

HOW DO YOU KNOW IF YOU ARE SEXIST? PART 2

TAMINA BLAESING

FIN 1844

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We have been speaking on the subject of sexism. How do we know if we are sexist or not? We have many truths, but what the flock needs is present truth. Why would we be distracted with other subjects despite the Midnight Cry (MC) message and our current test? We need to answer the question how we know if we're sexist or not. In order to know if you're a sexist or not, what rule do you need to apply? Here we have this person. Is this person sexist? How would we find that out? What rule would we be using? Compare and Contrast (C/C). In order to get to know this person better, we need to be able to compare and contrast this person to something. To what would we compare and contrast him?

Question: To what would we compare and contrast this person to know if he is sexist or not?

Answer: To a nonsexist? We don't even know what a nonsexist look like. If we know what a nonsexist person look like, then we would already know if this person in question is a sexist or not. But, we know nothing. We're just being asked are we sexist or not, and we look in the world, how do we know who is sexist or not? Compare it to the message? In order to know if a person is sexist or not, we need to compare and contrast it to a standard.

What do we mean when we say, "standard?" A standard is like a check list. You have this document, you have these check list and the bullet points, there is a description of what is sexist and nonsexist, and this person needs to be C/C with the standard. We're trying to build up a structure. The first step we must understand is that this person needs to be compared and contrast to the standard. If we don't C/C ourselves, we will never find out if we're wrong or right. The next problem we're facing is, to what do we C/C? The second step we must have is a standard. We can only C/C ourselves to see where we are if there is some kind of standard where we know what is right or wrong.

The next problem that we're facing is, what kind of standard? There are many standards in the world from various religion. We need to detect what would be the correct standard. How do we know to what standard we C/C ourselves as members of this movement? The message of the movement? The message that Elder Tess is giving us. We can C/C to radical feminism. So, Elder Tess showed us the various streams of feminism. What were the three streams of feminism? Cultural, liberal, and radical. We have three streams of feminism. We can C/C ourselves to the radical feminism.

We need to be able to figure out what is the correct standard. Since we have three different streams of feminism, we have three different standards. We have chosen the radical feminism. How do we know that the standard of the radical feminism is the correct standard that we C/C this person to? Our message? Elder Tess? Let's get bit more specific. Who is teaching us which standard we should be taking? Is it the Bible and Ellen G. White (EGW) which teach us the standard? Is it the Bible or EGW who is giving us the standard to which we C/C the person to see if they're sexist or not? Bible, EGW, Tess, and Parminder? The problem is, the Bible and EGW, what do they write? They say, "Women, submit." What do Tess and Parminder say? Do they say, "Women, submit?" No. They say, "Women, don't submit." We have a problem. What is our problem? The problem is that we have one standard, the Bible and EGW that says for the women to submit. You have a conservative Seventh-day Adventist (SDA) who says, "Look at the standard. It says, women, submit."

The conservative SDA C/C themselves and say, "my wife is to submit herself, I compare myself with the standard, and I'm on the right path." And then, we have another standard given by Elders Tess and Parminder. In their standard, it would be written, "women, don't submit." So, can you see that the two different standards cannot be written on the same document? You cannot have the standard of the Bible and EGW as well as the standard of Elders Tess and Parminder written on the same document. If the two differing standards were written on the same document, then the person being compared will be completely confused. There would be a confusion as to whether the wife has to submit or not. The conservative SDA would be correct for his wife to submit under the standard of the Bible and EGW, but under the standard of Elders Tess and Parminder, he would be completely wrong. He would be on the wrong path.

If the standards of the Bible, EGW, Elders Tess and Parminder were written on one document, then there would be confusion. Two opposing standards on one document is not going to work. You cannot have two conflicting standards. So, we need to know who is telling us, what is the right standard? The steps will be numbered, and you will see that each of the steps are very important.

We'll call the standard producer, line upon line plus method. When we have line upon line, and we use the method correctly, it gives us input on what standard is the correct one. Let's look at the year, 2019. We know that 2019 was the turning point where we come from the Latter Rain (LR) into the harvest. The fruit is matured. What does it mean that the fruit is matured? We can compare it to 1Cor 13, "When I was a child, I spoke as a child." That is the Early Rain (ER). "When I became an adult, I spoke as an adult." That is the LR. We can have an entire class on the subject of what it means to be a child and what it means to be an adult. This growth has to do with the usage of our methodology. By 2019, we are maturing in the usage of the methodology.

