

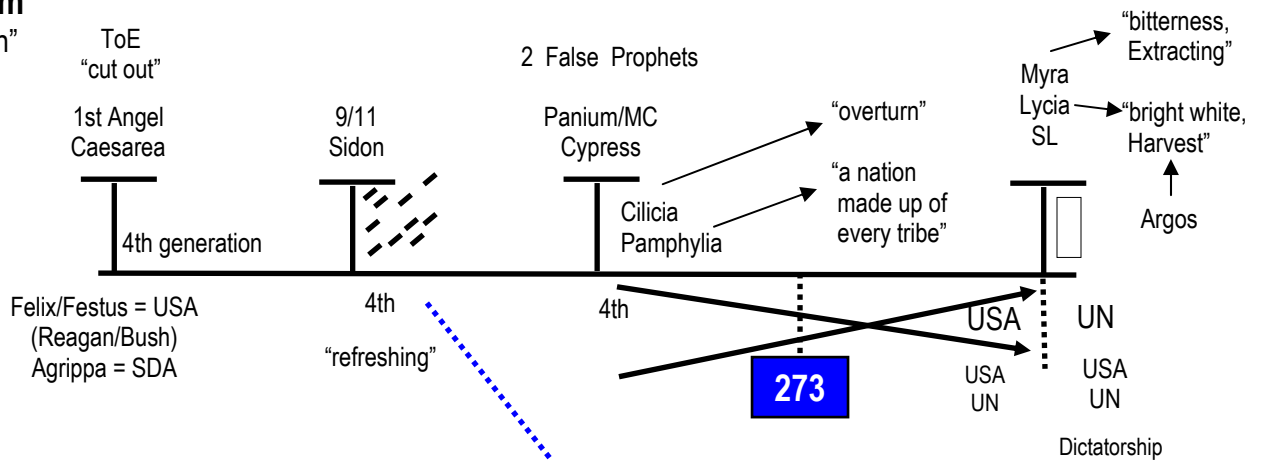
Camp Meeting Guadeloupe

The MIDNIGHT CRY

Elder Tess Lambert

April 2019

Adramyttium "abide in death"



Alexandria "protector or defender of the people"

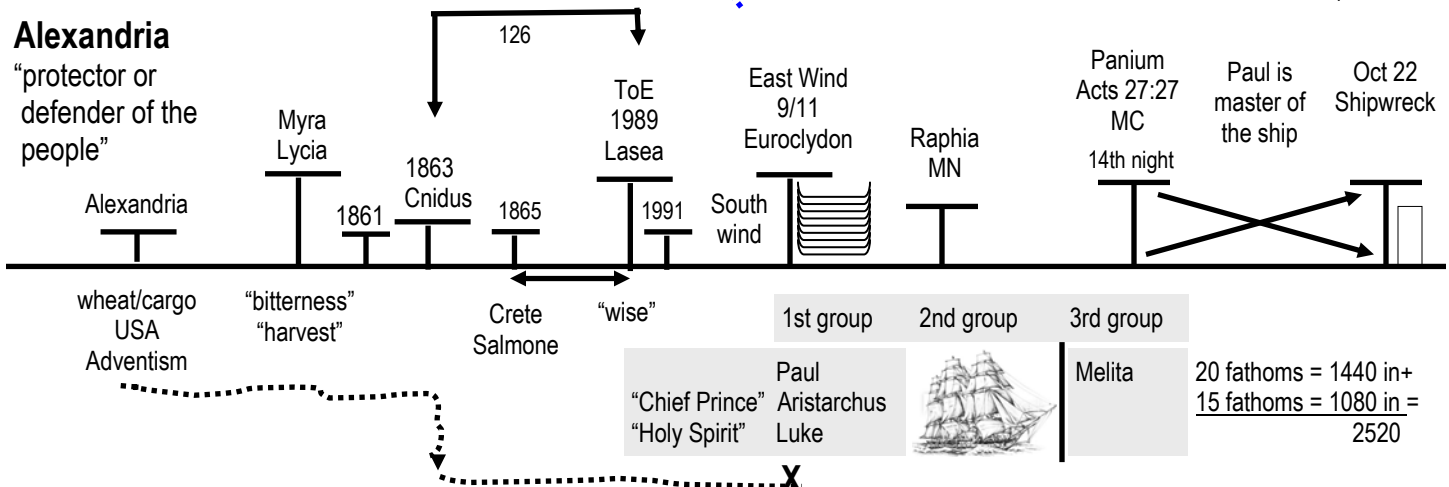


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Word/Phrase	Abbreviation
144,000	144K
Close of Probation	CoP
Early Rain	ER
Ellen White	EGW
First Angel's Message	1AM
Formalization of the Message	Form
Increase of Knowledge	IoK
King of the North	KoN
King of the South	KoS
Latter Rain	LR
Line of Failure	LoF
Line of Success	LoS
Loud Cry	LC
Midnight	MN
Midnight Cry	MC
Plowing	Plow
Second Angel's Message	2AM
September 11, 2001	9/11
Seventh Day Adventist Church	SDA
Spirit of Prophecy	SoP
Sunday Law	SL
Third Angel's Message	3AM
Three Angels' Messages	3AMSGs
Time of the End	ToE
World War 1, 2, 3	WWI, WWII, WWIII (Not WW1, WW2, WW3)

Traveling the Narrow Way

While at Battle Creek, Michigan, in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. 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 was a high, smooth, white wall. . . . {CET 179.1}

As we journeyed on, **the road grew narrower and steeper**. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback. {CET 179.2}

As we progressed, **the path still continued to grow narrow. We were obliged to press close to the wall**, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. **We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.** {CET 179.3}

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. **At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us.** The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. {CET 180.1}

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. **At every change, some were left behind**, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. {CET 181.1}

Our danger of falling from the pathway increased. **We pressed close to the white wall, yet could not place our feet fully upon the path; for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!"** The same words were uttered by all the company in the narrow pathway. {CET 181.2}

As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. **We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.** {CET 182.1}

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. **Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but seeing the blood upon the wall, they will know that others have endured the same pain.** {CET 182.2}

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. **Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies.** Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. **Should we fail here, all the difficulties of our journey had been experienced for nought.** {CET 183.1}

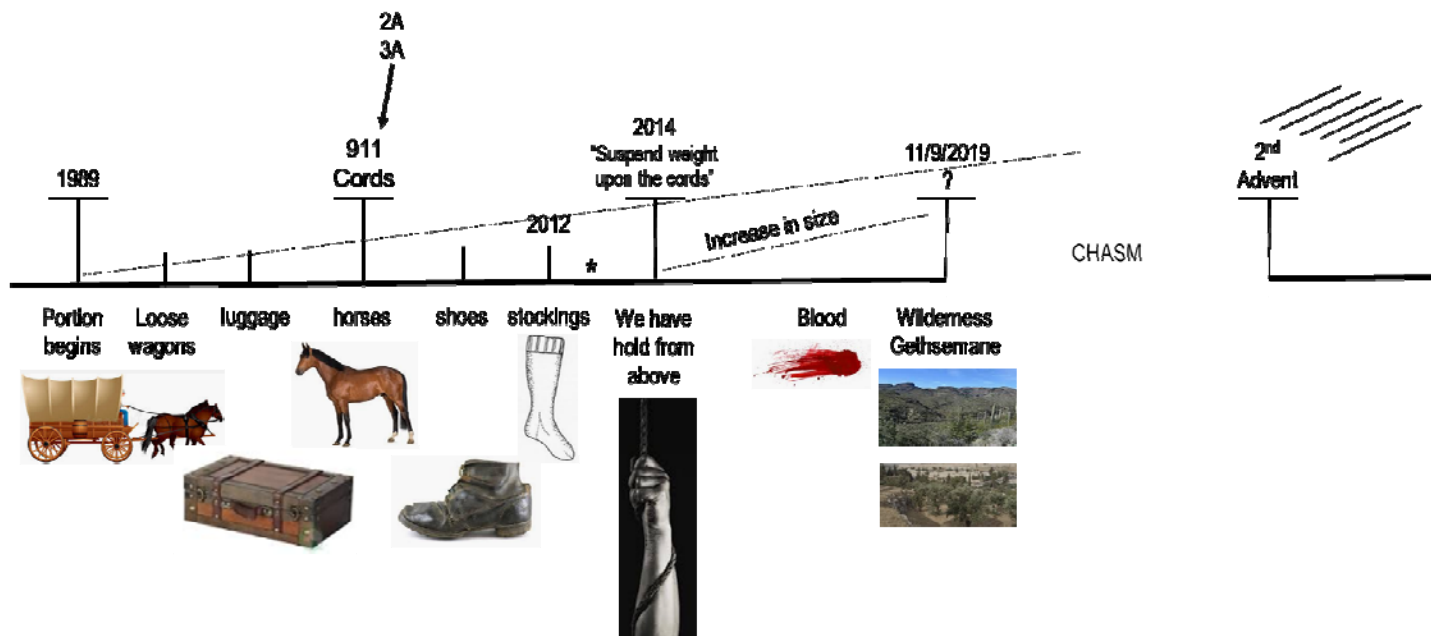
Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But **could we succeed in reaching it?** was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words

were breathed, "**What holds the cord?**" {CET 183.2}

For a moment we hesitated to venture. Then we exclaimed: "**Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now.**" Still we were hesitating and distressed. The words were then spoken: "**God holds the cord. We need not fear.**" These words were then repeated by those behind us, accompanied with: "**He will not fail us now. He has brought us thus far in safety.**" {CET 184.1}

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. {CET 184.2}

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue. {CET 184.3}



Traveling the Narrow Way

Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

Review Acts 27

1 of 15



Elder Tess Lambert

April 2019

We'll begin this study by laying some foundational work. It's hard for us to go into and understand or teach some of the things we want to address, as well as go back to the beginning and remind ourselves of where we've started. For that reason, I want to go back to Acts chapter 27 and just briefly lay out its structure. This won't be comprehensive, as this study was done in France at the end of 2018. The study has developed since then, so there are a couple of other points I want to highlight that may be new to us. But besides that, we still need to understand these lines at their basic structure in order to form some of our later arguments or conclusions. We are also encouraged to be familiar with the studies from late last year (2018).

In Elder Parminder's classes he's spending some time discussing methodology, and that methodology is really the foundation for these studies. **If we want to be safe, then we should also know how we come to the conclusions that we come to in order to really establish us in these things, and also to protect us from mistakes or errors. This will ensure that we can understand the methodology that undergirds what we are teaching.**

We'll begin in Acts 27, and we won't go into every detail and prove every point, but rather refer back to last year's studies. We'll just lay out those lines to remind us, because all the way through this study nearly everything we discuss relates to this chapter, and everything is interconnected.

Now, turning to Acts 27 we see that it's Paul's Fourth Missionary Journey, and immediately we should notice the number four. It's his journey as a prisoner from **Caesarea to Rome** in Acts chapters 27 and 28. Acts chapter 27 particularly is going to teach us the story of two ships. We want to look at those two ships and their journey as a parable, as well as to use the methodology that Elder Parminder is teaching regarding parables. We'll look at the meaning of the names, and we are going to plot Paul's journey on a reform line.

Adramyttium

"abide in death"

ToE
"cut out"
1st Angel
Caesarea



What does Adramyttium mean? **"Abide in death."** It means, "to abide in the condition of being dead." If you were "to abide," what does that imply? If I went to a house and then I abided in that house, then it means you are already there. In Noah Webster's Dictionary we want to note the third definition; it says, "to continue in the same state permanently; to be firm and immovable (1828).

This ship of Adramyttium is when Paul begins his journey. It's in a dead state before, and then something comes or happens, and it chooses "to abide in that same dead condition." It's not changing; so, the ship "abides in death." It's already in death, and it's going to maintain that same condition. We mark the beginning of its journey at Caesarea, and what does Caesarea mean? It means, "to be cut out." At this point in time, you can notice that this ship "abides in the same condition." You can also mark "a cutting out," or a "separation."

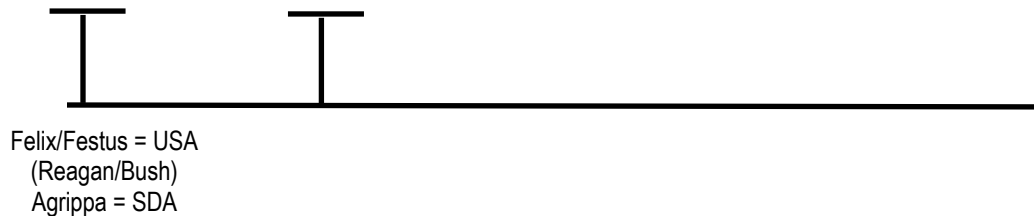
We are noting that the Time of the End ('ToE') would refer us back to the story of Daniel chapter 2 and the "cutting out of that stone from the mountain."

Adramyttium

“abide in death”

ToE
“cut out”

1st Angel
Caesarea



In Acts 24:24, 25, we see that this is what Paul is experiencing in Caesarea as a prisoner. He's not going to remain idle, but has a message to give. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of **righteousness, temperance, and judgment to come**, Felix **trembled**, and answered, Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24:24, 25, KJV).

At this point Paul gives a message, and what message is that? This is the “First Angel’s Message.” How many parts does the “First Angel’s Message” have? Three. “The Three Angels’ Messages” are encapsulated in the first. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, **Fear God, and give glory to him; for the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (The Book of Revelation, Chapter 14:6, 7, KJV).

What reaction does Felix have to this? Ellen G. White (EGW) says in The Acts of the Apostles (AA), “that he (Felix) is reminded of his guilt, and that he saw himself as cruel and immoral, and never had the truth been brought so into his heart. His soul was filled with terror, as all the secrets of his crimes were opened before God, and he saw that he was going to be judged” (paraphrased). This caused terror, ‘fear,’ and EGW says “he trembled with dread.” The reaction to the “First Angel’s Message,” is one of ‘fear.’ He saw that he was going to be judged. EGW said, “that when he rejected this message he never received another call from God” (paraphrased). **This message was life and death.**

But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound (Acts 24:27, KJV).

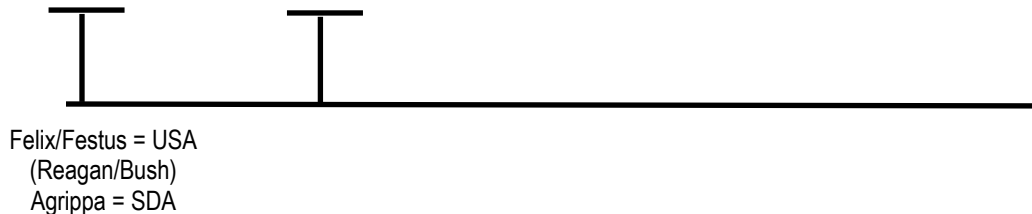
Felix transitions to Festus. Felix is a state power; therefore, he's government, and he receives the warning of judgment at the 'ToE,' and we see a transition in this state power as it moves from one leader to another. It's at this point in time where we often mark a transition in leadership. The one mark is at our 'ToE' in 1989, when Ronald Reagan transitioned to George Bush. What does Felix represent? Felix represents the United States of America (USA), the state power now being warned of 'judgment.' But Paul gives the message to another person in the next chapter of Acts 25:13. “And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus” (Acts 25:13, KJV). Agrippa and Bernice visit Festus and hear of Paul, and Agrippa says he wants to hear Paul. Agrippa is a Jewish king, and he is connected to the Jewish system, particularly to that of the Sanctuary at the temple. He is part of a triumvirate, which consists of three men who choose the high priest, and they make decisions for the temple and the Jewish nation. He's a Jew himself, a Jewish king. In Acts 25:22, we find Agrippa saying unto Festus that he wanted to hear the message of Paul, and in the beginning of Acts chapter 26, Paul begins to speak to Agrippa. What message does he give him in Acts 26? He lays open prophecy, and he shows how Jesus was prophesied of in the Old Testament Scriptures.

Adramyttium

“abide in death”

ToE
“cut out”

1st Angel
Ceasarea



We want to note a couple of things that Paul says to Agrippa that he could not say to Felix or to Festus. He says to Agrippa, “I know you are an expert in all the customs and questions which are among the Jews” (Acts 26:3, KJV). Agrippa is well acquainted with that system; he’s part of it. And then he says, “For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner” (Acts 26:26, KJV). “King Agrippa, believest thou the prophets? I know that thou believest” (Acts 26:27, KJV).

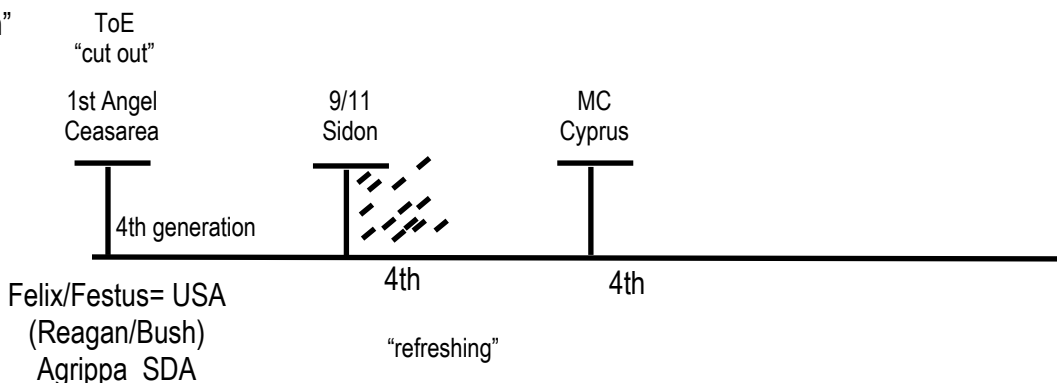
You will find it interesting that the core message to Felix can be tied together in Acts 24:24, and points to Agrippa in Acts 26:26, “Paul says to Festus, pointing to Agrippa, that Agrippa knows what I’m talking about. Festus has accused Paul of madness, and Paul says in his defense I’m speaking freely to Agrippa because all I’m doing is telling him what he already knows. These things might have been hidden from you, but they were not hidden from Agrippa, because Agrippa already had the prophecies. Not only did he have them, he believed them and the life of Christ had not been hidden from him, because he already knew and believed in the Old Testament Scriptures” (paraphrased).

The message is given to two people, Felix and Agrippa. We want to note Agrippa’s history, as well as his fathers’. In *The Life of Paul*, pg. 255, EGW is speaking of Agrippa in response to Paul’s message. “Again it’s one of ‘fear,’ but it’s not only his own sins he is reminded of. He’s reminded of four generations: his great grandfather, his great uncle, his father, and himself. Four generations. It is not only his own sins he is reminded of, but he is also reminded of four generations that killed the prophets and ignored the prophecies. His great grandfather Herod killed the children of Bethlehem, and it was Herod that spoke to the wise men, and had the babies and children killed. His great uncle (he calls him Antipas), is the same Herod that killed John the Baptist. Then he is reminded of his father Agrippa who killed the apostle James, and he saw these as judgments of God that fell on his fathers because they disregarded the prophets. He (Agrippa) was reminded of all of this, and then his own sins, but she says he put all these thoughts aside, and while he said he was almost convinced, he refused to surrender his pride” (paraphrased). We find that his experience is that of Belshazzar’s, when Daniel says “thou hast known all this,” and Paul could not say, “thou knewest all this” to Felix or Festus. That’s a condemnation reserved for Agrippa, because he knew what was happening; therefore, Agrippa represents the Seventh-day Adventist Church (SDA) structure.

We come to the ‘ToE’ and we are marking two different institutions. A ‘warning,’ a ‘judgment’ is given them, and what do they choose? They choose **“to abide”** in their present condition. Neither Felix nor Agrippa will swerve from the path they are on. Please note the course of this ship.

Adramyttium

“abide in death”



Next, it takes us to Sidon. Sidon in the Bible is mentioned in connection to two other powers. Here are a few references, **Isaiah 23:2, Jeremiah 25:22, Joel 3:4, and Ezekiel 28-29**, both chapters. Sidon is mentioned in context with the “threefold union,” and if we went through those verses, which we did last year, then we would see that Sidon is a representative of the “false prophet” — of the USA. Therefore, Sidon at this point marks the USA at September 11, 2001 (‘9/11’). These verses indicate that this is where Paul was in Acts 27.

And the next [day] we touched at Sidon. And Julius courteously entreated Paul, and gave [him] liberty to go unto his friends to refresh himself (Acts 27:23, KJV).

EGW says, “that this was as an ‘oasis’ for him in his journey.” We will note that in Acts 27:3 it is called a ‘refreshing.’ And what concept does ‘refreshing’ give us? That of ‘rain,’ and at ‘9/11’ we would mark the beginning of ‘rain.’ This period between 1989 and ‘9/11’ is the ‘Plowing.’

Then we have the ‘Early Rain’ marked at ‘9/11’, a ‘refreshing,’ and the next stop for the ship is under Cyprus. Please note two things. We marked the ‘fourth generation’ at Caesarea (‘ToE’), and we got that from the story of Agrippa, as he represents the ‘fourth generation.’ Then we come to Sidon and this is Noah’s great grandson, the ‘fourth generation.’ Then we come to Cyprus (Kittim), and Kittim is Noah’s great grandson, the ‘fourth generation.’ Therefore, we have three times on this reform line, from Caesarea, to Sidon, to Cyprus, that it’s marking the ‘fourth generation.’

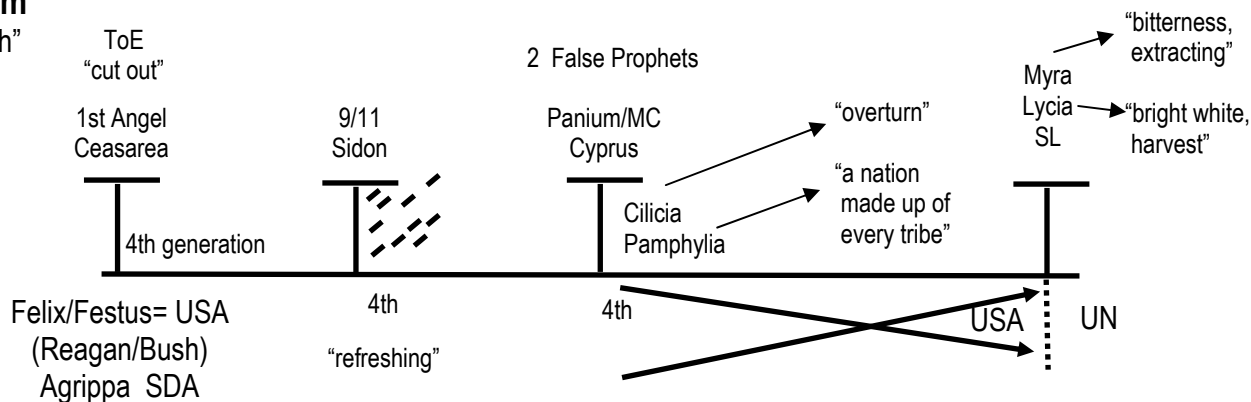
We find in the Book of Acts there are ‘two false prophets’ connected with Cyprus. One is Simon Magus, and the other is Barjesus, also known as Elymas. Therefore, at this point we mark a ‘false prophet’ ‘Externally.’ There is an ‘External’ ‘false prophet,’ as well as an ‘Internal’ ‘false prophet.’ Elymas or Barjesus was separate to the early Christian movement in the Book of Acts. He never claimed to be part of them; for that reason, he’s ‘External’ in that movement. Simon Magus is ‘Internal,’ as he’s a baptized member of the new Christian church. EGW connects him to Ananias and Sapphira, and Demas and Judas Iscariot. **EGW says, “that all of these people show that false brethren will be found in God’s Church to the end of time.”** That is why we can mark at Cyprus an ‘External’ and an ‘Internal’ ‘false prophet.’

We considered the meaning of the name Cyprus, and it’s connected to the concept of ‘purity,’ specifically, “to be fair” or “be pure,” and “to be fair” means “to be clear.” It’s like a clear blue sky or clear water, as it doesn’t have any impurities. It’s this concept of ‘purity and completeness.’ If we were to go to the book *Early Writings* (EW), we could read how EGW talks about the “living testimony.” And what does the “living testimony” mean? She is talking about Millerite history, and the company that left the fallen churches. And she says, “these people had the living testimony.”

If you have a “living testimony,” then you have a testimony that you’re living from the inside out. It’s ‘purity,’ a ‘clean life,’ and to have “no spot within you.” We connect the concept of Cyprus, which means “to be unpolluted” with the concept of the “living testimony,” meaning “unpolluted.” And when EGW talks about the “living testimony” she is describing the condition of the Millerites at the “Midnight Cry” (‘MC’), and we connected the ‘MC’ to the experience of Cyprus.

Adramyttium

"abide in death"



Next, we see the Sea of Cilicia and Pamphylia.

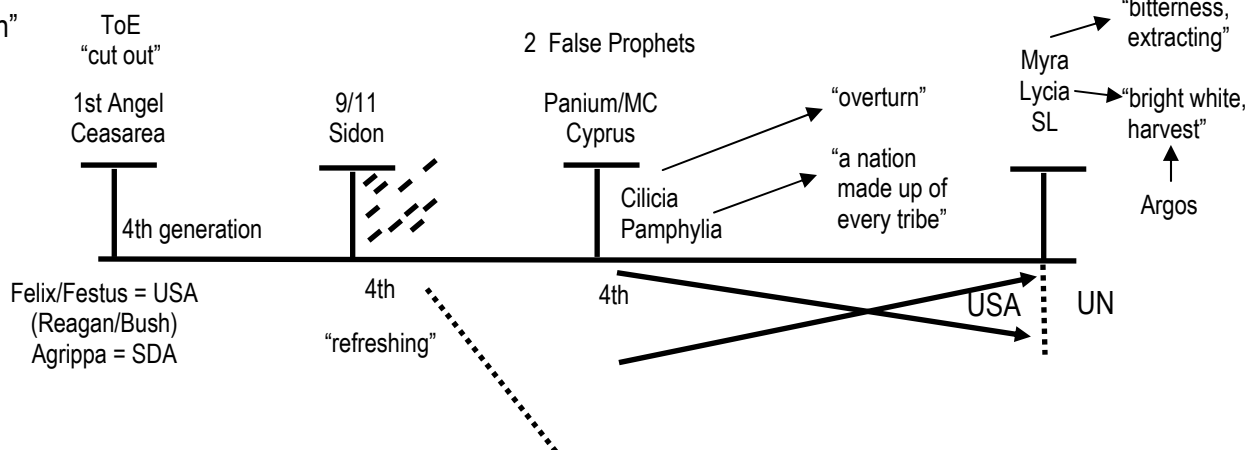
And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, [a city] of Lycia (Acts 27:5, KJV). After sailing under Cyprus, they sail over the Sea of Cilicia and Pamphylia. What does Cilicia and Pamphylia mean? Cilicia means "to overturn," and Pamphylia means "a nation made up of every tribe." When do we mark this experience? What's the nation that's falling after the 'MC' or Panium? This is the USA, and then after the 'MC' we mark the fall of which head of Bible prophecy? The fall of the sixth head and the rise of the seventh. EGW says, "God has given plenty of evidence that He can establish kingdoms and overturn kingdoms." After the 'MC,' which we'll rephrase as Panium, we mark the fall of one head, and the rise of another. This is the fall of the USA and the rise of the seventh head, the United Nations (UN).

We're tying the journey of this ship to two men. At the very beginning, Caesarea, they give us the theme of what this ship represents. They are the ones that choose to "**abide in death.**" They are symbolized by the ship of Adramyttium. We mark them in Caesarea choosing "to abide" in that condition. We traced them over Sidon, and over Cyprus where there are contrary winds, to where they begin to fall and are 'overturned' as we see another nation rise up. You can already see the transition in the heads. 'Externally' it's simple, as we already teach that the fall of the USA is completely accomplished by the Sunday Law ('SL'), and then the UN rises. But this ship doesn't just represent the USA, because it also represents the institutions of Adventism (SDA). There's another quote in *The Publishing Ministry* (PM) that we'll paraphrase. EGW says, "the Lord will purify His church, God is going to turn and overturn the institutions called by His name. This will be a refining process, but it won't be put off for long. He's going to cleanse His temple" (p.170.2). So not only do we see an 'External' overturning, but we also see an 'Internal' overturning in the institutions of Adventism (SDA). 'Externally' it's the institutions of the USA, and 'Internally' it's the institutions of Adventism (SDA) ending at the 'SL,' which is symbolized in Acts 27:5 by "Myra, a city of Lycia."

The word Myra comes from the word 'myrrh.' When we go back into the Old Testament we will find our meaning of the word 'myrrh.' The Greek word in Acts 27 just takes you back to the Hebrew. We have to go to the Old Testament to define 'myrrh,' and the concept we see from that is "**bitterness.**" It means "to distill in drops." It's "**extracting.**" It has those two concepts, both an "**extraction,**" as well as "**bitterness.**" Therefore, we mark Myra as a representative of "**bitterness.**" And Lycia you can trace to a couple of different meanings, because its name gives us two concepts. One is the idea of a "wolf." It may not seem like these two meanings are related, but they are. One is the concept of a "**wolf,**" as in "cruel," like "cruelty and destruction, greed." The words used in its definition are the same words that EGW uses to attribute to Felix. Some of them don't translate well, but they are essentially the same words, which is also the same concept of "being a wolf." It also comes down to color. In Thayer's Greek Lexicon we find the meaning of "light," and it's this idea of "being white." But it's not any type of white; it's "light." It's really "bright." So, the concept is not just a white, but a "bright white." It's a "brilliant glowing white," and what they tie it to is the "color of ripened grain." When the people left the city of Lycia they looked over their 'Harvest,' and they would identify the color in the same language. It's believed this is where the word came from, that is, from the idea of their ripened 'Harvest.' They weren't just white they were more "golden," like "ripened grain." **Brilliant and Golden.**

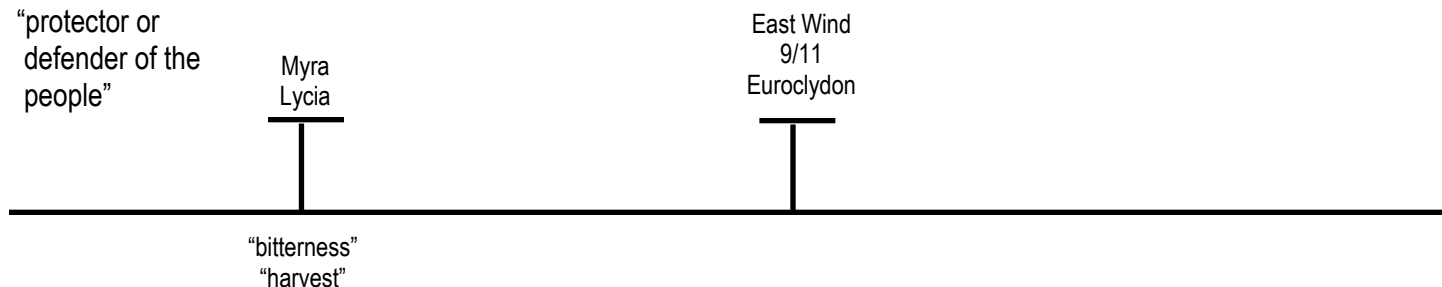
Adramyttium

“abide in death”



Alexandria

“protector or defender of the people”



We’re going to skip some history and go back to Acts 27 and place a few waymarks, and then we are going to fill in the gaps.

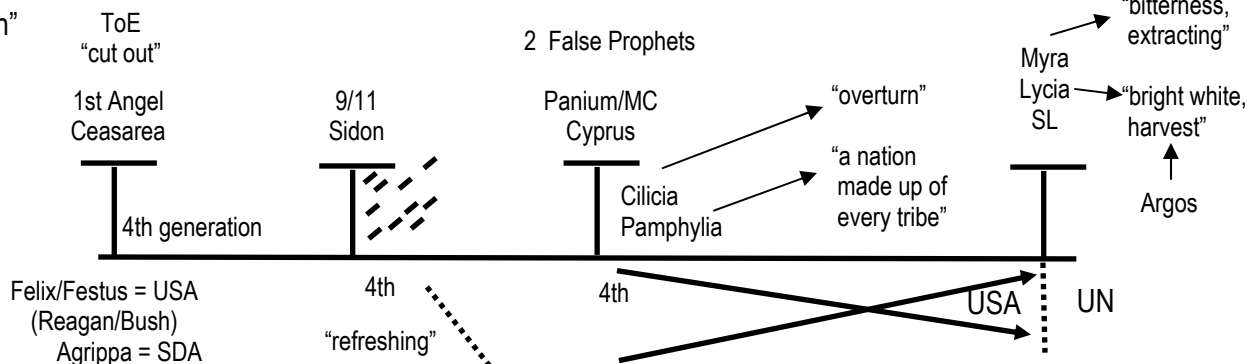
And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [thence], they sailed close by Crete (Acts 27:13, KJV).

But not long after there arose against it a tempestuous wind, called Euroclydon (Acts 27:14, KJV).

We’re skipping part of the journey, and we’re going to go back to and explain those points. We’ll go to Acts 27:13-14, which takes us to a period in history where we identify the blowing of the ‘South Wind.’ EGW tells us, “they should have been warned by that ‘South Wind,’ because soon after the ‘South Wind’ blows then **Euroclydon** is coming.” The meaning is from “Euros,” which means “East” and “Clydon” is “a cyclonic seasonal storm.” It’s representative of an ‘East Wind,’ and where do we mark an ‘East Wind?’ Where do we place that? ‘9/11.’ Therefore, what can we see just at the beginning without going to all the other waymarks? We can see that the story of Acts 27 and the two ships is not giving us a sequence. It’s not one ship showing you history and the other ship continuing that history. Instead, it’s a different concept, because it’s showing us a ‘Repeat and Enlarge.’ It’s repeating the same history, but it’s not just repeating it, it’s enlarging upon it. It’s going to take the same history as we saw in the first ship, and then expand and add information, and then show us it from a different perspective. **We’ve marked ‘9/11,’ and we would connect that with Sidon.**

Adramyttium

“abide in death”



Alexandria

“protector or defender of the people”



“bitterness”
“harvest”

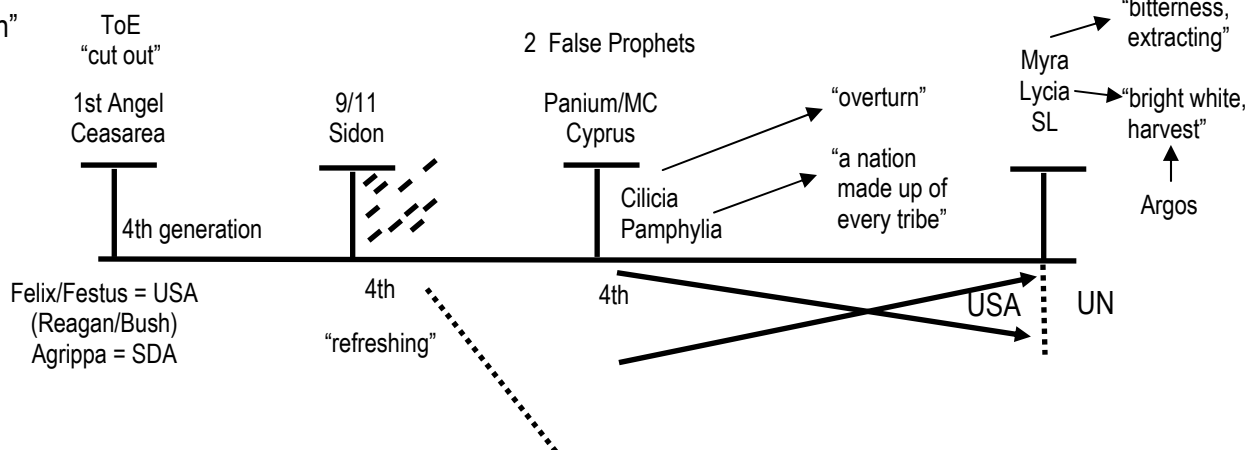
This is where Paul gets off the ship, and its journey ends. If we were to consider this reform line, and if it wasn't about this ship, but about a group of people, then we would continue the story past 'SL.' What waymark would we mark after 'SL?' We mark the “Loud Cry” ('LC'). Why is there a “Loud Cry?” Who are they crying to? To the 'World.' What is the time period of the 'World?' It's their 'Harvest.' You're calling them out of the 'World' and into God's Church or people. Then after 'SL,' what is it for the 'World?' It's their 'Harvest' time.

We need to note that if we followed the studies of Pyrrhus, that a city is marked at 'SL' known as Argos, the same waymark. What does Argos mean? It means “to be white,” but there is a reason why the city is named after whiteness. Beneath the city of Argos was the Argolic plain, and when they looked out their windows at 'Harvest' time, they saw the “color of their ripened grain.” Argos is named after that color, because it's this “golden glow” that seems “to shimmer white.” Argos gives us the exact same concept as Lycia, and both are placed at the same waymark: 'SL.' This is the journey of the first ship of Adramyttium.

We are going to quickly review our second ship highlighting the points we want to draw from later in the study. This is the ship of Alexandria. Alexandria comes from the word Alexander, which means “**to be a protector or defender of the people.**” Where does Paul get on the ship? The same place where he gets off the first ship of Adramyttium. Adramyttium goes from Caesarea, to Myra, and then Lycia. Paul begins the journey at Caesarea, and he ends at Myra, and then he gets off the ship and that journey ends. Then he boards a second ship, the ship of Alexandria. We can use our same definitions of 'Harvest' and of 'Bitterness.'

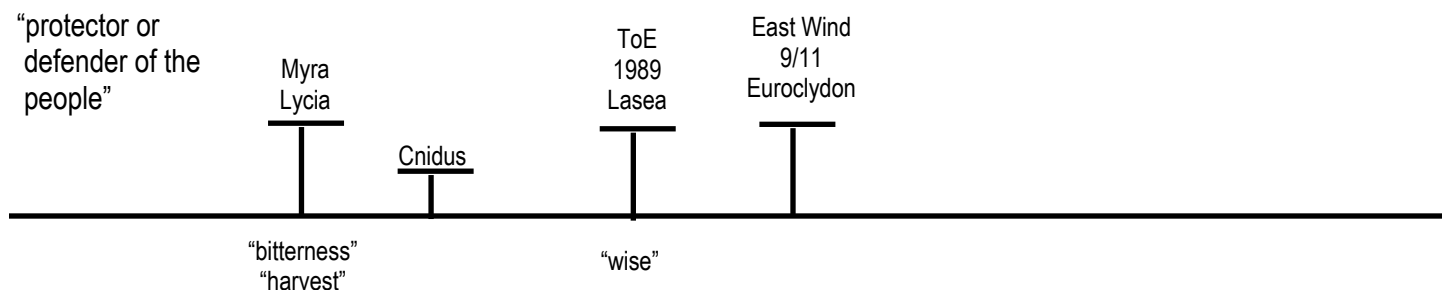
Adramyttium

“abide in death”



Alexandria

“protector or defender of the people”



We are going to fill in our gaps. We'll step back to just prior to Euroclydon. Where were they in Acts 27:8?

And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city [of] Lasea (Acts 27:8, KJV)

Lasea means “wise,” and we could mark ‘the wise’ at Lasea. They stayed at this port for some time and they were going to stay there, but then they made the decision to begin the journey. It marks another beginning. They sailed before they arrived at Lasea and they spent time there, and they planned to stay, but then they decided that it’s not a good enough port. The point at which they undertake this voyage is at a bad time of the year to get to somewhere more favorable. It is where we mark ‘the wise’ in the story of “The Ten Virgins,” which has its beginning in 1989. Once again, it’s at the ‘ToE.’

Where would we mark the ‘bitter experience’ before our ‘ToE,’ because we skipped some history? We’ve gone from Acts 27:5-8.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, [a city] of Lycia (Acts 27:5, KJV).

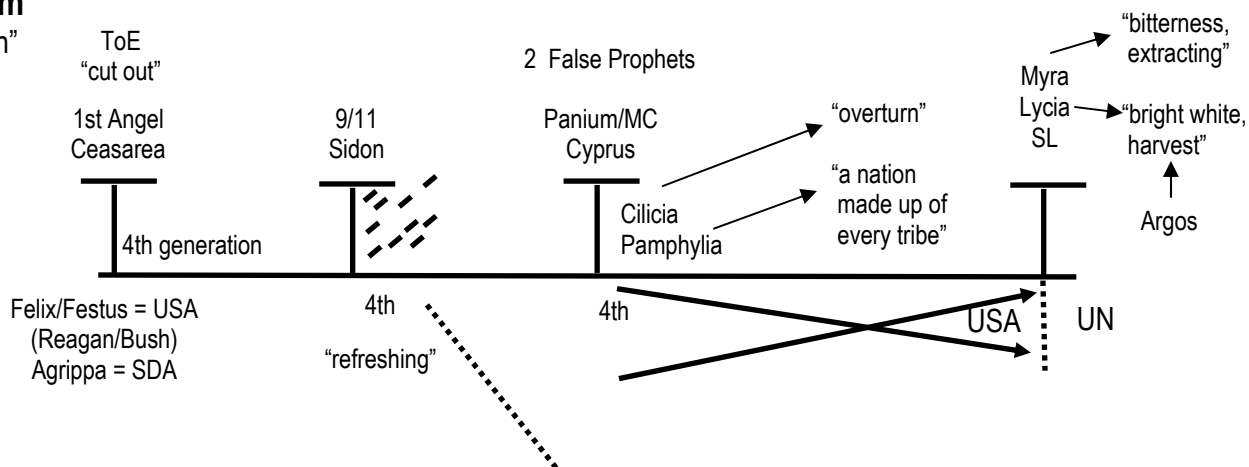
And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein (Acts 27:6, KJV).

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; (Acts 27:7, KJV).

In Acts 27:8, they come to Lasea. We’ve marked it from Myra where Paul boards the ship, and we next mark Cnidus. We note that the wind there is unfavorable. We mark Cnidus, and this is where it’s helpful to use your Bible maps, because it’s much easier to track that voyage. They leave port and they sail on this journey, and everything is going according to plan until they come to Cnidus, and then what does the ship do? There are unfavorable winds; therefore, ‘External’ circumstances are not in their favor.

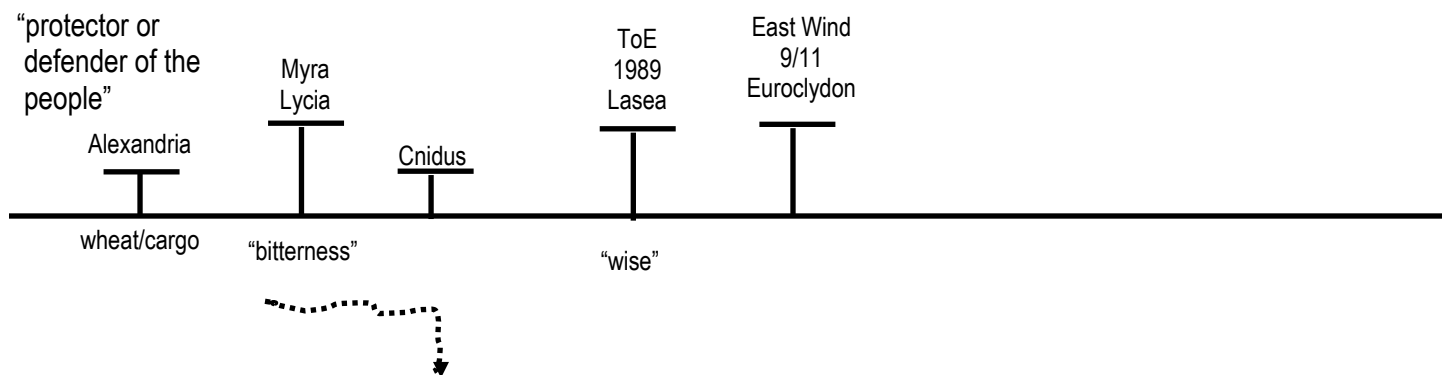
Adramyttium

“abide in death”



Alexandria

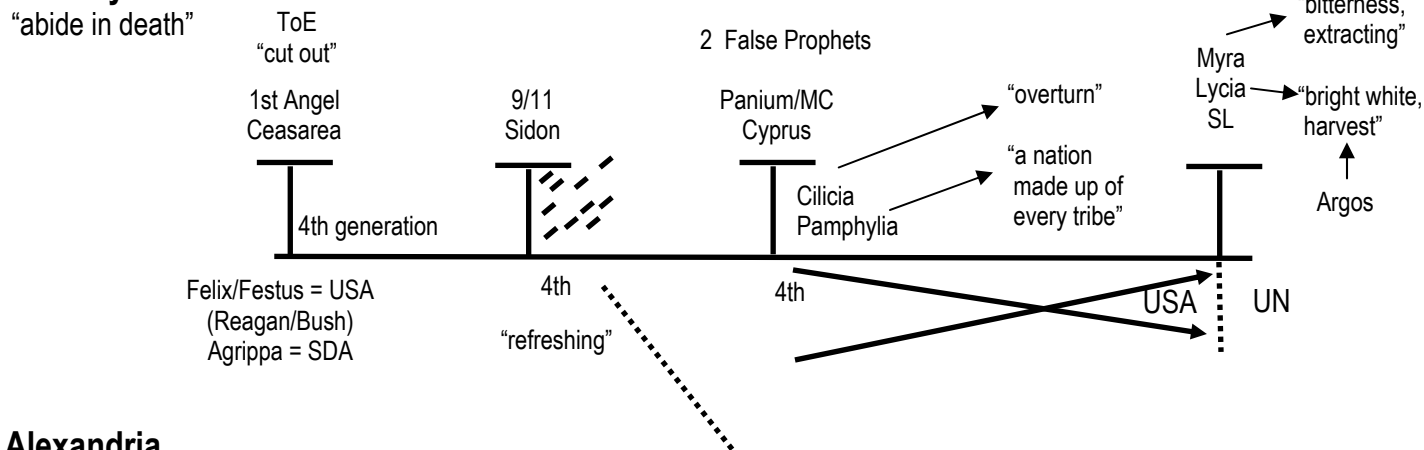
“protector or defender of the people”



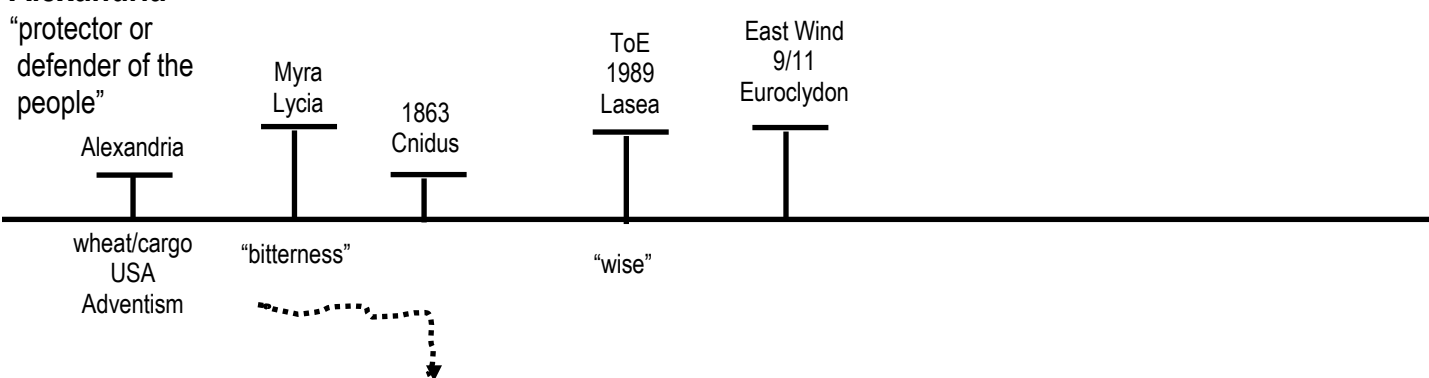
What does the ship do? There are unfavorable winds, and ‘External’ circumstances are not in their favor. They’re going on their course until here, and then looking at your Bible maps you can see that they make a sharp turn, and veer off their planned course and go south. If we were to track this journey from Myra, and Myra is ‘Harvest,’ and it’s a ‘bitter experience,’ then where do we mark ‘Harvest?’ Before 1989, so it’s connected to “bitterness.” We would need to go back to Millerite history and that “bitter experience of Oct 22, 1844,” which is also marking the ‘Harvest’ period for the Millerites. If we mark it at 1844, then we are marking it for Myra. But this is a ship from Alexandria in the Roman Empire, and this was where they sourced their grain, known as the “Bread Belt.” The most fertile part of the Roman Empire of that time was along the Nile River, where flooding left it with very fertile ground for them to grow their grain, and they utilized that area. It was there that they grew the grain to feed the Roman Empire. Along the Nile River they grew their grain and they transported it to Alexandria, and then placed it in huge grain silos, and from there it was loaded onto ships and transported across the Roman Empire. Therefore, if it’s a ship of Alexandria what is it carrying? Grain or “wheat.” You can see that in Acts 27 when they talked about throwing the “wheat” overboard, that they were throwing off their cargo, and their cargo was the “wheat.” You can mark “the wise” in 1989, and then back here at the beginning of the ship at Alexandria, you can mark the “wheat.”

This story is once again the story of a ship, and we need to note this important point. This is the story of a ship, and Adramyttium is the story of a ship. We can bring in different concepts. We can see Paul at the ‘ToE’ giving the “First Angel’s Message,” and we can bring symbology into that. We can say who Paul was, and we can see him after Cyprus in the history between Cyprus and the ‘SL.’ This is where EGW says, “that now he is the Captain of the ship; he’s the boss.” We can create different symbology, but that’s if we take him back to 1798, and if we place him in 1844 then he will have to have a different meaning. We can see ‘Harvest’ after ‘SL,’ so that means we can talk about people, groups of people. We can bring in the Levites, and we also considered the history of the Nethinims when we talked about ‘Harvest.’ So, there are other layers.

Adramyttium



Alexandria

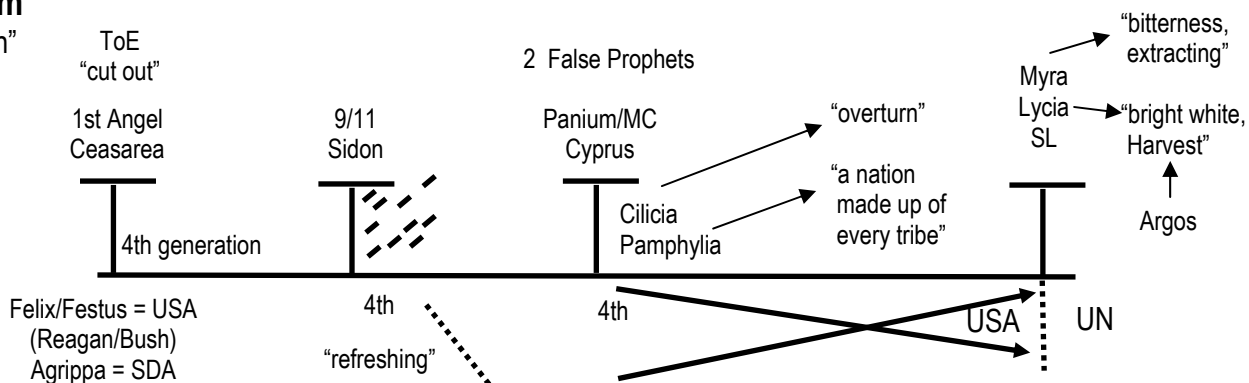


But the primary story of Acts 27 is the story of two ships. The story of Alexandria is going to tell us the story of the "good ship." We can draw lessons from those on the ship, but it's primarily the story of the ship itself. We learned from the story of Adramyttium, that Felix, Festus, and Agrippa are the people in that history; however, they are not the people in Alexandria's history so much as they are for the institutions. The first ship is the story of an institution and structures, as much as we can also draw other lessons. Alexandria is the story of institutions also, even though we see other lessons. This is the primary theme of the Book of Acts, chapter 27.

The ship of Adramyttium, is that positive or negative? Negative. It's a ship that "abode in death." The ship of Alexandria was a ship that was "a protector or defender of the people." Is that positive or negative? Positive. What institutions are "protecting or defending the people" in 1798? The USA. What else rises up in 1798? Adventism (SDA). What is the theme of our second ship? The USA and SDA, two institutions. This is the exact same theme as our first ship, but from a different perspective, because one is negative and one is positive. Alexandria is positive, because "it protects and defends the people," which was the role of the USA coming out of 1798. It was supposed to be a place of refuge for those who wanted religious liberty, and is also the story of God's Church, Adventism (SDA). Therefore, they have the same theme, and they're both telling a story of these institutions even though Alexandria is a "good ship" as it sailed from 1798 to 1844. It's on course; however, there are 'External' circumstances and it goes off course. When do these institutions go off course? 1863. What is the history of 1863? The 'Midpoint' in a Civil War. The American Civil War with 'External' circumstances. Later in our study we are going to come back to this concept and talk about the Civil War, and discuss what was happening in the United States and within Adventism.

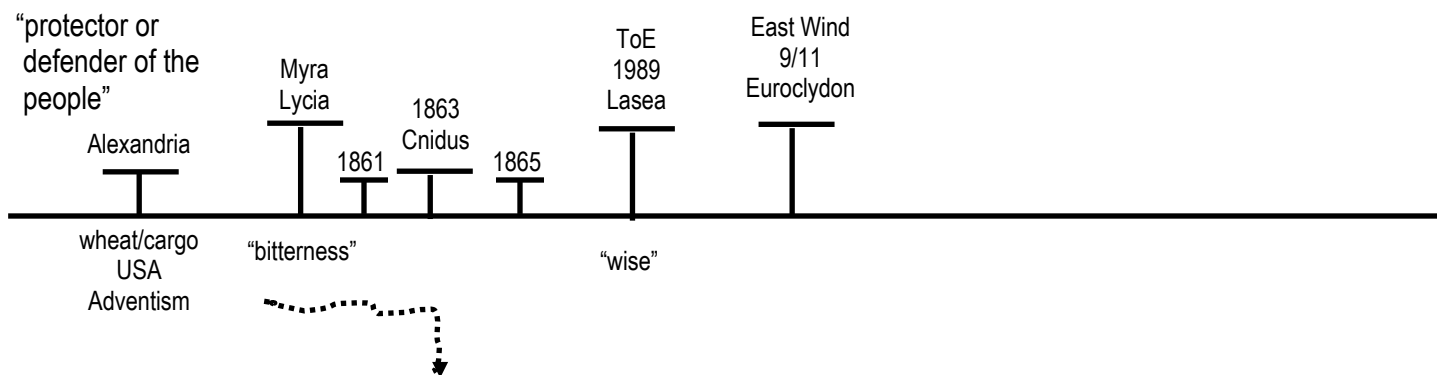
Adramyttium

“abide in death”



Alexandria

“protector or defender of the people”



What we need to see is that the ship goes off course in this history. Not just ‘Internally’ with the rejection of the 2520, but the USA also goes off course, and through this history these institutions are inseparable. We can mark their connection at every waymark. EGW says, that the USA is “the lamblike beast that rose out of the earth” in what year? 1798. Alexandria is the “lamblike beast” in 1798, and it’s rising up.

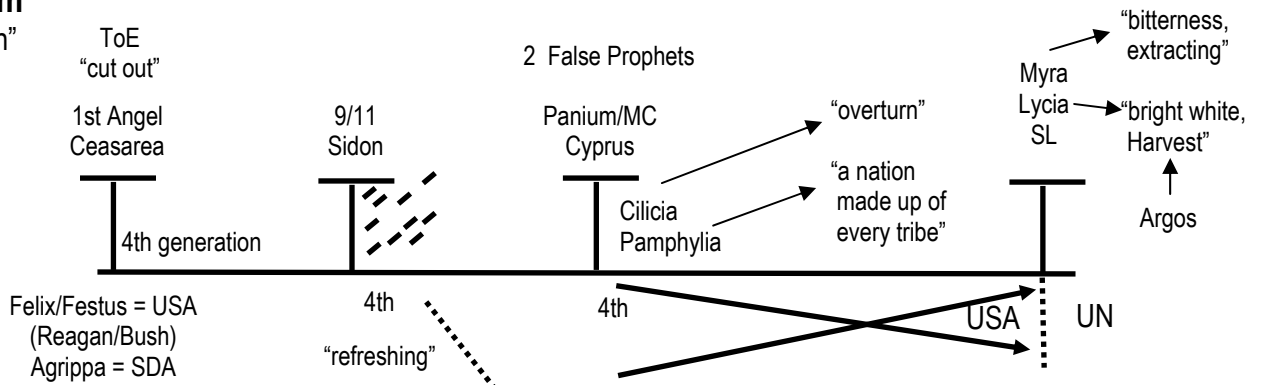
We also know that this is the ‘ToE’ and the beginning of Adventism as well as an ‘Increase of Knowledge’ (‘IoK’). Then we come to 1844, and there is a ‘bitter experience,’ and we mark it ‘Internally.’ We know the experience of the Millerites, but what happens to the USA, to the “lamblike beast?” It lost one of its horns in 1844. Therefore, we can bring both of these institutions to this waymark and demonstrate that both go off course in 1863.

Then from 1863 to Lasea they are all sailing under Crete, which means “fleshy; of the flesh.” We can also place Salmone, but we won’t review those names today. They bring us to 1989, Lasea, and then we mark the ‘East Wind,’ and from the ‘East Wind’ the ship is damaged. From this ‘East Wind’ forward it’s barely floating; it’s in a damaged condition even though it’s a “good ship.” We can see it’s a more complicated story, because it’s a “good ship” that’s battling other circumstances and chooses to go off course; it’s damaged. We’re going to see that it barely makes its way through this history until, as we will read, it faces ‘shipwreck.’

Now let’s review. In Acts 27 there are two ships. The ship of Adramyttium “abides in death,” and it represents two institutions, specifically the USA and SDA. Then we traced them from the ‘ToE’ at 1989, and through ‘9/11’ to Panium, to where they end at the ‘SL.’ We marked their overturning between Panium and the ‘SL.’ We then considered the second ship, a “good ship,” named Alexandria. There’s much history of that ship before the ‘East Wind’ occurs. We identified that it took us back to 1798, which is the story of those same two institutions, but it’s going to give us more information and from a different perspective.

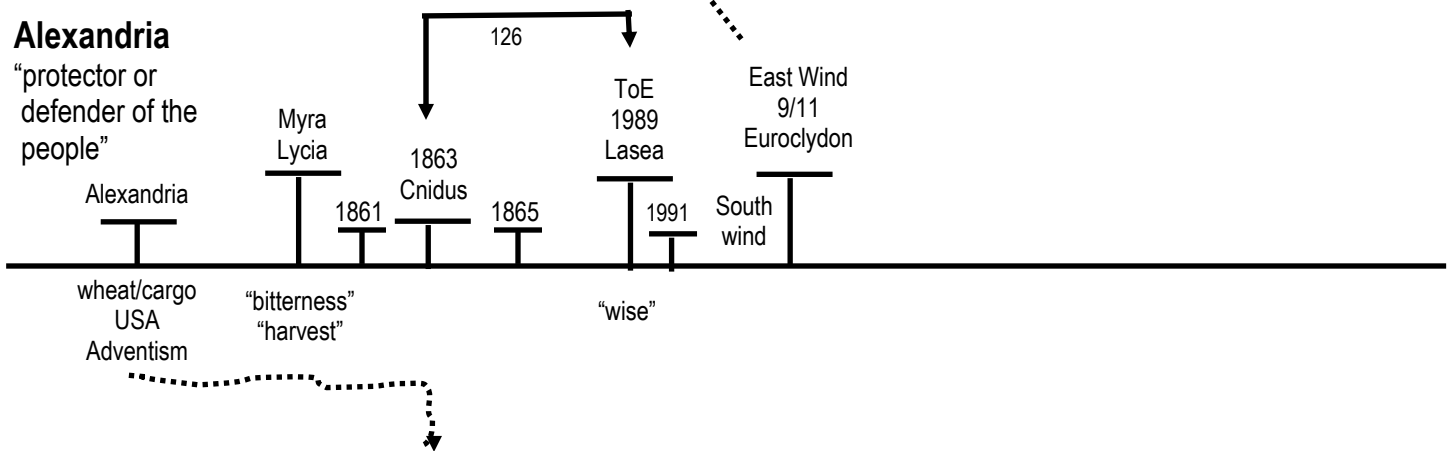
Adramyttium

“abide in death”



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In 1798 they are “the protectors and defenders of the people,” and they’ve sailed from 1798 to 1844, and then in 1863 they went off course, both ‘Internally and Externally.’ Then they sailed from 1863 to 1989, which we know is represented by the number 126. They set sail after 1989, because there is a ‘South Wind’ that is favorable to the ship. What happens after 1989, after the ‘South Wind’? There are favorable circumstances for the ship, because the ‘King of the South’ (‘KoS’) is falling from 1989 to 1991. The USA is the “World’s Only Superpower,” because of a favorable ‘South Wind,’ which EGW said, should have been a warning (‘South Wind’), because the ‘East Wind’ was coming. Then at ‘9/11’ the ship is hit by a cyclone, is severely damaged, and it barely makes its way through to shipwreck.

In our next study we’re going to consider the rest of that journey and pull out a couple of more points. Then we will move from Acts 27 to where it takes us in history, and that history will primarily teach us about these winds, particularly the ‘South Wind.’

Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

Review Acts 27

2 of 15

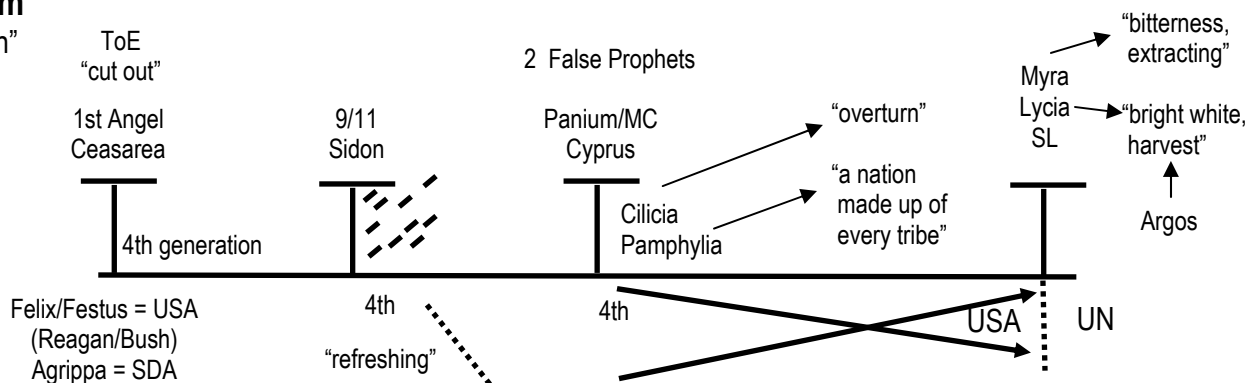


Elder Tess Lambert

April 2019

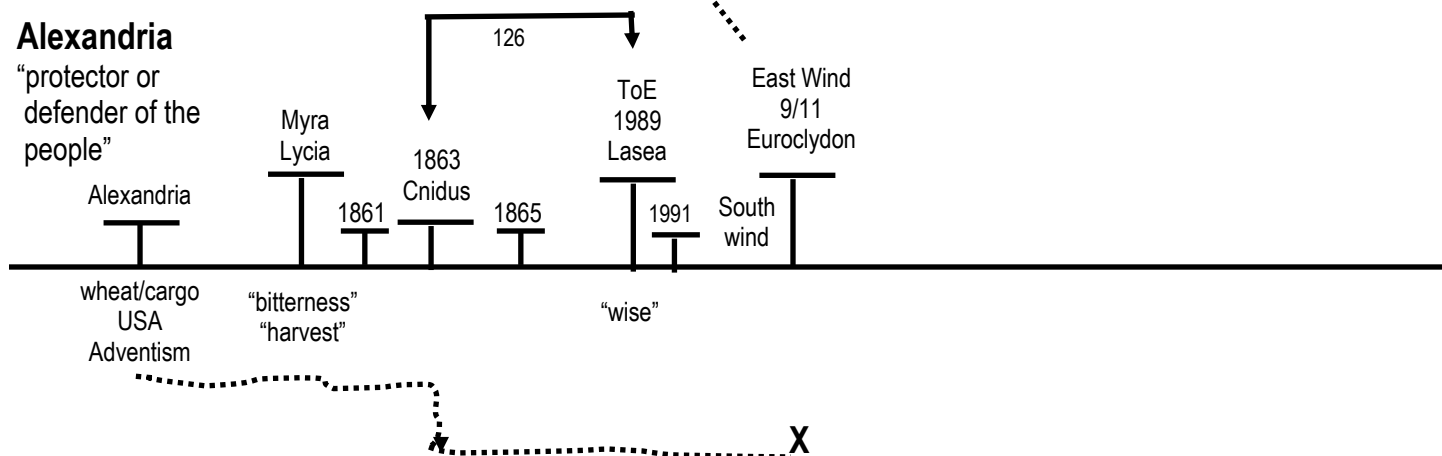
Adramyttium

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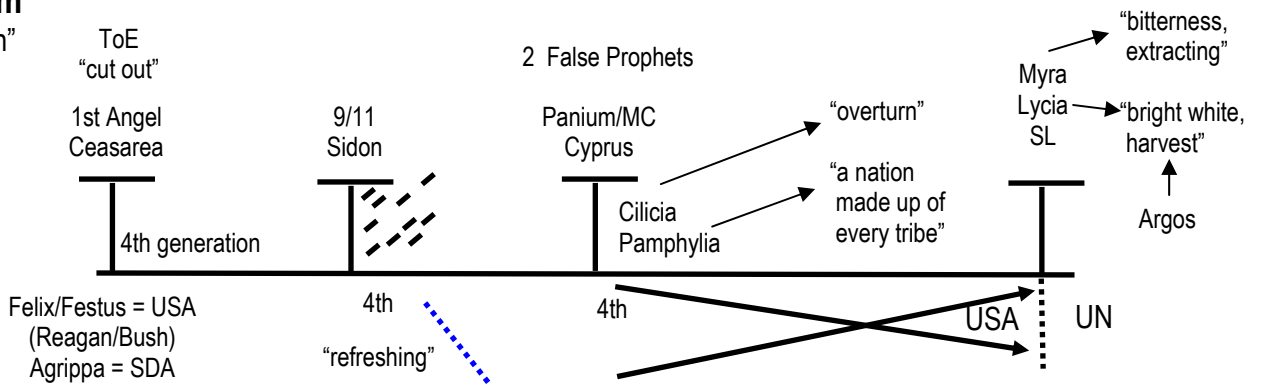


First, we’re going to do a quick review of what we went through in our first study. We’re looking at Acts 27 and much of what we’re going to cover in our studies is built upon this chapter. We saw that it’s the story of two ships, and instead of one history after another, those two ships are a ‘Repeat and Enlarge.’ It’s the same subject matter, but from two different perspectives. One is positive, Alexandria, and one is negative, Adramyttium. Adramyttium means, “I shall abide in death.” It begins at Caesarea, which means “to be cut out or severed.” We find that here Paul gives the First Angel’s Message (1AM); it has the components of all three encapsulated into one message, and the response is ‘fear’ for both Felix and Agrippa. Both of them show power; they’re both powers, but over different institutions. Felix is purely state and Agrippa is church. “Felix is Roman, but Agrippa is a Jew,” according to Ellen White (EGW, LP 239.2, LP 260.3). His control is over the temple, the role of the high priest and its services. So we have Felix who transitions to Festus while Paul is at Caesarea. At this waymark there’s a transition between two kings: ‘Felix to Festus,’ ‘Reagan to Bush,’ which becomes a pattern that we observe in the ‘Time of the End’ (‘ToE’) in various histories. That purely state power is the United States. Then we see Agrippa, which is church and the fourth generation in a family history that has killed the prophets; he represents Adventism (SDA). To repeat one of the conclusions we came to, we can see these are institutions. They’re people, but what they represent are not people so much as the institutions. It’s separate and distinct from people, and we’re dealing with the structures of the United States (US) and SDA.

When we deal with the structures, they are separate from people. It’s the same way when we look at the ark, separate and distinct from Noah, his family, and the animals; it is its own structure. Then we’re tracing the history of this structure, or these two interconnected structures of the US and the Adventist Church (SDA). We’ve started them in 1989, at the ‘ToE.’

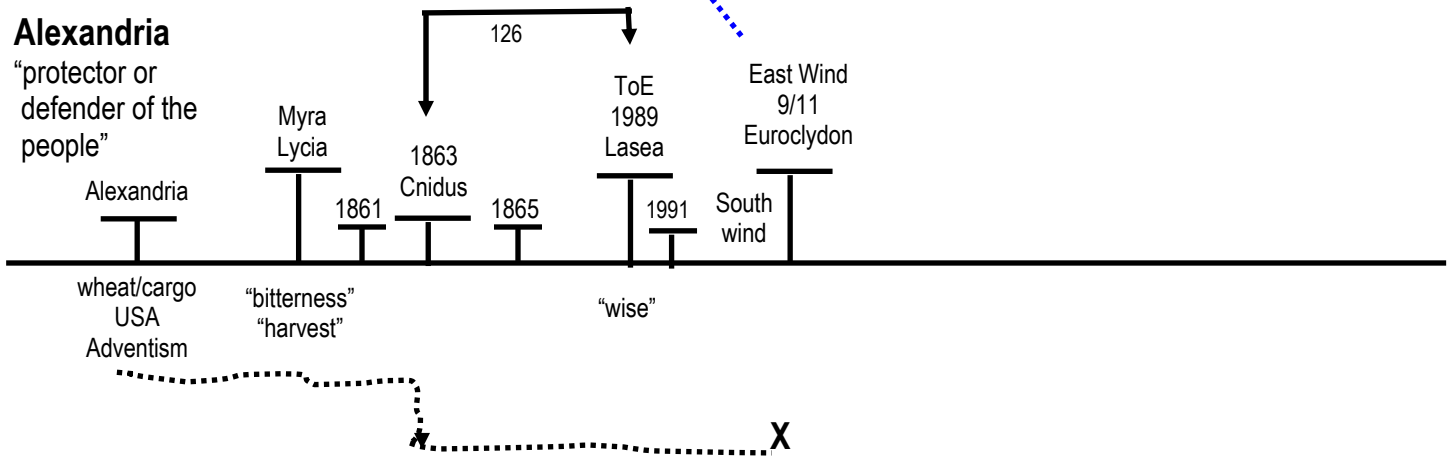
Adramyttium

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Next, we came to September 11, 2001, and we saw that Sidon represents the ‘False Prophet’ (‘FP’). Then we mark at September 11, 2001 the fourth generation and Sidon, with Sidon being the great grandson of Noah. Then we came to Cyprus, which comes from the word Kittim, and Kittim was the fourth generation, a great grandson of Noah. Sidon and Kittim were cousins. We mark Cyprus as ‘Panium’ or the “Midnight Cry” (‘MC’). Then we went to Millerite history to see that at the “Midnight Cry” Ellen White talks of the “Living Testimony.” At this point, there’s an overturning that begins in both of our institutions. The US is easy to see. At ‘Panium’ we see the fall of the sixth head and the rise of the seventh, because we know when we come to Sunday Law (‘SL’) the sixth head ends and the seventh begins, but what we can see is that the fall of the sixth head is a process. It doesn’t happen in a day, that falling or overturning begins at ‘Panium.’ If we have time we’ll discuss how and why this happens, and what it looks like when we say that the US is overturned.

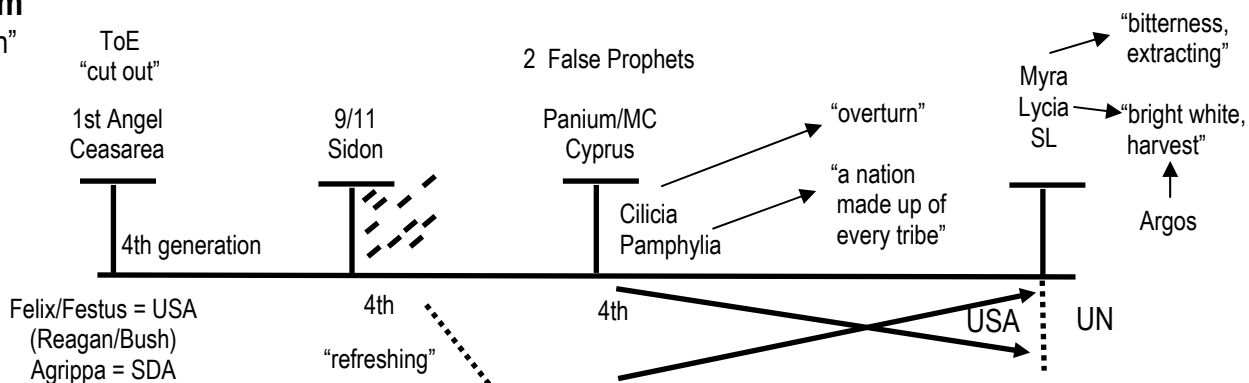
Who enforces the Sunday law? The US. So, does the US have more power after it’s overturned or less? We need to consider what this means, and what it looks like. It’s not enough just to mark something. More and more we’re looking into prophecy and also starting to discuss what that looks like in our history.

The US is overturned, and thus we see the fall of the US and the rise of the UN, and it’s finished at ‘SL.’ So if this line represents the SDA and the US, then it can’t take you past ‘SL.’ This is where the ship ends, because this is the end of both of those institutions as we would identify them. We’ve discussed the ‘External,’ which is the overturning of the US. We want to discuss what happens to SDA in this history, and if we have time, we’ll do that.



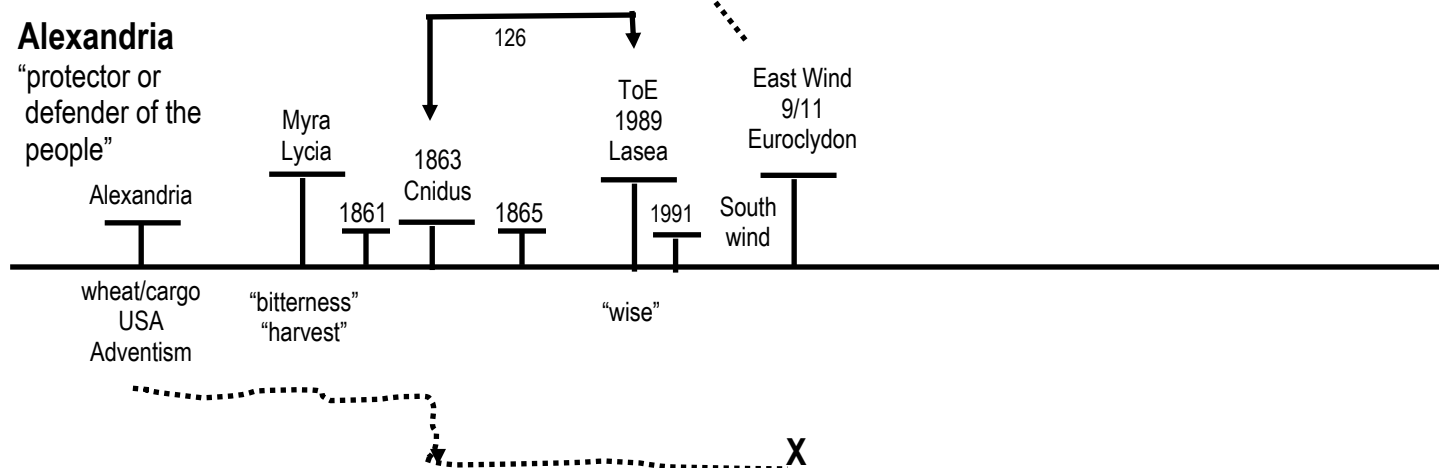
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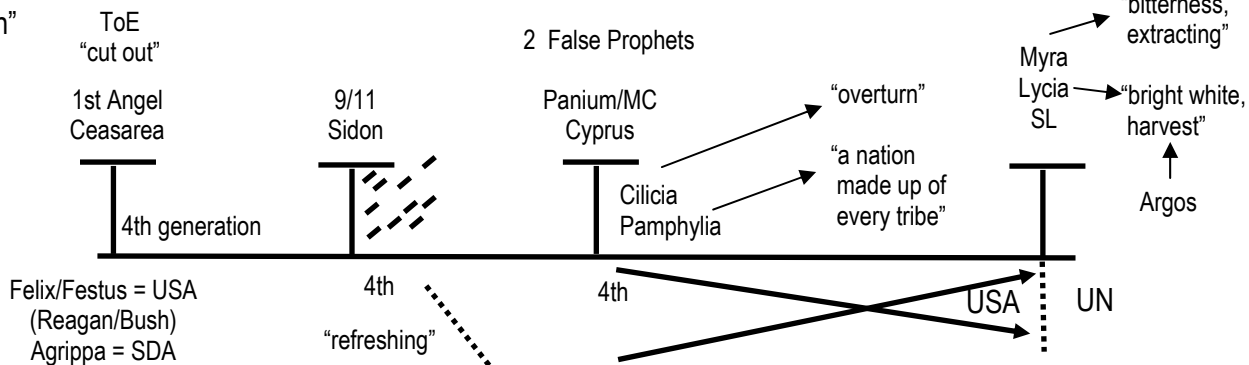
That's the first ship, and now we'll go to the second. Paul gets on this ship at the same place that he got off the first ship, at Myra and Lycia. We brought down the same meanings of those words, which was "bitterness" and "harvest," we saw that this "bitter experience" can also describe the experience of the Millerites. On October 22, 1844 when they had "eaten the little book and it was sweet in the mouth and bitter in the belly," they applied that verse to their experience. We can also mark their 'Harvest,' but this isn't where the ship began. The ship began at Alexandria where it's loaded with wheat, and then sets sail heading to Rome, because it's going to bring all of that grain that was grown along the Nile Delta to feed the Roman Empire. This is going to the city of Rome, and we can note the time of year; it's autumn and they're coming into winter, which is why they need this food.

We saw that Alexandria means "the protector" or "the defender of the people." What rose up in 1798 that was "to protect or defend the people?" Two institutions, the US and SDA, both for God's people. The US was the glorious land, and it's supposed to be a place of protection where they've been given religious liberty. We can remember that this is the end of the 1260 years, and they're given a place where they can exercise religious liberty. And when they're given that place to exercise religious liberty the Book of Daniel is unsealed, and there's an 'Increase of Knowledge' ('loK'), which is taken up by William Miller. We trace the journey of this ship from Alexandria to Myra; it's coming from where the wheat is loaded onto the ship to where we can mark the "bitter experience." Then they sail past that date and they come to Cnidus and the ship goes off course. SDA went off course in 1863. They rejected the prophetic message.

In future studies we want to consider what the US did in 1863, because if we look at these two institutions, I think Elder Parminder will introduce the phrase of 'Comparing and Contrasting,' and these two institutions need to be treated the same way because they're going on the same journey. So SDA lost its way in 1863.

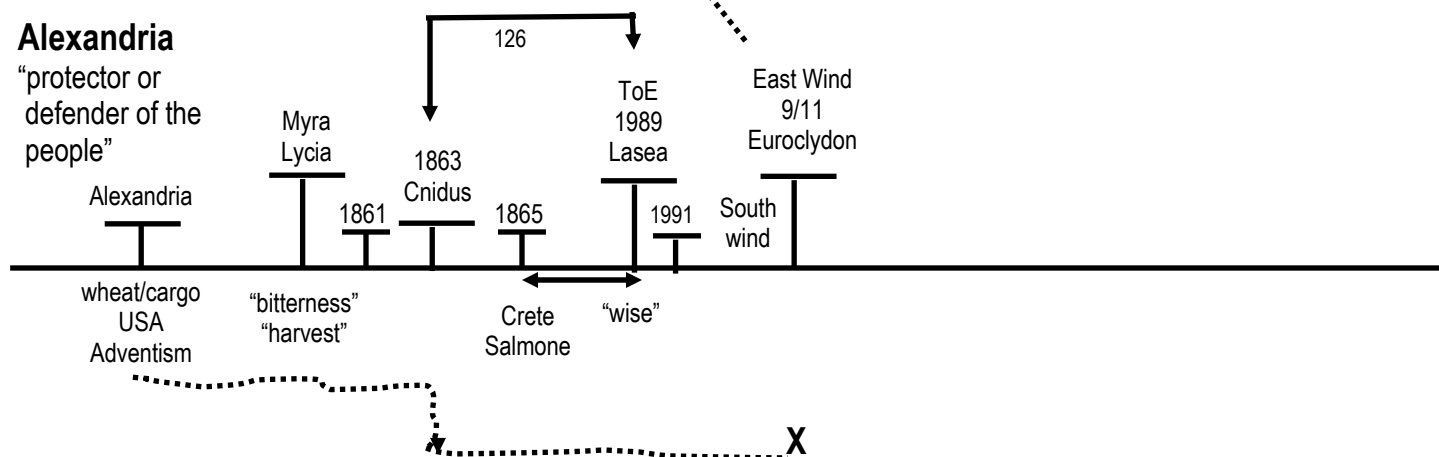
Adramyttium

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As we look at this voyage from the story of what this ship represents, then it never gets back on course. It's off course all through this history. So, when we look at SDA history, we know that 1863 is the beginning, and by the time we get into our history many people don't know of the prophetic message. Many people have never heard of the 2520. Many SDA in Australia don't even know what the 2300 days is, let alone the 2520. There are pastors who have never heard of a 'Close of Probation' ('CoP'). We come into our history and there's a lot of ignorance, which makes us consider another subject we're going to later tie into this line.

Do we have clarity today on what the United States was meant to look like, or are we in the same amount of ignorance regarding the United States? Are they in ignorance about their own country as much as the SDA is about their prophetic message? 1863 to 1989 is a 126. They're sailing under Crete, which means "fleshy." They come to Lasea, which means "wise," and we're going to repeat the "Parable of the Ten Virgins." The 'South Wind' is blowing, and we understand the activity of the King of the South ('KoS') from 1989 to September 11, 2001 ('9/11'). We're going to study the history of the 'KoS,' particularly from 1989 to 1991. Then they come against Euroclydon, an 'East Wind,' and this is where the ship takes a beating.

We'll go back and read Acts 27:13,14.

