

A Dispensational Reading

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Key

A. = Audience

Italics = difficult to here portion of audio

I understand that this is the Sermon time frame but I would rather we treat it more like a class. Please raise your hand if you would like to speak and I will be asking specific questions to specific people. We began a subject really last night, laying the framework for it for some time. Last night we began to touch on the issues more closely. there are quite a few people here who were not able to be here last night. Because of that we are going to conduct some revision.

We will step through last nights class and then we will continue from where we left. We have been considering the situation of the US. Particularly how they interact with different peoples and the rights and wrongs of that. Considering Donald Trump and his base and what they think that. Why they think a certain way. What I want us to do is to go to some Bible passages and start to seriously consider how we read them. So we began by going to Deuteronomy 23:3. We won't read all the passages we read last night. So you have the nation of Israel. The Jewish nation. They have been given their land and they are set up with a special national identity. There is the Jewish nation and around them are different nations. So what God is saying is that you are special and you have this special set of rights, but those Ammonites and Moabites don't have Israel stamped on their passports, their passport says Ammonites. Because that is what their passport says do they have the same rights and privileges?

A. No

They don't. In fact their children wont and their grandchildren wont. So God isn't just saying that they don't have the same set of rights, unless they have Israel stamped on their passport, the people of that land to the tenth generation will never be given the same rights. He is taking the Israelite Nation and saying you are special. You are up here in the Glorious land. All of those other Nationalities and other races are down underneath. Deuteronomy 23:3 makes a distinction between Jew and Gentile. A distinction in rights between and Israelite passport holding member of the glorious land and Ammonite and Moabite who are not given the same rights. These Nations they can't say "we believe in your God why can't we join you and be part of you?". Can they do that? No They will not be treated the same way. they are separated. Even if they wanted to join they are not allowed based on their race.

2 Samuel 11:3 What point are they making about Uriah? They are constantly reminding people and constantly reminding him that he is Uriah the Hittite. So Uriah becomes one of them seemingly. He fights in their army and dies for their caues but to them he can never be Uriah the Israelite. It doesn't matter what he does, he is separate. He will always be Uriah the Hittite and not one of us.

Would you be alright, when you think of the formation of this movement, looking to another country saying you weren't nice to us 50 years ago and you weren't nice to Adventist and no German can ever join this movement even if they wanted to until the tenth generation. And if an Italian wants to join, we are going to remind them every time we say their name that they are never one of us. Would we give them a separate set of rights based on their race? Why not today?

A. There is neither Jew nor Greek today

This is a history that extends for couple thousand years if you were to trace that history. So if this changed when did it change?

A. When Christ came

A verse?

A. Between Gentile and Jew? Galatians 3:28

What is the problem with that verse? I am going to go to a different verse. I would like to argue that Galatians 3:28 is problematic. Romans 3:9

3:9 What then? are we better [than they]?
No, in no wise: for we have before proved both
Jews and Gentiles, that they are all under sin;

In Romans 3 what argument is Paul making?

A. All humanity is the same?

Israelite, Ammonite, Moabite, now what is the difference? There is no difference. So you come down to the line of Paul and he is going to argue that there is no difference between and Israelite and a Gentile. Their passport becomes irrelevant. So you have all these Pharisees with the Old Testament and they are arguing that their Israelite passport makes them superior to every other race. Paul is saying I don't care about your verses. I am going to break all the rules and tell you that you are no better than they are. this is dealing with Jew and Gentile. I want to deal with a new but related subject.

A. *I have a little difficulty with Deut 23:3 because it mentions Moabite and Ammonite but for me it is relative in the same way as Israelite. So we can see it in Daniel 11:41 so when we trace these two in today the thing goes back to Abraham through lot...*

Can I stop you there brother. Are you and I related? Yes. Abraham and Lot were related. The Israelites and the Moabites were related. Everyone is related. This difference between Israel and all the other Nations isn't just these two. We pulled that one out because it said it so clearly but no other nations are given the same rights. It is not an issue of relationship. I want to go to a related but different subject. Gen 9:25. Yesterday we began to quote some passages from a book. It is a very old book and it is going to discuss the subject of slaver. It discusses the issue of slaver and they go back to this verse to show it's first institution.

