

# ORDER FROM DISORDER<<>>ELDER PARMINDER

PRESENTING ANTOINETTE

FINN 1844 JAN 3, 2021

I want to welcome everybody and give thanks to all who are here today.

In my presentations I have been discussing the subject of organization. What is always interesting, I find, is whenever I bring up a subject, instead of clearing issues up or people's questions, things seem to become more complicated. Because people seem to have more questions at the end, than they did at the beginning, and I have experienced this many times.

What has happened at this camp meeting, is that, either people have begun to ask questions, that they have not been willing to ask before. But I think for most people it is something different. They had not thought about some of these issues, and now that they have been highlighted, these questions come to them as new questions.

So, the questions that I'm receiving now, after having been cleared up, I guess some of the simplest, or the foundational issues, are much more specific and detailed questions.

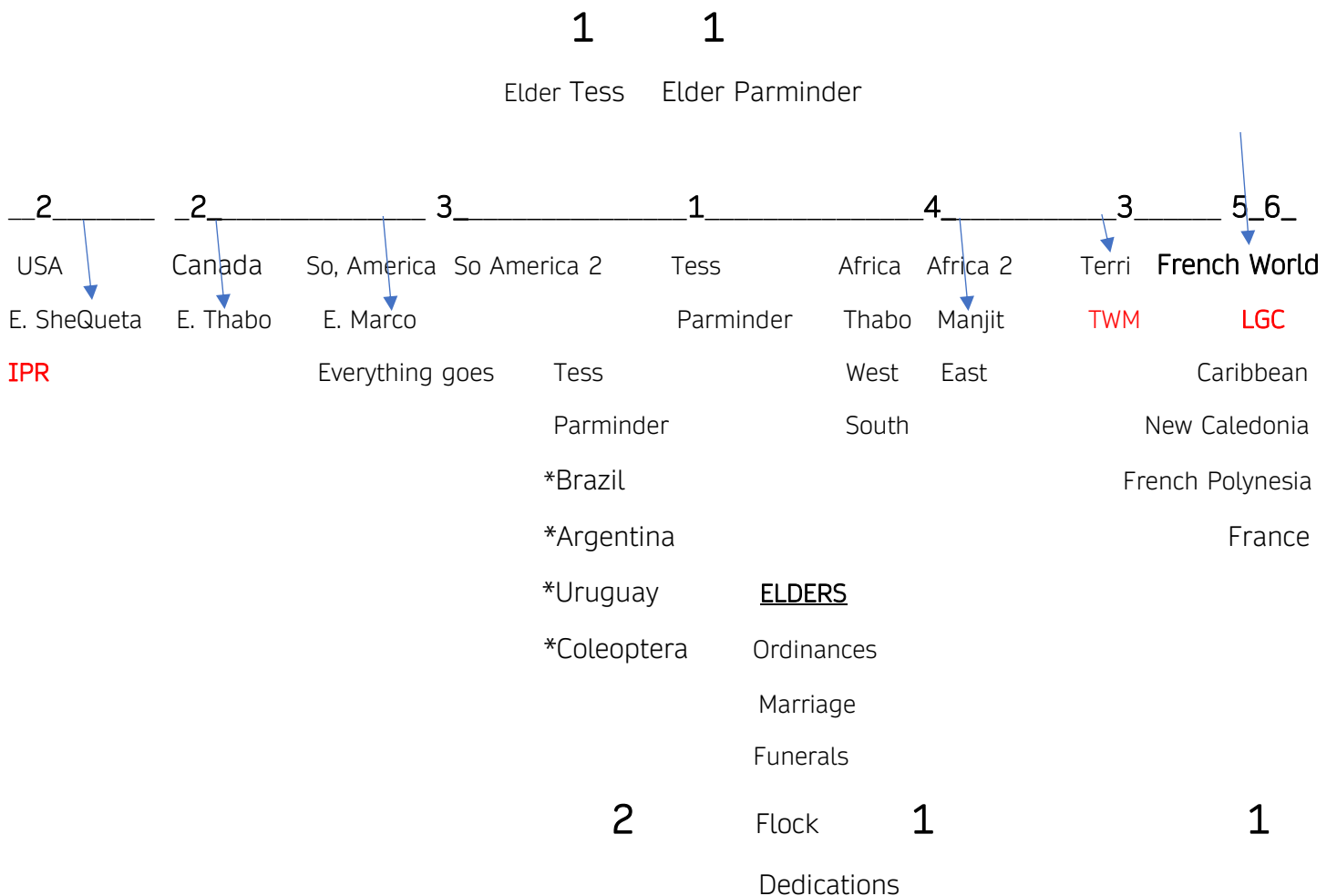
People in Europe are asking me; how does Europe actually work?

