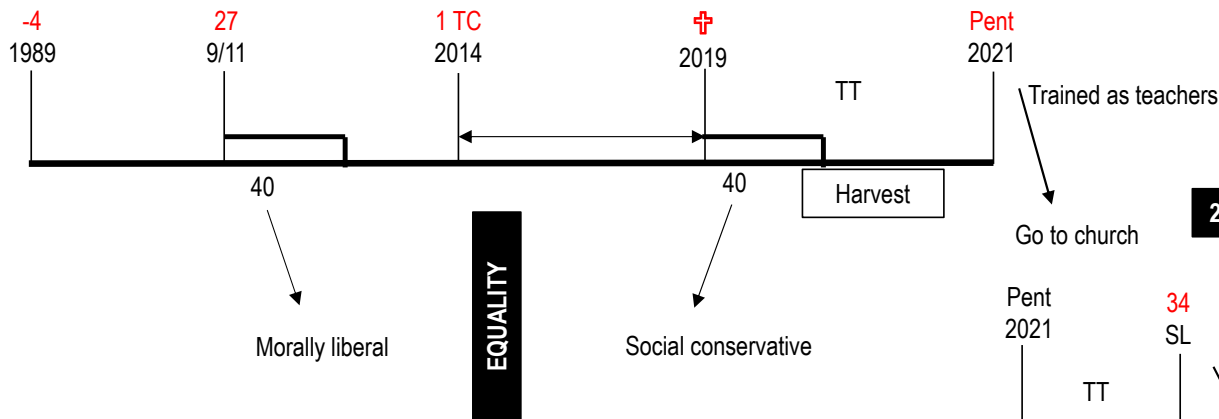


It's the liberal side that doesn't follow and accept leadership within this movement. And as long as they don't accept and follow leadership within this movement, to what extent can we actually help them? It's not possible to reach people that already have no faith in Elders Parminder and Tess as leaders, speaking broadly not of individuals and hope no one takes this personally and thinks that any one person is being targeted. We're targeting a mindset that is occurring within this movement. It's not possible to bring people back around to the true path if they already have no faith in the leadership of this movement and in organization.

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 Kenya → [2014-2019]  
 Uganda → Ω Ancient  
 Brazil → Ω Ancient  
 Portugal → Ω Modern  
 Australia → Ω Modern



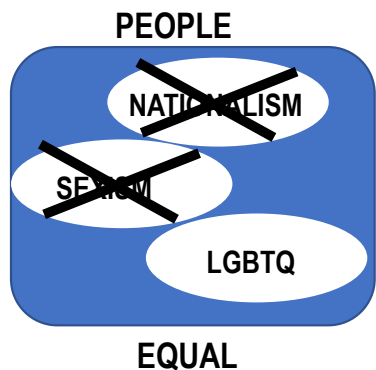
### Ω Ancient



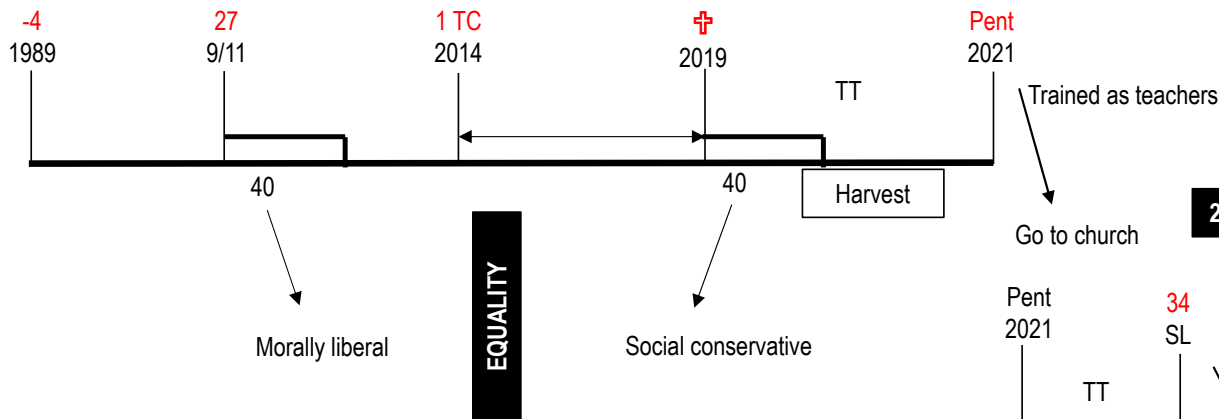
This is the path that we have been on since September last year.

The two sides that have confronted this movement, there's two ditches on the either side of that path of equality. Neither of those two ditches understand equality. **Equality is to treat people appropriately with kindness and respect**

Australia → Dispensations 卩 卩  
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 Uganda → Ω Ancient  
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 Australia → Ω Modern