Acts 27:13 And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [thence], they sailed close by Crete. (KJV)

Acts 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon. (KJV)

Upon leaving Sidon, the ship encountered contrary winds; and being driven from a direct course, its progress was very slow. At Myra, in the province of Lycia, the centurion found a large Alexandrian ship, bound for the coast of Italy, and to this he immediately transferred his prisoners. But the winds were still contrary, and the ship's progress slow and difficult. Says Luke, "When we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens." {LP 263.2}

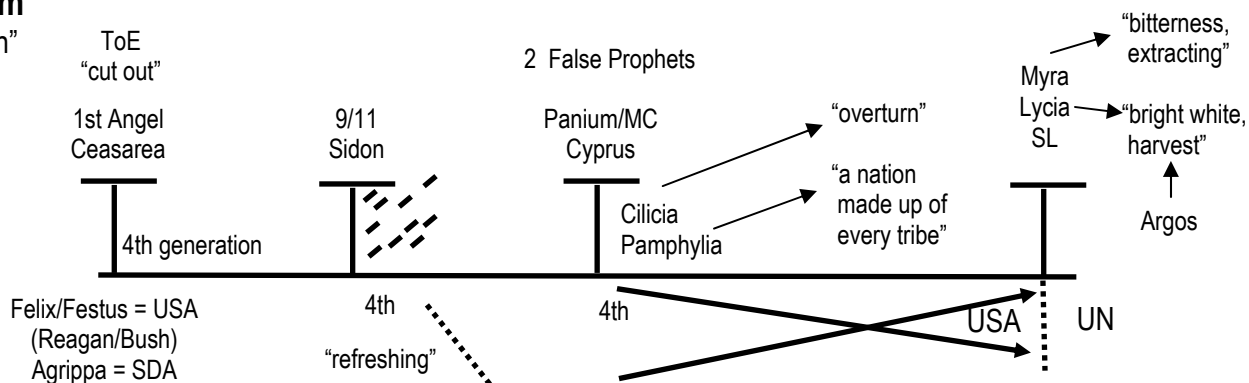
At Fair Havens they were compelled to remain for some time, waiting for favoring winds. During this time the Jewish season of navigation ended. Gentiles considered it safe to travel until a later date; but there was no hope of completing the voyage. The only question now to be decided was, whether to stay where they were or attempt to reach a more favorable place to spend the winter. {LP 263.3}

The matter was earnestly discussed, and was finally referred by the centurion to Paul, who had won the respect of both sailors and soldiers. The apostle unhesitatingly advised that they remain where they were. Said he, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But the owner of the ship, who was on board, and the majority of passengers and crew, were unwilling to accept this counsel. They urged that the harbor of Fair Havens was but imperfectly protected from the wintry winds, and that the neighboring town, being so small, would afford little occupation for three hundred sailors and passengers during a stay of several months. Port Phenice, but thirty-four miles distant, had a well-sheltered harbor, and was in all other respects a far more desirable place in which to winter. {LP 264.1}

The centurion decided to follow the judgment of the majority. Accordingly, "when the south wind blew softly," they set sail from Fair Havens, with the flattering prospect that a few hours would bring them to the desired harbor. All were now rejoicing that they had not followed the advice of Paul: but their hopes were destined to be speedily disappointed. **They had not proceeded far, when a tempestuous wind, such as in that latitude often succeeds the blowing of the south wind, burst upon them with merciless fury. From the first moment that the wind struck the vessel, its condition was hopeless.** So sudden was the blow, that the sailors had not a moment in which to prepare, and they could only leave the ship to the mercy of the tempest. {LP 264.2}

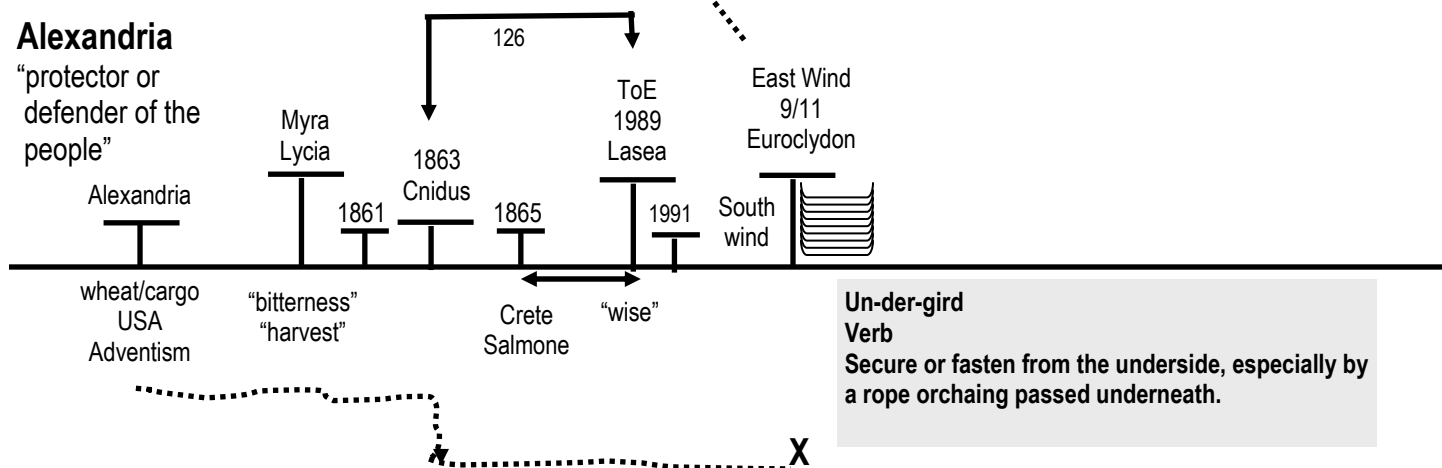
Adramyttium

“abide in death”



Alexandria

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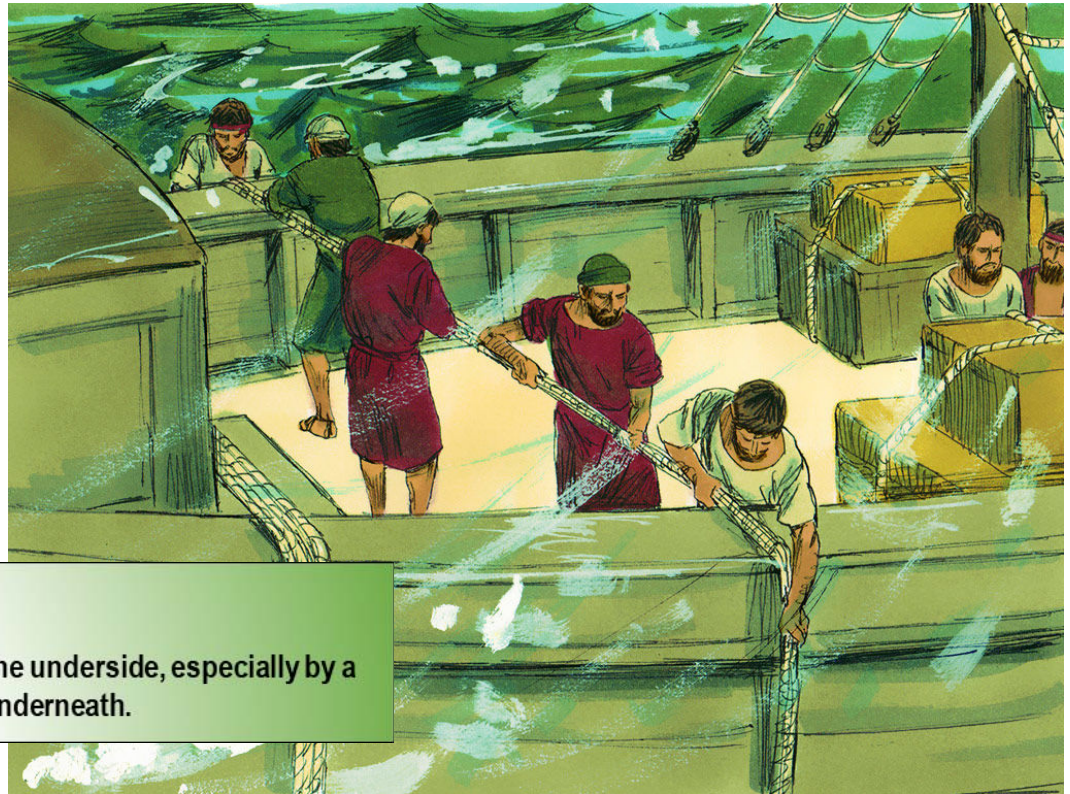
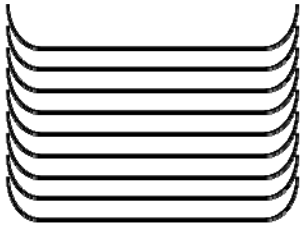
We'll skip some history and go to Acts 27:27.

Acts 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; (KJV)

Acts 27:13, 14 gives us the history of ‘9/11’ and the ‘East Wind.’ What they did while they still had opportunity, was undergird the ship.

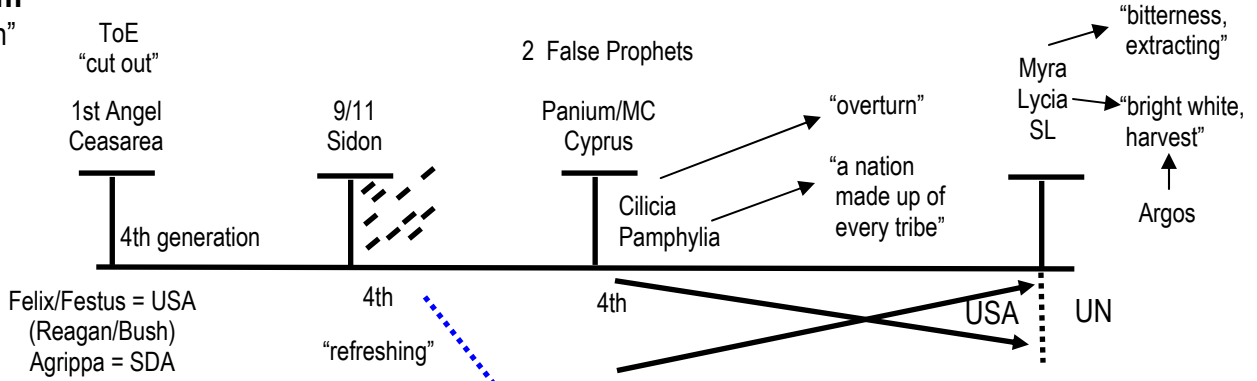
Acts 27:17 Which when they had taken up, **they used helps, undergirding the ship**; and, fearing lest they should fall into the quicksands, struck sail, and so were driven. (KJV)

What we do in this history (referring to Acts 27:17), when you're hit by a storm, is you would do this to the ship (tighten the ropes around the ship), because the storm is pulling those boards apart and water is flooding through the boards of the ship. The ship is being strained so much; water is leaking through the sides. What they're going to do is they're going to take ropes, and they will have two teams of men. They will probably go to the back of the ship and throw the rope over the back of the ship, and then one team on either side, taking the opposite ends of the rope, are going to round the rope underneath the ship and then pull it tight. So, one team would stand on one side and one on the other side, and they're going to meet in the middle. Like a tug of war, they will come together tightening that rope around the ship and pulling the boards back together again. They're not going to do that once; they're going to do it over and over and over again until this ship is held together by ropes or “line upon line upon line.” That's the only thing that's keeping this ship afloat. Because Ellen White says, *it's still leaking water, but it would have never stayed afloat without being held together by these ropes. They bring those boards back together just enough to stop the flow of water. But it's not more than what they can pump out* (paraphrased).

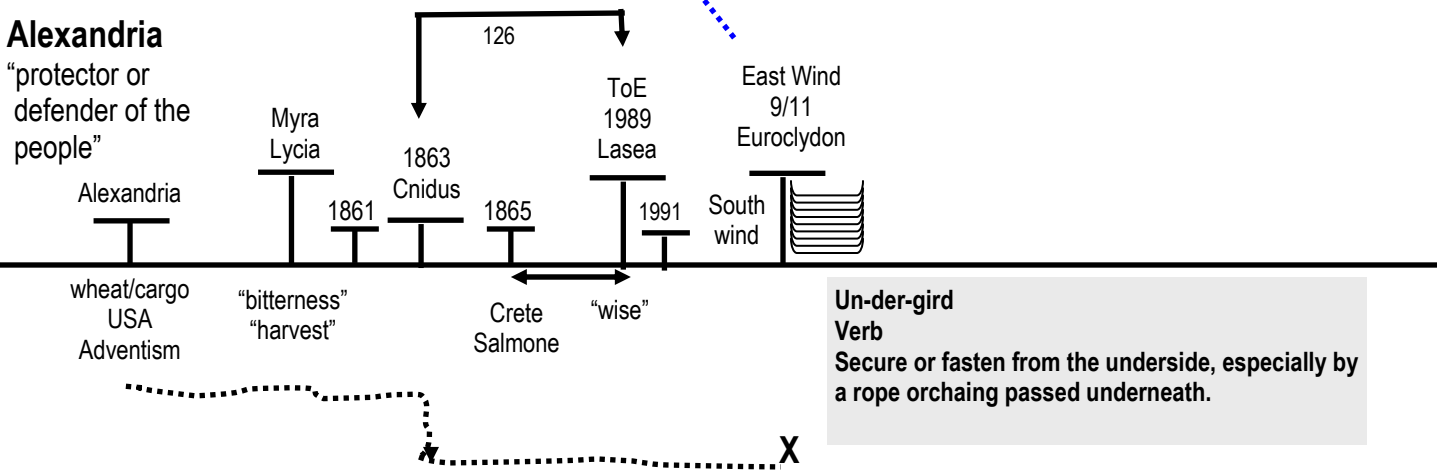


un·der·gird
 verb
 secure or fasten from the underside, especially by a rope or chain passed underneath.

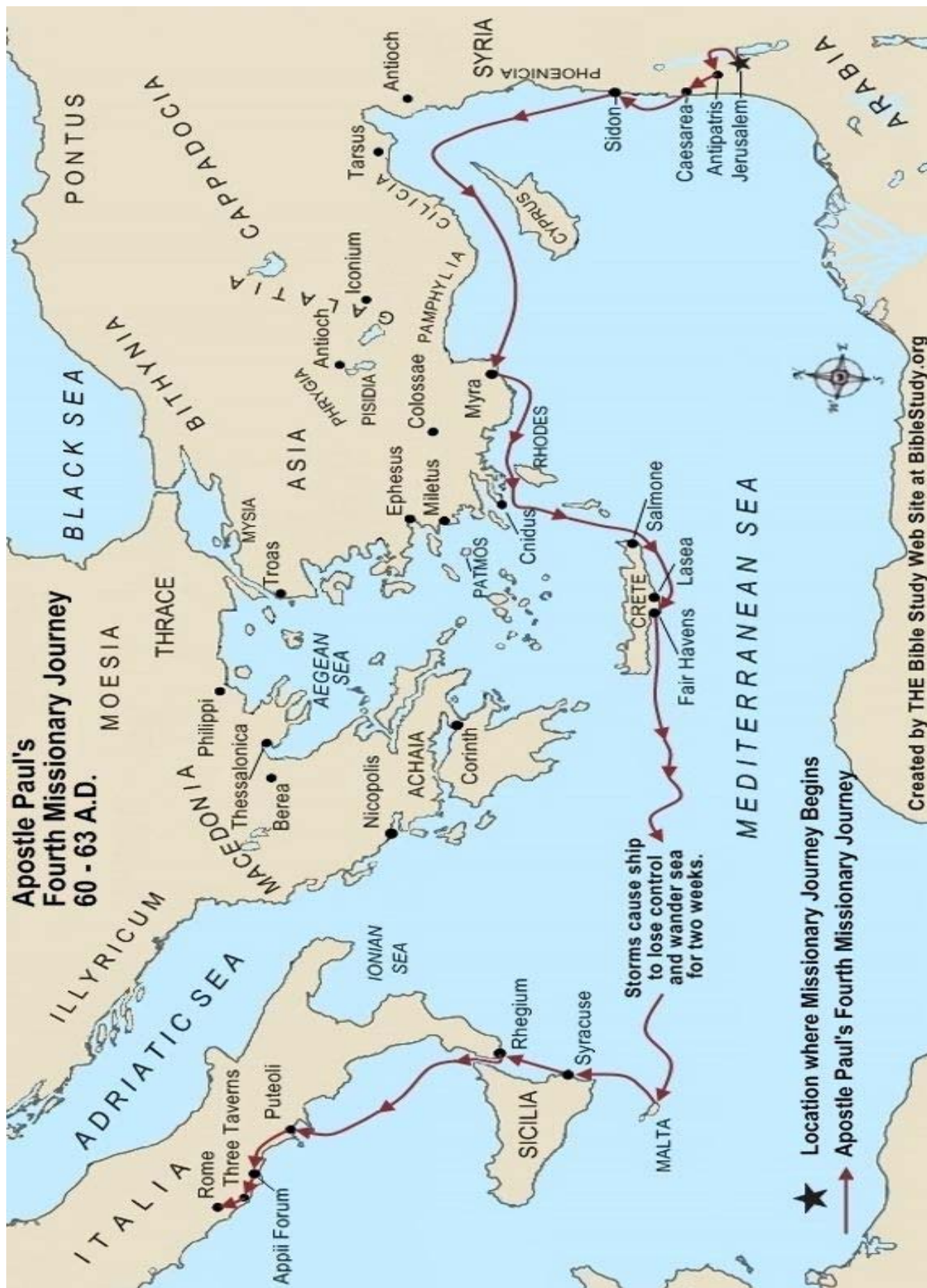
Adramyttium
 "abide in death"



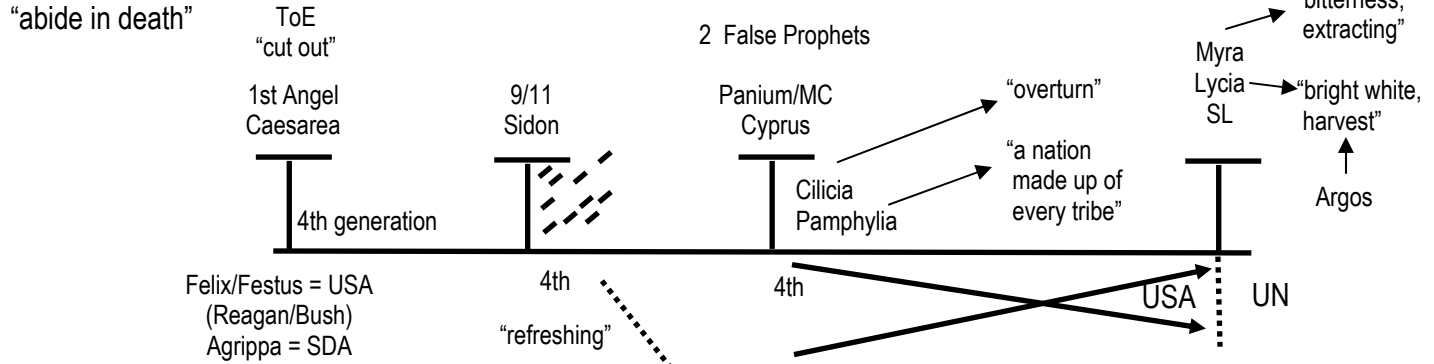
Alexandria
 "protector or defender of the people"



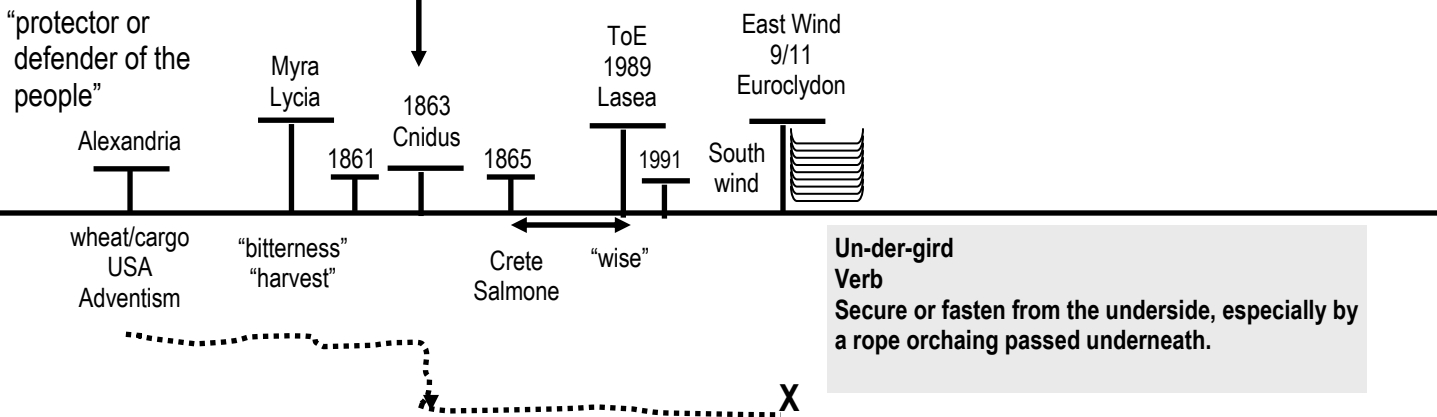
Un·der·gird
 Verb
 Secure or fasten from the underside, especially by a rope or chain passed underneath.



Adramyttium



Alexandria



Now they're going through a period of time where they're becoming increasingly more afraid that there is no hope. Ellen White says, *in this history that those people onboard the ship, or those other than the few Christians, that they lost all hope of survival* (paraphrased).

We'll now read Acts 27:21-24.

Acts 27:21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. (KJV)

Acts 27:22 And now I exhort you to be of good cheer: for there shall be no loss of [any man's] life among you, but of the ship. (KJV)

Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. (KJV)

We come to a point where Paul was given a message of hope, and he was told that they're going to make land, but they're going to be shipwrecked. They will see land, but the ship was going to be lost; however, those onboard would survive. Ellen White says, *that depended on their performance of duty.* She's saying *"there's no hope for this ship, it's going to be wrecked, but if those onboard the ship put forward every possible effort then they will survive, and make it through that history* (paraphrased). This was the message that Paul was given.

He gives this message to those onboard the ship, and those that believe are filled with hope. What did they begin to do? They have people standing watch, like watchmen. What are they looking for? Land. They need to see it in a distance, because they've been told this ship is going to be shipwrecked, and **shipwreck is their only hope of survival**. That's what we read in verse 27.

#2 Review Acts 27 2 of 15 1:10 minutes April 2019
Elder Tess Lambert, Guadeloupe

After a time they neared the small island of Clauda, and while under its shelter they did all in their power to make ready for the worst. The boat would be their only means of escape, in case the ship should founder; but while in tow it was every moment likely to be dashed to pieces. The first work was to hoist it on board the ship. This was no easy task; for it was with the utmost difficulty that the seamen could perform the simplest duty. All possible precaution was taken to render the ship firm and secure, and then there was nothing left to do but to drift at the mercy of wind and wave. There was no place into which they could run for shelter, the wind was driving them, and even the poor protection afforded by the little island would not avail them long. Such was the disastrous ending of the day which had begun with soft breezes and high hopes. {LP 265.1}

All night the tempest raged, and the ship leaked. The next day, all on board--soldiers, sailors, passengers, and prisoners--united in throwing overboard everything that could be spared. Night came again, but the wind did not abate. The storm-beaten ship, with its shattered mast and rent sails, was tossed hither and thither by the fury of the gale. Every moment it seemed that the groaning timbers must give way as the vessel reeled and quivered under the tempest's shock. The leak rapidly increased, and passengers and crew worked constantly at the pumps. There was not a moment's rest for one on board. "The third day," says Luke, "we cast out with our own hands the tackling of the ship; and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." A gloomy apathy settled upon those three hundred souls, **as for fourteen days they drifted**, helpless and hopeless, under a sunless and starless heaven. They had no means of cooking; no fire could be lighted, the utensils had been washed



overboard, and most of the provisions were water-soaked and spoiled. In fact while their good ship was wrestling with the tempest, and the waves talked with death, no one desired food. {LP 265.2}

In the midst of that terrible scene, the apostle retained his calmness and courage. Notwithstanding he was physically the greatest sufferer of them all, he had words of hope for the darkest hour, a helping hand in every emergency. In this time of trial, he grasped by faith the arm of infinite power, his heart was stayed upon God, and amid the surrounding gloom his courage and nobility of soul shone forth with the brightest luster. While all around were looking only for swift destruction, this man of God, in the serenity of a blameless conscience, was pouring forth his earnest supplications in their behalf. {LP 266.1}

Paul had no fears for himself; he felt assured that he would not be swallowed up by the hungry waters. God would preserve his life, that he might witness for the truth

at Rome. But his human heart yearned with pity for the poor souls around him. Sinful and degraded as they were, they were unprepared to die, and he earnestly pleaded with God to spare their lives. It was revealed to him that his prayer was granted. When there was a lull in the tempest, so that his voice could be heard, he stood forth on the deck and said:-- {LP 266.2}

"Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." {LP 266.3}

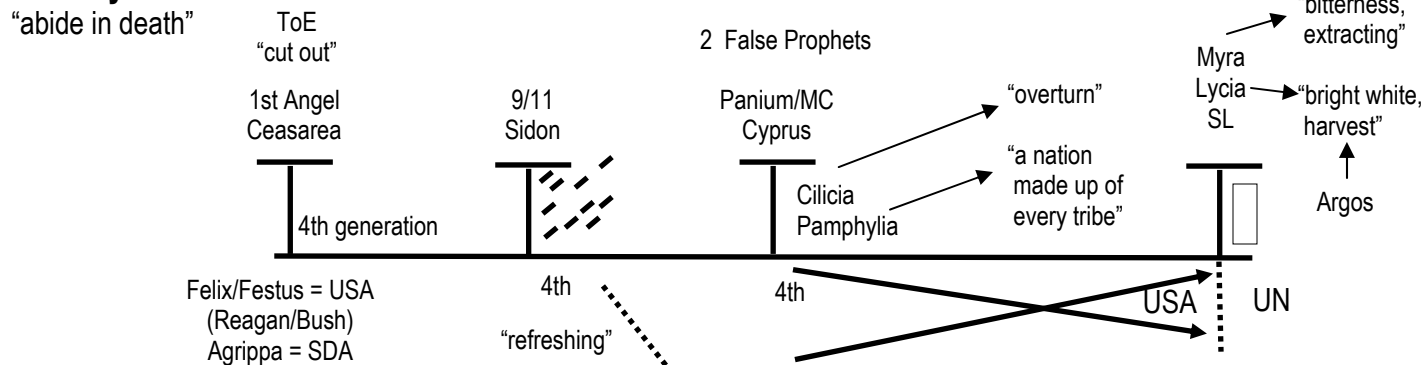
At these words hope revived. Passengers and crew roused from their apathy, and put forth all possible exertion to save their lives. There was much yet to be done. Every effort within their power must be put forth to avert destruction; for God helps those only who help themselves. {LP 267.1}

It was the fourteenth night that they had been tossed up and down on the black, heaving billows, when, amid the sound of the storm, the sailors distinguished the roar of breakers, and reported that they were near some land. They "sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms." They were now threatened by a new danger, of having their ship driven upon some rock-bound coast. They immediately cast out four anchors, which was the only thing that could be done. All through the remaining hours of that night they waited, knowing that any moment might be their last. The leak was constantly increasing, and the ship might sink at any time, even if the anchors held. {LP 267.2}

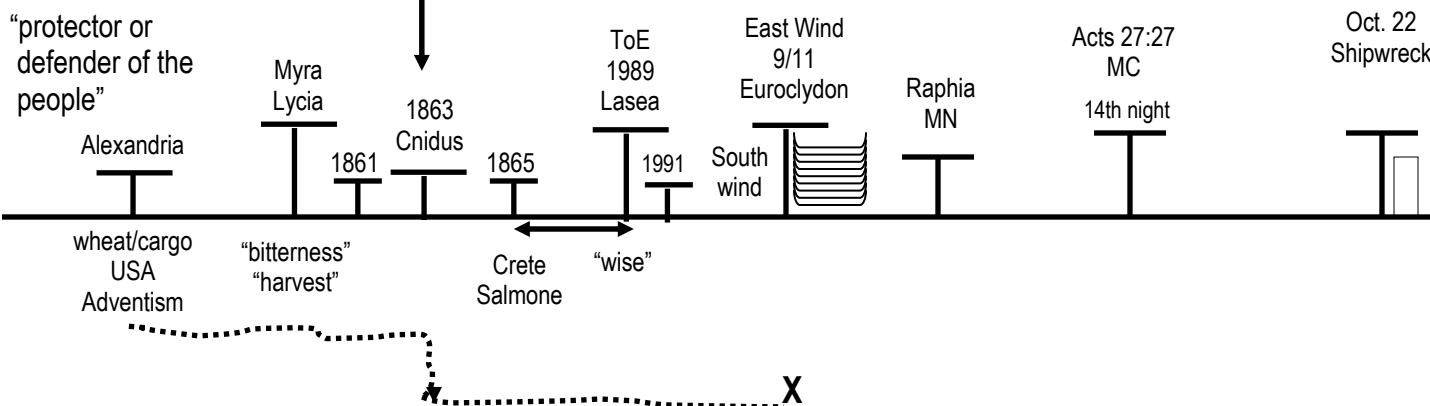
At last through rain and tempest the gray light fell upon their haggard and ghastly faces. The outlines of the stormy coast could be dimly seen, but not a single familiar landmark was visible. The selfish heathen sailors determined to abandon the ship and crew, and save themselves in the boat which they had with so much difficulty hoisted on board. Pretending that they could do something more to secure the safety of the ship, they unloosed the boat, and began to lower it into the sea. Had they succeeded, they would have been dashed in pieces upon the rocks, while all on board would have perished from their inability to handle the sinking vessel. {LP 267.3}

At this moment, Paul perceived the base design, and averted the danger. With his usual prompt energy and courage he said to the centurion and soldiers, "Except these abide in the ship, ye cannot be saved." The apostle's faith in God did not waver; **he had no doubt concerning his own preservation, but the promise of safety to the crew had been conditional upon their performance of duty.** The soldiers, on hearing Paul's words, immediately cut off the ropes of the boat, letting her fall off into the sea. {LP 268.1}

Adramyttium



Alexandria



Next, we'll read Acts 27:25-27.

Acts 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Acts 27:26 Howbeit we must be cast upon a certain island.

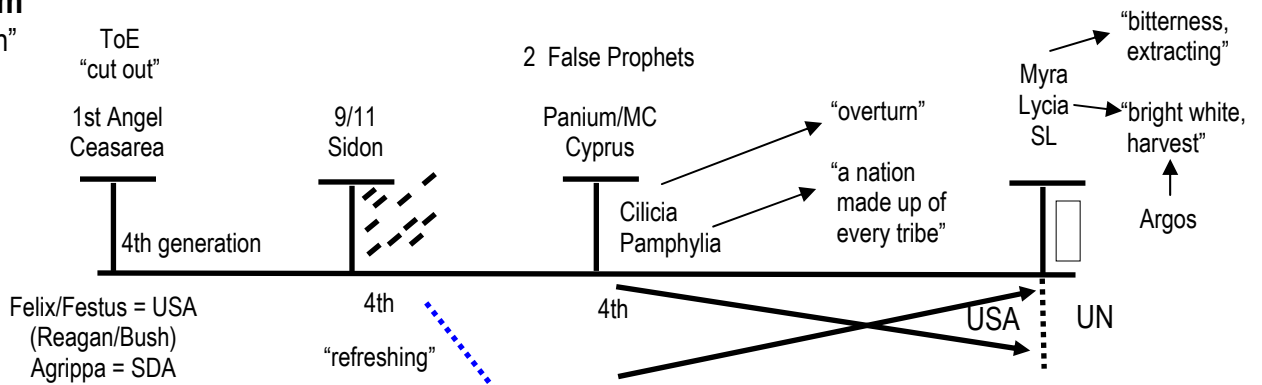
Acts 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; (KJV)

Their only hope is shipwreck, and then on this night, like every night before, they're watching for land. Verse 27 is when they spot that land, and what night is it? It's the "14th night." What symbology is connected to the "14th night"? If we went into Millerite history and we spoke of the "14th night," what waymark are we considering? The "Midnight Cry" ('MC'). And this isn't any time on the "14th night," it says on the "14th night" at 'Midnight' ('MN') When we mark the 'MC' we're talking about Exeter, and when was Exeter, what date? 'August 14th' is where the message was first given. Samuel Snow arrived on the '14th night,' and gave the 'MC,' and what did he say? He said, *right in front of you is a shut door* (paraphrased). This is October 22, 1844, and it's 'a warning message.' And what they are being warned about in this history is 'Shipwreck.'

When it comes to the ship in our first line, what is 'SL?' It's a 'shut door;' it's the end of their journey. When we bring that down to the second ship, we find the same end at 'Shipwreck,' 'SL,' and a shut door. But prior to that 'the warning' is given, and **they're told that this is right in front of you, and now you can see it; it's visible.** This is Acts 27:27, 'a doubling,' and it's on the '14th night' at 'MN' when they are giving the 'MC.' It wouldn't be stretching the story to say that there would be a 'Cry' go up over the boat when they spotted land.

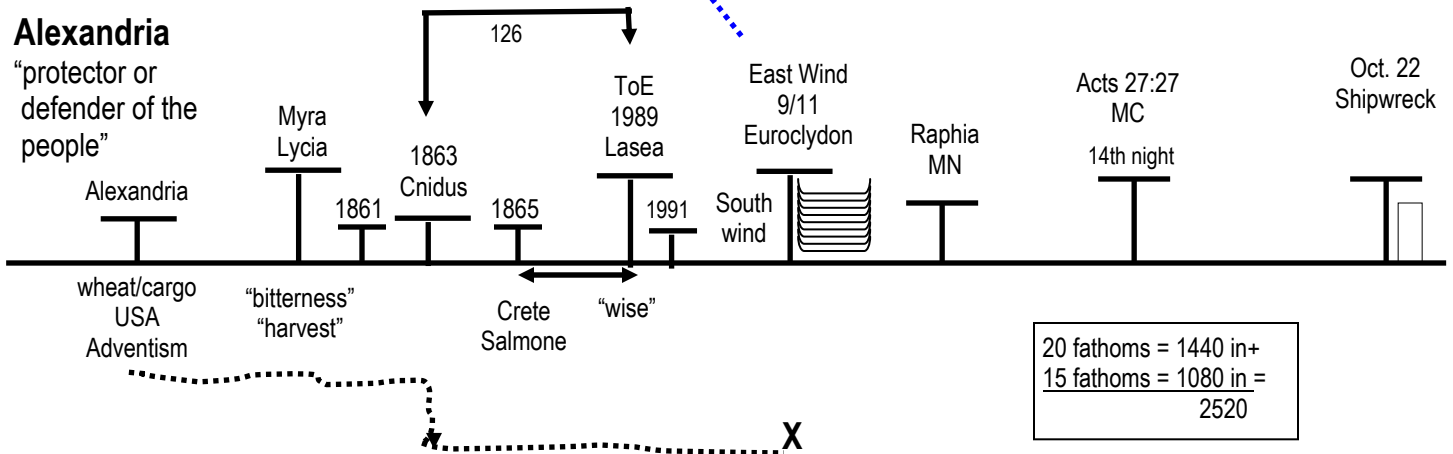
Adramyttium

“abide in death”



Alexandria

“protector or defender of the people”



Acts 27:28 And sounded, and found [it] twenty fathoms: and when they had gone a little further, they sounded again, and found [it] fifteen fathoms (KJV).

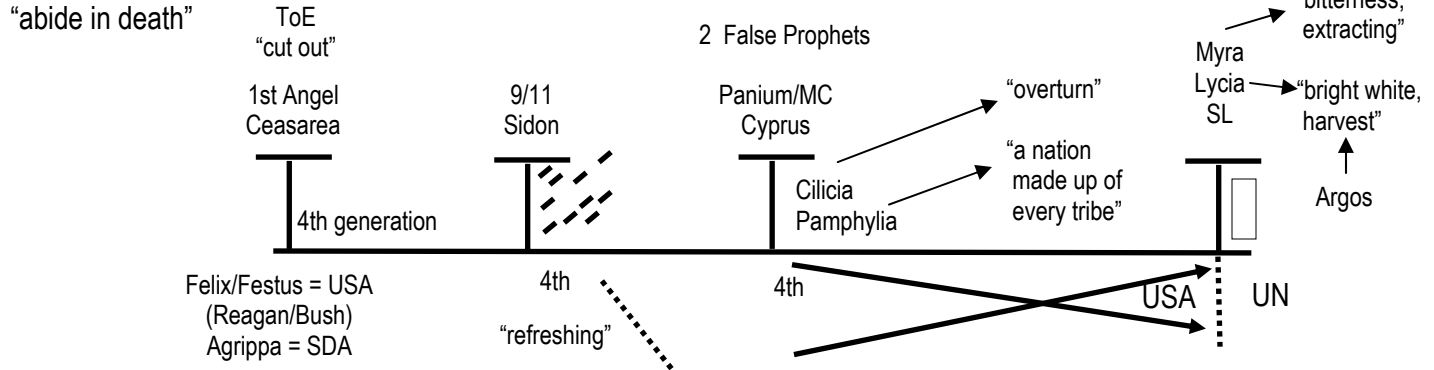
They do these two soundings, the first at 20 fathoms, and then 15 fathoms. What are they measuring? Depth. But what are they really measuring? ‘Time.’ They want to know how long it will take them to be shipwrecked, so they need to know where to stop the ship, because they can tell they are being driven into the coast too quickly, and they need to throw down an anchor. Therefore, what they are measuring is the distance between those two locations. If we were to measure the depth and see that it was 20 fathoms, and then wait a while, and see that it’s 15 fathoms, then that depth is giving us a ‘Time’ frame to how close we are. If we turn these measurements into something we are more familiar with, then we’d go from fathoms to inches. 20 fathoms are 1440 inches. 1 fathom is 72 inches. 15 fathoms are 1080 inches. And what does this add up to? 2520 inches, so they are measuring ‘Time’ between these two waymarks, ‘MC’ and ‘SL.’

We’ll go to Acts 27:39-41, 44.

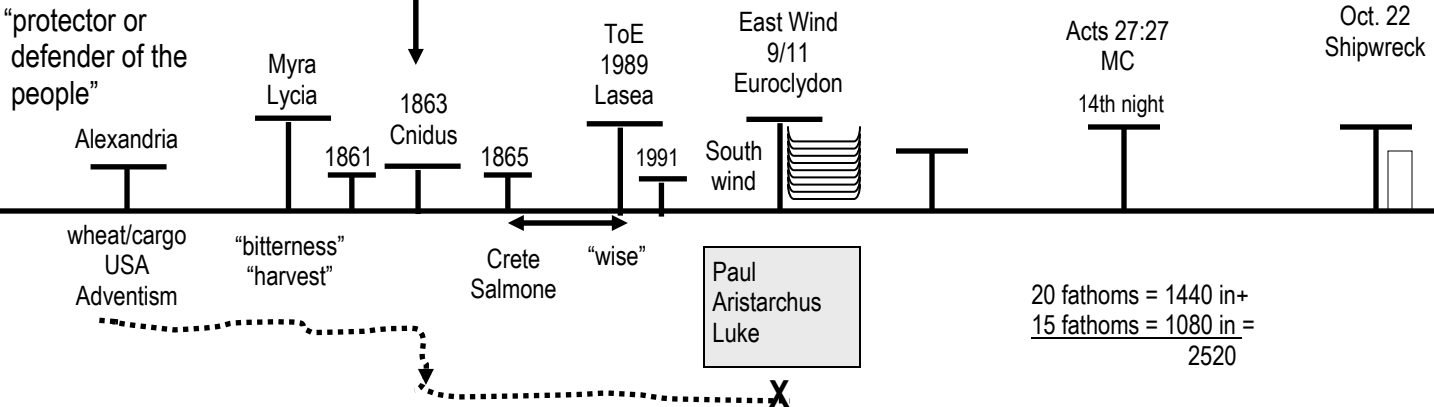
Acts 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.(KJV)
 Acts 27:40 And when they had taken up the anchors, they committed [themselves] unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.(KJV)
 Acts 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.(KJV)



Adramyttium



Alexandria



So, we have this story of 'shipwreck,' and if we were to consider this ship, and we come into this history of '9/11,' then how many groups of people do we have?

We have Paul, and who does he first give a message to? First of all, when we come to this history, we will call it 'Midnight' ('MN'), when Paul has a message and he takes it to the ship. These people are not the Christian believers, because in verse 2 it lists for us the Christian believers on the ship.

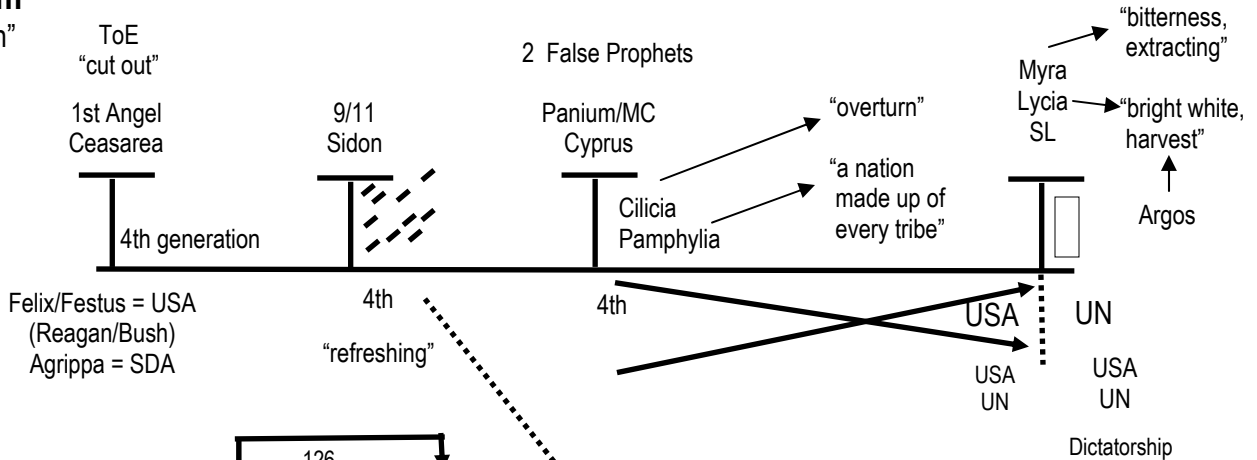
Acts 27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [one] Aristarchus, a Macedonian of Thessalonica, being with us.(KJV)

Who is on the ship? There's Paul and Aristarchus, these are our Christians, and there is another believer, Luke. You will notice in verse 2, he says, "Aristarchus is with us"(Acts 27:2). So, we know there is someone else, but Luke is silent about himself; his name isn't included, but he (Luke) records this chapter, and he doesn't speak of himself, but it's through his writings that we have the Book of Acts, and that was Luke. So there are three Christians, and when they get onboard this ship they begin to give the gospel message. They give that message in this story from 1989, when Paul begins to warn them of the danger they are in. They are not listening to him, so who does he give that message to? The remainder of the people on the ship, all those remaining.

We come to this waymark ('SL'), and it's 'Shipwreck' or 'SL.' EGW speaks about this saying, *that when they are shipwrecked some join with Paul in praising God* (paraphrased). So, you have a division. Paul is giving a message and they come to this waymark and they stand on the beach, split into two classes. Some join with Paul in "Praising God." They have accepted his message, but some don't. So, you see two groups. And then what do they do?

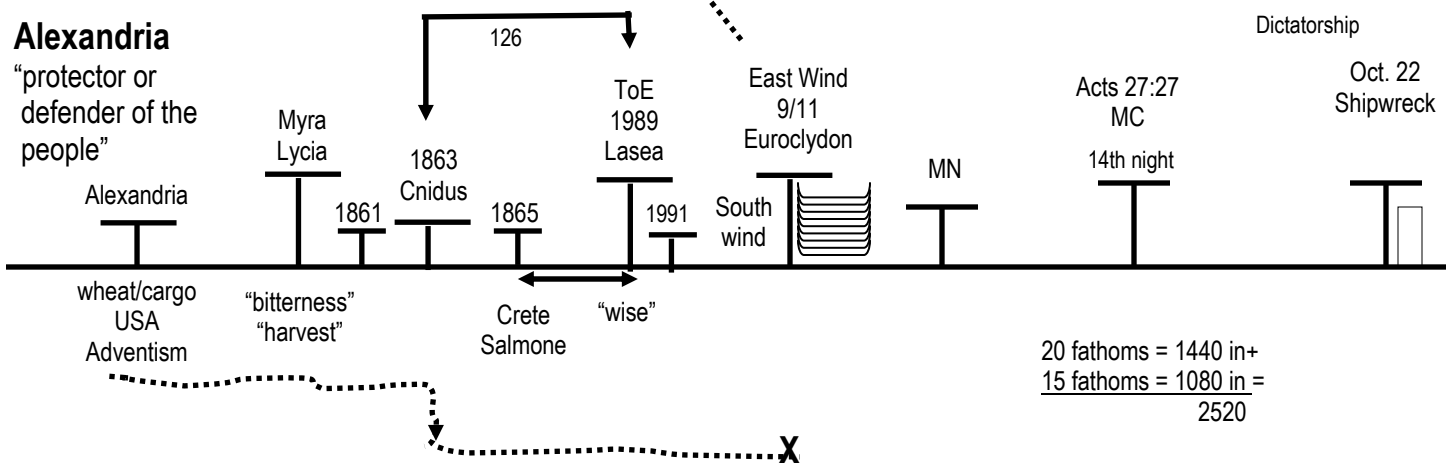
Adramyttium

“abide in death”



Alexandria

“protector or defender of the people”



Acts 28:1 And when they were escaped, then they knew that the island was called Melita.

Acts 28:2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. (KJV)

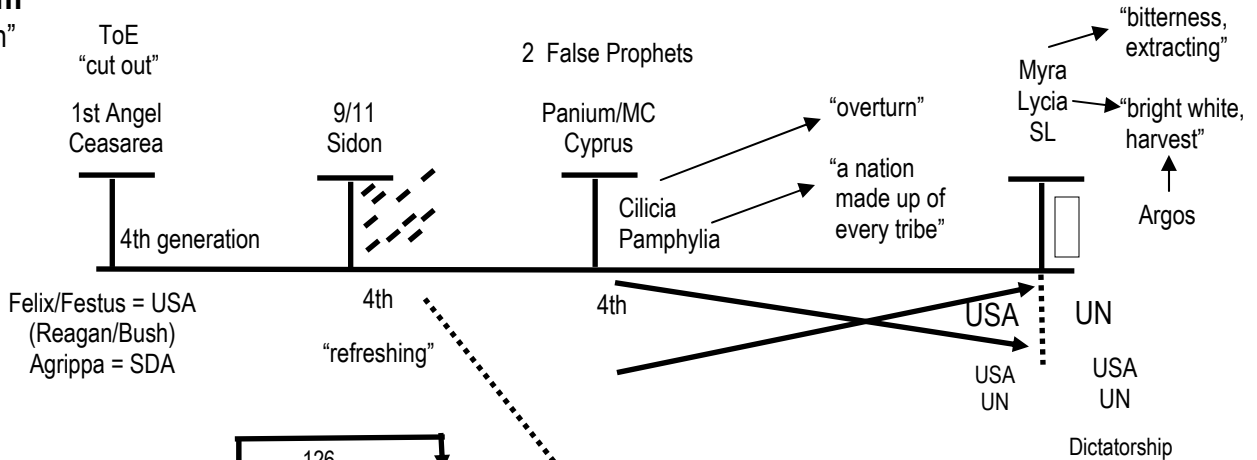
1st group	2nd group	3rd group
Paul Aristarchus Luke		Melita

First Paul gives a message to the ship, so we have our first group, and our second group, and then what do they unite in doing? They give the 'Gospel Message' to a third group. And what group is that? This is the Island Melita. So, you have three groups. First Paul is united with two other supporters, then he gives a message to the ship, and then those onboard the ship are fully divided at Sunday law ('SL'). Now those who have accepted Paul's message unite with him, and you have a unified group of believers, a purified Church to give the message to the Island, and at 'SL' on the first line, we've marked 'Harvest.' That 'Harvest' is for the third group, or the world, or the Island. First of all, we see the Church in two groups, and then the world. Priests, Levites, and Nethinims - Paul, Ship, and Island.

This brings about another point for our first line, this 'overturning,' and you can see what is rising up from 'Panium' to 'SL.' The sixth head, the US falls as the seventh head of the UN rises. But what does this seventh head look like? When it's the sixth head it's the US that enforces the 'SL,' but what does the seventh look like? Because the US has more power after 'SL' than it had before. What we are marking is a change, a transition, or a different period or cycle in US history. The US rose up with certain institutions, but they have fallen by 'SL.' However, they are not necessarily gone; they changed in form. The US is going down and the United Nations (UN) is coming up. The sixth head is the US, in what condition? It's a Republican horn, but it's still a dominant force in the UN. When we come to the seventh head, how is it different from the sixth? The sixth is the US over the UN. The seventh is the UN, yet the US is still the dominant force. What we're suggesting is that the institutions have ended at the 'SL,' because it's no longer the beast that rose up in 1798. Now instead of Republicanism, you have a dictatorship, so when the US tells another nation to pass the 'SL,' it does what it's told. The US is now a dictatorship. Therefore, what we are marking in this history is a change or transition of leadership; it looks different before and after 'SL' as there's a change in the leadership.

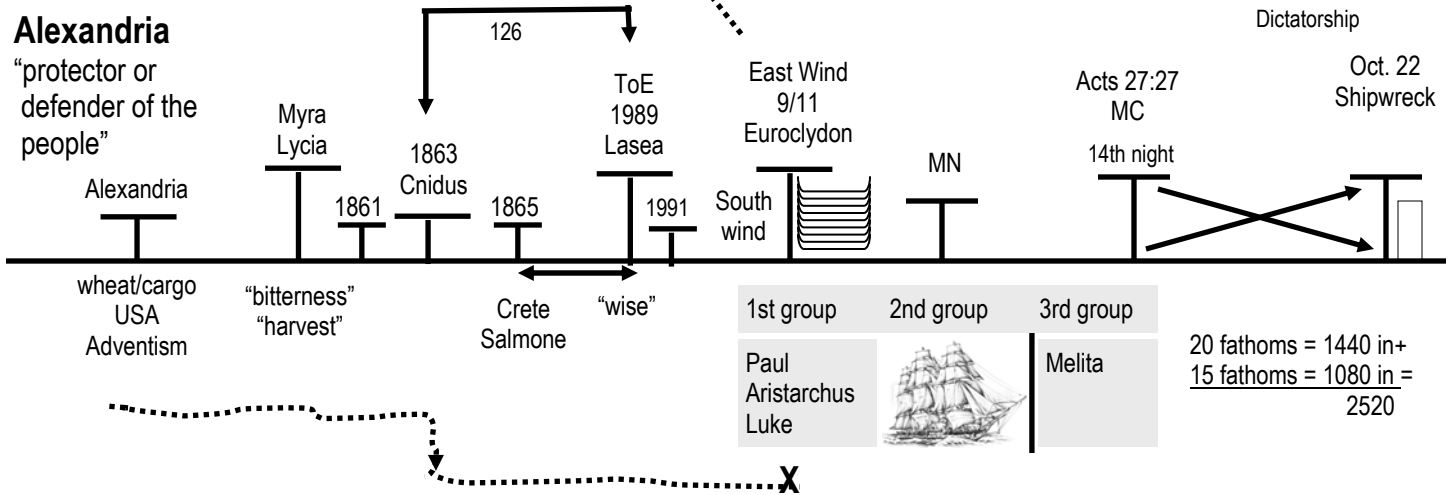
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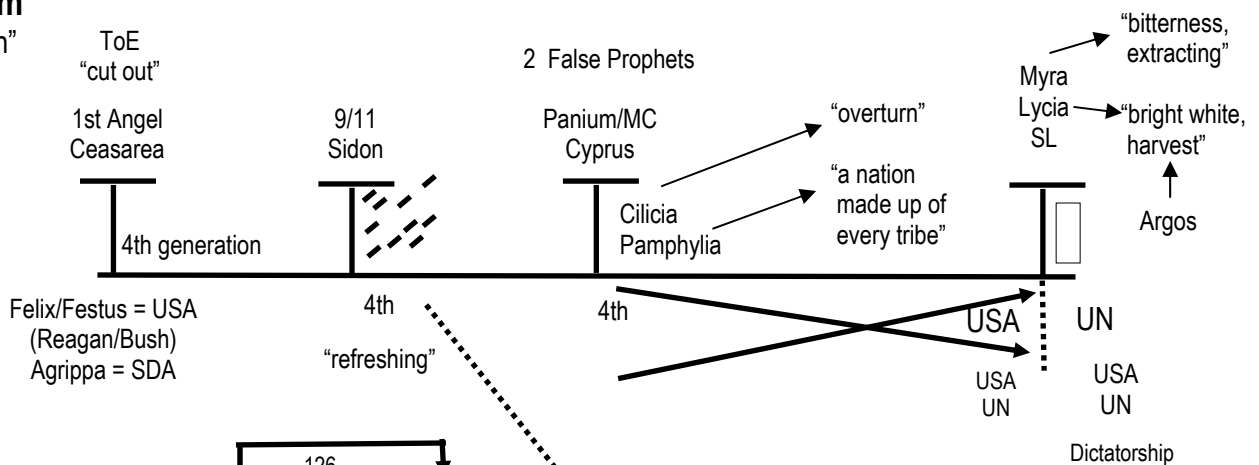
We bring that into the 'Internal,' and we want to read a quote from *My Life Today*. We want to go to the middle portion in order to orientate ourselves in this story. She (EGW) is discussing something that is happening between the 'MC' and 'Shipwreck.' (EGW, ML 334. 4) So, if we went to our first line it's in the history of the sea of Cilicia and Pamphylia.

We're talking about that same history, and EGW says, "that as Paul was on the ship the storm is beating around him and the ship is falling apart. Paul gives orders to the commander of the ship, and saves the lives of those onboard." She says, "although he's a prisoner he's really the master of the ship." That's the point we want to bring. Who is the leader between 'MC' and 'SL'? Paul. Therefore, while you see falling leadership 'Internally,' as well as 'Externally,' you have a new leadership rising up, and that leadership is Paul, even though he looks like a prisoner. So, the leadership rising up here, is much more visible than before, is that of Paul, and who does Paul represent? Priests, or the first group. So, when we come to 'Panium,' the priests begin to do a work; they are calling in the Levites, but you now see them as leaders. As though a prisoner, they actually are the commander or the boss of that ship. It's an 'External' and an 'Internal' change in leadership.

EGW says, *they have no means of cooking, no fire could be lighted, the leaks were getting worse and worse, and no one rested night nor day. All are working to keep the ship afloat. And no one desired food.* But what she says is that, "that good ship was wrestling with the storm (paraphrased). What does she say about the ship? What type of ship is it? **It's a "good ship."** (LP 265.2)

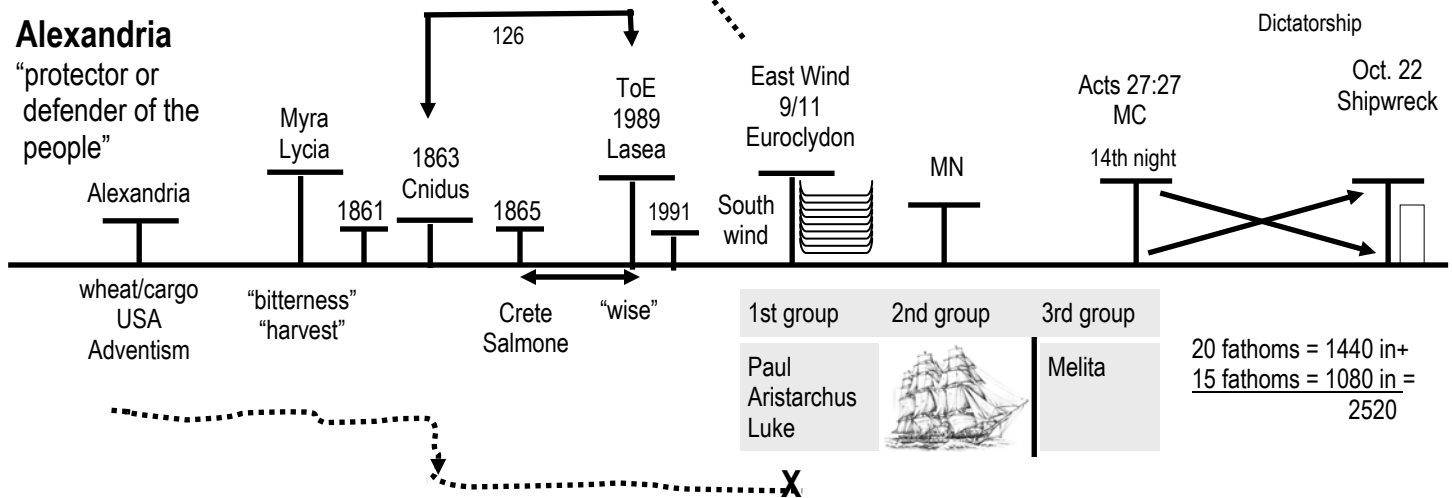
Adramyttium

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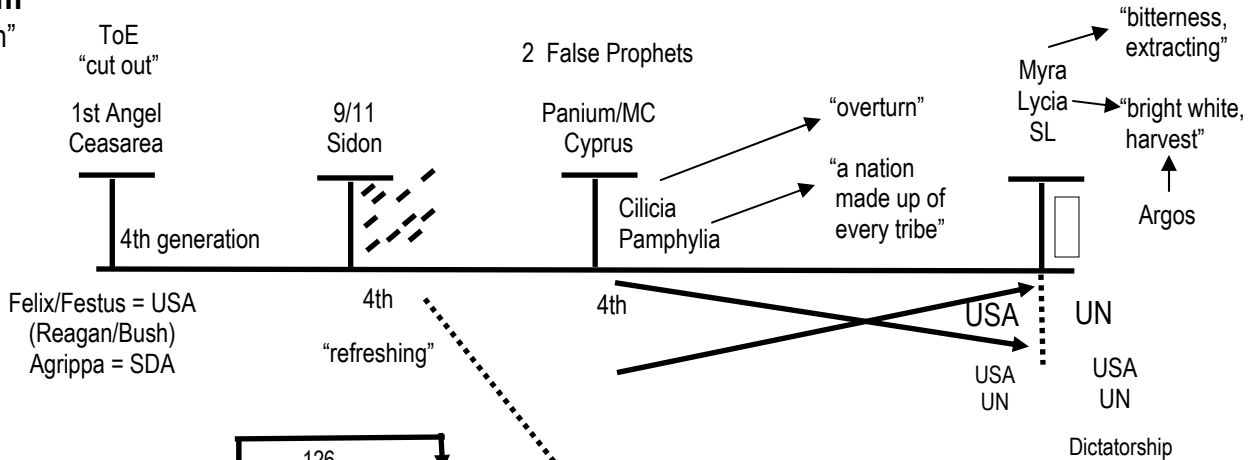


Our top line is the story of a bad ship, it’s one perspective, “it abode in death.” But this ship of Alexandria is a “good ship,” all the way from 1798 to ‘SL.’ No matter the condition, it’s still “defending and protecting” the people and fulfilling its job function all the way to ‘SL.’ The reason it’s still fulfilling its job function and hasn’t sunk yet, is because onboard is Paul. It’s undergirded with “line upon line upon line” of rope holding it together and it’s going to bring them to the exact destination they need to go, which is to the third group of people. But it’s Paul that has kept that ship afloat, because while he’s onboard giving the gospel, which is what he is on this journey to do, that ship, no matter its condition, is fulfilling its purpose. Even though the situation looks dire, it’s fulfilling its purpose according to plan, and it’s going to scrape through all the way to ‘Shipwreck,’ at which point it’s no longer needed because the institutions are swept away.

Acts 27 is the story of two ships. What is their theme? We can talk about Paul and the ship, and the Island, but you won’t bring them back into 1863, because while we can see other layers and draw lessons, the story that is being told is of the ship itself, the institutions of the US and SDA. Like the ark, that is a separate theme than the people, it’s separate from the story of the priests, and the Levites, and the Nethinims. It’s separate from the story of the 144,000 (‘144K’), because like the ark, we’re talking about structures and not the people. So, when we come to this history and we use this terminology, we say ‘MN,’ ‘MC,’ ‘SL,’ and what we really mean is two battles. We are going to call them (battles) ‘Raphia’ and ‘Panium,’ and ‘SL.’ We might be more familiar saying it that way. And we refer to ‘Raphia’ and ‘Panium’ as ‘MN’ and the ‘MC.’ But who are these waymarks for? It’s not for the ‘144K.’ ‘Raphia’ and ‘Panium’ are not ‘MN’ and the ‘MC’ for the ‘144K.’ They are not ‘MN,’ ‘MC’ for the priests. ‘Raphia’ and ‘Panium’ are not ‘MN,’ and ‘MC’ for the Levites, and they are not ‘MN’ and ‘MC’ for the world. So none of our stories about people give us a structure where ‘Raphia’ is ‘MN’ and ‘Panium’ is the ‘MC.’ We only get this structure if we create another line that isn’t about the people, but instead it’s about the institutions; specifically, the institutions raised up in 1798. Like the ark, it’s not about the people onboard or not onboard, but it’s about a separate structure, and that structure has its own ‘warning message,’ or ‘Cry’ at ‘MN’ saying, “The door is about to be closed on the structure.” And at the ‘SL’ the door shuts for the institutions of the US and SDA.

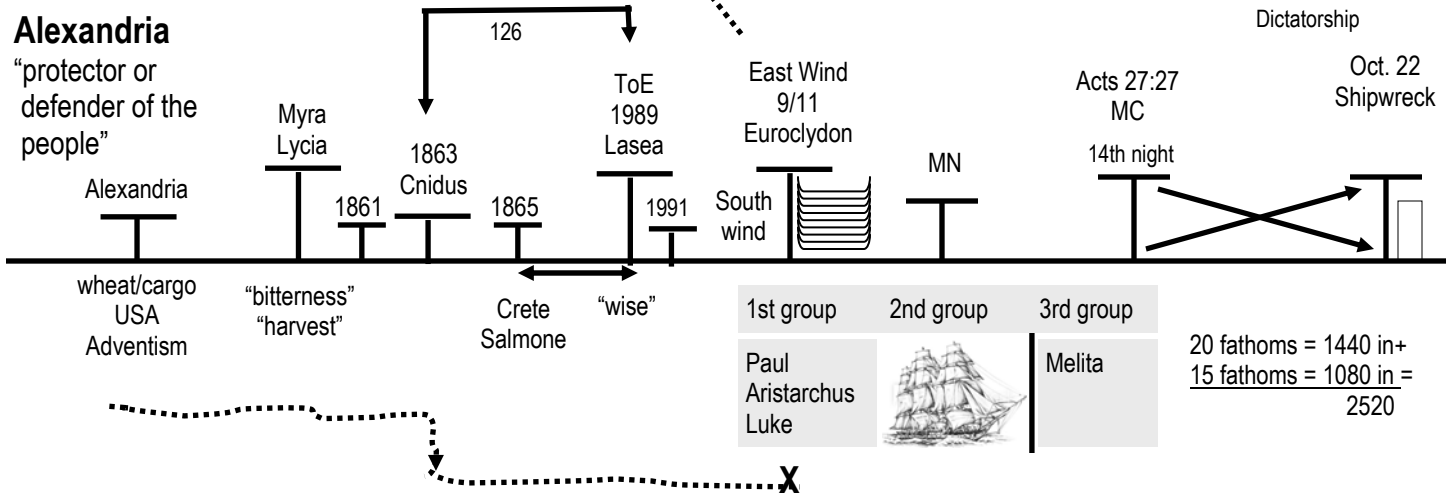
Adramyttium

“abide in death”



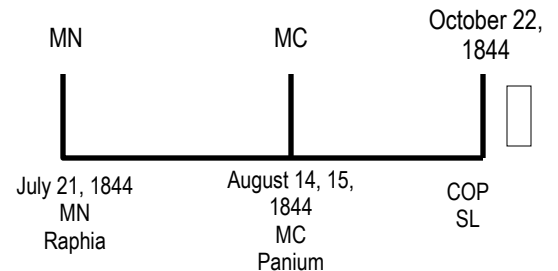
Alexandria

“protector or defender of the people”



That ‘Close of Probation’ (‘CoP’) or “shut door” that we would place at ‘SL’ is prefigured, or warned of in the history of ‘MN’ and ‘MC’ or ‘Raphia’ or ‘Panium.’ At ‘Panium’ they are able to say, “We are just about to face a shut door.” So, when we talk about ‘Midnight’ (‘MN’), “Midnight Cry” (‘MC’), and Sunday Law (‘SL’), that language is not accurate. Nowhere in history do we have ‘MN,’ ‘MC,’ and ‘SL.’ In Millerite history it went from ‘MN’ to ‘MC’ to October 22, 1844. And what was October 22, 1844? It’s a “shut door,” it’s a ‘CoP,’ not a ‘SL.’ So you have ‘MN,’ ‘MC,’ and ‘CoP.’

July 21, August 14-15, and October 22, 1844 are where our language comes from. So when we say in order, ‘Raphia,’ ‘Panium,’ ‘SL,’ that’s accurate. But if we’re going to use the terminology of ‘MN’ and ‘MC,’ then it’s bringing us to a “shut door,” a ‘CoP.’ ‘Raphia,’ ‘Panium.’ ‘MN,’ ‘MC.’ ‘CoP.’ That is the story of the institutions; not any of our lines show us people or the history of a group of people.



A couple of things we want to bring out of this study is the ‘overturning’ that takes place between ‘Panium’ and ‘SL,’ and we want to see that we can say ‘MN,’ ‘MC,’ and ‘Cop.’ And we can say ‘Raphia,’ ‘Panium’ and ‘SL.’ This is one story; this is telling a story, i.e., ‘Raphia,’ ‘Panium,’ ‘SL.’ This is telling a story: ‘MN,’ ‘MC,’ and ‘CoP.’ When we say that ‘Raphia,’ and ‘Panium’ is a ‘MN’ and ‘MC’ then it’s telling the story of the ship that has existed from 1798, and went through a difficult time in 1844, then went off course in 1863, right in the middle of a Civil War, and then sails through 126 years to the ‘ToE’ in 1989. The message of warning is given. It’s ignored, and the ‘East Wind’ strikes. It’s held together by “line upon line,” and it’s preserved because of the presence of Paul, who is given a message of ‘MN.’ And at the ‘MC’ on the ‘14th night’ they can see land before them, and they measure the distance and ‘Time,’ which came to a 2520. It’s giving them some concept of how close they are to ‘Shipwreck.’ And we see this ‘Cry’ is to tell them about the ‘Shipwreck’ of the institutions of the US and SDA. This is a “shut door,” and it’s the end of the story of those institutions, because after ‘SL’ the US takes on very different characteristics. Built into this story we can still observe three groups: Paul, the ship, and the Island. Priests, Levites, and the Nethinims.



Camp Meeting
Guadeloupe

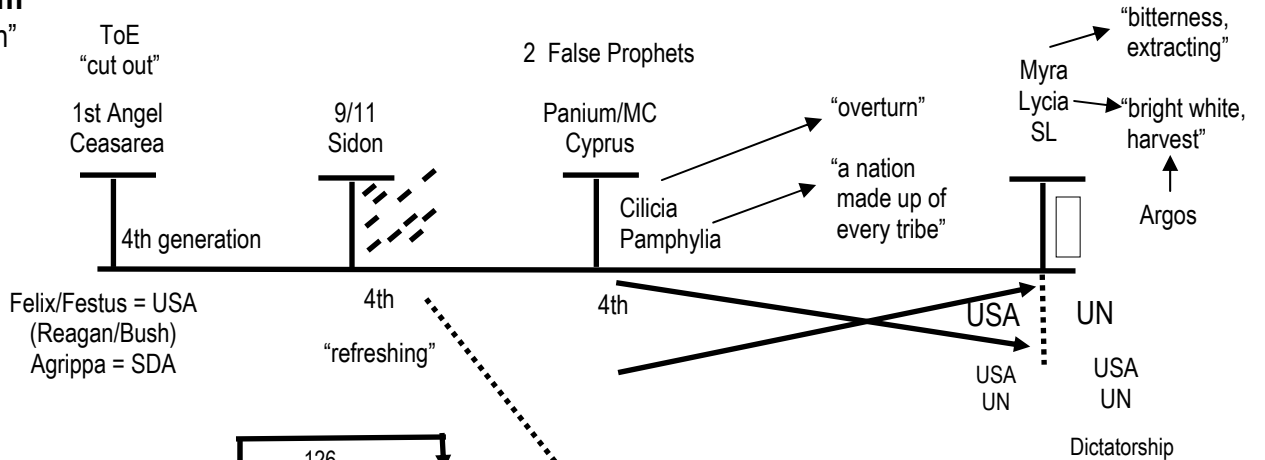
**THE
MIDNIGHT
CRY**

**The Diadochi Wars
3 of 15**

**Elder Tess Lambert
April 2019**

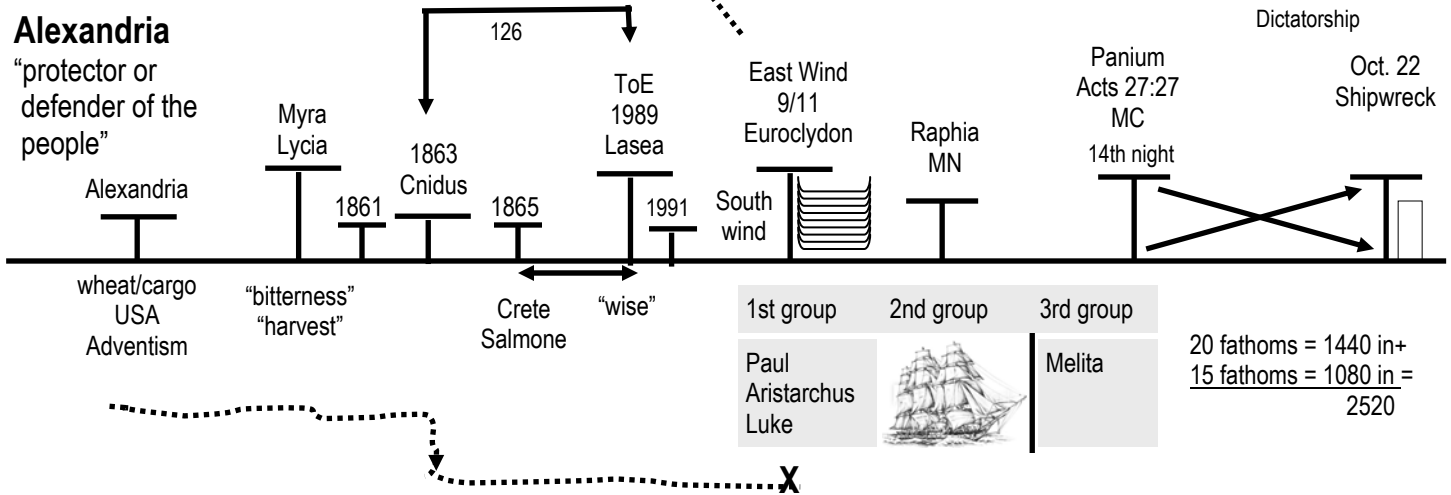
Adramyttium

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"protector or defender of the people"



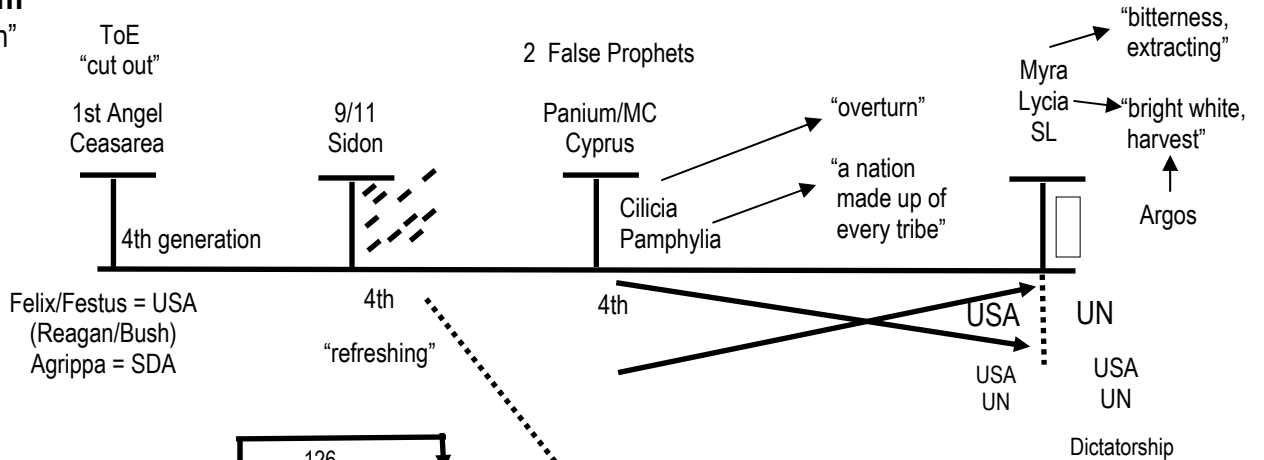
We've been studying Acts chapter 27 in two parts, two ships, and then we've taken those two parts, and perhaps without realizing it, we've studied this chapter as if it was a parable, because it is a parable. We've compared these two lines on two journeys, or two ships, and we saw that they represented the same thing, i.e., institutions or structures of the United States of America (USA) and Adventism. One gives us an ugly picture of a "bad ship" that's in a bad condition; it's dead. It has the opportunity to come alive in 1989, and it chooses "to abide" in its current condition. It takes us from that time through to the "Midnight Cry" ('MC') or Panium. And then we see that it's overturned progressively leading up to its 'Close of Probation' ('CoP'), which we would normally refer to as the Sunday Law ('SL'). We know that at the 'SL' that we mark that as 'apostasy,' but it's the end of the sixth head, the end of the institutions of the USA as we know them.

Then we come to our second line, and we see that these same institutions have "protected and defended" God's people from 1798. We want to understand what that "protection and defense" looks like, and also what the United States was meant to be. Was that "protection and defense" just for God's people, or was that Liberty extended to everyone? Because we're saying it started in 1798, and then at the same time we see the rising up of Adventism (SDA) with William Miller. It goes through 1844 and it loses its way in the middle of the Civil War in 1863, and then it goes off course and never gets back to its original plan. We spend a lot of time in this movement, rightly so, going back and understanding what Adventism (SDA) was meant to be.

In our later classes, we'll go back and consider what the USA was meant to be. Perhaps we can have a little bit more clarity in understanding at least what it was not meant to be.

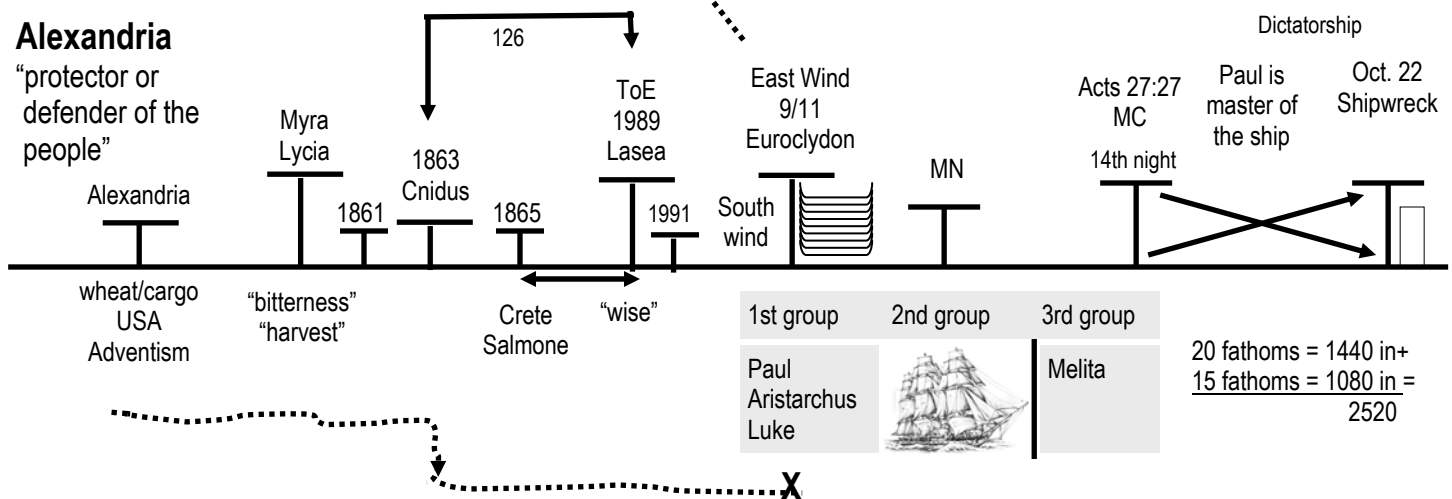
Adramyttium

"abide in death"



Alexandria

"protector or defender of the people"



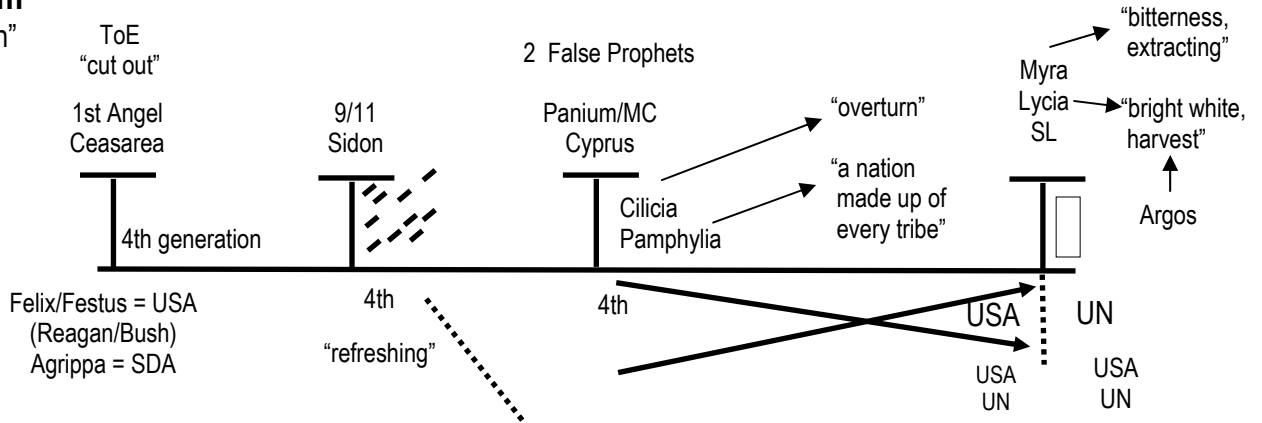
In 1989, the story of "the wise," and "The Parable of the Ten Virgins" begins to be repeated. Paul tells them that they're in danger if they go on the course that they want to take. His warnings were ignored in Caesarea. They were ignored in Lycia. They set sail anyway. There's a favorable 'South Wind,' but the 'South Wind' blows before the 'East Wind.' This also should have been a warning. We've traced in that history the 'King of the South' ('KoS'). Was that wind good or bad for the ship? It was favorable. It was the wind that they wanted to have to go on the course that they wanted to pursue. The USA and Adventism, they're happy about this fall of the 'KoS'. But if the 'KoS' is going to cease from restraining them, then you know that the 'East Wind' is going to come, and act as another restraint. The 'South Wind' precedes the 'East Wind.'

The 'East Wind,' or known as Euroclydon, has struck the boat, and we mark that as September 11, 2001 ('9/11'). The boards begin to pull apart, and the boat is flooding, so they do this work to tie the boat back together again, and we described that as 'wrapping rope after rope' around the boat, and we visually represented that as a "line upon a line" (Isaiah 28:10,KJV). Ellen White (EGW) tells us that "the reason the boat is safe is because Paul is on board. God had promised to preserve his life, because he has a job function. If he was to die in this history, then he would not fulfill his job function; therefore, the boat must be preserved."

We come to a point in time and Paul is given a message, 'a warning' begins for the boat: "you're going to be ship wrecked." Then on the '14th night,' at 'Midnight,' they can see it visibly ahead and now they have 'Time' connected. They know tomorrow morning, and they sounded some distance (fathoms). They have some concept of how far away they are, but they at least know it's close. We mark that as 'Midnight' ('MN') and the "Midnight Cry" ('MC'). We mark Acts 27:27 as the "Midnight Cry," because we're given repeated allusions to Millerite history. We can tie that to Cyprus, and we can see 'Midnight,' ('MN') the 'Cry' that would have gone up over the boat, the '14th night' of the Exeter Camp Meeting, and a weaker logic, but often connected to Acts 27:27 is a doubling. It's here in this history, after that 'Cry,' that Ellen White (EGW) notes that Paul is the "Master of the ship." You see his presence before, but now Paul's presence has visibility. This all leads up to shipwreck which is the Sunday Law ('SL').

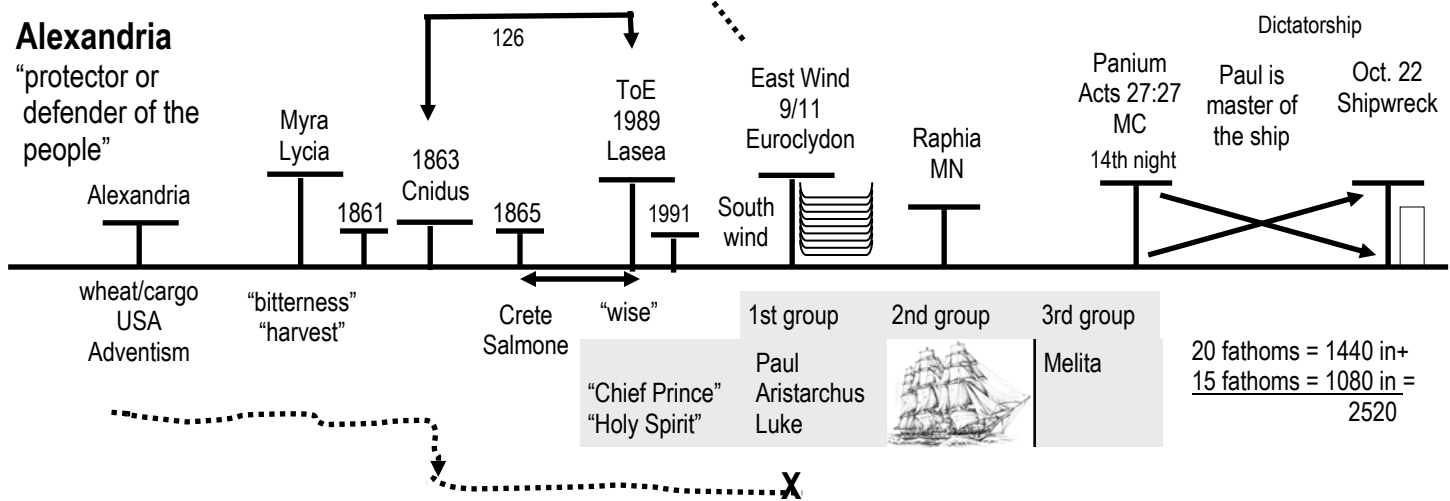
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And here (‘SL’), they go to the third group. All those on board the boat, specifically, Adventism (SDA) are cleansed, so that by ‘SL’ you have a solid group that is purified, united, and are ready to give a message to the island. And we know that there are some on that boat who did not accept Paul’s message. Shipwreck is ‘SL’. The last thing that we discussed is that if Panium is the “Midnight Cry,” what are they ‘Crying’ about? Is it for these groups of people, or is that ‘Cry’ about the condition of the ship? We are saying that it is about the ship, specifically the institutions and structures. This ‘Cry’ is not for the people; it’s for the ship itself. There is a ‘Cry’ before shipwreck, which is the ‘MC,’ and then the ‘CoP’ is a shut door.