Or, what is the relationship between me and this other person?

In the **French World**, I have received many questions: why are things the way that they are?

And again, some of those questions are very specific to that situation. So, I want to say the following; if you find yourself in a position, that

you have more questions now than you did before, please remember, you have all these leaders here.



And before this camp meeting, they were all debriefed. Everybody agreed, and they are all informed.

So, if you have specific questions about your own situation, your first port of call should be your local leaders, then your continental leaders, and then Tess and myself. It's better to do it that way than to come directly to us, so that you have a much more informed response.

So, a question that has come up a few times, and that I have answered a few times.

Is this problem area here. **LGC**. So, People are wondering why **Elder Maurice** is down here. **(1)**

N. America		S. America		Europe	Africa		Oceania	French W
<u>2</u>	<u>2</u>	<u>3</u>		<u>1</u>	<u>4</u>		<u>3</u>	<u>5</u> <u>6</u>
USA	Canada	So, America	So America 2	Tess	Africa	Africa 2	Terri	France
E. SheQueta	E. Thabo	E. Marco		Parminder	Thabo	Manjit	<b>TWM</b>	<b>LGC</b>
<b>IPR</b>		Everything goes	Tess		West	East		
			Parminder		South			* Caribbean
			*Brazil					*New Caledonia
			*Argentina					*French Polynesia
			*Uruguay			<u>ELDERS</u>		*France
			*Coleoptera			Ordinances		
						Marriage		
						Funerals		
				<u>2</u>	<u>1</u>	<u>Flock</u>		<u>1</u>
						Dedications		

Why is this great man so low?

And why is he not up here? **LGC**

Now, I want to remind everybody, that the role of an Elder, if you exclude number four (**Flock**), **Ordinances, Marriage, Funerals, Dedications**, that does not take a large part of an Elder's time.

Now, I know we don't have that many Elders, but the majority of them haven't even performed a marriage. I am going to say except one, but I can't remember any having performed funerals. We have had a few Dedications; Dedications are healing as well. And of course, everyone has done Ordinances.

So, the point I am trying to make, when we speak about Elders, at any level, the vast majority of that person's work is this, looking after the spiritual needs of the flock.

**ELDERS = Ordinance – Marriage – Funerals – Flock - Dedications**

Now I want to remind us, that to be at this level, you don't necessarily have to be an Elder. As you all know, Sister Terri has been doing this work for a very long time and is only now going to be ordained. And Brother Manjit did his work for over a year before he was ordained.

So that level, in that family tree, is really an organizational role.



Some people may be competent teachers and others may be more familiar with administrative issues. The issue of identifying them or obtaining them as elders, does not add to their credibility, it does not add to their work.

I hope that we can all see that it would be short-sighted, to have someone at this level and say, we will not make you an elder, they should have that capability. We think it is part and parcel, of the responsibilities of a leader. So, that is why they are ordained.

So, although **Brother Maurice** is here, which is a **local Elder**, which means he needs to take care of the **local flock**. I want to remind everybody, that he is part of a ministry, **LGC**, and therefore, he is part of the team. But his role, is not as an Elder it is as an administrator.