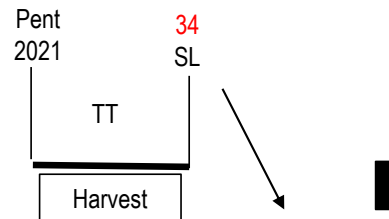


### Ω Ancient

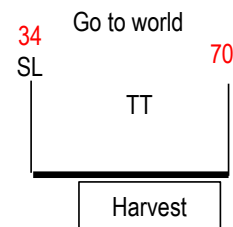


**EQUALITY**

Go to church **2 Calls to church**

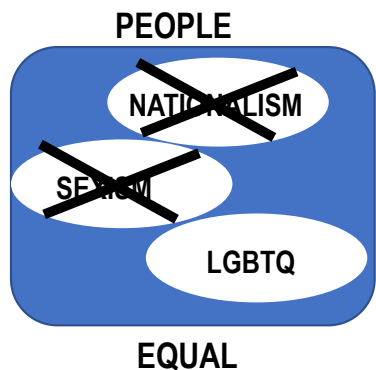


**1 Call to world**

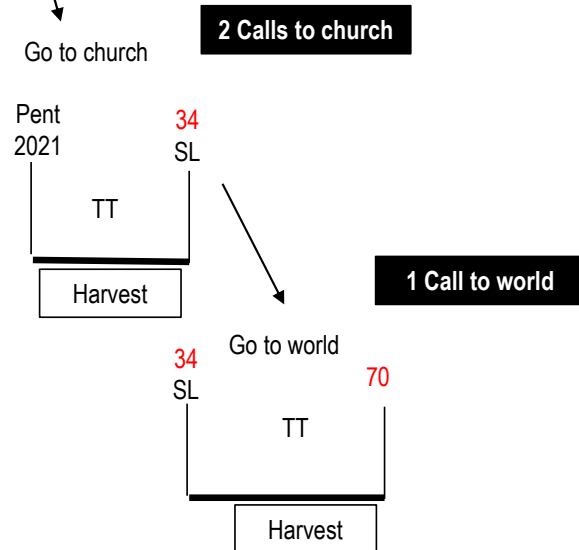
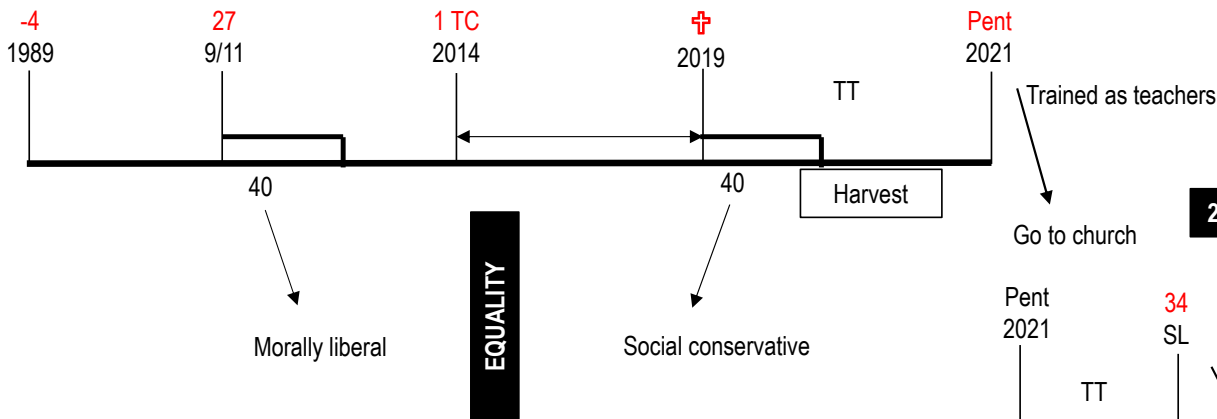


Recently in the news in the United States Alexandra Ocasio-Cortez was accosted by a gentleman who then, as he left her after an argument spoke about her in an extremely rude fashion. She called him up on that and what was his excuse? I won't apologize for being passionate. Passionate for my god, passionate for my country, passionate for my children. Passion, earnestness is not an excuse for rudeness and misbehavior. We can't use racial or sexist stereotypes against people, we shouldn't be justifying the use of a moniker like Karen either.

Australia → Dispensations 卩 卩  
 Kenya → [2014-2019]  
 Uganda → Ω Ancient  
 Brazil → Ω Ancient  
 Portugal → Ω Modern  
 Australia → Ω Modern

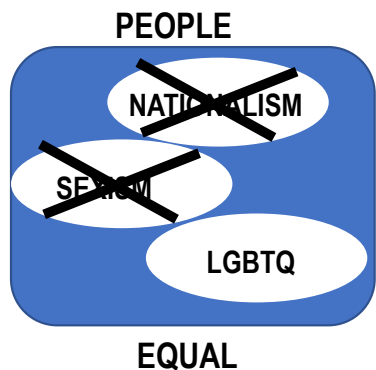


**Ω Ancient**

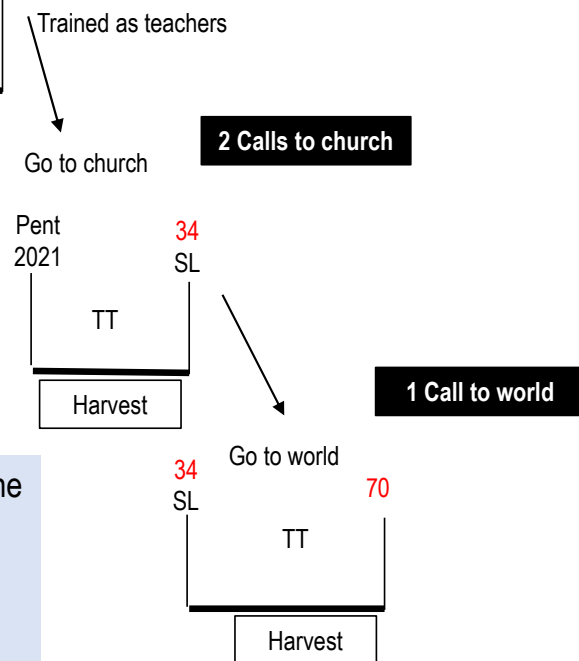
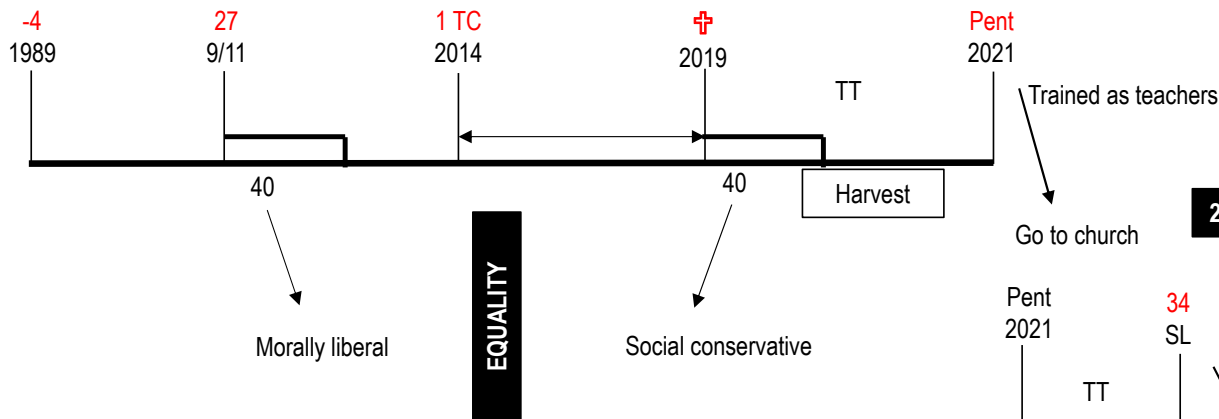


**Equality says you treat people with respect and kindness, how you would like to be spoken to and treated yourself. The problem externally is the problem internally.**

Australia → Dispensations  $\equiv \vdash$   
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 Brazil →  $\Omega$  Ancient  
 Portugal →  $\Omega$  Modern  
 Australia →  $\Omega$  Modern