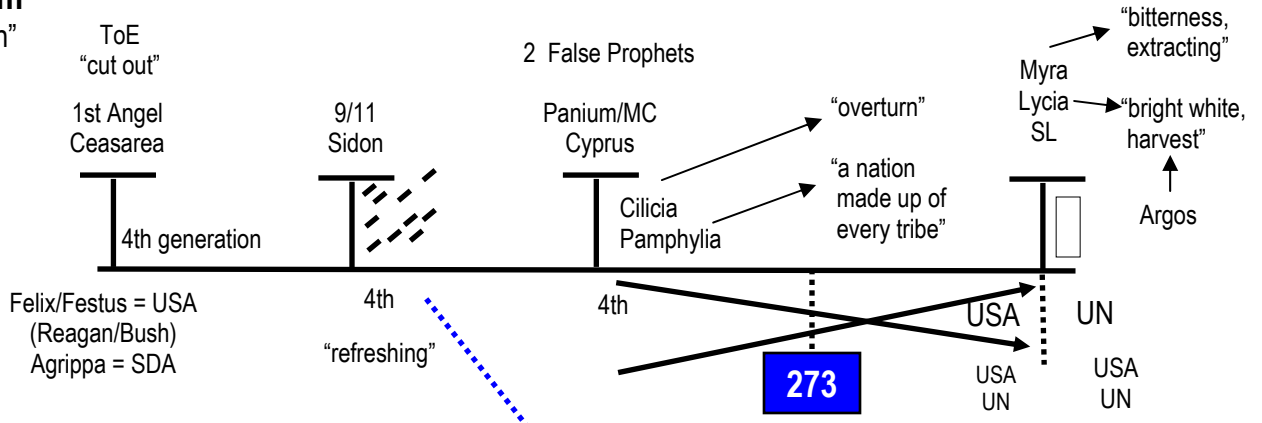
The last detail in this chapter of Acts 27 is what connects us to our next subject, and that is to consider this second group of people. We have Paul, Aristarchus, and Luke. What does Aristarchus mean? It means “the chief prince.” Ellen White (EGW) says in her writings, “that he had accompanied Paul as an active choice. He was not tied to this ship, he did not have to be there, but he made a choice that he wanted to go on this journey so he could act as a support and encouragement to Paul.” Who is the “Chief Prince” who goes on this journey as an act of choice? Christ.

What about Luke? What does his name mean? “Light giver” or “light bearer.” ‘He’ illuminates, but does ‘He’ speak of himself? We deduced in Acts chapter 27 verse 2, that ‘He’ is there, ‘He’ speaks of us, but ‘He’ doesn’t describe or speak of ‘Himself.’ He’s not there to give ‘His’ own story, but ‘He’ is giving the history, and that is the work of the Holy Spirit.

When we talk about the first group, we see Paul. He’s the one speaking, giving the message at Caesarea, Lycia and at the ‘MC,’ but he is accompanied by Aristarchus and Luke. They are there as a choice, and they’re there to give a message to the ship.

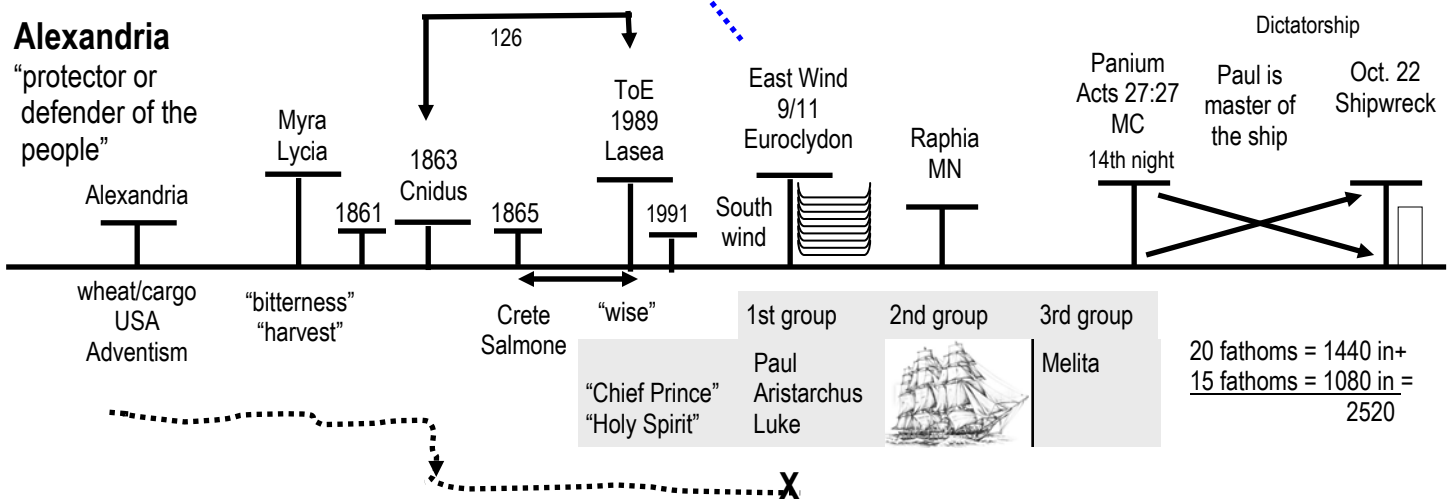
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Acts 27:37 “And we were in all in the ship **two hundred threescore and sixteen souls.**”

This is the history between the ‘MC’ and shipwreck. This is where we are at. It is at this point that Luke chooses to tell us how many people are on board this ship. Paul has been on it since 1844, at Myra. He went through all this history. It’s not until this point in the chapter that what appears to be completely random, that we are given the number of those on board. And Luke says, “By the way, there are 276 people on board.” But we are talking here about our second group, which is in a time period between Panium and ‘SL.’ What group is the subject between Panium and ‘SL?’ Levites, because this is their ‘Harvest.’ This is the subject (Levites). And ‘He’ (Holy Spirit) says that in this history, between Panium and ‘SL’, in the middle of it, ‘He’ is choosing to tell us how many people there are. If there are 276 people, then how many of those are going to represent the Levites? Because this includes both groups. It includes the first and second, but it is in the time period of the ‘Harvest’ of the Levites. We need to take the 276 and minus out Paul, Aristarchus and Luke. How many does that leave for our second group? Here there are three: Paul, Aristarchus and Luke; therefore, our second group consists of 273 people. Those are the people in this history that are deciding whether they accept the message of Paul or they reject it.

When we come to inspiration, one thing we see more and more of is that there is no information wasted. God uses a small amount of space to tell us all that we need to know:

About what He wants from us

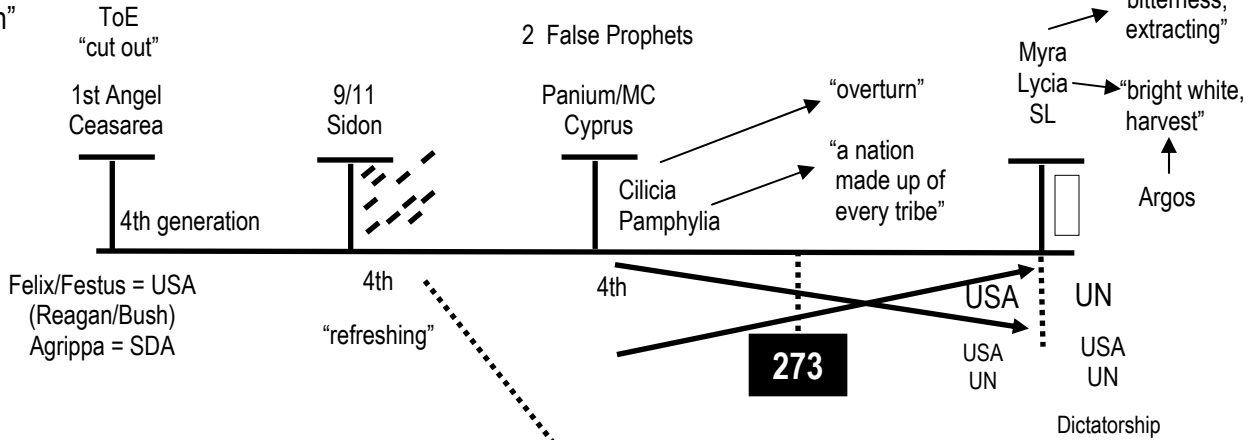
To reveal Himself

To explain the ‘External Events, because we can only take in so much information

When we come to inspiration, are any of those details wasted? Any of that space? What we see more and more is that none of it is wasted, and it has importance for us. We take the number 276, and it’s teaching us of two groups within Adventism (SDA). There are three priests, and we have already identified them. When we cut them out then that leaves us with a total of **273 Levites.**

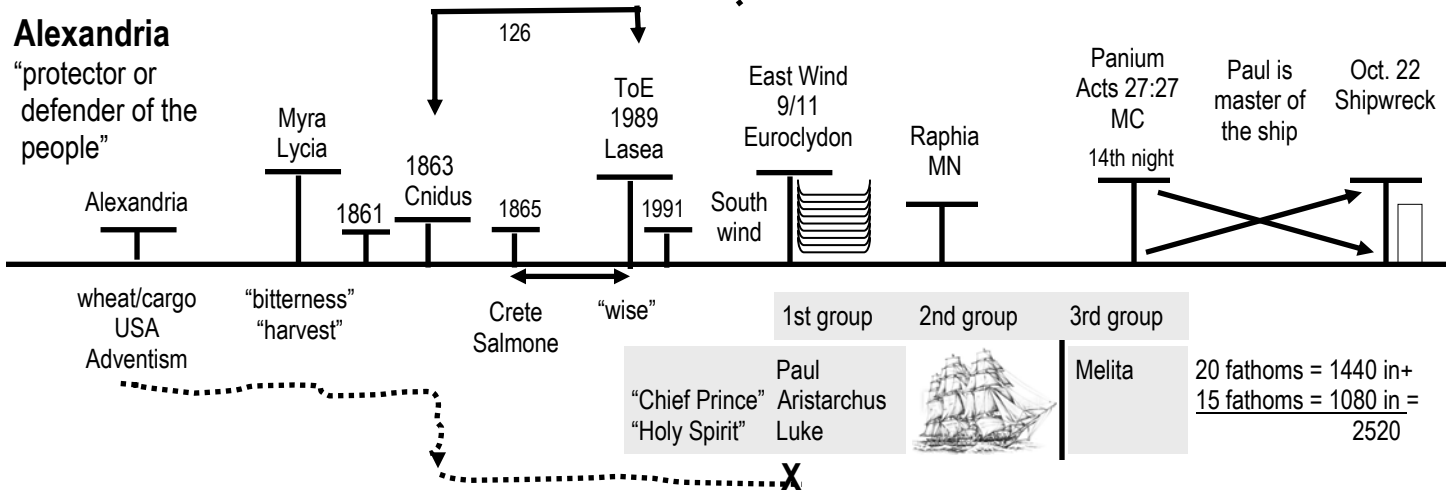
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Numbers 3:12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
 Numbers 3:13 Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD.
 Numbers 3:14 And the LORD spake unto Moses in the wilderness of Sinai, saying,
 Numbers 3:15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them (Numbers 3:12-15, KJV).

What God is telling Moses is that instead of the firstborn being chosen for the service of the Sanctuary, He's choosing the tribe of Levi. Then if we follow through Numbers chapter 3 it's going to give all the details of the numbering. The difficulty they're facing is to replace those firstborn, as every single firstborn must be replaced. The numbers need to match. You can't have a firstborn who's not replaced in the service of the Sanctuary. They're going to number the Levites, and then they're going to number the firstborn. How many Levites do they have?

Numbers 3:39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, [were] twenty and two thousand (KJV).

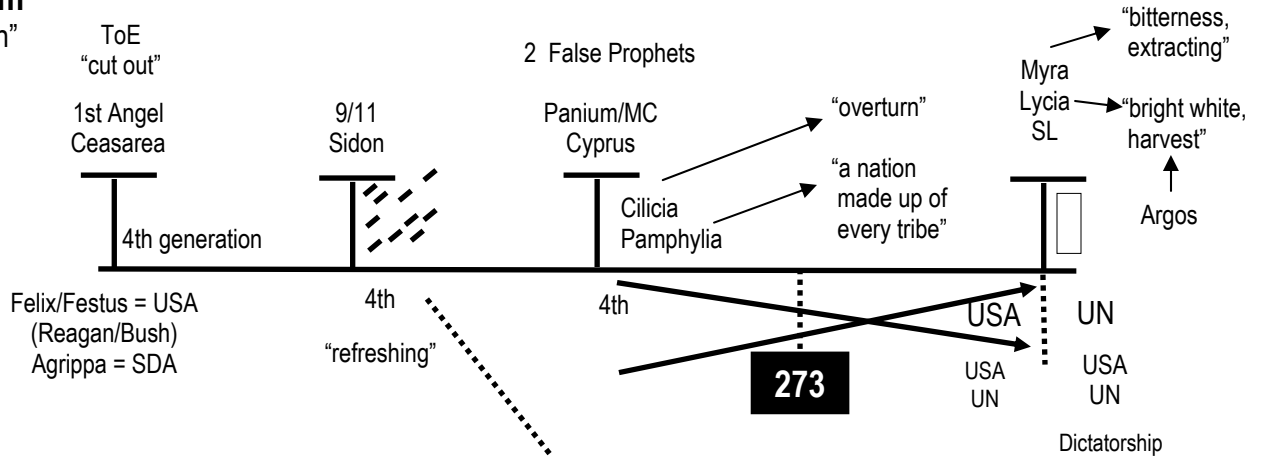
They number the Levites and it comes to 22,000.

Numbers 3:40 And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

Numbers 3:42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.
 Numbers 3:43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen (KJV).

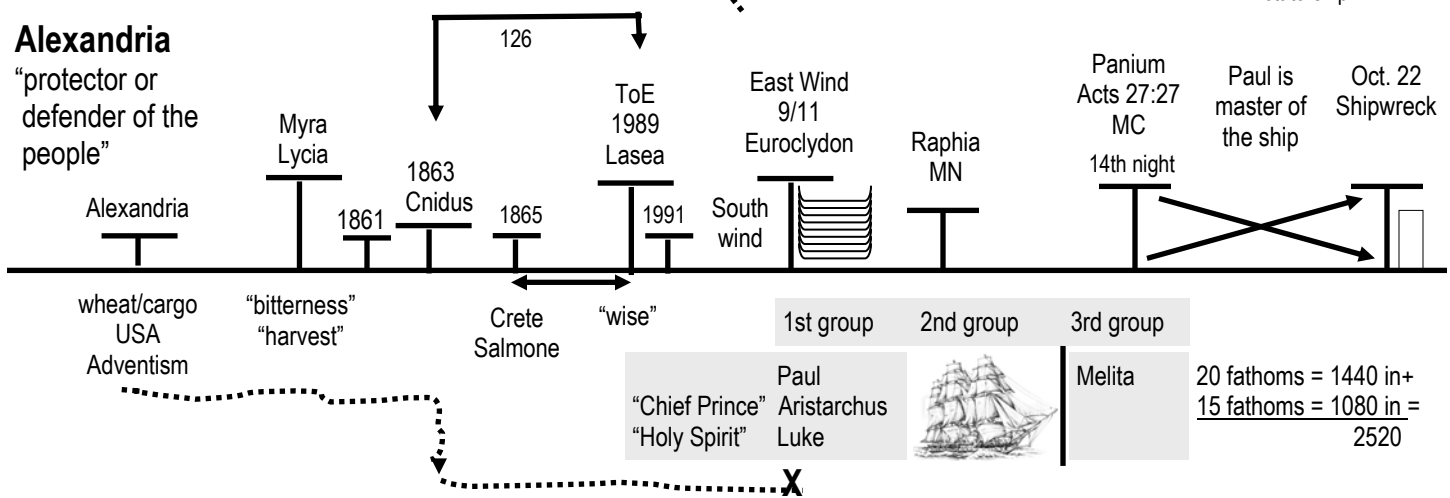
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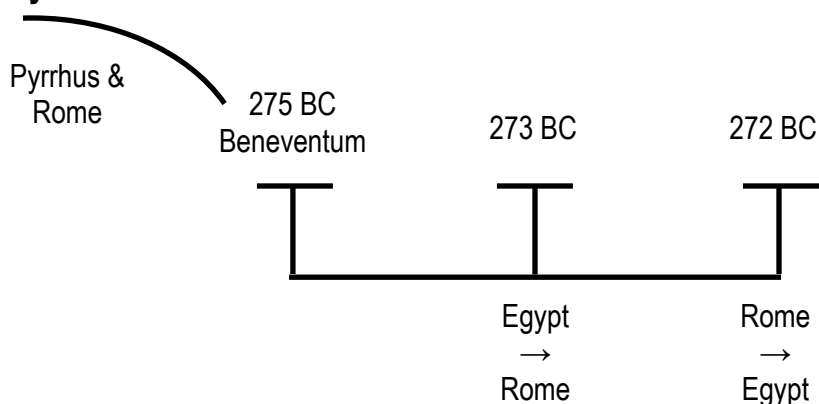
Firstborn	22,273
Levites	- 22,000
	273

There's 22,000 Levites, how many firstborn? 22,273. What's our problem?

There's 273 too few Levites to fulfill the service of the Sanctuary. When we go to Numbers 3, we are talking about their very beginning; this is at the time when they are first called. When we talk about Panium to 'SL,' then we are talking about the very end when the Levites are called. They are called in the beginning and then they are called at the end. When they're first called out there is a problem, because there are 273 too few to fulfill their job function. What happens at the very end? 273 Levites are called in to fulfill their job function. The number is completed or made up. At the very beginning there isn't enough and they must be replaced man to man. At the very end that situation is resolved, and the number becomes perfect.

Where this number takes us is somewhere different. It's going to take us into a period of history to 273 BC. We're familiar with numbers (symbolic) in the Bible now, and that they can take us into a period of history. We do that with Deuteronomy 18:18. We see that as 1818 (year) with William Miller. We are going to do that, but from the other direction. We are going to look at 273 BC. What we are going to see is that 273 BC takes us to a period of history that is illustrating a time period between a Panium and a 'SL,' into that same period of history.

Pyrrhic War



We are going to take the number 273 into a period of history. This is the history of Pyrrhus. You have probably heard us speak of this king, and again we've gone into more detail in other studies late last year. We will go through it fairly quickly so we can spend some time in these studies dealing with the lessons we've learned from it. We're just going to cover the history of Pyrrhus.

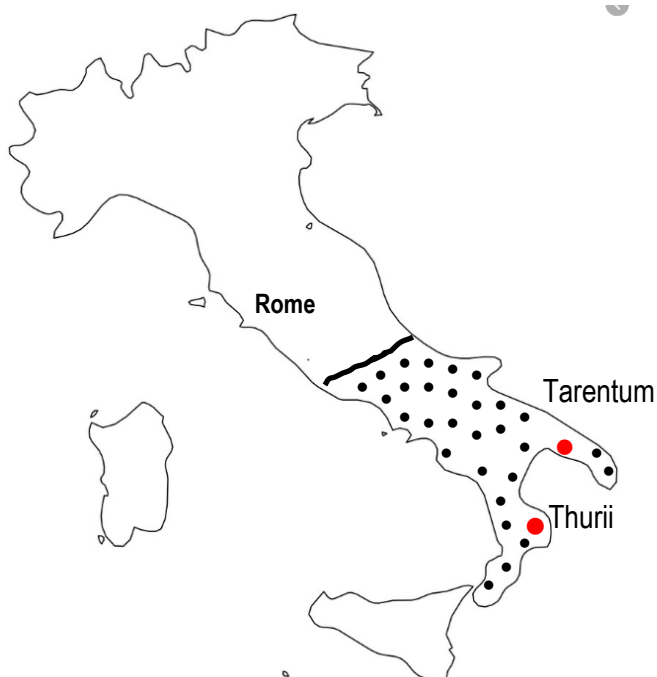
323 BC marks the death of Alexander the

Great, so when we go to 273 BC we'll see it's closely connected with that history. We're going to consider the breakdown of Alexander's Empire and the generals that arose in that history.

We'll paraphrase a couple of quotes. This quote is taken from the writings of A.T. Jones titled, *The Great Empires of Prophecy, from Babylon to the Fall of Rome*, and he says, "The reputation of the Romans beginning now to spread through foreign nations by the war they had maintained for six years against Pyrrhus" (p. 220.1). In 273 BC A.T. Jones starts introducing the history of Rome. What he's saying in this history is that Rome begins to be noticed by foreign nations and in particular by Egypt. This is taking us to the history of the first rise of Rome. Before 273 BC it worked in relative obscurity. People were not taking much notice of the activity of Rome, at least within the Greek Empire, and the breakup of that Empire i.e., Egypt and Babylon, Seleucus and Ptolemy and all of those generals. No one was paying much attention to Rome; but there's a six year war between Pyrrhus and Rome and because of that war Egypt sends ambassadors to Rome. Egypt sends over ambassadors in 273 BC.

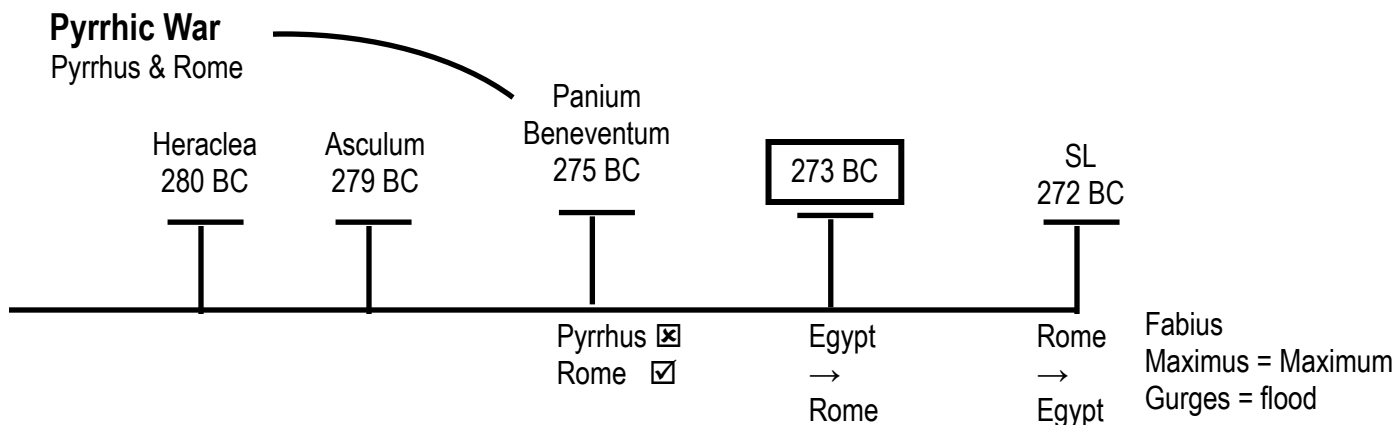
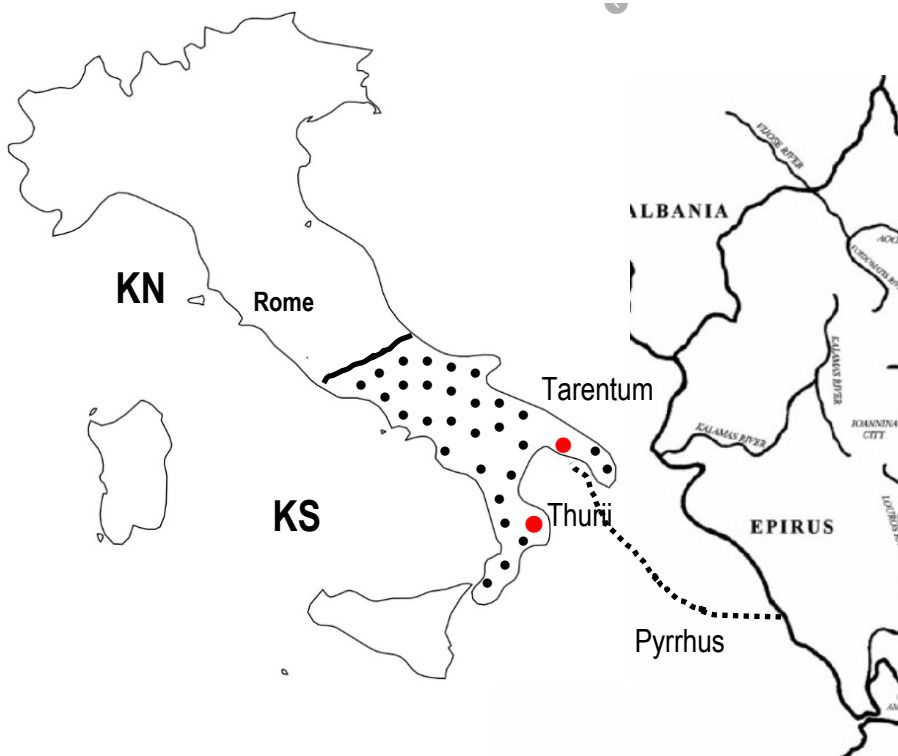
We'll paraphrase another quote taken from a book called *A Critical History of Early Rome*, which explains "that prior to this history there is a six year war between Pyrrhus and Rome, and it's known as the Pyrrhic War. There are three battles that all take you to the last and final battle in 275 BC, called the Battle of Beneventum" (Forsythe, 2005). It places Beneventum at the end of this war in 275 BC. A couple of years later in 273 BC, Egypt recognizes the rise of Rome. In 272 BC, AT Jones says, "the following year Rome sends ambassadors to Egypt. In 275 BC, you see the end of a war, a six year war known as the Pyrrhic War" (Jones, p. 220.1) *paraphrase*. This was Pyrrhus fighting Rome.

To recap that history quickly, we'll use a map of Italy. Here is Rome in the north, and prior to this war with Pyrrhus you would notice that they have control over the north. Battle by battle, they have taken control over the north of Italy. Just prior to this history they have the north, and if they want to expand anywhere else, it's going to be into the south. But the south is populated differently than the north. It is composed of Greek city-states. You would think of states like you would consider Athens and Sparta. They're fairly independent, but they have a close family connection and that is how the south is populated. There is one city-state, Tarentum, that has a 'Sphere of Influence' over the rest of the city-states in the south. There is one other city-state, Thurii. It's on the other side of the Bay of Tarentum.



As Rome begins to push south, it is aimed at this dominant city of Tarentum, and this ends with Tarentum and Rome going to war. Tarentum is not strong enough to defeat Rome alone. They ask a relative of theirs, down in a little country here in Epirus. Epirus is bordering Macedonia. They ask the king of this country (Epirus), to come over to Tarentum and fight this war with Rome on their behalf. This king is known as Pyrrhus, and he agrees. In 280 BC, he sails over to Tarentum and then he fights against Rome. This is the Pyrrhic War. Three Battles: 280 BC, 279 BC, and 275 BC.

These are the three Battles: Heraclea (280 BC), Asculum (279 BC), and Beneventum (275 BC). They compose six years - Pyrrhic War. In 275 BC Pyrrhus is defeated and Rome wins.



What we need to see before we trace this history in greater detail, is that this is a story of the King of the North ('KoN') and the King of the South ('KoS'). The 'KoN' is Rome. The 'KoS' is Pyrrhus.

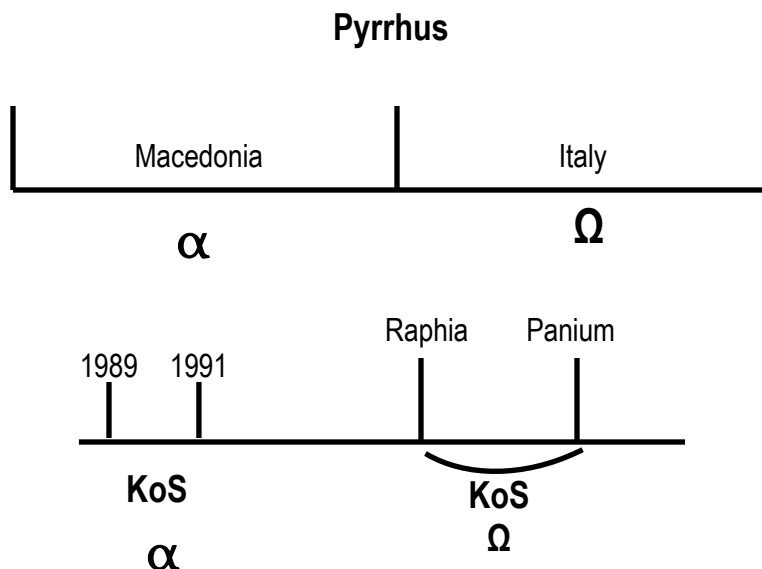
What this history is going to trace for us, is this struggle between the 'KoN' and the 'KoS' that takes us to the Battle of Beneventum where the 'KoS' is finally defeated. If we were to give that battle a name with which we are more familiar, we would call it Panium. 275 BC illustrates Panium. In the middle of this history of 273 BC is the alliance between Egypt and Rome. Rome then returns that favor, and sends ambassadors in 272 BC. The chief ambassador is known as Fabius Maximus Gurges.

What does Maximus mean? Maximum. Gurges means flood.

What comes as a flood? The papacy. When? At Sunday Law ('SL') (272 BC) Rome comes against Egypt as a flood, but not just as any flood, a maximum flood in 272 BC. Therefore, 273 BC takes us back into our same history between Panium and 'SL,' and the story we will then trace. We want to understand who Pyrrhus is and his story, because if we understand Pyrrhus then what we will understand is the 'King of the South' ('KoS') in our time through Pyrrhus' story. We can already see those battles beginning to be illustrated.

Elder Tess Lambert, Guadeloupe

We need to see that this is all telling us the story of Pyrrhus as the 'King of the South' ('KoS'). If we were to trace his history, we would notice that it happens in two parts. There is an 'Alpha' and an 'Omega.' This is the history of Pyrrhus versus Rome, but it's the second part of his story. As a king he comes into our history soon after the breakup of Alexander's empire, and it's in those early battles that we see his first history. If we trace his life, there are two parts. First there are his campaigns in Macedonia, and then there are his campaigns in Italy.



Therefore, when we come to our history, and we drew the line of Acts 27, where did we place the 'KoS'? Specifically, in the second line with the ship of Alexandria where did we place the 'KoS'? At Panium. We identified Panium, and we could say 'Midnight' to 'Midnight Cry,' and then Raphia to Panium. There is a history here. Where else? Where else do we talk about the 'KoS'? We've talked about the 'South Wind.' What history is that? From 1989 to 1991 in this history. We can see the 'KoS,' and without going into the specifics of this, because we are going to do that in another study, we just want to see that this is the history of the 'KoS.' It takes us to 1989 through 1991. Then we can mark a gap, and then we know that we are going to have a second history of the 'KoS'. There is an 'Alpha' and an 'Omega.' We see the same dynamic with Pyrrhus in Macedonia and Italy. There is an 'Alpha,' and an 'Omega.' If we are going to talk about the history of Pyrrhus, then we don't just want to only go back to the Pyrrhic War with Rome. We also need to go back to the first history of Macedonia and see where he began his work.

Daniel 8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes.

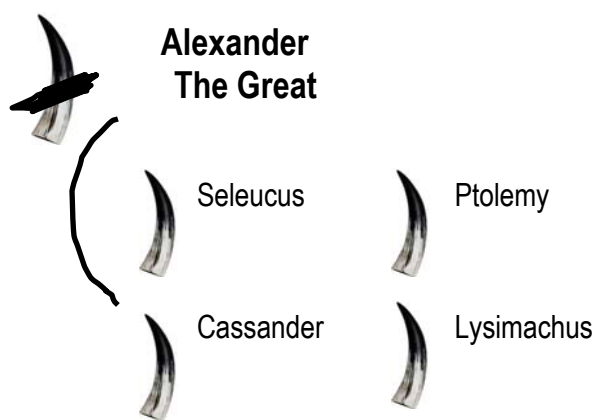
Daniel 8:6 And he came to the ram that had [two] horns, which I had seen standing before the river, and ran unto him in the fury of his power.

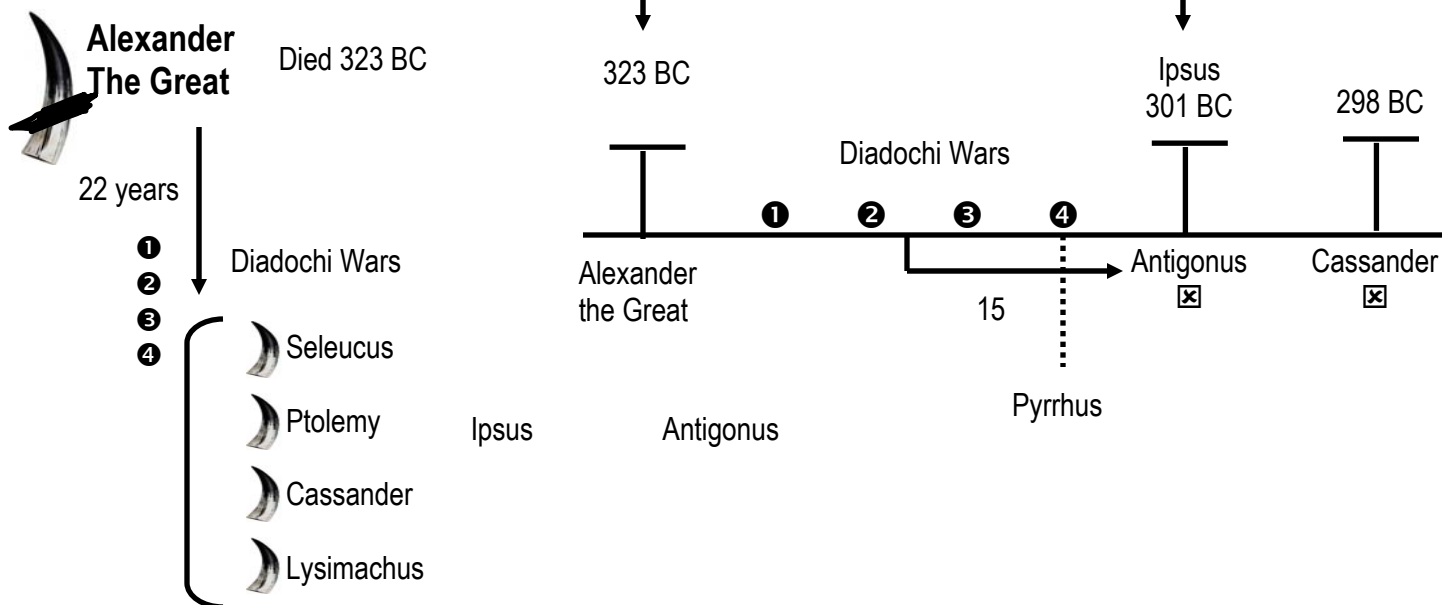
Daniel 8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Daniel 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven (Daniel 8:5-8, KJV).

What history is this? We're talking about "the he goat," and "the he goat has a notable horn." Who is that horn? Alexander

the Great. It's interesting that it doesn't give another history for Greece. It's just interested in that one horn, Alexander the Great. When that "horn is broken," then it transitions into another kingdom. These scripture texts are giving the history of Alexander the Great and his death; he died in 323 BC. Then what does the verse say happened? You have one horn and then what happens? It's broken, and then you have four horns (Daniel 8:8). What are their names? Seleucus, Ptolemy, Cassander, and Lysimachus. One horn is broken and four arise.





When we go into that history, historically, is it that simple? How many generals take over Alexander's empire after his death? Many. We haven't counted, but there are many, at least a couple dozen. His empire is divided into many parts. These: Seleucus, Ptolemy, Cassander, and Lysimachus aren't even the most powerful. When Alexander the Great died Cassander was given nothing, as he was only a boy. Seleucus had nothing. Ptolemy took Egypt and I think Lysimachus took something, but there were other generals. Perdikkas, Antipater, and there's particularly another known as Antigonus. There were powerful generals who took over Alexander the Great's empire. A few are the most powerful, and then there were others who carved out little territories. It took 22 years from the death of Alexander in 323 BC to the rising up of these four generals: Seleucus, Ptolemy, Cassander, and Lysimachus, in 301 BC. This is 22 years of history between the horn being broken and four horns rising up. 22 years that Daniel skips. In that 22 years there are four wars known as the Diadochi. The Diadochi Wars divide up that empire. They will fight over it until just four are left: Seleucus, Ptolemy, Cassander, and Lysimachus.

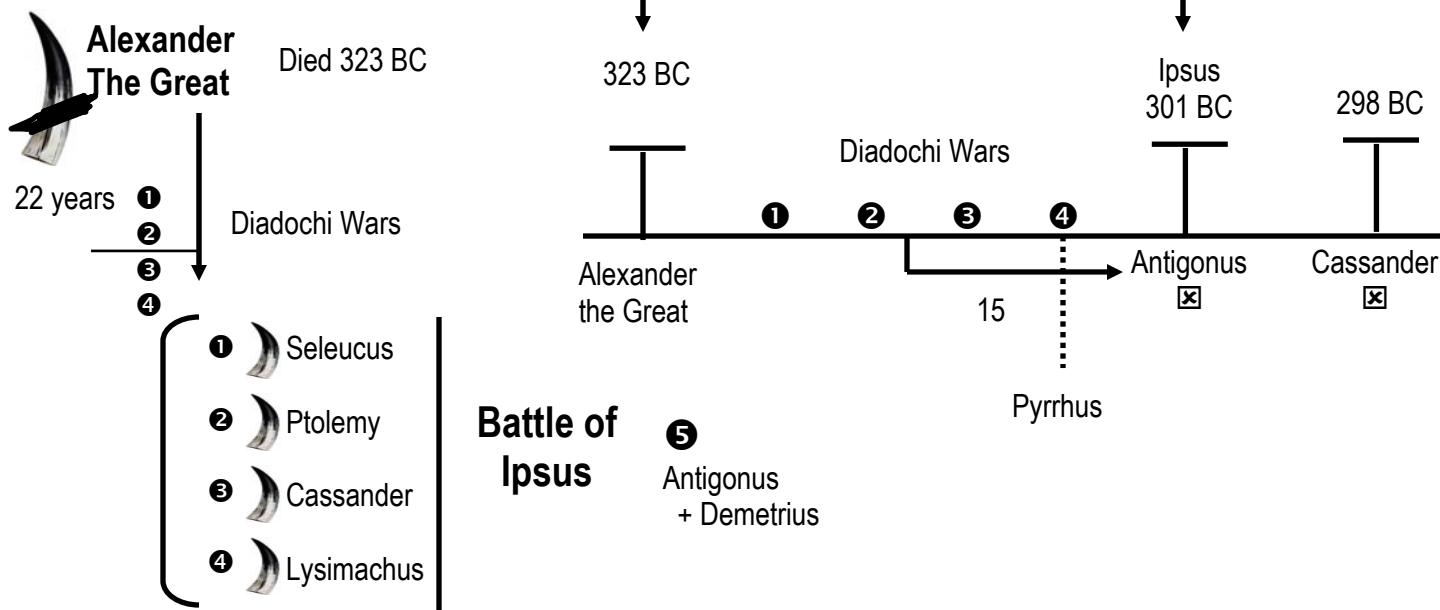
If we were to draw that on our reform line, then we would say that 323 BC is the death of Alexander. Then we mark four wars, and at the end of the fourth in 301 BC there is a famous battle, and its four generals are in an alliance against the last and fifth general. In 301 BC there is the Battle of Ipsus, and these four generals face the fifth. These four combined are only equal to him (Antigonus) in strength. That is how powerful this fifth general Antigonus is.

In this fifth battle in 301 BC Antigonus is killed, and then we have our four generals marked; we only have those four generals for about three years. About 298 BC, Cassander dies. So three years later, you only have three. There were five generals: Seleucus, Ptolemy, Cassander, Lysimachus, and Antigonus. Five generals for a large part of this history of about 15 years. We've skipped 22 years, 15 years of five generals, in order to pick up these four generals in 301 BC. In 298 BC Cassander dies.

If you were to take Daniel, and this history from the historians point of view, then it does not name what we might say are significant parts of that history. What Daniel has done under inspiration is go through the history of Greece, and then takes just the parts he wants to take in order to make the prophetic point he wants to make. He goes from the death of Alexander in 323 BC, then skips everything else, and he says that's 'noise.' It's unimportant. We need to block it and just go from 323 BC to 301 BC and mark the four generals. These four are famous in prophecy.

Pyrrhus comes into this history, during this fourth war just before the waymark of 301 BC. Pyrrhus is still young; he begins his political campaign, and he's made king, as well as begins to work to create alliances to go into battle. He's young, only about 16 or 17 years old, and he's going to go into battle, and the first of his battles is marked in history; it's Ipsus where he first campaigns. We want to consider that history, which is the beginning of Pyrrhus.

Elder Tess Lambert, Guadeloupe

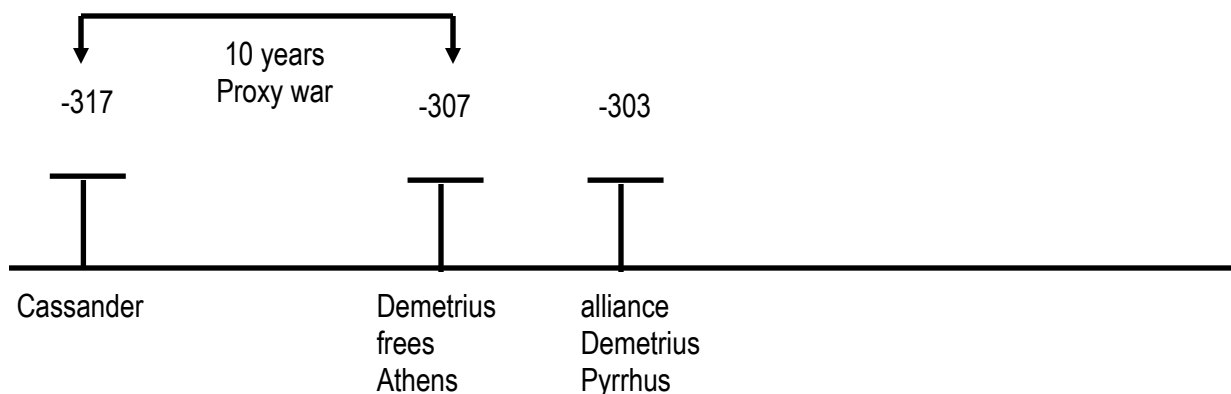


This Fourth Diadochi War, actually the Third and the Fourth is seen this dynamic - these four generals against Antigonus. For the First and Second (Diadochi Wars), you have many generals fighting it out, and the Third and Fourth have the same characteristics. Four against one: Seleucus, Ptolemy, Cassander, and Lysimachus, against Antigonus, the fifth. They fought in the Third Diadochi War, and neither side could completely wipe out the other.

The Fourth Diadochi War begins in 307 BC. We are talking about Antigonus, but there is another player that is important to mark. He (Antigonus) isn't alone, he has a son, and that son plays a large and significant role in the Third and Fourth War, particularly in the Fourth. That son is Demetrius. To discuss this history we need to consider both, because Demetrius becomes our main subject; particularly, Antigonus and his son Demetrius. In 307 BC Demetrius does something that is antagonistic against the four generals. He goes into Athens and defeats a dictator and then frees it (Athens). Demetrius frees Athens. That dictator was placed there as a puppet of Cassander, ten years previously in 317 BC.

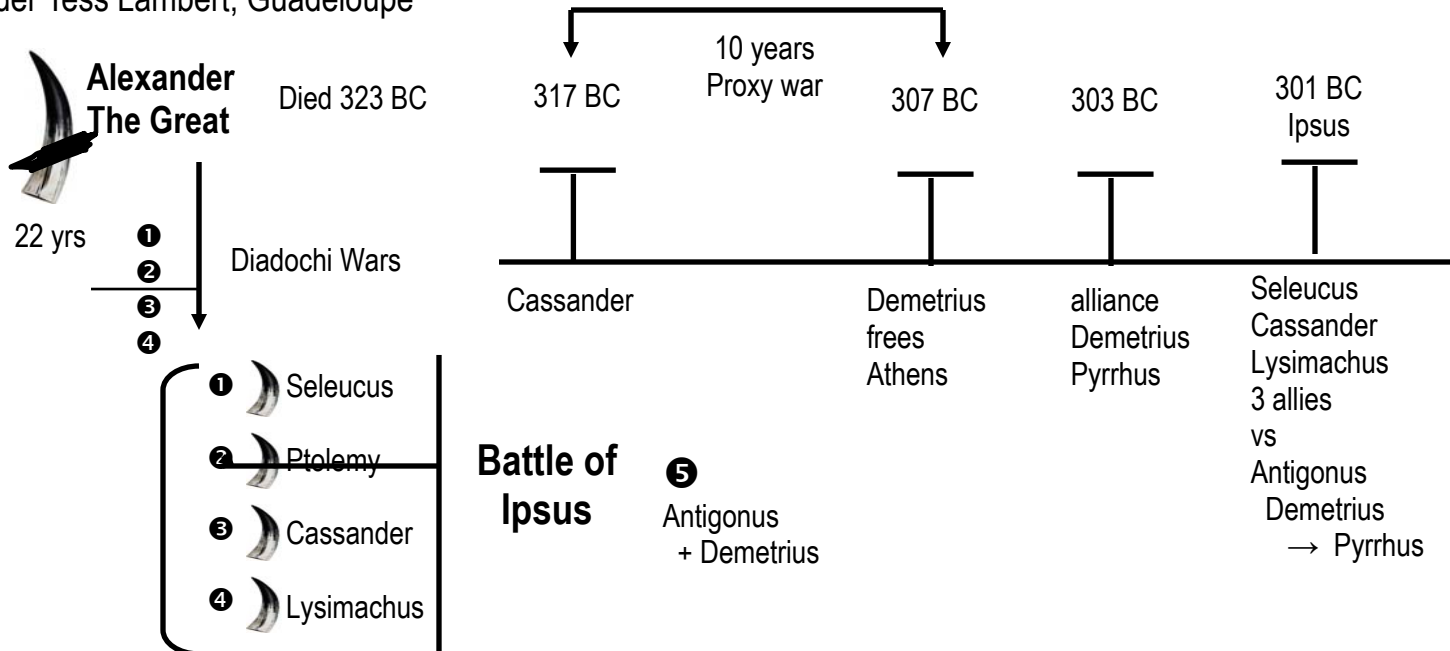
In 317 BC Cassander placed a puppet government in Athens designed to serve his interests. Ten years later, Demetrius frees Athens. This is a history of a proxy war. Athens is being used as a go-between. Because of this, war begins again, or the Fourth Diadochi War between four generals and Antigonus. The Fourth Diadochi War begins in 307 BC.

In 303 BC an alliance is created. This is an alliance between Demetrius and Pyrrhus and this is where Pyrrhus enters the scene. Pyrrhus the 'King of the South' ('KoS'), goes into an alliance with Demetrius. Demetrius is the son of Antigonus; together they are the fifth player in that history.



#3 The Diadochi Wars 3 of 15 1:06 minutes April 2019

Elder Tess Lambert, Guadeloupe



In 303 BC Pyrrhus' sister marries Demetrius, and Pyrrhus begins to act as a general of Demetrius. He fights as his general in just one battle, and this is the battle that we have been discussing, 301 BC, the Battle of Ipsus.

In this battle (Ipsus) our four generals are in an alliance, and they are coming against Antigonus and Demetrius. Just prior to this battle, Ptolemy receives a fake report that it has already been fought, and that our allied generals have been defeated. As a result of this, he (Ptolemy) flees back to Egypt and does not take part of this battle. When we come to the Battle of Ipsus, there are three allies, and they are known in history as the "Allied Forces." Cassander, Seleucus, and Lysimachus go out to fight Antigonus and his son Demetrius. Demetrius has an important general, King Pyrrhus. Our three allies, against Antigonus and Demetrius, and Demetrius is supported by Pyrrhus, who is fighting for him in this battle.

Antigonus is defeated and killed. When Seleucus comes to this battle he's returning from his eastern campaign. If you have read into the history of Seleucus then you'd see that he went into the east. He was extremely successful, and because he went into an alliance with an eastern king, he returns to the Battle of Ipsus with 400 or 500 'war elephants.' We don't know the exact number, but it was immense. It's these 'war elephants' that decide the course of this battle.

These three, Seleucus, Cassander, and Lysimachus, draw out against Antigonus and Demetrius, and what Seleucus is able to do is drive his elephants between them. Antigonus is isolated, and then killed. Demetrius becomes king of that empire, and most of it is lost to these three: Seleucus, Cassander, and Lysimachus, but he has his own navy and land. He (Demetrius) flees but begins to rebuild.

We'll close with a quick review. We have gone from Acts 27 into the history of Pyrrhus. We went there by going to 273 BC. We saw that 273 BC is the history between the Battle of Panium and Sunday Law ('SL'). The 'King of the South' ('KoS') in that history is Pyrrhus. He has two histories connected with him. There are two separate campaigns, one in Macedonia and one in Italy. Without proving it, which we can do in detail and different ways, the 'KoS' in our history comes in two separate histories. There is a 'beginning and an end,' an 'Alpha' and an 'Omega' when we consider Pyrrhus. We need not only to just go back to his campaign in Italy, but also should consider his campaign in Macedonia.

What we are going to do next time is draw out both of these histories. We want to understand Macedonia and Italy, an 'Alpha and Omega' of the 'King of the South,' and then we want to bring them into our history to consider the 'KoS' in our time as an 'Alpha' and 'Omega.' They all illustrate what is happening now, and in the near future.



Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Pyrrhus
4 of 15**

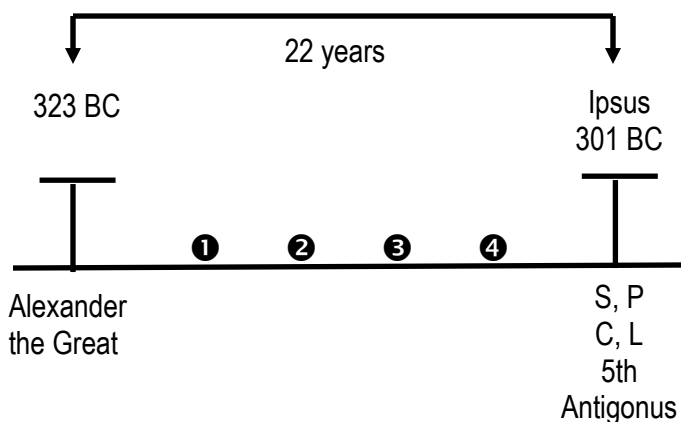
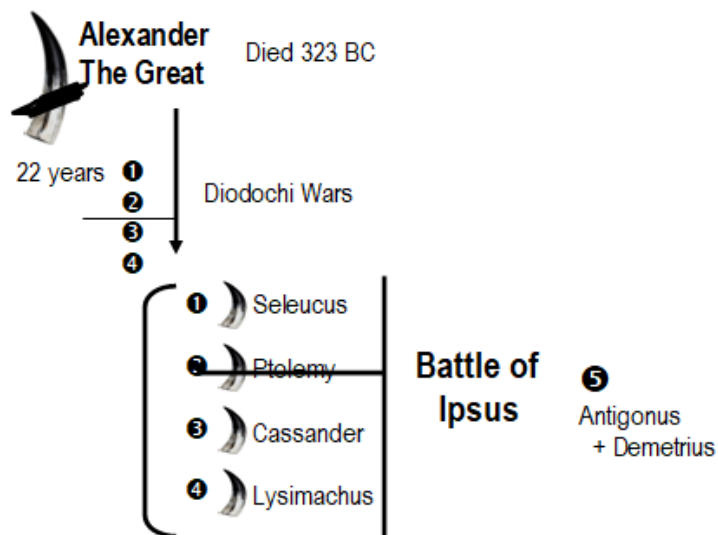
**Elder Tess Lambert
April 2019**

We've been studying the Book of Acts Chapter 27, and looking at the history of the two ships. We are going to refer back to that study often. Many of the things we discuss can be found in that study, or at least traced back to it. Where that study took us was into a study of the King of the South ('KoS'), because when we look at this ship we identified that the 'South Wind' preceded the 'East Wind.' We also began to consider the number 273 (symbolic), and it took us into history, specifically to 273 BC.

In the story of Acts 27, that number 273 is found between the waymarks of Panium and the Sunday Law ('SL'). When we took it into history we found that 273 BC is located between Panium and the 'SL', and then when we look at the Battle of Panium in that history, not the Battle of Panium of Daniel Chapter 11, but how it's illustrated with the Pyrrhic War, we found that there had been a war between the 'KoN' and the 'KoS.' This was over the control of the whole of the Italian peninsula. It's Rome that took the North and is now trying to take the South, and as we read, it's because of this Pyrrhic war that the ancient world stood up and took notice of the rise of Rome. They began to form a diplomatic relationship with Rome. **It's a direct 'Cause and Effect,' the rise of Pagan Rome into global attention, and is the result of the war with the 'KoS.'** We identified that the 'KoS' is Pyrrhus. We're going to go into a couple of different perspectives. We're going to prove this role of the 'KoS,' in our time occurs in two parts, an 'Alpha' and 'Omega.' So we want to take Pyrrhus, or the 'KoS,' back to his first beginnings. We began to discuss that when we talked about the death of Alexander the Great in 323 BC.

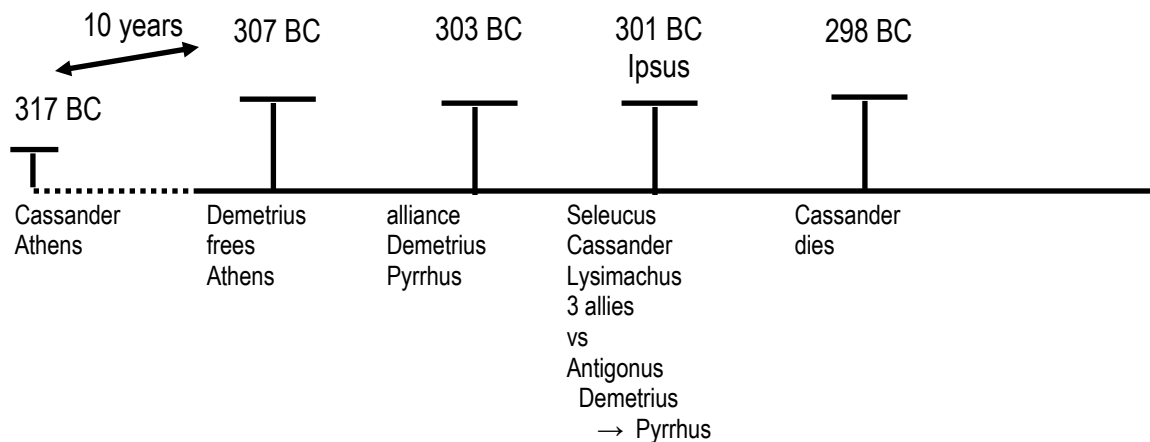
We read in Daniel 8 and Daniel 11:4, and see that the death of Alexander is described as the breaking of the horn. Then it says that there are four horns that rise up; the four generals who take over the four directions of the compass, north, south, east, and west. But they are not placed until 301 BC in the Battle of Ipsus. The process by which this empire is divided into these four regions occurs over 22 years in four wars, known as the Diadochi Wars. It's not until we come to the Battle of Ipsus, and then we have Seleucus, Ptolemy, Cassander, and Lysimachus taking us from one horn to four horns.

So, in this study we are picking it up from the Fourth Diadochi War. The Third and the Fourth (Diadochi Wars) are our four generals against a fifth. That fifth general is Antigonus, the most powerful general of this time. And as we study further we'll see that Daniel had a good logic to build this verse in this fashion (Daniel 11:4, KJV), particularly going from just Alexander to the four generals, because this fifth general, Antigonus, is continuing the work of Alexander the Great. So all through this history you still have a notable general of Alexander's in Antigonus, who is working to unite the Greek Empire after this dynasty. It's not until the death of Antigonus at 301 BC, that the empire is permanently divided, with no hope of unity. Therefore, when Daniel, under inspiration, directed the writing of this history it makes sense; there is logic behind it to go from just one to four, because Alexander and Antigonus are doing the same work. It's not



until the death of Antigonus that the empire is properly divided. We'll review this more in a later study when we more deeply look at the Battle of Ipsus.

But our main subject for the whole of this message focuses not on the 'KoN,' but on the 'KoS.' It's Pyrrhus ('KoS'), and he becomes involved in the history of the Fourth Diadochi War. So if we were to trace the history of this Fourth Diadochi War, and we began to do that when we saw that Antigonus was not alone, he's fighting alongside his son Demetrius, and Demetrius becomes an important figure in the history of Pyrrhus.

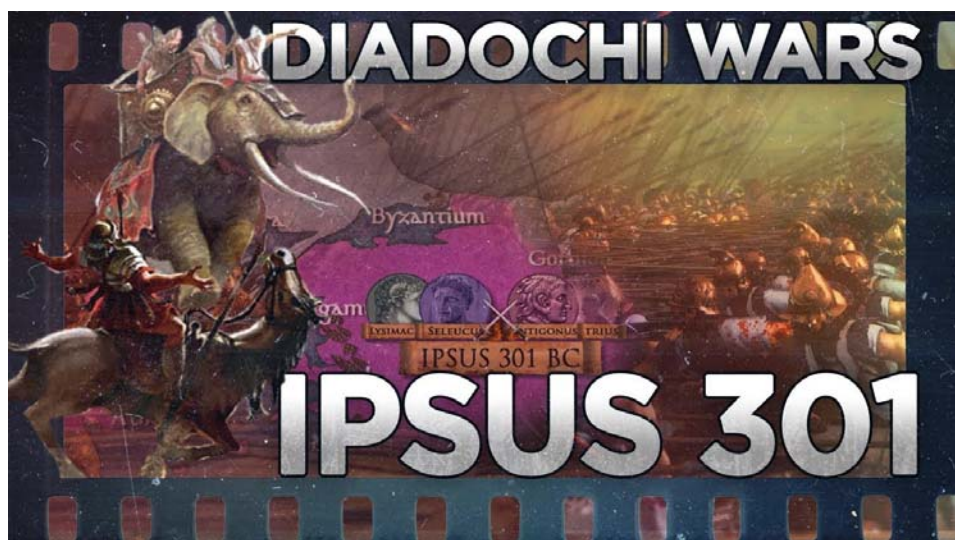


In 307 BC, Demetrius begins the Fourth Diadochi War; he takes an army into Athens and he frees the city. Ten years before, Cassander placed a puppet government in control, thereby ruling Athens as a dictatorship. Then in 307 BC, ten years later, Demetrius frees the city and they proclaim him a god. As you can imagine, Cassander was not pleased. He goes back into an alliance with the other three generals, and this war is sparked from that incident. They all begin to fight again. The four allies against Antigonus, and his son Demetrius.

In 303 BC, Demetrius goes into an alliance with Pyrrhus. Pyrrhus' sister marries Demetrius, and he becomes involved in this war. This is where Pyrrhus comes into history. This alliance is utilized two years later at the Battle of Ipsus, in 301 BC. We saw that three of our generals, Lysimachus, Seleucus, and Cassander come against Antigonus and his son Demetrius, with Demetrius being supported by Pyrrhus. Demetrius is fighting as his general. This takes us to 201 BC and Ipsus. This is Daniel 11:4, the division of Alexander's Empire into the North, South, East and West.

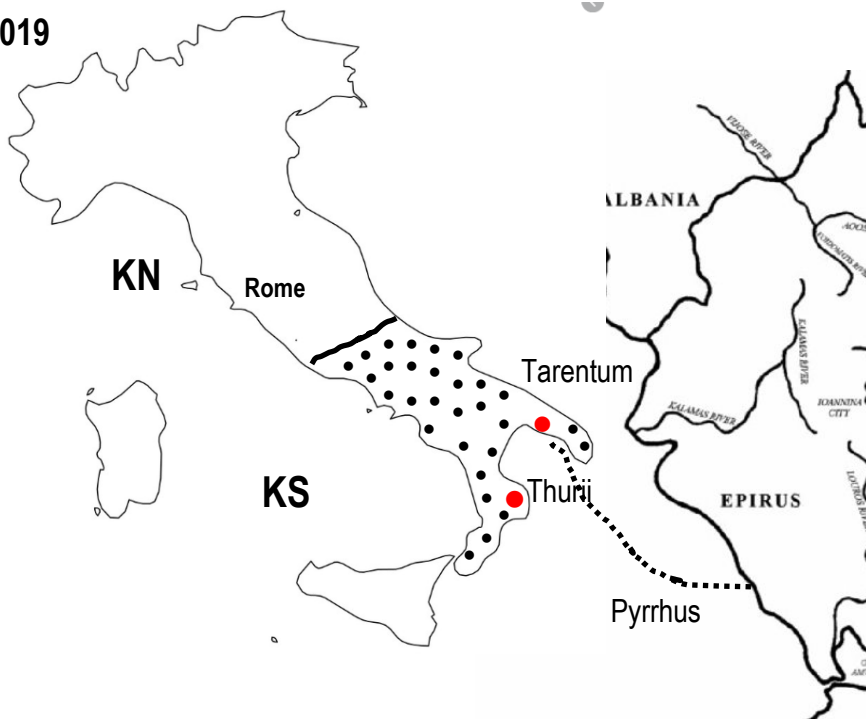
Then we discussed how long it remained divided into four in the history of the Third and Fourth Diadochi Wars. You have 15 to 16 years where the empire is divided into five, and if Daniel wasn't just taking a specific thread to make a certain prophetic point, then it would make more sense to say this kingdom was divided into five horns, not four. But Daniel is making one point, and we are making another, and this empire was only divided into four for about three years.

A few years later, about 298 BC, Cassander dies, and now you have just three horns. Just a few years after Ipsus, he dies of natural causes. He left his eldest son in charge of the kingdom, but his eldest son died and upset all the plans for that dynasty. So Cassander dies, and quickly thereafter his eldest son dies. This left the two younger brothers, Antipater and Alexander, to fight over the kingdom, and this very quickly turns violent. So Cassander's two youngest sons are fighting over that empire, and the youngest son writes to two people and asks for help taking his father's empire.



#4 Pyrrhus 4 of 15 1:14 minutes April 2019
 Elder Tess Lambert, Guadeloupe

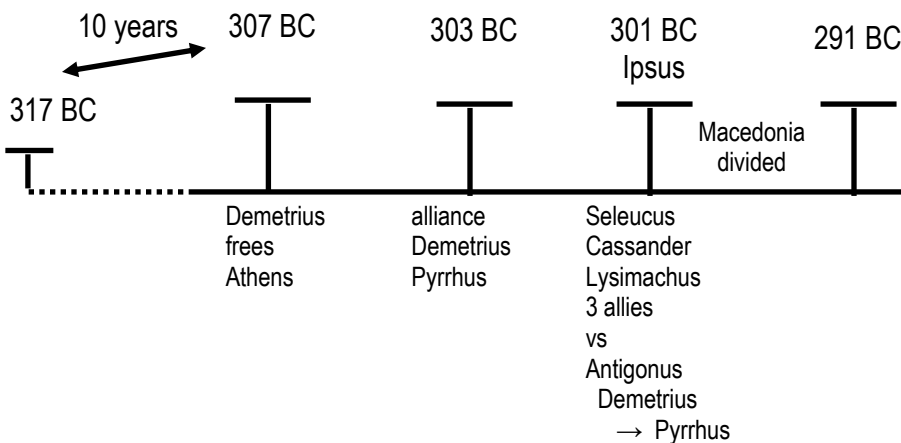
We drew a map of Italy when they divided into the north, east, south, and west. Who had the west? Cassander. So the area they are fighting over is the land that surrounds Epirus, which is the country of Pyrrhus. This is what the two younger brothers are fighting over, Macedonia. And the youngest one writes to Pyrrhus and asks for help to regain the throne of Macedonia. He doesn't just write to Pyrrhus, he also writes to Demetrius. Antigonus has died, and Demetrius has his own navy and his own territory; he is still a king like all the others. The youngest son of Cassander asks both Demetrius and Pyrrhus to help him regain the throne in Macedonia. Pyrrhus gets there first, because he is the closest, and he places that youngest son on the throne. As a reward, this son of Cassander gives Pyrrhus extra territory expanding his (Pyrrhus') territory of Epirus into Macedonia. But Demetrius didn't want to lose this opportunity to become involved in this affair and expand his kingdom. He arrives after the job is already done. He (Demetrius) stays around pretending to be a friend, and then when he sees an opportunity he kills Cassander's son, the king of Macedonia, and he takes all of it for himself.



This was a different approach than Pyrrhus'. Pyrrhus just expanded his kingdom, but Demetrius wanted all of it, so he killed the son of Cassander and took it. This is how Cassander is wiped off the map of history. His lineage does not continue on in this story, because his kingdom is taken over by another king, Demetrius.

This is how we see the story of these four generals in Daniel 11:4, going down to two generals in verse 5 (Daniel 11:4, 5, KJV). Demetrius is still involved in that breakdown, and this country of Macedonia has been divided by these two allies, Pyrrhus and Demetrius, and this upset Pyrrhus. He (Pyrrhus) placed the king on the throne, and now he has seen Demetrius kill his ally. So now Demetrius, who is supposed to be his ally, is extremely powerful; he's the king of Macedonia, as well as much of Greece (down below on the map), plus now he has all the territory surrounding Pyrrhus' country. Even with your allies you want some distance, like a buffer zone. Pyrrhus wanted some space between Demetrius' kingdom, especially since he has now become so much more powerful.

Therefore, this division of Macedonia begins to break down the alliance that had existed between Pyrrhus and Demetrius at

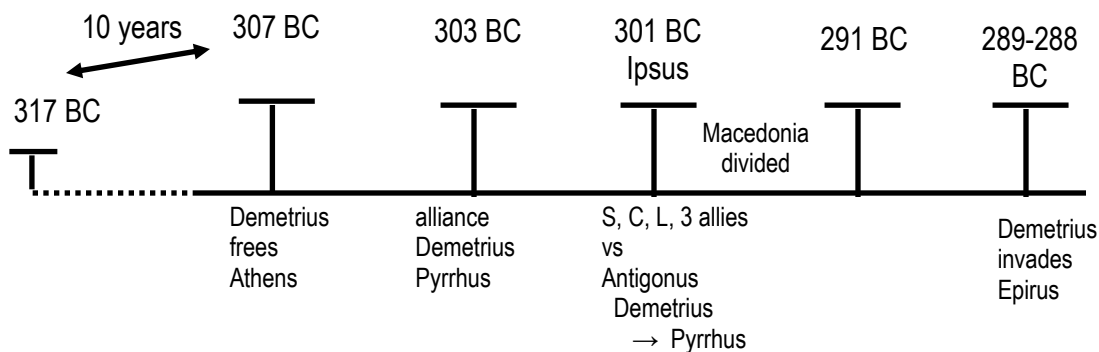


the Battle of Ipsus. Also, Pyrrhus' sister, who had been married to Demetrius, and is also a part of this alliance, has died. As a result of this, their alliance was extremely damaged.

This is first illustrated in 291 BC, a number of years later. Demetrius is becoming more and more powerful. Demetrius is king of Macedonia, and has power over the whole kingdom, and much of Greece. He has those city-states, like Athens and others.

#4 Pyrrhus 4 of 15 1:14 minutes April 2019

Elder Tess Lambert, Guadeloupe

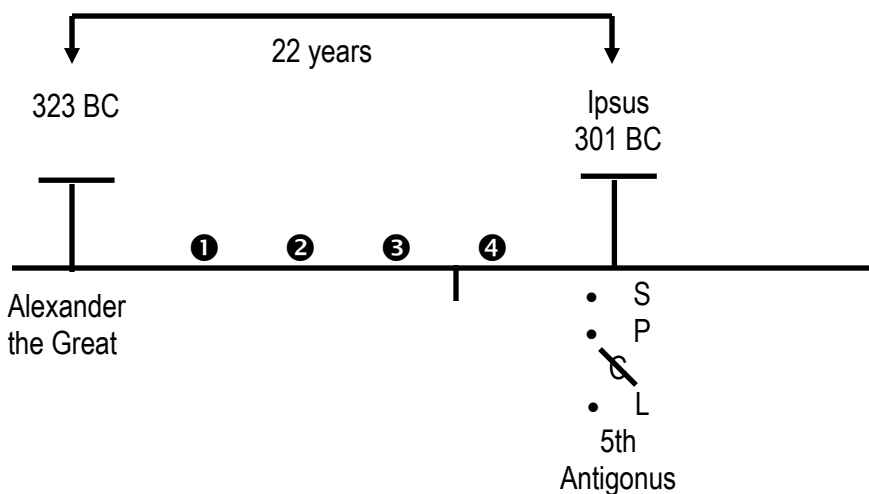


Demetrius was having some trouble down in Greece. He was besieging a city, and Pyrrhus felt it was the right time to strike in order to try and weaken his ally. While Demetrius is down in Greece, Pyrrhus invades the middle area known as Thessaly.

What he's doing is splitting up Demetrius' empire. He's driving a wedge between Macedonia and Greece, and his purpose was to weaken Demetrius' empire. But he was not brave enough to fight Demetrius directly, so Demetrius marches against him, and before they can meet in battle Pyrrhus turns and goes back to Epirus. This is the first sign that their relationship is breaking down. It's this first attack by Pyrrhus against his ally when he invades Thessaly.

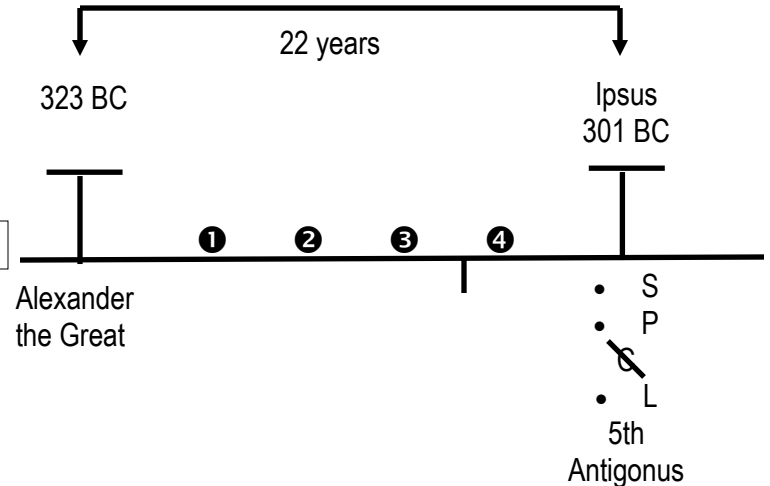
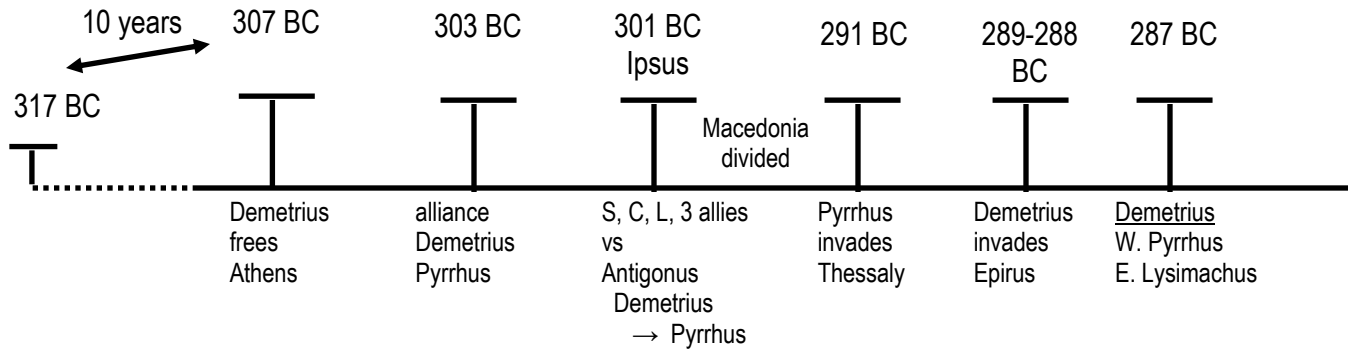
As you can imagine Demetrius was not pleased with his ally, and he wants revenge. He finishes besieging the city in Greece, reestablishes his control of that area, and as soon as he is free he marches his army up through Epirus and completely ravages

the country. Pyrrhus tries to meet him in battle, they take different roads, and they don't meet. As Demetrius enters Pyrrhus' country to get revenge, Pyrrhus tries to come against him, but instead exits his country leaving his country undefended. So as Demetrius is ravaging Epirus, Pyrrhus is outside of his own country doing nothing to defend it. This happened in 289 to 288 BC. Demetrius invades Epirus and does a great deal of damage. They form a temporary peace, partly because Demetrius is distracted. Demetrius is building up this massive empire to recreate his father's empire; he's engaging in a huge military buildup. He had started building a fleet of about 500 ships, an army of about 100,000 people. What Demetrius was about to do was attempt what his father failed to do and take everything that had belonged to Alexander the Great and build this massive empire in the name of his father, and he is doing well. He has Macedonia and Greece, and he's building a huge army to threaten the remaining generals. At this point in time, three are alive. Cassander has died, but there still remains Ptolemy, Seleucus, and Lysimachus, and these three generals are nervous. They spent well over a decade trying to defeat his father and almost failing. Now they see his son is as powerful as his father, and is attempting to do the same work, so it drives the three generals back into an alliance.



#4 Pyrrhus 4 of 15 1:14 minutes April 2019

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As a result, Ptolemy, Seleucus, and Lysimachus come back together in a union much like they had before, except now they are united to fight the son and not the father, and they need help. So they write to Pyrrhus and say it's time to properly turn on your ally and unite with us to defeat Demetrius, and Pyrrhus agrees.

So in 301 BC, Pyrrhus is in an alliance with Demetrius to defeat the three generals. When we come down into the history of 287 BC, Pyrrhus switches sides. Now he's on the side of the allies to defeat Demetrius. This happens in 287 BC.

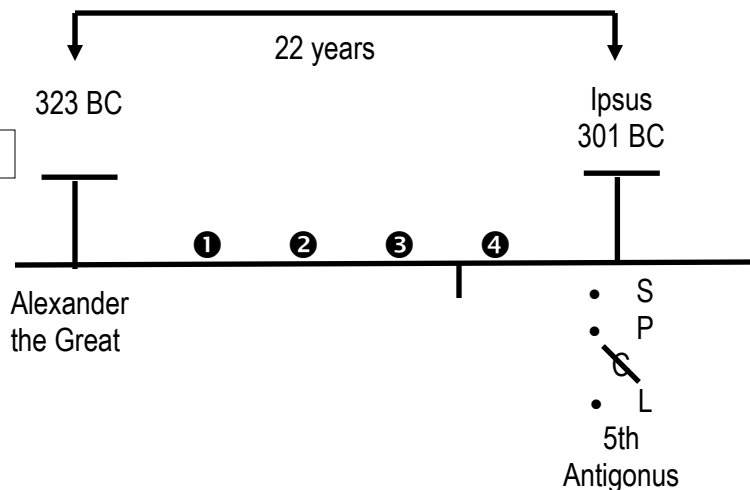
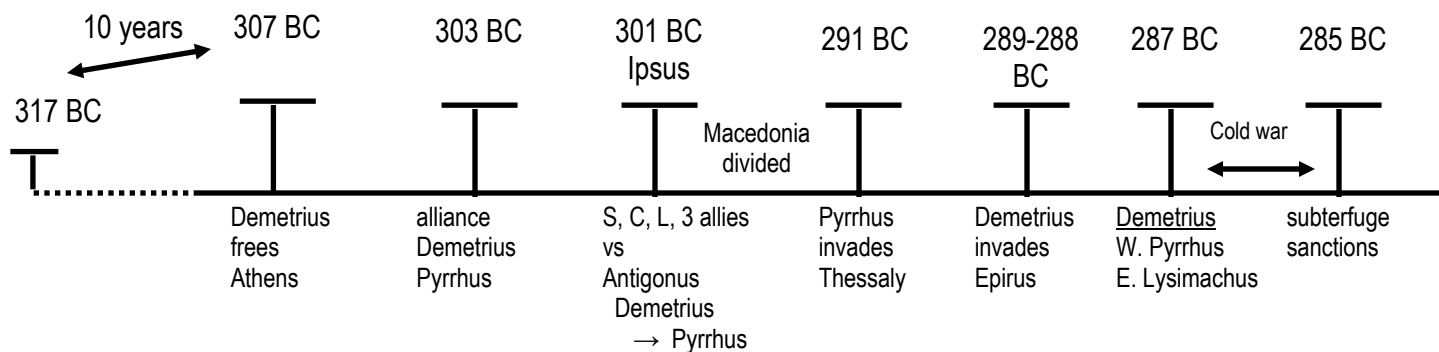
In 287 BC, Pyrrhus marches into Macedonia from the west and meets Demetrius in the middle. He's not the only one fighting in this campaign, as Lysimachus marches from the east. Now Demetrius is in a vulnerable position. His empire of Macedonia is between that of Pyrrhus and Lysimachus. When they unite to defeat Demetrius, Ptolemy and Seleucus are not involved in this, even though they are a part of this alliance. It's Lysimachus from the east, and Pyrrhus from the west to come against Demetrius.

When Demetrius' army sees Pyrrhus and Lysimachus coming they choose not to fight, even though they are an incredibly powerful army, they have no love for their king. Demetrius' behavior had created a condition where his army was not loyal to him. When they see these two powers coming they refuse to fight and defend Demetrius, and they capitulate to Pyrrhus or Lysimachus, and then Macedonia is divided into east and west.

As Demetrius flees, his army surrenders without a fight, and his country is divided between the east and the west. This was the end of Demetrius. Soon after, he was taken under house arrest, and died in house arrest. This was the end of his attempt at the empire, surrendered by his own people, and this division between east and west, between Pyrrhus and Lysimachus.

#4 Pyrrhus 4 of 15 1:14 minutes April 2019

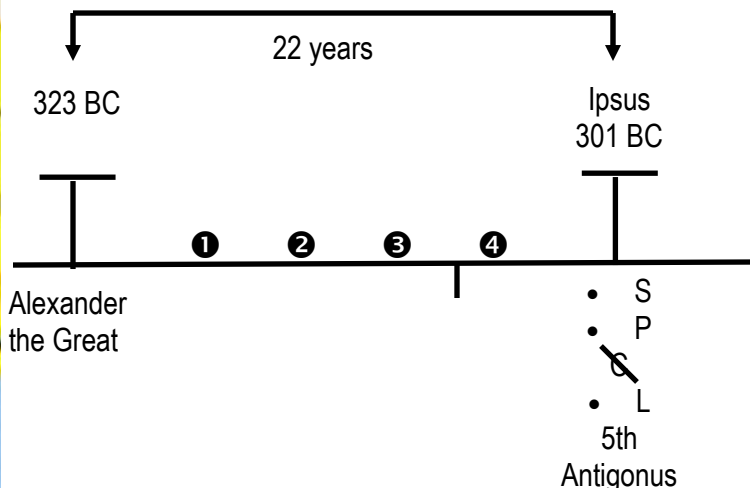
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Now there is new tension, but not with Demetrius because he's no longer a part of the picture. Now Pyrrhus has a new enemy right on his doorstep, Lysimachus. The empire of Macedonia is divided in the middle. Pyrrhus controls the west and Lysimachus the east. Lysimachus isn't content with just half; he wants the whole of the Macedonian Empire. Lysimachus wages war with Pyrrhus to take the whole country of Macedonia, but it's not a conventional war he fights; he chooses a different method. What he's going to do, instead of fighting with arms, he's going to weaken Pyrrhus from the inside, and the war he fights is a cold war. For about two years, from 287 BC to 285 BC, Lysimachus intentionally undermines Pyrrhus in the portion of Western Macedonia. The work that he's doing is to turn the people against their new leadership. He wants them to reject Pyrrhus as their king. He sends people into the western part of Macedonia to the different cities, and then turns them against Pyrrhus subtly and slowly. So Lysimachus sends spies into Pyrrhus' territory and they start to ridicule the people, stating that this king from this tiny little country has always been controlled by Greece to some extent, and now rules over Macedonia. Macedonia is the portion of the country that gave the world Alexander the Great, and his father Philip, the people are proud of their heritage. What Lysimachus is able to say to these people is that, "You're being controlled by the king of this insignificant little country; the relatives who none of you want to admit you have." This portion of Epirus, also Greek, has never held a great deal of power, and their king now rules over these cities that are proud of their heritage, Alexander the Great, and his father Philip. So these cities slowly turn against their king Pyrrhus.

Lysimachus uses one other technique. Pyrrhus was stationed in this country of Western Macedonia, and Lysimachus starts to create trouble for his supply lines, he starts isolating this portion from trade. If we would have used those different concepts in today's language, then we would call that **subterfuge**, undermining from the inside, and cutting off trade would be called **sanctions**. These are the two elements of a cold war.

By the time you get to 285 BC, Pyrrhus is so weakened in Western Macedonia that he is forced to give everything up except his own country. As a result, he goes back home and surrenders all of Western Macedonia without a fight to Lysimachus.



Our understanding in the movement for sometime was the idea that in the breakdown of Alexander's empire, Lysimachus defeated Cassander, and then Seleucus defeats Lysimachus. That is the process by which the four generals become two generals (Daniel 11:4-5, KJV).

But when we go into this history, it's an over simplification; it's factually incorrect to say that Lysimachus defeated Cassander and took Macedonia. There's a story in here about Demetrius and Pyrrhus. Demetrius defeats Cassander or his son, and then Lysimachus and Pyrrhus defeat Demetrius, and then Lysimachus defeats Pyrrhus.

We have expanded on this story of the breakdown of Alexander's empire. It doesn't just go from Alexander to four, and then to just two, but there's a story.

"Cassander died in 298 B. C., and was succeeded by his son Philip, who himself soon died, leaving two brothers, Antipater and Alexander, to contend for the kingdom. Antipater, the elder, murdered his mother because she favored his brother for the crown. Alexander called to his aid Pyrrhus king of Epirus, and Demetrius, who had again been deprived of all his eastern possessions, and was in Greece besieging its cities. Pyrrhus established Alexander in the kingship, reconciled Antipater, and returned to his own dominion before Demetrius arrived in Macedonia (294 B. C.). When Demetrius did arrive, Alexander informed him that his services were not now needed. However, Demetrius lingered, and before long compassed the death of Alexander. Then, as the Macedonians would not have Antipater to be king, because he had so foully murdered his mother, Demetrius persuaded them to accept himself as their king. Antipater fled into Thrace, where, soon afterward, he died, and Demetrius reigned seven years as king of Macedonia, 294-287 B. C." (1898 ATJ, GEP 201.1).

"Demetrius succeeded in raising another army of ten thousand men and a fleet to carry them, and made a descent on Asia Minor. He landed at Miletus, marched inland to Sardis and captured it; but was compelled by Agathocles the son of Lysimachus to abandon it. Demetrius then started for the east; but Agathocles pressed him so closely that he was obliged to take refuge in Tarsus, whence he sent a message to Seleucus begging for help. Instead of helping him, Seleucus opposed him; and when he tried to force his way into Syria, Seleucus captured him (286 B. C.) and kept him a prisoner, though not in close confinement, till his death, three years afterward, at the age of fifty-four years." (1898 ATJ, GEP 202.1).

“In those seven years Demetrius built up an army of one hundred thousand men, and a fleet of five hundred galleys. At this, Ptolemy, Lysimachus, and Seleucus became alarmed, and set about to check his further progress. They secured the alliance of Pyrrhus, whose dominions bordered Macedonia on the west, and who, of course, could not consider himself safe in the presence of Demetrius in possession of such an army as that. Lysimachus invaded Macedonia from the east, and Pyrrhus from the west. The troops of Demetrius all deserted him and joined Pyrrhus. Demetrius made his escape in disguise; and Lysimachus and Pyrrhus divided between them the dominion of Macedonia (287 B. C.). However, Lysimachus soon succeeded in sowing such distrust among the soldiers who had lately gone over from Demetrius to Pyrrhus, that they now went over from Pyrrhus to Lysimachus. This so weakened Pyrrhus that, rather than to contend against the power of Lysimachus, he with his own Epirotes and original allies retired to his own country of Epirus. This left the whole of Macedonia to Lysimachus, who formally took possession of it and added it to his dominions.” (1898 ATJ, GEP 201.2).

