

# Ellen White's Vision of the Path, part 1

Tess Lambert, July 10/2020 - WSF Weekend Prophecy School

Due to technical problems Elder Tess starts @13:40, prayer @14:55, presentation @15:45.

If you'll kneel with me, we'll begin with a prayer—

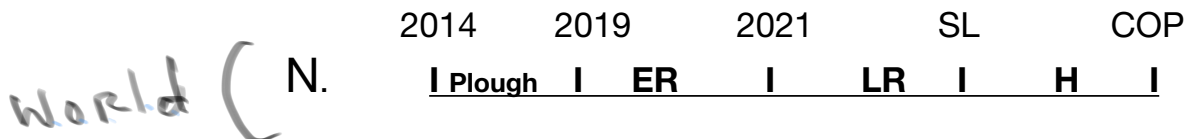
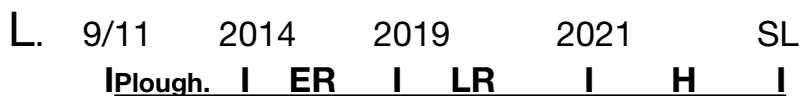
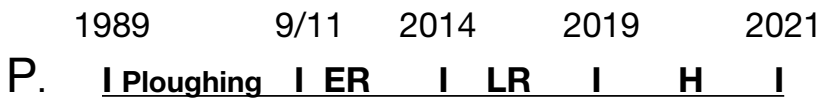
Dear Father in heaven, Thank you, Lord, for our blessings. Thank you that we can meet, Lord, from all over the world. We are still bound together. We pray, Lord, that you will be with us in these meetings—that you will speak. Lord, I pray that you will help us as we go through this difficult time—that we'll be able to know truth and that we will not be shaken away. I pray, Lord, that we might, through this campmeeting, be more established, more sure of our faith, more sure of how you have led us in the past.

I pray this in Jesus' name. Amen.

So I wanted to begin with some review. For those that watched the presentation in Australia last week, just our Sabbath presentations. At the beginning of that last Sabbath, I suggested a project for those that were willing. And that was to go back to all the lines they knew. I listed some, but I know that there were more than that—to go back to those lines and to actually place where we are. I suggested that that would make a significant difference if we were to do that. If we were to actually place where we were on those lines. So I listed some from Acts 27 to the world wars, but I know there are others as well— To place ourselves on those lines and know the ground we are walking over.

So I just wanted to remind us of the big line, our line, the line of the 144K, the line of the End of Modern Israel. So we're just going to start with really just a 5 minute refresher. We all know these lines well. Most of us should be somewhat familiar with these lines, but it still helps to see them in front of us as we begin.