9:25 And he said, Cursed [be] Canaan; a

servant of servants shall he be unto his brethren.

So who instituted slavery?

A. Noah? God?

God. First institution and God had His hand in this. Canaan is told that his lot in life is one of slavery.

A. You write Noah so do you mean God or Noah?

I mean both. God through Noah. this is where it begins. So this is Noah generations continue and God finds a man that he can go into covenant with. We go to Gen 17:23. Abraham was wealthy. What was the foundation of his wealth? Slavery. What is he buying and selling? Slaves. Abraham has slaves. Some of those are born in his household from their parents who were slaves and then there are others bought with his money. If he decides that they are to be circumcised they don't have a choice. Abraham, the father of Israel, has the basis of his economy through slavery. God goes into covenant with Abraham and they go through the history of Egypt and have been slaves themselves. God takes them out and beings to set up their society. Lev 25:35.

We are not going to read all of this but we will paraphrase. In verse 35 he is talking about your Israelite brother. your brother who is an Israelite has become poor. Even if he has become poor and he is a stranger, you don't know him, you are going to help him. Why are you going to help him? Because of his passport. So because of his Israelite passport you are going to help him regain his status.

Go to verse 42. So these ones are not to be slaves because of their Israelite passport and because of their race.

Verse 44-46. So you have the glorious land. this is the Alpha, the first glorious land, the nation of Israel. God sets it up so that if you have a document or passport that says that you are an Israelite. If you don't have that passport the only way is slavery. There are two classes of people in the first glorious land. Even if you don't know someone but you have that passport you have different civil rights. Rights that the group without the passport doesn't have. There is nothing they can do about it.

We go to the verses. You go to 1 kings 9:20 and what is Solomon doing? All the people of the different nations that had not been destroyed he used as slaves except those who had the passport. So his own people could not go into slavery. Those who did not have the passport he made slaves of them and their children.

A. So you mention earlier that Abrahams business was based upon the slavery. Do you think there is a link that later one God spoke to Abraham that his posterity will be a salve? Then when Abraham prosperity will get out of Egypt and when they will be in foreign countries they will treat the people with compassion?

My last one is the nation that was being under Israel like a slave was being under Gods judgement because they are idolatry.

So when they come out of Egypt do they treat any of the Nations with compassion? No. There is genocide and slavery. That's it. If they were meant to learn in Egypt that they shouldn't have slaves then God contradicts himself because He tells them to have slaves. He requires it of them.

A. *So when a nation is under Gods judgement, and it was the case of Pegan nation coming out of Egypt, so God hasn't got grace over them and if we do the parallel with the slave today, when the European goes to America.....can't hear*

So are you condoning the genocide to the Indians? You are saying they were right to do that? You have a group of Indian people who never know God exists and white people are just going to show up and kill them all, then they are going to bring over all of this different race, many of whom never heard the gospel, and make slaves of them. Were they under God's judgement? Most of the Slaves aren't protestant either.

I'm going to move on because I don't think we can go back into their history and make a difference because if one of those Moabites want to convert to the Jewish religion it does not matter what they do because they still don't have the same rights. From Abraham who owned slaves down to the first glorious land where it is instituted and then to Solomon who follows the instructions, you have slavery. It is set up and approved by God.

I am going to read some passages from this old book. "Does truth lose any of it's value by age? Do we give new truth more respect? If you don't accept the Bible as the authority there is no further discussion". This is the argument we give to Catholics. If they aren't willing to take the Bible as their absolute authority, there is no discussion. So even if we don't like the truth are we given a choice? "How can the Bible be aa pro-slavery book? How could God be a pro-slavery God? But it's in His word, how can you doubt it. When you have been taught believe the word of God, what right do you have to question slavery. This creates an invisible struggle."