What does the line upon line and the method teach us about the standard in 2019? They teach us about the standard, and what changed about the standard in 2019? What happened at the International camp-meeting in 2019? Women were asked to wear trousers. What else. We have

the line upon line methodology and the line of restoration, from Eden to Eden. We understood equality. So, 2019 is a very practical example of how our message, line upon line plus methodology, correctly applied line upon line and methodology, we can see how it changed the standard. Before, we had the standard of the conservative SDA.

We were good conservative SDA. But the problem with 2019 is that God called us to be adults, full of maturity. Line upon line and the methodology have changed the standard. Therefore, we no longer have the standard of the conservative SDA. Now we have the standard of the present truth of the MC message. What happens now with the conservative Adventists? Is he still doing so good? Is he still walking on the path? No. Now this person who beforehand was doing really good but suddenly, the standard has changed, and now, this person is doing really bad.

We're learning several things here. In order to know if you're a sexist or not, in order to know that you're on the right path, you need to C/C yourself to the standard. If you don't C/C yourself, you will never know where you are. Are you doing good or are you doing bad? The second step is to know what is the standard. We need to have a standard, and the problem is, what is the correct standard? We need to understand or identify the source of the standard. This can be a problem because what or who is influencing that standard? In 2019, many in this movement recognized that we were not living according to the standard. Now the standard says that women are equal, and people saw that they were not living according to the standard. What happened to these people? You have multiple choices.

Let's take the example of 2019. What were the options that you had in 2019? In 2019, the standard says that women were equal. The conservatives C/C themselves and realized that something is off. Something is not right. So, how many options do you have? Option one, the best option, is that you say, "I change." I look at the standard, I told my wife to submit, and that was according to the standard, but now, because the standard has changed, it's not according to the standard anymore. So, the best option would be you C/C to the new standard, and you say I need to be like the new standard. I need to stop being a conservative Adventist. I need to be a present truth believer. I need to be the member of the movement; a member of the MC movement.

You just change, and you come up to the new standard. That was the call for the members for this movement in 2019, to come up high to the new standard. But, that is not the only option. Another option is that you're a conservative Adventist and in 2019, you know that you are according to the standard. And then, the standard is changed to women are equal, and you say to yourself, wait a minute. Yesterday, I was good. Today, the standard tells me that I am bad. What happened? The standard changed. Then, the people started to attack the new standard. They do not want to change. So, option two, they attack the new standard. They say something is wrong. This new standard cannot be right.

There is a third option. The option two and the third option come hand in hand. How do they prove that the standard of equality is not correct? With the Bible and EGW; "Thus saith the

Lord.” They will choose option three and attack the line upon line and the methodology. They will say that it’s not line upon line that teaches us the standard but the Bible and EGW. So, what are they attacking? The source of the standard. This is the root of the problem. The generation that we are in today, the last generation, the generation of 1989, what do we take as our source? What is our source of inspiration? This is where the core problem is. If people do not want to live up to the standard that the MC is giving, they will choose option two and three.

First, they will attack the standard, or they will attack the source. This is why we see so many people today, which four or five years ago were preaching line upon line, but today have returned to the “Thus saith the Lord.” The Bible and EGW gives a different standard than the line upon line and the methodology we use today. The old standard, once suiting conservative Adventism but no longer profitable, since 32 years ago, God is trying to take us out of conservative Adventism.

What was the first thing that God taught this movement? Daniel 11:40-45, and line upon line. This reform line started in 1989, and God made sure that the first thing that He taught us were two things. Through Dan 11:40-45, He showed us in what time we live. And, He taught us our methodology. He says that it’s line upon line for this generation. It is the first thing that this movement is being confronted with. Where do you want to turn to when you want to understand something? The first messenger, Jeff, was going around the world teaching that. The time is here, and we need to study line upon line. That is our source.

The problem is, when the second messenger came, the second and the third angel’s message, they gave a different message than the first angel’s message. The three angel’s messages, the second and the third, they build upon the first. The second and the third angel’s message do not contradict the first angel’s message. The line upon line and the methodology is our foundation. Do we want to build upon the sand or upon the rock? The methodology that we have is the rock foundation. The first messenger has taught us for many years to trust in the line upon line. And the messenger who is following the first messenger will build upon that foundation, line upon line methodology. But, when 2019 came, it was not the Bible nor EGW that told us that we need to change the standard. It was our methodology, the line upon line.