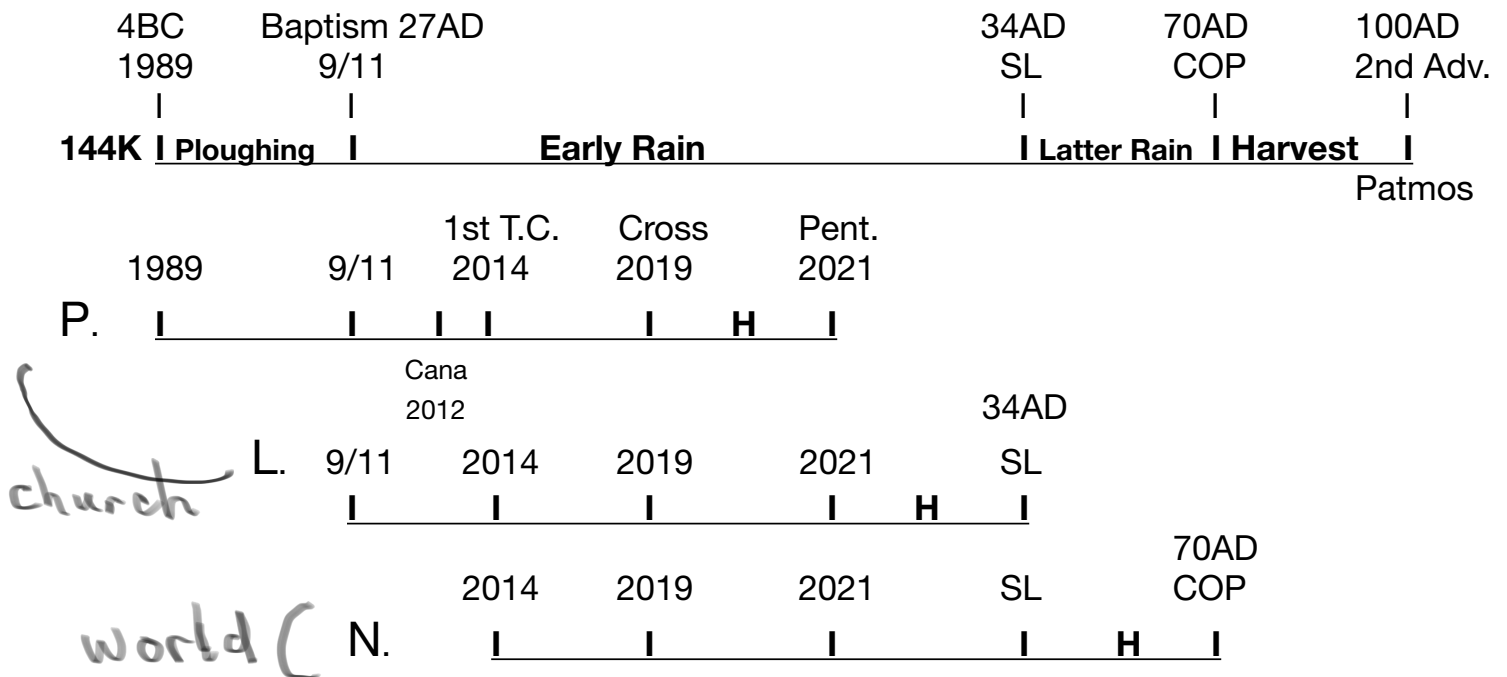
So I drew the line of the 144K. Then we have the lines of the Priests, the Levites, and the Nethimins. First from the church, 2 groups called. Then another group called from the world. [The sound of loud rain makes a few of the words difficult to hear exactly.](#)



So if we can remind ourselves of the 144K, ploughing, early rain, latter rain and harvest. Then we come to the first group called, the Priests: ploughing 1989-9/11, early rain 9/11-2014, latter rain 2014-2019, harvest 2019-2021.

So I want to give you a quick, spot quiz. You can write the answers in the Q&A box. Give me the waymarks for the End of Ancient Israel that we would overlay over this.

First of all this number-1989. (This is 9/11) 4BC, Baptism. Baptism? I think I know what you meant. 4 BC, exactly. This waymark?-9/11 on the the board? Baptism (27AD). Waymark 2014 in Ancient Israel? Where would you place Cana, Brother... You've given us a waymark. [Difficult to hear exact words due to rain](#). 2014=1st T.C. Cana=2012 just before change of leadership 2014. 2019, waymark?—the Cross. 2021, What's 2021 the End of Ancient Israel? So we have the cross 2019. Pentecost=2021, SL?-the message goes to the Gentiles-34AD and there's the 490. It finishes for the church here. Now the message will go to the Gentiles. COP? The Waymark for COP? 70AD. And the 2nd Advent? When did Christ come a 2nd time? Patmos-100AD.



So that's how we see the End of Ancient Israel lining up with the End of Modern Israel. Twice to the church and then the world. First the church and then the world. Church in 2 parts. Church as the Priests and the Levites; Church as the Disciples and then the Jews that came in under Pentecost, from Pentecost to 34AD. Then from 34AD, lining up with the SL then going to the Gentiles, or the world.

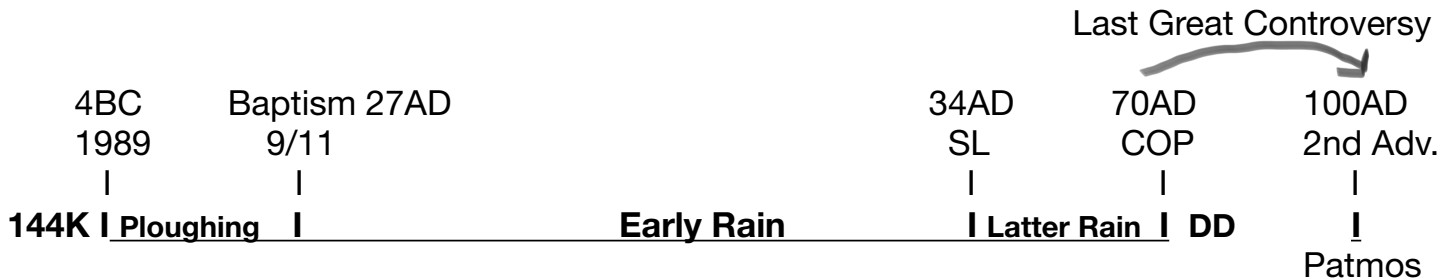
So I want us to read a quote found in The Desire of Ages, 121.3: In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. DA 121.3