N. America		So America		Europe	Africa		Oceania	French W
<u>2</u>	<u>2</u>	<u>3</u>		<u>1</u>	<u>4</u>		<u>3</u>	<u>5_6</u>
USA	Canada	So, America	So America 2	Tess	Africa	Africa 2	Terri	France 5/6
E. SheQueta	E. Thabo	E. Marco		Parminder	Thabo	Manjit	<b>TWM</b>	<b>LGC</b>
<b>IPR</b>		Everything goes	Tess		West	East		
			Parminder		South			* Caribbean
			*Brazil					*New Caledonia
			*Argentina					*French Polynesia
			*Uruguay					*France

All that is missing at the moment, is that the **French world** does not have a recognized leader at this level. And this camp meeting was neither the time nor the place, to discuss who that person would be. And so, I'm hoping that addresses the question about **Elder Maurice**.

So, from my perspective, one of the most difficult areas to deal with, in the world is Europe. And it's because it's one of the few continents that is truly multilingual. In fact, you can see that we have grouped, all French-speaking countries together and given it its own branch.

And by the way, this is not every country that is listed here, there are some that are missing. There is even a country in South America that I have not put here, that is French speaking. And, that we have a presence in.

So, another question that I have had is, what about Jamaica when I speak about the Caribbean? So, of course when I put the Caribbean here.

<u>2</u>	<u>2</u>	<u>3</u>	<u>1</u>	<u>4</u>	<u>3</u>	<u>5_6</u>		
USA	Canada	So, America	So America 2	Tess	Africa	Africa 2	Terri	France
E. SheQueta	E. Thabo	E. Marco		Parminder	Thabo	Manjit	<b>TWM</b>	France 5/6
<b>IPR</b>		Everything goes	Tess		West	East		<b>LGC</b>
			Parminder		South			* Caribbean
			*Brazil					*New Caledonia
			*Argentina					*French Polynesia
			*Uruguay					*France

It was not meant to represent every Caribbean island, only the French speaking. The English-speaking islands are connected to other continental leaders. And so, I'm hoping that clears up that question.

So, the question that was asked was, when we have Elders whose responsibility is spiritual and doctrine, how does that relate to someone who is on a board, who is an administrator? Essentially the question is asking, should we have Elders, on boards?

So, they are asking, should these be two separate roles, or, and two separate people?

So, I don't know if the person who's asked that question can identify themselves. But what I want to remind that person is, if we said that administrators would just run ministry boards and elders would remain separate, can you guess what my question is going to be?

What would you want me to be? Do you want me to be an administrator or an Elder? Because if it's just an Elder and not an Administrator, my life would be so much easier. So, I'm hoping that the questioner can see, what might seem something that is straightforward, is not so straightforward.

So, would you want Elder Thabo, just to take care of the spiritual needs of the members in Africa?

And if you get some organizational problem, or the board starts fighting, or there's issue in the countries that are there... Who will sort out that problem? We would have to get an Administrator in. So, I'm hoping we can see the difficulty.

I want to remind you, if you go to the conference church, despite all of their thoughts and failings, the people at the top who run the church, are almost always, I call them ex-Pastors or conference Pastors we might call them. And a Pastor is nothing more than a glorified Elder.

Now you might say, well that's not evidence that it is good. But I think, the way that both the church works and the way we work, I think it is reasonable, sensible, and pragmatic.

Of course, we don't make every administrator an Elder, and we don't make every Elder an administrator. We try to deal with people as individuals, with their varying talents.

So, the question was, in a country, we should have a ministry board which are all administrators, and separate to that board, we should have an individual who would be an Elder, in that case a local Elder.

Separating the spiritual doctrine from the administrative issues. And though that may seem a good solution, often it causes more problems than you might realize, or appreciate.

In certain localities, based upon the local needs, that model has been followed, that the elder has been separated from the board. But often it's not the case. And just because it has been done that way in one place, it does not mean it has to be done in other places.

So, in this branch we have an Elder who is on the board whereas in some African countries we don't have that situation. It is a different dynamic.



I've tried to be clear that this structure is not fixed, it's not settled. It will change and stretch to meet the needs of a growing movement.



As in the time of Christ, our biggest problem is the following: we just don't have enough consecrated workers. And when I say consecrated, of course we know that we are students of prophecy, but our biggest need is people who take care of others, that is our biggest need.