This book is written in the history of the American Civil War. It creates a story where there is this ongoing argument between those in the South who are defending slavery and those in the North who are abolitionists. The arguments of those in the South, it all culminates in the phrase "The North must give up the Bible and religion or adopt our views of slavery". Because the South is going to these verses that we have looked at. They could go to the whole bible and trace it book by book and say there are Israelites in the glorious land and in the glorious land you have free and slave depending on your race and passport you have that is not transferable. They say that if you are going to take the bible as your authority you have to argue that God does not changes. If God does not change they are going to take the Alpha glorious land and put it over the omega glorious land the U.S. and say that all the abolitionists are in violation to God. So if slavery was meant to end when did change?

If we were to go to 1T 264.1. I am just paraphrasing it. God is punishing America for the crime of slavery. He has the destiny of Nation in His hands. He will punish the South for slavery and the North for tolerating it. So she says the U.S. is under the judgement of God because of slavery. The South is saying compare and contrast Alpha glorious land and Omega glorious land. In this you can put the whole book of Philemon. A slave runs away from his master, arrives at Paul's door step and what does Paul tell him to do? Go back to your master and accept whatever comes. So the South has the entirety of the Bible from Genesis to Revelation. This book written by the South defending slavery makes the point, it's a big book, If you want to take this book, the volume of information in it, and you want to say that God is

against slavery, find one sentence in the book that says that. (The book being the bible). The North can't do it. Not one sentence.

If you take the passages as they are it is the South that is taking inspiration as it reads. So we know we go to EGW writings and she says that the US is being judged because of slavery. So we have a prophet that says no to slavery. Where does she get that from? What is her justification? She doesn't have one in the Bible. She is going to make a strong point that the U.S. is under the judgement of God because of this issue. She is going to say that the U.S. glorious land has failed. The original glorious land had slavery. The final glorious land is not allowed to. She is against slavery but how does she deal with 2 issues. The first one is segregation. How does EGW deal with segregation? She says that we need to be very cautious. We cannot make any statements about politics and by no means are we to encourage social equality between white and blacks. We will create white schools for white people and separate schools for black people. 9T 214.3, 205.3, PCO 88.5. She is pro-segregation. We are not to get involved in politics to try to change that.

How is she on mixed marriage? She is against it. She makes the point that there is an objection to intermarriage. So question. How do we handle these issues today? This is years after the Civil War when she wrote these things, decades even. Do we allow now segregation in the movement? No. We read her quotes and go to the Southern states of America and there is still massive tension. I don't care and I don't think anyone in this room would care, whether or not a racist person likes it or not, under no circumstances would we segregate this movement which seems to go directly against her quote. In This movement we would never go against mixed marriage which seemingly goes directly against those quotes.

There is no mention of slavery or a separation within the constitution. So slavery ended and racist people were not happy. They said they are going to accept the end of slavery and we are going to bring in a new doctrine "Separate but equal". It comes in in the 1890's. Separate but Equal. Saying ok all races are equal. We accept that but everyone has a separate role in society. We must keep them into their proper sphere. there is a place for white people and a place for black people and the can't mix. this is what went into law that made segregation a law in America. Then we come down to this movement. You and I. What do we say when we look at the historical record from Genesis up until now. Is there any of this that we want to implement today? No.

I want to move from this issue to another. We have dealt with race and saw how God created distinctions. One had Civil Right and one didn't all through the Bible. In the Civil War it is the South that are holding on to the Bible passages. What I want people to see is that whether we realize it or not, when we think reasonably, we read passages as dispensations. There are dispensations. each dispensation transforming and each dispensation breaking down the barriers of the old. We cannot go back to a previous dispensation. No one is going to take an EGW quote that says we are not to strive for equality and should not be speaking politically and say that Martin Luther king Jr. should have been silent. I don't think any of us would say that.

So when it comes to our dispensation, when it comes to race, I don't think any of us are even willing to go back to EGW dispensation because we are a new one. If you are a protestant and even a good Adventist you can not recognize a new dispensation. They want to read those quotes and argue that God never changes, they have no ability to defend their position on equality. This is the Issue with race.