“In the last great conflict of the controversy with Satan...”.

When is the last great conflict of the controversy with Satan?

When would you mark the last great conflict?

I’m going to mark it as the time of trouble, as that final scene of the great controversy before Christ returns.



This is the last great conflict with Satan. In this time period, in the time of the last great conflict, those who are loyal to God will see every earthly support cut off. So what’s going to happen in that time period? No earthly support. Nothing beneath your feet. (She erased line to indicate.) Because they refuse to break His law, they’ll be forbidden to buy or sell. And it will finally be decreed that they shall be put to death. So it is in that time period, at the last great conflict, that you find the death decree. We know that occurs in Jacob’s time of trouble.

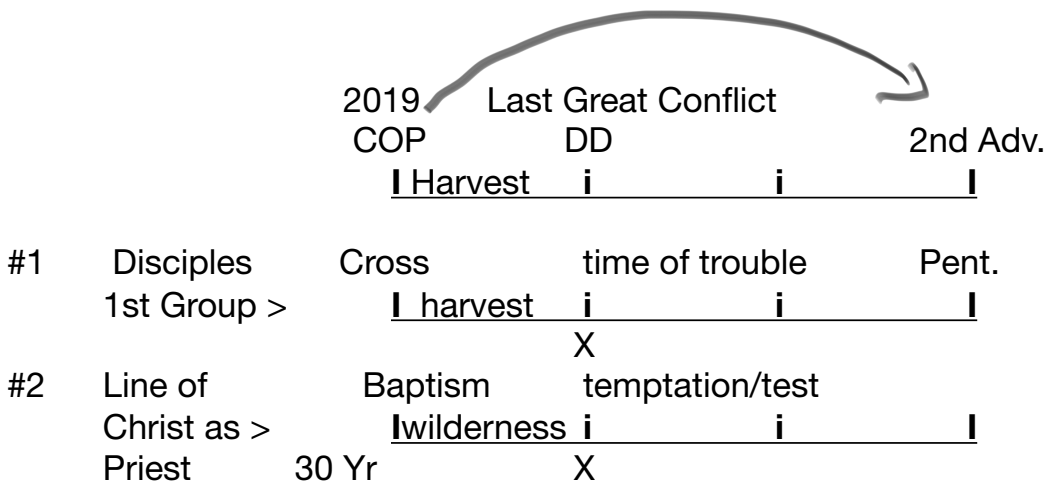
So I’m going to erase this so we have more room on the board. I’m just going to take a moment and erase this board work.

While I’m erasing, if you have found that quote, go to the beginning of that chapter. I’m going to ask what chapter is this in the Desire of Ages, what is the context of this statement?

So who’s gone back to the beginning of the chapter? What chapter is it? What number chapter in the Desire of Ages? Chapter 12, correct. We are in Chapter 12 and what is the name of the chapter? It’s called The Temptation. So where are we in the DA? She’s covering the the End of Ancient Israel and she’s speaking about the temptation of Christ in the wilderness. So that’s the context in which she talks about the last great conflict with Satan. Why is she talking about this last great conflict with Satan? Because what is Christ doing? He’s in a great conflict with Satan. So she’s going to compare and contrast Christ’s conflict with Satan in the wilderness with the last great conflict of God’s people. I’ll read the first paragraph of that chapter, Chapter 12 of the DA. It’s DA 114.1.

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.” The words of Mark are still more significant. He says, “Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts.” “And in those days He did eat nothing.” DA 114.1





If you go to the line of the 144K, while they are in this time period, what happens to God's people? This is the death decree. Are they confronted with the power of Satan, the temptations of Satan all at one place in time? No. It is the theme of that entire time period of Satan's efforts to destroy God's people.