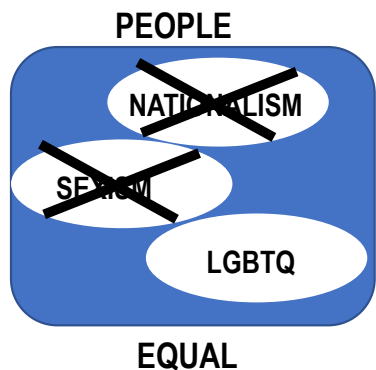
### $\Omega$ Ancient



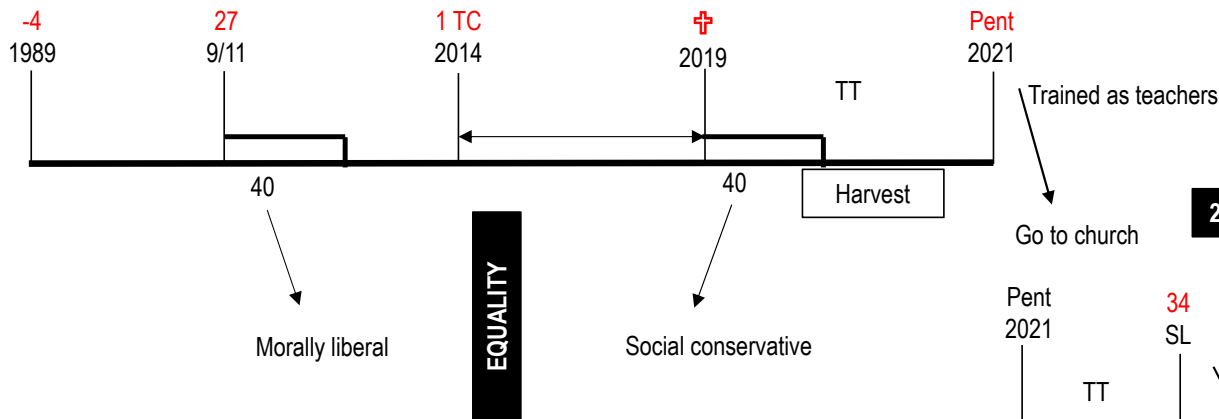
Alexander Ocasia Cortez, again in makeup and high heels because she's as much a victim of sexism as everyone else, she called him out on it. She said passion is not an excuse for that level of disrespect.

There is a path down the middle of these two ditches. What everyone needs to understand is how to find it for themselves. How to practice good behavior. There is still a problem of this conservatism within the movement. There is still issues of tolerance towards people who are different to ourselves. What we're saying is it so this, the liberal side. Neither side is practicing correct behavior towards the other.

Australia → Dispensations 卩 卩  
 Kenya → [2014-2019]  
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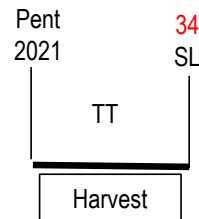


### Ω Ancient

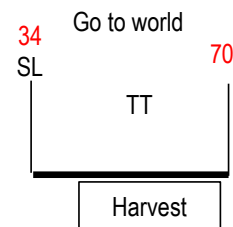


**EQUALITY**

Go to church **2 Calls to church**



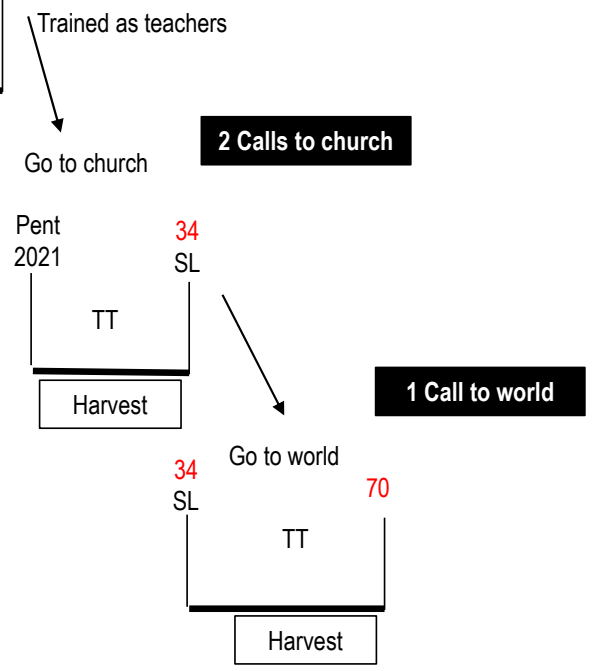
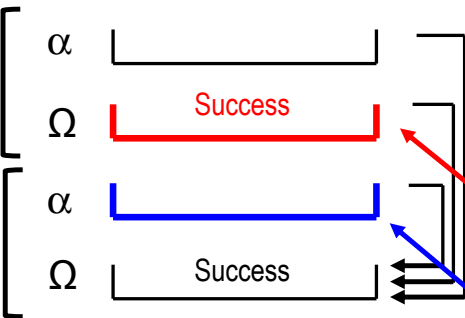
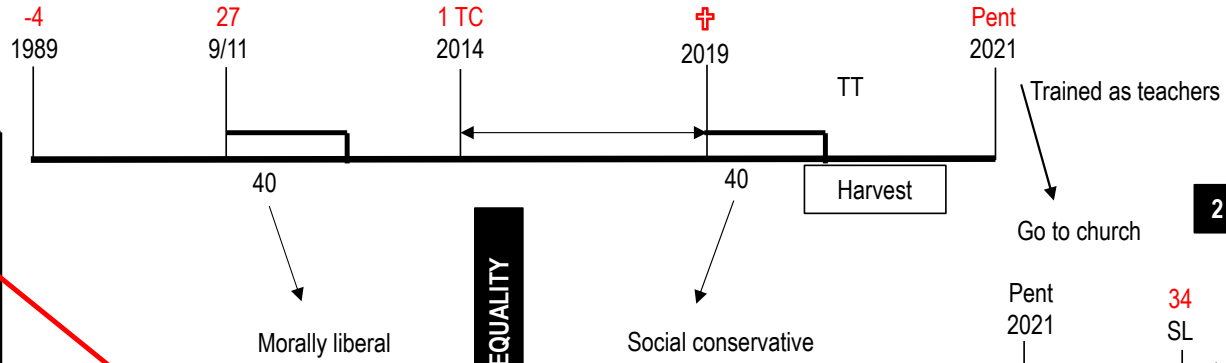
**1 Call to world**



The only hope that people have as was said all through the Canadian camp meeting is go back to the lines. Those lines will tell you where you stand. They will tell you how to behave not just in your personal life, not just in your church life, they will teach you how to view this movement as an organization. They will teach you how to view external events on both sides of the political spectrum correctly and how to respond to those events correctly. Those lines keep us in a dead center of that pathway. You let go of a line you go into one ditch or the other ditch. Either ditch is not safe. Either ditch does not practice equality.