Let's go to a different subject. Lets go back to Genesis 17:9-11

17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

17:10 This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

Gen 17:9-11

What is God doing here? He is going into Covenant with Abraham and then He is going into covenant with Abrahams son, his sons son, throughout generations. In verse 11 it is a token of a covenant. If Sarah wants to be apart of that covenant how can she do that? She is part of the covenant only in relation to her husband. From generation to generation, who goes into covenant is organized by gender.

So at the beginning when God wants to go into covenant with either an individual or a group of people who can go into covenant? Only men. That's dealing with the covenant? When did that change? When did the women here go into covenant with God? Sarah didn't go into covenant and she is a daughter of Eve. Baptism. What right do you have to go into covenant that was set up as a male institution? When did this change?

So we want to go from the old testament into the New with John the Baptist. What have you just done? You have gone from Abraham to John the Baptist. What have you just done? You have gone from one dispensation to another one. So we already know that we are working dispensationally. I will add a verse to this that we will not look up. Acts 7:8 making a point about the circumcision and the patriarchy. The covenant given to Abraham Isaac and Jacob. Three men. It is a male institution. Then we come to John the Baptist. they all flock to him at the river Jordan and he baptizes them. Male and female. All were baptized. Go to PP 593.1. I'm just going to paraphrase some portions of this paragraph. It is talking about the school of the prophets founded by Samuel. they were to be as a barrier protecting the people with their moral and spiritual welfare. The prosperity of the nation. Samuel gathers companies and creates schools of the prophets. People who were intelligent and studious. They were to commune with God, study His word and works, grow in wisdom and in understanding and the respect and confidence of the people. So Samuel sets up schools of the prophets. Who is allowed to go? Men. There is a reason they are called the "Sons" of the prophets. He gathers companies of young men. Sister Malisa why are you here? Because we are not in the same dispensation. For Samuel the school of the prophets are set up for men. Part of that training is to earn peoples respect because they are setting up leadership. 7MR 239.1. EGW says that we need to set up schools of the prophets as Samuel did. They need to be set up on the same principles. But who does she say is attending? Not just attending but running these schools. Men and women are to be conducting this work. It goes from male to male and female. As sister Malisa said, we have moved from one dispensation into another dispensation.

- A. So maybe the question has already been asked. When there is a topic of women ordination did we make a mistake? Our response was that in the old testament there was only men and so today has to become the same thing.

We are just dealing with if I can come to your school. Let's just start with that one and we will see where we get to. Exodus 28:1

28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Sister Ithamar are you a priest?

A. Yes today yes.

You are a priest but you are not male. How is that ok? Sister July are you a priest? You sure about that? How can you be a priest, you are a woman?

A. Because I am under new dispensation.

So when the priesthood is introduced, it's only male. We won't go there for time but number 3:39. Levites. Can you be a Levite if you are a woman? No. You cannot work in that office if you are a woman until she does. She is submissive to her father and then to her husband. She can't go to a school of the prophets and be trained until she does. She can't be a priest until she becomes a priest in this dispensation. We are marking progression, we are breaking all of the rules and all of the quotes.

Does God change?

A. No

Than can you explain?

A. God doesn't change but in each dispensation some of God's principles change. That means that the way that God will deal with men I will say that it is progressive.

So the model that you are wanting to go to, if you are in the South in a Civil War, they want to cut the line and overlay it. But I am suggesting what you suggested. We come to this study you are not allowed to cut your line. None of this can be cut unless there is a very good reason because we need to juggle two concepts. We cut our line or we speak about progression. If we speak about progression, each dispensation breaks down the barriers of the old. Why are those barriers there in the first place?

A. Because of the hardness of our heart.

So Moses and the instruction of God writes out rules for divorce and says this is what you are going to do. It is written into the law which is the structure of their society. You come to Christ's day and the Pharisees takes it to Him and say "Look this is how we conduct divorce". This is how we treat people (pointing to slavery). This is who can come to the school of the prophets (Pointing to Samuel). Jesus says yes its written there but I am not taking the blame for that anymore. It is your fault that that is written

there not mine because God doesn't change. So these principles we have here (equality) He must have always had. And we can see that if we read correctly with progression and recognizing dispensations. When they come to the Civil War the fault of the South is their methodology.