So in a parable story where you can't have that 40 days to do those 3 temptations, those 3 temptations become the theme of that 40 days. It becomes a symbol. So when you come to those 40 days, that entire time period is the story of temptation in the wilderness. It just happens that in that time period Christ could be confronted with them as an individual in a matter of hours. So this entire time period is the subject of temptation in the wilderness and we face that temptation at the same time period that we are to be in communion with the Father.

If you want to see an escalation, I would suggest you can. It does become more intense and I might explain that later. Later in this campmeeting, towards the end, we might have time to go back to that temptation period.

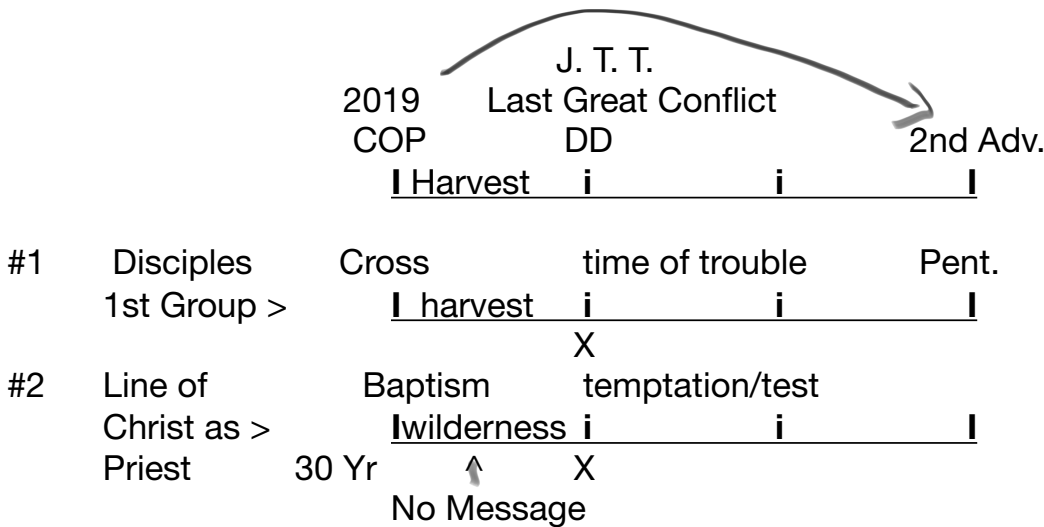
So we have an escalation and it will come to a head at this waymark (DD), which we're fast approaching. We can see that before us. But it's not that we are oblivious. Did the disciples, did the people know the death decree is coming? Yes. They could already feel it. Are they already talking about the death decree in this time period. Yes.

The 144K already know that the death decree is in front them. They know what is happening, they can see the stirrings of the death decree externally. They can feel the attacks of Satan. So we already know what's happening in this movement, what the 3 temptations are, how they are building. It will lead to a crisis. We're already in it. But we'll come back to that another time.

So we are in that wilderness time period where they see and are watching those 3 temptations. We are in the history after the cross trying to deal with the questions, the issues, that we have about the cross. And it's in this context, particularly in this wilderness context that Ellen White talks about every earthly support being cut off.

So I just want to remind us one more time of what she's done here. She's taken Jacob's time of trouble, she means for the 144K. We're taking it on the level of a fractal. She's going to overlay that with Christ's temptation in the wilderness. Christ's temptation in the wilderness is directly our dispensation. It is not Jacob's time of trouble. So we've overlaid Christ's temptation in the wilderness with the disciples after the cross. I hope everyone can follow how we've gone through those steps. That that's where we're at in those 3 different contexts.

So we know, just to remind us of that second quote we read, in the beginning of that Chapter 12 in the DA, she says: "...in those days he did eat nothing." What has he got to eat? Nothing, no bread. What is bread for the movement, for God's people? Bread is a message. So Christ does not have bread in a parable sense. We do not have what? No message! So in this period there is no message.