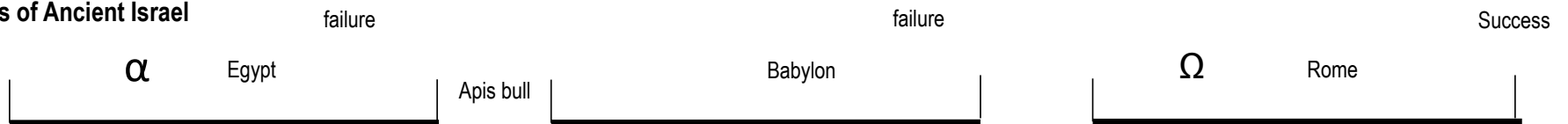
Australia → Dispensations =|≠|  
 Kenya → [2014-2019]  
 Uganda → Ω Ancient  
 Brazil → Ω Ancient  
 Portugal → Ω Modern  
 Australia → Ω Modern

### Ω Ancient



This is what was taught particularly from the time period in Uganda. Uganda, Brazil, Portugal and also has been continually reinforced in Australia. The reason being is that this reform line more than any other tells us what our danger is in the time of trouble as priests. It's going to show us where we're safe and where we're not safe. **This reform line cannot bear to be ignored.** We must keep those histories in mind, the 2 40-day difficult experiences in mind as we also go through a new understanding of **our alpha history.** That is what we have done in Australia over the last two months and what is intended to continue from now on in.

### 3 Histories of Ancient Israel



What was taught over the last two months was a compare and contrast of ancient Israel and modern Israel. The three histories of ancient Israel as they come out of captivity. Out of Egypt - they come out of the idolatry of Egypt and what do they do? They create an Apis bull. They hold on to that paganism. They come out of Babylon they have lost the idol but they have the same mindset of the kingdom of God. So when they come out of Rome what problem do they have? The same idolatry. They did not rid themselves of the idolatry. And that's why even though there's no golden calf in Jerusalem in the time of Christ they still failed because of their idolatry. Then we took that to modern Israel.



### 3 Histories of Ancient Israel



### 3 Histories of Modern Israel

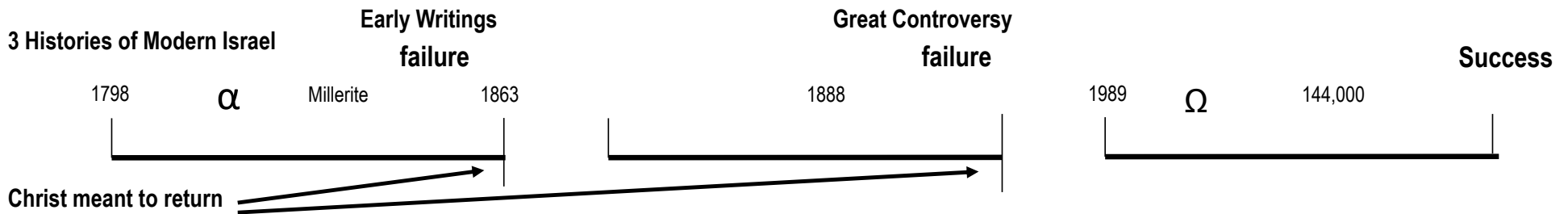


Modern Israel beginning with our alpha history the millerite history and ending with our omega history. We have 1798 and 1989. What we have is failure, failure, success. Failure, failure success. Ancient Israel held on to the mindset of paganism about the character of God and it caused them to fall in the end at the same time as a new movement was raised up. Modern Israel has replicated compare and contrast that same experience. They held on to the mindset of apostate Protestantism. Part of that mindset is conspiracy theories. That's why we labor those points. It's why at the Sunday law we understand the institution of Adventism will be shipwrecked. So we have two histories of failure, the millerite history the alpha history, the 1888 history is also a history of failure.

### 3 Histories of Ancient Israel



### 3 Histories of Modern Israel



An answer to a sisters question: *Why do we say that Christ could have come in 1863 and 1888?*

This movement teaches that Christ was meant to return in 1863 and in the 1888 history. But they were failures that God's people made in both of those histories. How do we know that Christ was then meant to return?

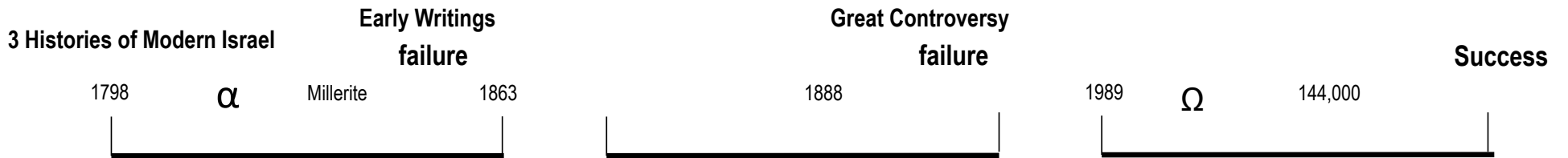
Will give a few Ellen White quotes. The first point, we don't teach that Christ was to return in 1888. We want to make sure there isn't that misunderstanding. We teach 1888 was actually a Sunday law in a progression of events that would have led to Christ's second advent.

Christ was return in 1863, he didn't because of God's people failing. Christ was to return not in 1888 but in the sequence of events that 1888 was a part of. We'll see that Ellen White says just that.

**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



Christ meant to return →

So to give a couple of quotes, Ev 694.2. 1868

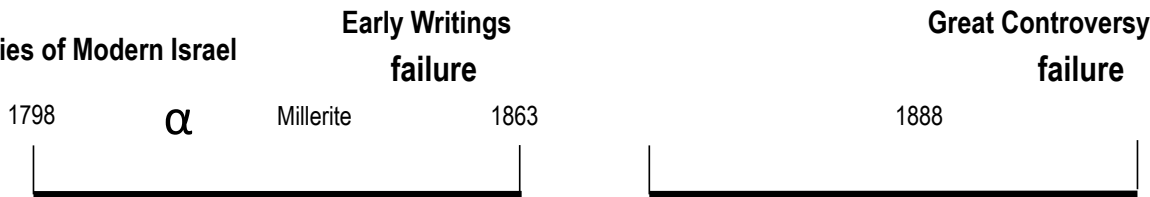
*the long night of gloom is trying but the morning is deferred in Mercy. Because if the master should come so many would be found unready. God's unwillingness to have his people perish has been the reason for so long a delay.*

Christ could not have returned before 1798. We all understand that there had to be the 1260, the man of sin had to be revealed. After 1798 he could have returned. And Ellen White says that there has been a delay, the second Advent has been deferred because too many of God's people would be found unready. She says that in 1868. So directly after, 5 years after 1863.