So we come down to EGW day. Her position on woman's role. Can we stand in her dispensation? Are we living there? No. So how do you read her quotes because that is what Adventism does. All of Adventism is being directed, and they consider gender roles based on EGW quotes and Bible passages. They think that because these EGW quotes were written last and they are nicer to women than the ones in the Bible, that it is safe to stay in her dispensation. Are they right or wrong?

A. *As far as I know EGW puts woman and man on equal.....*

So when she tells a wife to submit to her husband because she has Bible verses for that, that is not equality is it?

A. Sometimes she says you should not submit.

She does that going against Bible verses.

Parminder: Between EGW and her husband at the divine services who would preach? Her husband would always preach. She would do the Sabbath school or the afternoon program but never the divine service. If her husband is there. If he is not there than she would do the divine service. How is that equality?

Before I make the following points I want to paraphrase a quote for you. EW 271.2 She is talking about a period of history.

She is talking about a period of history. She says we are in the latter rain, the refreshing from the presence of the Lord, The loud cry of the third angel. What history are we in now? So it's a message arrived in October last year. What period are we in? The Latter rain but it's the LC of the third angel. Go to the beginning of that paragraph and it would tell you what that Loud Cry is designed to do. It has an effect because there are many people bound. People who are bound, people who are bound are wives by their husbands, children by their parents. It's the purpose of the Loud Cry to break that fear, that submission. So if we are going to deal with equality and compare and contrast. We are in a dispensation, it's 2014 - 2019. As we stand today we are in the LC the latter rain of the third angel. There was an increase on knowledge. It has been an increase of knowledge that began in 2014. When it swells to this message, the message of the LC is based on comparing and contrasting two people. Donald Trump and Hilary Clinton. We come into the history of the swelling. It takes you to 2015. We want to compare and contrast, same as we did with Acts 27. U.S. and Adventism. 2015 the U.S. you have someone stand up for the first time in American History they were having to vote for a female president. So Clinton stands up in opposition to Trump. Who did the people choose? Trump? No they didn't. They voted for Clinton. She won the peoples vote. So the U.S. voted for Clinton. Why didn't she win? She lost because other Nations interfered. Russia and the U.K. They interfered with our election process. Should she have been president? Yes. She should have been the leader of the free world and the most powerful person on earth. They are required to vote for her. She doesn't get in because the interference of other countries.

This history. Adventists. What are they voting for? What position of authority a woman can have in the Adventist church. What position did the U.S. SDA choose on that? The U.S. says yes. How did that vote

go? It's blocked. Why? Because you have conservative countries and what do the conservative countries have? If you go to 1 Tim 3:1-2

3:1 This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.

3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

So if you want to be a priest what are the conditions? If you want to be a son of the prophets what are the conditions? If you want to be a bishop what are the conditions? So why would we use these quotes in our dispensation to say that women are separate but equal. And however they want to phrase this, just like with race and segregation, their equal is never equal. When you push their point they will not agree to equality. The South in the Civil War had all the quotes. The conservatives in America voting for Trump on issues of gender and race are using the same quotes that conservative Adventism is using in our dispensation to say that women need to be restricted to certain job functions. In some areas to be quiet in their churches. If we compare and contrast the U.S. was right to vote for Clinton and it was Stolen. In America when it came for this vote for women's ordination we were correct to vote for it. We are marking 6,000 years of progression. When we come to the final generation and what is required is total restoration.

One final point. EGW history she submitted but even in her history you come to the end of the Millerite line and you have how many prophets? How many people are speaking? Who are they? Foss, Foy, and EGW. A white man, a black man and a woman respectively. Which ones were they to be listening to? This is the history when there is still history. Hasan Foss was unfaithful. William Foy and EGW were both faithful. Foy was faithful despite the threats to his life. Now you have Trump and Obama and Clinton. It's the issues that relate to race and gender that are dividing America right now. What is their test is ours. We are facing the same Test about how we relate to race and gender. Nationalism and sexism. It's the issues external and it's the issues internal.

We will close in prayer. Tomorrow morning we want to review and discuss any questions that people have.