Where Pyrrhus' campaigns in Macedonia end is with his defeat in a cold war with Lysimachus. No open battle was fought, but what Pyrrhus has left are the borders of his own country. He has all his original territory that he had back in 303 BC. What he lost was what was expanded in Western Macedonia.

This story of Pyrrhus in Macedonia ends in 285 BC. Pyrrhus has now lost everything except his own country, and he doesn't see any hope or point in trying to take any more territory in the direction of Macedonia or Greece. He doesn't have the power to defeat Lysimachus, or Seleucus, or Ptolemy. So he changes his scene of action in 285 BC, where he expands into Italy.

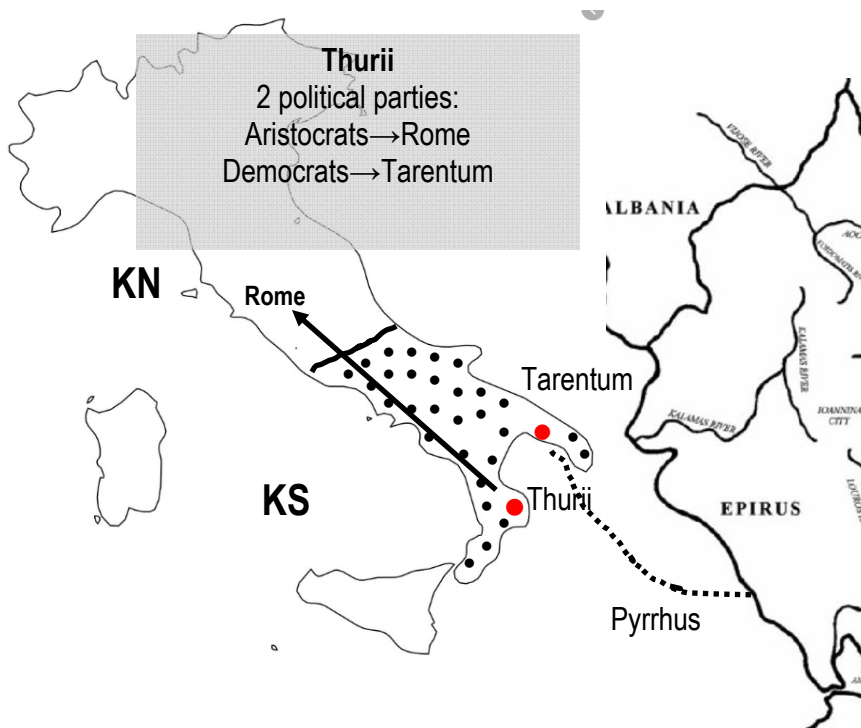
We're marking a change of scene from Macedonia to Italy.

By this stage, independent to Pyrrhus, Italy itself

is divided into north and south. Rome has the control of the north leading up to 285 BC.

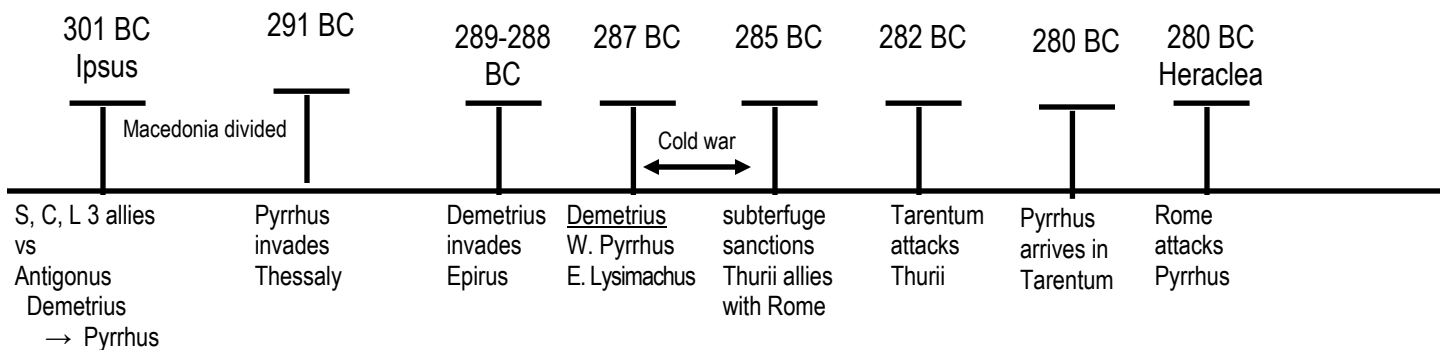
They have battle by battle defeated all the other tribes of the north, but the south is built differently than the north. The north has all of these tribes, but the south is Greek. The same nationality you have in Greece, relatives of Pyrrhus.

In Southern Italy you have Greek city-states. The premier city-state is Tarentum, located in the heel of the boot. It has a 'Sphere of Influence' over each of the other cities. Tarentum is "the protector" and leadership of all the other cities in Southern Italy. Thurii is another city located on the other side of the gulf. The Gulf of Tarentum is named after its premier city of Tarentum. The city of Thurii has 'Internal' problems; it has conflicts within itself. The problem with Thurii is that the city's politics are divided between two factions, so 'Internally' there's a division. Much like two political parties; one party is called the Aristocrats, and one party is known as the Democrats. Where these two political parties disagree is over who they want to ally with. They are at threat from neighboring tribes, and they need to be protected by someone more powerful than themselves. Do they ask or come under authority of Tarentum or Rome? Traditionally they would be under the protection of Tarentum, but at this stage in their history they are noticing Rome and its power. The Aristocrats are driven by trade and wealth, and they say it's better for economic prosperity if they ally with Rome; it's better for their business. The Democrats are more concerned about their heritage since they are Greeks, and it makes sense for them to ally with Greece (Tarentum). Because if they do not ally with Greece, then how can they trust that Rome will respect their nationality and traditions? So the Democrats are driven by patriotism instead of finances, and they want to ally traditionally with Tarentum, and maintain their Greek heritage. So this is the 'Internal' split inside of Thurii between the Aristocrats and the Democrats, specifically whether to ally with Rome or with Tarentum.



#4 Pyrrhus 4 of 15 1:14 minutes April 2019

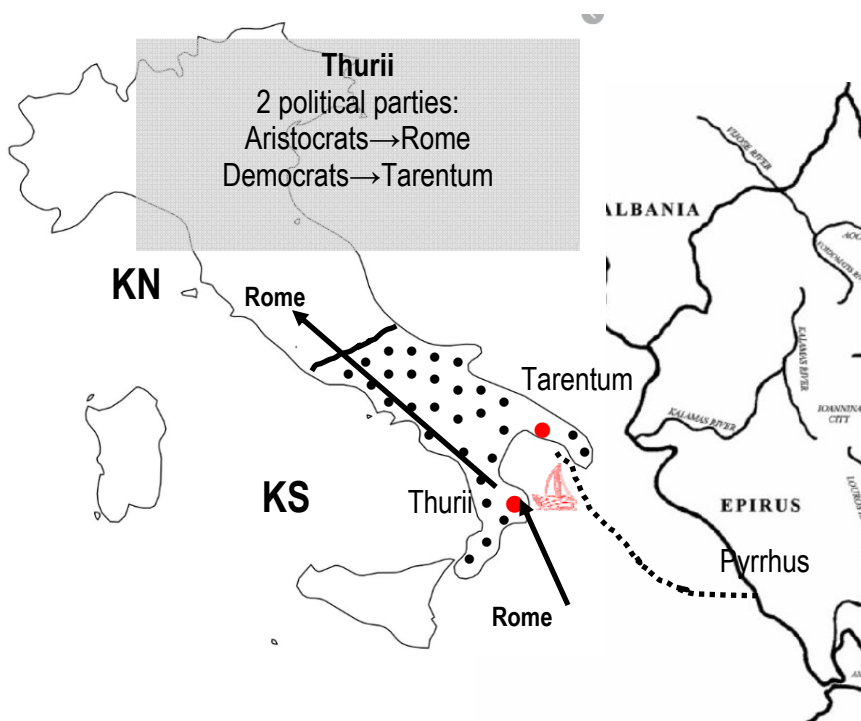
Elder Tess Lambert, Guadeloupe



In this 'Internal' conflict the Aristocrats win, and in 285 BC they send messengers to Rome saying, "We are under threat and we would like you to protect us." So, this moves us from Macedonia to what is happening in Italy at the same point in time. In 285 BC,

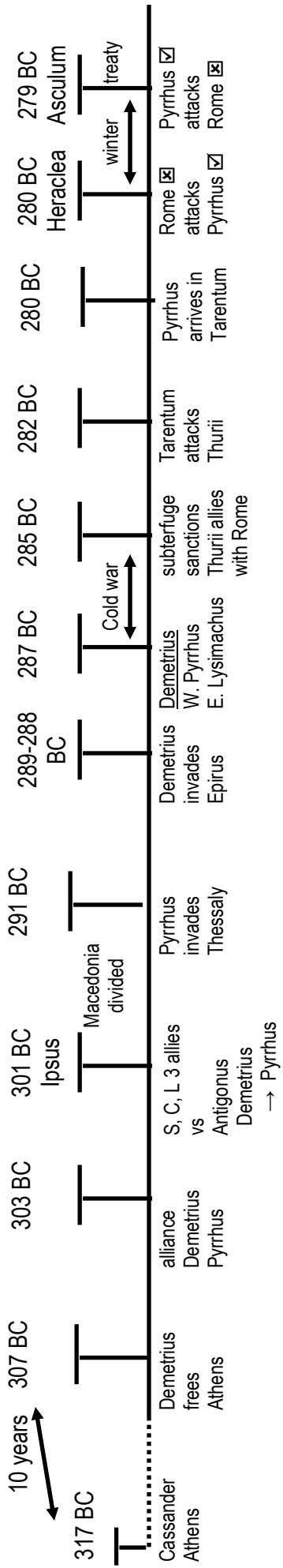
Thurii allies with Rome. That history is a little bit vague, but we know they appealed more than once to Rome's protection.

A couple of years later, in 282 BC, Thurii is again under threat. They again appeal to Rome's protection, and this time Rome is much more bold. Rome had an ancient treaty with Tarentum where they agreed to not interfere in the affairs of the south, and particularly, that Rome would never sail its ships into the Gulf of Tarentum. So Tarentum had already entered a treaty with Rome to restrain their influence, but as Thurii appeals to Rome for help in 282 BC, Rome breaks this treaty. They are much more bold, and they march down to Thurii and place a garrison. Rome then takes over the city of Thurii, and then they sail ships into the Gulf of Tarentum, which is directly antagonistic to Tarentum. Tarentum responds by attacking Thurii, and they send their army, and they punish the city for turning against them and choosing Rome. So Tarentum attacks Thurii, and expels the garrison and attacks these ships. The response of Tarentum is violent.



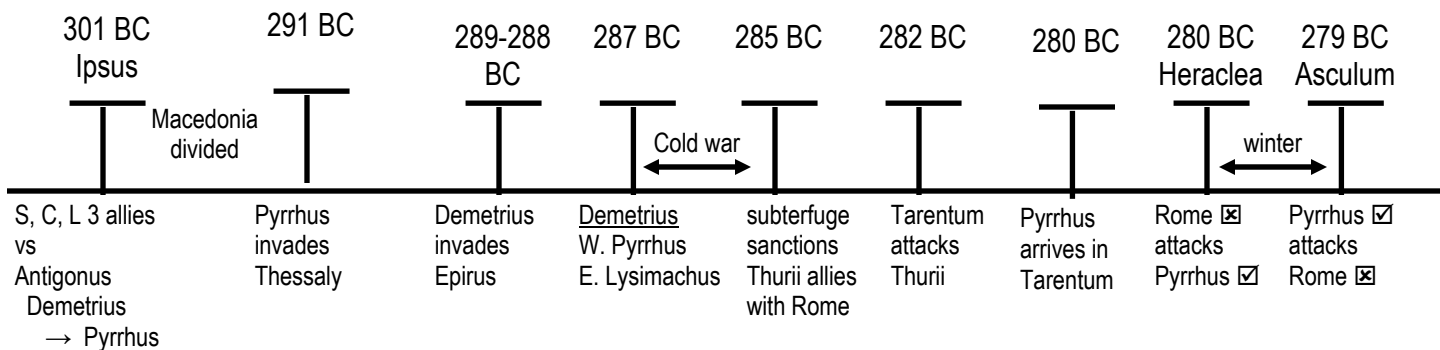
This all happened in 282 BC, as a result of this second appeal of Thurii to Rome. Because of this conflict, Rome declares war on Tarentum, and now there is a war between Rome and Tarentum. But Tarentum, while it is powerful, is not that powerful to fight with Rome, and they know it. So they do what they have traditionally done, and ask a relative to fight for them. They send ambassadors over to Pyrrhus, who at this stage has nothing to do, and no hope of taking Macedonia. They ask him to fight Rome on their behalf. In 280 BC, two years later, Pyrrhus agrees. He loads up his ships and heads for Tarentum. He begins to take military control of that city, and prepares it for war with Rome. He starts to shut down their places for entertainment, thereby forcing the people to begin training. He is making preparation for war with Rome.

Pyrrhus has now taken control of Southern Italy. He's making alliances with the city-states trying to unite them, in order to make them one force to face Rome. He has barely begun this work of preparation, when he learns that Rome is already descending on the south and coming to fight. He isn't ready yet. Pyrrhus does not want to fight yet; he's just arrived, and the people aren't ready. But Rome is not going to wait for him to get ready, and they fight the first battle later, in 280 BC, against Pyrrhus' wishes, and this battle is fought near the location of Heraclea. It's known as the Battle of Heraclea.



#4 Pyrrhus 4 of 15 1:14 minutes April 2019

Elder Tess Lambert, Guadeloupe

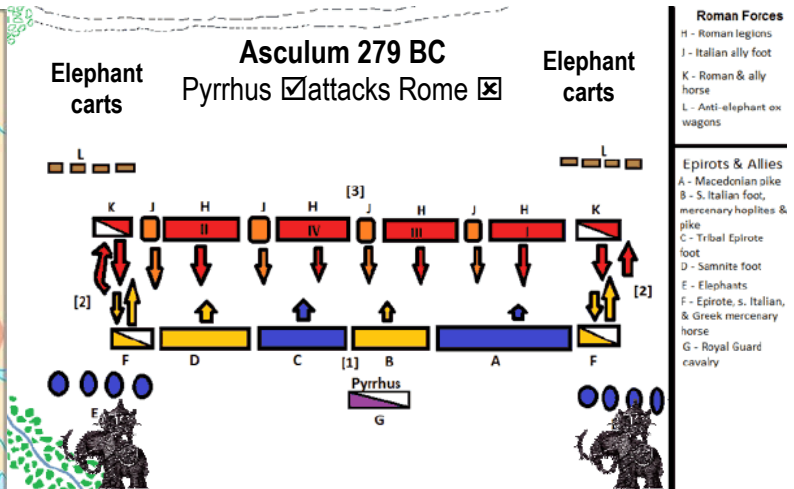
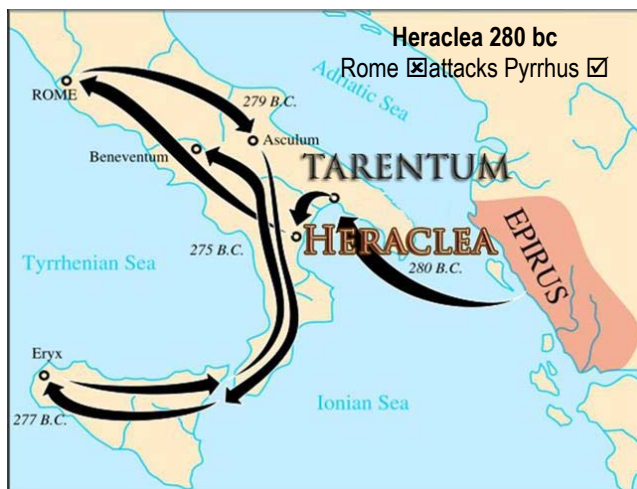


Start taking note of all the details as they become important with our structure. This battle is initiated by the north. Rome comes against Pyrrhus, but Pyrrhus wins it. Why does Pyrrhus win it? When he left Epirus and sailed over to Tarentum he took with him a 'New Mode of Warfare.' On board those ships were 20 war elephants. This was not a method that Rome was used to using. In fact, isolated over here in Italy they had never seen an elephant before. They hadn't known this kind of animal before now. Even though Pyrrhus is not prepared to fight when he comes against Rome at Heraclea, he charges his 20 war elephants. As the Roman soldiers saw the beasts charging at them they got scared and ran. They'd never seen elephants before, and **Pyrrhus won because of using a 'New Mode of Warfare,' his war elephants.**

When was another battle that was won because of elephants? 301 BC, Ipsus. What decided that battle? Seleucus drove elephants between Antigonus and his son Demetrius, leaving Antigonus undefeated until they could kill him. **Elephants decided the outcome of the Battle of Ipsus; they decided the Battle of Heraclea.**

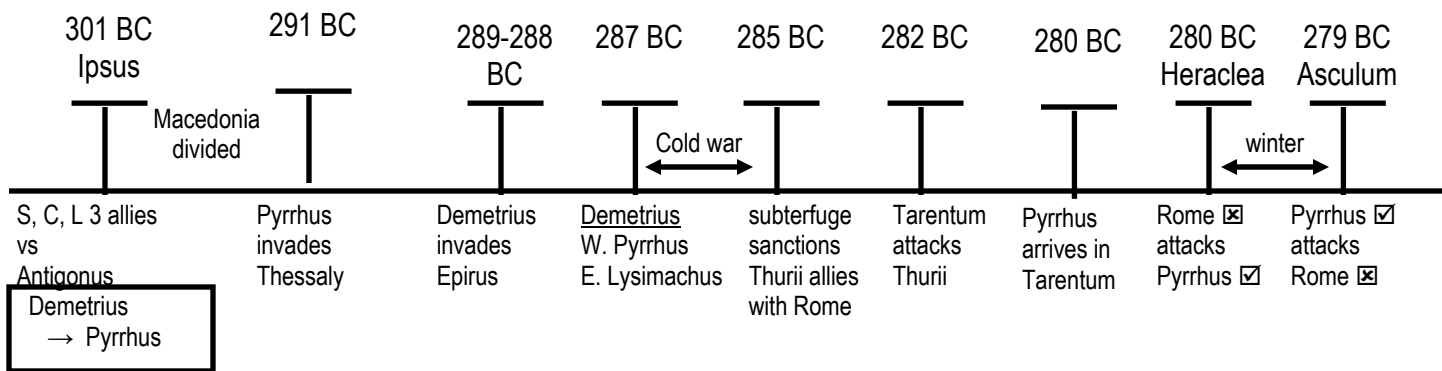
This battle was fought in the late autumn, so both of these sides, Rome and Pyrrhus, were unable to continue their fight. When Pyrrhus defeats Rome at Heraclea, then he is emboldened by that, and he decides to make a direct attack on Rome. He unites his allies and marches north. But winter comes and he is unable to continue his victory, so both sides go home and settle to prepare until winter is finished.

After the first Battle of Heraclea, there's a period of time. But quietly, both sides, the North and the South, are preparing for war so they can begin again in the spring. They meet again the following year in 279 BC, at Asculum. Pyrrhus comes against Rome, and who wins? Pyrrhus. If you go into the story of that battle, he wins, why? Because from 280 BC to 279 BC, is the time period of winter, and Rome is trying to build some kind of weapon for war to defeat this new tactic of elephants. In this history they build 300 carts or chariots, known as anti-elephant carts. These 300 carts are complete with spikes designed to pierce the skin, and they're loaded with people with flame throwers. They built these carts with all of the elements that would frighten, or injure the elephants, and then placed them in the field of battle where the elephants are going to charge.



#4 Pyrrhus 4 of 15 1:14 minutes April 2019

Elder Tess Lambert, Guadeloupe



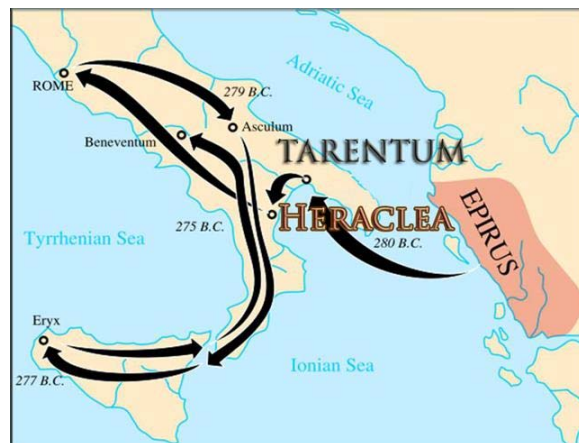
In the Battle of Asculum, the carts were broken up and trampled on by the elephants. They are ineffectual, so this tactic does not help Rome. Pyrrhus is again victorious. The Battle of Asculum, because both sides were prepared, was twice the size of Heraclea. Asculum was fought over two days, and it's twice the size. The elephants are the cause of victory for Pyrrhus.

Even though Pyrrhus was victorious, he loses a lot of men. Even though he is winning, he is also being weakened by this war, and Rome is quickly able to replenish its army. It's believed at this point that Pyrrhus said a phrase that has become famous. He says, "If he was to win one more war it would be the end of him, because even in victory he is weakened, as his army is shrinking." He lost many men in those two battles. Today we have this saying, "Pyrrhic Victory." This is a victory where the winner is so weakened that it's not much better than an actual defeat. Pyrrhus is weakened, and does not want to face Rome again quickly. In 279 BC, they go into a treaty, or really just a cease fire, and Rome agrees to hold back for a period of time, so Pyrrhus decides on another tactic to further his cause.

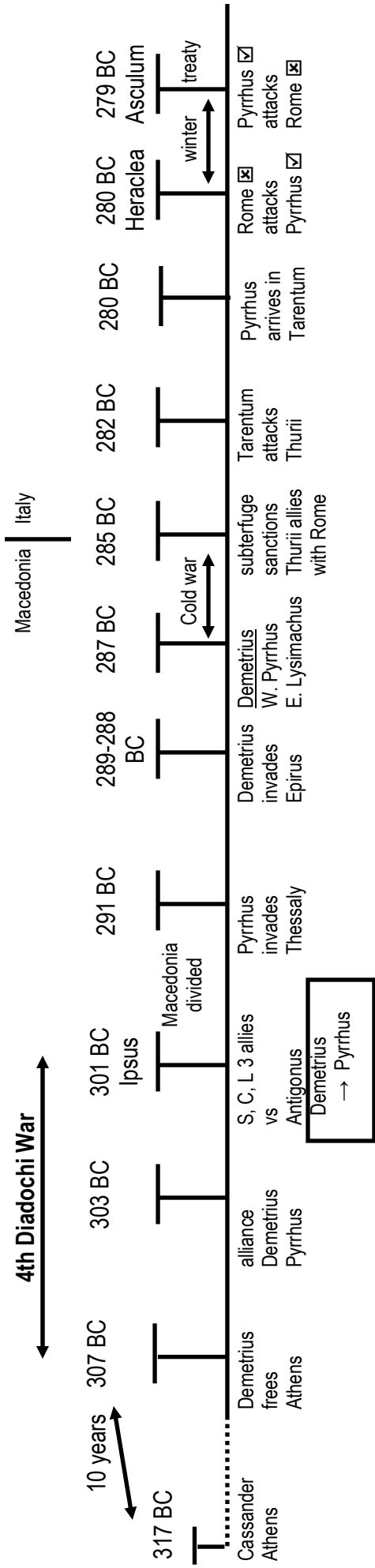
Down below Italy, below the boot, is Sicily, which was under a dictatorship or controlled by Northern Africa, Carthage. Carthage had taken control of Sicily, and Sicily wants to be freed of this dictatorship of a foreign power. Sicily sends ambassadors to Pyrrhus, and asks him to leave his war with Rome to sail down to Sicily and free them from Carthage. This is where Pyrrhus' plans change a little. Pyrrhus is winning against Rome, but he can't sustain it. So he forms another plan. He's going to go down into

Sicily, take control, and build an immense navy. Then he's going to use this navy to go down to Carthage in Northern Africa, and defeat them. Once he has Sicily and Carthage, he can then use this strong navy to sail back around under Greece. He can take Greece, defeat Seleucus and Lysimachus, and then take all of this country, Macedonia, and sweep back around and take Rome. His plans have not gotten

smaller; he just has a new strategy of how he's going to expand his empire. Instead of just being shortsighted and taking Rome, he starts to see this plan, where piece by piece he can take Sicily and Carthage, build his immense navy, and then sweep back around in a circular motion; take Greece, Macedonia, and then back to Italy.



What we haven't mentioned is Pyrrhus' heritage. Alexander the Great's father was king of Macedonia, and Alexander's mother was Olympias. Where did Olympias come from? The Princess of Epirus was Pyrrhus' great aunt. Pyrrhus is a direct relative of Alexander the Great through Alexander's mother. He is known now in history by later generals, like Hannibal. Great generals of today look back to Pyrrhus as being one of the greatest generals ever known; as great or almost as great as Alexander. So Pyrrhus, even though he is consistently failing, is known as one of the four or five greatest generals in history. It's no surprise he lives for war. All he wants is to be the next Alexander the Great. He has a direct blood relationship to that history. That endeavor begins when he is 17 years of age, when he goes into an alliance with Demetrius.



We're out of time, but we'll review this story and finish Pyrrhus' campaign in Italy next time.

Beginning in 303 BC, Pyrrhus goes into an alliance with Demetrius; right in the time period of the Fourth Diadochi War, which began in 307 BC, with 317 BC to 307 BC being a ten year proxy war over Athens. Cassander had placed the dictator, and Demetrius freed it ten years later sparking conflict. In 303 BC, Demetrius goes into an alliance with Pyrrhus, and that becomes of use two years later. In 301 BC, Pyrrhus fights as his general at the Battle of Ipsus. Antigonus comes against three allies, Antigonus and his son, who is backed by Pyrrhus. Antigonus is killed, and then Demetrius flees, and immediately begins to rebuild. Then Macedonia is divided between Demetrius and Pyrrhus, and their relationship begins to break apart. That crack is first visible when Pyrrhus invades Thessaly in 291BC, while trying to weaken his ally. Demetrius responds in 289 BC, and invades Epirus. There's more to that history, but it's a period of conflict, and they don't physically fight and Pyrrhus backs down.

The three remaining generals who are still alive: Ptolemy, Seleucus, and Lysimachus are threatened by the power that Demetrius has developed. So they go into an alliance with Pyrrhus and try to take down, not the father, but the son Demetrius. It's Pyrrhus and Lysimachus that do that work defeating Demetrius without battle, and then dividing Macedonia between themselves to east and west. This sparks a cold war. Lysimachus uses sanctions and subterfuge to drive Pyrrhus out of the west, and Pyrrhus is left with the borders of his own country. During this same year there is a change of scene, but we're moving the location from Macedonia to Italy. There are two factions inside Thuri, the Democrats and the Aristocrats torn between who they are allied to; their traditional relatives, or this other power in the north who offers greater economic benefit. They choose the north, and the south invades, Tarentum attacks Thuri. Thuri now becomes permanently dependent on the protection of Rome in 285 BC. They're no longer safe with their relatives.

This now sparks a new war for Pyrrhus to deal with between Northern Rome and the Greek city-states. The rest will be reviewed in the next study.



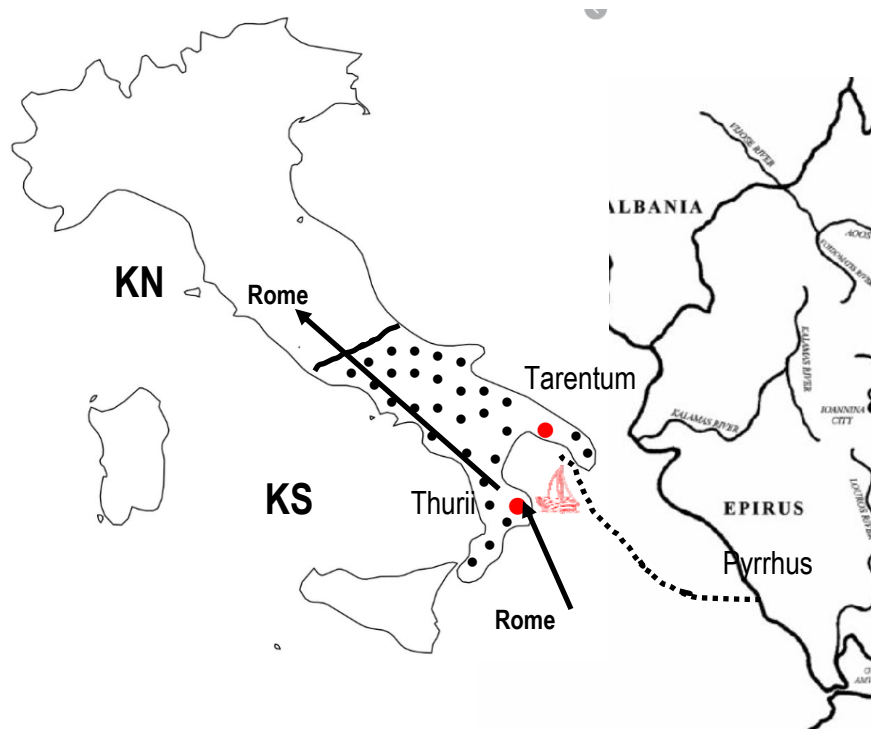
Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Acts 27
5 of 15**

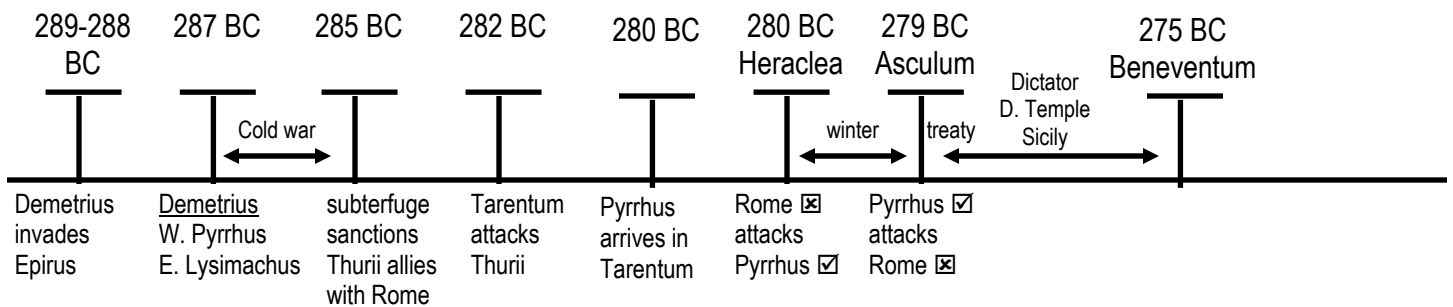
**Elder Tess Lambert
April 2019**

Previously we discussed Acts 27, which linked us into the history of Pyrrhus, partly, because of the number 273, but also because we were covering the history that related to the King of the South ('KoS'). We identified that where Acts 27 brought us was to the life of a king called Pyrrhus, and as we have begun to identify it takes place in two parts, an 'Alpha' and an 'Omega.' First there was the history of Macedonia, which we have already traced on the line from 317 BC to 285 BC, and then there was a second history of Italy from 285 BC to 279 BC. Pyrrhus was not successful when his campaigns were directed into the Greek world of Macedonia and these generals of Alexander's Empire. As a result, Pyrrhus was forced to find a new field and where he chose to go was into Italy and into war with Rome. It was a war between northern and southern Italy, between Rome and Pyrrhus, Pyrrhus being allied with Tarentum.



In 285 BC we found Thurii, another city-state that was generally under the 'Sphere of Influence' of Tarentum. However, it changed its allegiance to that of Rome. You can mark that twice in that history at 285 BC and 282 BC. In 282 BC Rome responded by breaking an agreement that it had with Tarentum. Tarentum responded by attacking Thurii, and this led to war with Rome. Then there was a war between Rome and Tarentum. Tarentum was not strong enough to defeat Rome alone, so they asked King Pyrrhus to fight on their behalf. He sailed over in 280 BC, and he brought all these city-states into an allegiance. He began to prepare Tarentum itself for war with Rome. Rome descended on the south later that same year, initiating the first battle before Pyrrhus was ready. They met at Heraclea, and Pyrrhus was victorious against Rome, because of this 'new weapon,' the war elephants, that Rome hadn't seen before. During winter, both sides withdrew and prepared to fight again in the spring.

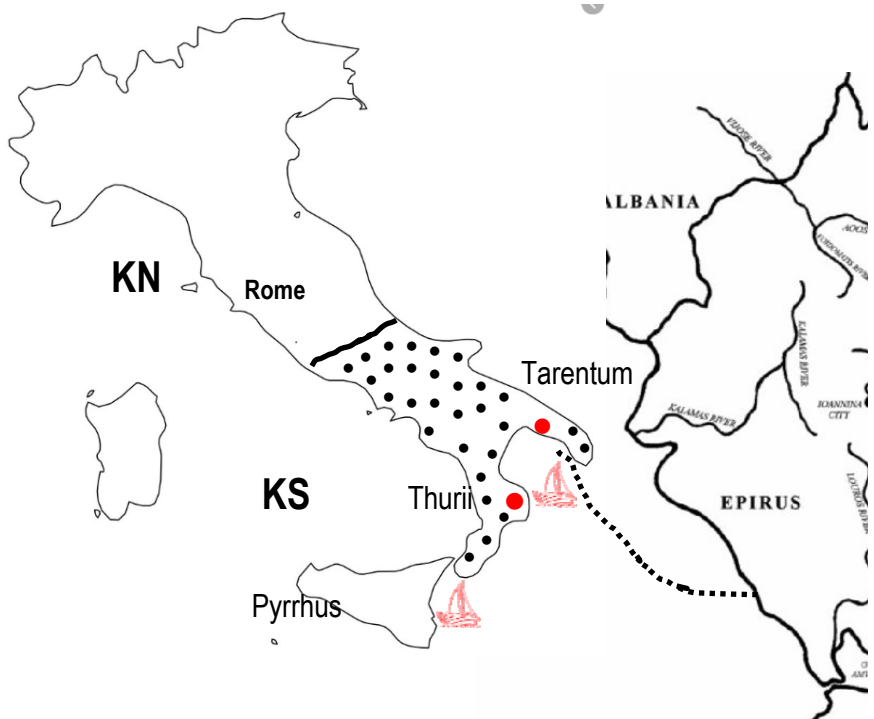
The following spring, they met at Asculum. Rome had spent the winter preparing for the elephants by building up carts, but it was a 'Failure' for Rome as the elephants just broke them apart. As a result, Pyrrhus won again thanks to his elephants. We also saw that Pyrrhus was losing men, and he couldn't win many more times before his army was so weakened that it wouldn't fight. Therefore, he made a temporary peace with Rome and instead engaged in this new plan to build up his strength more gradually, beginning with the island of Sicily. He was thinking that if he could take Sicily, then he could also take Carthage. Carthage was powerful, and they had the resources and knowledge to build a powerful navy, because of their coastal location along the north of Africa. Pyrrhus was going to build an immense navy there, and come back around to Greece and Macedonia, and fight with the familiar faces we know, particularly the generals Lysimachus and Seleucus. Then he would probably face Ptolemy in Egypt and come back around and become king of Macedonia and then sweep back to take Rome. Pyrrhus had this circular plan that he was still going to take Rome, but more gradually. That was where our story ended last time.

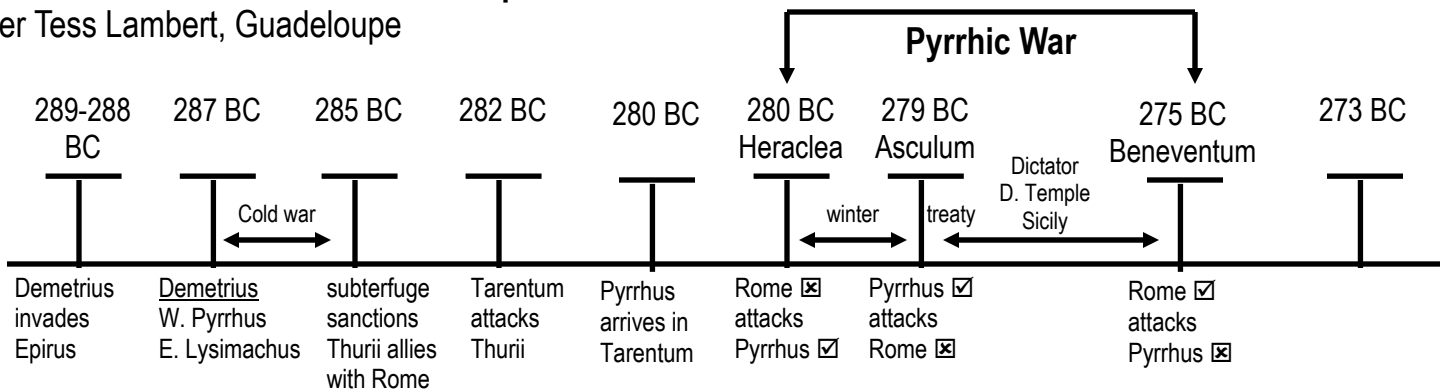


Pyrrhus sailed down to Sicily, and he quickly freed the island from the control of Carthage. This was where he really went wrong. He wanted to become king of everything, and his plans were so big that he needed to rule in a different way. The people of Sicily were not just going to build him an army and navy very willingly; they needed a little bit of force. They had called Pyrrhus to their country to free them from dictatorship, but they didn't expect him to be another dictator. However, when he sailed down to Sicily and freed them, he took control of the island, and he started to abuse his new power. He was imprisoning the leadership of the island, killing or imprisoning those who spoke out against him, and forcing the people to start building a navy for this plan he had. As they started to resist, he exercised more and more force, and very quickly they realized they had another dictatorship that was even worse than Carthage. What Carthage gave them was better than what Pyrrhus was doing. So the population begins to wish they had their old dictatorship back. Pyrrhus was also running out of money, because he wanted to build a massive navy and that takes money. So he was also having financial trouble. To become king of everything takes a lot of resources, finances, and people, and he was struggling with that. For that reason, he takes some advice and he goes to an ancient temple. There was a goddess in Sicily that had a massive temple, and buried underneath it was treasure with all the gold and offerings that have been given to this deity. Facing financial trouble, Pyrrhus desecrated that temple; he raids it and takes all of its wealth and he puts it onto ships. Then he sails these ships back to Tarentum to fund his war effort, but these ships encounter a storm and are destroyed. As a result, all the wealth that had been placed onto them from this temple was spread over the coast line and this caused Pyrrhus to panic. In his language after this time, all the way to his death, everything that failed after was the judgment of this goddess for desecrating her temple.

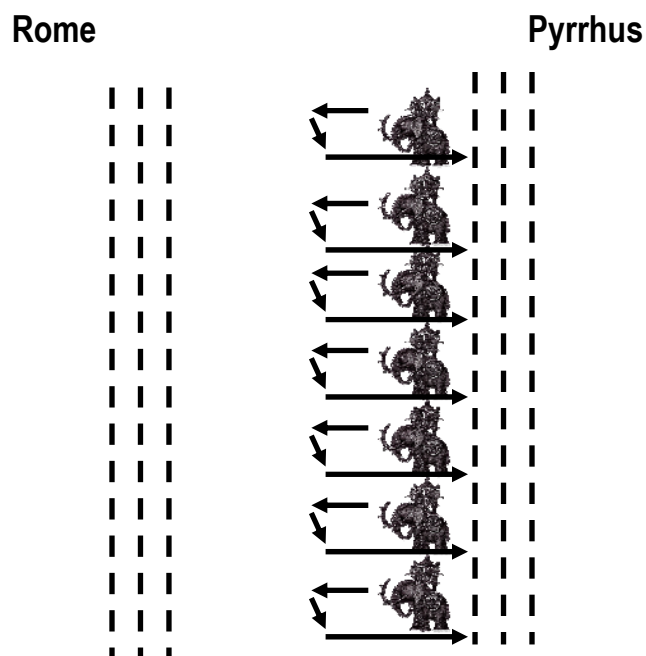
In this history, after the Battle of Asculum takes place in Sicily, Pyrrhus behaves as a dictator, and he desecrates a temple. The situation got so bad in Sicily that they wrote to Carthage and asked Carthage to come and free them from Pyrrhus. So first they had asked Pyrrhus to come and free them from Carthage, but then they realized they had a worse dictator under Pyrrhus. So they asked for Carthage to come back. At the same time Sicily was asking Carthage to return, Pyrrhus received a report that Rome had broken their treaty and was descending on Tarentum. He had left his son in Tarentum to watch over the city, and he received a report that Rome was marching on it; therefore, Pyrrhus was facing a battle with Rome he couldn't avoid.

Seeing his control of Sicily weakened internally, Pyrrhus fled Sicily and returned to Tarentum just in time. Rome was descending and Carthage was attacking. So he headed back to southern Italy and faced Rome for one final battle in 275 BC, the Battle of Beneventum.

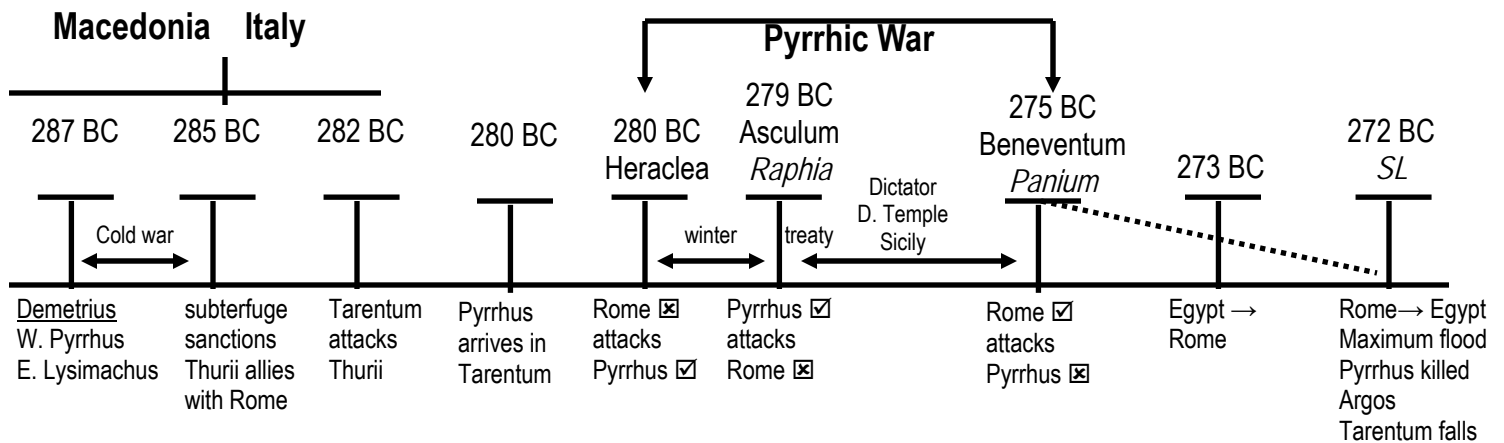




This was the last battle between Rome and Pyrrhus. It was a six-year war with three battles between the 'North and South,' 'Rome and Pyrrhus,' and it ended in 275 BC with that last battle. Rome attacked the 'South' (Pyrrhus), and that time it was a victory for Rome, and Pyrrhus was defeated. Why was he defeated? Once again Pyrrhus faced Rome. Rome was on one side with Pyrrhus on the other side, and then the elephants, and behind the elephants, about 20 of them, was his army. The elephants charged at the Roman army, and as the elephants charged something caused them to change direction and they turned around and charged back over Pyrrhus' own army; therefore, the elephants of Pyrrhus defeated him. It was elephants that again decide the victory of the battle, but instead of helping Pyrrhus defeat Rome they turn and charge over his own troops, and that lost the battle for Pyrrhus. The only real story of how that happened was that there was a younger elephant that was wounded, and its mother was a part of this group. When she heard the cries of her wounded offspring, she became wild and distracted and turned back to find her child. When she turned, she led all the elephants to turn and go towards Pyrrhus; they went back over Pyrrhus's army. Once again, as with Heraclea and Asculum and now with Beneventum, the victor is decided by the role of elephants. And with the battle at Beneventum, Pyrrhus leaves Italy. He flees immediately and goes back to Epirus, which takes us right back to where we began. 275 BC is the end of the Pyrrhic War.



In 273 BC there is a general or king now who has been following the reports of these battles between Rome and Pyrrhus, because he is intimately connected to one of the players. This general is Ptolemy, and he knows Pyrrhus very well. Pyrrhus has spent a lot of time in Egypt. He married Ptolemy's step daughter, and they have very close and personal connections, and Ptolemy knows what a good general Pyrrhus is. Ptolemy hasn't been paying much attention to the rise of Rome, but over this six-year period with Pyrrhus he watches over Rome's behavior. He saw how Rome swept down and took the entire south. Ptolemy recognizes that there is an important global power developing, and he can no longer ignore its rise.



In 273 BC Ptolemy of Egypt sent ambassadors to Rome, the first offer of a diplomatic relationship. A.T. Jones tells us that the following year in 272 BC, Rome returned that favor, and Rome sent ambassadors to Egypt headed by Fabius Maximus Gurges. His name means the “Maximum Flood.”

Two other things happened this year. In 275 BC Pyrrhus was defeated, but he was not killed. In 272 BC Pyrrhus was down in Greece and fighting a separate campaign in a city. He makes some very poor choices while he is fighting. Pyrrhus’ son is killed, and he is emotional over it so he continues to make worse decisions. He ends up in the streets of a city fighting in tight alleyways with his whole army, fighting in hand-to-hand combat with his enemy; he is disconnected. Pyrrhus has made poor decisions by bringing his army and elephants into the middle of a city. It was an effort to take a Greek city that went completely wrong. As he is fighting hand-to-hand with this soldier, he’s fighting in this tight street, and in a window above the mother of the soldier who is fighting with Pyrrhus is watching. She leans out the window and takes roof tiles and hurls them at Pyrrhus who is on a horse. One of the tiles hits him on the head. It stuns him and he falls off his horse, and he is killed by the soldier. By the fall and the soldier, Pyrrhus is killed in 272 BC.

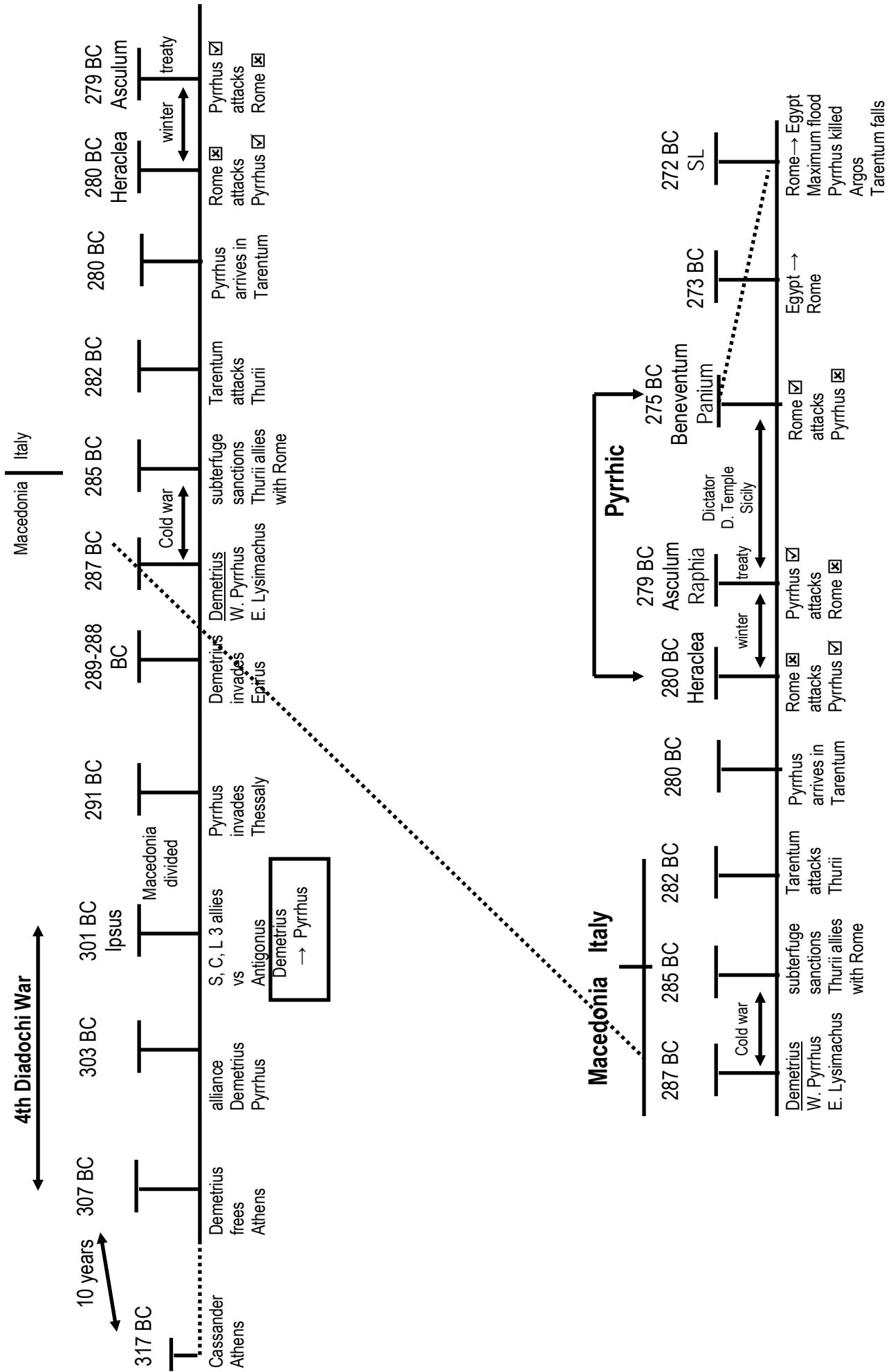
We already discussed this in Acts 27, what city was he killed in? Argos. Argos is named after the Argolic plain where they grew all their grain. Its name, Argos, is a reference to the color of the grain at ‘Harvest’ time, “white.”

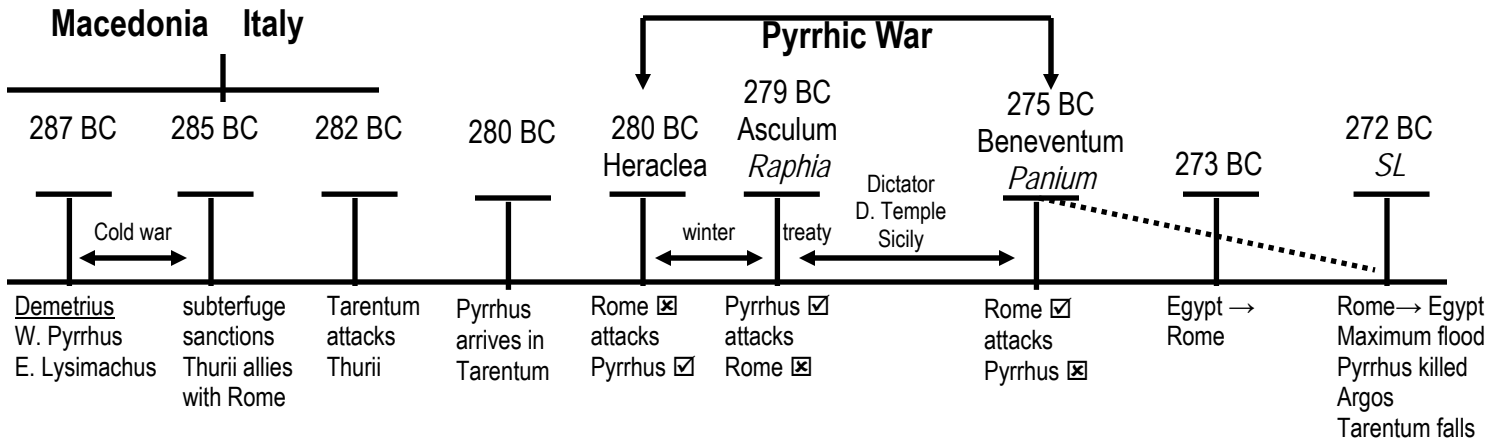
There’s another story we can link to 272 BC. In 275 BC Pyrrhus was defeated in Italy. Rome had control over the South, but Tarentum did not surrender so easily, and they held out under siege. From 275 to 272 BC, Rome is besieging the city of Tarentum, the last city they have to take to have total control of the south. And in 272 BC Tarentum surrendered. Tarentum falls, and Rome takes the last city on the south.

We will come back to this concept, because Beneventum, as we already drew a conclusion that Beneventum is a reference to what we call ‘Panium,’ and in 272 BC, it became a symbol of Sunday Law (‘SL’). We call these waymarks ‘Panium’ and ‘SL,’ ‘SL’ being ‘Shipwreck’ in the story of Acts 27.

We are going to review this history again; however, from a different perspective in another study. But what we can begin to see is that the defeat of the ‘King of the South’ (‘KoS’) is a process. Everyone knows who won in 275 BC. Egypt is already recognizing it, but it’s still a process. It begins in 275 BC, and begins to fall until it’s completely destroyed in 272 BC, and we’ll discuss what that looks like. In the story of Pyrrhus, we are going to bring in other witnesses to show this process. This is the story of Pyrrhus from 303 BC when he begins to be involved in world politics to 272 BC where he dies.

Thus, we have divided his life story into two parts, Macedonia and Italy. Macedonia ends a Cold War, and it also begins a second phase; it’s changing in its location. Therefore, when we come to the Pyrrhic Wars history, then we are already referencing the battles of ‘Raphia’ and ‘Panium.’

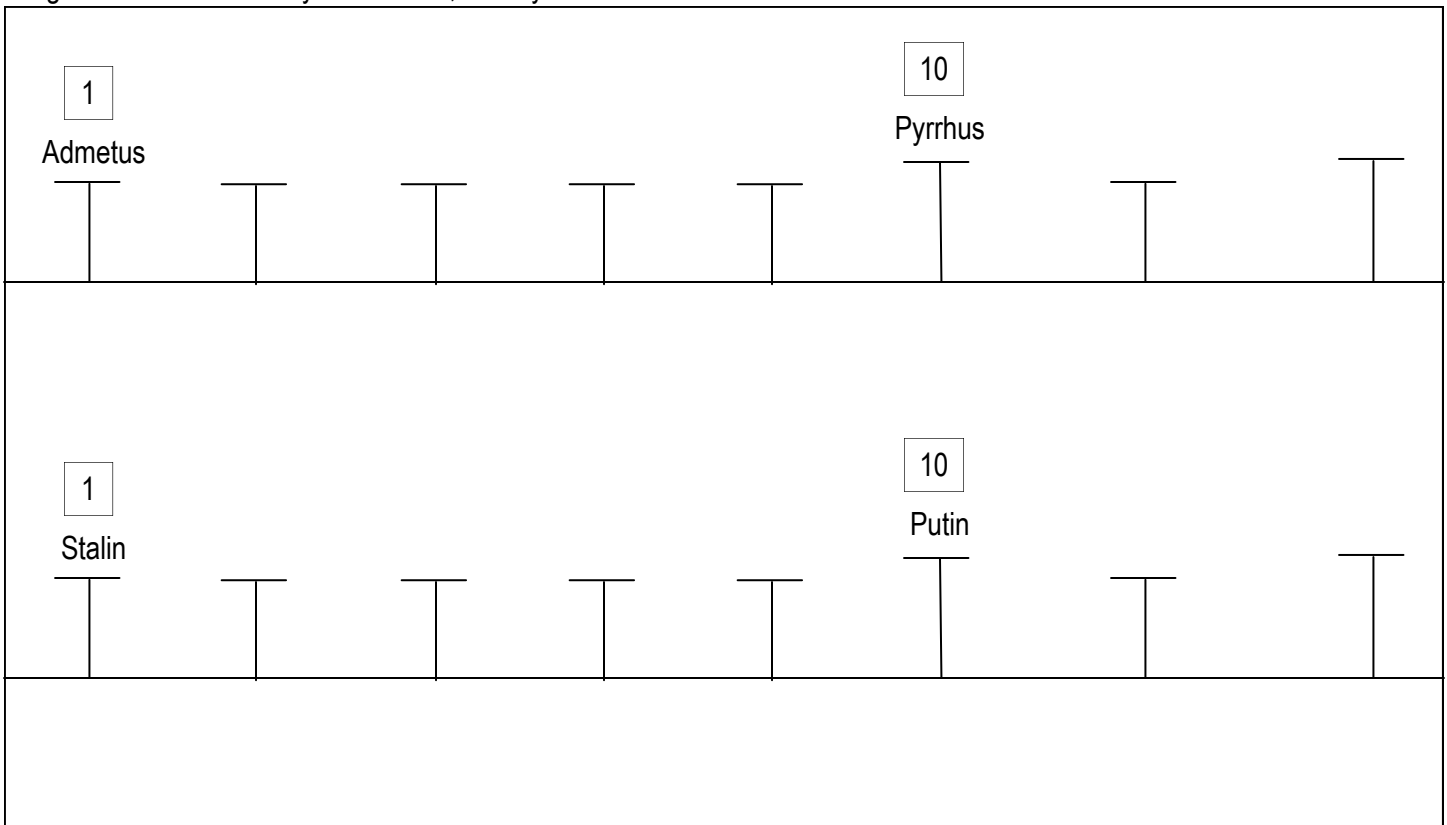


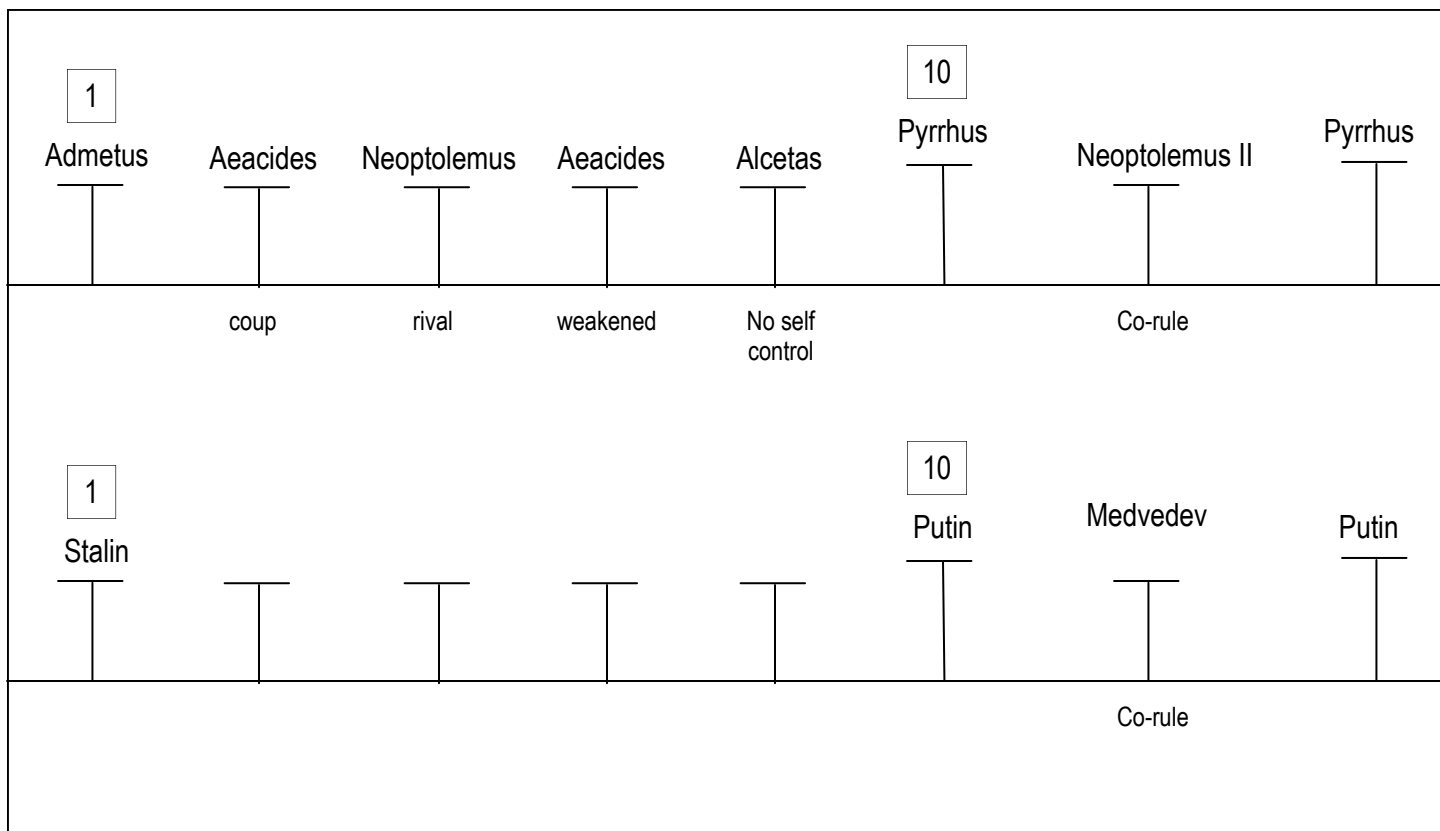


What we want to begin to consider is what this teaches us in application. Pyrrhus comes in two histories, and that is the 'King of the South' ('KoS'). Therefore, when we come into our history and we talk about 'Panium,' who is the 'KoS?' Russia, and who do we bring to mind? There is a king and a kingdom; Russia is the kingdom and Vladimir Putin is the king.

Daniel chapter two gives us an important principle, a Bible rule. The rule is about a king and a kingdom. When Daniel tells Nebuchadnezzar the meaning of the statue he points to the head of gold, and what does he say to Nebuchadnezzar? "That head of gold is you." It's Nebuchadnezzar as an individual. It's not just a kingdom, but it is also a person. We did the same thing with Greece. It's Greece, but who is it? It's Alexander. When you come to the history of a kingdom, then you come to a history that's connected to a prominent king and the symbology is connected.

Therefore, if this is the history of Putin and Russia, then who is the first history speaking of when we come to its 'Alpha?' We are going to trace the kings of Epirus, and Pyrrhus was the most prominent king and covers all our history, but the first king marked in that history is Admetus, and Pyrrhus is the tenth.



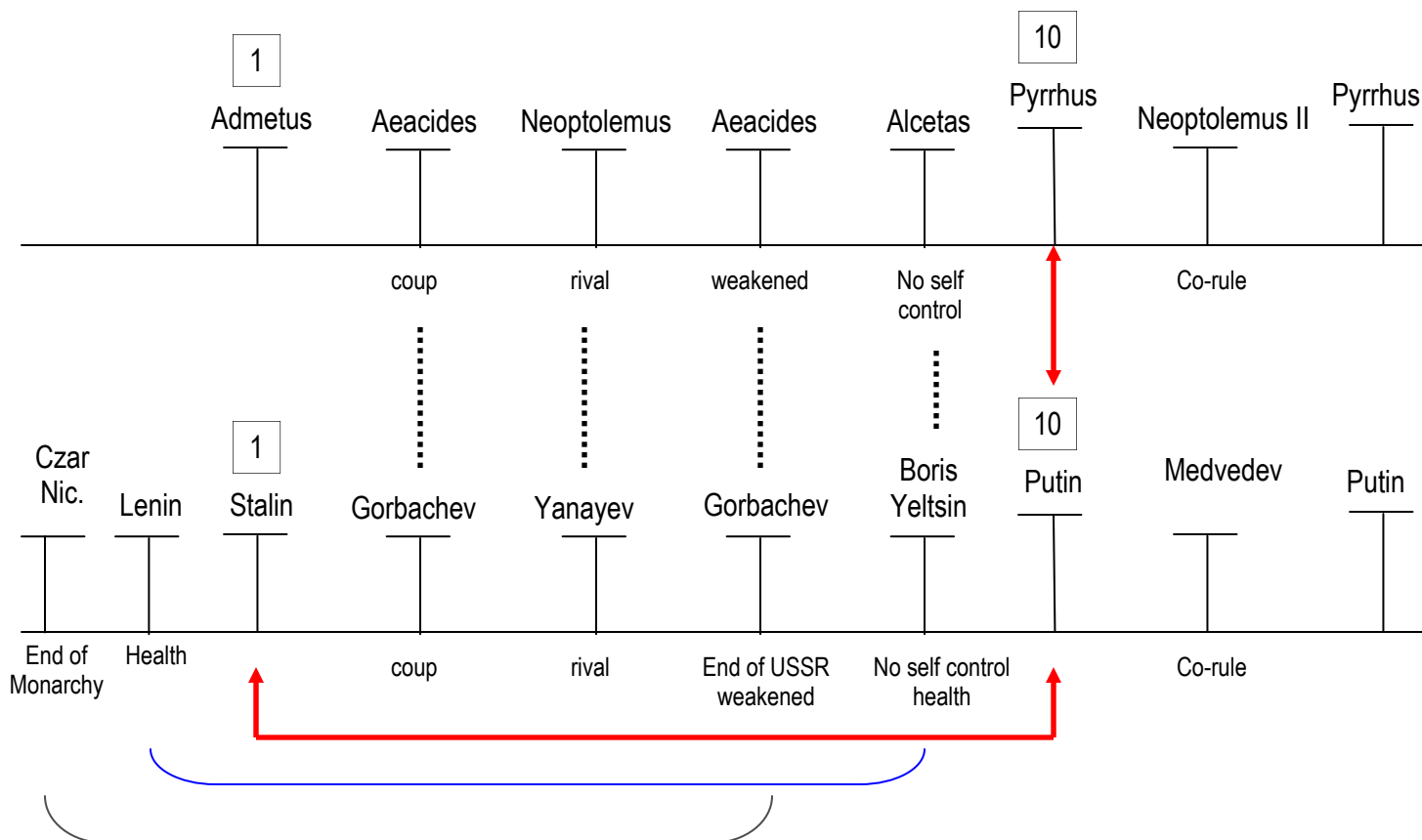


Pyrrhus became king. Then he faced some 'Internal' problems, and he was removed from that leadership position. Then someone else became king; Neoptolemus II. Pyrrhus forced him to co-rule. Consequently, there was a time when you had two kings of Epirus, Pyrrhus and Neoptolemus II. Pyrrhus had Neoptolemus killed, and then he returned as the sole king of the kingdom.

If we are going to talk about Pyrrhus and say that he is Putin, then we can notice that Putin was president for two terms from 2000-2008, two four-year terms. Under the Russian Constitution he cannot run for a third consecutive term. Hence, Putin pretends to step down and Medvedev becomes president, but was he ruling alone? Medvedev made Putin his Prime Minister, and they did not try to hide the fact that they were co-ruling, but Medvedev was only President for one full term. Then in 2011 he announced that he would not be running for re- election, and he dutifully stepped aside so Putin could run for a third term, because it wasn't consecutive. This is how Putin retained hold of power without breaking the Russian Constitution, which says you can only rule for two consecutive terms, the same as the laws in America, but he has managed to control that country by using some clever tactics since 1999, which is 20 years.

When we discuss Putin, we are saying he is the tenth. Who is the first? Stalin.

Looking at Pyrrhus again, we have already said that he became king at a young age. Why was he king so young? What we find in that history is that their nation had a set of peculiar problems. His father had been King Aeacides, but he lost the support of his own people and he was removed in a political coup. Then another king took the throne, a rival, Neoptolemus II, the same that co-ruled with Pyrrhus later. This doesn't last long, Aeacides is returned to the throne and Neoptolemus is removed, but because of this coup Aeacides is so weakened that he is killed in this history by Cassander. Cassander does not like the leadership of Aeacides, so he invades Epirus and has him killed. When he is killed, his brother, Pyrrhus's uncle takes the throne —Alcetas II, he is the older brother of Aeacides. He should have had the throne in the beginning, because he is the older brother. The reason he is overlooked is because he is very unpopular, and is also known for his lack of self-control; particularly, his temper. The historians call it an "ungovernable temper."

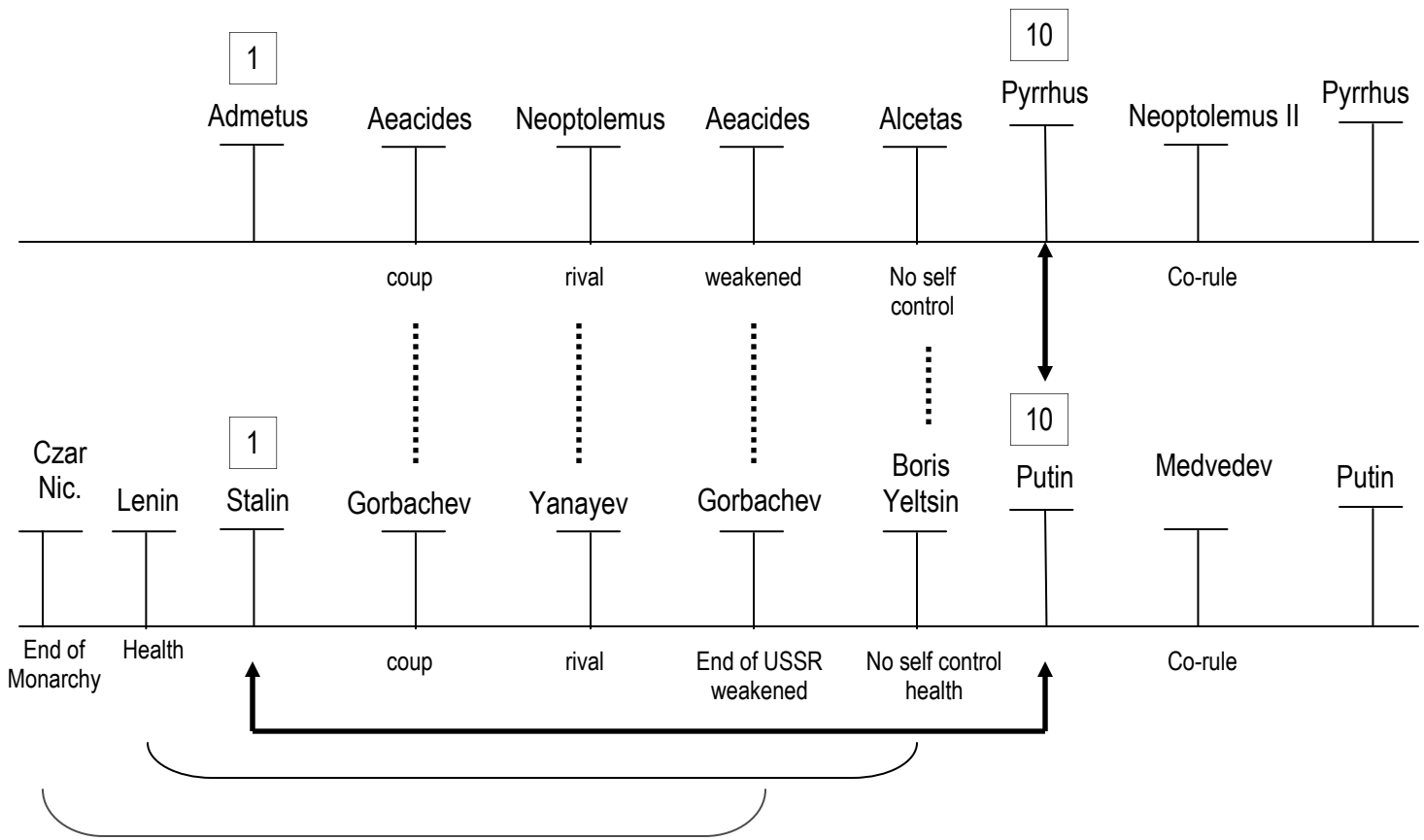


We brought that down into the history that led us to Putin, who we should remind ourselves when he became president, was comparatively young, incredibly inexperienced, unlike any president they had before, until the leadership of Stalin. We find Mikhail Gorbachev who was removed in a political coup that placed a rival, Gennady Yanayev, as leading in this stage with the Soviet Union. Yanayev took power, but not for long because Gorbachev was able to come back. He survives the coup and retakes power. But he has been so weakened by what has happened in this history that he cannot hold on to the government. He steps down, and it is the end of the Soviet Union because he was so weakened.

Boris Yeltsin took power, but what was Boris Yeltsin's problem? He had no self-control, in particular with alcohol and the corruption in his government. His lack of self-control has a side effect with his health as it begins to fail. Because of these issues he loses the respect of the people and is forced to step down, making way for Putin. So we can see these histories are paralleling. When Gorbachev stepped down that was the end of the USSR.

When you go back to the history leading up to Stalin, when Czar Nicholas was removed, it was the end of the Monarchy. Instead of Czar Nicholas, Lenin takes power. Why didn't Lenin stay in power? He had health issues; he had a series of strokes.

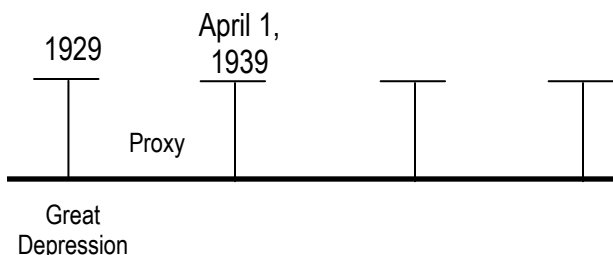
We can parallel the rise of Putin, who came into power as young and inexperienced, with the rise of Pyrrhus who came in young and inexperienced. *We can create this structure, a straight reference from Pyrrhus to Putin. We can also see it in the line from the rise of Stalin to the rise of Putin on our line, from Gorbachev to Yeltsin.* Czar Nicholas is the end of the Monarchy; Gorbachev is the end of the USSR. Lenin takes power, he has problems with his health, and he places Stalin in his position. Stalin is placed in the position of General Secretary by Lenin, which he holds to his death. Putin is placed in his position, first as prime minister and then as president directly by Boris Yeltsin. Boris Yeltsin has a problem with his health due to lack of self-control, particularly in relation to alcohol.



We have created two structures and we can see that Pyrrhus is Putin. They are representative of each other. And that explains the history in our Italy line. We can also see that Putin is typified by Stalin. So Pyrrhus equals Putin, Putin equals Stalin. We can take the history of Pyrrhus as we see it in Italy and it represents Putin. But if Pyrrhus equals Putin and Putin equals Stalin, who is Pyrrhus also going to tell us of? Stalin, because this is the 'Alpha' and 'Omega,' the two histories of the 'KoS,' the 'KoS' under Stalin and the 'KoS' under Putin. So when we come to the beginning history, whose history are we to look into? Stalin, and that takes us into the world wars, which Elder Parminder has been introducing and describing to us. So they should already be familiar terms. We should already be aware of how we are studying them and the conclusions we are coming to about them.

Stalin and Putin both face war with KN
 2 histories of Pyrrhus life = the 2 histories of life of KS an alpha and omega history

Pyrrhus = Putin A = B B = C
 Putin = Stalin What is A? A = C



We are looking at the 'KoS,' the USSR, but not from its end history. We want to go back to the very beginning where the 'KoS' becomes involved in world affairs. 1917 was the Russian Revolution where Russia turned into a communist power, first under Lenin, and then transitioning to under Stalin. It's engulfed in civil war until around 1922, five years later, and then it took years from 1922 to 1929, for Stalin to take over the USSR as a dictatorship. He wasn't the only communist that was influential. You may have heard of Trotsky and other factions vying for power that were really Stalin's first 'internal' enemies. Even though the USSR transitioned into this communist power from 1917 to 1929, it was distracted by 'internal' issues, first of all civil war, then Trotsky, as Stalin tried to take over the country. In 1929, it's Stalin's 50th birthday, he begins in a clearer fashion to build a cult of personality and he puts down his last government rivals. So from 1929, Stalin is in a stronger position to now start pushing his ideology worldwide.

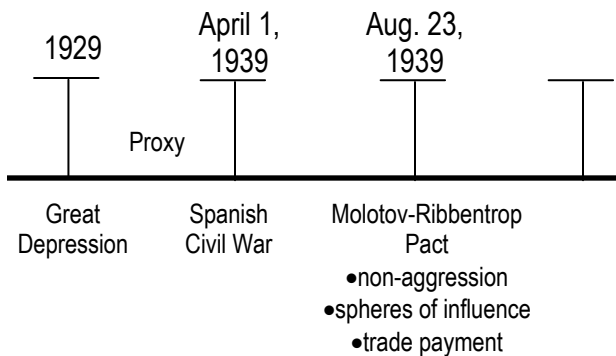
We also know 1929 for other events. This was the economic crash that began the great depression. And a side effect of that financial crash was that it enabled the rise of Hitler. When the market collapsed inside Germany, life became much more difficult, and people became much more desperate for alternatives. And the language of a populist leader like Adolf Hitler became much more appealing to them, and you can trace his election wins from 1929 and see how quickly that escalated.

Across Europe from 1917, particularly escalating from 1917 up to WWII, much of Europe became divided into two sides, and countries are deciding which side they are going to stand with. The division that begins off quietly is between two modes of government, fascism and communism. The countries are deciding on which side they stand. So across Europe many countries are choosing one of these forms of government they want to be. Under fascism you can mark Italy under Mussolini, and you have Germany as it rises up under Hitler.

Fascists	Communism
Mussolini (Italy) Hitler (Germany)	Stalin (USSR)
Send aid to Franco	Send aid to Spanish government

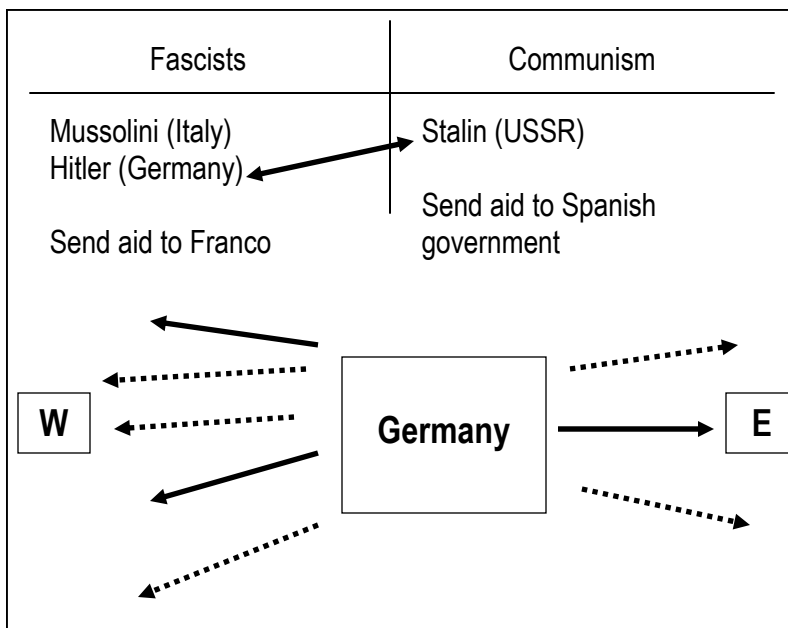
Under Communism you have the USSR under Stalin. And he is looking at these fascist governments as a threat. Because he sees these powerful countries are turning fascist and coming into an alliance, he sees that alliance as a threat. He wants to stem that flow, by stopping more of Europe from turning fascist.

And the next country having an 'internal' struggle of which form of what government it will take is Spain. And there is a Spanish civil war beginning in history after 1929 and ending in 1939; and this Spanish civil war is a struggle between fascism and communism, particularly between the USSR and Germany. They call it a practice match, like you would have in sport, a practice match before you have the major match. They say that this Spanish civil war was a practice match before WWII. And it's a proxy war between Germany and the USSR, between Hitler and Stalin. And the man you would identify with Spain in this history is General Franco. In 1939 General Franco wins, and Spain becomes fascist. So you can see in this history that there is a division between Germany and the USSR already developed, and they are natural enemies. And that is obvious from the Spanish civil war, which ends on April 1, 1939.



So the world is shocked and amazed when just a few months later, in 1939 August 23, these two natural enemies enter into an alliance. This is an alliance between these two powers that just fought each other in a proxy war, natural greatest enemies. And they go into an alliance known as the Molotov-Ribbentrop Pact. Why would Hitler want an alliance with the USSR? In the

history of WWI in which Hitler was a soldier, Germany faced a particular problem that the other countries did not have. And it's one of the major reasons why Germany was unsuccessful in those histories and that issue relates to its location. When a country waged war, it makes sense to send your army to the front line, and the enemy sends their army to the front line, and then your two armies fight. But Germany has a particular problem and that is its location. When fighting its enemies in WWI, against England, France, and USSR, its main enemies are on the opposite sides of the country. And it had to fight a war on two different fronts. And as that invasion was successful and his army was spread out, its army got further and further divided until you had two fronts further and further apart, which means you're harming your man power and resources. For France to fight Germany, all it needed was one front, the USSR as one front. But Germany is so vulnerable, because of its central location, and this is the history of WWI, where Germany was defeated, partly because of this vulnerable location where France and England fought against them.



Hitler well knows he is entering into WWII, because what he wants is Poland. He wants to take Poland, and he has already been told that if you attack Poland, then you are going to face war with Britain and with France. Both Britain and France had assured Poland that if Germany invaded, we would go to war with them. Hitler knows that, and he wants Poland. So he knows he's about to go to war with Britain and France. He's going to face war on the Western Front. And he's just come out of the history of WWI where he fought, and he knows that if he is to start another war on two fronts, there's no hope of victory. He knows that his enemy is on the Eastern Front just waiting for him to be weakened, and Stalin is going to attack him. So he cannot fight war with the West and the East at the same time. So what he wants is an assurance from Stalin that when he goes to fight the West, that Stalin will not interfere and attack him at a vulnerable moment.

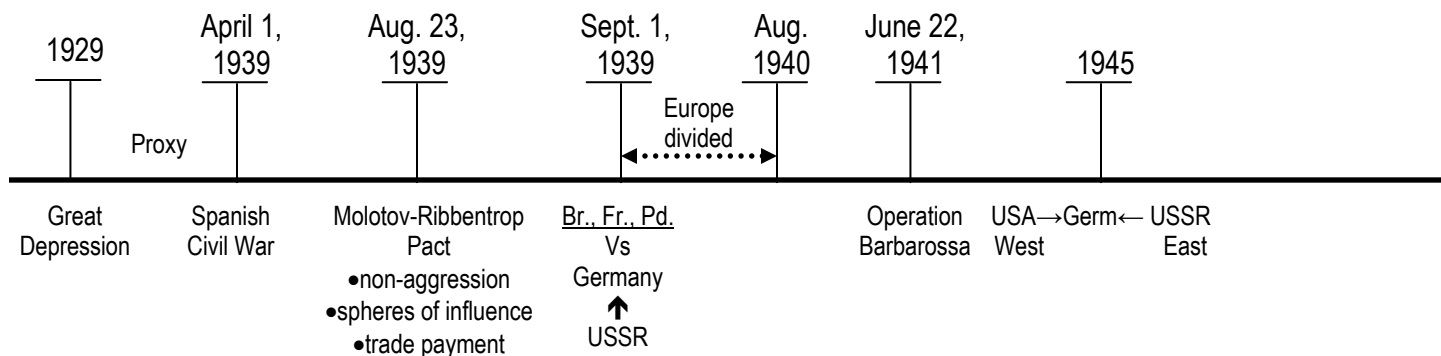
So for this reason Hitler goes into an alliance with Stalin in 1939 with The Molotov-Ribbentrop Pact, and it has three parts to it.