**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



Christ meant to return

Another quote from Life sketches 88 321.1, 3 May 1856

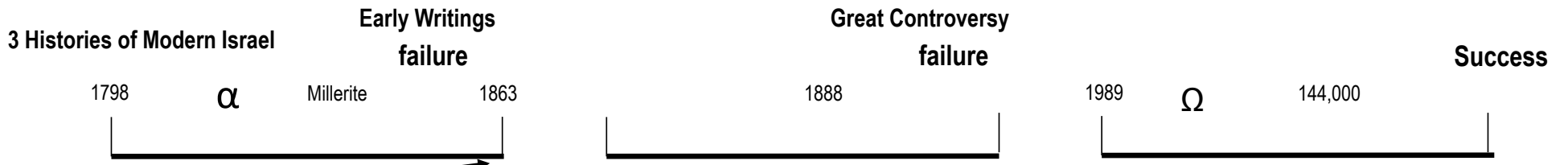
We'll just take a small portion of paragraph one...

*A conference was held at Battle Creek in May 1856. At the conference a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to Heaven at the second coming of Christ without seeing death.*

**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



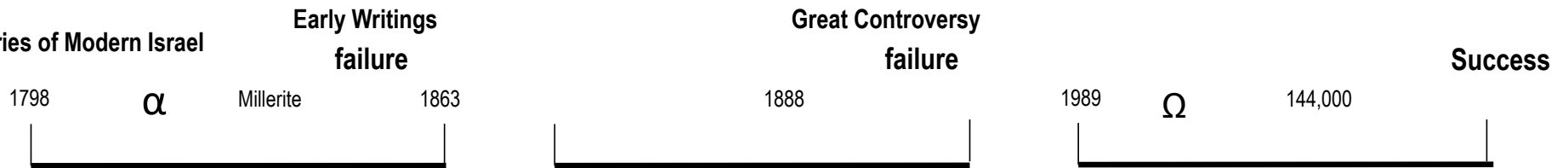
Christ meant to return

That last part, was anyone in that room translated to Heaven at the second Advent of Christ without seeing death? No. So what do you do with that statement? From what Ellen White was told in 1856 there was the plan, the intention that Christ would come within the lifetime of those then living. There was to be three groups of people. Some would die and go into the ground, some would die in the history of the plagues, some would be translated at the second advent. The three groups within that room And then she speaks about how one sister felt that she would be the one to soon die and she suddenly did. Her health deteriorated.

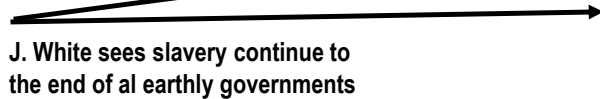
**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



**Christ meant to return**



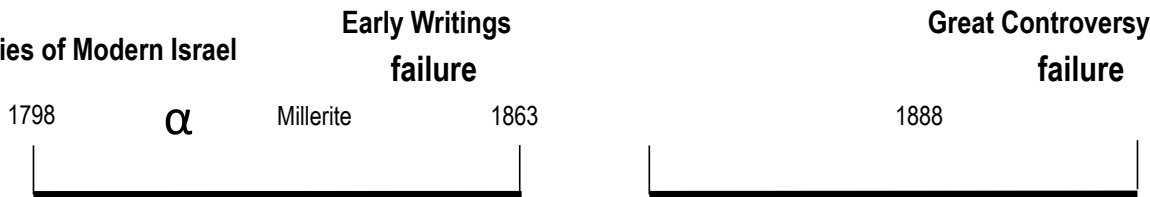
J. White sees slavery continue to the end of al earthly governments

So there was a plan that there was meant to be the second Advent in their lifetime. You come into the history of 1861 and what's James White saying? We think we see through the prophetic word the continuation of slavery down to the end of all earthly governments. They saw the civil War as one of the final events before the second Advent because that issue of slavery would continue as it was in their time, that the literal slavery of black Americans culminating in the second Advent of Christ. That was the position of James White and he goes through the scriptural argument that he can base that upon.

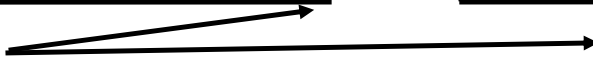
**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



**Christ meant to return**



**J. White sees slavery continue to the end of all earthly governments**

1888 history Evangelism 694.3,4

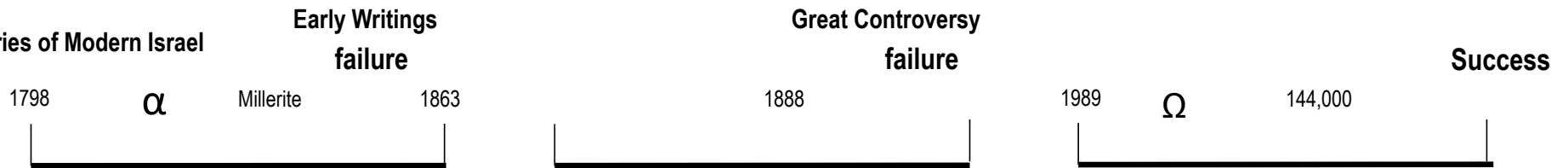
*The work might have been done had the purpose of God been carried out by his people in giving to the world the message of mercy, Christ would have come to the earth and the saints would have received their welcome into the city of God. I know that if the people of God had preserved a living connection with him, if they had obeyed his word they would today be in the heavenly Canaan.*

Those are two quotes from 1900 and 1903.

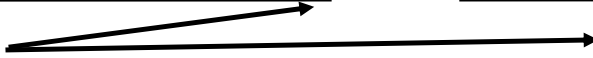
**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



**Christ meant to return**



**J. White sees slavery continue to the end of all earthly governments**

One last quote, this doesn't directly relate to time but this is the Great Controversy, remembering that it was published in the 1888 version but we'll go to the 1911 Great Controversy 573.1

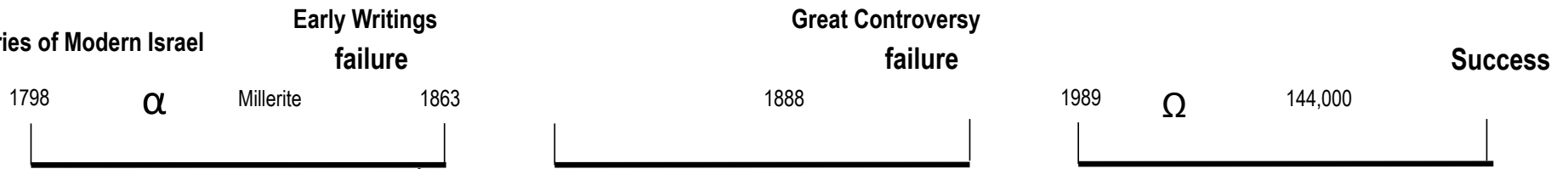
In the movements now in progress she's talking about the Sunday law movements that occurred in 1888.