If we do not understand where our message comes from, if there are people amongst us who believe that it is the Bible and EGW that gives us the standard rather than the methodology and line upon line, we will have different beliefs and behaviors amongst our people. And then the people will be different because the two standards they see will be different. So, our core problem is, what so we take as the source of our inspiration. Since 1989, we were taught that it was line upon line, and there is no difference between the first and the second messenger. The only difference is the ER and the LR; the germination, and the maturity. The germination is when the seed springs up, and the maturity is when the fruit is ripe. The difference is, we were children then but now, we are adults.

Our adulthood tells us that the new standard says that women need to be equally treated. When we are confronted with this, our options are to change, to understand that the line upon line is the inspiration and the work of God. Therefore, this is the standard that God wants us to live by. It is us who need to change and come up higher to meet the standard. This is one option. The other options are that you attack the standard. You say that something is wrong here. By doing this, you also attack the source of the inspiration. People return quickly to Bible verses and quotes, and then they will argue that we are throwing out the Bible and EGW. We're not opening the Bible anymore when we come together in the camp-meetings. We are disregarding EGW. The class we are having today, for example will be ammunition for people to use to attack us. This presentation we are having today will be ammunition to support their attack on the standard and its source.

Aforetime, we used the Bible and EGW. This class today is giving ammunition to those people who attack the standard as well as the source of the standard. Why is that? Beforehand, we had EGW and the Bible. As good Adventists, the Bible and EGW are our foundation. They are the source of our inspiration, and in this class, what did we just do? We said that the source of our inspiration, the source of our standard, is not the Bible and EGW but line upon line. This gives ammunition to the people who say that we have left the Bible and EGW behind us. If people are new in the movement, we have empathy for them. If you been here a long time, however, we don't have empathy for you. What should every member of this movement know? When we study line upon line, and we take methodology, where do we take them from? We always use the Bible and EGW.

Where does the line of Eden to Eden come from? From the Bible and EGW. Yet, what we do is, we interpret the Bible and EGW according to a consistent methodology, and this is where the change lie. This is where the difference lie. So, the Bible and EGW will be interpreted by line upon line and methodology which gives us the following statement. For example, dispensation. EGW lived in a different dispensation than we do. The line of progression, we take the thread of EGW, and we continue the story for our time today. We recognize that EGW, in her time was actually a feminist. But if you compare her to the standards of today, she would be a conservative. We need to understand the context and the time in which the prophet lives.

We need to understand that when people say that we're throwing out the Bible and EGW, this is foolishness. We have been long enough here to show that we use the Bible and EGW, but we interpret them with the correct methodology; first as a child, but now as an adult. This is why we're coming up to the higher standard of the MC message. It is critical that we accept the line upon line and the methodology. If we will not accept line upon line, the methodology, or the source of the inspiration, we will not accept the standard. And the result will be, we will be unchanged. People who attack the standard and the source of the inspiration, the source of the standard, want to be so faithful to the "Thus saith the Lord." They are half right and half wrong.

Why is this true? When people want to have the “Thus saith the Lord,” and continue in their conservative mindset, they need to recognize that they are inconsistent. They are not consistent in their methodology. We take the Bible and EGW, and we say, different dispensation. We follow the line, and we say that for us today, we have a different standard. EGW tells the women to submit. We look at the line of Eden to Eden, we recognize today that women no longer need to submit by our standard. This is all along, from the beginning to the end, consistent. The process of finding out what is right and what is wrong is consistent according to the rules.

When there are people who attack the standard and the source of the standard, and they are saying that we throw out the Bible and EGW, which is absolutely not true, and they are holding on to the “Thus saith the Lord,” they are very inconsistent. They will take Bible passages where it says, women submit to your husband, or homosexuality is a sin, but they will not take things when it comes to race; when the Bible tells us how to deal with our slaves.

Then women has certain dress codes. There are many conservative women who don't wear dresses but skirts. EGW did not tell us to wear skirts but dresses with simple dark colors and no patterns on it. You go to a conservative camp-meeting, and mostly everyone is dressed wrong. Then they will argue that in EGW's time, the material of the clothes were so heavy, but that's not the case anymore. So, we can wear clothes from the hips. Therefore, we can wear skirts. If you want to be so faithful with the “Thus saith the Lord,” then be consistent. God doesn't want wavering people. Be consistent if you want the women to submit, and go and get some slaves yourself. Go and segregate the churches. Go and dress correctly.