And if we could find more qualified people who really cared, we could have many more people in positions of responsibility.

So, a question that comes up is, what if things are not going correct, or if you are dissatisfied with the way things are working?

And what tends to happen is, now this is not meant to be an insult to any of you, so, if you go back to the first king of Israel, Saul, you know that he quickly develops a problem with David, and David becomes a fugitive. Now, quickly, David begins to gather, what I will call, a band of men. Now, those men do not join David because they see, that he is going to be the king. Their motivation is ugly, I'll express it this way, your enemy is my enemy, and if we have a common enemy, we, then, can become friends.

So, they never really had anything in common with David, they were not protecting him because he was going to be the future king, they were just rebels. And this movement has attracted rebels.

Many of us left the conference structure because we thought the conference structure was too liberal, that they had abandoned their standards. And, they were not faithful to the message, whatever that meant. Peace and safety. And, I would argue, up to recently, almost everyone that joined this movement was in rebellion to the conference structure.

So, we have by nature, a rebellious spirit within us. Ok, we'll say it nicely, we are free thinkers, we're not rebellious, we're free thinkers, faithful to God's word. And we know that's a joke don't we, because we're considered the least faithful now.

So, the point I want to make is, generally, people who join this movement are anti-establishment. We like to think for ourselves and we are not going to listen to the voice of a human. Isaiah 2:22, the bible says: Cease ye from man, whose breath *is* in his nostrils.: for wherein is he to be accounted of? So, don't listen to human beings, because they just make up things.

And so it's clear, we should obey God rather than man. And that was all good under Elder Jeff's leadership.

The English word is "muck", but you will use "wild". Elder Jeff would let the people in this movement run **amok**, run **wild**.

These **two authoritarian** people will not let you do that.

ELDER TESS & ELDER PARMINDER

We are a lot more administrative.

So, we then set a precedence. If you are somewhere here, and you want to do something, you want to talk to someone over here, we are just going to tell you, you're not allowed to.



So, if you want to talk to people over here, you have to go all the way up, across, and then all the way back down, how complicated is that?



People do not like being told what to do, but this is very serious.

It's okay on a sunny day, with the wind behind our back, when everything's going well, because people love structure, like this camp meeting. Someone has taking a lot of effort to organize all of this, we're all happy and it's all good. But when people start telling you to do things you do not like, it becomes difficult.

Which leads me to the point I wanted to make. We are part of a movement, and if you do not like the way this movement works, at any level, tough luck. You can't just do what you want.

I'm here somewhere, I'm in Kenya



And I don't like the way the Kenyan board does their business. Okay, I don't mind them, but I don't like my local church. And so, I just want to start my own church. Is that okay? The answer is No. And so, I'm sure we can all see that it cannot be correct to do that.

And this is the growing pain, that this movement is going through. Secretly, without warning, all the freedoms that you thought you had, have been taken from you. And I don't know what else to do. We don't know what else to do, **Elder Tess and myself.**

An organization of this size, preparing to grow, **must have rules, must have discipline**, there is just no way of getting around that. And you might think that that is wrong. But like people are saying, in any family, there must be some order and some discipline. It's just that, this movement is not used to behaving that way. And I want to remind you what David's men almost did, when he made a bad decision; they tried to kill him.

So, it's not surprising that people get frustrated, and upset with the leadership. You do not like the way I operate; you do not like the way Elder Manjit operates, or Elder Thabo is too strict, I wish I could move and have another Elder, the Elders down here don't do anything.

There are many things that people can complain about. Now I'm not saying you shouldn't complain, complaining is fine, if it's done in the right way, and in the right spirit.

But with drawing and separating, from what I want to call, the established work, it's just something that's not going to happen. And I'm hoping that we can see, that that's the right decision. Because we cannot allow things to disintegrate and everybody does what is right in their own mind.

That's what happened in the time of the Judges, and it produced a backlash, that they demanded a king. Which was even worse than the mess they were in before. Because in the Judges, at least every person could decide for themselves, when you have a king there is no decision.