- **Non-aggression:** Stalin promises Hitler that he will not attack Germany while Hitler is at war with the West. They put a time frame on this.
- **Spheres of Influence:** a division of Eastern Europe between themselves, into spheres of influence. They said they would take Eastern Europe and divide it between themselves.
- **Trade payment:** Hitler was so isolated, he needed to be able to import from the USSR to fund his war effort. If he was also going to bring in shipments from allies from the South or from Asia, he also needed to use the Soviet rail lines.

Germany didn't have the resources for WWII. So the Soviet Union ends up funding that war effort, and Germany is supposed to pay for those imports. This is the logic for why Hitler would want an alliance with his natural enemy, and he knows he's about to go to war with the West.

#5 Acts 27 5 of 15 1:20 minutes April 2019

Elder Tess Lambert, Guadeloupe



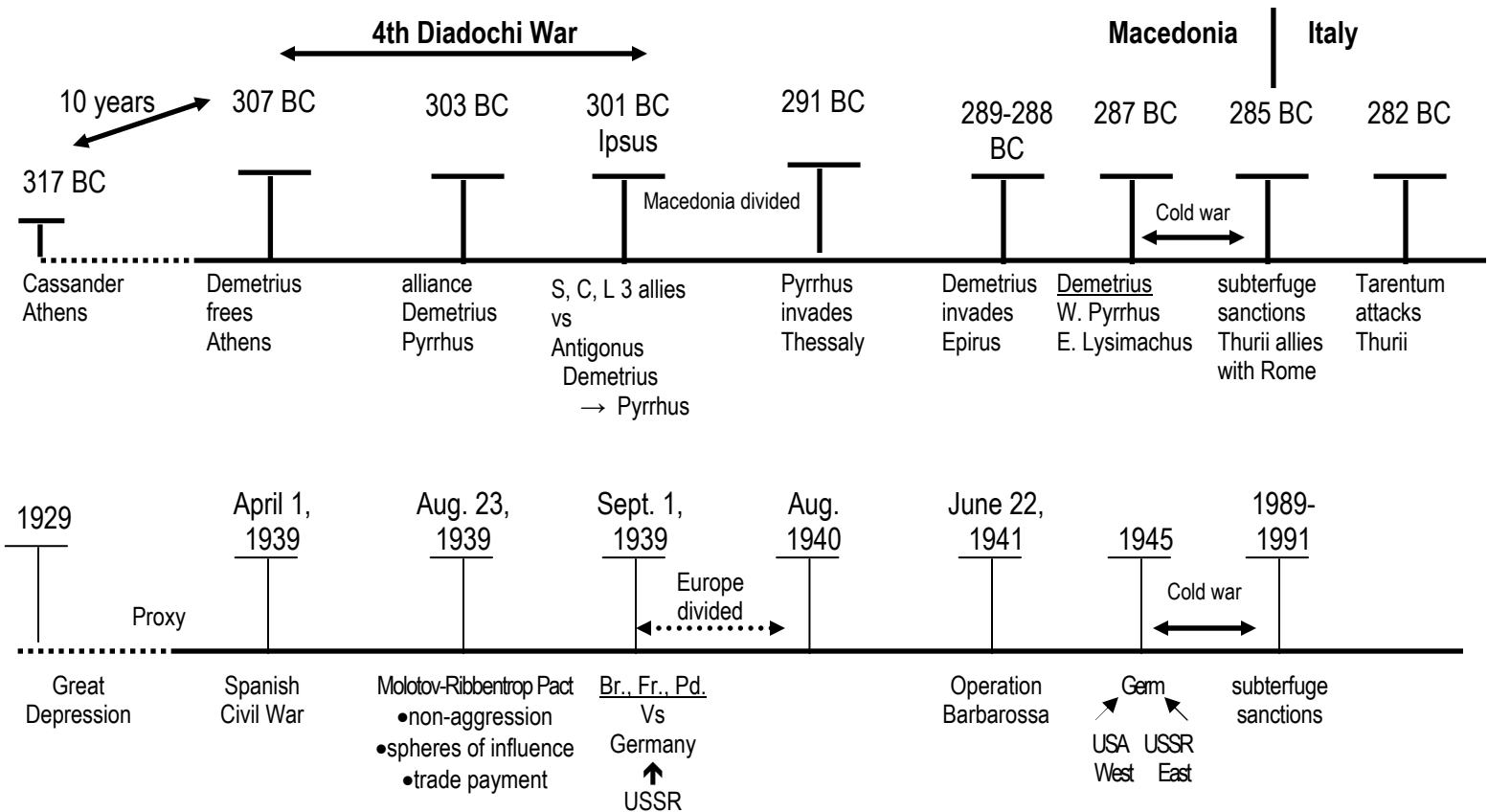
Why would Stalin want an alliance with Hitler, and what did he have to gain from that? What Stalin was able to do was sit back and watch his greatest enemies destroy each other. So without him having to engage in any effort, he watches Britain and France and Germany begin to destroy and weaken each other. If you have two enemies and they're fighting each other, which gives you the opportunity when they are at their weakest moments to step in and control both. So Stalin wants this war with the West and Germany to go on as long as possible, and he is willing to help Hitler, if in an effort both Germany and the West are weakened. And out of that agreement there is also the division of 'Spheres of Influence.' While Hitler is horrifying the world, Stalin can more easily sneak in and take control of Eastern European countries without repercussion. So these natural enemies begin WWII as allies because of this pact. It was eight days later, September 1, 1939 when Hitler invaded Poland, and Hitler was taking on three allies; it was Poland, France, and Britain against Hitler, who had an important ally, the 'KoS,' USSR. This was the first invasion of WWII.

From September 1, 1939 they began to divide Eastern Europe into 'Spheres of Influence.' It has caused some strain, some problems with their allegiance, because they began to argue over certain countries. It wasn't all done with their initial division, and now they have some problems. Particularly in the Balkans, Bulgaria, some of those countries, they begin to argue. There was a breakdown over these two issues: 'Spheres of Influence' and trade, which culminated in August 1940. For one month they ceased trade, and this is the work of Stalin. He refuses to send any more supplies to Germany for two reasons - there's trouble over dividing Europe, neither side is happy with their share, and there's issues over trade. Hitler isn't paying for his imports. For a whole month there is a stalemate until they meet in secret and sort out their differences. They redraw the map of Europe and come to an agreement over trade, and their alliance becomes strong again. But Hitler is afraid; he sees how quickly Stalin can cut off his supplies, so he decides that instead of waiting until the end of the war he is going to do what he intended all along, and attack his ally. He is ready now for a war on two fronts. So, it was delayed but not prevented.

June 22, 1941 Hitler invaded the Soviet Union; this was Operation Barbarossa. It's the largest invasion known in history, covering the furthest amount of territory, and with the most men. There's never been an invasion known that has surpassed it. And Stalin was taken completely by surprise, and now Hitler has a war on two fronts.

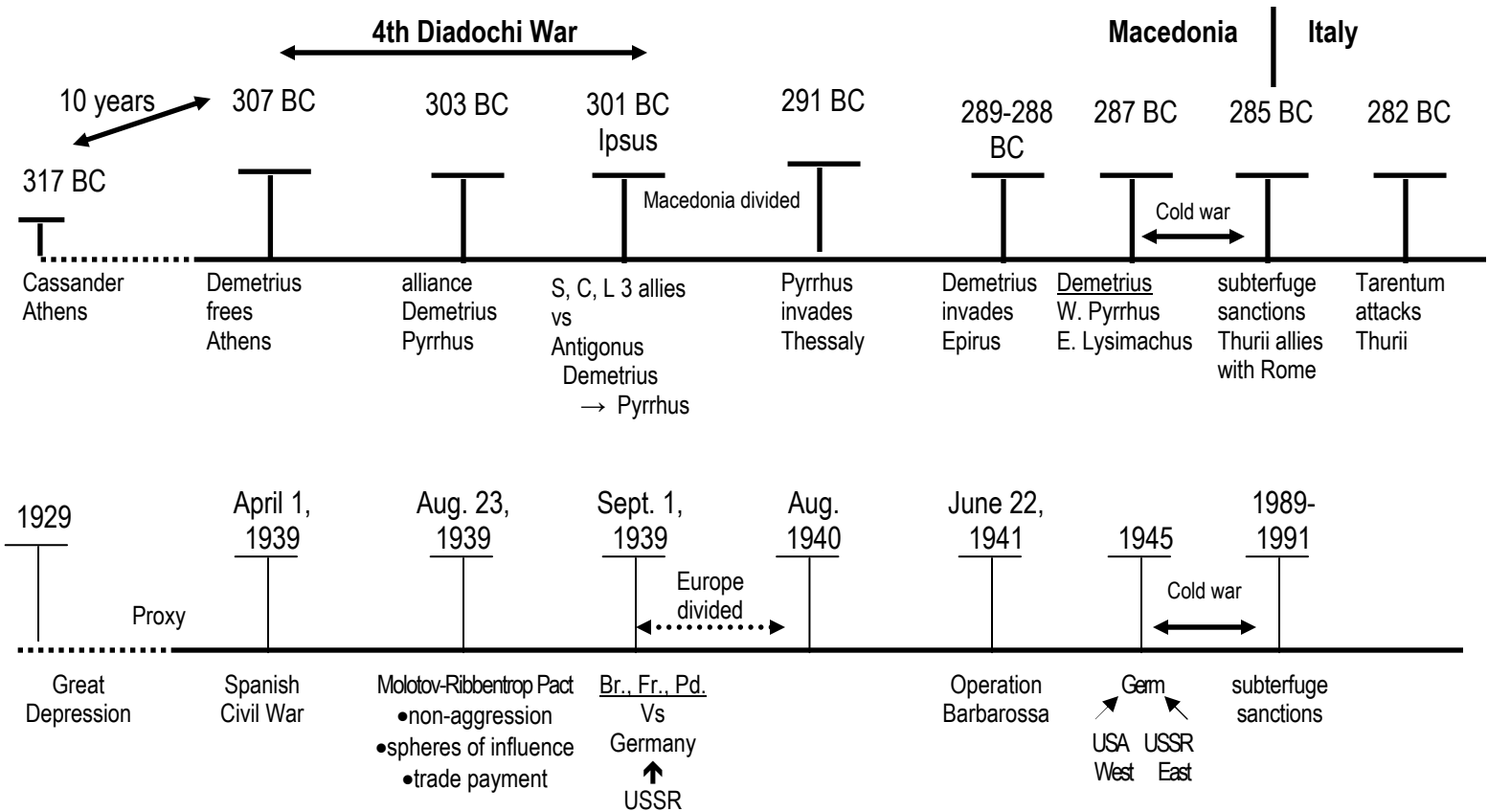
This drives Stalin into an alliance. He changes sides and goes from supporting Hitler into an alliance with the allies. The same people, the allies that Stalin had helped Hitler fight, he now joins to fight against Hitler. It's repeating the history of 301 BC, with Demetrius and Pyrrhus against the three allies, where Pyrrhus and Demetrius were fighting. Pyrrhus ends up joining the allies to fight Demetrius in 287 BC.

In the history of 1945, by the time we get to the end of that war, you have Germany, Hitler, facing an invasion from two sides. From the West you have a new player, but part of that same alliance; The US is in an alliance with France and Britain from the West. From the East, you have Stalin, USSR. You see, Germany is divided into East and West, and Hitler was defeated. Was either side happy with just their portion? No.



This sparked a war, but not a conventional war, a Cold War from 1945 to 1989; it didn't truly end till 1991. The Soviet Union did not end in 1989, but in 1991. Now you had a Cold War. What did the USA use against the Soviet Union? Subterfuge and sanctions. By the end of this Cold War, the USSR lost power. What did they lose? What did Pyrrhus lose? 'Spheres of Influence.' He lost everything except the borders of his own country. And the Soviet Union lost everything except the borders of Russia itself. And that's enough to call that a defeat, defeated in 1991, beginning in 1989.

If we parallel these histories, we can mark a period of 10, a proxy war. We recognize the end of the proxy war in Athens and Spain. Then these natural enemies go into an alliance. Demetrius goes into an alliance with Pyrrhus, and we see the introduction of the 'KoS.' Germany is going into an alliance with the Soviet Union and Stalin, because they have a plan. There's a battle coming, there's an invasion coming... Cassander, Lysimachus, and Seleucus against Antigonus and Demetrius. Demetrius is supported by Pyrrhus. This is the history of the allies against Hitler. Hitler was supported by the Soviet Union. There is a division of Macedonia and a division of Europe. Then we see their relationship strained, Pyrrhus and Demetrius, as a result of the division. Hitler and Stalin's relationship strained. They fix their differences, but it is a temporary patch. And it is properly broken when Demetrius invades Epirus and when Hitler invades the Soviet Union. This drives the 'KoS' back into an alliance with the allies, who he had originally opposed. And the King of the North ('KoN') is defeated by the invasion on two fronts, which divides his country into East and West. There are two victors; they each take a portion of that territory. And you have a Cold War, where they are using sanctions and 'Spheres of Influence,' the 'KoN' using sanctions and subterfuge, and the 'KoS' losing his 'Spheres of Influence,' until he is defeated.

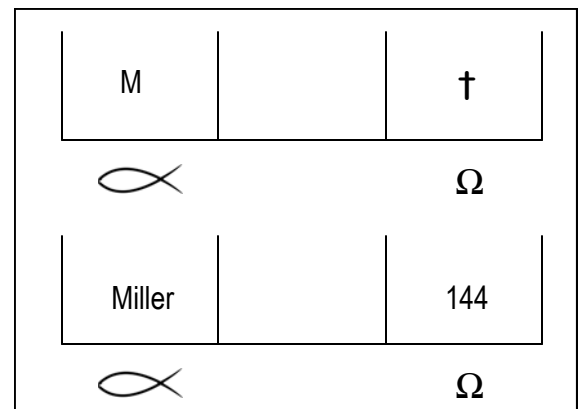


At that same point in time, we would have originally said a couple of years ago the story ends. Daniel 11:40 ends and the 'KoS' is defeated, and we would have originally thought that. Now we know there is a part 'b'. That part 'b,' is Pyrrhus in Italy, because at this same point in time, something else is happening that shows. Who changes its influence at 285 BC? There's a 'Spheres of Influence' that changed their allegiance from Tarentum to Rome, from the 'KoS' to the 'KoN,' and this sparks a conflict. In 1989 to 1991, the country of Ukraine changed its allegiance from the Soviet Union to the West. They did it first in 1989 to 1991, but there is a later date, 2014, where they repeat that process. They reject Russia and choose an alliance with the west. And what was Russia's response? Now it is a history about Vladimir Putin.

In 2014, Russia, Putin attacked Ukraine, and if you go to the list of sanctions placed on Russia, many of them come from this incident, this conflict over Russia attacking Ukraine. So there is an escalation again with the 'KoS' and another history where the 'KoN' and the 'KoS' begin to quarrel. We can see that happening in Ukraine, first in 1989-1991, right where our first history ends but then it gets repeated. We get to 2014, it begins to get repeated.

The history of 280 BC begins to come into our history, and we begin to make present day applications.

If we were to go into the History of Adventism, we would talk about 'Alphas' and 'Omegas,' Moses and Christ, Millerites and 144K. And what is one of the conclusions we come to? We say Moses and Christ. And then we say Millerites and 144K; 'Alpha' and 'Omega,' beginning and end. How do you know what the end looks like? By the beginning. We don't just learn about our history from the history of Christ. We know about our history because the 'Alpha' tells us about the 'Omega.' The history of the Millerites tells us about the history of the 144K. So if we are going to understand our history, where do we look? We look to Millerite history. So when we make our application we understand the 'KoN' and the 'KoS' in this history. We are not just going to take Pyrrhus in Italy, and we're not just going to learn from the 'Omega.' We have to take the 'Alpha.' We have to take the history of Stalin and Hitler in WWII, and overlay it. In our next study we are going to take both histories of 'Alpha' and 'Omega' to teach us our own.





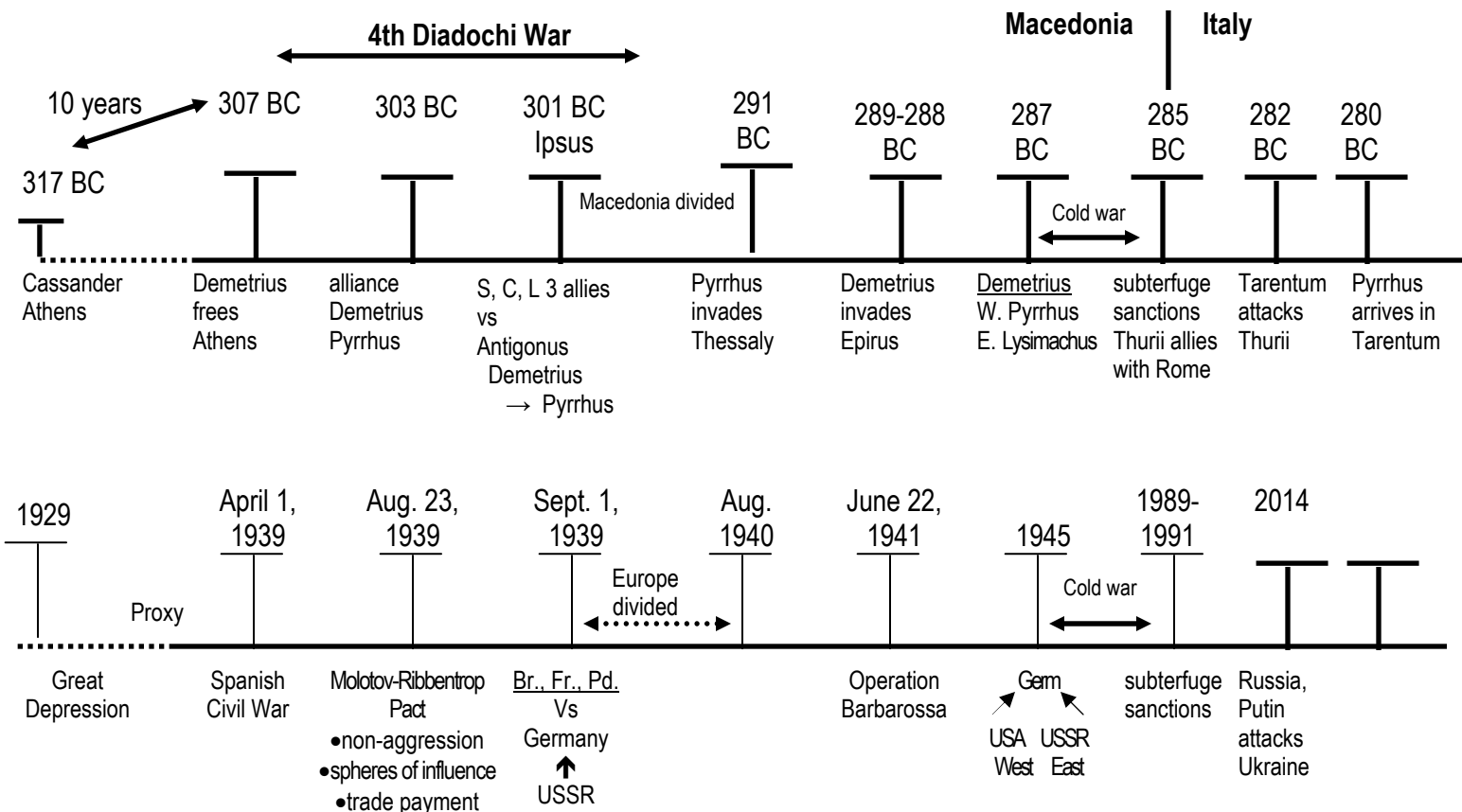
Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Repetition and Application
Of History
6 of 15**

**Elder Tess Lambert
April 2019**

#6 Repetition and Application of History 6 of 15 1:00 minutes April 2019
 Elder Tess Lambert, Guadeloupe



We saw in the history of Pyrrhus that it occurs in two parts. In both of the parts Pyrrhus is trying to establish an empire. First of all, there is the history in Macedonia against Demetrius, and then there is Pyrrhus' history in Italy against Rome. We traced Pyrrhus' history, and then we considered the kings and we realized that Pyrrhus was a representative of Vladimir Putin, but not just Putin. Using the succession of kings in the Nation of Epirus, as well as the leaders of Russia back to the beginning of the Soviet Union (USSR) and the falling of Czar Nicolas, then we were able to understand that it's also the history of Stalin. Some tied Pyrrhus with Putin, but we also observed that Putin was first typified by Stalin, and we notice that Stalin covered the history of WWII.

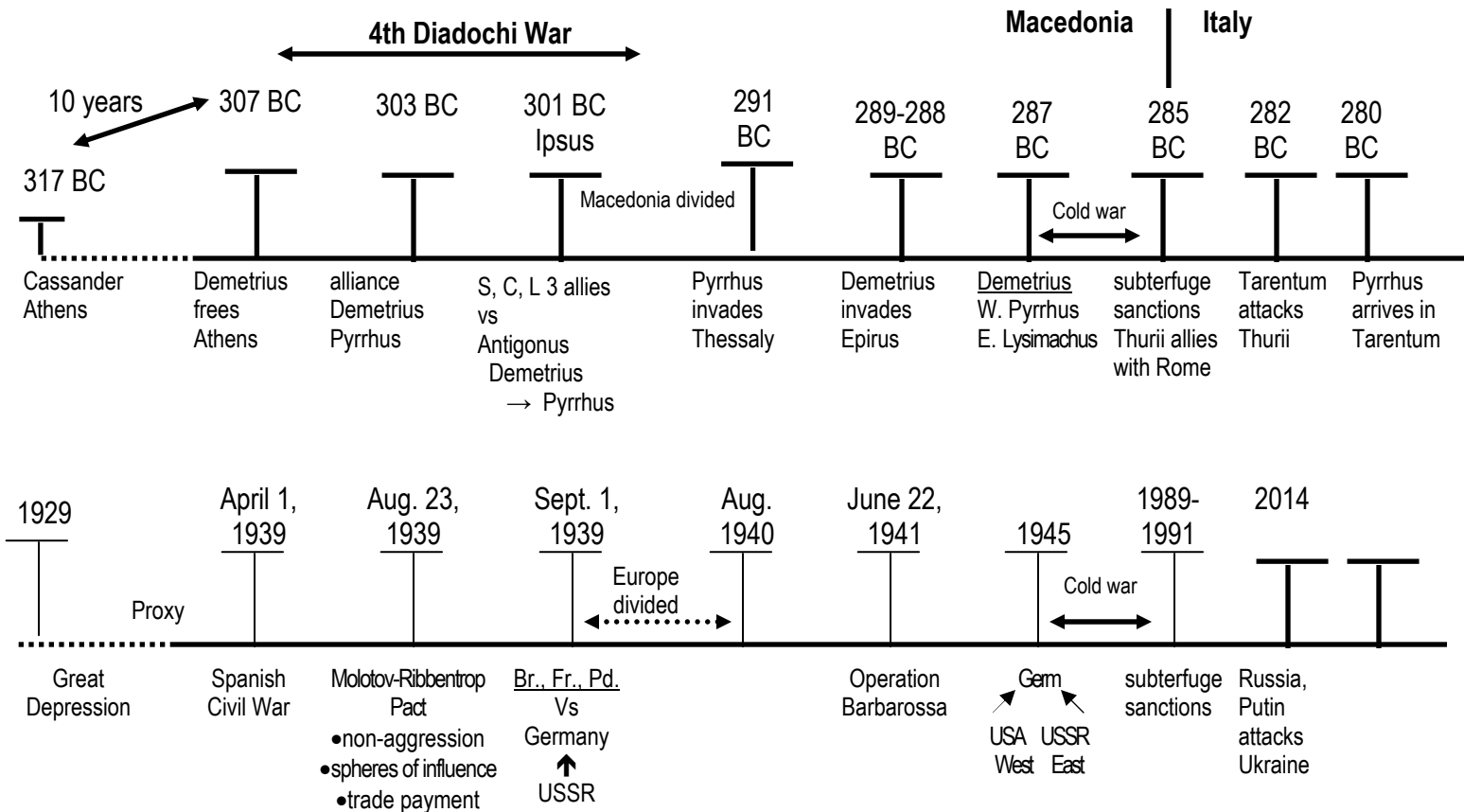
We went back to 1929, where Stalin is finally ready to think outside of his own country. It also marks the rise of Hitler.

There is civil war in Spain which develops into a proxy war between Fascism and Communism, between Stalin and Hitler. We see that it ends on April 1, 1939. It ends in favor of Fascism when General Franco takes power. So, you can see that these countries are already enemies; the opposite side of two ideologies, Communism and Fascism.

Then they surprised the world a few months later when they went into an alliance. When the Western world, particularly Britain and France heard about this alliance, everyone knew that this was for the purpose of WWII. They already started evacuating their cities, such as London, and preparing for war because this Molotov Ribbentrop Pact of August 23, 1939 heralded war. That war began on September 1, 1939.

Eight days after the Molotov Ribbentrop Pact, Hitler invaded Poland and WWII began. As this Pact stipulated, Eastern Europe was divided between Hitler and Stalin. We see that their relationship was strained because of this division, and also because of a disagreement over trade and Hitler's payment for the services from the USSR. This will become important when we make up an application.

#6 Repetition and Application of History 6 of 15 1:00 minutes April 2019
 Elder Tess Lambert, Guadeloupe



They, Stalin and Hitler, sort out their differences, and their alliance becomes strong again, but it was only temporary. Hitler decided that he was ready for war on the East and he attacks his ally on June 22, 1941. It was the largest invasion known in history; it was called "Operation Barbarossa." This drove Stalin into an alliance with the Allies, which he'd originally backed Hitler against, in September 1939.

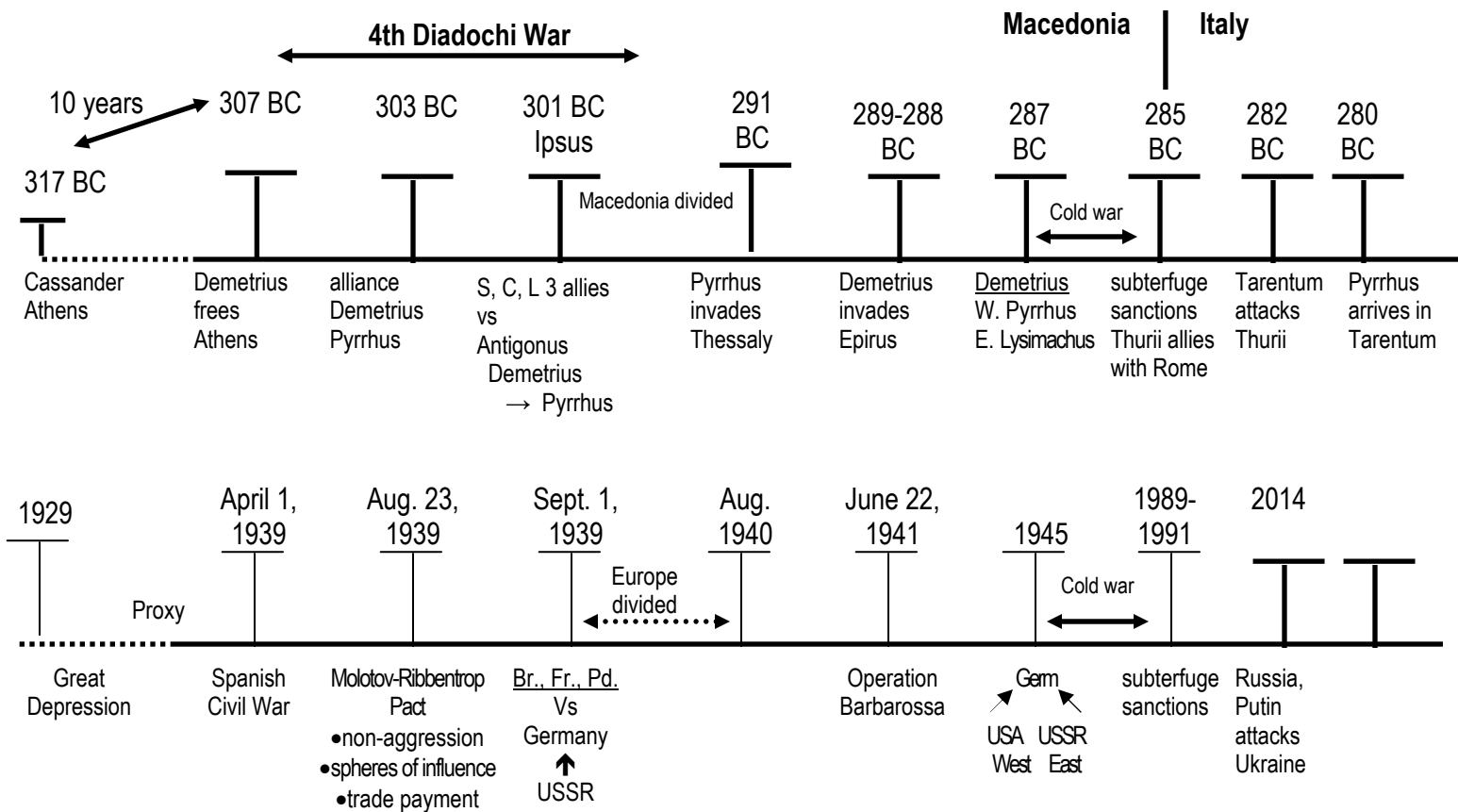
In 1945 Germany is defeated and Hitler is defeated. Then Germany is divided into East and West by the United States (US) and the USSR. This sparked the Cold War between those two powers and that lasts until 1989-1991. This is called "Sanctions" and "Subterfuge." Therefore, we could say that this was the end of that history.

A few years ago, we would have taken this Cold War and we would have talked about Ronald Reagan and John Paul II, the US and the Papacy, and 'an alliance.' We would have said that this was successful and that the King of the South ('KoS') was defeated, and that Daniel 11:40 was fulfilled, and that the 'KoS' was now removed from prophetic history. Now we know that this isn't true, that this period from 1989-1991 was just marking the end of one story, because there is an 'Omega' history. We see that in Italy.

What happened in this history between Ronald Regan and John Paul II? We are going to go over it again later in our studies. Was that a successful endeavour? Was John Paul II successful in what he wanted to accomplish? I'm going to say 'no.' It was a 'Failure.' What John Paul II wanted was to defeat the USSR and free Eastern Europe, particularly Poland, from the control of the 'KoS.' He was able to do that, go that far. However, what he really wanted was for those Eastern European Countries to choose the Papacy, at least as their moral leadership, and he wanted a Catholic revival across Eastern Europe. In that endeavour he 'failed' and he knew that, particularly from the Fall of the USSR. John Paul II became quickly aware that he'd failed in that endeavour.

#6 Repetition and Application of History 6 of 15 1:00 minutes April 2019

Elder Tess Lambert, Guadeloupe



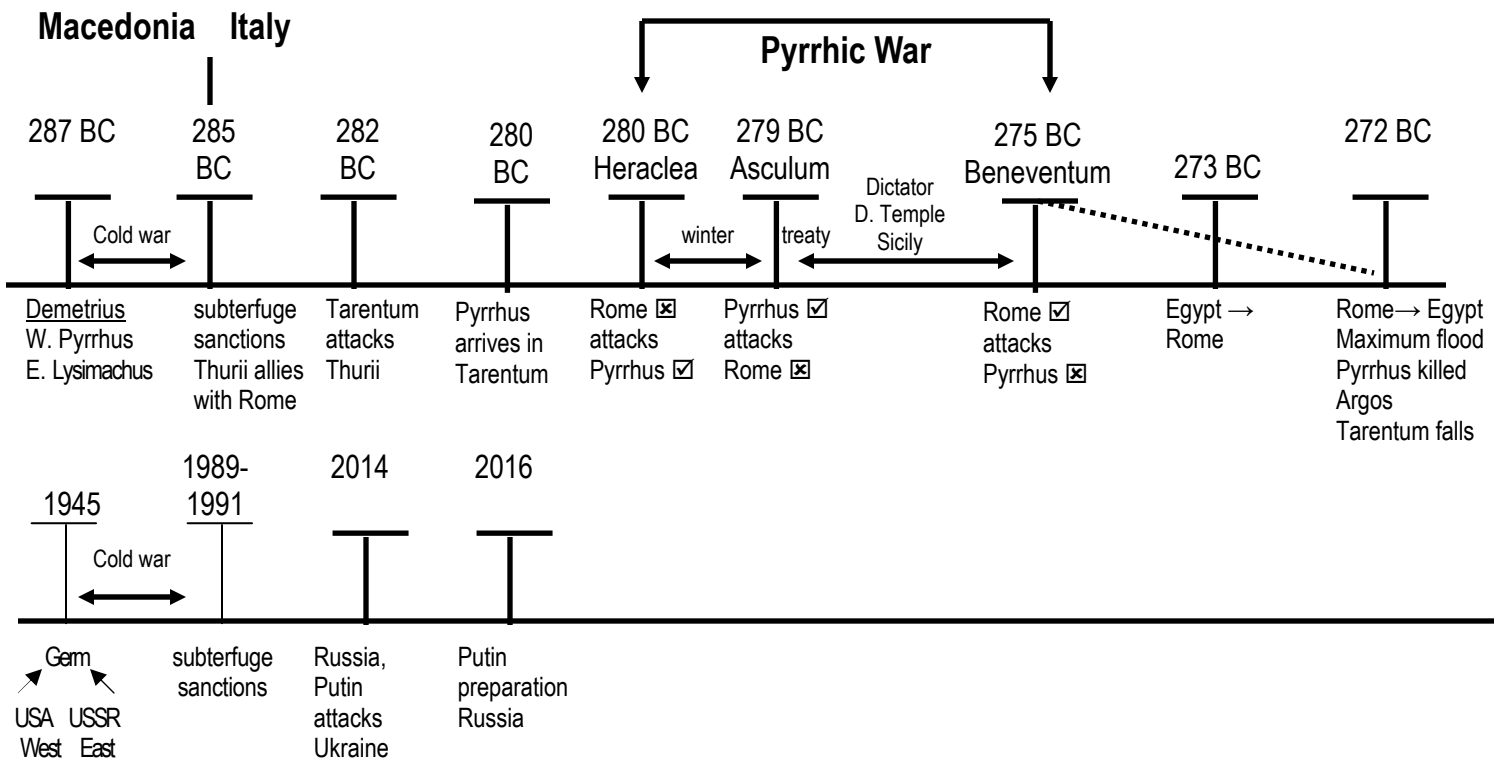
Viktor Yanukovich

We don't often talk about John Paul II after 1991, that he was an angry Pope, because he saw this as a failure. Eastern Europe did not want another dictatorship and they would not look to the Papacy or their priests as their leaders; whether it was birth control (which was for him a big issue) or all these different issues, still Eastern Europe chose the US and their liberal economy and their way of living. After years of oppression, they were not going to choose a moral authority that was as oppressive as the Papacy, even though they were Catholics themselves. John Paul II was a conservative Catholic. What he wanted for Eastern Europe was not accomplished. So, this was partly successful, and partly failure. The Papacy did not accomplish the outcome they desired during the 1989-1991 period, so the 'KoS' was able to return. We began to trace that.

What we want to do is take Pyrrhus' history in Italy and look at what it can teach us. We talked about 1991. There is one particular country that turns twice to the West. The first time this country tried was on the same date as the end of the Cold War, and that country was the Ukraine. They chose the West over Communism.

Then we come to the history of 2014 and there is an issue inside the Ukraine. That issue is that there are two separate factions. What do those two factions want? One faction wants to ally with the West, specifically with the US, and the other faction wants to stay allied to their traditional master or boss, Russia.

Previous to 2014, a leader comes to power, Viktor Yanukovich. He wins the election by promising the Ukraine that he is going to ally them with the West, and he's open to the idea that many people want to join the NATO alliance. Yanukovich is promising to bring the Ukraine into another alliance with the West.



Viktor Yanukovych

But in 2013 Yanukovych dropped the act, because that was pretense. He made it very clear that he was going to draw the Ukraine back into an alliance with Russia, rejecting the West.

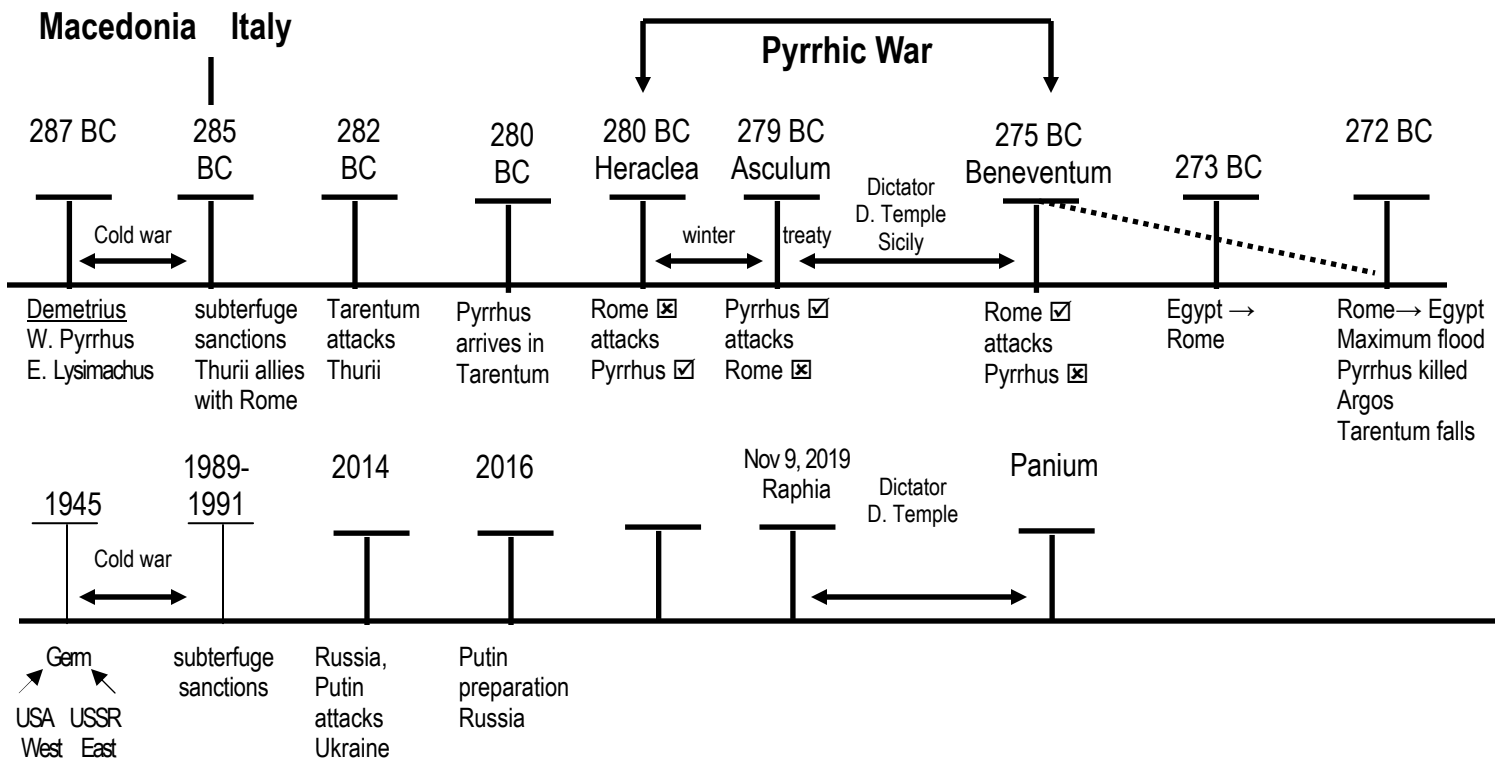
In 2013 that sparked the protests known as “Euromaidan,” and Yanukovych was removed from power. Where did he flee? He fled into Russia, and he has lived there protected by the Russian Government ever since.

In 2014 Yanukovych is removed from power and the majority of the people in the Ukraine chose to ally with the West, plus they placed a government in power that is allied to the West, because remember, there are two factions. One of the factions is the side that wants to ally with the West, particularly with NATO and the US; that side wins. They remove Yanukovych. What was Russia’s response? They attacked the Ukraine. That situation is still ongoing. Just like Thurii, the Ukraine is now permanently dependent on the West.

Then we come to 280 BC and we see the ‘KoS’ making war preparation for his own country. We need to consider Putin’s activity in this history, and the preparations that he’s been making. You could spread it out over a larger period of time, but his activity is particularly marked in 2016. As we make application, also of the ‘Alpha’ history, we will talk about what ‘War’ looks like in our time. We are going to continue to expand and add more layers with what’s happening, particularly, from 2014 forward.

In 2016, without proving it yet, we are saying that Putin is establishing control in his own country, expecting war. Part of that preparation is setting up his own National Guard, a Division separate to the Russian Army, that answers directly and only to the President.

Looking back to the history of 1989-1991, we need to ask ourselves, how did the ‘KoS’ first fall? How is it defeated? We can talk about Ronald Regan and George Bush, but when we go to 1989, we choose a date, and we discuss the Fall of the Berlin Wall on November 9, 1989. Where was the US on November 9? It wasn’t there, and it wasn’t there in 1991 either.



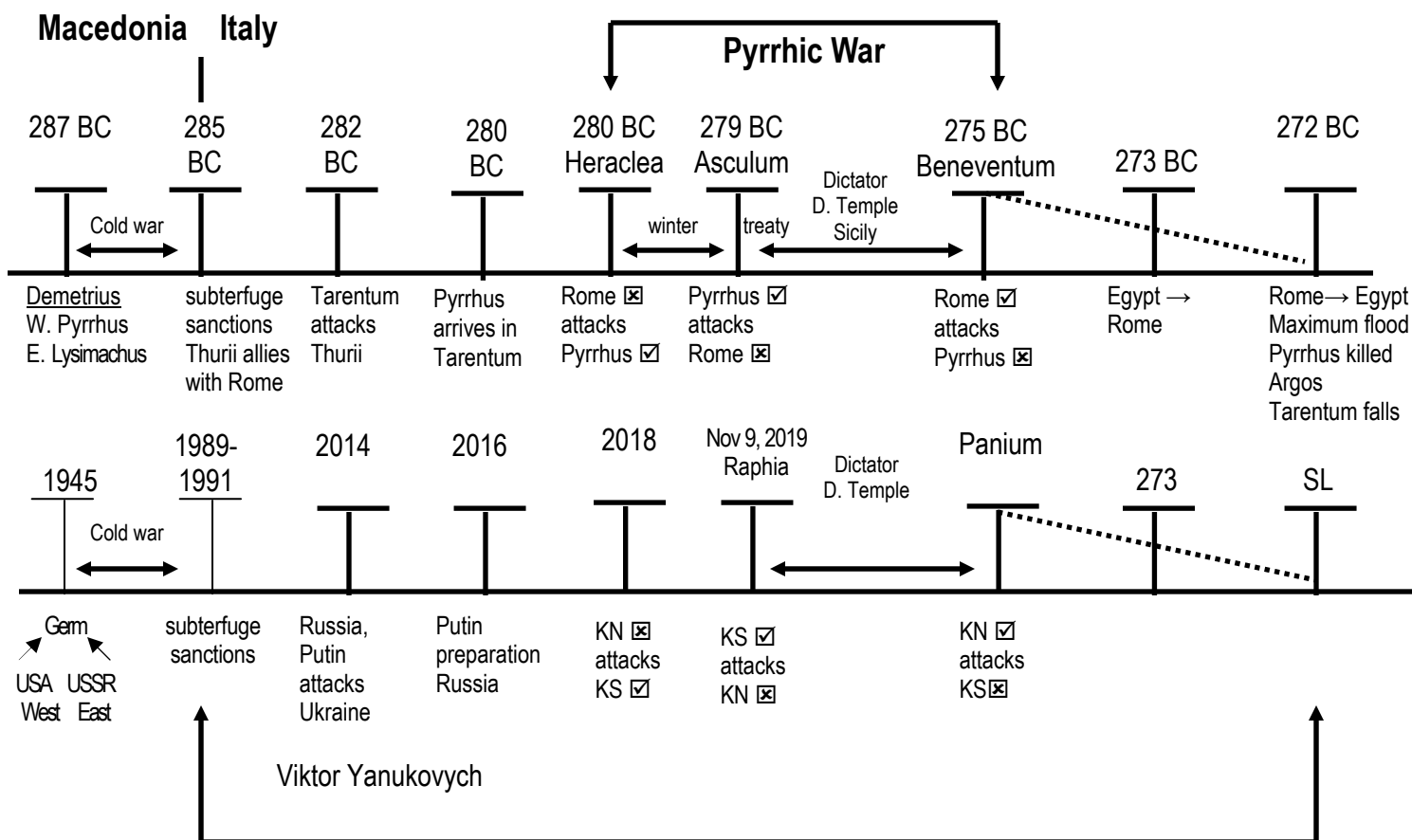
Viktor Yanukovych

If you go through those years of history without knowing the build up to that history, you would have a difficult time blaming the US, because who brought down Gorbachev? Not the US, but it was his own people. His own people rose up and brought him down, just like Czar Nicolas; that is the purpose of a Cold War. What they are doing is undermining and destroying the enemy from the inside, and then it's brought down in a 'Revolution.' We need to consider the beginning of our 'reform line,' which is our Time of the End ('ToE'). What did that look like and where was the King of the North ('KoN') in 1989 or 1991? Not there, because what happened to the 'KoS' was destruction from the inside, and Putin lived through that history; therefore, he sees a threat, not just from the US, but from his own people.

In 2016 Putin establishes a National Guard, a division separate to the army, which includes around 400,000 elite troops that do not answer to any of his Generals. They come directly under his leadership, and the only reason you would need that kind of force is to protect yourself from your own people. That way if there is ever a coup attempt or a revolution, as the US tends to do and is doing in Venezuela, they can try to turn the army against the government. That's what they are trying to do in Venezuela. If they can turn the army against the government, and the people against the government, they can overthrow the government. That's how the US has operated in multiple countries. What Putin has done is put up a defense for that. He has set up a 400,000 strong "Elite Armed Force" that does not answer to anyone but himself and his loyalists.

Therefore, when we go to this history (2016), we see some preparation. Then we come into the history of three battles: Heraclea, Asculum, and Beneventum. We already understand Asculum and Beneventum, we call them by familiar names: 'Raphia' and 'Panium.' We have a date for 'Raphia' (November 9, 2019). We have already understood that in between the period of 'Raphia' and 'Panium' we can identify a dictatorship being set up and the desecration of a temple. We have that information from other lines of history.

Elder Tess Lambert, Guadeloupe



When we come to 'Panium,' it's in this history that the 'KoN' goes against the 'KoS,' and in this battle the 'KoN' wins. It's the first victory for the 'KoN.'

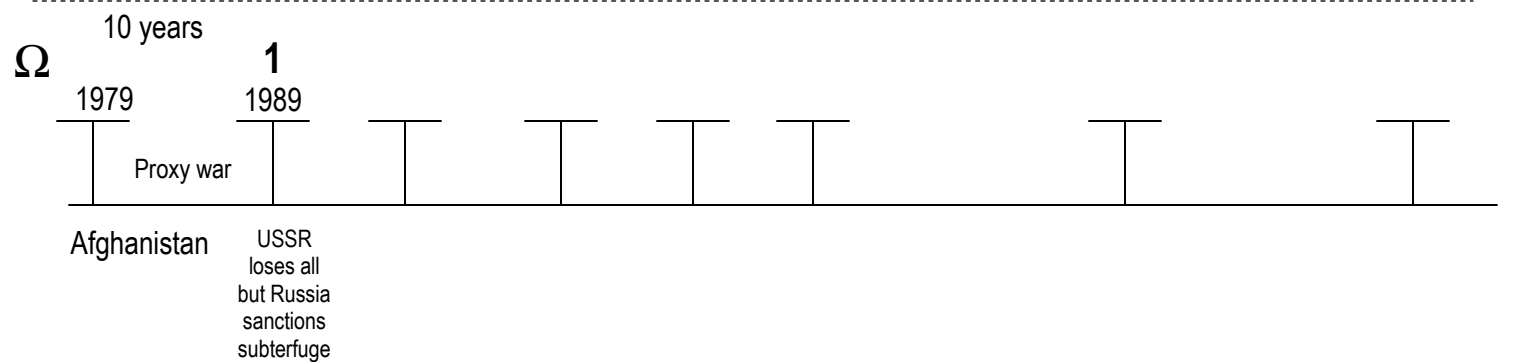
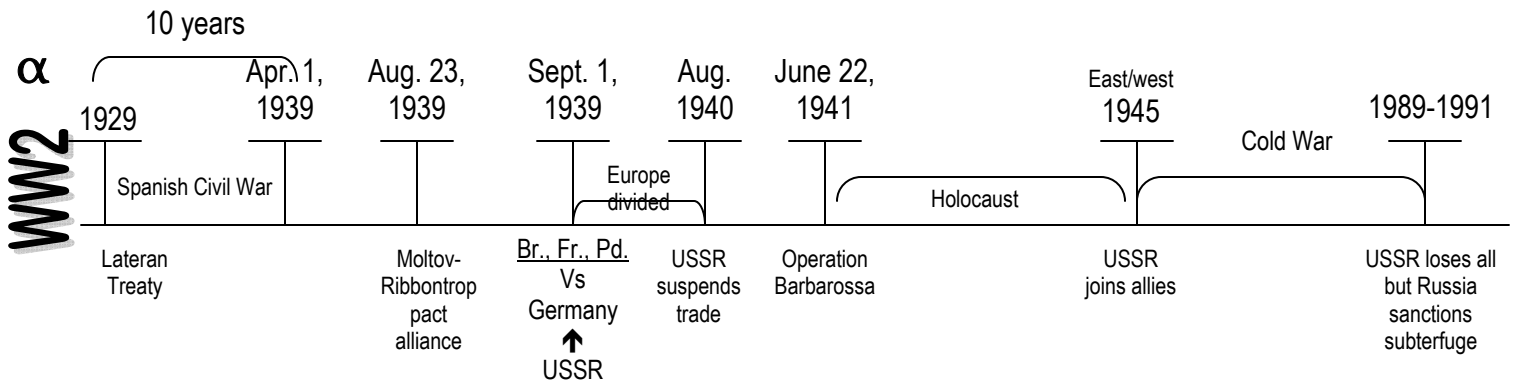
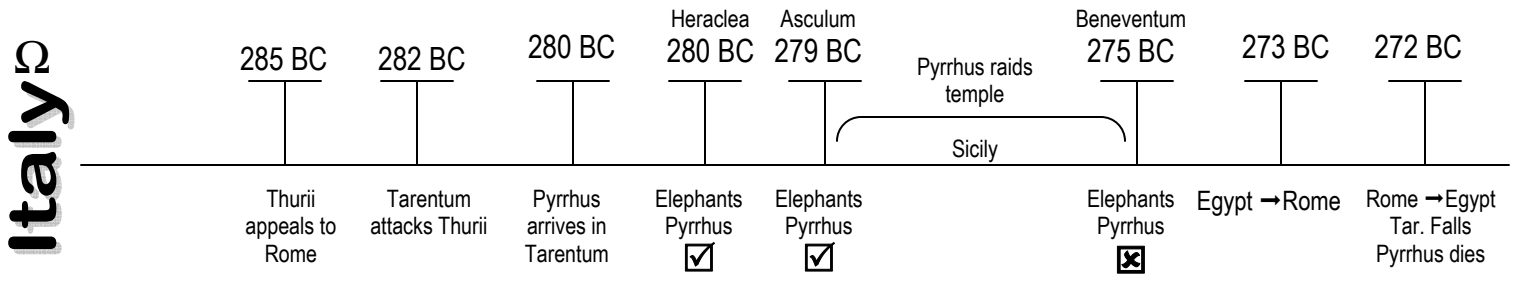
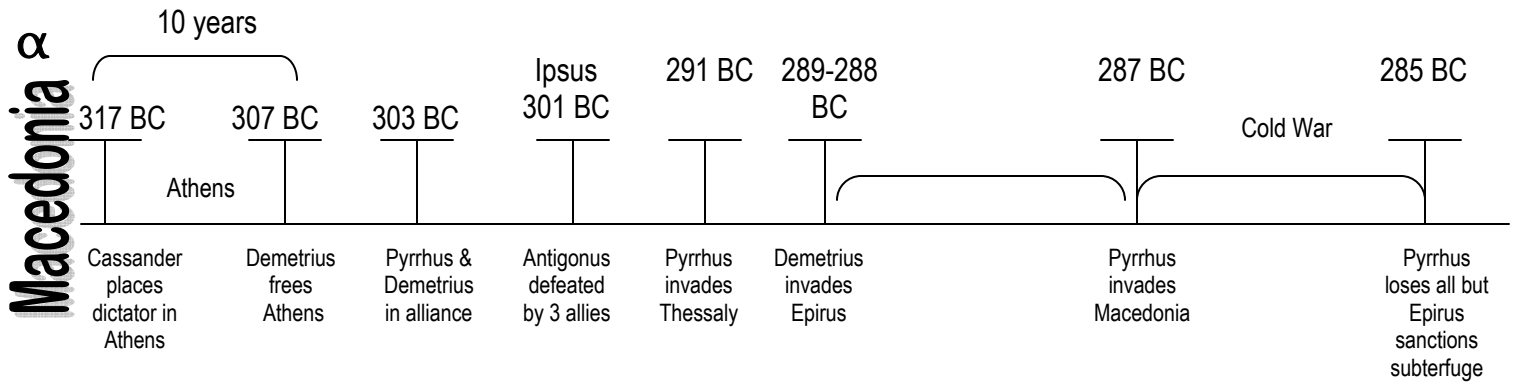
Soon after that, based on the history of Acts 27 and the line of Pyrrhus, we're going to see a rising up of Rome (273 BC); we are going to come back and consider this again in a later study. If this is 'Panium,' then we've already identified 272 BC as the "Sunday Law" ('SL'), the 'Overwhelming Flood,' the 'Harvest of the World,' and the final and complete defeat of the 'KoS.' He is defeated at 'Panium,' but this is a process; it is finally accomplished at the 'SL.'

We are left with one battle that is new to our understanding; therefore, when we bring this to our 'Internal' waymarks we say it's at 2018. This is the Battle of Heraclea and in this history it's the 'KoN' that's going to come against the 'KoS.' It's a victory for the 'KoS.'

At 'Raphia,' the 'KoS' is coming against the 'KoN.' Who is it a victory for? The 'KoS.' So we are marking and tracing our battles in history at 2018, 2019, and 'Panium.' At 'Panium' the 'KoS' is defeated, and then he begins to fall progressively until he is finished at 'SL.' This is the application that we can form from the history of Italy, because this is Pyrrhus' 'Omega' history.

What we then need to consider, if we are able to draw it up, is that first 'Alpha' history and what that can teach us. It will not be possible to do that in these studies, but if you can keep that in your mind, then we're going to bring some of those concepts to light and consider them. We can already begin to see how this will overlap.

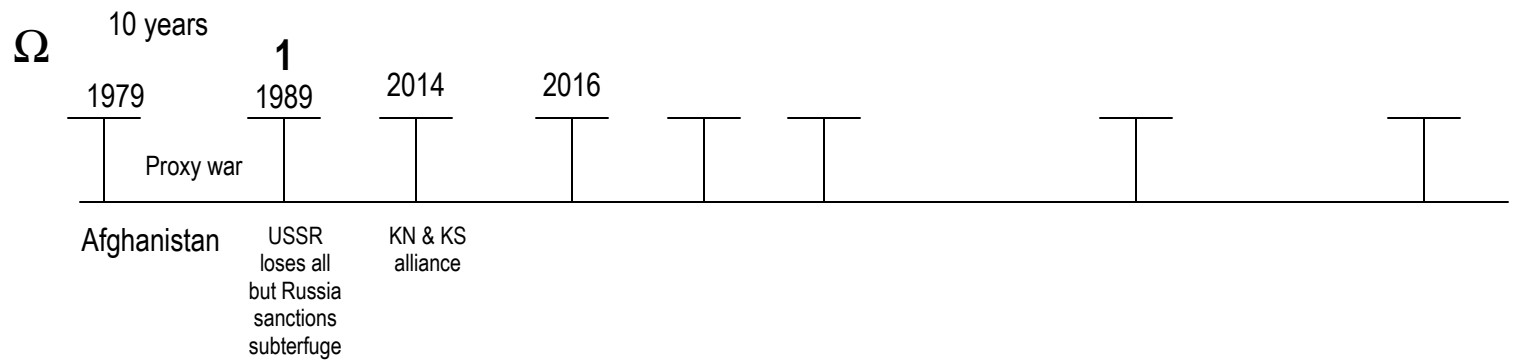
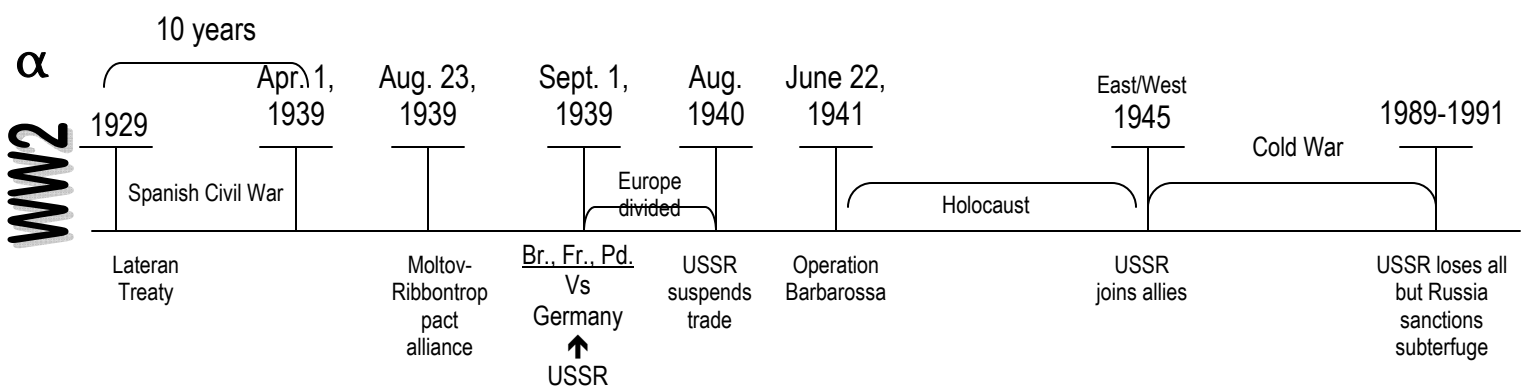
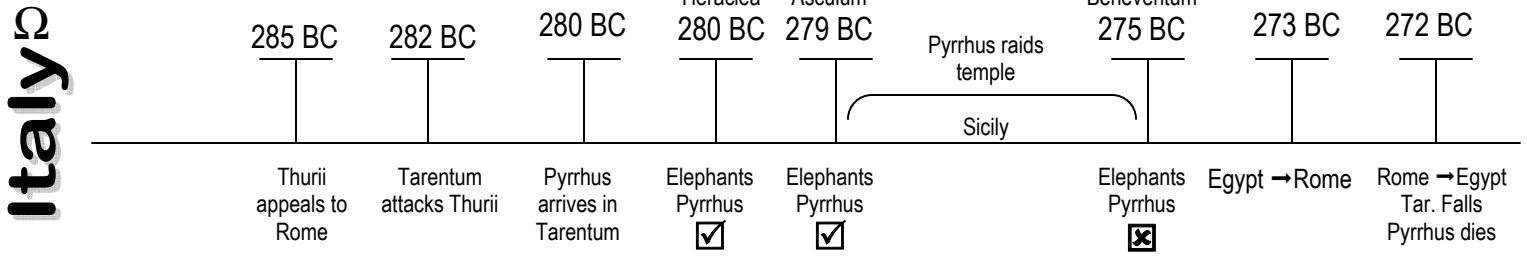
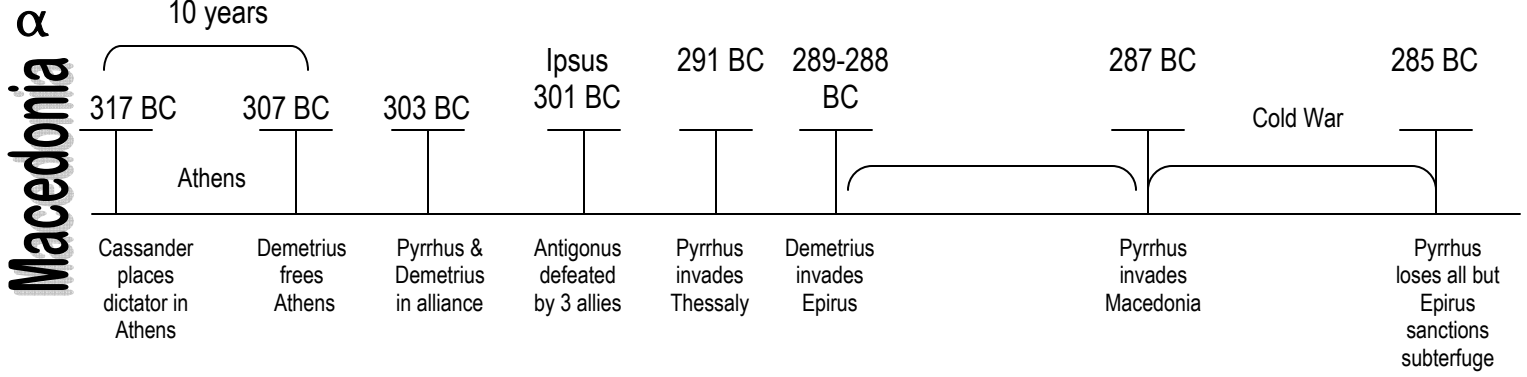
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If we were to overlay our lines, we would bring in Pyrrhus in Macedonia. What is the first thing that we are going to notice? There is a ten-year history, a period of ten, leading up to the 'ToE.' Do we have that on our 'reform line?' We mark ten years leading up to 1989, and what do we call that? What history is that? The history of a proxy war between the 'KoN' and the 'KoS.' This ten-year history is Afghanistan, which brings us to 1989.

Then we bring it into our history, and we go from 1989 to 2014 and mark the Ukraine at 2014. If we were to take it back into this history of WWII, then we would mark April 1939 as the 'ToE.' From 1929-1939 is the period of ten leading to the end of a proxy war, making April 1939 the first waymark for that line. What should we see next?

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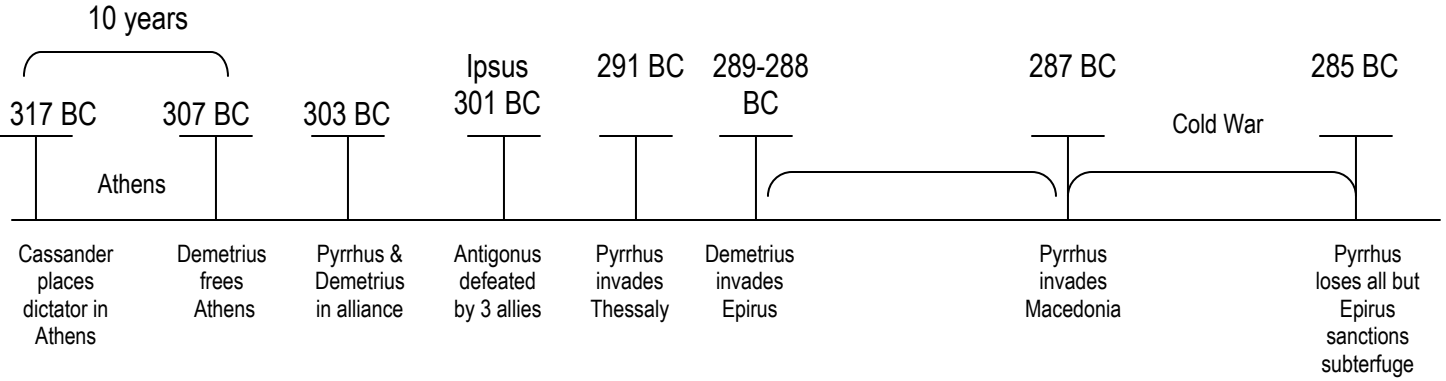
In 2014, an alliance happened between the 'KoN' and the 'KoS.' We have already talked of the alliance; it was some type of agreement relationship between Vladimir Putin and Donald Trump, and if you follow US news sources, then it has clearly been a major subject for about the last two to three years (2017-2019). It has been a major talking point, and an investigation. The investigative work into that is still ongoing, but it has been difficult to prove. We suggest, based on prophecy that we don't have to wonder what is going on between Putin and Trump, or why their behaviour is so strange. Based upon the 'Alpha' history, even before we come to a war like 'Raphia' or 'Panium,' there is first an alliance. We can mark that in 2014.

After 2014 we come to 2016. This is where we want to go back and consider our lines. In the history of Pyrrhus in Macedonia, at the end of a proxy war in 307 BC, there is an alliance in 303 BC. Where is the alliance utilized? In the Battle of Ipsus in 301 BC where they have the first battle.

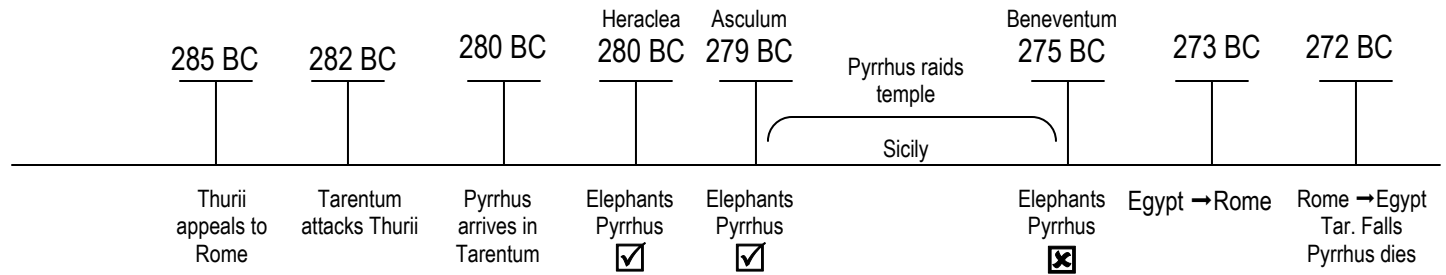
#6 Repetition and Application of History 6 of 15 1:00 minutes April 2019

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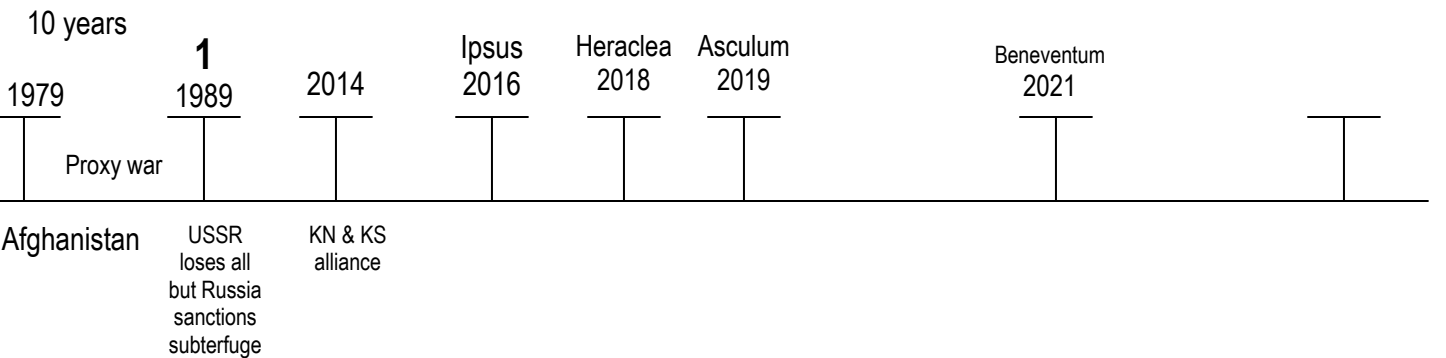
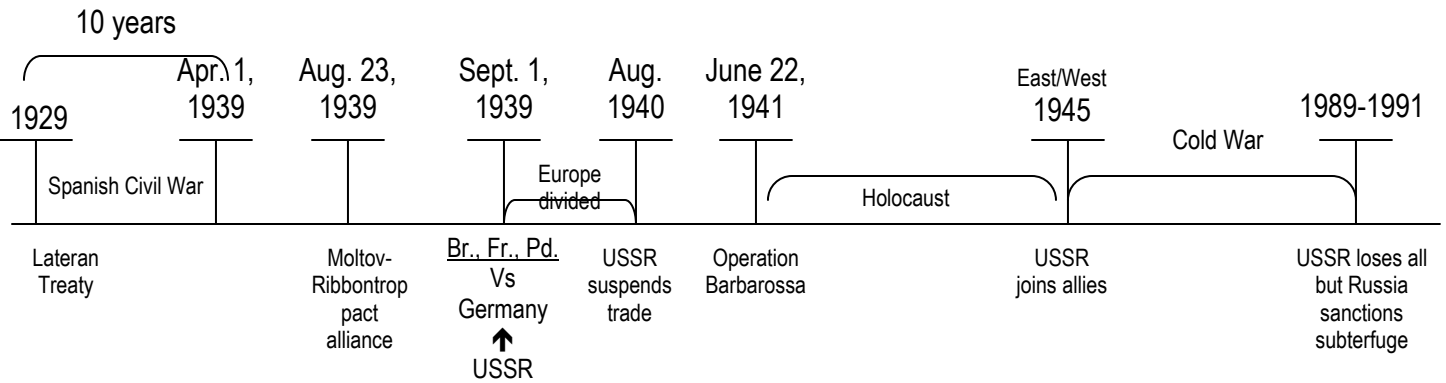
Macedonia &



Italy

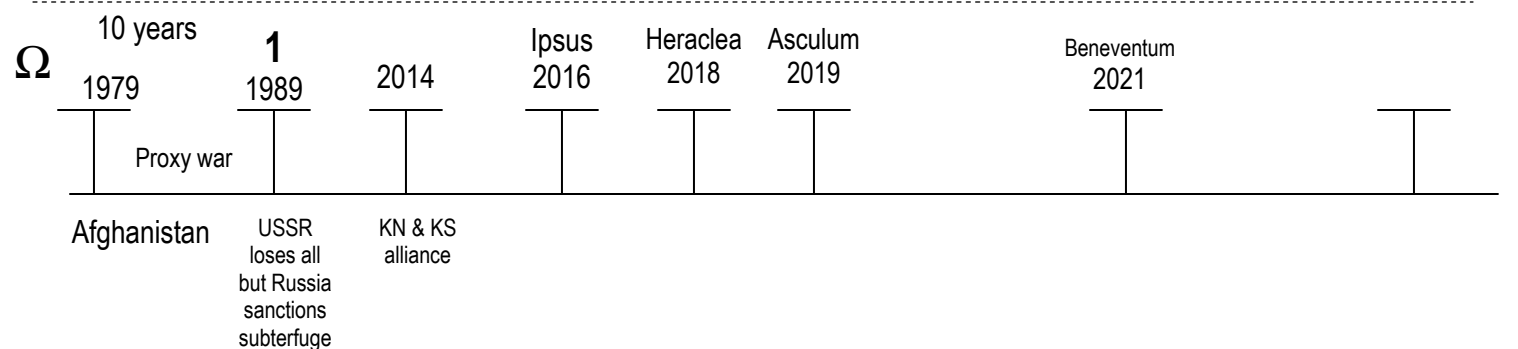
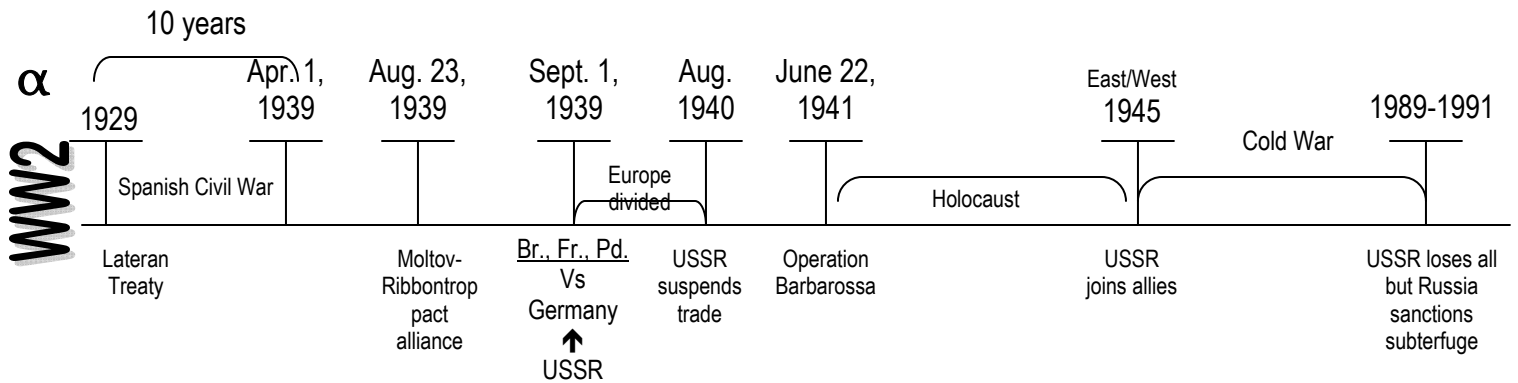
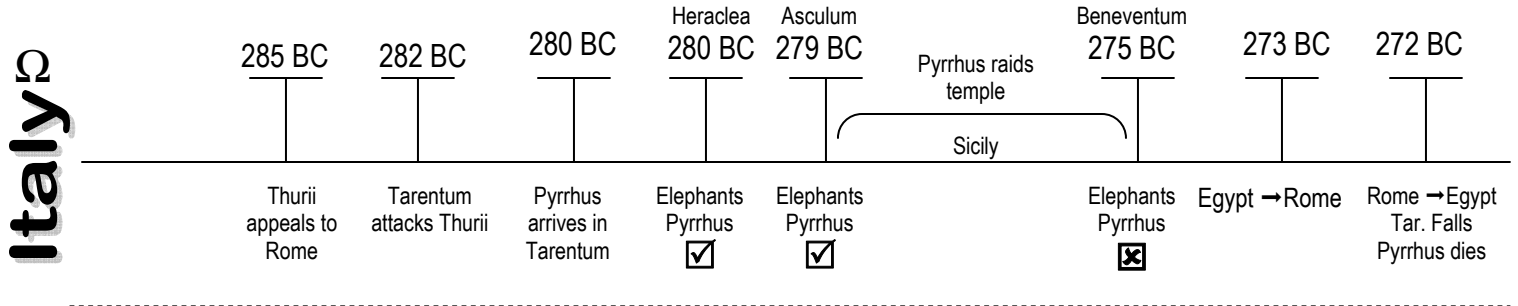
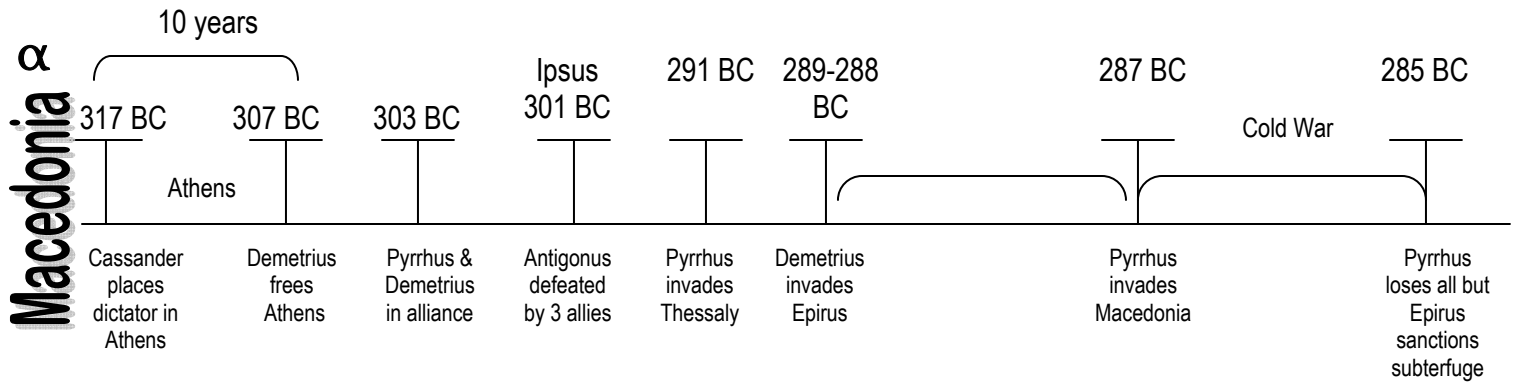


WW2 &



2016 is where the alliance was utilized, and they have the first battle. In our next study, we want to break down this battle in the context of the US election, and see how that battle was won and what it can teach us today. Again, in our 'Alpha' history, we can see a division of 'Spheres of Influence.' We are going to talk more about that as well, because leading up to 2018 is the Battle of Heraclea. Then we come to 2019, Asculum or 'Raphia,' and then the Battle of Beneventum where the 'KoS' is defeated. What we learned from this history, when we overlaid it, is the story of an alliance and the first battle where that alliance is utilized (2016), which we could call Ipsus or we could call it the invasion of Poland.

Elder Tess Lambert, Guadeloupe



I want us to take note of one particular difference between an 'Alpha' and an 'Omega' history. In the history of WWII, who is the 'KoN'? If we were to draw up our battles, then we would be talking about Pyrrhus invading Thessaly. Pyrrhus invaded Thessaly, then Demetrius invaded Epirus, and then Lysimachus and Pyrrhus went against Demetrius. It could be called the invasion of Macedonia. When we come to the history of Italy, they're given three names: Heraclea, Asculum, and Beneventum.

Then we come to the history of WWII. We can discuss August 1940, because this is the first battle, or breakdown. This is where they would slide in if we were to cut and overlay our lines. We would talk about "Operation Barbarossa" in 1941, and then we would talk 1945. These are the descriptions of those battles. Our second and third battle would more traditionally be called 'Raphia' and 'Panium,' just because that is where they were first seen in history. Macedonia is Pyrrhus' 'Alpha' history and Italy is Pyrrhus' 'Omega' history.

#6 Repetition and Application of History 6 of 15 1:00 minutes April 2019

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We come down into our history of 2018 and 2019, or 'Raphia' and 'Panium.' When it comes to Pyrrhus in Macedonia, his 'Alpha' history, Pyrrhus invaded Thessaly. Who initiated that conflict? The 'KoN' or the 'KoS?' The 'KoS' initiated that conflict, and who won? The 'KoN.'

Demetrius invades Epirus. Who initiated that? The 'KoN' comes against the 'KoS.' Who wins? The 'KoN.'

Pyrrhus invades Macedonia. Who initiated that? The 'KoS' comes against the 'KoN,' and who wins? The 'KoS.'

We have two victories for the 'KoN,' then a victory for the 'KoS.' That is the 'Alpha' history.

When we come to the 'Omega' history then we have Heraclea, Asculum, and Beneventum. Who initiated the Battle of Heraclea? The 'KoN.' The 'KoN' came against the 'KoS.' Who won? The 'KoS.'

When we come to Asculum, then we see that the 'KoS' initiated it and came against the 'KoN.' Who won? The 'KoS.'

Beneventum? It was Rome that marched down South, so they initiated it. But who won it? Rome, the 'KoN.'

In an 'Alpha' history, you have the two victories for the 'KoN,' and then a victory for the 'KoS.'

Then in an 'Omega' history you have two victories for the 'KoS,' and then a victory for the 'KoN.'

When we come to WWII on August of 1940, who initiated that? This was the 'KoS.' The USSR cut off their trade with Germany. We haven't described what became of that outcome, but without going into that history, we are saying that it was a victory for the 'KoN,' because out of their negotiations in that time period it was Germany that ended up much better off.

In "Operation Barbarossa," who comes against whom? The 'KoN' comes against the 'KoS,' and this was at the least in its inception, a victory for Germany. Stalin was taken by surprise; therefore, Hitler was able to take a vast majority of the country before Stalin even realized what was going on.

But the tide turns, and at the end of the final invasion it's the 'KoS' that invades Germany. It's a victory for the 'KoS' in 1945.

	Ipsus E	Heraclea E	Asculum E	275 Beneventum E
Pyrrhus α Failure	Ipsus KoN & KoS	Thessaly KoS → KoN ☑	Epirus KoN → KoS ☑	Macedonia KoS → KoN ☑
Pyrrhus Ω Success	X	Heraclea KoN → KoS ☑	Asculum KoS → KoN ☑	Beneventum KoN → KoS ☑
USSR α Failure	Poland KoN & KoS	August 1940 KoS → KoN ☑	Barbarossa KoN → KoS ☑	Germany KoS → KoN ☑
Russia Ω Success	KoN & KoS	1 KoN → KoS ☑	2 KoS → KoN ☑	3 KoN → KoS ☑
	2016	2018	2019	Panium

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Our 'Omega' histories and our 'Alpha' histories are subtly different. We have to not only trace all the similarities, but also all the differences. The differences can also teach us much. They can teach us because we're using the methodology of 'Compare and Contrast.' We have shown how they 'Compare.' They teach us of a ten-year history, of a proxy war and an alliance; even so, we can also learn from their 'Contrast,' because their 'Contrast' also forms a pattern. Even still, what we can see is that in an 'Alpha' history the 'KoS' and the 'KoN' are switched, not only in who wins each battle, but also who initiates each conflict. In the 'Alpha' history, for both Pyrrhus and the 'KoS,' and then in our history of the USSR and Russia, because these 'Alpha' histories match. In the 'Alpha' of Pyrrhus and the 'Alpha' of the USSR there is a victory for the 'KoN,' and another victory for the 'KoN,' and then a victory for the 'KoS.' First an initiated attack by the 'KoS,' then an initiated attack by the 'KoN,' and then an initiated attack by the 'KoS.' It's a direct pattern.

KoS histories	Ipsus E	Heraclea E	Asculum E	275 Beneventum E
Pyrrhus α Failure	Ipsus KoN & KoS	Thessaly KoS → KoN ☑	Epirus KoN → KoS ☑	Macedonia KoS → KoN ☑
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	2016	2018	2019	Panium

When we take the 'Omega' histories and we come to 2018, then we see a conflict initiated by the 'KoN' (Trump of US) that is won by the 'KoS' (Putin of USSR). We are going to discuss what that looks like. We come to 'Raphia,' and we already know that the 'KoS' comes against the 'KoN' and it is victory for Russia. We come to 'Panium,' and it is the 'KoN' now coming against the 'KoS,' and the 'KoN' is victorious.

This is how we 'Contrast' using Parables. We are learning about an alliance, and another battle; but there is a difference, and this becomes important when we start talking about the true and the counterfeit.

1945 is the Battle of Panium, and what is 1945 for the 'KoN?' It's a 'Failure.' Therefore, if we think about the 'Counterfeit' pertaining to the 'KoN,' the Papacy in this history of an 'Alpha,' does it end in a 'Failure' or 'Success?' 'Failure.' WWII is an 'Alpha' history and a 'Failure.' Pyrrhus in Macedonia is an 'Alpha' History and a 'Failure.' An 'Alpha' history is always a 'History of Failure,' because if it was a 'History of Success,' then there would be no need for an 'Omega.' In 1945, if Hitler would have won, then there would be no need for the Papacy to have an alliance with the US.