In summary, if you want to know if you're a sexist or not you first need to understand that you need to C/C yourselves to something. We need to C/C ourselves to something. In this case, we need to C/C ourselves to the standard. And now, we need to figure out what would be the correct standard. What is the source that is telling us the correct standard? What is our foundation? Since 1989, this movement was taught that line upon line and the methodology is our source. It is our foundation; our rock. This is a secure place on which our house is built. From the beginning to the end, we are consistent. The first messenger taught us to use line upon line, and the second messenger tells us the same. The difference is the state of maturity.

First, we were children. Now, we are mature. We're not throwing out the Bible and EGW, but we interpret it correctly by using methodology and line upon line. It's causing us to change the standard. The standard constantly gets refined. If you remember his presentation, Elder Parminder draws a line with vertical poles that have hoops, beginning with large hoops and gradually becoming smaller and smaller. Think of them as standing needles with holes on the top, and the needles get smaller and smaller. We need to go through these hoops throughout our journey. But, as the hoops become increasingly smaller, the tasks become increasingly more difficult.

So, it is the same with the standard. The current standard says that women are equal to men. We need to ordain women. We say that the beauty standard of the world is wrong. The list of the standard gets longer, more refined, and becomes more challenging. Every time, a member of the MC movement needs to C/C him or herself to the standard. This is how we see if you are on the path or if something is going wrong. If a person recognized that this person is not living according to the standard, we have several options. You can change and start living according to that standard because you believe in the process which is consistent, and you believe what Elder Jeff taught us, that the line upon line is the correct methodology, or if you don't want to change, you will start to attack the standard and the source. You will say that the standard is incorrect because the Bible and EGW tells us something different. Suddenly, you rather believe in the "Thus saith the Lord," and not anymore on line upon line and methodology. Basically, what you have done is, is that you have thrown out everything that this movement has ever taught.

You are throwing out everything this movement has ever taught. Then people start to fall back into the "Thus saith the Lord." They are throwing out the foundation upon which we have been building, plus they often become inconsistent. Conservative Adventist don't see how they're inconsistent with their understanding of EGW and the Bible. If you go to the Evangelicals of America, they are more consistent because they go and hate LGBTQ, they make their women to submit, and they would like to have a form of slavery again. Slavery is something that the Adventism does not dare to go. However, if they are so true to the "Thus saith the Lord," they should. Churches should again be segregated. Now, they will say that this is not our dispensation anymore. Their foundation, therefore, is inconsistent.

Hopefully, we can see the way this movement works, how we establish the standard, and how people, the members of this movement are called to live according to the standard. However, the people can choose to not live according to the established standard. But, in order to justify their behavior that they don't want to change, they will go and change the source of the standard; from line upon line and methodology to "Thus saith the Lord" of the Bible and EGW.

Often we don't know how these things look like in our day to day lives. So, we need to understand how we change the standard. What has happened to this movement in the last few years? What is happening to the people who are leaving this movement? The next step, what we could now do is, when we understand the process, we could now go into the standard itself, and we could look at the bullet point. We can zoom in. We believe that the line upon line will teach us the correct understanding. Now you want to know if you're a sexist or not which means that you need to C/C yourselves to the standard, but you cannot C/C yourself to what is missing. Your knowledge about the standard. If you don't know what the standard is, you won't be able to know if you're on the right or on the wrong path.

In summary, we need to understand how the mechanism work. We need to believe in line upon line. Otherwise, you will not know how the standard was established. If we believe in line upon line, then we can figure out the standard. When we know the standard, then we can look in the

mirror and see what the problem is on our side. This now becomes a problem because people want the list of standard, and there is no list. You're not going to find any presentation that is going to list out the standard. So, if you follow Elder Tess' presentation, you will get a broad overview of what the standard is-women wear pants; women need to be ordained; women are equal; resist the practice of dowry.