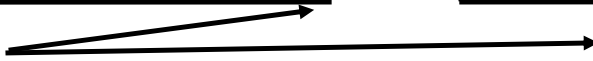
**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



**Christ meant to return**



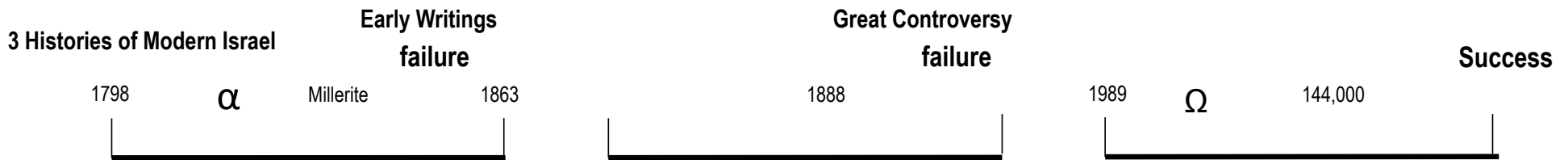
**J. White sees slavery continue to the end of all earthly governments**

*In the movements now in progress in the 1888 history the United States to secure for the institutions and usages of the Church of Protestantism the support of the state, Protestants are following in the steps of the papacy. Nay more they are opening the door for the papacy to regain in Protestant America the supremacy which she had lost in the old world. if the reader would understand the agencies to be employed in the soon coming contest he has but to trace the record of the means which Rome employed for the same object in past ages.*

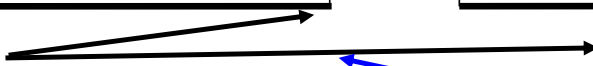
### 3 Histories of Ancient Israel



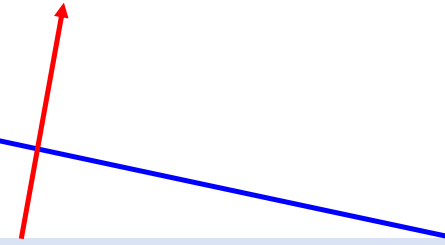
### 3 Histories of Modern Israel



Christ meant to return



J. White sees slavery continue to the end of all earthly governments

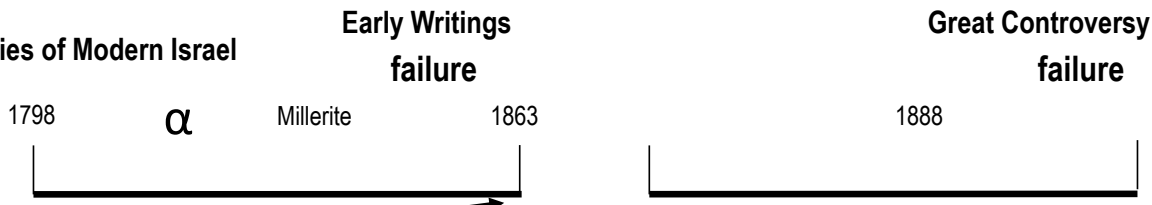


So in both these histories she's saying the same thing. She's saying that there are movements now in progress. **Here it's the issue of slavery** and she phrases it in Early Writings that would lead step by step through the time of trouble to the second advent, the sins of Babylon. And she says in this history Christ will come in our lifetime, the lifetime of those living in 1856 and that by 1868 His second Advent had already been delayed. Then you come into the 1888 history and now you have the Great Controversy. 1856 is Early Writings and the 1888 history is Great Controversy. **The history of the Great Controversy she's saying the Sunday law movement is now in progress**, those movements are no longer in progress. So what do you do with that statement?

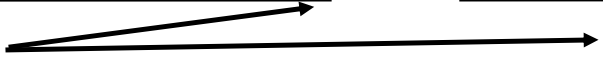
**3 Histories of Ancient Israel**



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Christ meant to return



J. White sees slavery continue to the end of all earthly governments

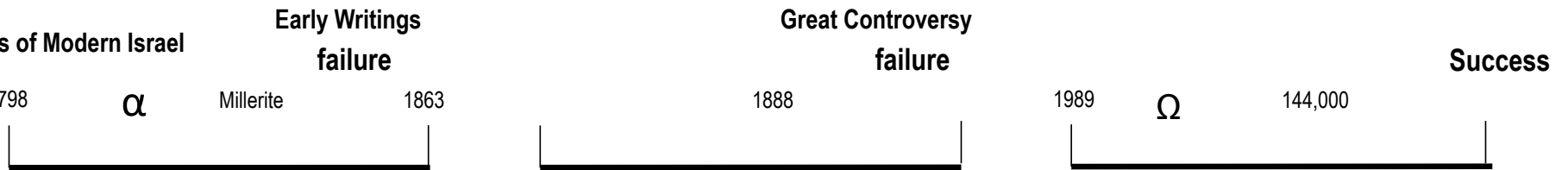
The same thing you do with when she says to a group of people, some of you will witness the second Advent without seeing death. You place it in its context, the context of Early Writings it is not applicable today. You know it just didn't happen. The same with those movements for a Sunday law, they didn't happen. Failure and failure. The soon coming contest where the Sunday law issues the Sunday law movements would have led to a crisis as described in the Great Controversy did not happen.

So one final point before we close.

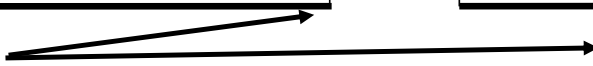
3 Histories of Ancient Israel



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Christ meant to return



J. White sees slavery continue to the end of all earthly governments

A NSL that would violate the right of conscience and lead to 2A

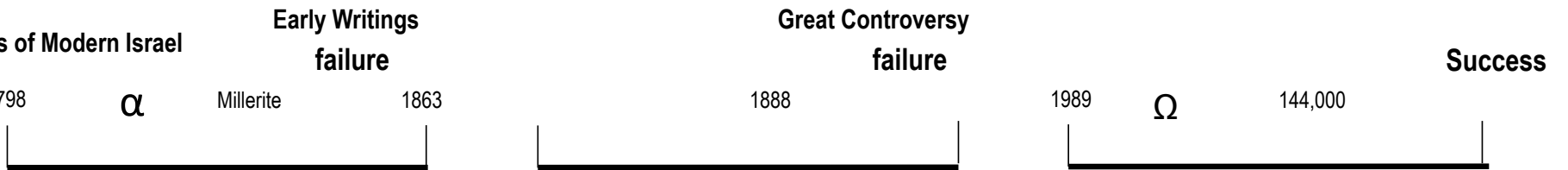


In the 1888 history, what was meant to happen? There was meant to be a national Sunday law sometime after 1888. This was to violate people's right of conscience. Then there was to be a close of probation, a death decree and a second advent. So the issues, the movements in the United States were to lead on to a national Sunday law that violated people's rights of conscience, they were to face increasing persecution for keeping the Sabbath, then probation was to close and they were to enter into a time of trouble. There was meant to be a death decree for Sabbath keepers. Those cataclysmic external events that would have destroyed the United States as a republic, they did not happen, why? Why didn't the cataclysmic external events occur? **The failure of God's people. God's people were not ready.**