Thus, while an 'Alpha' history is one of 'Failure,' then an 'Omega' history is one of 'Success.' We need to make sure that we accept that application, because the implications become serious when we start considering how we apply Millerite history. When we start applying dates like 1844, then we talk about Samuel Snow, and we talk about 1886 and 1888, and we make an application, we need to understand parables. Because we are so used to comparing, we don't follow carefully enough how to use parables. We forget there's a 'Contrast,' and then we try to bring everything into our history.

Elder Tess Lambert, Guadeloupe

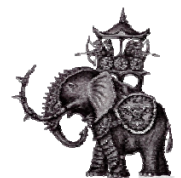
We need to be careful not to do that with the Counterfeit, because we need to remember that the Papacy supported Hitler in WWII; they went into an alliance with Hitler. So, if the Papacy supported Hitler and that ended in 'Failure,' then in the 'Omega' history does the Papacy make a mistake in choosing the US? Is 'Panium' a 'Failure' to the US and the Papacy? No, it's a complete and total Success. We are going to go back over those lines and discuss them in more detail.

We are able to take this first 'Alpha' history and see that it can also teach us about the 'Omega,' and recognize that those differences form a pattern, where we can learn from them as well.





There is one other subject to discuss before we close, and that is the story of these battles. As we can see, we have lined up three battles, and it's most easily and simply stated as the Battles of Heraclea, Asculum, and Beneventum. Three neat names. So when we discuss Heraclea, Asculum, and Beneventum, we see that these are representing 2018, 2019, and 'Panium,' but when we bring in our lines, then there is this previous battle, the Battle of Ipsus.

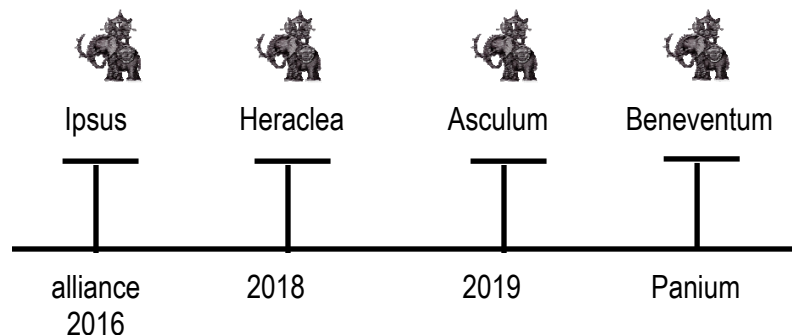
So now with Ipsus included we are not just discussing three battles, we are discussing four. What we can do, just to simplify things, is to take the names of our battles (we will probably do this in a later study), and we'll look at these battles in application. We don't have just two battles, 'Raphia' and 'Panium,' we don't have just three, Heraclea, Asculum and Beneventum, but instead, we actually have four because the story begins with Ipsus. Therefore, now in the first battle you have the 'KoN' and the 'KoS' in an alliance. We have the battles of Ipsus, Heraclea, Asculum, and Beneventum.

What 'Mode of Warfare' decided the Battle of Ipsus? 'Elephants.' What 'Mode of Warfare' decided the battle of Heraclea? 'Elephants.' Asculum? 'Elephants.' Beneventum? 'Elephants.'



2016 is the Battle of Ipsus, so Heraclea is 2018, Asculum is 2019, and Beneventum is 'Panium.' What we have already built into our message is four battles, two of which are already passed. These two have the very same 'Mode of Warfare' as we find in 'Raphia' and 'Panium.' Therefore, if we want to know what 'Raphia' looks like, and what 'Panium' looks like, then we already have two witnesses; and with the witnesses of two or three, then everything is established. So understanding 2016 and 2018, teaches us what we need to know about 2019. So we need to go into the Battle of Ipsus, find out how that was fought, and what that looks like.





KoS histories	Ipsus E	Heraclea E	Asculum E	275 Beneventum E
Pyrrhus α Failure	Ipsus KoN & KoS 	Thessaly KoS → KoN ☑	Epirus KoN → KoS ☑	Macedonia KoS → KoN ☑
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Russia Ω Success	KoN & KoS	1 KoN → KoS ☑	2 KoS → KoN ☑	3 KoN → KoS ☑
	2016	2018	2019	Panium



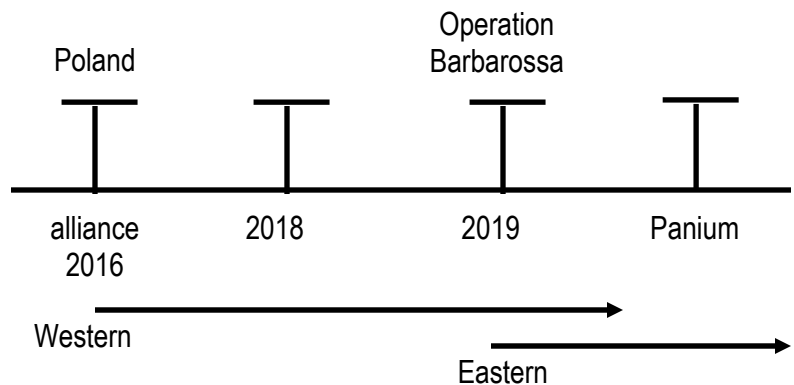
#6 Repetition and Application of History 6 of 15 1:00 minutes April 2019

Elder Tess Lambert, Guadeloupe

We now need to go into 2018 and see how the relationship between Trump and Putin breaks apart and then is rebuilt again, and understand what that looks like to see what they're fighting over. After doing that, then we also need to project that onto 2019, because we need to know what we are expecting to see. As Elder Parminder has said, *we misapply history and come looking for a hot war because we haven't understood parables, or followed on by the advancing light on methodology that has been advancing now for quite some years.* We need to understand parable teaching. It's the foundation of all the histories that Elder Tess has taught, because without the correct methodology behind the application it would all fall apart, because we are observing these battles as parables.

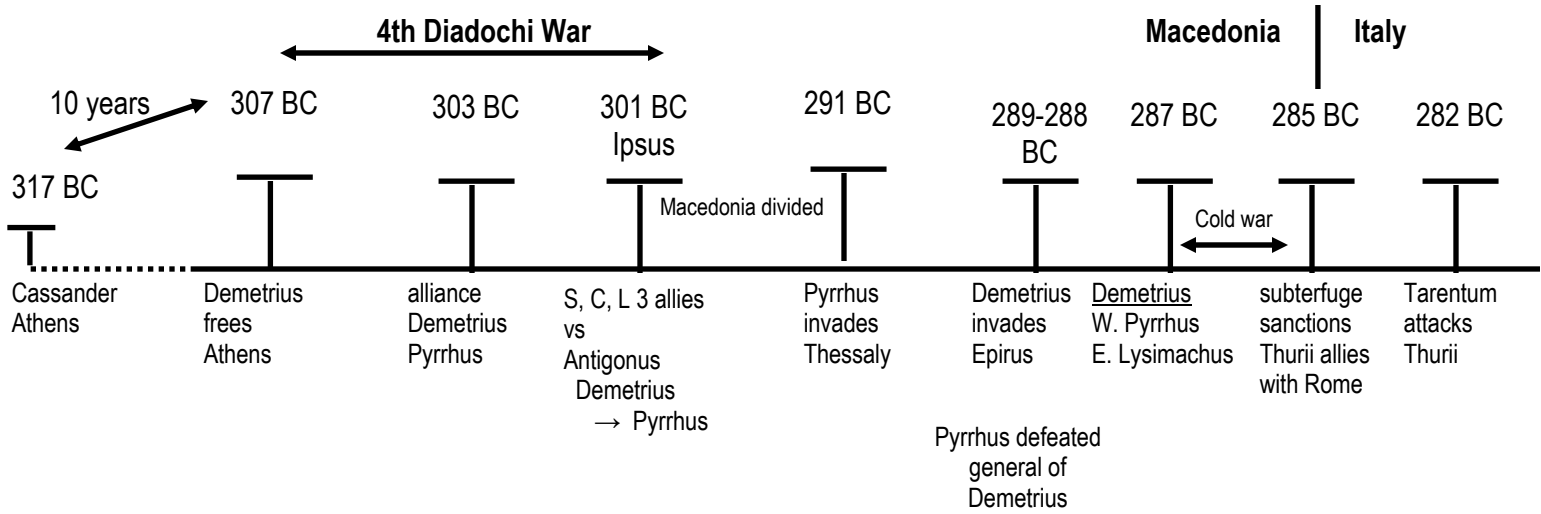
KoS histories	Ipsus E	Heraclea E	Asculum E	275 Beneventum E
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	2016	2018	2019	Panium

Next, we will discuss Ipsus and Heraclea, and we also bring in the concept of WWII. The history of WWII is not talking about battles, it's talking about invasions. As a result, it shows us that 2016 is Poland and 2019 is "Operation Barbarossa." What do the invasion of Poland and "Operation Barbarossa" teach us? WWII brings in another element. What it begins to show us is **that the position of the 'KoN,' in relation to his location, is what caused him to fight the battle, or war, on two fronts.** It's not all a story of the US against Russia.



Now we can see it is on two fronts, and it begins with the West. WWII begins with the Western Front and for our present time that began in 2016. In fact, when you're following the news (and we really need to be doing that because it becomes important), then you would be able to see the condition inside the US. There is more and more division, and it is becoming clearer and clearer that it is in the condition of a Civil War. What Trump is doing is fighting a war, but not against Russia, since WWII has already begun in application; we're well into that. He's fighting the West, his Allies, NATO, the Democrats, and his own Institutions. This is war on the Western Front.

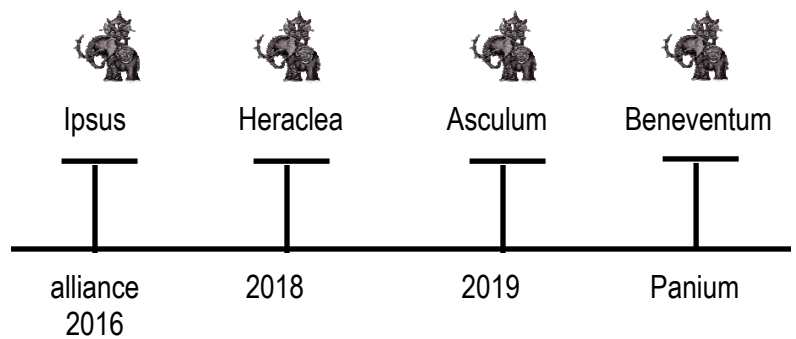
2019 began the war on the Eastern Front. We also need to consider that the war on the Eastern Front looked a lot like the war on the Western Front. Other than some change in the view point in WWII, the fronts look the same. It's the same 'Mode of Warfare.'



The last lesson about what this war looks like, we would suggest, is that it's built into the story of Pyrrhus and Demetrius. That gives us another thing to consider with regard to what this war looks like. When in this history did Pyrrhus and Demetrius ever fight? They never fought a single battle. Using politics, they were able to weaken each other, and defeat each other, and they did that without fighting a single battle. When Pyrrhus invaded Thessaly, they never fought. When Demetrius invaded Epirus, they never fought. At their final meeting there was no battle. So, we said that this is a story of the 'KoN' and the 'KoS.' I would suggest that it is another witness, and that it looks different than how we would have expected it to look in the past. They never openly come against each other on a field.

It's worth noting, and something that we need to look into is that when Demetrius invaded Epirus, Pyrrhus defeated a General of Demetrius' in hand-to-hand combat. Pyrrhus met a separate Army led by a General of Demetrius,' and they decided that instead of having their armies fight, they would save their armies and fight in a hand-to-hand combat. On the field, watched by their armies, Pyrrhus met the General of Demetrius, and Pyrrhus won. It is believed that he struck him across the neck and across the thigh. He was about to kill him before the men of this General stepped in and saved his life and removed him from that battle.

Therefore, there is a victory here for the 'KoS.' We bring that down on our line. So where that fits is over the waymark of Asculum. It's hand-to-hand combat, not directly with Demetrius, but with one of his Generals. This is the only battle that's fought in this history and it's not with Demetrius directly, but with one of his Allies.



What we will begin to do next time is to start looking at these battles. We want to look at Ipsus and break it down, and see what it teaches us about the 2016 election. Then we want to come to Heraclea and talk about what happened in 2018.

These battles can give us some understanding of what this war looks like. Another thing we want to do is look at this Alliance and what we can learn from 2014.



Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**New Mode of Warfare
7 of 15**





**Elder Tess Lambert
April 2019**

So far, we have covered Acts 27 in three presentations where we laid out the history of both ships. This study then took us into a study of the King of the South ('KoS'). We drew some other lessons, and we talked about the fifth line detailing judgment on the structures, or the institutions. We're going to come back to specific points of that study, particularly the year of 1863 where everything goes wrong. But the real purpose was to head into a study of the 'KoS.' Then we took the number 273, and we began to study the South. It took us to the history of Pyrrhus, and that was what our subject matter was in our last study.

In Elder Parminder's classes he has been expanding on the concept of an 'Alpha' and 'Omega,' and examining how we construct those. We are already familiar with them, but just from our study of Millerite history. Even on that level I think everyone understands that we are repeating Millerite history. But to say that it's a repeat and to leave it at that level, then it becomes a little too simple, and the problem with too simple is you can draw some wrong conclusions. Therefore, we are going to cover some Millerite history and explain that concept.

In order to remind us, we have seen a history of 'Failure' and a history of 'Success.' This is one pattern, so by bringing it into the context of God's people's time it would be the 'Beginning and End' of 'Ancient Israel.' Here (in the time of Pyrrhus) we could say the 'Beginning and End' of the 'KoS,' but it's the same concept. Then we come into this history of WWII and the present and it is the 'Beginning and End' for the 'KoS,' but on another level, or we could say another perspective. It would be WWII and our history, and the Soviet Union (USSR) and Russia against Germany and the United States (US).

The Papacy was involved in the history of WWII, and it's involved in our history. We laid it out in this manner to make a specific point. When we use parable teaching, we take a story and line it up with another story, and then we 'Compare and Contrast;' that's what we've done. We've compared them, so we are going to learn from each one of these battles. Ipsus is going to teach us about 2016. Heraclea is going to teach us about 2018.

KoS histories	Ipsus E	Heraclea E	Asculum E	275 Beneventum E
Pyrrhus α Failure	Ipsus KoN & KoS 	Thessaly KoS → KoN ☑	Epirus KoN → KoS ☑	Macedonia KoS → KoN ☑
Pyrrhus Ω Success	X	Heraclea KoN → KoS  ☑	Asculum KoS → KoN  ☑	Beneventum KoN → KoS  ☑
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	2016	2018	2019	Panium

August 1940 is also going to teach us about 2018, but we can't just take August 1940 as a waymark and drop it into our history. The reason why we can't do that is because this is in the history of 'Failure.' You can see that with 'Panium,' because with 'Panium' we cannot take this dynamic of the 'KoS' coming against the King of the North ('KoN') with the 'KoS' winning and drop that dynamic into 'Panium.' Why can't we do that? Because one of these histories is a 'Success' and the other one is a 'Failure.' We know that at 'Panium' the 'KoN' wins, not the 'KoS.' So when we study 2018, which we will do, we need to remember this concept. There are 'Lines of Success' ('LoS') and 'Lines of Failure' ('LoF').

When we study the specific characteristics of August 1940, they still will teach us that there are some things that need to change. The 'KoS' is the initiator of this conflict, and in our line, we are to look for the conflict started by the 'KoN.' Then at the end, instead of looking for a victory by the 'KoN,' we have to look for a victory by the 'KoS.' We have to change these details, and that's how we are going to study the 'KoS;' however, we need to take these lessons and not say that all is well and good, but rather learn from them. Because there are people in the movement taking Millerite history, and taking a waymark and just dropping them wholesale into our history. If people are not aware of what they're doing and the rules they're breaking, then it looks deceptively accurate, and I would suggest that it's dangerous. We can't drop them from a 'LoF' into a 'LoS.' We are going to discuss Millerite history another time.

#7 New Mode of Warfare 7 of 15 1:09 minutes April 2019

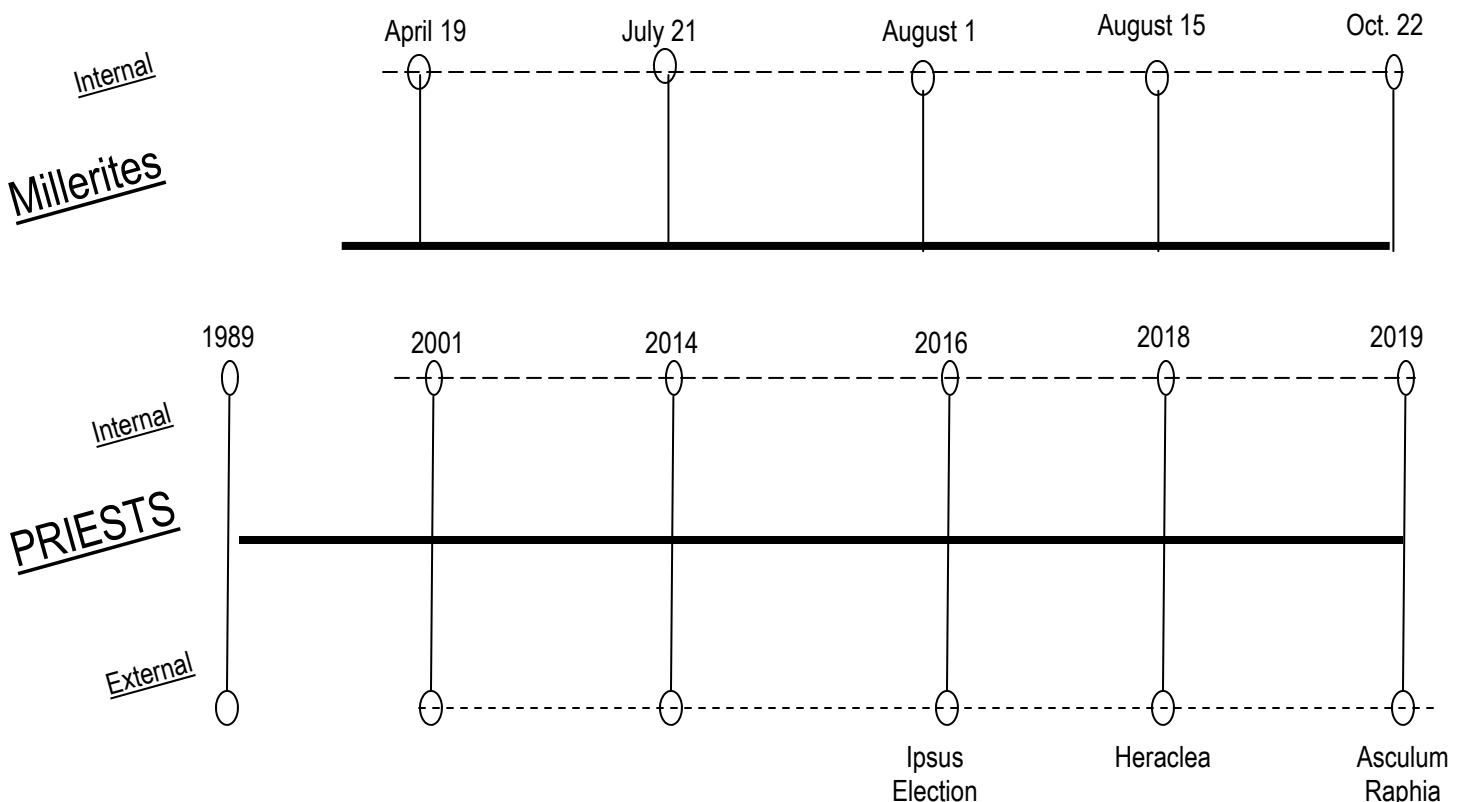
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It becomes a little bit more complicated to know now where to approach this subject, because everything becomes connected. Any subject that we pick will be inter-connected with one another. Therefore, we'll introduce this thought by considering another rule, which is connecting our waymarks.

If we were to go to Millerite history and we were to consider 1844, we would consider April 19, and we would talk about July 21. We would also talk about August 1, August 15, and October 22, 1844. These are waymarks in Millerite history. What did the Millerites need to do to accurately go through this history? To navigate it safely, they had to go through each waymark following the growth and development of an 'Internal' message. **They had to walk in step with that message as it grew and developed. There is an 'Internal' message inside the movement that they must walk in step with to go through safely.** If we were to take that to our 'Reform line' there is a difference. We come to April 19 and it's 2001, July 21 is 2014, August 1 is 2016, August 15 is 2018, and October 22 is 2019. Even if you are not entirely sure how we come to those years, I just want to state it now to make a point.

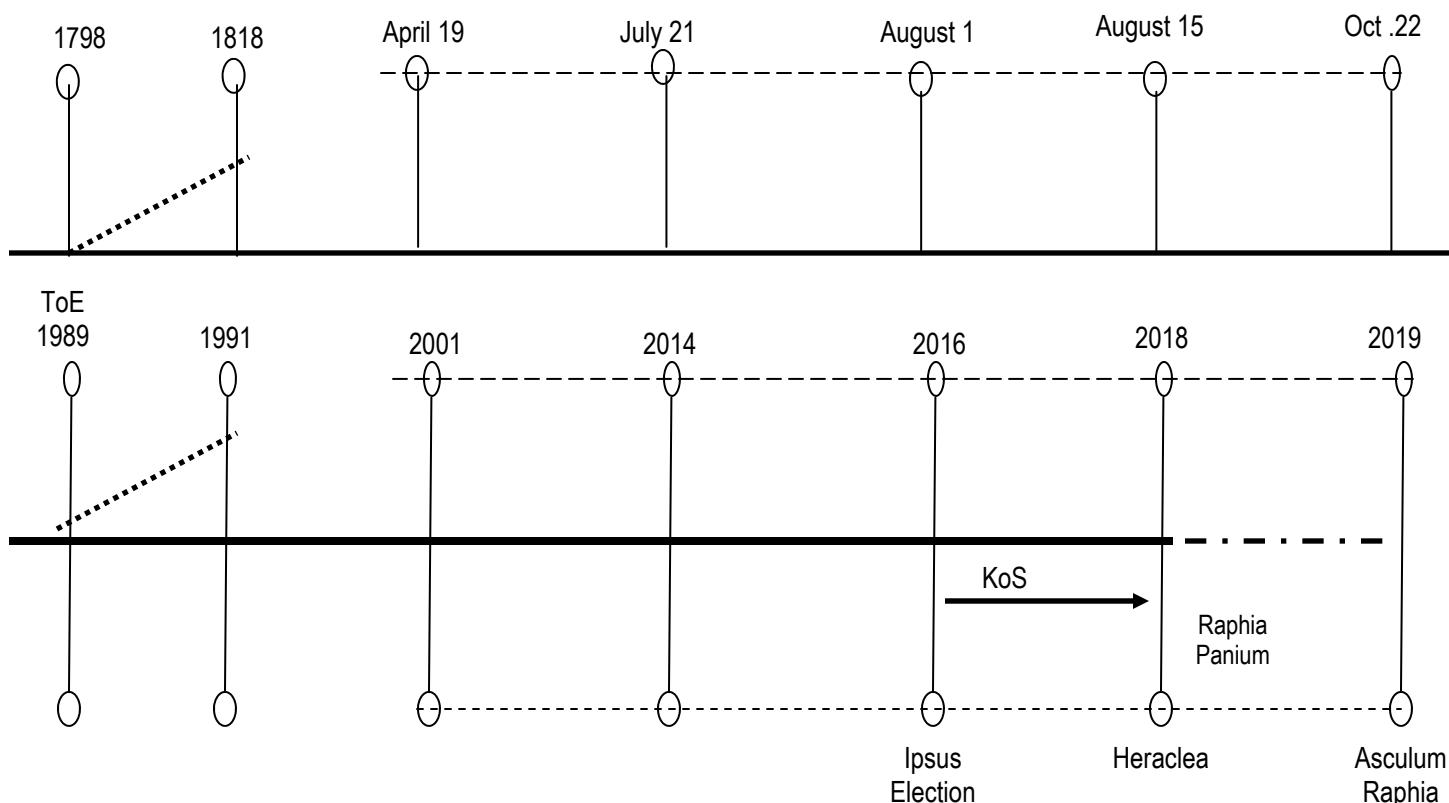
In 2001, what must you have to successively pass that waymark? There's an 'Internal' message developing in this time period, but that isn't enough. In Millerite history it's an 'Internal' growth of the message, but when you come to 2001, what did you need to see? It wasn't just an 'Internal' message; now you need to see 'External Events' connected with that 'Internal' message. Therefore, you need to see that at the 2001 waymark we're going to have a message about the "Woes" developing. There's going to be more of an 'Increase of Knowledge' ('loK'), but you needed to see an 'External Event' at September 9, 2001 ('9/11'). 2014 is Sunday Law ('SL'); there's an 'Internal' message that we must walk in step with, and there are 'External Events' that we must also connect to it. In 2016, there's an 'Internal' message about the 'KoS,' but there is an 'External Event' in the United States (US), which is Donald Trump's election, and we must connect the 'Internal' with the 'External.' In 2018, we have the Battle of Heraclea, and it connects to our 'Internal' message. 2019, which is our October 22, 1844, is also connected to 'External Events.'

Therefore, compared to Millerite history our 'Reform line' has another layer, and that layer is the 'External Events' that we must connect to come to 2019 and then be able to accurately predict what it is going to look like. What we need to do to predict it is to make sure that these 'External Events' are being accurately traced. You cannot accept 2014 if you haven't seen 2001; you are required to take these 'External Events' and connect them, and they must tell a story, a development. I'm going to explain what this looks like.



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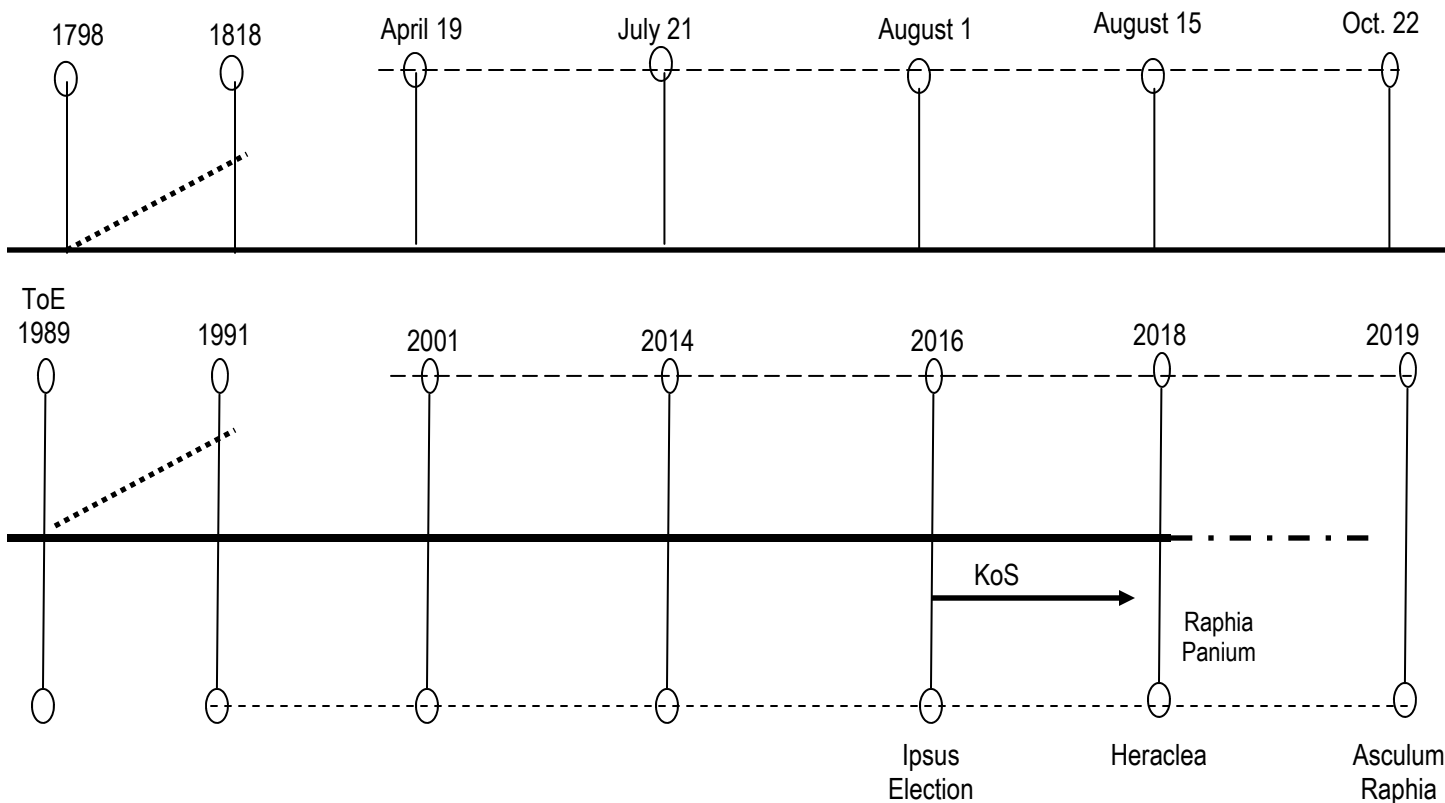
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We come to the history of 2016 and forward, and what people are stating and beginning to understand is that the 'KoS' is coming back into history and that there are going to be two battles: 'Raphia' and 'Panium.' People understand there are going to be two battles in our history, and then they start to consider what this is going to look like. They are studying ancient battles and warfare, and they bring that into our history and they expect a hot war. People start buying up food, and they move into the country, if they are not already there. They're preparing to lose their jobs; they are planning for people to be forced into the army. They are expecting there is going to be this massive war between Russia and the US, and they are anticipating all of that to start at 'Raphia;' they don't have a date yet, but they're expecting this event. **I would suggest that the reason we did that is because we didn't connect our waymarks.**

People did not watch the relationship develop between Vladimir Putin and the West from his election in 1999; they did not connect those waymarks and see what was actually occurring. 2014 and 2016 gave us all we needed to know about what that war looked like, but people were not following the 'External Events' accurately. They cut this rope between 2018 and 2019 and ignored what it looked like in 2014 and 2016, and they started expecting some type of nuclear strike. What we need to do is connect our waymarks, and go back to the Time of the End ('ToE') from 1989 to 1991. We teach in this movement that everything that we need to know is encapsulated in this time period, and this 'loK' will be everything that we expand on or add to as this 'Internal' message is developed. What we haven't done is take that concept to the 'External Events.' We take 1989 to 1991, and take that period back to the Millerite history of the period of 1798 to 1818, and see that there's an 'loK.' What is William Miller saying in 1818? He says that "in about 25 years Christ is going to come back." Then all they do after 1818 is begin to share and add to that original message. Therefore, everything for that message is there in the beginning; Miller has done his study, now it just gets expanded upon. So, 1989 to 1991, the study of Daniel 11:40, and everything that we're looking at in these presentations, like the 'KoS,' is just in that one verse. We are living in that verse and still walking through Daniel 11:40, and the 'Internal' message is encapsulated in that 'loK' period. So, this is the story of our 'loK' to the 'ToE.'

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When we come to 'External Events,' and we want to know what these battles look like, what much of this looks like, we need to consider the 'External.' In 1989 a lot more happened than the Fall of the Berlin Wall. So much happened in that year, that 20 years later "Time Magazine" wrote a book about 1989, which listed everything that happened in that year. **They recognized that it was a 'Turning Point' in history.** The Fall of the Berlin Wall was just a couple of pages in that book, because there is a lot more we can take back and connect to 1989.

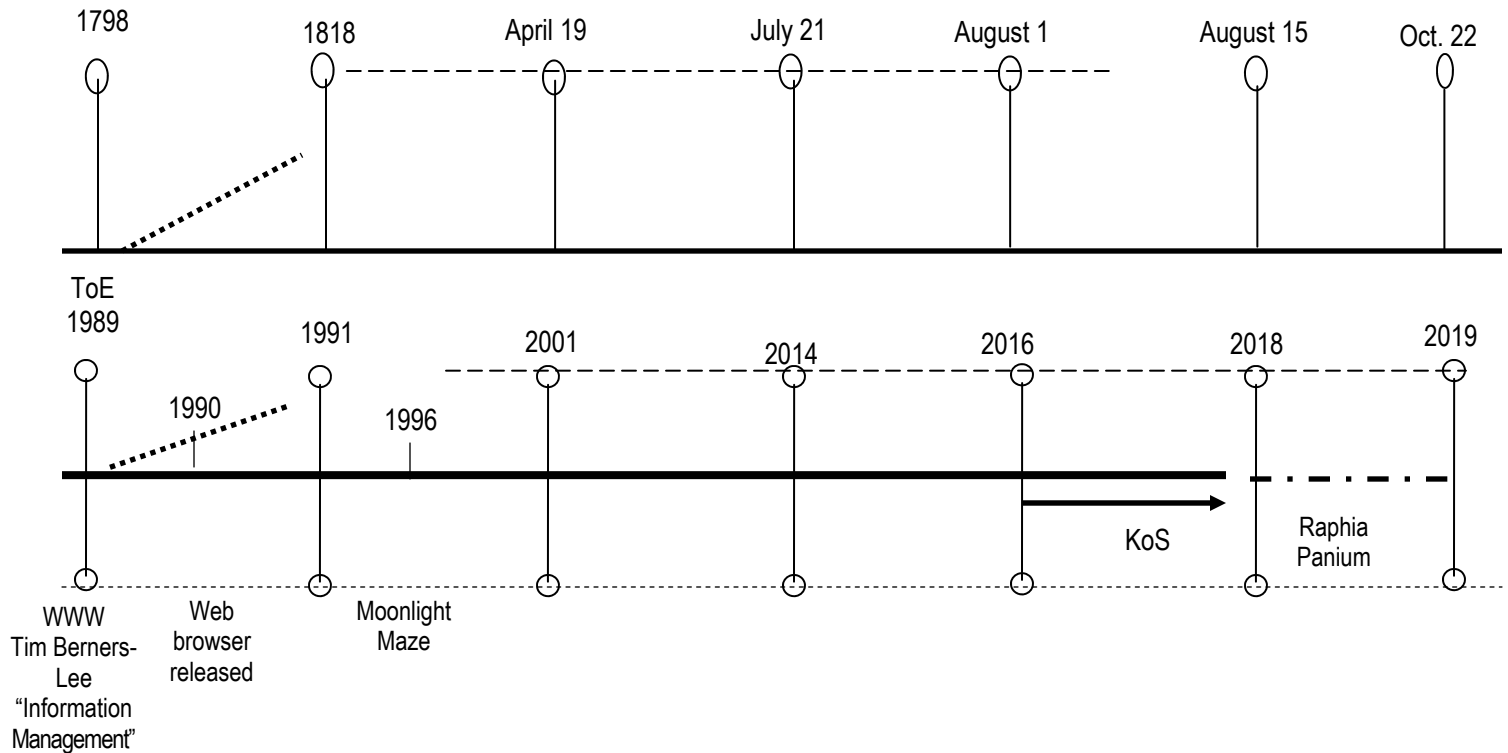
If we are going to consider the war between the 'KoN' and the 'KoS,' and we want to know what that looks like, we need to take our thread back into these histories. We won't go through that in these studies, but it's worth looking at; especially, to consider the Cold War and go back before 1989. One more thing about the Cold War, why was it a Cold War? Because they came up with the acronym, MAD, which means, **Mutually Assured Destruction (MAD)**. The point behind mentioning this phrase is to say that it would be mad for there to be a hot war between the 'KoN' and the 'KoS,' because for the US to attack the USSR, or for the USSR to attack the US, this would be mutually assured destruction. If the US attack's the USSR with a nuclear weapon, before that bomb hit, the USSR would release their own, and both countries would be decimated. To strike your enemy was an act of suicide, and they called that MAD, and that is the 46-year Cold War.

**MAD
 Mutually
 Assured
 Destruction**

Now coming to our time, has that dynamic changed at all? No, we don't talk about it like they did in the Cold War, but that dynamic has not changed. What they had to do is develop a new 'Mode of Warfare.' We come to 1989 and 1991, and now there is a new problem for the 'KoS.' After 1991, it goes from a Communist economy to a Western-style Capitalist economy. All of the government owned infrastructure is sold at an extremely cheap rate and it's snapped up by oligarchs. A handful of men fight over these cheap state-owned businesses, and they kill each other over them until just a few men hold the important infrastructures inside Russia, i.e., their gas companies, the electricity, and all of these institutions that used to be run by the state. They very quickly become billionaires and Russia's oligarchs, and these are some of the primary men who now do the bidding of Putin; they do his will. He works through his oligarchs more so than he would work through his government.

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These billionaires know that both their wealth and their lives depend on keeping the president happy, but they weren't able to take up all that money. Much of that money, as their businesses were sold off, haemorrhaged out of Russia and into the West. Now a large part of this Russian money is invested in the West. A lot of it is in London, which explains a little bit about the politics between the two countries. There's also a lot of it in the US, so now the West has another way to control Russia. If Putin was to go to war with the West, it would be mutually assured destruction; but it gets worse for Russia, because now it is **Mutually Assured Economic Destruction**.

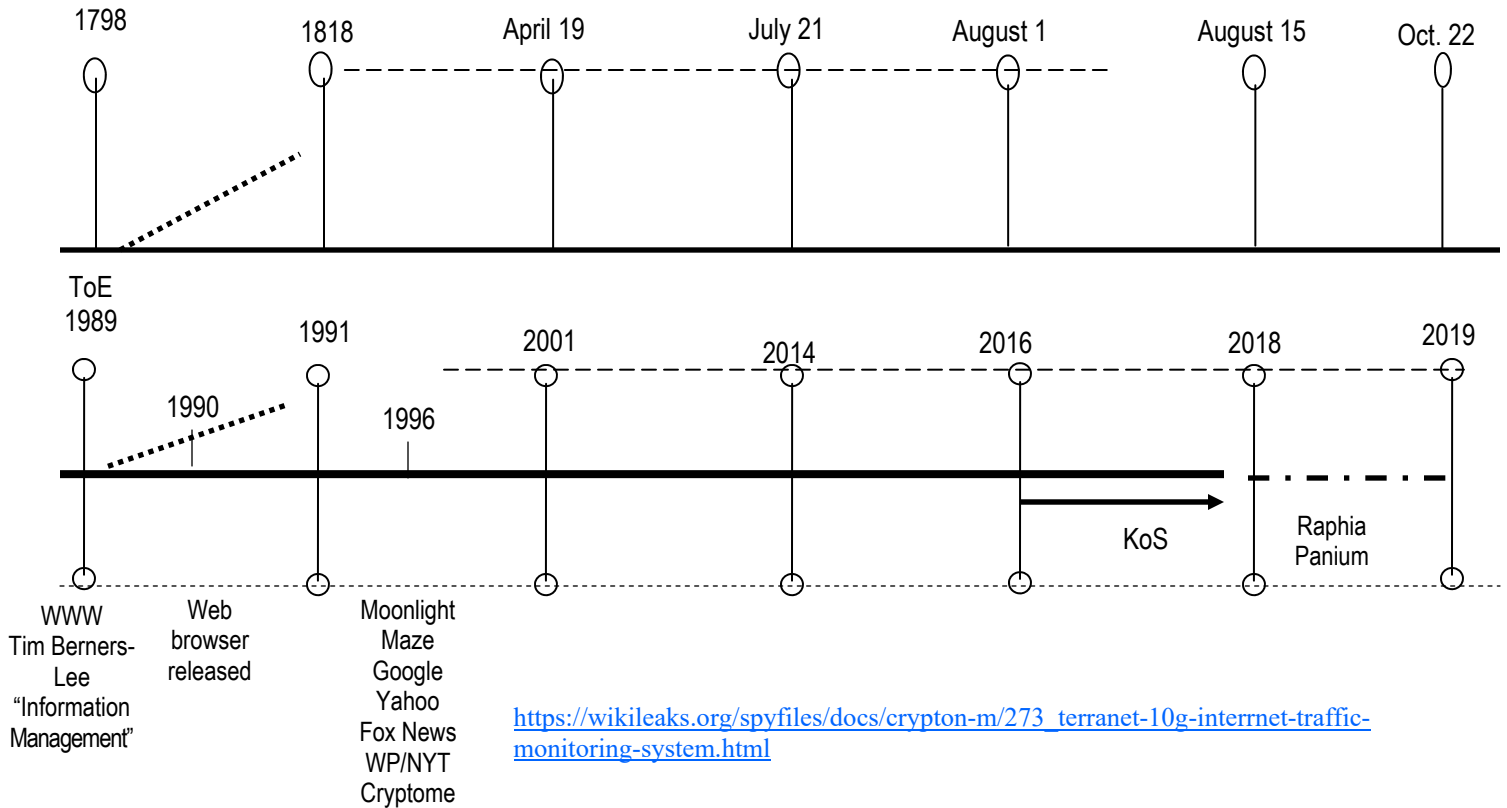
**MAD
Mutually
Assured
"Economic"
Destruction**

We all know that if the American economy is not doing well, then the whole world suffers. However, now if the American economy is not doing well after 1991 then the 'KoS' will also suffer. Now there are two incentives, two reasons for Putin to not engage the West in a hot war; and he needs to defeat his enemy without an open strike or by damaging their economy. This requires a clever approach, and Putin is one of the smartest world leaders alive. He's been very clever through this history.

In 1989 something new was developed, known as the "Internet's Big Bang," the **World Wide Web (WWW)**. Prior to the invention of the WWW, the Internet was not so useful; you could not put out or access information. It was not such a useful tool for either accessing or disseminating information. However, in 1989 a man named Tim Berners-Lee fixes this problem; he writes a paper titled, "**Information Management: A Proposal**" (Tim Berners-Lee, CERN, March 1989). It's all about how to put out and access information on the Internet, and this was one of the things that Time Magazine highlighted; they called it the "Internet's Big Bang." In 1990 he created the first web browser. What began as just a written paper in 1989 was developed in 1990, and the first web browser was released in 1991. So these three years were not just our 'loK,' and not just the Fall of the Soviet Union (USSR), but they added another layer, or story. What they did was develop the Internet into this information platform, where you can put out vast quantities of information and also access it.

During the Cold War we talked about sanctions and subterfuges, but now there is a new platform to engage in; particularly, the activity of undermining your enemy, and it doesn't take Russia long. In 1996 Russia hacks the US and goes into the Navy's computer system defence networks. Also, 1996 is the 'Formalization of our Message' (Form) and Russia is already beginning to act; they have hacked the US. This was known as **Moonlight Maze**, the name given to that specific operation.

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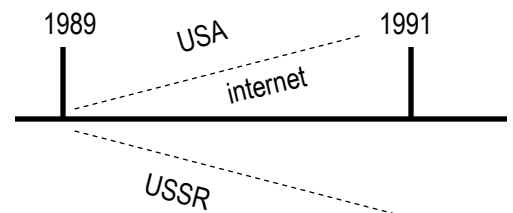


In 1996 there's another big bang; you have the release of Google, and various other news services, i.e., Yahoo, Fox News, and newspapers begin to go online, such as, The Washington Post. I want to mention one other, Cryptome. We're not so familiar with Cryptome, but you might be familiar with Julian Assange and Wikileaks. Cryptome was the predecessor to Wikileaks, which was the website that was set up to release information on the government. So you have all types of news streams being set up in 1996; and as a movement we need to be much more aware of Fox News, and what they were set up for in 1996; because in Fox News we have a new platform speaking for Conservative Protestant America. It is the Conservative Protestants that lead and are crucial to the election of Donald Trump, as well as being crucial to what he is going to do in the future. We have Google, which is a search engine, and we have Cryptome releasing government secrets. This causes Russia to begin waking up to the fact that they can hack the US and gain information. This is a quick overview of a study that was done in 2018.

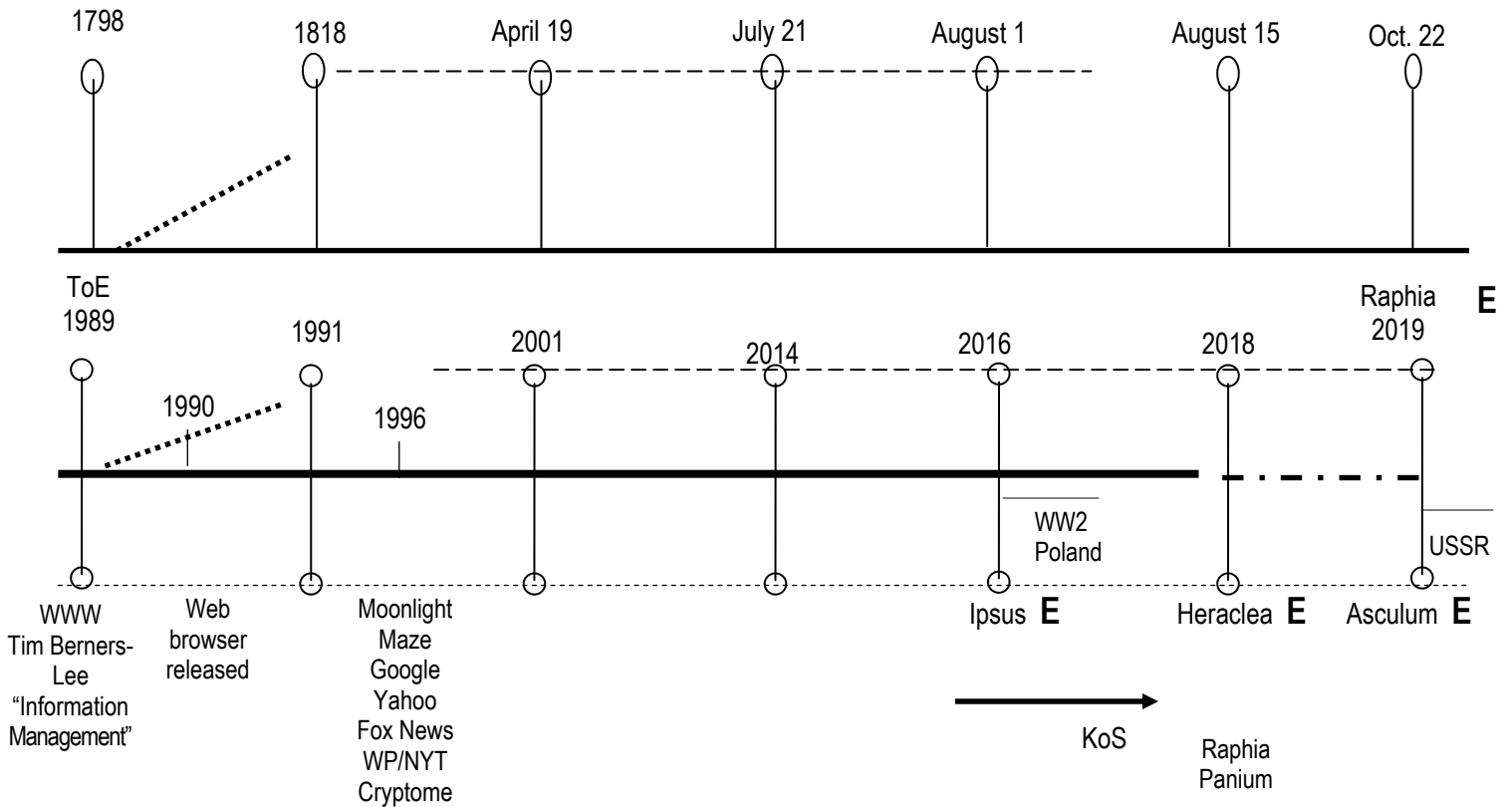
To see the study in more detail I would encourage you to go and watch those presentations on "Information War" in September and October of 2018 at both the School of the Prophets in Arkansas and the Le Grand Cri Camp Meeting in France.

When we go back to this time period between 1989 and 1991, it doesn't just give us the information for our 'Internal' message, but it also gives us the 'External Events.' **What we see being developed is a new 'Mode of Warfare,'** a 'New Weapon,' even secular sources recognize this event.

Donald Trump said something interesting around September of 2018, and we are going to discuss why he said this. He said, "the rise of the internet corresponded with the rise of the US as the World's Only Superpower." What is Trump saying? He's 'Comparing and Contrasting,' and he is saying that at the same time the Internet rose up is also the same time that the US was rising up as the "World's Only Superpower;" the key word is "Only." When was the US rising up as the "World's Only Superpower?" From 1989 to 1991. What was happening from 1989 to 1991? Prior to 1989, how many world superpowers do you have? Two. 1989 is the fall of the 'KoS,' the USSR; and if one superpower is falling, you can be sure the US is rising up as the "World's Only Superpower." Referring to this time period of 1989-1991, Donald Trump takes that concept and he 'Compares and Contrasts,' and he says *that at the same time this is occurring is at the rise of the Internet.*



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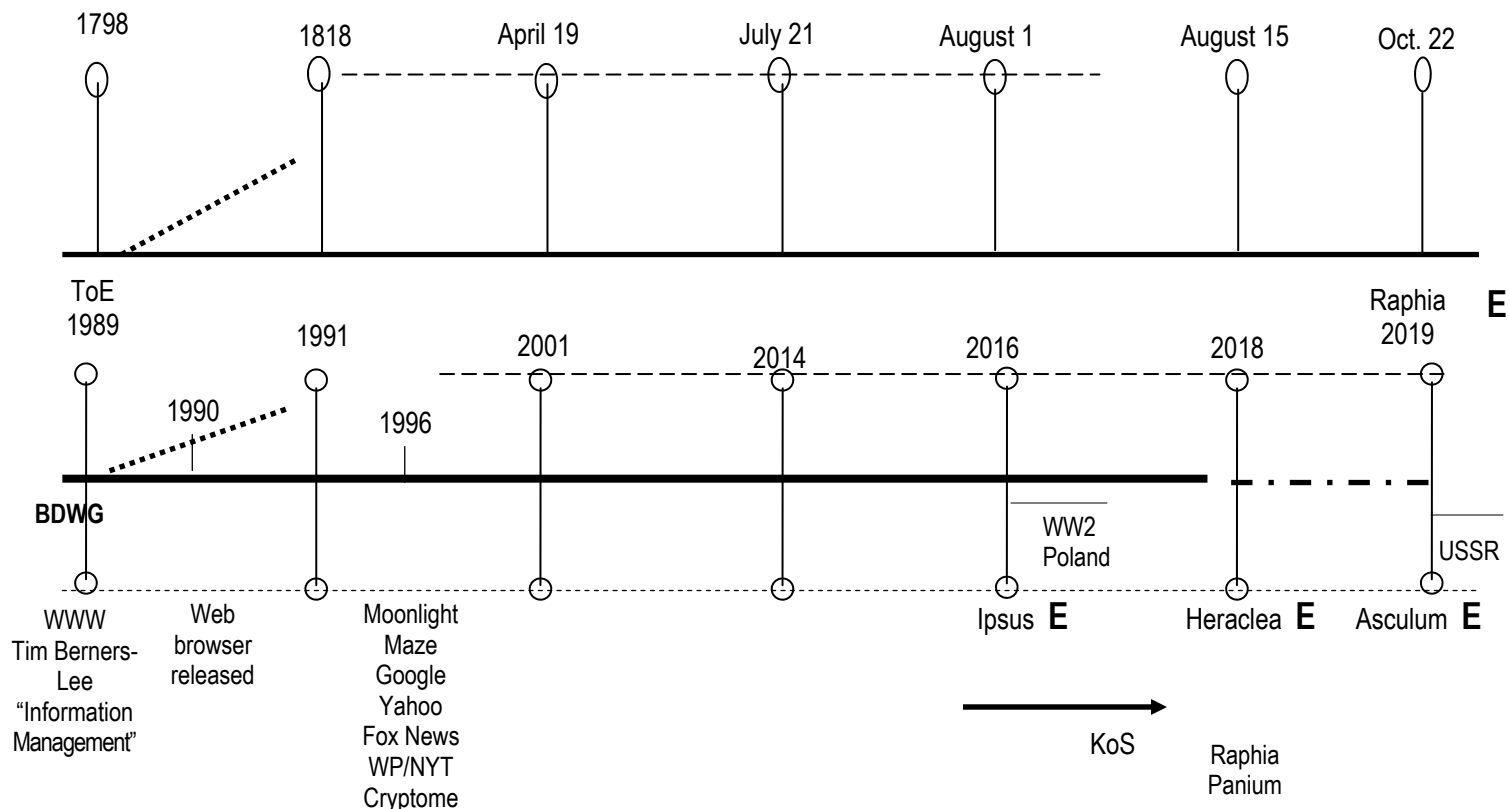
So Donald Trump recognizes that connection. It's this thread that is supplying the information and 'loK' that we need to bring down into our history and use to understand how battles are fought in our time. We are already being told that in the 'loK,' and with the understanding of the concept of MAD, then we can understand why there cannot be a hot war, because that would be suicide. So, the point we need to see when we are going through our studies is that we need to recognize the role of the Internet, and we also need to see that we cannot disconnect our thread. We can't see an 'External' battle in the future, and then disconnect that event from the history that leads up to that event.

When we come to 'Raphia' it's already being explained to us in the history of 1989-1991. Additionally, there was another reason to start considering this subject, because we began to consider it in 2018 when we understood that 2016 is the Battle of Ipsus. What won the Battle of Ipsus for the allies? Elephants, and then also for Heraclea, Asculum, and Beneventum. So, whatever 'Mode of Warfare' was used in 2016, is the 'Mode of Warfare' that is going to be used at 'Raphia.' We also saw that not only can you place 'Elephants' here at 2016, it's the beginning of WWII, and the invasion of Poland looked a lot like the invasion of the Soviet Union.

Now we have 'two witnesses' to say that 'Raphia' looks like 2016 in the method of warfare; and since that time we have also been able to see 2018 develop, which makes that argument stronger still. We must connect our waymarks.

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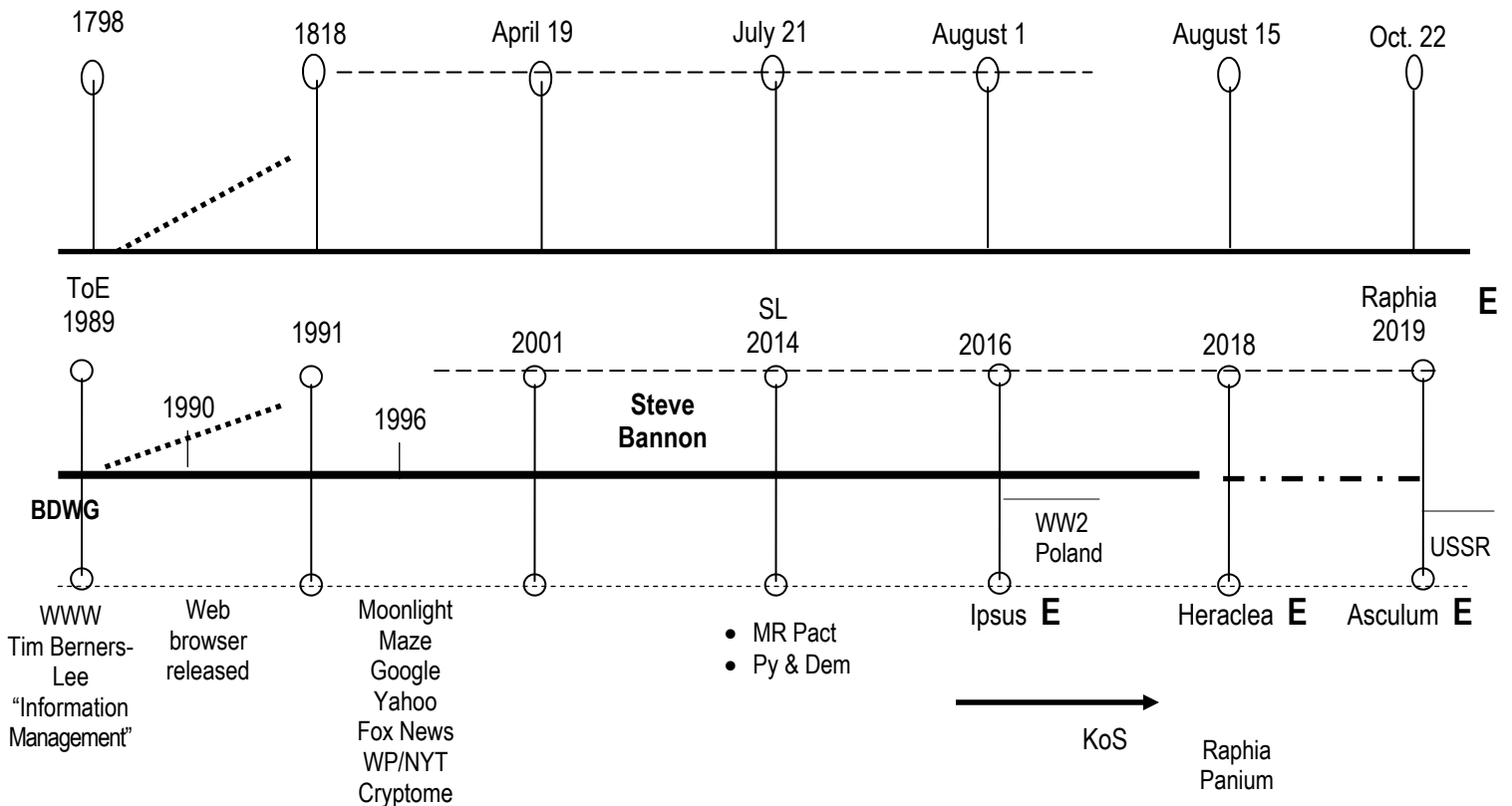
Before we get into the subject of 2016, I want us to consider one other topic and that is 2014. We're saying 2014 is 'SL' for the priests and there was a little bit of difficulty in the movement to identify what that looked like, what that 'SL' was in 2014. Various ideas were thrown around and I would suggest the way that we need to understand the 'SL' in 2014 is by going into our 'Reform line' from the perspective of a parable. And that is that 2014 is going to be understood by a 'Compare and Contrast.' The first point, we're going to 'Compare and Contrast;' and the second point, we're going to connect our waymarks and say that whatever happened in 2014 can be traced back and pinned to the 'ToE.' These are two rules that we need to follow. So, before we go in into a study of 2016 and the Battle of Ipsus, we'll take a moment and consider 2014.

What was 2014 in Pyrrhus' history and in WWII? What happened here? We understood there was an alliance between the 'KoN' and the 'KoS.' To explain this, we'll go back to the 'ToE,' and discuss a business that was set up. In 1989, this isn't in England, it's in Britain, and we are going to explain why it needed to be Britain. There is a man named Nigel Oakes and he sets up a business; it begins just as research. He plans on doing research on human behaviour, and his plan with this study of human behaviour is to learn how to manipulate and control it, and then make money off that research. And as he is doing this study, he has a new tool he can use and that tool is the Internet. This study of human behaviour becomes much more detailed than it has ever been before. He sets up **BDWG**, which stands for **Behavioural Dynamics Working Group** (BDWG). It's an institute run in Britain that studies social influence. It describes itself as the "world's leading center for research and development into persuasion and social influence." It is said to be "the only academic organization in the world who's understanding of this psychology of persuasion has been successfully used globally."

What was first just a study that began in 1989, now becomes this institute, Behavioural Dynamics Institute (BDI) in 1990. In 1992 this man Nigel Oakes, (look him up), he's speaking to a magazine and describing this business he is setting up. He says, "We use the same techniques as Aristotle and Hitler. We appeal to people on an emotional level to get them to agree on a functional level." It's interesting that he is saying, *we use the same techniques that Hitler used*, because we traced our history, 'Raphia' and 'Panium,' but first of all Ipsus, and then lined it up with WWII. And who is Hitler? Donald Trump. The same techniques that Hitler used to rise to power are the same techniques that Trump is going to use, and the man that created this technique is now using the Internet and freely admitted to that in 1992. And the research done that began in 1989 is what is developed through this history and then used in Trump's campaign, using the same techniques to elect Trump that were used to elect Hitler.

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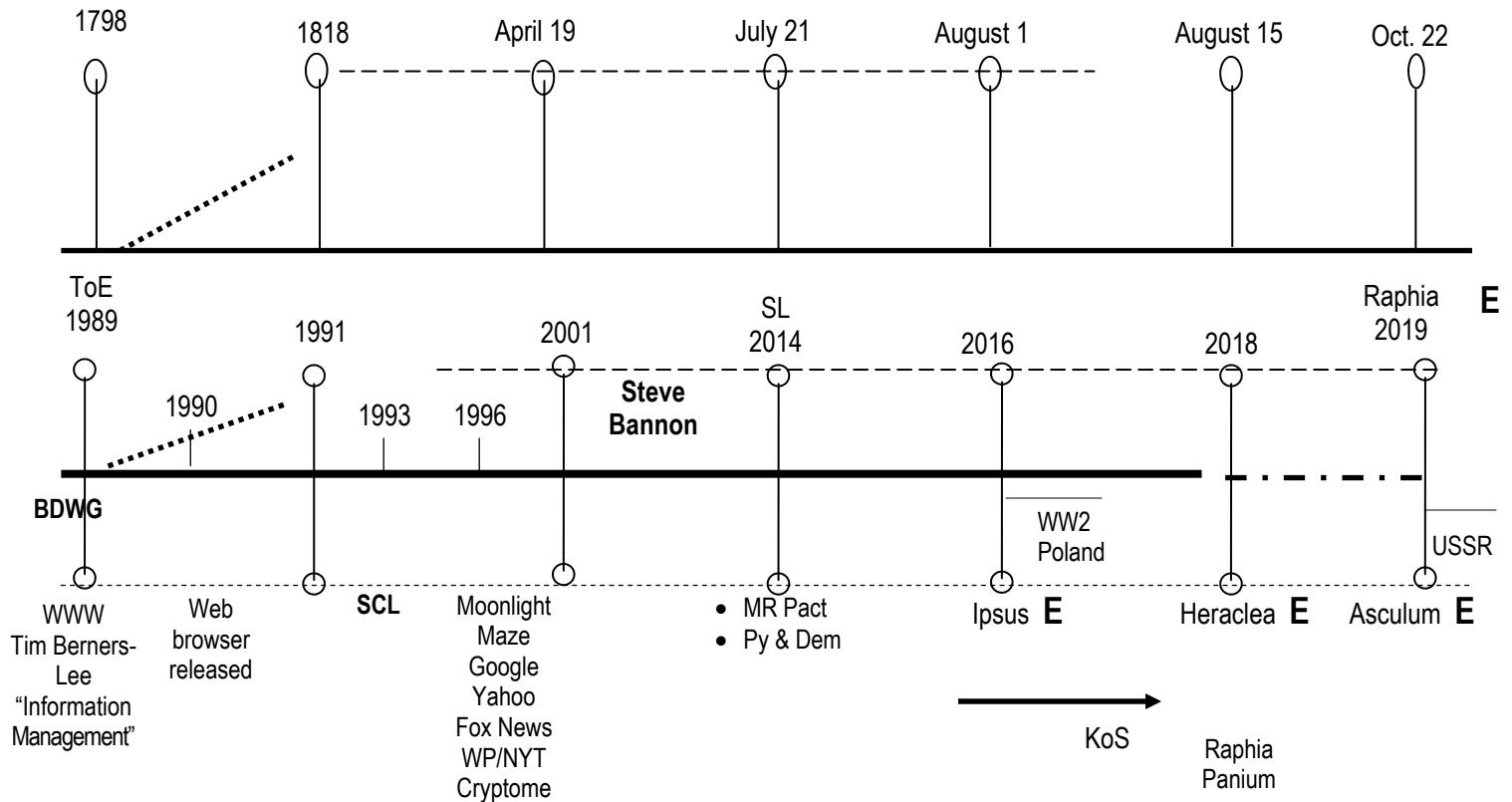
They freely admit that to use these techniques they need to use mass public persuasion and deception, and as one of the leading members once said, "Nothing has to be true, you just need the people to believe it." ("Repeat a lie often enough and it becomes the truth," is a law of propaganda often attributed to the Nazi Joseph Goebbels). That's the mentality that is being fed to Trump in 2016. It doesn't matter if Obama is born in Africa, what matters is that people believe it. It doesn't matter whether or not it's true that Hillary is a paedophile, as long as people believe it. I am not really sure how anyone believes that Donald Trump says the truth, I'm not sure that his supporters even believe what he says, but most of us are aware that he has a problem with the truth, and these are the same techniques that Hitler used to deceive the public. To manipulate the public, it doesn't have to be true, but **what it has to do is create an emotional response**. That emotional response is nearly always fear.

Be afraid of Muslims, be afraid of Immigrants, be afraid of anyone who does not fit into your definition of the Judaeo-Christian West. This phrase applies specifically to the Judaeo-Christian West, because in this history another person becomes involved, Steve Bannon. We need to look into this man and understand him. Search out his mentality and what he says and what he has been involved in. This work that began in 1989 with BDWG is then developed by Nigel Oakes, and then they connect with Steve Bannon, and he is responsible for two recent events that have changed the world as we know it. Both of these events are the work of this company BDI, the election of Donald Trump in the US and BREXIT in the UK, the division of the European Union. Steve Bannon said these are the two areas he is fighting and what he has fought for: breaking up the European Union beginning in London, and Donald Trump's election.

We are discussing 2014, and we want to understand what's happening in 2014. We understand that whatever it is, **it's a violation of the Constitution and people's rights under the Constitution**. So, if we take 2014 and we understand that it is the Molotov-Ribbentrop Pact in WWII, and it's the alliance between Pyrrhus and Demetrius in the history of Pyrrhus, what are we saying about 2014? Who is the 'KoN?' In the history of WWII, who is the 'KoN?' Germany, and the king is Hitler. They are identifying Hitler, the 'KoN,' in 2014 even before Donald Trump is even elected. No one knows that in 2014 Donald Trump is going to run for President of the United States, although you can begin to be aware of that really from 2011.

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What we have done is connect our waymarks. We have gone from 1989, and we are starting to look at how we are going to apply this history to what WWII will look like in our history. When we have completed our study of 2014, we then will consider those first two battles in 2016 and 2018.

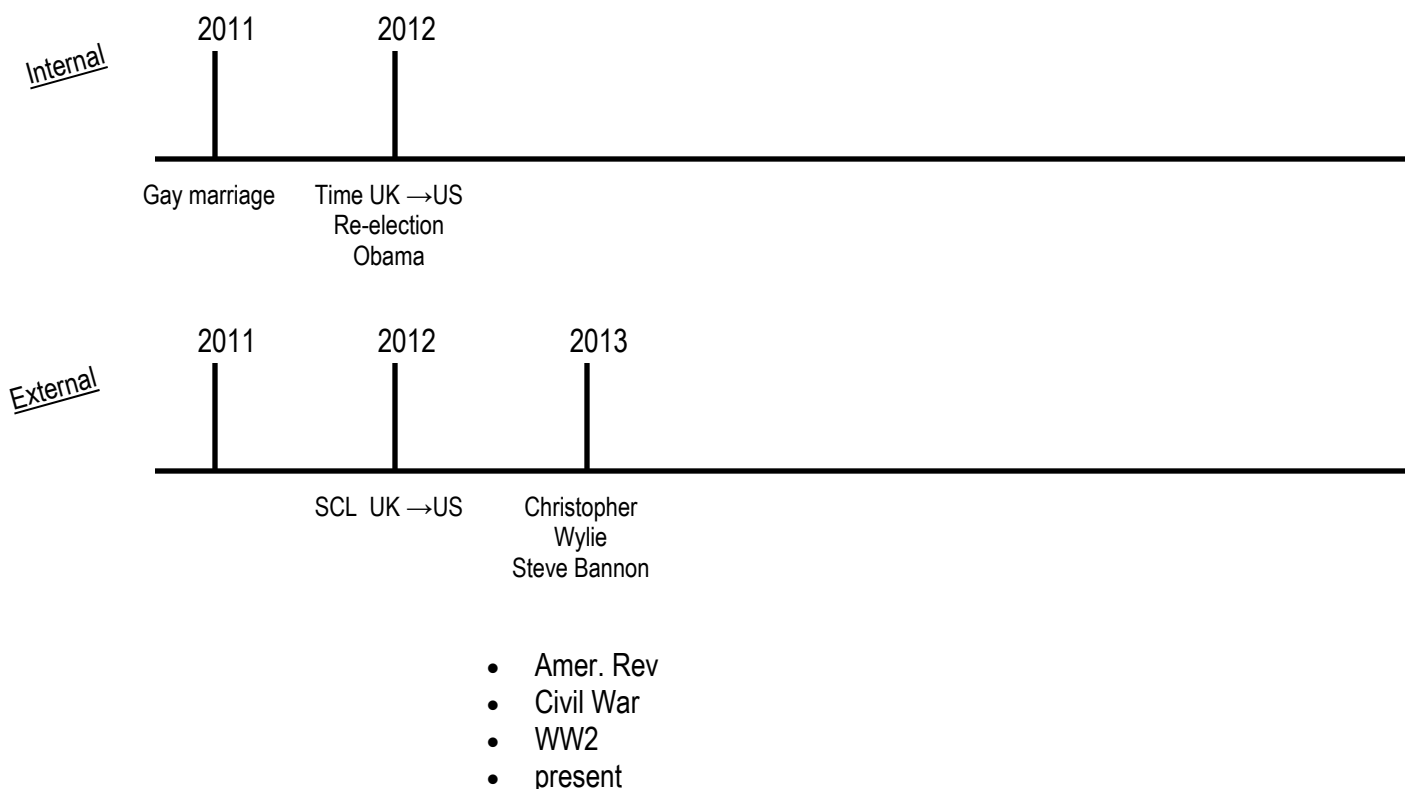
We have connected our waymarks, and now we will look at a 'Compare and Contrast.' What we are going to 'Compare and Contrast' is the 'Internal' with the 'External' (our two threads), what's happening inside the movement with what's happening outside the movement. So, inside the movement in 2012; 2012 is a waymark. Why? The message of 'Time Setting' was first developed in 2012, and first presented to the movement here; and where was that message developed? In Britain, the United Kingdom (UK). So a message of 'Time' comes out of the UK and enters the US in 2012.

We discussed the BDI, and in 1993 they formed a new company, SCL. This was the furthest development of the company, and it stands for Strategic Communication Laboratory (SCL). It's a laboratory, like a science laboratory, where you study human behaviour and how to manipulate it, and the laboratory is the Internet. Taking people's behaviour from the Internet primarily, personal data, and then using that to create a profile of who that person is on a deeper level than what has ever been able to be done before. Because beginning in 1989 people began to put out personal information on the Internet, and that has just development and now there are thousands of pieces of personal data on the Internet. They can be small pieces of data or information that they use to create a picture or a profile of what that person is like and what their fears and their hopes are. If Hitler would have had this tool, he would have been even more effective, because there is much more that you are now able to manipulate, and you can now do it at a scientific level.

In 1993 it forms the SCL, and they practice their skills in war zones. It's these war zones that provide them with their testing ground for the development of these techniques. They test in places like Iraq and Afghanistan all through this history, and then they begin to realize that the same techniques they are using in war zones to persuade people to not join militant groups, are the same techniques they can use in elections to persuade people to vote or feel a certain way. They become involved in elections, primarily in Third World countries. The reason that they are not so involved in the West is because their greatest threat to what they are doing is transparency. They cannot work somewhere to their full effect if there is a free and open media. It makes it much harder to manipulate people if there is a free media. And that's one of the reasons it takes them so long to enter the US market.

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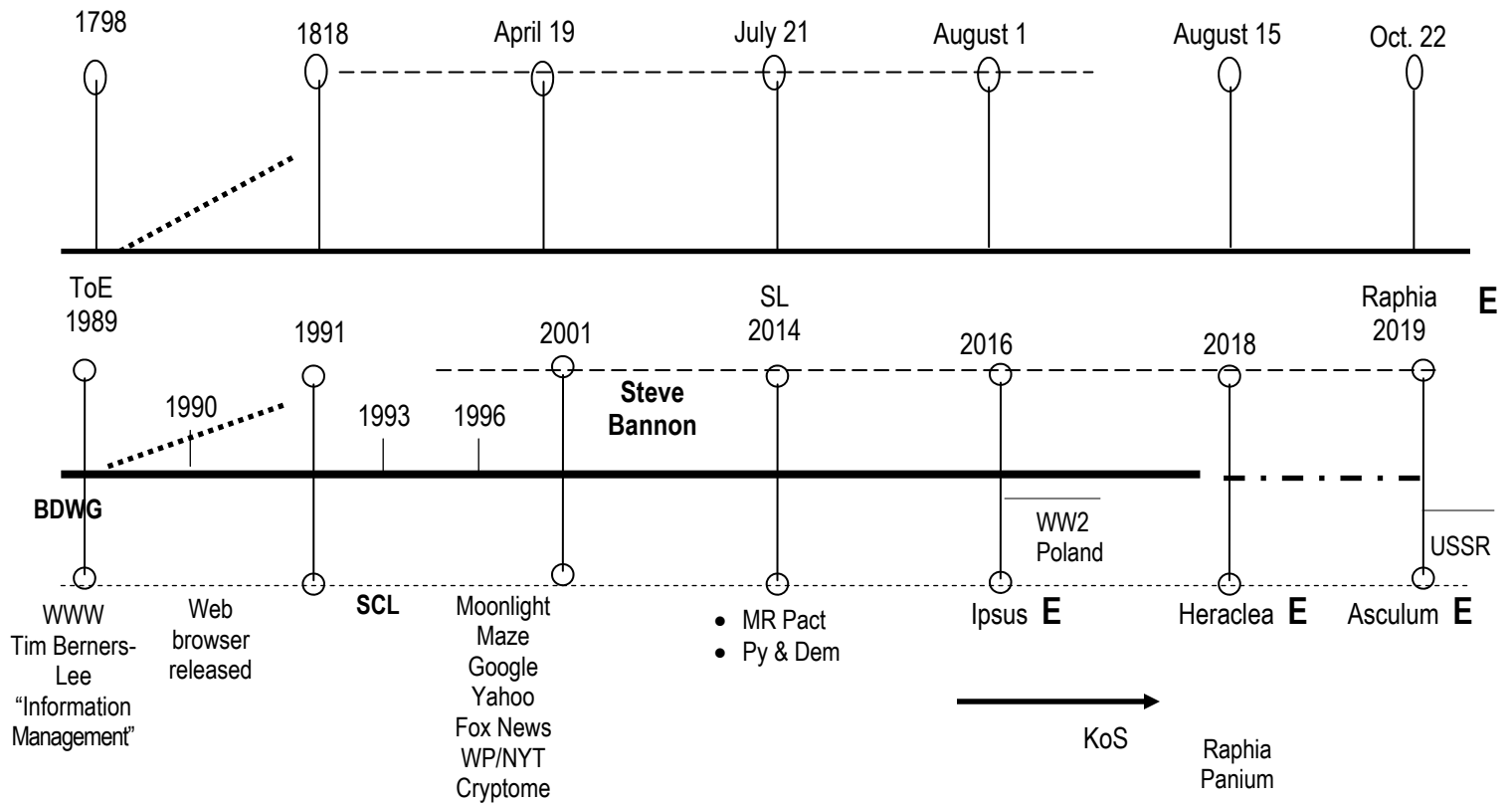
In 2012 something happened in the US; what happened? This is the re-election of Barack Obama. Barack Obama has served one term; he comes to 2012, and he's fighting Mitt Romney, and Obama wins. He's a Democrat and defeats the Republican candidate Mitt Romney. The Republican Party has now lost two elections, and they are extremely unhappy with the changes that Obama has been making in the country. In 2011 Obama is bringing in changes such as Gay marriage, and the Republican Party's base is specifically Conservative Protestant America. So they are very unhappy with the changes Obama is making, because some of them are quite significant. And in 2012 he is re-elected, and the Republican Party is shaken and extremely unhappy. They want to find a tool that will ensure that they do not lose the Presidential Election in 2016. And SCL themselves said that *this was the catalyst to enter into the American market*. There now is a political party that is willing to employ them. So then in 2012 SCL enters the US market; they come from the UK into the US, and all of this is to do a work building up to 2016. They connect with Steve Bannon in this history as well as with some major Republican donors.

Alexander Nix was the public face of SCL, the CEO of the company, and he said, *that in 2012 there was a vacuum within the Republican Party that created a commercial opportunity for SCL to begin to work with that political party*. In 2013 he meets two people, one of them is Christopher Wylie, and it's through Wylie's testimony that this history was uncovered. Wylie is a young man, but incredibly brilliant and gifted with code and computers. He did much of the work for SCL in this history. And these men, Christopher Wylie and Alexander Nix (look him up), the SCL CEO, meet another man, Steve Bannon, and Steven Bannon sees this opportunity.

Steve Bannon says *that the US is in a transitional phase, it's changing*. He says *that this is the fourth time that this has happened in history*. The first time was the American Revolution, the second time was the Civil War, and the third time was WWII. The fourth time is our history, the present. It was the American Revolution, the Civil War, WWII and the Great Depression, and present day. Steve Bannon is a far-right leaning Conservative Protestant American. He sees Obama as dangerous, and that America is losing control of its heritage, which he (Bannon) says is Christian. What he sees in this company is something, a tool or a weapon, he can use to try and manipulate the next election. We'll finish this story in our next study.

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We'll review. Yesterday we began to understand that we are facing battles, specifically four in our history, and they began in 2016. What we want to understand is what that looks like. We are using two rules: 'Compare and Contrast' and connect our waymarks. We already do that with the 'Internal' message, and everything is built on what has been before. In a special way it's built on the 'loK' just like it was in the Millerite history. We need to go back to the 'ToE' to see what this war is going to look like, and then follow it at each stage of development. We've done that on two levels, and saw the rise of the Internet and connected that with the rise of this particular company BDWG, that is designed to use the same techniques as Hitler to use this information and manipulate the public's opinion. All of this you can pin in 1989, which develops into the battles we see in our history.



Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**External and Internal Line
8 of 15**

**Elder Tess Lambert
April 2019**

In our previous studies we looked at two major subjects. We spent time on the Book of Acts chapter 27, and then we looked at two ships and could see the journey of Paul as a 'Repeat and Enlarge.' Those two ships are telling the same story about two institutions; although, from two different perspectives. Accordingly, we see this connection between the United States of America (USA) and Adventism (SDA) beginning from the 'Time of the End' ('ToE') in 1798.

In 'Comparing and Contrasting' these institutions we can learn a lot; particularly about the USA, because we have spent so much time studying Adventism. We know that 1798 is William Miller and the beginning of Millerite history, and we've traced that forward to 1844. We looked at the 2520, and the year 1863, with the rejection of our prophetic message. Then, in our movement specifically, we're interested in that thread of history from 1798 to the Sunday Law ('SL'). However, if we consider the 'External' history of the USA then we find that it's inseparable. At each 'waymark' we are also going to experience 'External Events,' explicitly in 1863 when it relates to the USA. That's one lesson we've learned from Acts 27, that the USA and SDA are on the same journey, symbolized by the same ship.

Then we also considered the symbolic numeral 273, and it brought us into the history of Pyrrhus in two parts. It's an 'Alpha' and an 'Omega' history. We find that the King of the South ('KoS') exists in two histories. First in Macedonia, and then in Italy. Therefore, we are able to identify, just with the 'KoS' in the history of Pyrrhus, an 'Alpha' and an 'Omega.' Then we saw that we could bring this into our history, and that after 1798 there is going to be an 'Alpha' and an 'Omega.' One of these we find in the history of WWII, and we can actually trace it all the way back from 1917 to 1989. But the particular story that we've highlighted was this WWII fight between Hitler and Stalin, specifically Fascism and Communism. Then we saw that WWII tells us about WWIII. Hitler/Stalin, and Trump/Putin.

After we laid out our histories, we then cut our lines, and did the exact same thing that we would do with 'Modern and Ancient Israel.' We are not only going to do this with our 'Omega' histories, but we also want to go back to our 'Alpha' histories and draw lessons from them.

We need to take WWII and Pyrrhus' history, and overlay them with our own. So this becomes us in the history of Russia and the USA, from 1989 to the 'SL.'

Now we have these 'Alpha' and 'Omega' histories on the lines. This forms the first and the second history. In Elder Parminder's classes he looked at the concept of Israel, because you could discuss Moses and Christ, as well as, the Millerites and us.

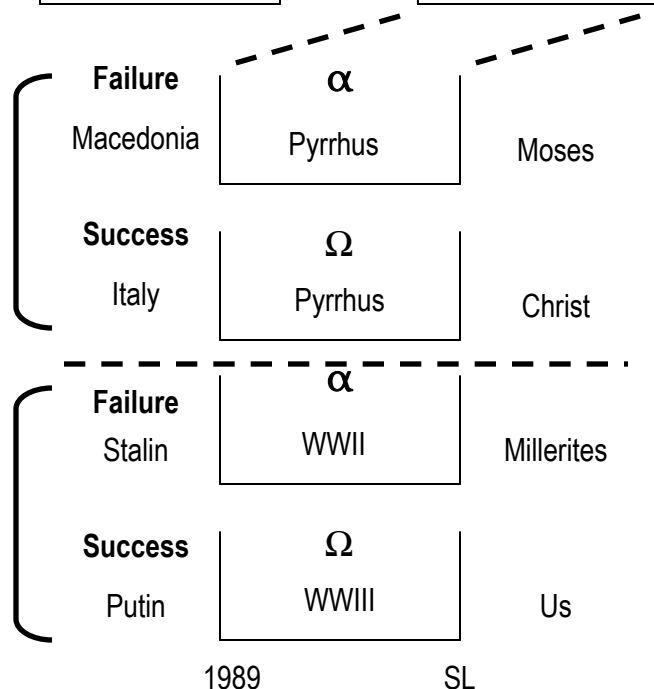
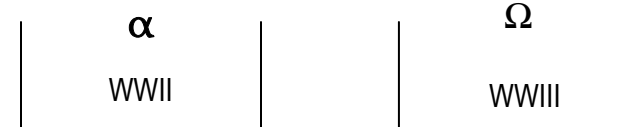
So we find 'Failure' and 'Success.' We have observed from our chart (*shown here on the board work*) that there are differences in the history of WWII, as well as with the 'KoS.' These show us there are differences in the history of Israel. The history of the Millerites is also going to have differences, but not just in 1844, as we also need to observe a couple of others. We're going to expand on that concept in a later study.