I believe, and I'm serious, I really do believe what I'm about to say, I think we have struck a good balance. On Monday we might swing to the left and on Tuesday we might swing to the right. But generally, we are in the right direction, on the right path, it is a combination of having a king and having a judge.

Each of us has many freedoms and rights, and they are not trampled upon. All of you are free to think as you desire, and yet, we still must make difficult decisions and enforce things. So, sometimes we behave like a king, and sometimes we behave like, you can do what you want.

But when it comes to collective action, that means a group of people doing something. We cannot allow a situation; if a group of people are unhappy, they can't just pull away, and start their own thing, not in this history just before Pentium, it's not the right way to go.

So, I've pretty much exhausted all my questions or the questions that I've received on organization. With a small caveat, there are specific questions, in certain areas, that I prefer not to speak publicly. As I told you at the beginning, I, we, are prepared to discuss those things with you. This camp meeting was not the end of dialogue it was designed to be the beginning.

So, if you have sensible questions, please ask them, but try to go through your leadership so that they can be answered at a local level. And then, escalated if they are difficult.

So, I want to move over to a slightly different subject. So, I got a question recently from a sister, a friend of mine, and they were sent this little clip from an article, from an Adventist magazine. So, the magazine

is called “**The Health Reformer**”, November 1<sup>st</sup>, 1869. The subject is, **Vaccination**.

So, I’m just going to read the whole paragraph.

As we are opposed to curing primary diseases by producing drug diseases, so we cannot see the propriety of curing or preventing contagious or infectious diseases, by inoculating the system with venoms and viruses. We have known the worst forms of scrofula, and the most loathsome conditions of venereal disease, to be traceable directly to vaccination. Even if the vaccine matter could have could be pure, we should oppose the practice of preventing any disease by means of a virus introduced into the blood. But it so happens that we seldom can have any assurance, that the animals or persons from whom the matter is obtained, are not diseased. The health reformers in England, have made a vigorous protest against being compelled by act of parliament to vaccinate their children, while their own judgments and consciences revolt against the proceeding.

The following paragraph, which I haven't given, is one more of tens of thousands of similar reasons why this abominable practice should not be forced upon the people, either by British or American statutes.

So, this is an article about **Vaccinations**.

This is from the magazine called **The Health Reformer**. And because it's from this magazine, people got excited. if I quoted from the Review and Herald, just because it's in that magazine, it seems to give it some weight or credence. So, people think if this article is in “**The Health Reformer**”, it must be good.

Now, I have not directly been able to find the author of this article. I don't know if it's one of the main editors, it seemed to me to be an anonymous statement. In the article, let me say this before I begin. the style of writing that is done here, I think is really, really, really, bad. In fact, I think it's really bad, seriously bad. Why do I say that? Because it uses manipulative language and manipulative modeling, and we should be incredibly careful, that we never write like this.

And, also, when we read an article like this, we should be attuned to what this person is doing. This is not professionally written. This person has a fundamental, disagreement with vaccinations. They just say, it's wrong to put something into the bloodstream of a human being. They say, by inoculating the system, with venoms and viruses. They basically say it's wrong.

Now, if that's the argument they wanted to make, that's what they should say. and it should be the end of it.

Now what they then begin to do, is manipulate you. Because now they're going to say, that the materials that they use to vaccinate you with, are filthy or dirty, they're contaminated. So, they are going to say, you're going to get really ill because they don't use pure materials, they either use diseased animals or diseased humans. And then they go back to their original point, to say even if they were not diseased, it would still be wrong.

So, they bounce you back and forth. And I think this is basically using scare techniques or emotionalism, to persuade you, not science. If they think it is wrong to inject something into your body, that should be what their argument is, but they add to it. It is inflammatory language. And it is not good to write something like this, in a magazine that's called "[The Health Reformer](#)".

So, I have no idea what their scientific basis is, but they say, in my words, it's obvious that it's wrong to inject a virus into your body. By the way, they all use dirty viruses, coming from diseased creatures. And people are getting ill by being vaccinated, that is their argument. But they offer no reason to say, what's wrong with it, except conjecture.

Their argument is, there's only way one way to put things into your body, through your mouth. And of course, we know that is a fallacious, silly, argument.