So just to recap. We have 2 separate lines from the history of the End of Ancient Israel. We have the disciples after the cross, the first group called, their the time of trouble. Then we have Christ in the wilderness after He has gone 30 years as preparation to be a priest after the order of the Melchizedek. We've taken those 2 histories and we've seen how Ellen White connects the time of trouble to Christ's period in the wilderness, which is all that we do on a fractal level. So when she says, "all earthly support is cut off", what I want us to consider is what that looks like for a fractal? What does it mean for us that all earthly support is cut off? Because the way that she expresses it, the way that it is taught by Adventism correctly from the quote for Jacob's time of trouble for the 144K, she words it as, "they can not buy or sell and a decree will go forth that they will be put to death". We don't have that experience. Remember, I hope some of you have them in front of you. If you have drawn those lines yourself, bring them to presentations, sit them in front of you. Sit in front of you the lines of 144K, Priests, Levites, and Nethimins, so you constantly go back and can visually see what we're talking about.

After 70AD, who represents the 144K? 70-100AD, who's standing on Patmos to witness Christ's second advent? John, yes. So John the revelator, writing Revelation from the island of Patmos. So between 70 and 100 AD, John represents the 144K. Between 70 and 100AD was there a death decree for John? Yes. What did they do to him? They took him. They put him oil, in boiling oil to try to kill him. He experienced an attempt on his life. A death

decree was not successful. So John experienced all earthly support being cut off. He was forbidden to buy or sell, he's a prisoner. And finally, it was decreed that he would be put to death. It fits with the experience of John.

Now John, between the cross and the Pentecost, was he forbidden to buy or sell? Was it decreed that he would be put to death? No. The experience was different. So this is what we understand about a fractal. In that time period there was not a death decree for the disciples. At the same time, was every earthly support cut off? I would suggest, yes, but it looks different in a fractal. So we understand for our experience now, it's the same thing. It looks different, but we still have that experience of every earthly thing being cut off at the same that there is no bread, no message.

So remember the context of the DA. When was it written? 1898. So if it's written in 1898, it is written in the context of the Great Controversy time period. It's in that history. It's between the writing of the 1888 version and the 1911 version that she's writing the DA. So she's writing this with the viewpoint of what history? When she's writing about a Sunday Law. So she's writing about a sequence of events the DA connects to that. Where you'd expect to have a Sunday Law and then because you refuse to keep Sunday and dishonor Sabbath, you would have these escalating persecutions finally culminating in Jacob's time of trouble, when they would be forbidden to buy or sell when those who would be keeping the true Sabbath would face a death decree. So I just wanted to remind us of what context the DA was written. And that fits with John's experience between 70 and 100 AD.

So I want us to go through, now, Ellen White's dream. A dream that Ellen White had. And we're going to read the version that you find in The Review and Herald. So I'll put up on the board the reference for this. It's RH January 12, 1869, paragraph 1.

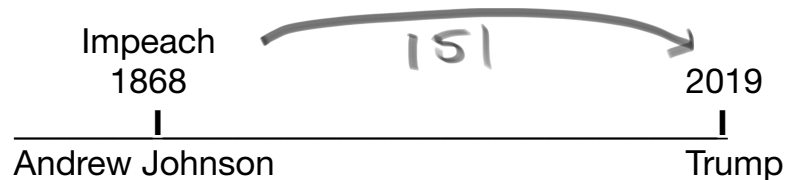
The question before we move on. We have 2 concurrent themes on that line. So what our friend is doing is asking about the line of Christ in the wilderness. Saying, do we have 2 themes in that history that occurs between baptism and the 1st temple cleanings, particularly, that wilderness time period? Communion with the Father, which is preparations, and the temptations? I would agree with the insinuation made at the beginning. There's 2 concurrent themes. There's the temptation. There's also to be this communion with the Father, preparation for His work, a work of reflection. So the first point made.

To understand the time period that we're in, we need to take every single aspect of it. That is why I asked people to go back and write where they are on all of those lines. What happened just after October 22, 1844? What happened after 1861? What happened after the cross? What happened after the baptism? What happened after Raphia? What happened after Paul sees the angel in Acts 27? So we need every one of those lines combined to create a complete picture of our experience. And that is what I want us to have in our minds in this campmeeting.

We're going to read this whole portion, this whole section from the RH of Ellen White's dream.

She says: While at Battle Creek, about five months since, I dreamed of being with a large body of people.

So while at Battle Creek, about five months since—five months before. So when did she have this dream? She's writing about in January 12, 1869. She's had the dream 5 months before January, 1869. So approximately when is that? It's around August, 1868. So why does August, 1868 become interesting for us? August, 1868. Why did we discuss August, 1868 last year and 2018? What happened in 1868 externally? Revision.