Pyrrhus



=

KoS



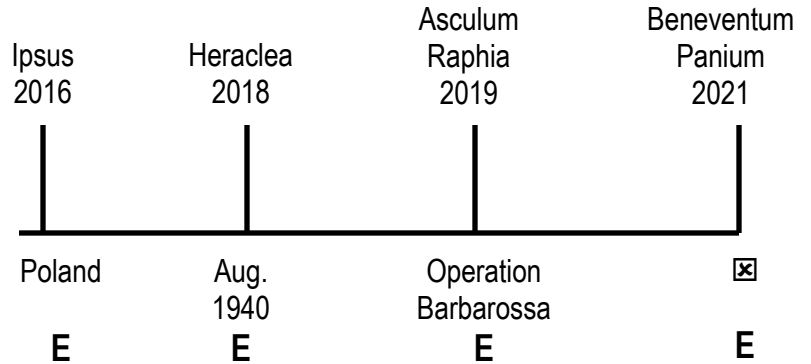
1989

SL

Elder Tess Lambert, Guadeloupe

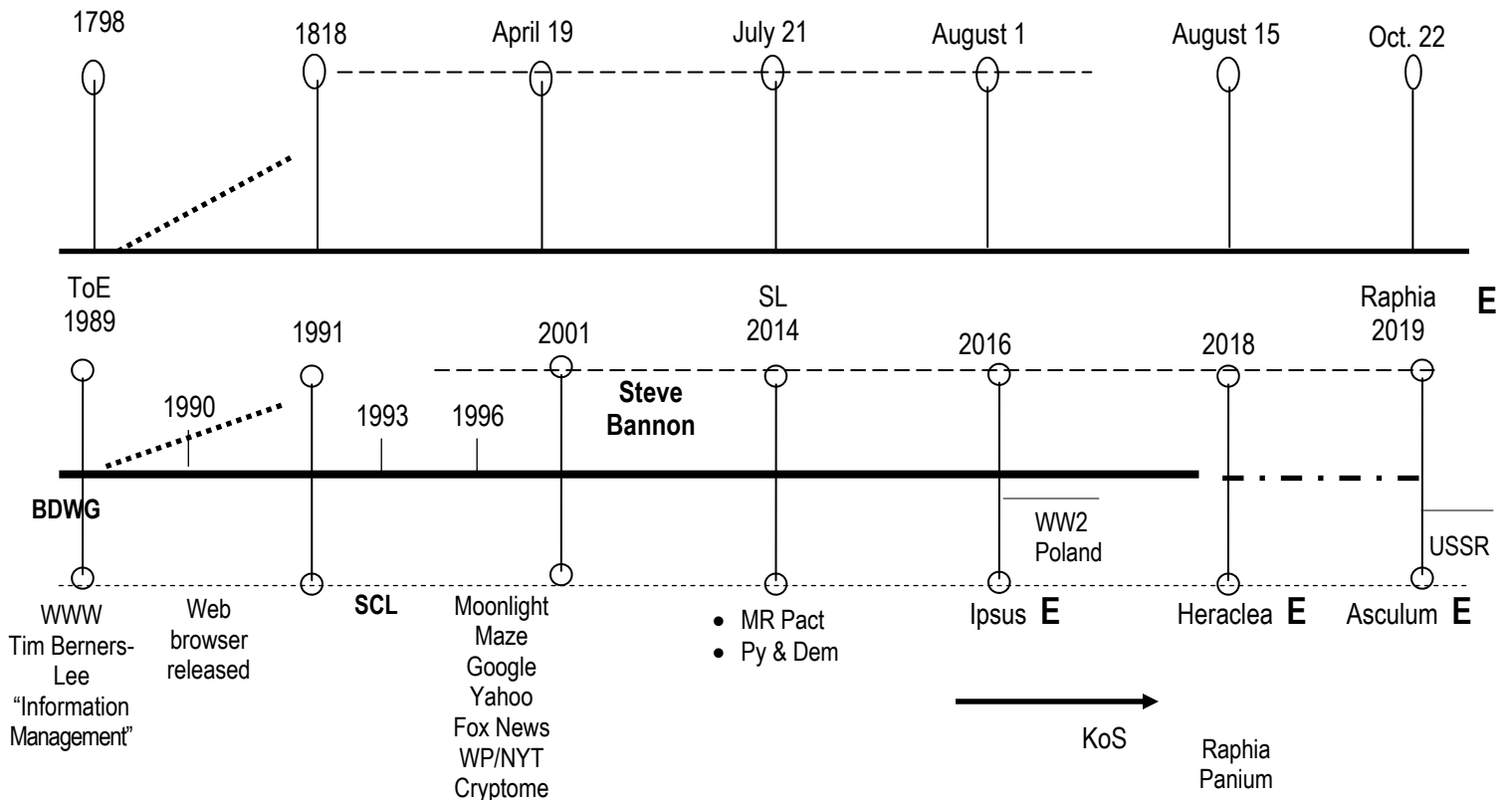
We've identified 'Failure' and 'Success,' 'Failure' and 'Success.' But out of all of this, we've combined these lines and we've seen that we have four sequential battles. The first battle lines up with 2016, the second 2018, the third 2019, and what we first understood by calling it 'Raphia,' and the final battle which we understand as 'Panium.'

Therefore, we have four sequential battles. The first is Ipsus, the second is Heraclea, and then we would talk about Asculum and Beneventum. Then we could consider WWII, Poland in August 1940, and then we have the invasion of the Soviet Union (USSR) with Operation Barbarossa, which then brings us to the end of the war.

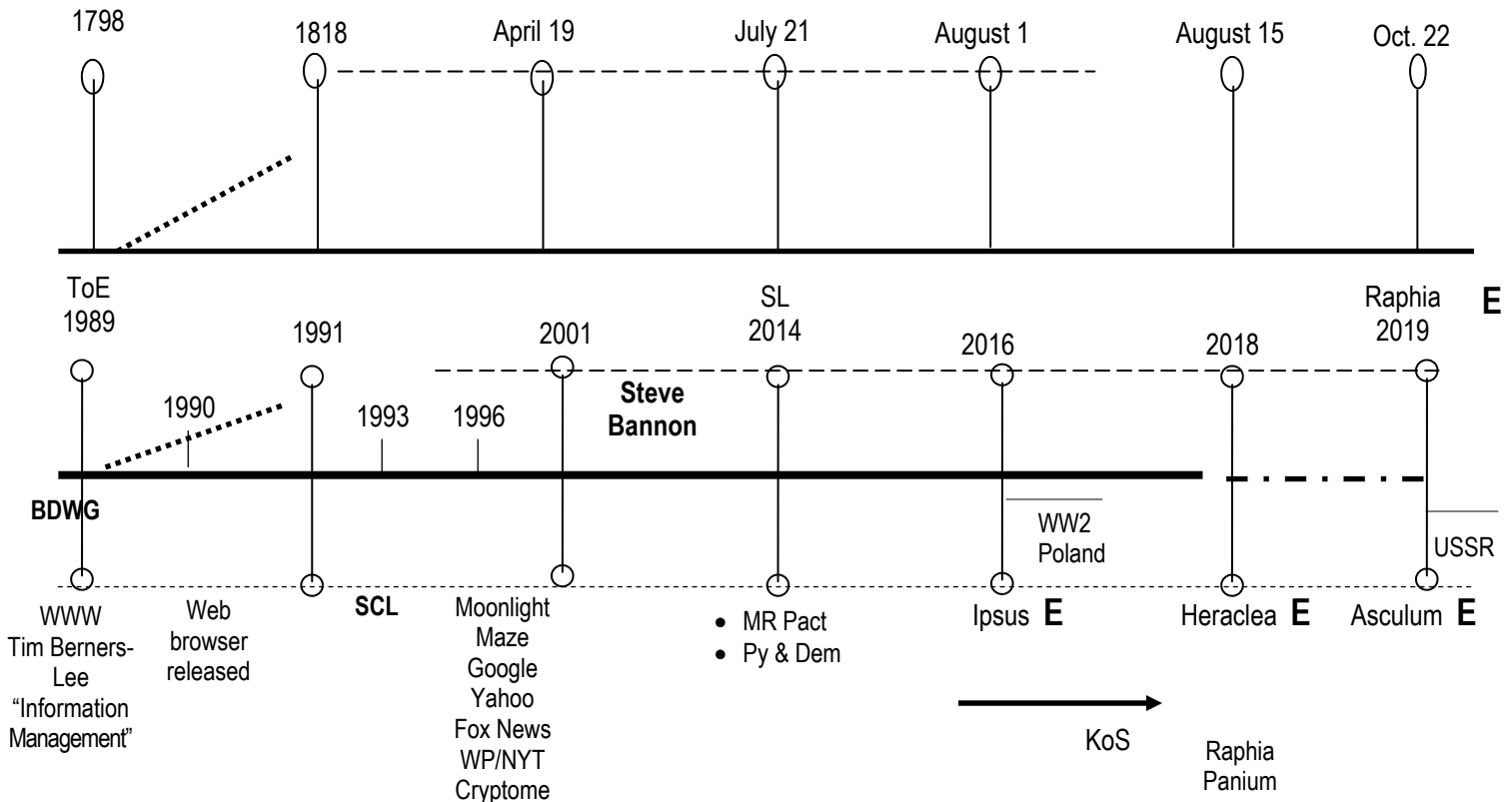


We then have three different histories to teach us about these battles, and then what we want to do is go into the history of 2016 and understand what that battle looked like, because 2016 is the key that explains these other three battles. In the Battle of Ipsus, what 'Mode of Warfare' was used that decided the victor? Elephants. Heraclea was elephants, Asculum - elephants, and Beneventum - elephants. The same 'Mode of Warfare' was used in 2016 that decided the winner in 2018. It's also going to be the same 'Mode of Warfare' used at 'Raphia' and 'Panium.' If we are going to understand 'Raphia' and 'Panium,' then we need to understand Ipsus and Heraclea. We'll look at both of those battles in our next study.

We reminded ourselves of this pattern, but we also want to consider the methodology we are going to use. If we were to consider the 'ToE,' and we were to talk about the 'Internal,' then we must remember that we've taught in this movement that our 'Increase of Knowledge' ('IoK') is from 1989 to 1991. This is when we are having an 'IoK,' and then we can see it was formalized in 1996, and tested at September 11, 2001 ('9/11'). We've traced these 'External' histories connected with 'Internal Events,' and there are also a couple of other principles I want to remind us about.



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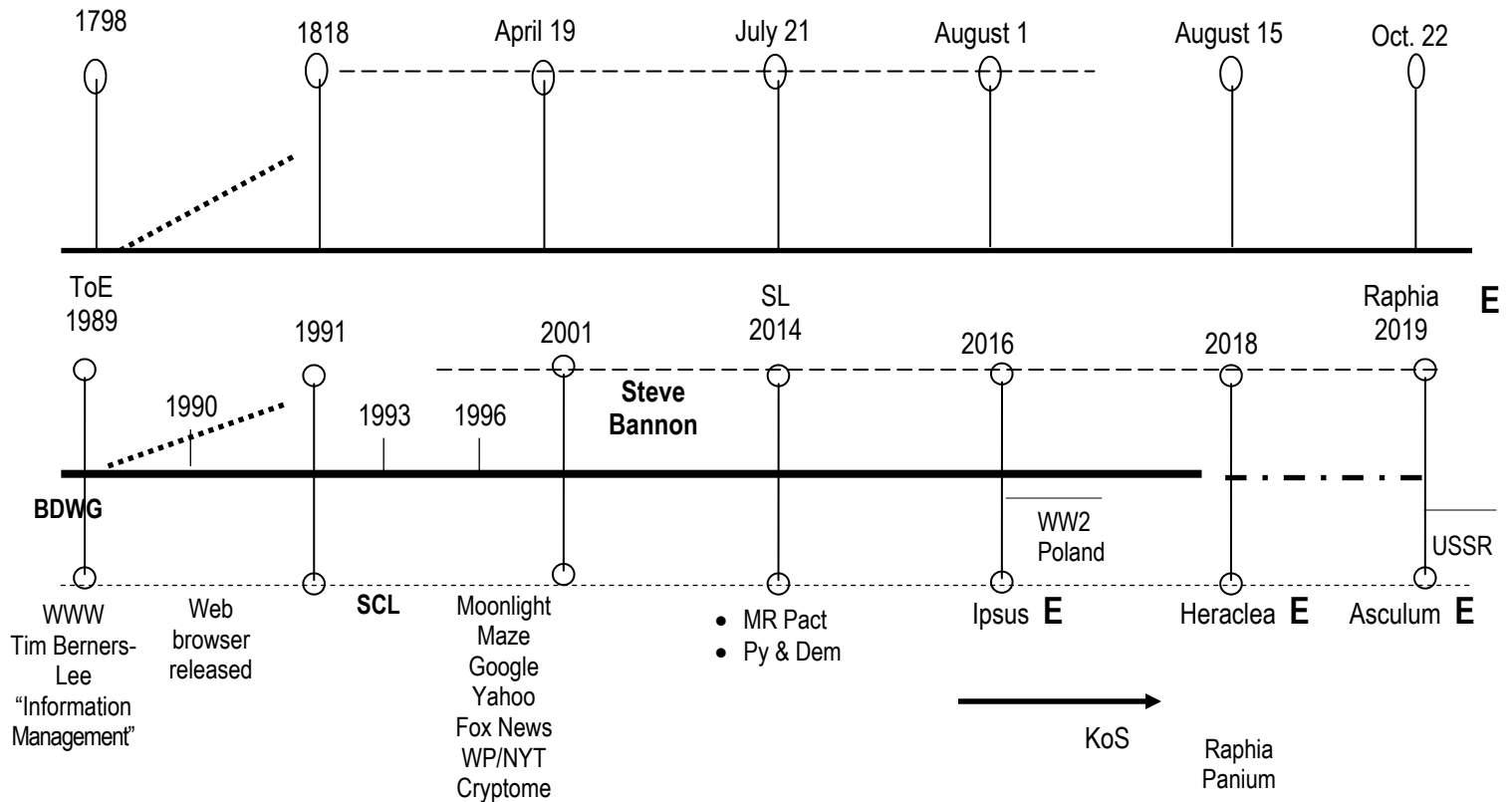
We have previously taught, that everything which comes after the message we are teaching now is found in the 'loK,' so then it would be an accurate representation to say, that everything which comes after is encapsulated in the 'loK.' We also see that occurs in Millerite history, because we see that William Miller is studying and comes to 1818, and he says *he believes that in about 25 years Christ will come back* (paraphrased). There needs to be other information to expand on those subjects, but you can pin it all back into this time period where it's in its encapsulated form at the 'loK.' We teach in our message that in this 'loK' of Daniel 11:40, we find all that comes after it can be traced and pinned back in the period of the 'loK.' If we apply that to their 'Internal' then we should apply that to the 'External.' Plus, if we are going to take this history of warfare and battles of the 'KoS,' then we should take it back and pin it to the 'External Events' of 1989 to 1991. And you can see a few elements of this history.

We discussed one of them yesterday. Where is the USA on November 9, 1989 when the Berlin Wall is falling? Where is the USA in that work? They are not there. You can't see them, because everything that built up to November 9, was in the 46 year history of the Cold War. Plus, if you didn't keep up with those 'External Events' and you come to this date (1989) you would have a hard time blaming the USA. It becomes harder in our time than it was in theirs, because what's done more openly in the Cold War history is even more secretive in our own history. But it still required you to keep up with 'External Events.'

Who overthrows Mikhail Gorbachev in 1991? Who initiates that? It's not the USA; it's his own people. This is the history of an 'Internal' revolution and the Soviet Union - Union of Soviet Socialist Republics (USSR), or 'KoS' was destroyed from the inside undercover. It's the first lesson we can learn.

We also discussed the subject of 'Internal' and 'External' 'waymarks.' In Millerite history for the most part, but not in every case, we see they had the subject of Islam in 1840 that proved their day for a year principal. When we traced these 'waymarks' from April to October, in relation to 2001 to 2019, we recognize that their 'Reform line' is not built like ours. It's 'Internal Events,' and what they were required to do from 1798, is follow the development of this 'Internal' message from William Miller and the other pioneers who developed it. So, when you come to April 19, there's an 'Internal Event' and it impacts the message; it's a disappointment. On July 21, 1844 Samuel Snow brings a message. It continues to grow and expand, and what the Millerites are doing at every 'waymark' is following the development of this 'Internal' message. Our 'Reform line' is built a little differently, and that is how we connect our 'External Events.'

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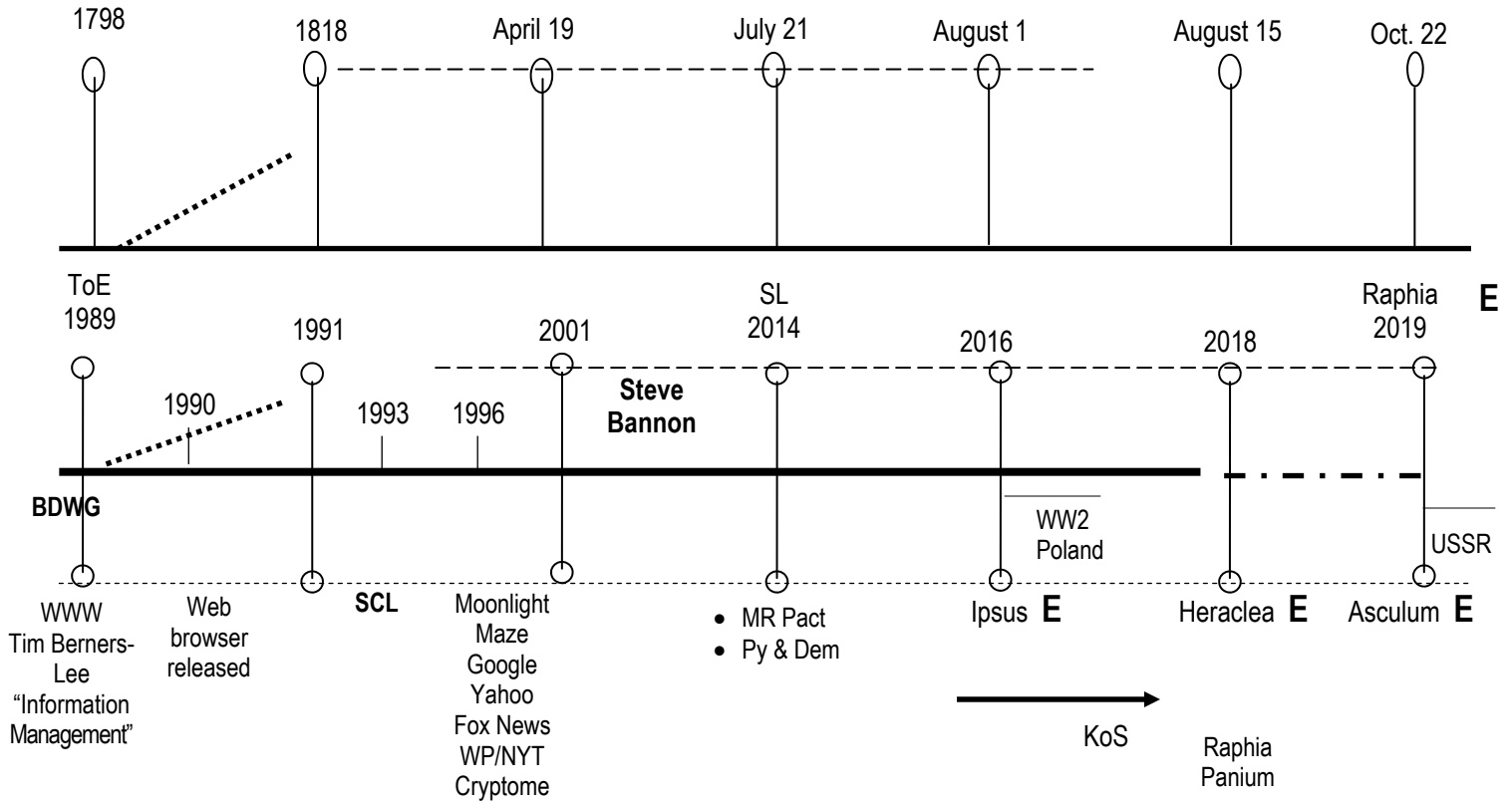


We are not just tracing the development of an 'Internal' message; we are tracing the development of 'External Events.' And that is one work that as a movement we have been behind in doing, whether it was because we didn't see the need, or we were looking in the wrong places. But if we don't trace the development from the history of 1990, then when we come down to the history of 2016 (Ipsus), and we are looking for a hot war at 'Raphia,' then we have cut our thread. Because we are saying there is about to be a battle, and we are ignoring its development. By the time we get to 2019, Putin has been president for 20 years, and he hasn't been sitting on his hands for that period. Then we find that we can take these 'External Events' back to the 'ToE' and pin them in here at 1991. This is what gives us the information about what this war looks like, and the beginning of its development.

To paraphrase a quote of Donald Trump's that he said in September of last year, and what he said was *the rise of the Internet occurred at the same time as the rise of the USA as the World's Only Superpower* (Trump, 2018). That is a profound observation coming from Donald Trump, because what he is saying is that the USA rose as the "World's Only Superpower" at the same time as the Internet was rising up. When was that? 1989. The USA begins to rise as the "World's Only Superpower." Because prior to 1989, how many superpowers were there? Two, the USSR and the USA. In 1989 the USA begins to rise as the "World's Only Superpower," because the second is losing strength; it's falling. And he 'Compares and Contrasts' that event with the rise of the Internet, the beginning of the 'ToE.'

The 'ToE' or 1989, Tim Berners-Lee writes a paper called "Information Management: A Proposal," nothing is developed, but it's a plan. There is something he can do to the Internet to turn it into what they call an "information creation engine" where you can put out information, and access information. So, at this stage it's just a proposal. In 1990 it begins to take form; he creates the first web browser. In 1991 it's released to companies, and then to the public in the same year you have the release of the World Wide Web (WWW).

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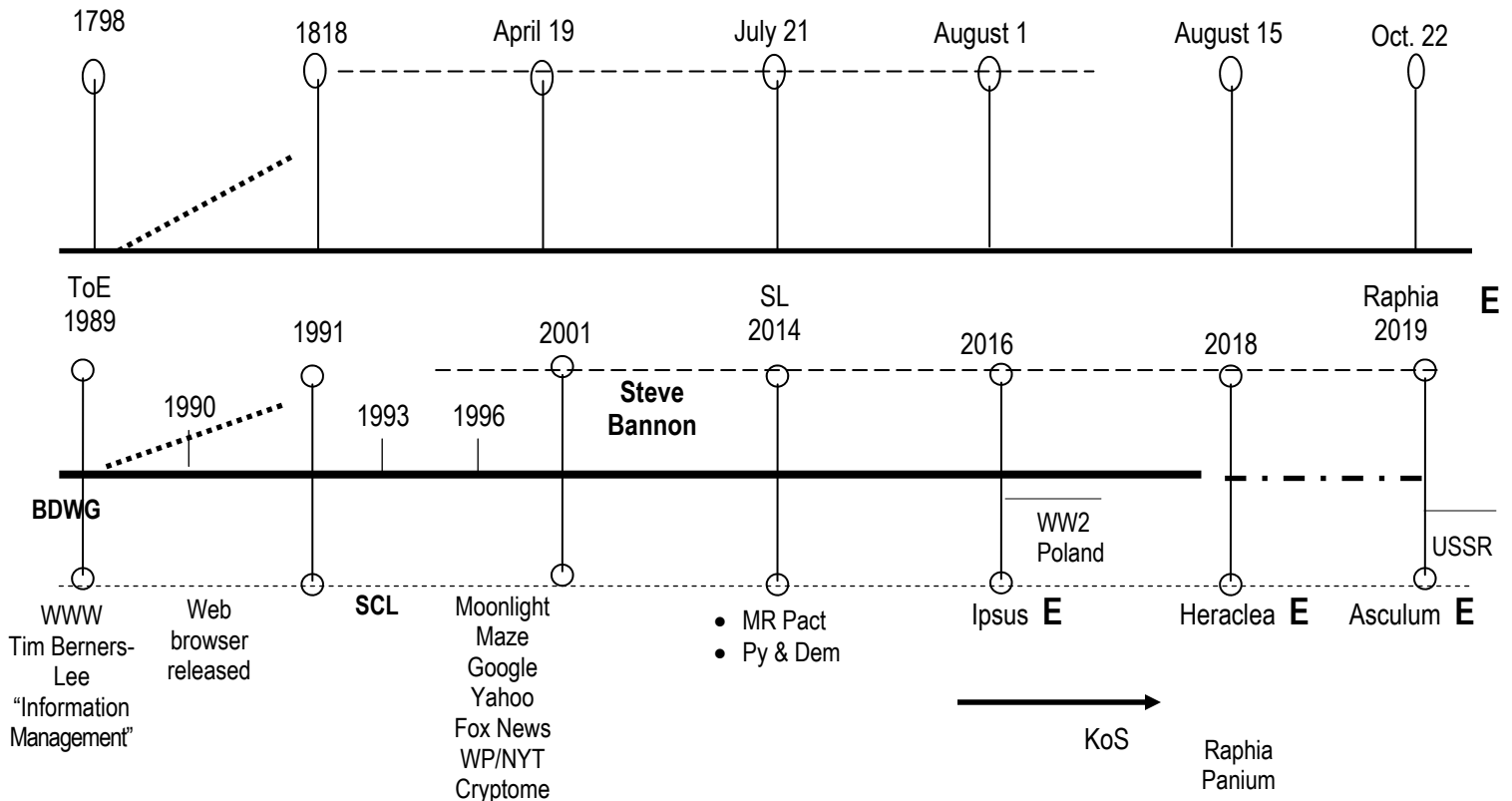
Then we saw in 1996, by the time of the 'Formalization of our Message' ('Form'), that at the same time Russia has realized it can use this engine to attack the USA. What they want is information, and this was **Moonlight Maze**. They gained access to the Navy's Department of Defense, and they stole a great deal of information for the Russian military. So you have the first Russian hacking in 1996. The same year you have the release of Google, the creation and release of Yahoo, and the beginning of Fox News. This is one we need to discuss more and more. Then we discussed Cryptome, which was the predecessor of Wikileaks. In 1996 Julian Assange is already engaged in hacking activity, and he sees this website (Cryptome) and learns from them. He tries to work with them, but what he ends up doing is taking their concept and creating his own. This was called Wikileaks, which we are probably more familiar with, but Cryptome was his inspiration. Not only do you have Google, not only do you have Fox News and hacking, but now you also have the release of government secrets; all elements we find in our time.

This is just the first six to seven years, but what we began to do is trace our thread of what these first years teach us about what war looks like in our time. It's the tool Vladimir Putin now has. We talked about **Mutually Assured Destruction (MAD)**. This was the concept during the Cold War. Just a brief acronym to describe what this war period looks like; differently than how war is traditionally fought. And the reason it looks different is because to openly attack each other would be an act of suicide, what they called **Mutually Assured Destruction**. So, if you had a weapon, and I had a weapon, and if I fired mine knowing that would cause you to fire yours, it's more like a suicide pact. No one's going to fire. They both have these nuclear weapons and neither party will use them, so they have to use unconventional methods to take down their enemy.

MAD
Mutual
Assured
"Economic"
Destruction

Then we discussed the effect of the fall of the Soviet Union, because what isn't restraining the 'KoS' in this history are **MAD** weapons. But after 1991, their economy is privatized; all their major industries are sold off by the government, leaving just a handful of men, who sometimes through murder and bribery, destroy their rivals and very cheaply buyout those previously state owned institutions. They buy them so cheaply that they very quickly become billionaires, and this is the creation of the Russian oligarchs. They are one of Vladimir Putin's primary tools, or people who he works through even more so than his government, because these are harder to tie to him.

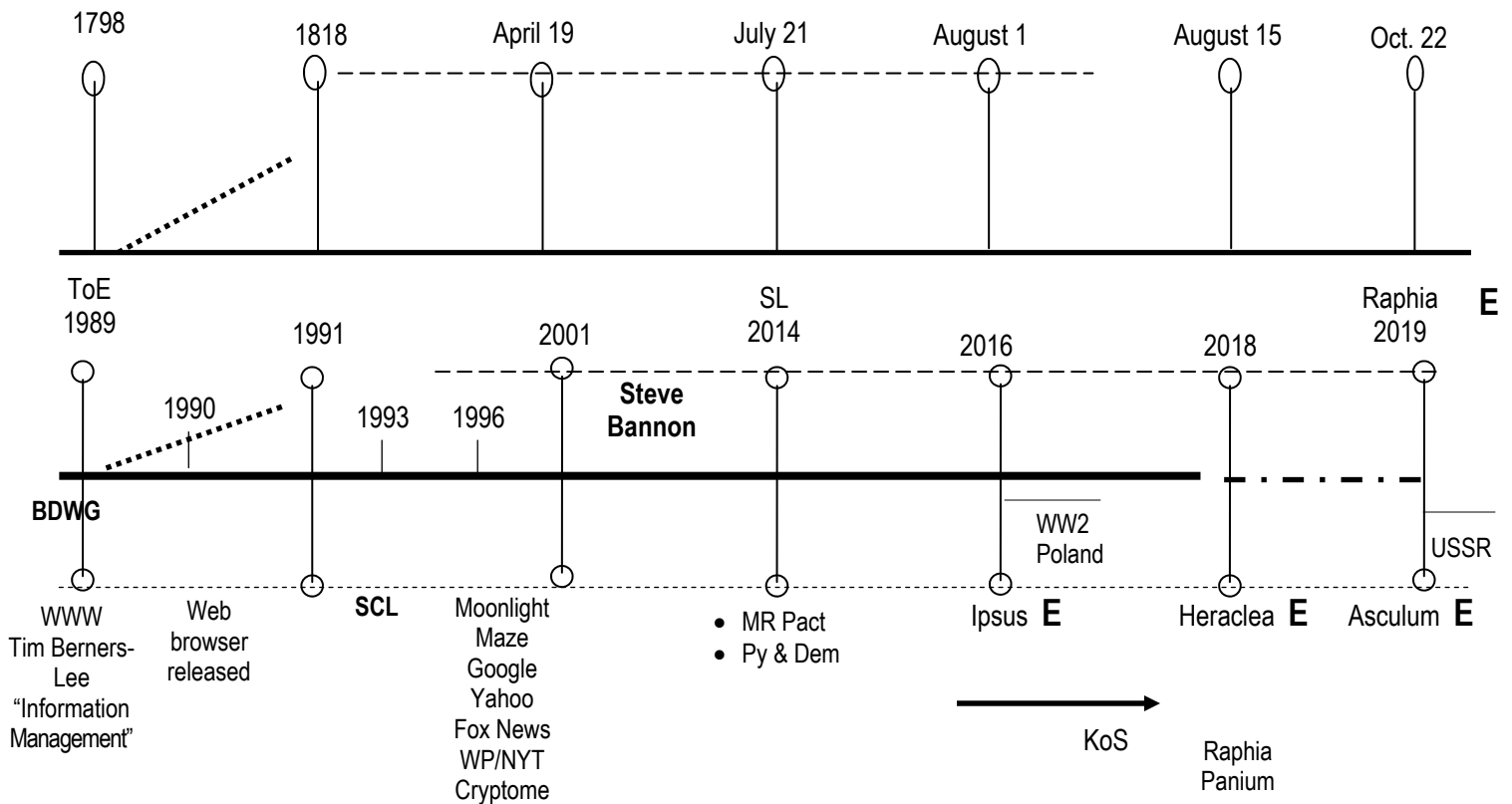
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Now after 1991 the 'KoS' has a new problem. If he destroys America he will destroy their economy, and if he damages the US economy he will also suffer. So he has to fight a war with the USA that does not look like a conventional war, because he needs as little retaliation as possible. And in that war he needs to preserve the American economy. What he is doing he has learned from American tactics and employs them against the USA. Those tactics are to weaken the country from the inside and to cause division.

There was a top Russian General who said just recently, "**That there is no line now between war and peace. War in our day looks a lot like peacetime, and peace in our day looks a lot like war**" (Johnson, 2019). What he is saying is it's very hard for us to now say whether or not we are at war or at peace, because they both look the same. The line is gone between them, which is why we can walk through 2016 and not see the beginning of WWII? That line has been broken down, because there is a new way of fighting, and it becomes more and more difficult to understand what is happening unless we look at it through the eyes of prophecy. And prophecy and parables become the same thing. We have to look at the World Wars as a parable. They are the lines combined with other histories that are going to give us clarity of what history we are walking through. There are people in the American government who are saying that our current history is a repeat of Nazi Germany, and that the election of Donald Trump has been compared to 1933 Germany. If you were to take them to these lines, then they would see it. But there are people in this world already watching this progress just by following the 'External Events.' But the situation becomes, if you can't already see it now you won't see it later, which is why many people inside the USA, and not just there, but around the whole world, are becoming more and more divided. Because some people see their savior in Donald Trump, their Cyrus of Isaiah 46, and many of them are saying that. You have another side saying he is the last President of the USA; this is 1933 Germany and the rise of Hitler. The people are choosing one side or the other 'External' to prophecy, based on how they navigate this history. But we are given parables, so that we have a sure foundation and they leave us with no doubt about what is happening.

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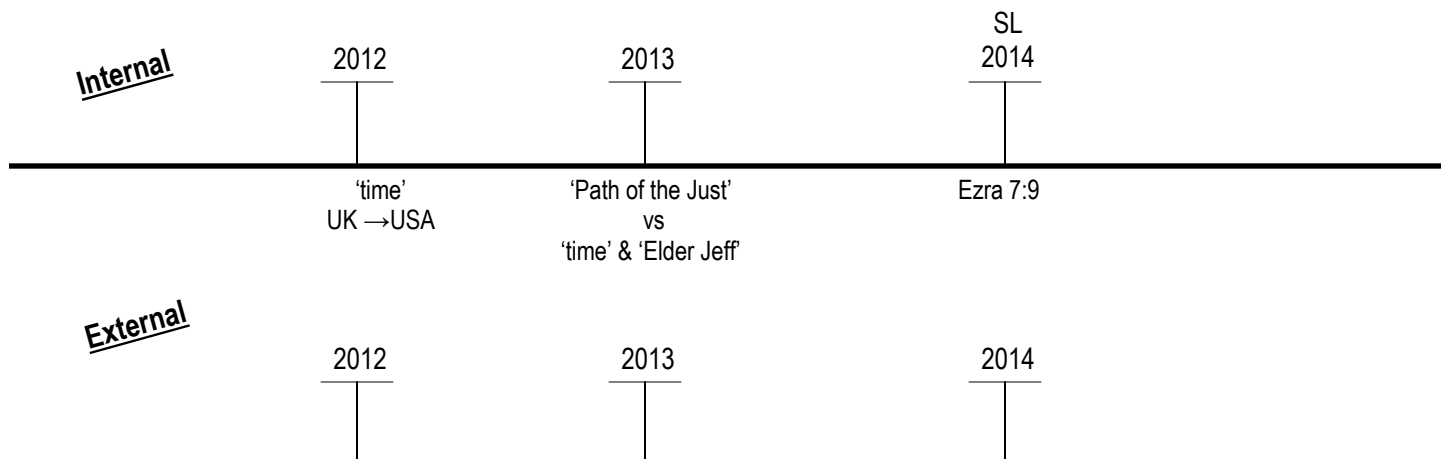
There are two principles that we've particularly discussed; two methods we want to use to unlock this history. And the first was connecting our 'waymarks,' and then identify that we must trace these 'External Events' as a thread, just like we do with the 'Internal' message. It's not enough to see a date in isolation; **it has to be connected to a story.** So people introduced the concepts now. And they'll say that they saw a new weapon in this history of 2019, and they'll say America has developed a new weapon, and they named it an elephant. Then they say this is proof that Pyrrhus is true, because America has a new weapon called the elephant, and they are looking for elephants. And what is the problem with doing that? Take that weapon back to 1989, to 1991, to 1996, and trace it through this history, connect it to a story, and explain how that weapon began in this history of 2019 in isolation.

When we do that we become newspaper prophets, and it's not a safe way of studying prophecy. There are many things in our time called the elephant. Just the fact that they take that name does not mean that they have the 'Mode of Warfare' developed for 'Raphia.' To study prophecy in that way is dangerous, because it leads us to make conclusions that break our rules and disconnect our 'waymarks,' and it causes us to rely on newspapers for random stories.

So the first rule is to connect our 'waymarks,' and we should know our 'External' history. Syria at the moment is a proxy war. Why does the US want control of Syria? We should know this. We will try to cover that later, but we should be following these 'External Events' and trying to understand them.

The other tool we need to think about is 'Compare and Contrast.' We said yesterday that the two battles we particularly want to understand are Ipsus and Heraclea. We want to understand 2016 and 2018, but these battles can't be understood unless we trace a little history, and we don't have time to go into such detail. However, it has been done before in Brazil and we will continue to expand on this subject. But we first need to trace our past history, which we briefly did this morning, and we also need to understand 2014. And to understand 2014, we need to see it as a 'Compare and Contrast.' And what we're going to 'Compare and Contrast' are the 'Internal' and the 'External.'

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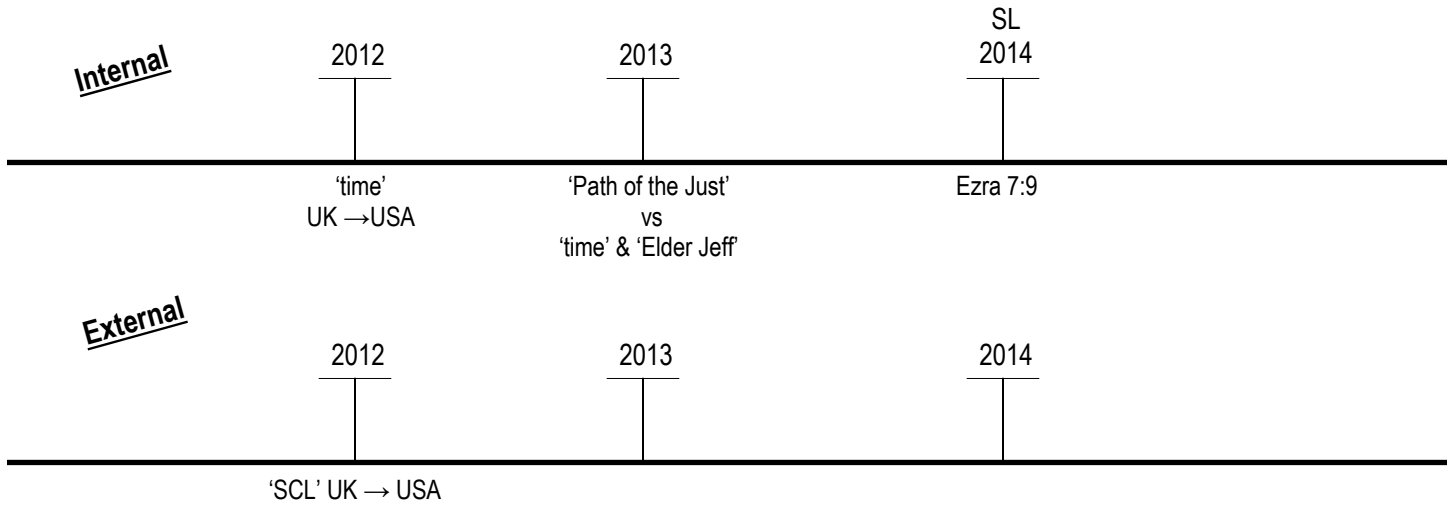


The 'Internal' path of this movement beginning from 2012, is where we are going to continue that thought to 2016. Elder Parminder has taught us that one of the roles of parables, or what they can do for us, is show us information that's not easily seen. So, when you can take what is visible and you can 'Compare and Contrast' it with what is less visible, then you can understand both. So we began to understand the 'Internal' beginning in 2012. We found that in 2012 a message came from the United Kingdom (UK) and entered the USA, and that message was the message of 'Time.' And what that message was saying was that in 2014 we would experience our 'SL.' 2014 is a 'SL' that's predicted in 2012. It enters the USA, and what was the response? It is rejected. It's rejected by the leadership, by Elder Jeff and those leaders that surrounded him at that time. We come to 2013, and what is the experience of the movement? In 2013 there is a battle developing, and an 'Internal' struggle where enemies begin to expose themselves. Hopefully, we're familiar with this history; albeit, some of this discussion might be new to you. So, for those of you who are new, 'Time' was first introduced to the movement in 2012. There were studies done in the UK. Those studies were shared with people in the USA, with the leadership, and those messages were rejected. 'Time' setting was described as fanaticism, and those studies were rejected. Which is why 'Time' setting is such a new concept to many of us, but it has been a subject of the movement since 2012. The only thing that delayed it was our experience of it.

Then in 2013, there were 'Internal' enemies. The main party was, "Path of the Just," and they had worked in step with Elder Jeff, and they were deeply opposed to the message of 'Time' setting. But by the time you get into 2013, they are not just opposing 'Time' setting, now they are also fighting against Elder Jeff, and against the movement itself. And those enemies first began to show themselves in 2013. That conflict spread from 2013 into the early months of 2014. And it's in 2014 that they properly split, and then the "Path of the Just" leaves the movement. So it begins in 2013, but extends into the history of 2014. And in 2014 despite the rejection of leadership and the work of the enemies, 2014 is a 'SL' 'waymark' for this movement, and we find the opening up of Ezra 7:9. It's a successful 'waymark;' it was not dependent upon the acceptance of the leadership, and it was not prevented by 'Internal' discord, but it was a successful 'waymark.'

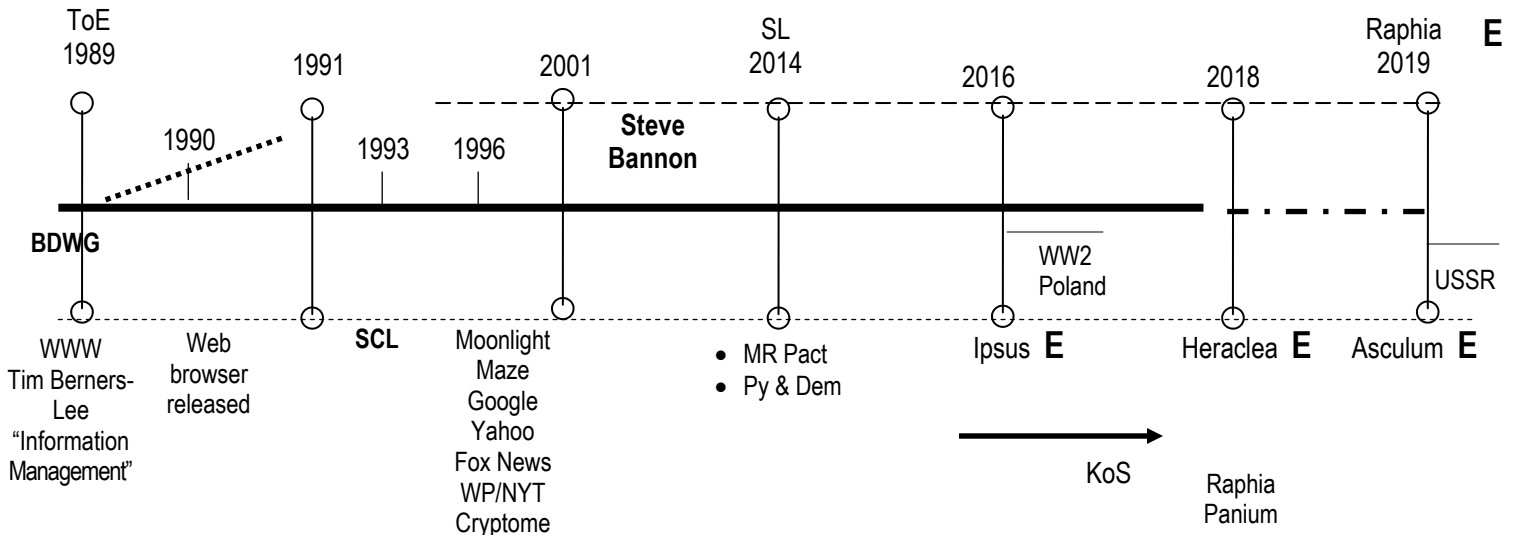
Then we began to discuss the 'External.' We went back to 1989, and we introduced Nigel Oakes from the UK. The company he is building begins in 1989 as a study group, **The Behavioural Dynamics Working Group**. They are going to study how to manipulate human behaviour, and then he forms this into the **Behavioural Dynamics Institute (BDI)** in 1990. In 1993 it becomes the **Strategic Communication Laboratory (SCL)**. **Laboratory**, like something scientific, but here it's to study human behaviour and how to manipulate it. And they are going to use the same techniques as Aristotle and Hitler. So when we come to this history, the mechanism that leads to Donald Trump's Campaign, the tool that is picked up in this history of 2014 to 2016, is using the exact same tactics as Hitler used to also come to power. And in our last study we spent much of the time comparing our history to that of WWII, and Donald Trump and Hitler become the same person. It's ugly to say it, but it's prophetically accurate.

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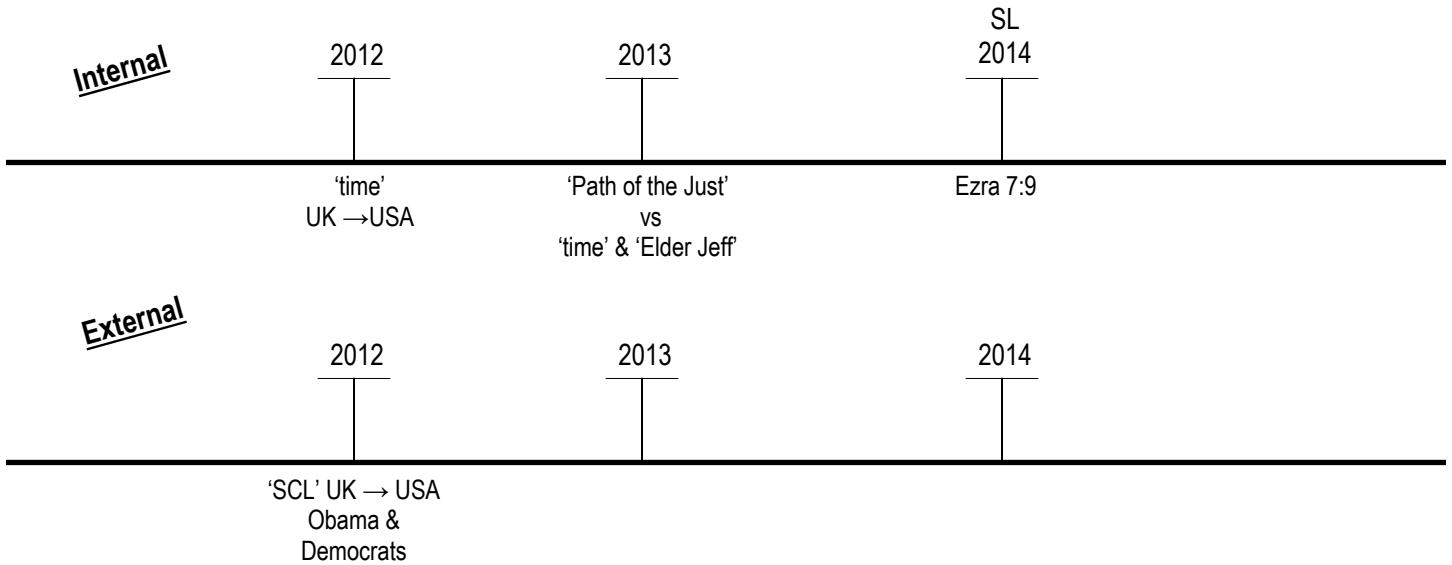


Nigel Oakes formed **SCL**, and they began to work in war zones and then in foreign elections. They mostly worked in countries that had some type of difficulty with their media; where it was in some ways restricted. Because if there was a free press it made it much harder to manipulate the public, but they did not work in the west much in this time period. There is a list of countries where they did work, and we know Kenya was a major one in two elections, but they began to work in the west, and then they gained the attention of the Republican Party in 2012. In 2012 there's a United States election, Barack Obama against Mitt Romney. Obama is a Democrat, a liberal. Romney was Republican. Obama has ideas that we would consider to be very liberal, and some people would say immoral. So by the time you get to the history of 2012, the Republican Party particularly, and stations like Fox News are saying that Obama is at war with religion; he is waging a war against religion and Christianity. They become much more zealous about stopping him, and much more determined to change the course of government in the USA. In 2012 they failed to do that, and Obama was elected for a second term.

We read the quotes of Alexander Nix, the CEO of SCL, where he said *that this victory for Obama in 2012 was the catalyst that allowed them to enter into the American market* (paraphrased). So, SCL enters the USA from where? The UK in 2012. And who is in office? Obama. He has just been re-elected. It's Obama and his associates the Democrats. Let's remember 2001 and the Patriot Act. We haven't discussed the Patriot Act in any great detail, but it's something we're already aware of. In 2001 as a response to September 11, George Bush brings in the Patriot Act just 45 days after '9/11,' and this was a restriction of Civil Liberty. It started on what they used the Patriot Act to do, which was to take the private information of the American people and place it in massive data bases. Particularly what they were collecting was phone records, as well as everything done over the Internet. So all the information that is put out from 1989 to 2001 the American government begins to collect and store.

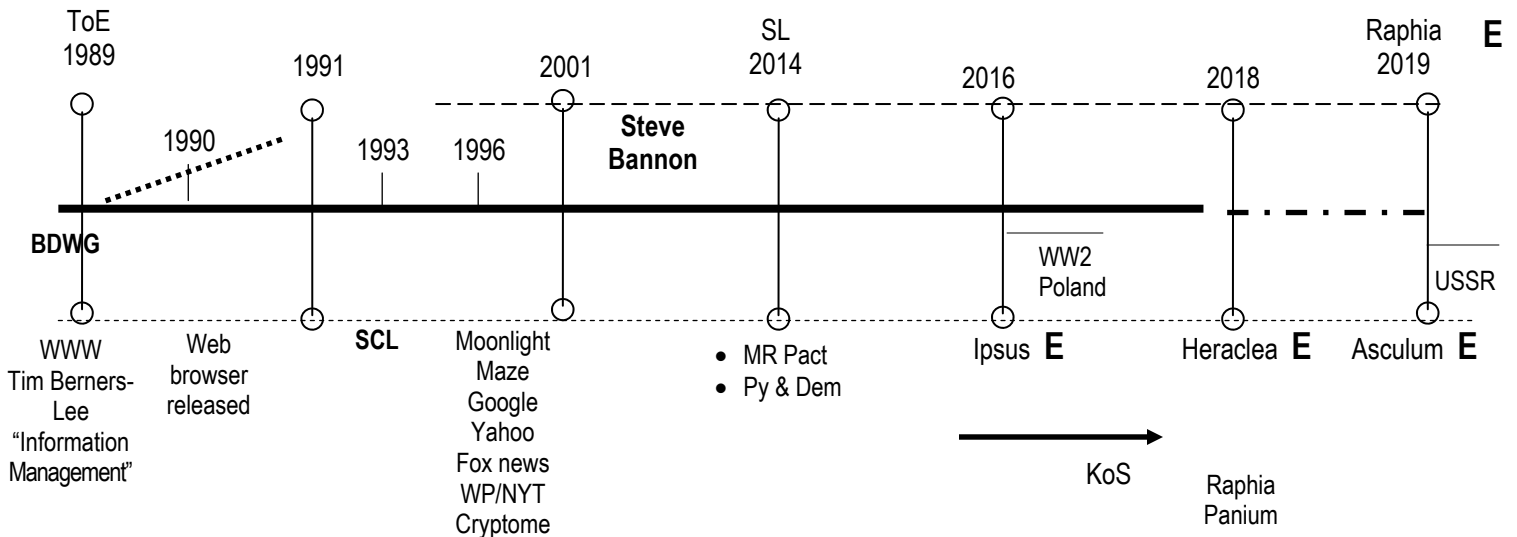


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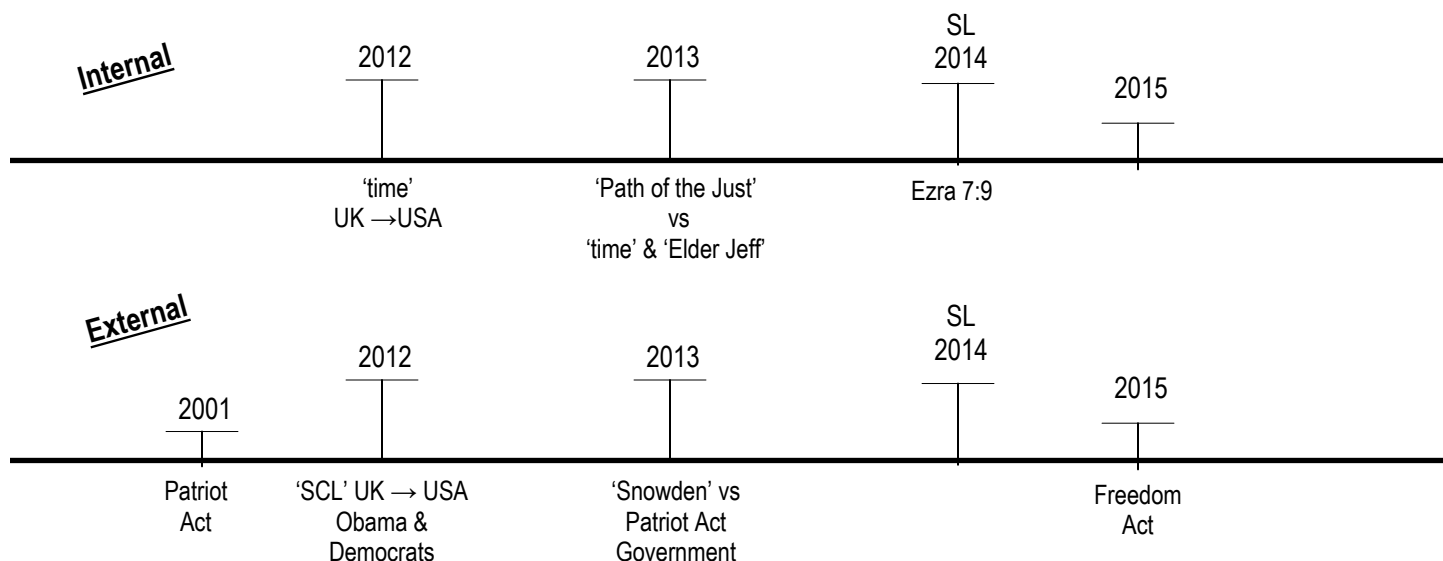


So, if they ever feel the need to find information about you, then they can go into those records and find out who you called or emailed. Everything you have ever written on social media, every website you ever visited, it's all in a massive government database. To do that is a clear violation of the Constitution. Who was fighting that in 2001? Not everyone, but in 2001 to 2014 there's an ongoing war that at times dies down and at times rises up. However, it's an ongoing struggle in the US government over the Patriot Act and it's primarily the Democrats who are opposing it from the beginning, but this is George Bush, and he's a Republican, and his party was behind him.

However, we come down into this history and there's a Democrat, and they (Democrats) for the most part are opposed to the Patriot Act. Before Obama became involved in politics, what was his career? He was a Constitutional lawyer, and he knows that document very well. And whatever failings he may have had, he knew what the Constitution said. You do not have someone in power who is going to come to the 'SL' and violate that Constitution. There's an issue with this Company (SCL), and who are they going to work through? They come from the UK into the US, and can they access the government? No, they cannot work with President Barack Obama. They cannot work with his associates the Democrats; instead, they begin to work with the Republican Party. Here's a list of key names that we need to look at when we have the time. Key Names: Nigel Oakes, Steve Bannon, Christopher Wylie and Alexander Nix.



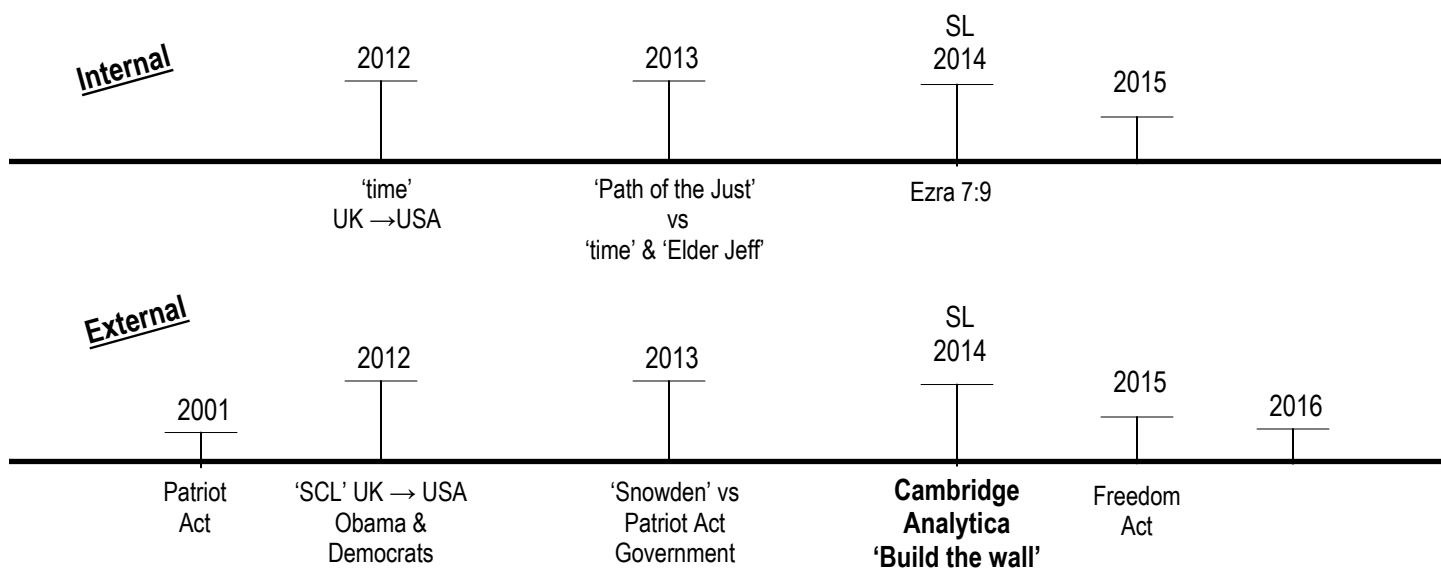
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Nigel Oakes began this process, perhaps more than the others. In 2013 there's a problem. What happens? The Patriot Act was introduced in 2001, but there is someone working within the US Defense Department who begins to turn against his government. That is Edward Snowden. He is opposing two things, first the Patriot Act, which is a violation of the Constitution. He is not just opposing the Patriot Act; he is opposing the government, his leadership. So, you have the "Path of the Just" 'Internal' to the movement, that begins to fight the message of 'Time' and the leadership. In 2013 you have a government contractor from within their own agencies who begins to oppose the Patriot Act, government surveillance in general. What he is opposing is government surveillance and control, and also in this action he is attacking the government. In 2013 Edward Snowden took a great deal of those government secret files, and he created the largest leak known in history. Beginning in 2013, and extending into the middle of June 2014, he's releasing government secrets. This is a direct attack on the government, and to such an extent that by 2014 and 2015 the **Federal** Bureau of Investigation (FBI) and the National Security Agency (NSA) are facing lawsuits. It was ruled that what they had done under the Patriot Act was illegal, and a violation of the Constitution. This work of Snowden changed the Internet as we know it. The report by Robert Muller about Russian interference and the investigation of Trump's team was released in March 2019. In that report what did Robert Muller complain about? He said he could not investigate everything because the information that he wanted to access was encrypted, which means he can no longer access it. So, when information is encrypted you would need someone who knows more information about computers than me. But when information is encrypted it's very difficult to access it. The reason why encryption was introduced, particularly into messaging services such as WhatsApp, was not to protect us from foreign actors or criminals. All of the encryption that was introduced in this history of 2013 was to hide information from the American government. Encryption was not introduced to protect us from criminals, but as a direct result of Edward Snowden to hide the information from the American government. And it has completely changed even down into our history where Robert Muller and the Russian investigation is finding that it's a roadblock.

This was the largest leak of information known in history, and it created quite a struggle within the USA government; a war inside the USA government about what to do with this Patriot Act. Because Obama is opposing it, the Democrats are opposing it, even the Republican who intentionally wrote the Patriot Act is fighting against it. And that's what happens over the course of 2014.

So, if we are going to see a violation of liberty, it's not going to come from the government. In 2014 the government is fighting the Patriot Act that exists, and Obama is fighting as hard as he can in 2014 to have the Patriot Act amended, and come back into line with the Constitution. He fails in that effort because of the opposition of the Republican Party. And in 2015 the Patriot Act is repealed and no longer exists, and now we are under the Freedom Act. It's a lot like the Patriot Act, but there are a few differences which make it harder for the government to access information.

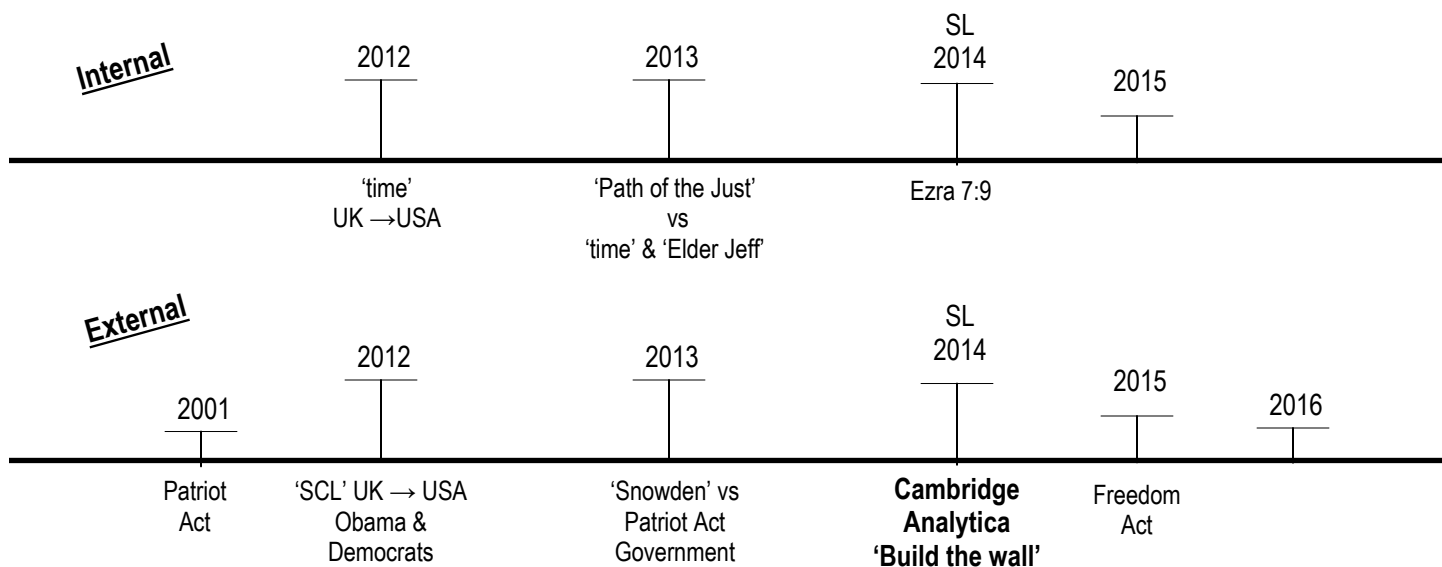


So, this is what is visibly happening, but under the surface there is the work of the Republican Party and the SCL in the election. In 2013 SCL meets with two people; Christopher Wylie and Steve Bannon. They become involved in their work. Especially noting Steve Bannon, who successfully brings this (SCL) tool to the attention of some Republican donors and they create the company **Cambridge Analytica**. This is the company that is used and becomes the tool of the Republican Party to help elect Donald Trump. In 2014 they do their work, and it was a lot like what was done under the Patriot Act. However, the data is not just collected and stored. Now they are using everything they learned from the studies done in 1989; they use that information. In 2014 they took the personal information and data of tens of millions of Americans, they have said over 100 Million, but the exact number is not known, around 80-90 Million. They formed that information into algorithms, and then they began to manipulate public opinion all as a build-up of preparation for the 2016 election. They start creating phrases in 2014 designed to test the American public and see what kind of subject material creates an emotional response. Some of the phrases they begin to say e.g., "Build the Wall," and they send that out on to the Internet with photos of immigrants and photos of walls, and they're testing the American public to see what types of messages would appeal to certain groups of people that they can use in the 2016 election. So in this history you have two layers. You have 'Internal' and 'External,' but in the 'External' you have two layers, the government that is visible, but then you also have the work of the Republican Party and the development of **Cambridge Analytica**.

Lets summarize:

- In 2012 a message comes from the UK to the USA, the message of 'Time.' It's rejected by the leadership, Elder Jeff and those closely connected with him.
- In 2012 a company enters the USA from the UK. It's directly opposed to Obama and the Democrats, the two are not able to be in agreement, and they cannot work through the government.
- In 2013 'Internally' you have the work of enemies, "Path of the Just," 'Internal' to the movement beginning to fight with the leadership. They have also opposed the message of 'Time.'
- In 2013 'Externally' you have the work of Edward Snowden, and the largest leak of government data in history. He's fighting against government surveillance, but the Patriot Act particularly, and he's fighting against the government.
- In 2014 'Internally,' despite the rejection of leadership, it's the 'SL' for this movement and the light on Ezra 7: 9 has opened up.
- In 2014 'Externally,' the Sunday Law cannot be passed through this government; this 'SL' cannot be passed by the government of the USA. It has to come from a different party. Beginning from the UK who do a work under **Cambridge Analytica**, and this work which is a direct violation of the Constitution is the tool developed for Trump's campaign. It begins in 2014, and then continues to be developed into the election of 2016. 2014 is also the beginning of the message; the beginning of the work known as the "Loud Cry" ('LC').

Elder Tess Lambert, Guadeloupe



Some people are saying, or putting into the public record, that there are mistakes built into this model, and that is incorrect. What is being suggested is that I (Elder Tess Lambert) placed the rejection of the leadership in 2013. And I know that I am speaking to the camera as much as to all of you. I'm not sure who is watching, but I want to make it clear, I have never believed that; therefore, I'm fairly convinced I have never taught that. The rejection of the leadership was in 2012 when the message entered the USA; it did not lay dormant for a period of time. The message was not accepted and then rejected; it was rejected from the moment it entered. I have always placed the entering in 2012. We come to the 'External,' and 2012 is the election of Barack Obama and the Democrats who had a majority in the house. So, while I am not placing the rejection of that message in 2013, I am placing it in 2012, which is what I've done from the beginning. I am not sure why people have twisted that, perhaps they have misunderstood the board work. I have highlighted 2013, because where you see the work of enemies you also know that the government itself is opposed. I could see Obama defending the Constitution in 2013 and opposed to the 'SL,' but he did that in 2008, 2009, and 2011. He did that all through his history, just the way 'Time' was never accepted in 2012, or in 2013, or even back in the history prior in this boardwork. It's not something you just need to pin to a date, but it was the whole of that history. I have never taught or ever believed that the rejection of the leadership was in 2013. The rejection was in 2012. We should know that, not because it's what I said, but because that is what the parable teaches. That is this message; it's SCL that comes from the UK to the USA in 2012. So, even if I had said 2013, the mistake would have been mine, not with the message. The parable is clear; it marks 2012. What we mark in 2013 is the work of enemies: "Path of the Just" and Edward Snowden. We're also noting in 2013 the leadership was still not in agreement, just like it was for the history prior, and the history in the future. So I want to correct that misunderstanding. The rejection of the leadership is in 2012. That's what has always been taught. But despite anything I have to say, that's what the parable teaches. 2012, the rejection, 2013 the work of enemies, 2014 a successful 'waymark,' and despite those difficulties that the message had to overcome, it's the 'waymark' of 'SL' for this movement.



Camp Meeting
Guadeloupe

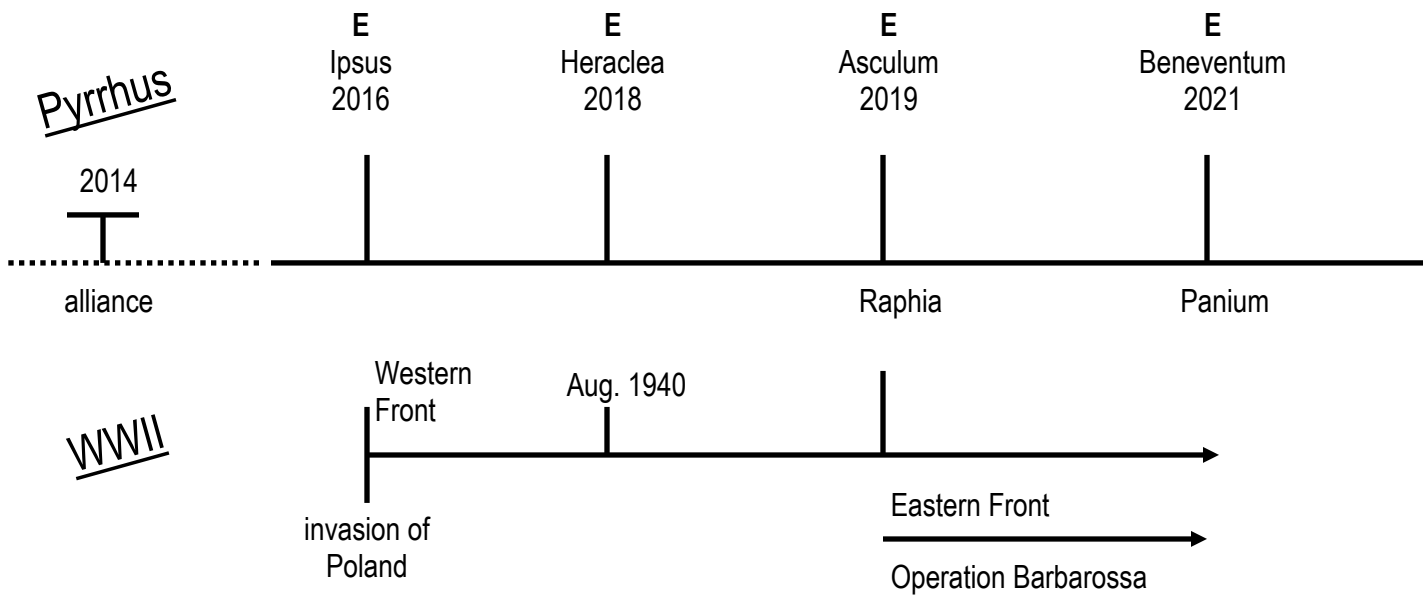
**THE
MIDNIGHT
CRY**

**Battle of Ipsus
9 of 15**

**Elder Tess Lambert
April 2019**

#9 Battle Ipsus 9 of 15 1:11 minutes April 2019

Elder Tess Lambert, Guadeloupe



We have been looking at four battles. We combined the lines of Pyrrhus and we can see four battles: Ipsus, Heraclea, Asculum, and Beneventum. Two of these battles are identified in Daniel 11 between Seleucus and Ptolemy. What are those battles? 'Raphia' and 'Panium.' And where do we place them? At Asculum and Beneventum.

We have 'Raphia' under Asculum and 'Panium' under Beneventum. In the history of Pyrrhus, what decided the victor of Ipsus? Elephants. Each battle, Ipsus, Heraclea, Asculum, and Beneventum is decided by the same 'Mode of Warfare.' Elephants decided Ipsus; they decided each battle, even Beneventum. We described a little bit about that dynamic. That is the theme or the story that Pyrrhus gives us about these battles.

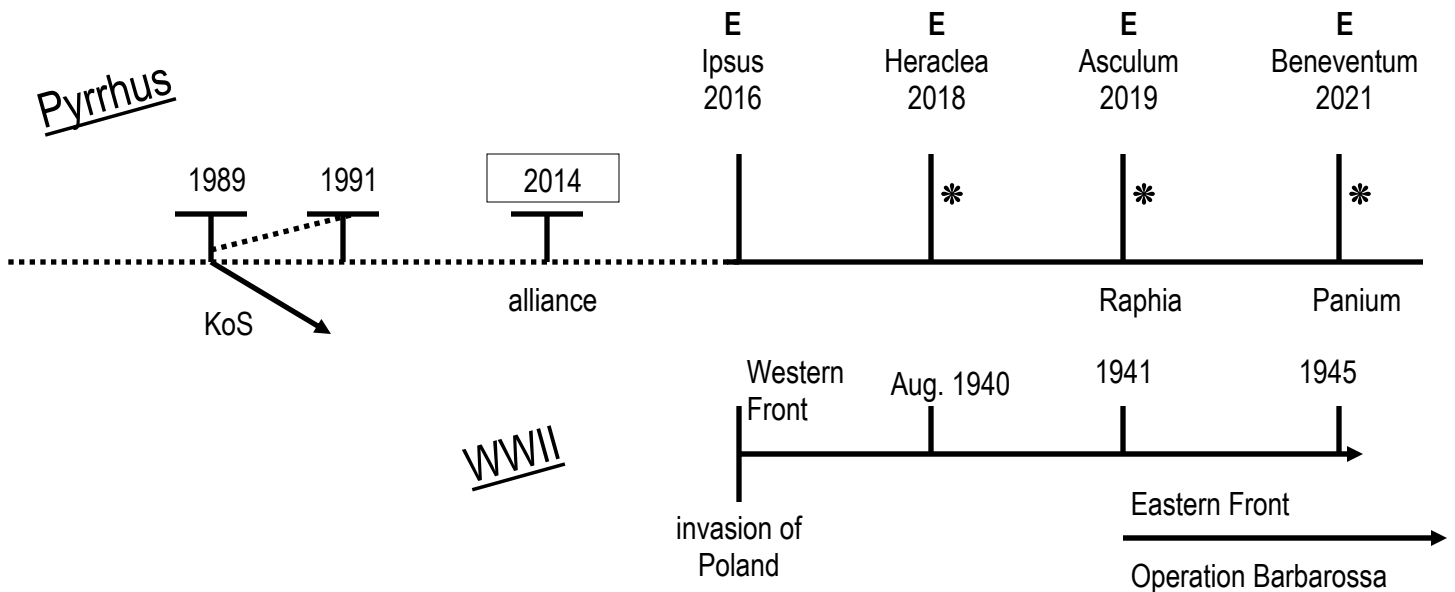
When we come into the history of WWII, what would we place over this history? Now it's not talking about battles; now, what it is speaking about are invasions. What is Ipsus? Ipsus is the invasion of Poland. If we talk about WWII, it begins at Ipsus and it continues through. And this is as much a part of the war as is the war between the Soviet Union and Germany. This is the war on the Western Front with the invasion of Poland.

We marked Heraclea as August 1940, and we want to describe a little of what that looks like. And then Asculum was the beginning of the Eastern Front with Operation Barbarossa, and now we have the King of the South ('KoS') against the King of the North ('KoN'). So, we can see that their warfare doesn't really start until 'Raphia.' And what Pyrrhus and WWII give us are a history that leads up to that war. But the history that leads up to that war tells us what is going to look like. Because at this first battle (Ipsus), you have the 'KoN' and the 'KoS' fighting as Allies because they went into an alliance back before (Ipsus), and we'll call it the Molotov-Ribbentrop Pact. In both histories it begins with an alliance; and if we were to talk about application, we found this alliance to be "2014," where there is an agreement. Ipsus is 2016, Heraclea is 2018, Asculum is 2019, and then we have Beneventum or 'Panium.'

We have this lead up from 2014. It gives us the history that leads to this war, and this war does not truly begin until the Battle of Raphia. But the first battle as allies, and the first argument between the 'KoN' and the 'KoS' show us what 'Raphia' and 'Panium' will look like because it's the same 'Mode of Warfare.' Whether they were fighting as allies or as enemies, they're using the same techniques and when they turn on each other they're going to do the same thing as in that history that leads up to it.

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Elder Tess Lambert, Guadeloupe



In our last study we talked about 2014, but we didn't begin at 2014; we connected our thread from 1989, and we spoke about why we needed to do that. This 'Increase of Knowledge' ('IoK') of 1989-1991 gives us information about what methods have been developing that led to these battles.

We discussed the World Wide Web (WWW), the Internet's "Big Bang," and as Trump put it, the rise of the Internet at the same time as the rise of the United States (US) as the world's only superpower. That is the history of 1989 to 1991 with the fall of the Soviet Union (USSR). We are going to discuss that more the next time to see what that looks like.

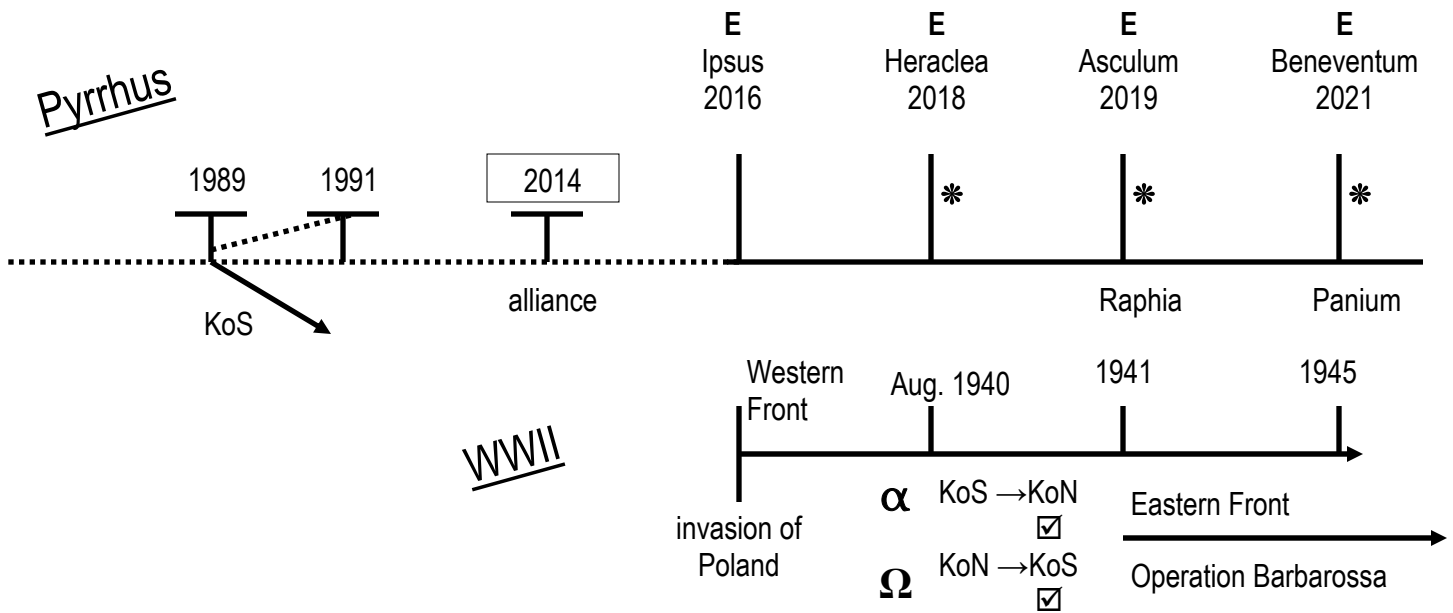
We saw the 'KoS' fall, but we know by 2014 that he's back on the scene. To be going into an alliance he has to have already come back into the picture. So, in 2014 he's ready for an alliance with the 'KoN' and that is part of his strategy. They start off as allies even though behind each other's backs they know the other side is their enemy.

First the invasion of Poland, which is war on the West; this suits both of them, Hitler and Stalin. To attack the West suits Donald Trump as much as it would suit Vladimir Putin, so in this they are together. Hitler and Stalin's relationship deteriorates, in August 1940 their alliance breaks down, and we are going to discuss why. It's temporarily repaired until we come to the history of 1941 or 'Asculum' where both sides are prepared for war, and now it's open war between the 'KoN' and the 'KoS.' And we have the two battles of 'Raphia' and 'Panium.'

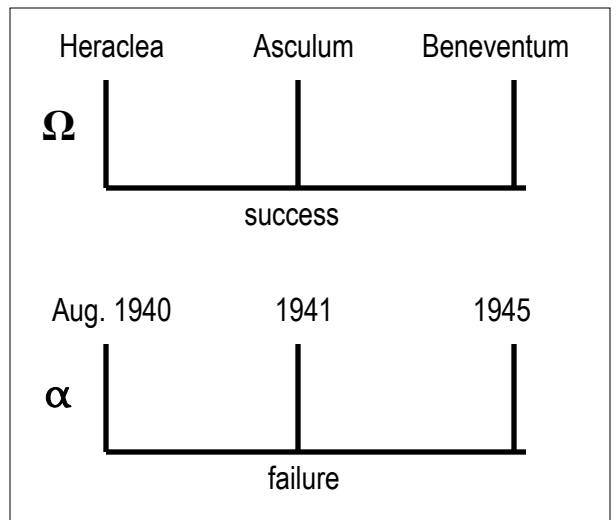
In the history of WWII, which is less restricted by the ancient 'Modes of Warfare,' it's not battles but invasions. It gives us an extra layer to consider because an invasion is not the same thing as a battle. First Germany invades the Soviet Union in 1941 ('Raphia'), and then the Soviet Union invades Germany in 1945 ('Panium'). We also need to juggle the concepts of 'Success' and 'Failure.' This dynamic of 'Success' and 'Failure' we find in the battles where they're facing each other or fighting each other, which means that we then went to these histories and we switched the aggressor and the victor in Heraclea, Asculum, and Beneventum. Heraclea is August 1940, Asculum is 1941, Beneventum is 1945.

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Elder Tess Lambert, Guadeloupe



To remind us, there are four lines; we've got three histories, the first one is Pyrrhus in Macedonia, and we have not actually drawn that story on this board. While it can also teach us, I want to keep to these two models (Pyrrhic War & WWII) to discuss the Battles of Ipsus and Heraclea. But Heraclea is Pyrrhus' history in Italy, which means it's a history of 'Success.' So when we consider Heraclea, Asculum, and Beneventum, what are we discussing? This is 'Success.'

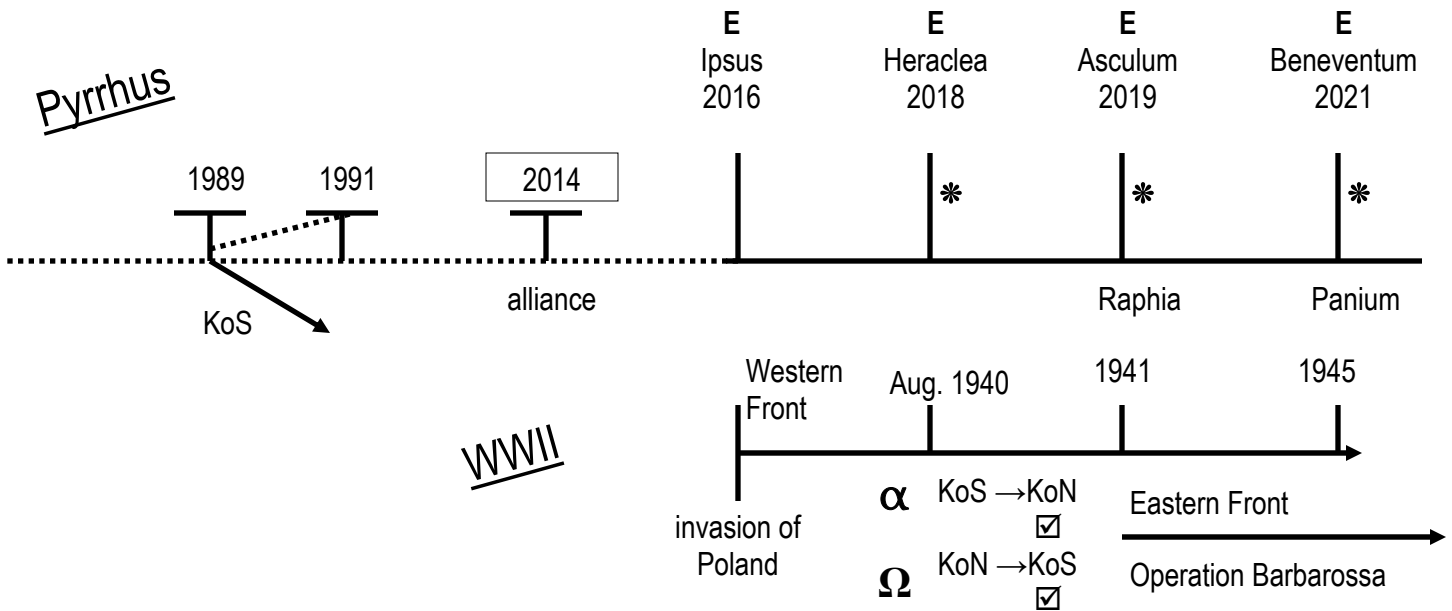


When we come to the history of WWII, what history is this? When we talk about August 1940, 1941, and 1945, is it 'Success' or 'Failure?' It is 'Failure.' That will become important when we discuss August 1940. When we look at the dynamics of August 1940, we need to make a change between the aggressor and the victor. In August 1940, the aggressor was the 'KoS' who came against the 'KoN;' the victor was the 'KoN.' So you know in our history, that's in the 'Alpha,' the 'Omega' of this history has to show the 'KoN' coming against the 'KoS' and it has to be a victory for the 'KoS.' This is what we need to see in 2018.