Because we all know that you can transfer things from the outside to the inside, through your skin dermally, through dermal transportation. These are similar arguments that other fundamentalists use, like, blood transfusions are wrong.

So, the argument that they are going to use, is in principle, that injecting things into your body is wrong. If you want to put stomach into your body, it must go through your mouth. And I want to remind us, that the same group of people, that have these ideas, are the same group of people that are happy to administer enemas. And I hope we all know what an enema is. An enema is when you inject liquid through your rectum, into your colon. So, they don't mind cleaning you backwards, which is completely unnatural.

So, the point I want to make is, these people just use arguments that don't have any scientific, or sound bases, it's just opinions. Now, I think they do have a point, and the point is this, that they are using contaminated material. And I'm sure that the contaminated material makes people ill and could potentially be life-threatening. And I believe, what they're identifying, all the negative side effects, is due to contamination.

This is a testimony from someone called Mr. Kelton. He says this, and where have you heard this before, "the remedy is worse than the



disease". Does that sound familiar to you? If you have been listening to the news, you would have heard this over and over again. What is the remedy today? It's not the vaccination, the remedy today is, lock down, isolation, and obviously the disease is Covid-19. And so, they say, the cure that we're giving, which is isolation, is worse than if we just all got the disease and got herd immunity.

And then this person goes on, to give a testimony about his son, his baby boy, vaccinated at 10 months. In two weeks, his arm was swollen, then he got some skin disease, and he would scratch himself and made it worse. By the next year he had died. And all of this was because of the vaccination. This would be enough to scare anybody.

Now it's with these persuasive arguments, that they would show you and tell you, that it's wrong to vaccinate. Now, I don't know the percentages, I don't know any of the details, but I would contend, that the vast majority of the problems that they're having, is due to contamination.

They would take the lymph of calves, baby cows, or, they would take some kind of puss from a sick person and use that. And that was the base for the vaccination program. It took a long time for things to get cleaned up.

This is 1869, and they make reference to a British law, so there's legislation that's going on in the United Kingdom, basically to force everybody to be vaccinated against smallpox. And these people, these Adventists, are arguing and fighting against it.

Now, if you trace back, through what I will call Adventist history, this vaccination issue, goes over many decades. And I think it begins around 1840. All they want to do, the British government, is design programs to make sure, or to try to eradicate, smallpox from the nation.

And so, the whole of the Millerite history, has got this other layer that we haven't really spoken about in the past. Which has all the arguments

about the rights and wrongs of vaccination. Can you force people to be vaccinated against their will? Herd immunity was understood then.

So, my friend, a sister in the movement, was sent this article as evidence, that vaccination is wrong. The argument goes like this, where's Ellen White? She's there. And this is one of the premier health magazines in the in the church. And if they publish something in there, and Ellen White does not say anything, therefore she must agree with it. So, these are the arguments that people use, and they are all based upon spurious comments like this, and spurious logic.

Now we all know that Ellen White was against the 2520, she must have been, she must have hated it. Now how do I know she hated the 2520? Because in 1863, what did she say? She said nothing. And so, you cannot use her silence to develop an argument, it's such bad logic.

And worse than that, we know that Ellen White, is a victim of our own history. So, I want to remind all of you, that Ellen White was vaccinated against smallpox, and survived. And this can be found in 2<sup>nd</sup> Selected Messages, page 303 beginning paragraph 6. So, there was a local epidemic of smallpox in the area and she was vaccinated. And she's told, all of her workers to get vaccinated as well.

So, I want to mention three things: **blood transfusions, vaccinations, and radiation therapy**. Now perhaps today, most of us don't have a problem with **blood transfusions**. But we certainly have a problem with **vaccinations** and **radiation therapy**. And Ellen White was favorable or accepted all three modalities: **radiation therapy, vaccination, and blood transfusions**.

So, it's not my purpose to have a long conversation or exhortation about the vaccine program that's been rolled out across the world. But I do want to remind us all, because people have wondered how come we

didn't figure out this pandemic, especially when we knew about the Spanish flu.