**3 Histories of Ancient Israel**



**3 Histories of Modern Israel**



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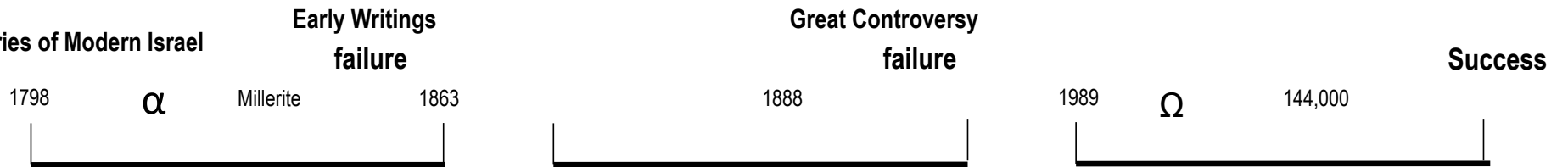


We need the point of that. When we see strife externally, when you see Donald Trump elected in 2016, when you see the Republican Horn of the United States fall and nationalistic dictators rise up all over the world, from India to Turkey, to Poland, when you see this rise up, these external abusive dictatorships forming church and state unions, whether that church religion is Islam or Protestantism or in the case of India it's the Hindu religion, when you see those events, does that mean that this movement is failing or that we are succeeding in our mission?

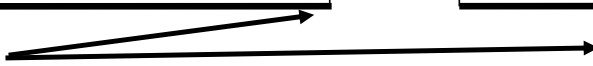
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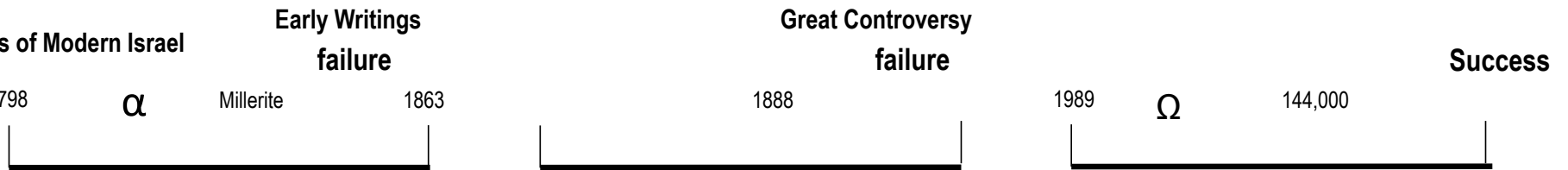


Compare and contrast. The two movements, the internal movement, the raising up of Elder Parminder which has repeatedly been compared and contrasted with the rising up of Donald Trump. Compare and contrast: the two sides of the Great Controversy, forget the contrast one is good one is bad. Do the comparison. Why does the Great Controversy lead to a point of conflict? **Because we are succeeding and if we are succeeding they are succeeding.** The reason that the events in 1888 didn't lead to these cataclysmic external events is because the internal movement failed. If you see that these events externally de-escalate, that somehow there isn't persecution, that there isn't the steady progress towards our own Sunday law way mark, what does that tell us about this movement?

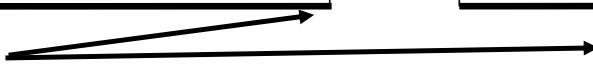
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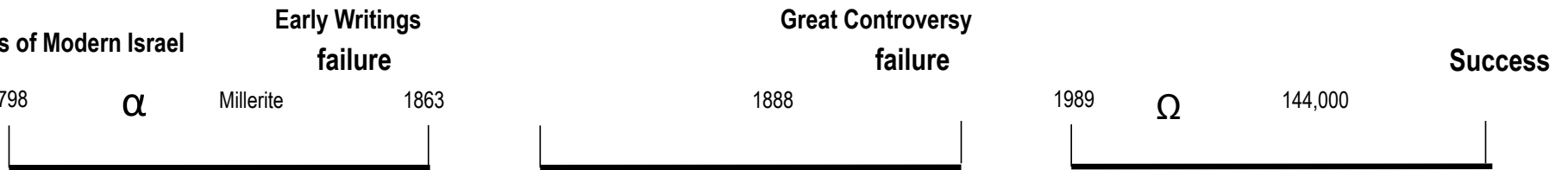


Then we have failed. We need to make that point clear. Because there is an idea in this movement that our failure to protest is responsible for Donald Trump, is responsible for the Sunday law. That the external stream that is so against equality would fail if this movement properly stood up and protested against them. We need to see that not only is that illogical it breaks every line we have. It breaks ancient Israel. It breaks modern Israel. It breaks the study of the counterfeit, it breaks the compare and contrast between the movement in the United States and this movement, the internal. The reason that we see Donald Trump have success from 2016, 2017, 2018, is because he is the compare and contrast of the internal. That is why the Great Controversy comes to a point of conflict. You can't have that final war unless you see that both sides develop the strength to wage that war.

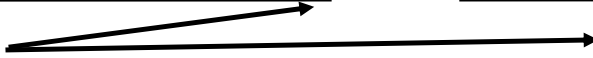
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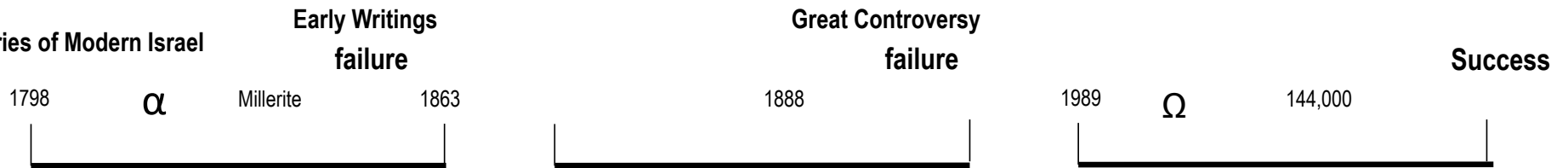
What we've done is given a review of how the studies have progressed. From Australia in December, from the counterfeit to the dispensational bookends, the external fulfillments of Raphia within the spheres of influence, then gone into the omega of ancient Israel history, the three groups and then the 144,000 that you find in their own time, breaking that down to identify where we are on those reform lines, both as it relates to us as the first group called and as it relates to us as priests as the priesthood. The two 40-day experiences, the two ditches on the other side of the road, the path we're required to follow, what equality truly means. Because priests after the cross do not understand the nature Of the Kingdom.