We can follow Elder Parminder but mainly Elder Tess of the broad understanding of what's in the standard. We can understand stereotype, the evil of it; accept LGBTQIA. Understand false liberty. In the streams of feminism studies, what type of feminism do we support? Transgender inclusive radical feminism, and not the cultural or the liberal. Whether you see it or not, by her presentation, her standard grows. When we watch her presentations, we need to watch for how she elaborates on the standard. When it comes to the more day to day situation, we have the attitude we say that this needs to be dealt with case by case.

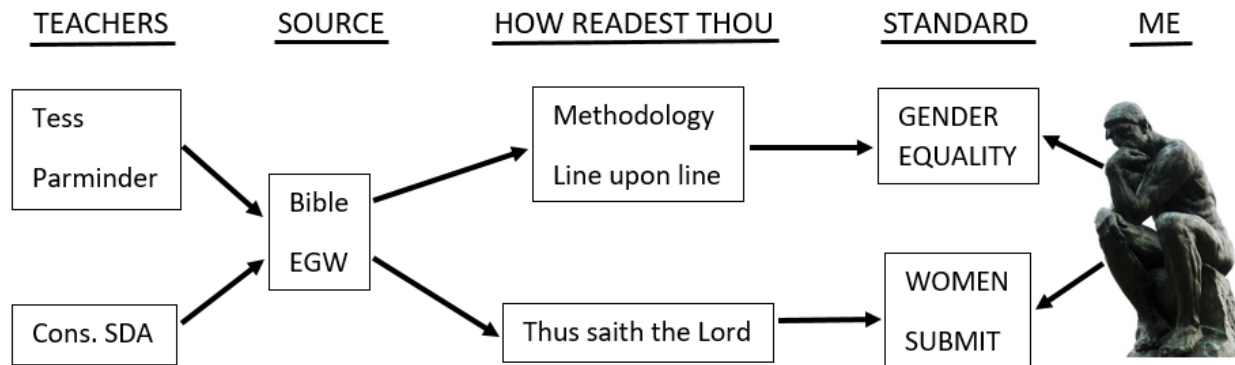
When we need to know about the standard which we all need to know, there are two things: Go and follow Tess' presentation and watch closely what rules, what standard she is implementing; where she is confronting us with messages and where she is showing what is right and what is wrong. And then when it comes to the personal day to day level of sexism, this is why we have an organization. Go to your leaders, and talk with your leaders. Ask them for advice. It gets difficult to make a black and white message for the various levels of sexism that exists.

Since 2019, Elder Tess has been dealing with sexism, with the standard in a broad fashion. She has given us enough information where we can self-evaluate to know whether we are sexists or not. Also, the articles that she shares in the media broadcast should be refining our attitudes towards and understanding of the standard. Should you still have questions regarding your own personal life, this is for what the organization is here. Go to your local leaders or continental leaders and ask them for advice. If we don't ask, we do not learn. We are encouraged to go and ask.

You also need to be aware that when you go and ask, there is a high chance that you will be confronted with the realization that your life needs to be changed. It boils down to your attitude whether you're willing to listen to a message that is challenging you to rise up higher and change. It's often uncomfortable, but needed if you desire true healing and have Eden restored in us. So, in the conservative Adventist world, we always seek for a change of heart. We go and say, "Lord, please change my heart. You want to give me a new heart. Take away this stony heart and give me a fleshly heart." We know and understand the steps to salvation.

Get up from your knees, and understand the mechanism that God has given us by what means we can have our hearts changed. You can pray as much as you want for a changed heart, but if you don't believe in the line upon line, if you don't accept the standard that God has given us, if you don't have the attitude that you need to change, your prayers for a new heart will avail you nothing. You pray for a new heart but you despise the way that God has given to you.

This is the same as the Jews did when Christ came the first time. They were praying for a Redeemer, but they didn't like the Redeemer that God gave them. It's the same today. We need a changed heart, but let's not despise the mechanism that God has given us by what means that this can be accomplished. Ask with a mindset and attitude where you're willing to change. If you're not willing to change, then your heart will just become harder. This is what happened in 2019. People are either willing to change, or they harden their hearts and leave this movement.



ACCEPT CHANGE

- 1) Accept
 - a) Source
 - b) Teacher/Messenger
 - c) Methodology
 - d) Standard
 - e) Live

RESIST CHANGE

- 1) Reject/Attack
 - a) Source
 - b) Teacher/Messenger
 - c) Methodology
 - d) Standard
 - e) Die

Prayer – Amen