Who was president? It was Andrew Johnson. And in 1868, what did they try to do to him? He favors the south, he favors slavery, and in 1868, they try to impeach him. They do impeach him. Impeachment does not mean removal from office. He was impeached by the House. It was the 151 to 2019, where we said, back in 2018 due to that 151, you have a president Donald Trump, he favors the south, he favors slavery or inequality, nationalism and its application and they were trying to impeach him. So that was Trump impeached by the House in 2019, as expected.

So 1868 takes us to which of our waymarks? It takes us to our COP. I just wanted us to note. She had this dream mid-1868.

Five months prior to this being written, she dreams she's with a large body of people:

...A portion of this assembly started out prepared to journey. We had heavily-loaded wagons.

So she sees a large body of people. Now she's going to begin a journey. Does all of that large body of people take part in this journey? No. Only a portion. So take me somewhere in the Bible. Just chapter, where do you see that? You have a large body and then a portion.

So question was asked, while people are thinking. Could it be the other witness to the erroneous prophecy of Nashville? Could the absence of the bread for Christ after His baptism, 30 years of the movement after 2019. But we have no prophecy such message. If I could rephrase this. Is this another witness that that prophecy of Nashville is incorrect? That we can see after the wilderness that there is no message in that time period? Now I have never seen those who have come up with and believe this prophecy ever refute their acceptance of that 30 years being a training for the Priests. Last I heard they still accepted that, but they no longer teach those lines. They no longer are guided by those lines, so I think I want us to keep that in our minds. Whether or not they're still using these lines. For us it's obvious, it's not just that they don't have a message, it's not that there can't be a



message about Nashville, it also has implications within this movement. If people are coming in during this time period after baptism and saying we have a study, we have a message that's an increase of knowledge that's life and death, that God's people have to accept and drawing out disciples after them. What do you know that that message is? It's fanaticism. You can see that on other lines. But there is no message in that time period. It doesn't mean that there aren't other studies being done, revision of what's come before, an opening up of verses or passages, but there is not an increase of knowledge of any type of testing message in that dispensation, in that time period of that dispensation. It does come. What does Christ receive after he faces battles and has victory over those temptations? Then he receives the bread, but it comes after he defeats the battles of those temptations. So yes, there can be no message over Nashville, if we believe the lines. Either the line that shows us we're after the cross or the line that shows us we're after the baptism.

So coming back to our dream. Mid-1868 Ellen White dreams that there's a large body of people. A portion of this assembly started out prepared to journey—

So I would take us to Daniel chapter 2. You have a mountain. Not all of that mountain is going to go on a journey. Not all of that mountain is going to take down that image. It's not going to do the work of the stone. Instead a portion is going to be cut out of that mountain to go on a journey to do a work. So the chapter, you may have others, the chapter I was thinking of was Danial chapter 2.

There's a large body of people—this is Adventism.

A portion of that large body starts out prepared to journey—Not everyone comes with.

...We had heavily-loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms. (RH January 12, 1869, par. 1)

1989

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Portion  
Begins

So you have a portion begin. When they begin, they have these heavily loaded wagons. They're going to take all of their stuff, all of their things on these wagons drawn by horses. They're going up this pathway, on one side you have this solid, smooth white wall, a high white wall—on the other side a deep precipice. So they're journeying between a wall and a precipice.

...As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses,...

So they're going to take these wagons. They're going to cut off the wagons from the horses. They're going to take a portion of the luggage from the wagons and place it upon the horses.

So they've started out with all of this stuff. It's on wagons drawn by horses. They're going to loosed the wagons.

1989

Portion	Loose
Begins	Wagons

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So we'll stop now. I want to keep to time as best as I can. So we'll just stop at this point in time and come back after a 15 minute break and continue with the story of her dream.

If you'll kneel with me we'll close—

Dear Father in heaven. Thank you for our blessings, Thank you for the rain, Lord. Thank you for all that you give us. I pray, Lord, that you help us to understand what is being taught. May those who are confused, I pray have confidence to speak up to ask questions, that we might be in unity to have assurance of where we are. In Jesus' name I pray. Amen.

So I've kept to the time. We'll have a 15 minute break.  
And I'll pass over to Elder Thabo and then come back.