And Elder Tess is already on public record with the following comment, a following response to that question. It would have served no purpose to know that that pandemic was coming. What would you have done with that information? Nothing, except damage.

You may have gloated, and have pride, that we knew it was coming before it came. But what would we have told everybody? Don't submit to the control of the government, don't get vaccinated, it's there to kill and destroy you. That's where almost every single one of us comes from, that's our perspective.

We're the kind of people that believe that the government puts things in our water to control us. And of course, the mass vaccination programs are to kill people off. That is what we would have taught.

Instead of that, what message did God give us about the pandemic? He said, quietly, the pandemic is coming, so quite we never heard Him. And then He shouted out, when it comes, make sure you get vaccinated.

The most important thing we needed to know about this pandemic is the following, that if you want to escape pain, do one thing, listen to the government. We could never have done that before.

Then, two things we're supposed to do, listen to the health experts. One, follow the rules, isolate. Two, when the time comes, and it will, when the time comes for the vaccines to arrive, take them.

We should have known, if you want to do any kind of prediction, that the vaccines were coming, we could have predicted that. We should have known the vaccines were going to come, and we should have known that they would have worked. That is the message that God gave us

about the pandemic. And, I think, by and large we have missed that point.

Back in the summer, we should have been telling everyone you know, don't worry the vaccines coming, and when it does, get vaccinated and you will be safe.

There may be one or two of you, but I'm just going to say, I bet none of you did that. And when the vaccines come, it's comes as an overwhelming surprise to people, it shouldn't have done.

We had insider information, that these tech companies were going to solve the problem. I don't know how much notice you've taken, but this is one of the most wonderful technological advances that has ever happened in human science, human history, to create a vaccine in less than 12 months.

And you may not be aware, but they're using brand new technology that they've never used before, in some of these vaccines, all of that, we should have known about. But I don't think we have paid proper attention, and we have not discussed it properly. And I fear, that even today, we have people in our movement that are scared to get vaccinated. There is nothing new under the sun.

There are people who believe, the cure is worse than the disease. And therefore, they're fearful of what this vaccine will do to them. I only know one person thus far in the movement who has been vaccinated, they're a health worker. I'm not saying they're the only person, I'm sure there are others.

But it will come to each and every one of us sooner or later. And it behooves you, it's your duty, to look into these things. And I don't want to force people to say, oh you're rejecting the third angels' message because you're not getting vaccinated, which is true. But what's more important, we are living in a time period where prophecy is being

fulfilled, and while you and I have been wandering in the wilderness for 12 months depressed, thank God that there have been diligent dedicated men and women in the world, who have been willing to spend and be spent, and giving of themselves.

Don't look to the corruption, the money making, that's always going to be there. Look to what God is doing, in the midst of nothing, He has created something. And above all people, we should have seen this, because we were warned.

I'm out of time, I want you to end my presentation on this exhortation, because I think it's important for us to understand, not just to get vaccinated, but what God is doing, how he has warned and guided us.

Today at this camp meeting. He has spoken to you through Elder Tess's messages, so that you can be prepared for what is about to come. But I suspect like me, much of it has gone over your head and you don't realize the significance of what she's teaching.

I don't say this to tell you off, I say this to encourage you. All these messages are from God, designed to help and assist us. And to take us safely through all these events.

**END OF THIS PRESENTATION**

Let us pray. Our heavenly father, we do thank you, thank you Lord for all the work and organization that has gone into this camp meeting. Father many of us who are kneeling before you now have questions about organization, some are dissatisfied, we have concerns and questions. I pray that you would help us. There are people kneeling before you who frankly, if they were honest, would tell you that they're scared to get vaccinated. They're fearful that harm will come to them. Father it's easy to tell them off that they're rejecting the message, we could say that they know that. But my prayer is that you would speak with them, give

them comfort, help them to have confidence in you, help them to trace the events of history. And see how you have led them, that individual, to this point of decision. That they may make the right choice. As we prepare for the final last presentation, please be with us, so that we can be prepared to listen to all the tests. I pray in Jesus name for all of these things. Amen