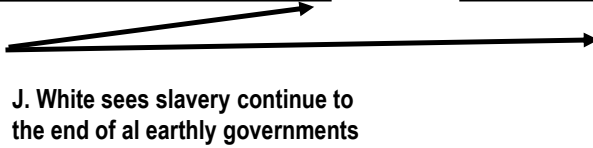
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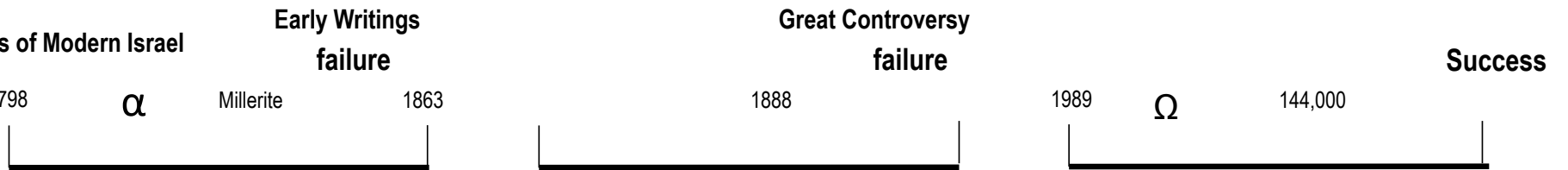


It has to be reinforced and reinforced. At the same time people are tested on whether or not they will listen to leadership at all. The same time we go through that crisis we start to look at the beginning of modern Israel. Already it reinforces the fact that this movement is to organize. We taught that at the Canada Zoom camp meeting. This was all meant to be an introduction to explain Millerite history and to begin to have a deeper look at its structure as a reform line. We did a little detour at the end to answer a question about why we know Christ was meant to return in the history after 1888 that directly related to the movements of the Sunday law and the history of 1863, Early Writing slavery. We didn't build the structures from Early Writings and Great Controversy to reinforce that point. If there are questions on that we need to go back to the presentations where the structures based on the chapters, the sequencing that Ellen White place is in those two manuscripts.

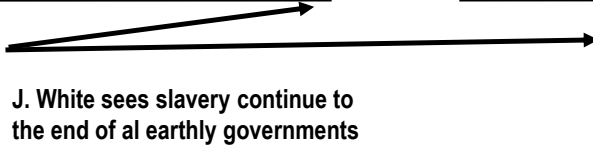
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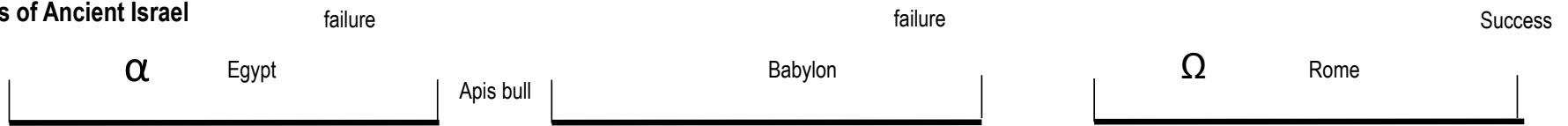
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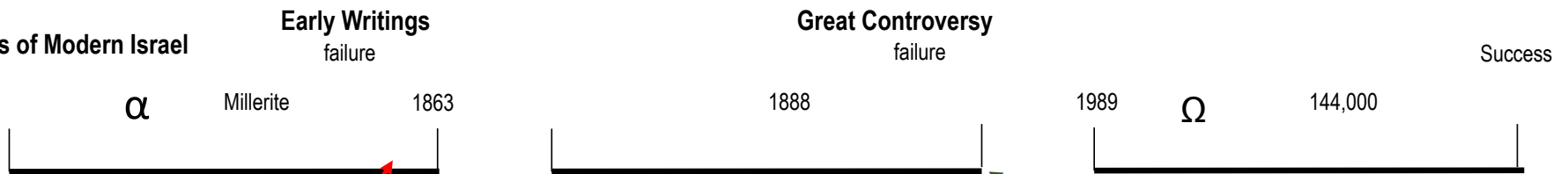


The second point was made that the reason there would be a Sunday law is because at the same time we are fitted to go to the world, who else is fitted to go to the world? Another movement, another movement that creates a national Sunday law that is ready to take down worldwide. This movement is prepared also with a message to also spread that worldwide. Sunday law two movements. We succeed they succeed. We fail then we really will have peace externally just as they did after 1888. The movement failed there was no death decree. As difficult as it is it's also encouraging. It shows that these external events, the external persecution is another evidence that however hard it is we are fulfilling our role, we are on the right path. We need to consider what that path looks like.

### 3 Histories of Ancient Israel



### 3 Histories of Modern Israel



Christ meant to return



J. White sees slavery continue to the end of all earthly governments

A NSL that would violate the right of conscience and lead to 2A



#### 1868

**Deferred in Mercy.**-- The long night of gloom is trying, but the morning is deferred in mercy, **because if the Master should come, so many would be found unready.** God's unwillingness to have His people perish, has been the reason of so long delay.-- Testimonies, vol. 2, p. 194. (1868) {Ev 694.2}

#### 1856 3 Groups

**"A Conference was held at Battle Creek in May, 1856. ... "But we were yet to pass through another severe trial.** At the Conference a very solemn vision was given me. **I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of Christ, without seeing death. ...**{LS88 321.3}

#### 1900 & 1903

**The Work Might Have Been Done.**--Had the purpose of God been carried out by His people in giving to the world the message of mercy, **Christ would, ere this, have come to the earth,** and the saints would have received their welcome into the city of God.-- Testimonies, vol. 6, p. 450. (1900) {Ev 694.3}

I know that **if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan.** -- General Conference Bulletin, March 30, 1903. {Ev 694.4}

#### 1888 History

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance--a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy--the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God--that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them. {GC 573.1}

### Compare and Contrast:

$\alpha$

God's people were not ready, we did not see the cataclysmic external events - Millerites failed

$\Omega$

144,000 movement is succeeding  
Trump, dictatorship, Nationalism around the world, cataclysmic events are happening

The GC comes to a point of conflict

- Internal, God's people succeeding
- External, cataclysmic events succeeding

After the Cross, the priests do not understand the nature of the Kingdom. A right understanding will give us the ability to know our work.