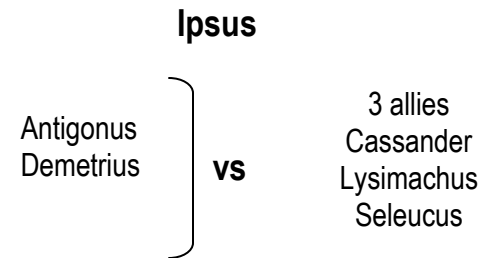
Before we get to 2018, we'll start with Ipsus. This is the first battle they go into as allies. We want to look at this battle from two perspectives, and we began to consider that in the last study. You may not have noticed the thought introduced, but we talked about Daniel 11:4 and Daniel 8:8. Both of those are telling the story of where Alexander's Empire goes from one king to four. It is divided into four at the Battle of Ipsus. So, the story of Ipsus is in that verse, even though it isn't named. Daniel 11:4 and Daniel 8:8, they talk about the death of Alexander and the division into four, and that happened at the Battle of Ipsus. So, when we approach Ipsus, we came at it from the direction of Pyrrhus, and it's Pyrrhus' history we were considering. We were considering Pyrrhus and his alliance or relationship with Demetrius. That's the first aspect that we want to consider, the first direction or perspective.

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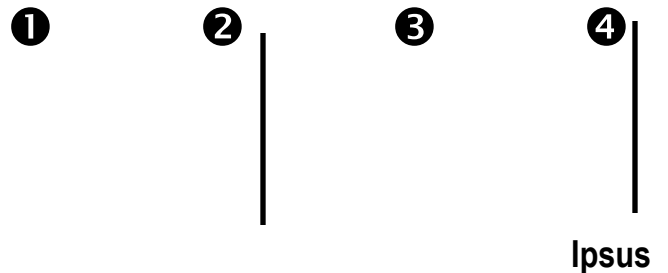
Elder Tess Lambert, Guadeloupe



When we consider the Battle of Ipsus from that perspective, we find that it's a war between our generals who are in an alliance; those generals being Seleucus, Ptolemy, Cassander, and Lysimachus. These four generals, our famous generals, are Allies; and they have united in an alliance years before because they all have one common threat, and unless they combine all of their strength, they are unable to defend themselves against him. This great threat was the General Antigonus, the most powerful general after Alexander.



We discussed the four Diadochi Wars and through those wars, particularly the third and fourth, at the end of the second war Antigonus had become so powerful that he was named the Master of Asia. He had made himself a king through his victories, not only himself, but we also find his son Demetrius who was also fighting in this battle.



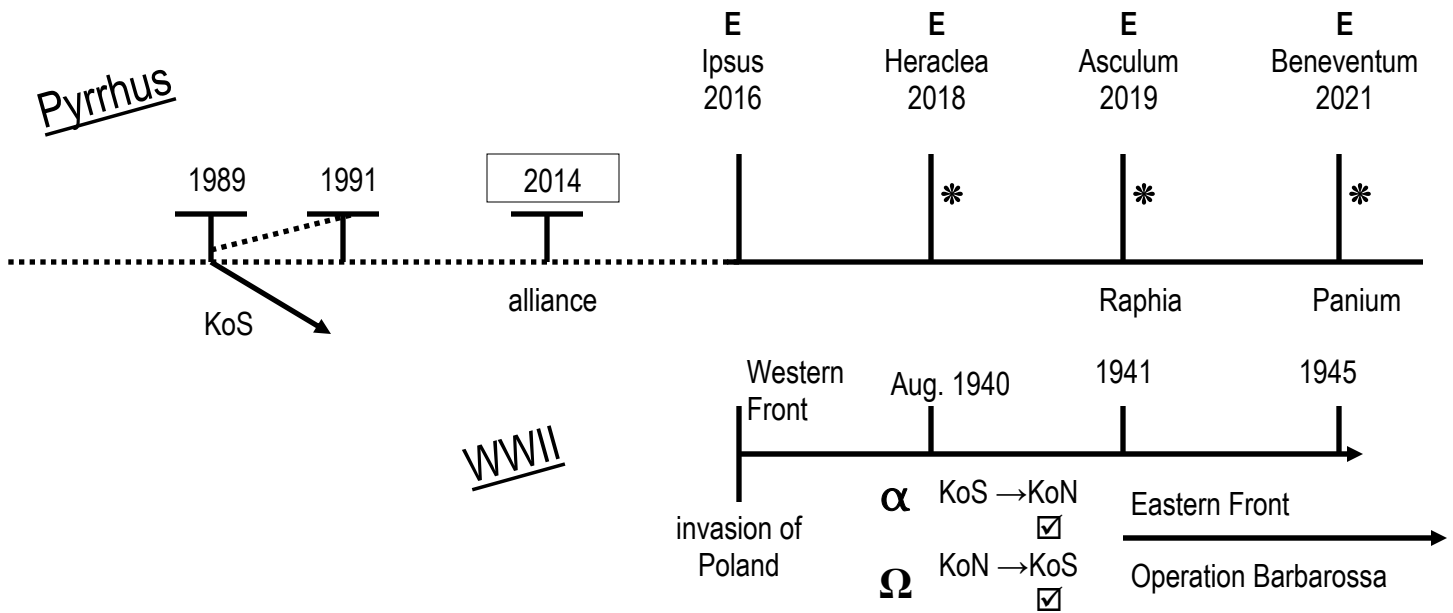
So, in the second Diadochi War, because we have four, towards the end of the second, Demetrius defeated a powerful general which gave him much more control over the empire. He became so powerful at the end of the second war, that at the beginning of this third war, what began the third war were these generals going into an alliance against him, and they fought two wars. The Battle of Ipsus ended the fourth.

Near the location of Ipsus these generals met each other. First of all, it was just Cassander and Lysimachus who were facing Antigonus, but at the last moment Seleucus arrived unexpectedly.

Between the third and fourth war Seleucus had established his empire and he had gone east, and he returned just in time for this battle. He had heard reports that there was going to be a battle, and that this alliance was ready to destroy Antigonus. So, he returned from his eastern campaigns just in time as the battle was starting.

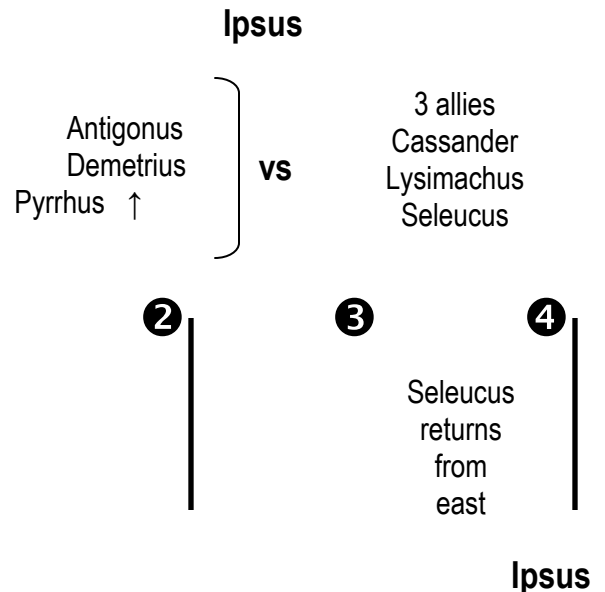
#9 Battle Ipsus 9 of 15 1:11 minutes April 2019

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Ptolemy was south of Ipsus. He was besieging a city, that city was Sidon which we've already spoken about in Acts 27. Ptolemy had not yet arrived at the scene of the battle when he hears a report that says that the battle has been lost and Antigonus won; Ptolemy thinks that these three Allies, Seleucus, Cassander, and Lysimachus, have been destroyed. So, he flees back to Egypt knowing that he needs to prepare himself to protect his country. That was a false report, the battle hadn't even begun. Ptolemy had a bad habit of running away from battles. So, Ptolemy doesn't turn up, whether or not he ran away or he really heard that report, we don't know. That was a trend he continued throughout the wars.

When it came to Ipsus, it was three allies. They were known as the Allied Forces of Seleucus, Cassander, and Lysimachus fighting against Antigonus and his son Demetrius. Both were managing separate armies. Demetrius had a division of the Army, and Antigonus had a division of the Army. Demetrius has a general as an ally. This ally is not an ally of Antigonus, but an ally of Demetrius. That ally was Pyrrhus fighting as his general. We saw in this battle that Antigonus was defeated.



When Seleucus returned from his eastern campaign between the third and fourth wars, he came with a massive army of elephants; it's around 400. As Antigonus charged, the distance between Antigonus and Demetrius became greater and greater until Seleucus saw an opportunity and he drove his elephants between their two armies. And when he created division, he was able to direct his forces against Antigonus. He waged war with just half of the army until Antigonus died fighting. Antigonus by this stage is over 80 years old; he still fought to the death.

So, Antigonus is killed, and Demetrius flees from the battle. But I want us to start considering this perspective, knowing that we are going to make another. You have two kings, Antigonus and Demetrius, but Demetrius is controlled by his father. You have three allies (Seleucus, Cassander, Lysimachus), facing both of them (Antigonus & Demetrius).

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Elder Tess Lambert, Guadeloupe

If we were to talk about the 2016 election, consider this perspective: you have two people fighting against an alliance. The name of Antigonus means “compared to” or “like the ancestor,” “in comparison to the ancestor.” So, if we discussed his name, it means “like, in comparison to the ancestor,” “equal to the ancestor.” In the history of Greece who could that ancestor be? Alexander the Great.

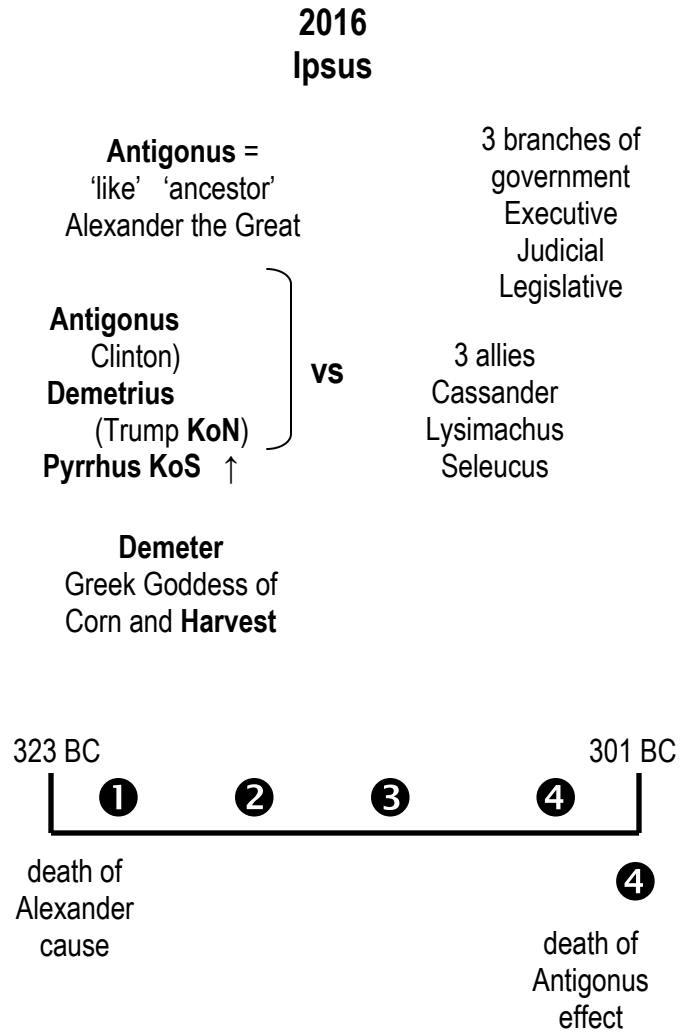
We already discussed that the structure Daniel gives to verse 11:4 when he, under inspiration, composed that verse; he’s content to skip twenty-two years and go straight to the Battle of Ipsus where there is the division into four and he skips four wars, and goes to the end of the fourth which is Ipsus.

What we discussed when we drew this thought of why you could build this structure, and the thought that we considered was that he is going from cause to effect. He has the prophetic license to see these wars as noise, as insignificant to the parable he wants to create. Because the death of Alexander doesn’t cause an effect until the death of Antigonus. This is where the empire is truly divided. Antigonus was just like Alexander; we find that embedded in his name and also in the work he was doing, the last of the unifiers of the empire. So it’s not truly divided, not at the death of Alexander but at the death of Antigonus. I would suggest, that’s why Daniel can go straight from the death of Alexander to the four.

The death of Alexander is the “cause” and the division is the “effect.” You don’t see the results until the death of Antigonus. You can make the argument that these are the same person (Alexander & Antigonus).

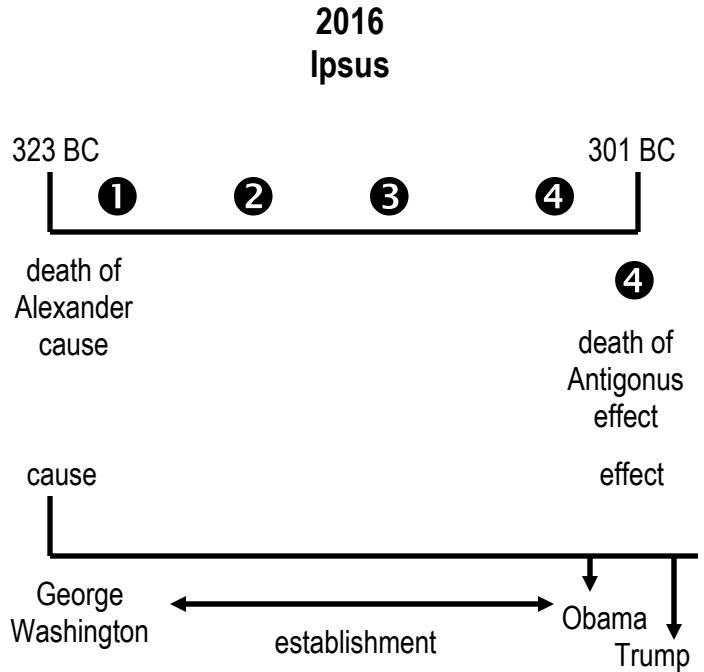
Then we come to Demetrius. He’s a separate character; we’ve already identified him in that history. He’s the ‘KoN’ at ‘Raphia’ and ‘Panium,’ so we know who Demetrius represents. Demetrius represents Trump. We find Trump’s role also embedded in his name and Demetrius’ role embedded in his name. Demetrius’ name comes from the goddess Demeter. Demeter was the Greek Goddess of the Corn and Harvest. So Demetrius’ name tells us of harvest. And at Donald Trump’s election we find the ‘Harvest’ of the United States (US) becomes inevitable. He’s the one that leads the world into ‘Harvest’ because without him there would be no ‘Raphia’ and ‘Panium,’ and there would be no Sunday Law (‘SL’). It’s Trump that leads the world into ‘Harvest.’

When we come to the 2016 election (Ipsus), we find two people opposing three allies (Seleucus, Cassander, Lysimachus). Demetrius is Donald Trump, who is Antigonus? Clinton. When you came to that election, were they fighting each other? No. Did Clinton want Trump Tower? Did she want his wealth; his job title? No. He has nothing she wants. Clinton has nothing that Trump wants. He doesn’t want her houses, or her wealth, there is nothing she has that he wants. They’re fighting for something separate to themselves. What they both want are the three branches of the US Government. There is the Executive, the Judicial, and the Legislative, the three branches of the US Government, and that is what these two people want in the 2016 election.

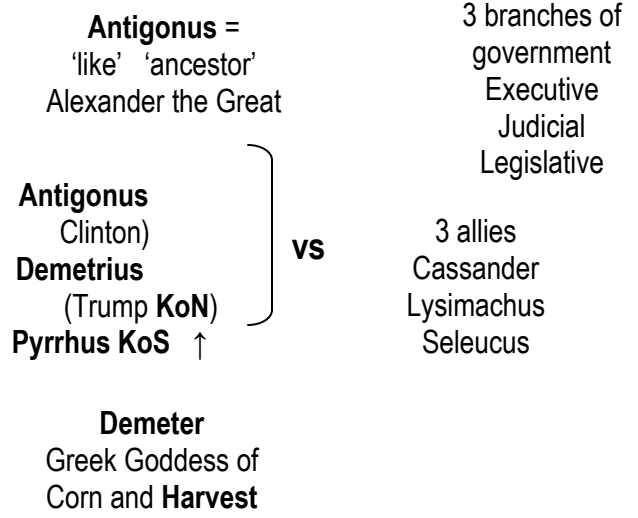


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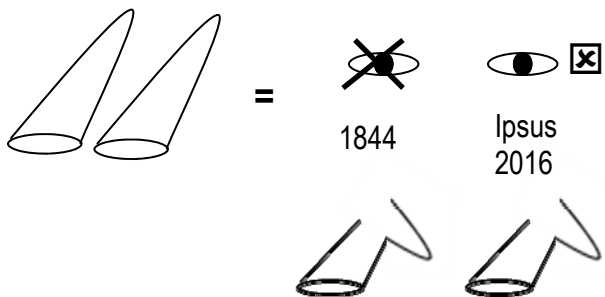
When we talk about Clinton, who does she stand with? Who is she? She is "like the ancestor." Who is the ancestor? You could go back to the beginning of American history and talk about 1798; you could go through this history of America as the lamblike beast. You could talk about George Washington, and the founders of the Constitution. You could step through this history, and talk about Roosevelt; come down to Ipsus and the death of Antigonus, and talk about Obama. And what is Donald Trump's argument against Hillary Clinton? He says *she's part of the establishment*. People should have said, *yes, we want the establishment*. We want the history of the US from 1798 through Obama. Donald Trump's other argument: *You're going to have another Obama in the White House*. People should have been content with another Constitutional Lawyer. But for various reasons, people are turned against the establishment and they voted in the same person who's going to lead that country to 'Harvest' (to its destruction), both on when we consider the people and when we discussed institutions in Acts 27, and also their shut door.



So, when we bring this to the 2016 election, we find the story of two people: Clinton and Trump. Antigonus went into this battle wounded; in previous battles that he fought (back in his past history), he had suffered an accident. When he was born and when he began fighting for Alexander, he had been born with two eyes as you would expect, two fully functioning eyes. In a previous battle an arrow had struck one of his eyes and he had been blinded. He comes to Ipsus with just one eye, which is why he was known as Antigonus "the one eyed." It had become part of his name, Antigonus the one eyed. In the Battle of Ipsus he loses his second eye. I don't want to discuss eyes.



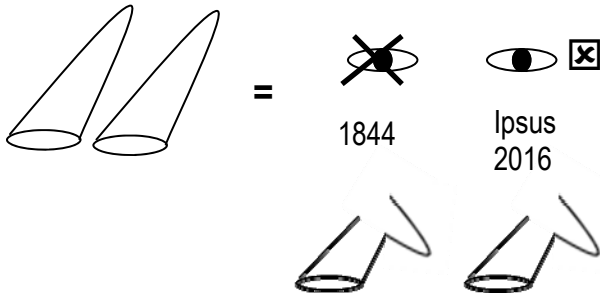
I want to go to the language of Revelation; we're discussing the lamblike beast. That lamblike beast begins its conquest and rises up with two horns. By the time you get to 2016, in a conflict long ago, what had happened to one of its horns?



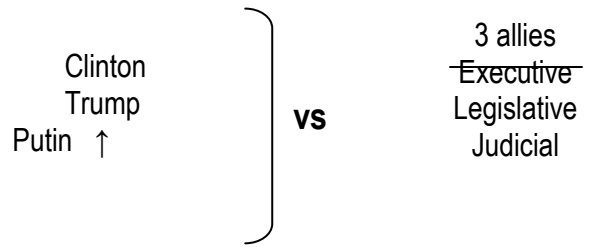
It's broken. Do you have a date? This is 1844. So when we come to 2016, what happens to its other horn (the Republican horn)? It's broken.

With the election of Donald Trump, you can see the breaking of the Republican horn. They chose a leader, not the leader who stood with their 200 plus years of history but a new leader, already showing himself as a dictator.

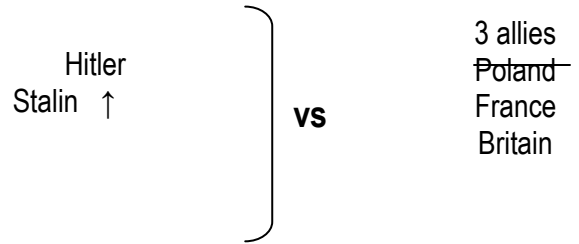
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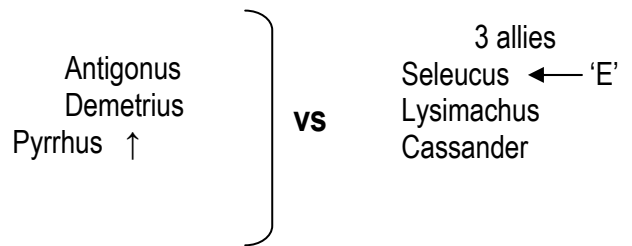
2016



Hitler begins WWII



Ipsus



In 1844 the lamblike beast suffered the breaking of its first horn, **Protestantism**; this is its religious element separate and distinct with the state. **Republicanism** is the system of government. That horn is broken in the 2016 election when they elect Donald Trump. Neither of these (Clinton & Trump) are fighting each other; they're fighting for something separate than themselves, **the Executive, Legislative and Judicial branches**.

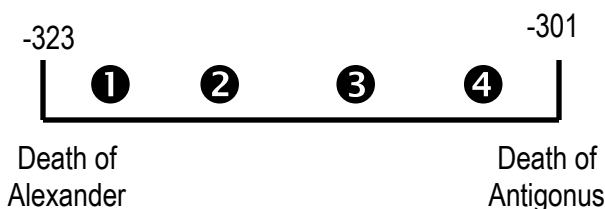
If we were to bring this into WWII it becomes a story of Poland, France, and Britain, which is a Triple Alliance. There was a triple alliance with Seleucus, Cassander, and Lysimachus; and there was a triple alliance with the three branches of Government: Executive, Legislative and Judicial. 2016 is the invasion of Poland; and what happens to Poland? Adolf Hitler is taking on all three, but very quickly he takes one; Poland is wiped out. Then it's an ongoing war on the Western Front with France and Britain.

When it comes to the 2016 election, he's facing the three branches of the US Government. Quickly Adolf Hitler, supported by Stalin, takes the Executive branch. Donald Trump took the Executive branch in 2016. Now, he faces an ongoing war with the Judicial and the Legislative branches. And that is the war going on in the US right now. Poland was taken quickly. The Executive branch which is the Presidency was taken quickly. Now there's an ongoing war with the Judicial and the Legislative branches. This is one perspective. I want us to consider another. We'll read Daniel 11:4, 5.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.

It's taking this history from a certain perspective, and that perspective is the death of Alexander to the death of Antigonus.



The history of the thread that Daniel is pulling is giving just enough history to explain the background of two people. He only goes to the fourth as an introduction to the two. And the two he is considering is Seleucus and Ptolemy.

Dan. 11:4
8:8
• Seleucus
• Ptolemy

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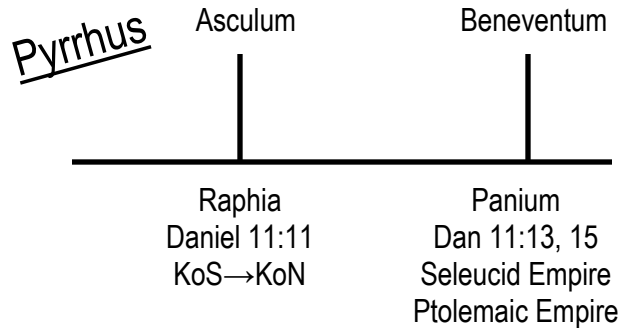
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In 2016, Daniel 11 was opened up and with it our understanding of 'Raphia' and 'Panium.' We'll read Daniel 11:11, 13, 15.

11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

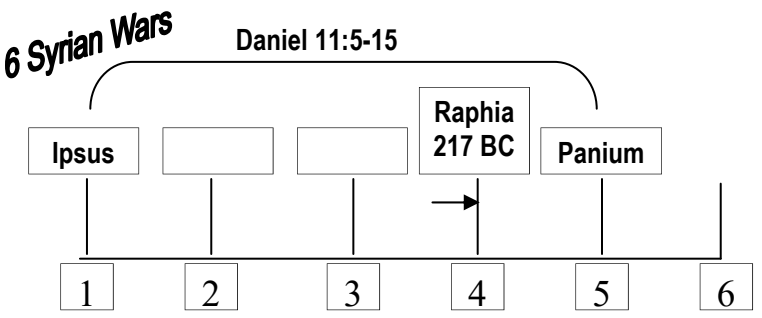
11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [shall there be any] strength to withstand.



So, in between we have more details. He starts to introduce Rome (different concepts), but you look at the theme of these verses. I don't want to go all through Daniel 11, that's been done publicly many times since 2016, but these verses are what give us 'Raphia' and 'Panium.' In verse 11 we have the Battle of Raphia, and this is where the 'KoS' comes against the 'KoN'; we identified that in the history of Pyrrhus as Asculum. So in verse 11, this is 'Raphia' which we overlaid with Asculum, and verses 13 and 15 are the history of Seleucus and Ptolemy. By this stage they have different kings, different names, and I just want to refer to them as Seleucus and Ptolemy to keep it simple. This is the Seleucid Empire and the Ptolemaic Empire. So in verse 11 we have the Battle of Raphia and it's in understanding these verses in 2016 that we realize that the 'KoS' was not finished in our history.

- | | |
|------------|------------|
| Dan. 11:4 | |
| 8:8 | |
| • Seleucus | KoN |
| • Ptolemy | KoS |

Now we want to look at Ipsus from another perspective. This perspective is one of Demetrius and Pyrrhus. When Acts 27 brought us here, we were able to identify Demetrius as the 'KoN' and Pyrrhus as the 'KoS.' But if we were to go to Daniel 11 and look at this history, who is the 'KoN' and the 'KoS?' It's not Demetrius and Pyrrhus, but it's telling us the history of Seleucus as the 'KoN' and Ptolemy as the 'KoS.'

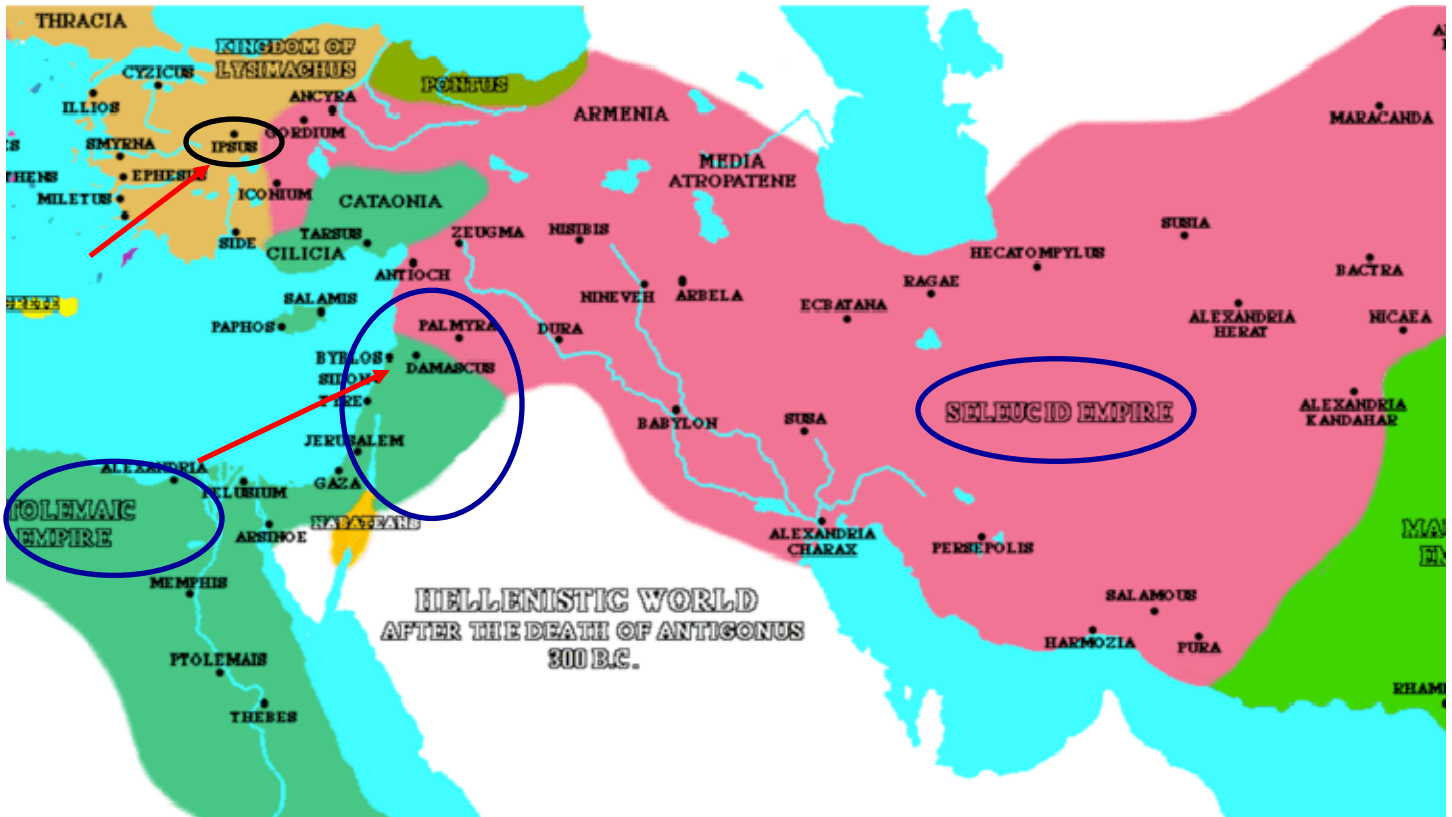


If we were to study 'Raphia,' we would find that this is a war between Seleucus and Ptolemy and the context of this chapter (for many of these verses, really from verse four forward), is tracing the relationship between these two empires. This is the history of the Syrian Wars. There are six of them; the end of the fourth takes us to 217 BC and the Battle of Raphia. This is the end of four Syrian Wars. And where does this story begin? Where does Daniel begin this story? In verse four with the Battle of Ipsus. We discussed 'Raphia,' and we can discuss 'Panium;' but what Daniel 11 does not tell us is why they are fighting. Because when we come to Ipsus, what is the relationship between Seleucus and Ptolemy? They're Allies; Seleucus and Ptolemy are allies at Ipsus.

#9 Battle Ipsus 9 of 15 1:11 minutes April 2019

Elder Tess Lambert, Guadeloupe

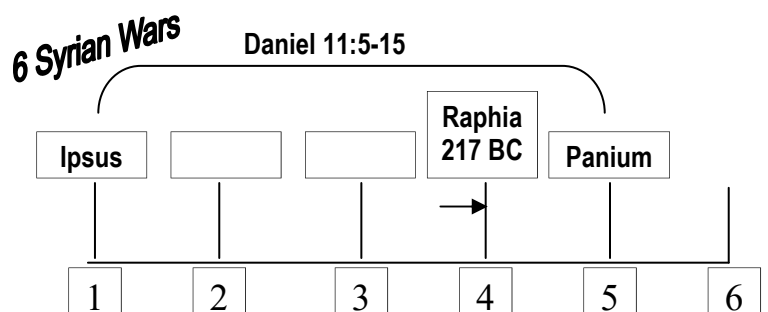
We'll describe a little of what happened between those two at this point in time. Looking at the map, we see Egypt in the south and Ptolemy, and as he expanded his empire in these wars, tended to expand it up through Palestine to an area which was of great strategic importance known as Coele-Syria. The Mediterranean is to the west; and the Battle of Ipsus is fought to the northwest of Coele-Syria, north of the Mediterranean Sea. All this territory, Coele-Syria, up through this area had all been part of Antigonus' Empire. These three defeated him: Seleucus, Cassander, and Lysimachus.



We already said that Ptolemy didn't turn up to this battle, but he had traditionally in his past history also been able to win this area of Egypt to Coele-Syria. When Antigonus is defeated, these three generals take Antigonus' Empire and divide it between themselves. Seleucus is east of Coele-Syria, and Seleucus was given control of Coele-Syria. Before Seleucus could take this country, Ptolemy rushed up and took control of the region.

As Daniel 11:5 showed us these two were close Allies, closer than any other general. Seleucus had even been one of Ptolemy's generals, which it describes in a verse as "one of his princes." So at the beginning of their relationship Seleucus and Ptolemy, the 'KoN' and the 'KoS' are in an alliance.

We've already said that Ipsus is the 2016 election. When we went to our first perspective, the 'KoN' and the 'KoS' are in an alliance. But I also want us to see that right in the chapter of Daniel 11, discussing this 'KoN' and 'KoS' (Seleucus and Ptolemy), Daniel is building the exact same structure where the north and south are in an alliance and then he takes Ipsus as a 'Cause.' There are four Syrian wars. We're going to do the same thing as Daniel and call them "noise," 'Cause and effect;' Ipsus was the 'cause' for all the Syrian wars. When Ptolemy took Coele-Syria this sparked (not straight away, but soon into the future) their children to start fighting, because Seleucus' son, he said, *my father was given that territory, and for you to take it was illegal; and they fought six wars.*



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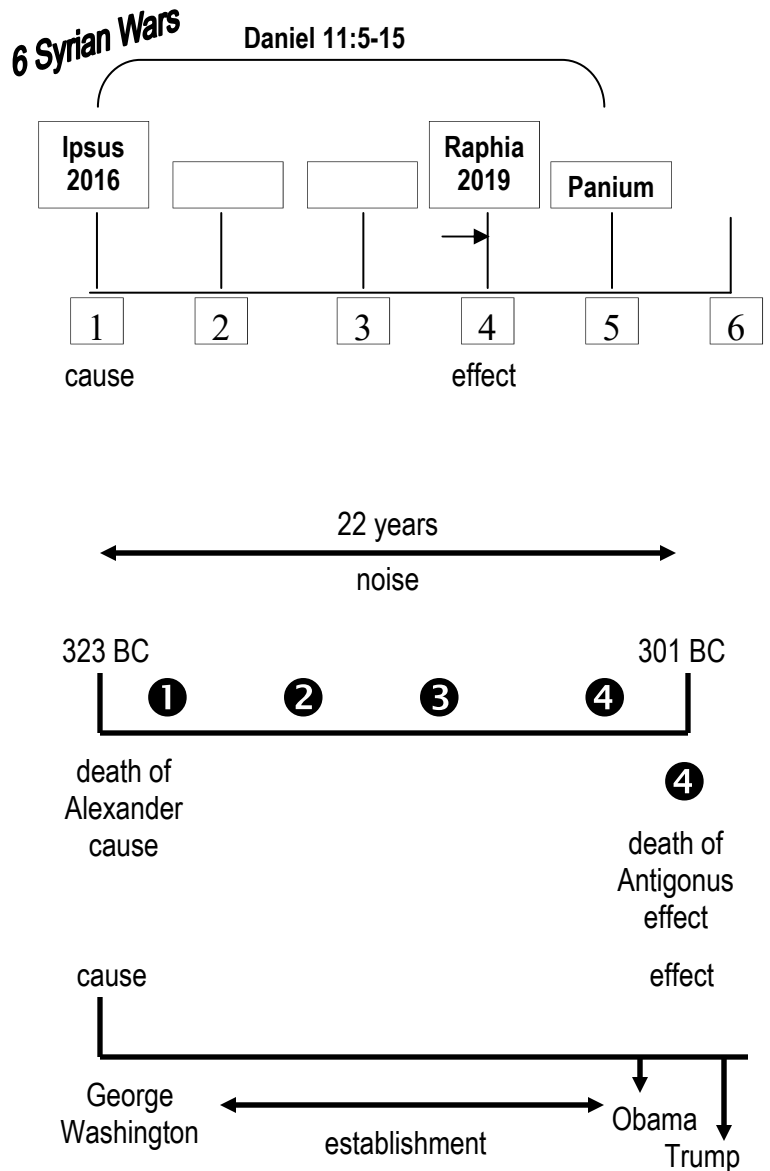
Again in chapter 11, Daniel cuts out the parts he doesn't want to include, the parts that he says are noise. And by noise, they aren't building the parable he wants us to see. He doesn't even include the sixth in Daniel 11; there's no record of it.

Daniel took the death of Alexander, skipped the four Diadochi Wars, and took us to the death of Antigonus; 'The Cause and the Effect.' We're taking the four Syrian Wars, the Battle of Ipsus, skipping those four wars and calling them noise. Ipsus 301 BC is the cause of the conflict, and Raphia 217 BC is the effect. 'Ipsus' is 2016. 'Raphia' is 2019.

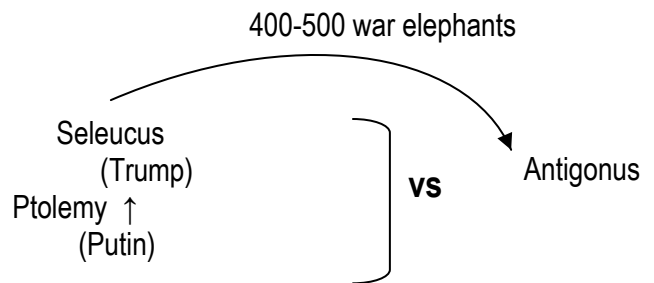
If we look at Ipsus from this perspective, we have Antigonus, and he is being opposed by whom? Seleucus. And who killed him? Antigonus is Clinton. Now who is Seleucus from this perspective? Demetrius is the 'KoN' in this parable, but in Daniel's parable, who's the 'KoN?' Trump. And who killed Antigonus with a new 'Mode of Warfare?' 400 – 500 elephants. Who is supporting the 'KoN,' that doesn't turn up to the battle that is part of an alliance? Ptolemy, the 'KoS.' So, even if we want to go to Daniel 11 and consider Seleucus and Ptolemy, they begin in an alliance before they ever get to Raphia, and that alliance again takes us back to the same battle.

When we see how Daniel structures history, skipping four wars, he is calling them noise (details that they are not relevant to his parable). So, he skips them and goes from the death of Alexander (323 BC) to the death of Antigonus (301 BC) ('Cause and Effect'), and he skips twenty-two years. We're doing the same thing, taking that exact same pattern or structure. We see the Battle of Raphia (this war), it's only an "effect." If we want to trace it back to its 'Cause' (which is the same Battle of Ipsus), we have to skip four Syrian Wars and go to the end of the fourth (which is the Battle of Raphia). And at the beginning, we find an alliance between the 'KoN' and the 'KoS.' What that alliance does is destroy the last hope for the Empire of Greece; the alliance destroys the last person that could have made it great again, the last person who stood with the likes of George Washington and those who framed the Constitution. They rejected a Constitutional Lawyer. They rejected Clinton.

We have to remember and we are required to go back into the history of 2016 and consider what choices the world made, not just the United States, but across the world. When we come to the history of 2016, it's not just this movement that is forced to make choices. This became a worldwide choice (whether we voted or not), on what we thought either party represented.



**2nd Perspective
 Ipsus/2016**



#9 Battle Ipusus 9 of 15 1:11 minutes April 2019

Elder Tess Lambert, Guadeloupe

On one side you have apostate Protestantism. Note a correction from our last study: Steve Bannon is a very strong Catholic and not an apostate Protestant. He's a Catholic. The rejection of the leadership was 2012. Steve Bannon, Fox News, and a large part of apostate Protestantism did not like what they saw under Obama or Clinton, and they think that their savior is Donald Trump. Many of them are willing to say that he's raised up by God to save and restore the nation. Some of them even go to the prophetic level into Isaiah 46 and they call him Cyrus; and it doesn't matter what he does, because Cyrus wasn't a godly man. They don't care, because they think what their country needs is to go back to that same apostate Protestant way of thinking, which means you oppose gay marriage, you fight against immorality, you recognize and protect Christianity, and whether we like to talk about it or not (usually not), we don't like a woman in leadership. People say that in the world, they say that in apostate Protestant Churches, they say that in this Movement.

We need to ask ourselves some questions. When Obama introduced gay marriage, is that a violation of the Constitution? Or is it a fulfillment of what it requires? In 2016, what choice is the American public required to make? When people in this movement say that a woman should not be a boss, or in a position of leadership, then the American public had a difficult decision, in fact then they had no choice. They either choose someone who stands with the ancestors, with the founders of the Constitution, or they choose their 'Harvest' and their 'Shut Door.'

When we come to this movement, I think we need to go back into our own thinking. We're being called out of an apostate Protestant way of thinking. How much of that work has been done? How much of it still needs to be done? The work of God's movement and of this message is to teach us. The problem God always has with His people is that we might be willing to learn, but how much are we willing to unlearn. There is a big difference between learning and unlearning. We could be willing to learn, are we willing to unlearn? We've all been called out of an apostate Protestant mindset.

If you were to go back to the people like A.T. Jones who stood for the Constitution, how many of us would be comfortable with what he stood for? Because we're required to know the Constitution, and about the separation of church and state. I think that's another area we need to be instructed in because the idea that drives apostate Protestants, even the Evangelical Movement in the U.S. is the idea of protecting the Christianity of the Nation. Jones says that *the U.S. is not a Christian Nation*. It never has been a Christian Nation. What exactly are they trying to enforce?

We have a work of learning and a work of unlearning and that is what prophecy is there to do for us. Not only to give us security so we know what's happening externally, but it also needs to create an internal change in our own thinking and in the choices of our movement.

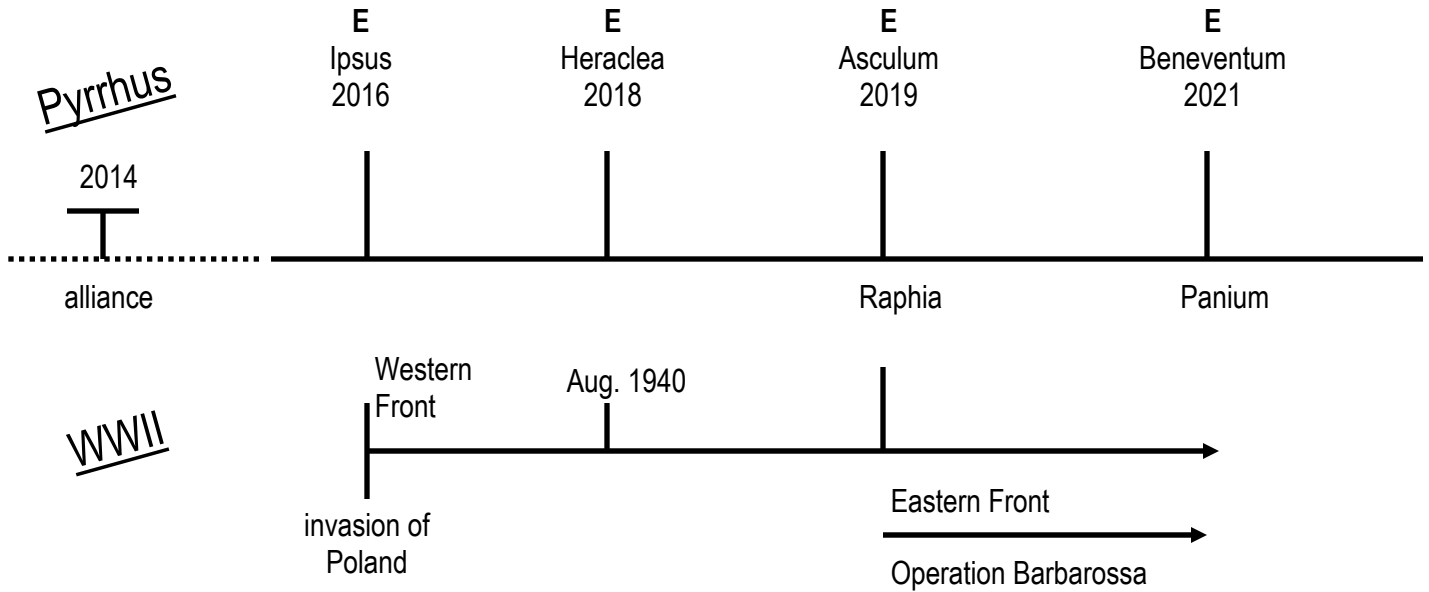


Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Heraclea
10 of 15**

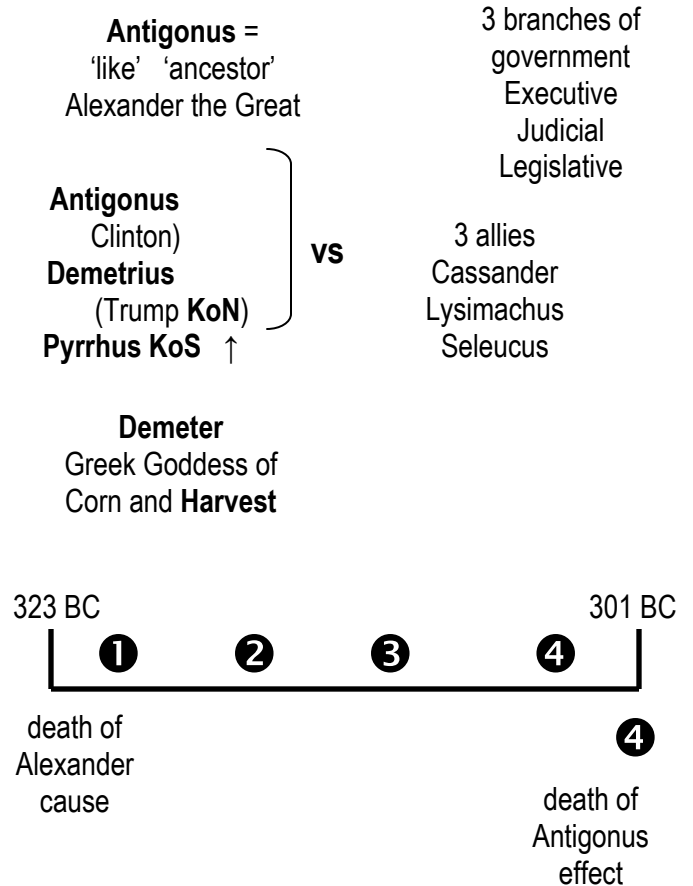
**Elder Tess Lambert
April 2019**

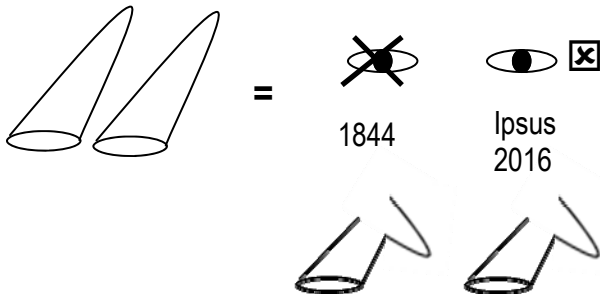


We're going to start with a review of Pyrrhus where we see the four battles: Ipsus, Heraclea, Asculum and Beneventum. We want to remind ourselves of the history of Pyrrhus and WWII and the two fronts of WWII. First, we laid out our four battles and we described this common theme, that in each battle you're going to find the same mode of warfare: Elephants. They are not just a component of those battles; they are the deciding factor.

In our previous studies we looked at 2014 and 2016. 2016 is the Battle of Ipsus and the invasion of Poland. We considered it from both the history of WWII and Pyrrhus. In fact, we looked at this waymark of 2016 from three perspectives: the history of Pyrrhus, the history of Seleucus and Ptolemy, and the history of WWII. We went through three different histories to break down the 2016 election. They are all telling the same story, adding different details into that picture. All three begin with an alliance whether it's Demetrius and Pyrrhus, or Seleucus and Ptolemy, or Hitler and Stalin. They all tell the story of alliance.

Beginning with Pyrrhus and Demetrius (which was one of the main histories we discussed), we saw Antigonus and Demetrius fighting a common enemy: Seleucus, Cassander, and Lysimachus (the three allies). Then we saw Antigonus (his name means 'to be like' or 'compared to the ancestor') and he's going into this battle with one eye; he had already suffered the loss of one, and if we understood that Antigonus is like the ancestor, that ancestor in the history in Daniel is Alexander the Great who established that empire and built-up Greece. So, we can connect Alexander and Antigonus, which is exactly what Daniel does in verse 11:4, skipping four Diadochi wars. We saw that Clinton and Trump are represented by Antigonus and Demetrius. One represents the empire builder and those who founded the Constitution. And the other one represents Demeter, meaning "harvest," and is going to bring the United States (US) to a harvest time period. They are not fighting each other, but for control of the common enemy, Seleucus, Cassander and Lysimachus. And these three represent the three branches of the US government: The Executive, Judicial, and Legislative branches. Antigonus goes into this battle with one eye; the lamblike beast went into this battle with one horn, and you see that republican horn broken.

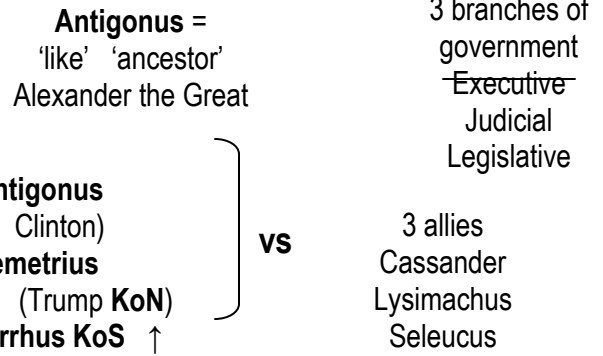




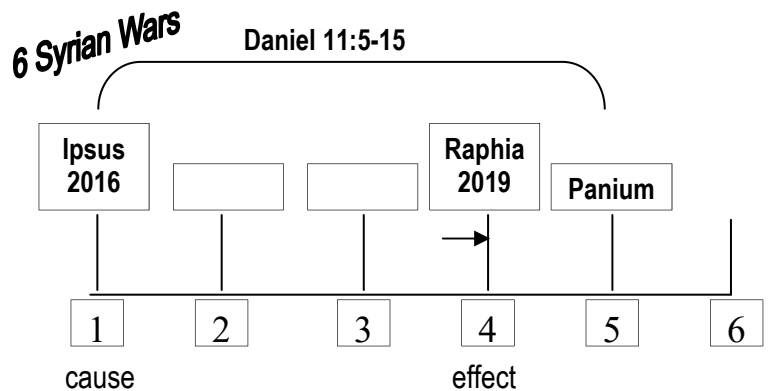
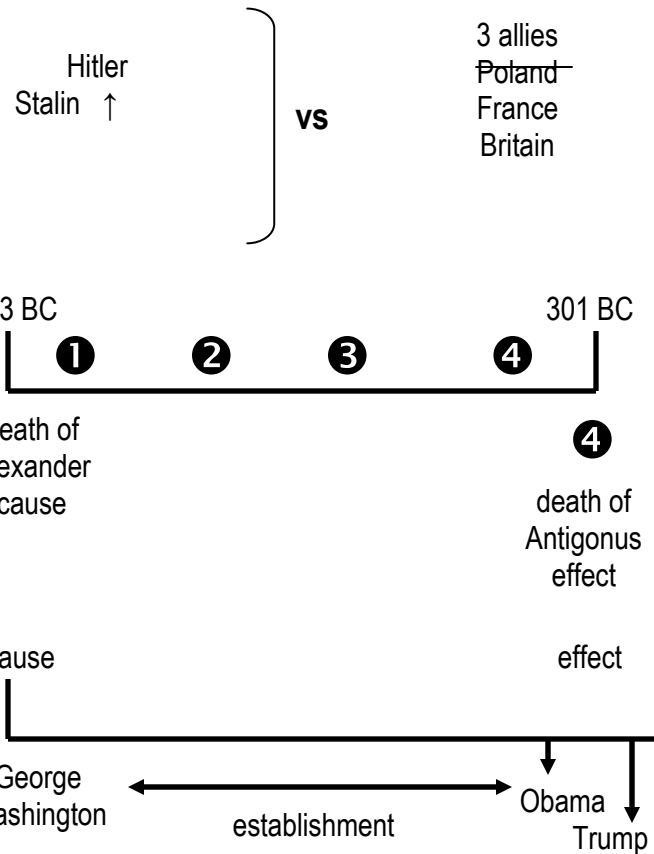
If you go to WWII, again you have three allies: Poland, France and Britain. We see Poland was taken at once, and then there is a long war with the other two allies: France and Britain. So, we see the Executive branch was taken at once in the 2016 election. The Executive branch is the presidency which Trump took in the election at the end of 2016 to early 2017. Now [2019] if you follow the politics inside the US there is an ongoing war with the other two branches, the Judicial and the Legislative, because Trump wants to control all three branches. That was one perspective, but we can also see it from another perspective.

Daniel takes the death of Alexander, skips four Diadochi wars, which he sees as noise, and goes from the cause, which is Alexander's death, to the effect, which is the breaking of one horn (Alexander) and the rising up of the four horns (the four generals). This takes us from 323 BC to Ipsus. This shows the 'Cause and Effect.'

We are doing the same thing in this perspective of Raphia. Because when we talk about Raphia as a battle between the King of the North ('KoN') and the King of the South ('KoS'), Ptolemy and Seleucus, and for a few years we've made Raphia our 'Close of Probation' ('CoP') and placed it as a waymark, we want to know why they are fighting. Why are they fighting at Raphia? And if we do use the same model that Daniel gives us, we can go to the beginning of the wars, find a cause and see Raphia is the effect. Instead of skipping four Diadochi wars, now we are passing over four Syrian wars. We are identifying them as noise and Ipsus is the cause and Raphia is the effect. Ipsus is 2016 and Ptolemy and Seleucus are allies.



Hitler begins WWII



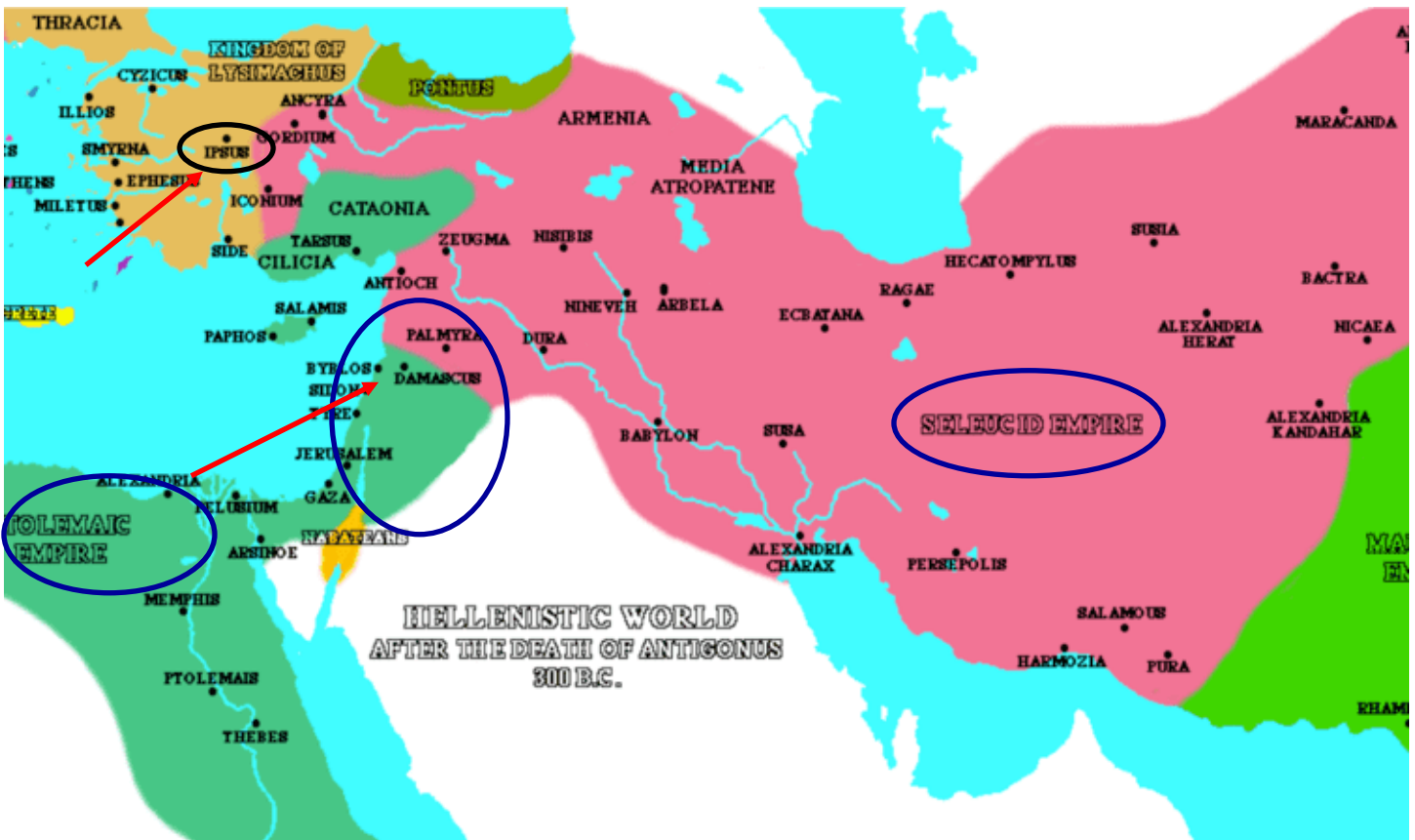
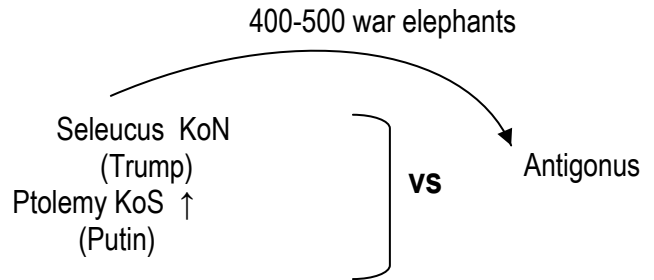
You have the same dynamic with Seleucus against Antigonus. Seleucus is the 'KoN' and Antigonus is the same person standing in place of Alexander the Great. So, you have Clinton (Antigonus) against Trump (Seleucus) who has already, since 2014, been identified as the 'KoN.' Then you have the 'KoS,' Ptolemy (Putin), giving his support to Trump.

As a reminder, in this history of Ptolemy, what city was he attacking in this time period? Sidon. In Acts 27, what did Sidon represent? It represented the US. So we can, even in that history, see that Ptolemy is not idle; he was doing a work. This conflict at Ipsus between Antigonus and the allies spark a disagreement between Seleucus and Ptolemy, over Coele-Syria.

There is a concept we need to consider in this history of the Syrian wars; there are six of them. Does Seleucus want Egypt? Is that what he was trying to get? No, Seleucus was not trying to take Egypt. And Ptolemy was not trying to take Babylon. What both kings wanted was Coele-Syria. It's this portion in the middle that came under either one of their 'Spheres of Influence' and this is a recurring theme.

A few years ago, we would have gone to Daniel 11:40, and we would have seen that the 'KoS' was defeated by the 'KoN,' but it only went to the neck. Because the country itself was not taken. And we would have said that meant the 'KoS' was not properly defeated. But I just want us to note at what point in the Syrian wars, the fourth ends at Raphia, and the fifth ends at Panium, and at either Raphia or Panium, does either party take the country of their enemy? Even at Panium, the 'KoN' does not take Egypt. Seleucus never took Egypt. So if we use the concept of up to the neck and we are consistent with that, we don't find any evidence that Seleucus ever took Egypt. That country is not taken, because that's not what they are fighting over. What they are fighting over is Coele-Syria. That's what both sides wanted, these 'Spheres of Influence.'

2nd Perspective Ipsus/2016

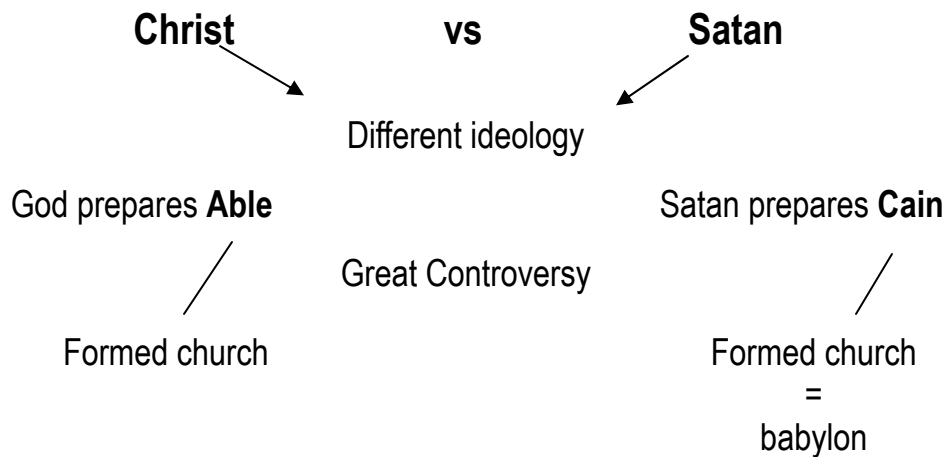


When we come to WWII the conflict in 1940 was over 'Spheres of Influence.' When we come to the Cold War what are the 'KoN' and 'KoS' fighting over? They are fighting over 'Spheres of Influence' in Eastern Europe. We want to talk a little bit about 'Spheres of Influence' before we start discussing the second battle, the Battle of Heraclea.

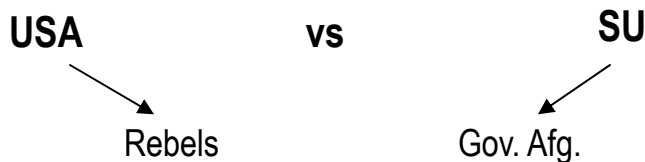
Before we discuss Heraclea, we will go through the civil war in Syria. We need to consider one thing; we need to consider what is happening in Syria right now [2019]. It is fairly well known that Syria is in a civil war that has become a proxy war between the US and Russia. We understand that Afghanistan was a 10-year proxy war from 1979-1989. And we see now with Syria it too has become a proxy war between the US and Russia.

prox:y war
noun
noun: **proxy war**; plural noun: **proxy wars**
a war instigated by a major power which does not itself become involved.
"the end of the Cold War brought an end to many of the proxy wars through which the two sides struggled to exert their influence"

PROXY WAR



AFGHANISTAN



2016 40 years later Afg still getting destroyed
Except US supporting Afg. Gov.
Russia supporting rebels

It isn't over because political players propping up their side
Sending more arms and money — 100,000s have died

Russia has pipelines into Europe. Others do not—and ships are used/needed—and are much more costly.
2009 Qatar/US want to build pipelines

In 2009, Qatar has supplies or access to natural gas. And Russia supplies about one quarter of Europe's natural gas and uses this for political leverage. So when Russia has conflict with Europe, it has a tendency to use the gas to manipulate them, particularly when we consider Ukraine and Georgia. When they had conflict with Ukraine they waited until December, which is winter in Eastern Europe, and they turned off the gas supply leaving many people in the Ukraine without the ability to heat their homes. So they tend to use this export for political leverage, **which is why US politicians have known for a long time that they need to bypass Russia. It will decrease Russia's political power** if other countries do not depend on their resources. Obama spoke publicly about that in 2014. He said they needed to find another way to get natural gas into Europe that bypassed Russia.

In 2009 Qatar comes up with a plan. Russia has pipelines into Europe whereas other nations have to put it on tankers and send it in. That is much more costly and less effective, so what they need are pipelines. So Qatar comes up with this plan that they are going to take their supplies of natural gas and build a pipeline. This pipeline will start in Qatar, then go through Saudi Arabia, through Syria, through Turkey, and into Europe.

By supplying Europe with natural gas from the Persian Gulf, they are going to be able to bypass much of that Russian market. But what's Qatar's problem? What is the issue with this picture? The problem is, whether it's obvious or not, much of the world now is divided into two 'Spheres of Influence,' the exact same way it was divided in the cold war. Except now it's not as neat, now it has spread out over the globe. And if you were to talk about the US and Russia, there's a problem. Who is Qatar allied to? Who's 'Spheres of Influence' does Qatar come under? It comes under the US. They have one of the largest American military bases in the Middle East. Qatar is an ally of the US. So when they want to bypass Russia in the gas market, they need to build a pipeline. Saudi Arabia is an ally of the US, though they pretend to play both sides. Turkey is an ally, so there's no problem with Turkey and Saudi Arabia. But there is a problem with Syria. So when Qatar puts forward this proposal and asks permission of these countries to build this gas pipeline, Saudi Arabia and Turkey agree, but what does Syria say? No. They won't permit it, because they have a boss in Moscow, who does not want a US ally supplying natural gas into Europe. And Syria's president Bashar Hafez al-Assad rejects this proposal.



They have to keep their allies - Turkey was U.S ally (NATO)
 ISIS wants to defeat all of them
 Sometimes fight K. rebels and Syria supplies them
 Sometimes fight Syria/Assad and Saudi Arabia supports ISIS
They play one side off the other side
Russia supplies natural gas to Europe, Ukraine. Ukraine makes political decisions Russia doesn't like. Russia turns off the tap of natural gas to control.

KoS vs **KoN**
Russia USA
 Iran Qatar
 Venezuela Ukraine
 Assad Afghanistan
 (Syria)

Introduction to Syrian Civil War

ISIS



The government's key supporters have been Russia and Iran, while Turkey, Western powers and several Gulf Arab states have backed the opposition.

Russia - which already had military bases in Syria - launched an air campaign in support of Mr. Assad in 2015 that has been crucial in turning the tide of the war in the government's favor.

The Russian military says it targets only "terrorists" but activists say they regularly kill mainstream rebels and civilians.

Iran is believed to have deployed hundreds of troops and spent billions of dollars to help Mr. Assad.

Thousands of Shia Muslim militiamen armed, trained and financed by Iran - mostly from **Lebanon's Hezbollah** movement, but also **Iraq, Afghanistan and Yemen** - have also fought alongside the Syrian army.

The **US, UK and France** initially provided support for what they considered "moderate" rebel groups. But they have prioritized non-lethal assistance since jihadists became the dominant force in the armed opposition.

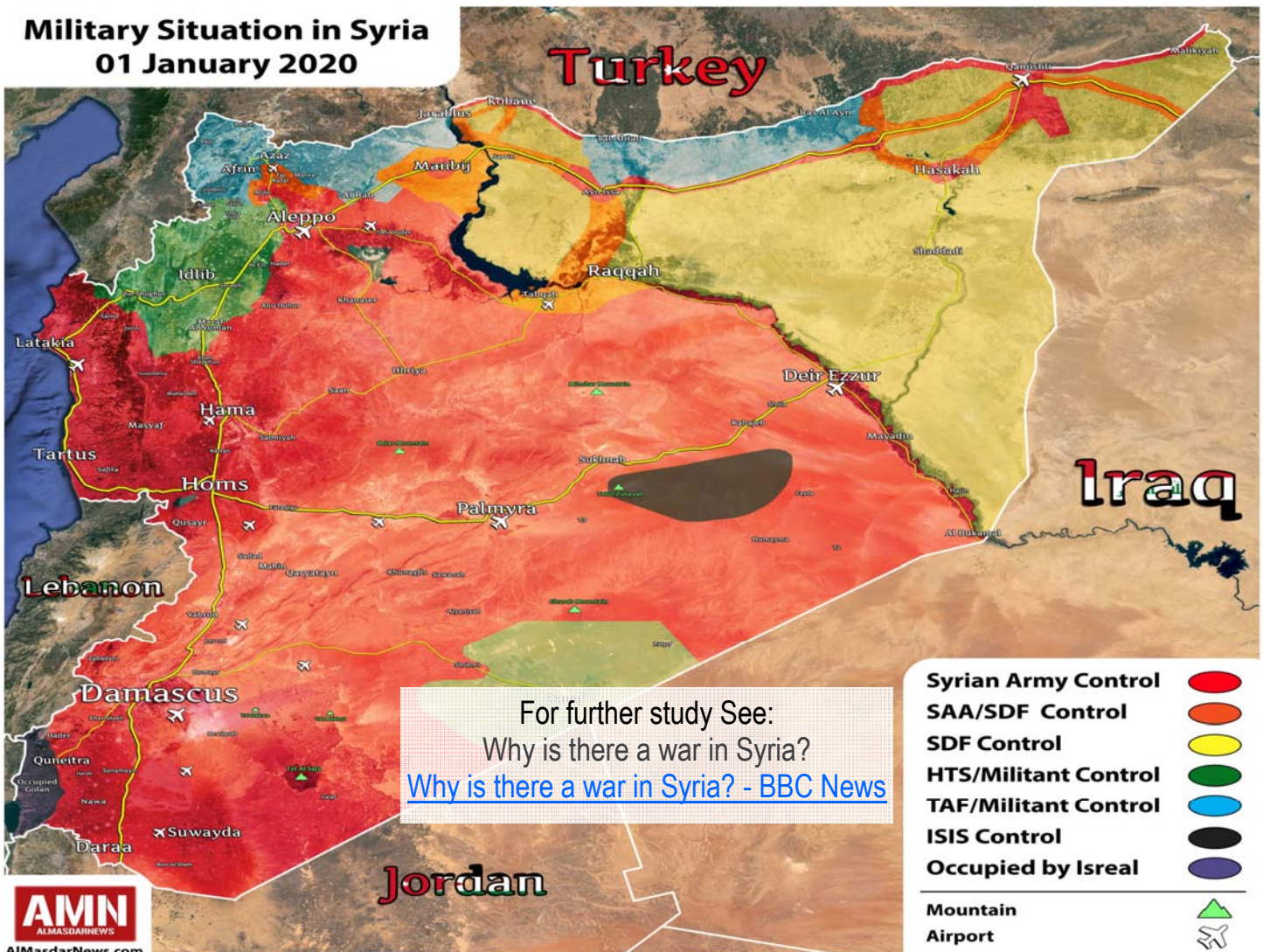
A US-led global coalition has also carried out air strikes on IS militants in Syria since 2014 and helped an alliance of Kurdish and Arab militias called the **Syrian Democratic Forces (SDF)** capture territory once held by the jihadists in the east.

Turkey has long supported the rebels, but it has focused on using them to contain the Kurdish militia that dominates the SDF, accusing it of being an extension of a banned Kurdish rebel group in Turkey. Turkish-backed rebels have controlled territory along the border in north-western Syria since 2016.

Saudi Arabia, which is keen to counter Iranian influence, has armed and financed the rebels, as has the kingdom's Gulf rival, **Qatar**.

Israel, meanwhile, has been so concerned by what it calls Iran's "military entrenchment" in Syria and shipments of Iranian weapons to Hezbollah that it has conducted hundreds of air strikes in an attempt to thwart them.

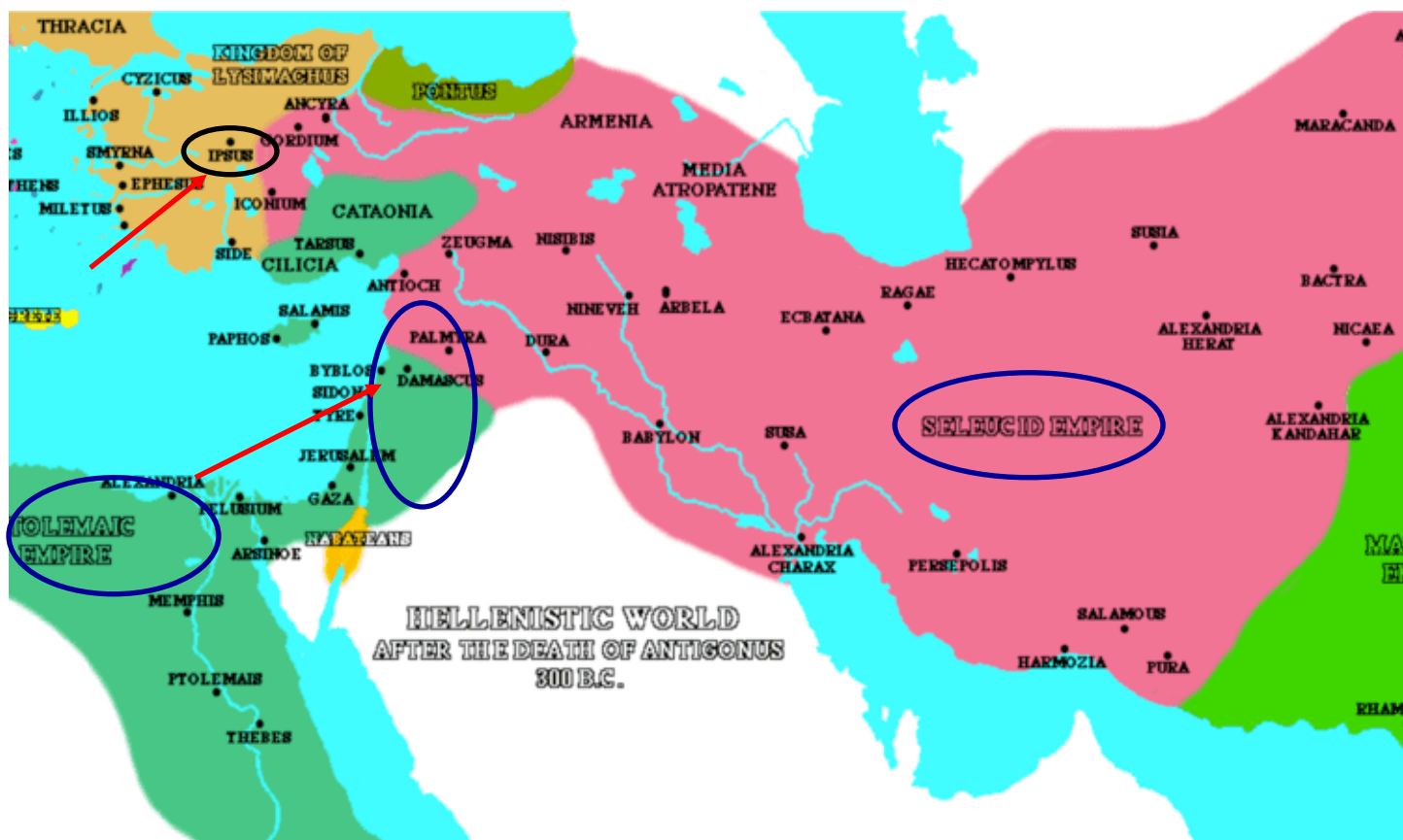
Military Situation in Syria 01 January 2020



Jump forward to 2011, there's another country with access to the Persian Gulf and the gas market. Who is that? Iran. They come forward with a proposal to take their natural gas from the Persian Gulf, and they are going to build the pipeline. The pipeline will start in the Persian Gulf and go through their country of Iran, then through Iraq, through Syria, under the Mediterranean Sea, and come out in Eastern Europe, I believe in Greece. So this is Iran's proposal. And to build that pipeline, which they proposed early in 2011, they need access to Iraq and Syria. Iraq says yes. What does Syria say? Syria says yes. Why? Where does Iran fit in our 'Spheres of Influence?' They are allies with Russia. Iran comes under Russia's 'Spheres of Influence' and they are going to follow their boss. Russia knows it can control them. Russia also knows that Iran does not have the quantity of natural gas that Qatar has. So Assad of Syria says yes to Iran and no to Qatar, because he knows where he fits on the 'Spheres of Influence' map. Russia doesn't mind if Iran supplies Europe with natural gas, because Iran is an enemy of the US.

This is how politics are playing out. And it has become a worldwide issue that these countries are divided between Russia and the US. Where does Venezuela fit in on this map? Under Russia. So right now, Russia has troops within Venezuela propping up their government.

What about Ukraine? They have been fought over but now their government is on the side of the US. What about Afghanistan? It's now a proxy war again. Now the government is on the side of the US and as of recent history, Russia has begun to arm the rebels. We could go through most of the conflicts that have been developing over the recent times and see that the global struggle or fight that is going on is over 'Spheres of Influence.' And this comes back to the story of Ptolemy and Seleucus. What did these sides actually want? Because Seleucus didn't need to take Egypt, he wanted Coele-Syria, he wanted 'Spheres of Influence.' The same applied for Ptolemy, he was content with Seleucus having Babylon so long as he didn't have the middle east region which was of strategic importance. So when we come to the fall of the Soviet Union, when it's defeated is when it loses its 'Spheres of Influence' just like in the Syrian wars, this is what they are fighting over.

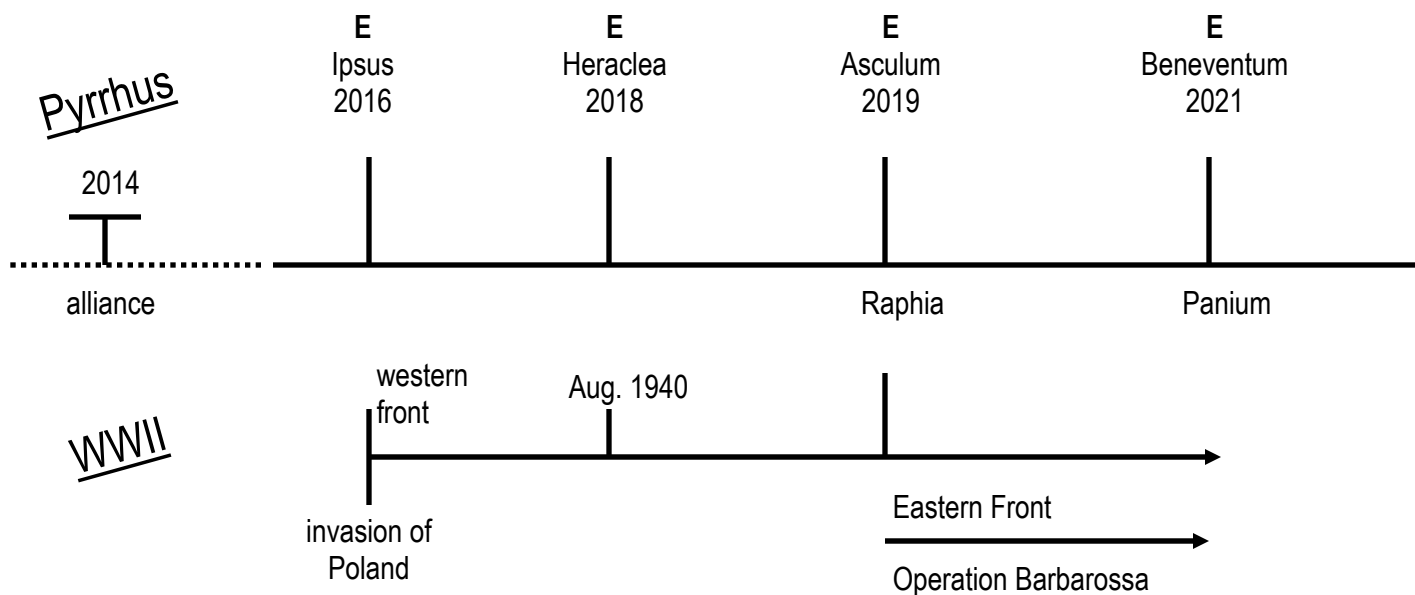


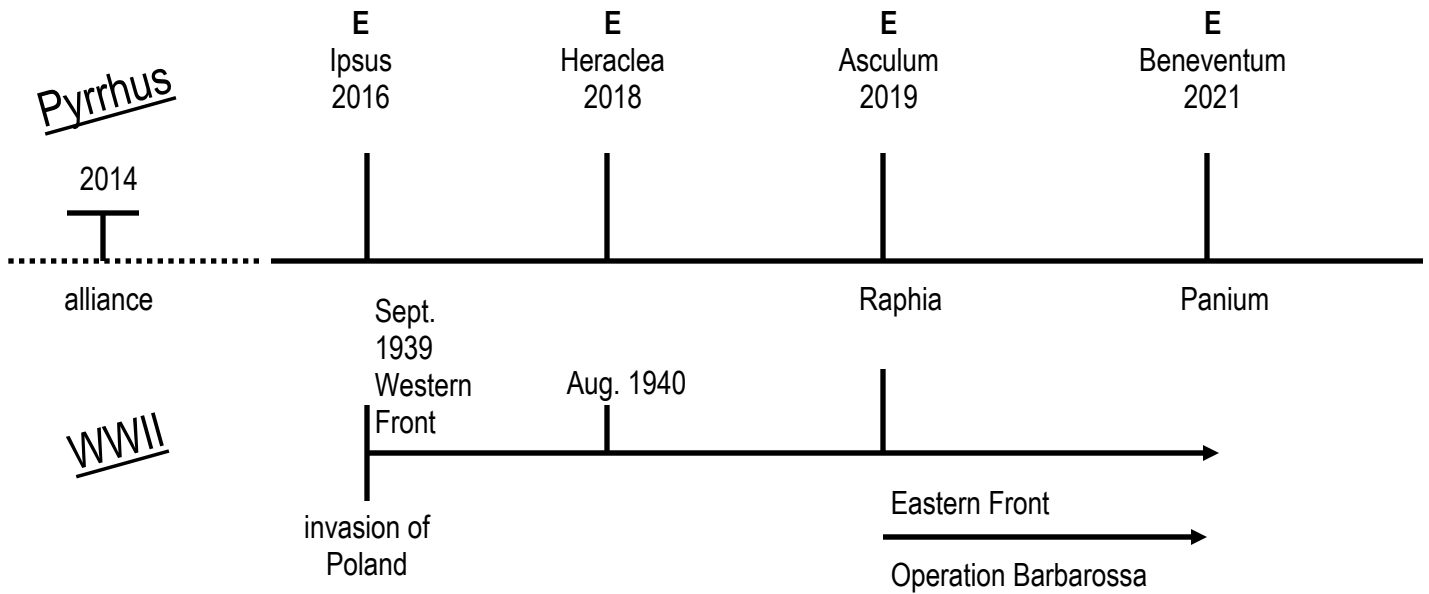
What we want to consider is what they are fighting over, and let's remind ourselves of the history of 1989-1991. What the 'KoS' lost was 'Spheres of Influence.' And as he progressively lost his 'Spheres of Influence' the US rose up as the world's only super power. Which means that when we come to the history of Raphia and Panium, what history is going to be repeated? The 'KoS' loses his 'Spheres of Influence' and at that stage the US becomes the world's only Super Power. It's a repeat of history. But instead of it all being over Eastern Europe, and even when we think of that, it wasn't so simple, no fighting over Cuba, and Afghanistan, that was the conflict between the Soviet Union and the US. It became a battle for South America, not just Eastern Europe. But we are finding ourselves in a situation, it has crept up on us largely without notice, where Russia has regained its political power, and the world is divided again into two 'Spheres of Influence.' That became the most clear in 2011. **Soon After Syria accepted Iran's proposal, it became engulfed in a civil war that was not a coincidence.** And that civil war has not been going on for eight years because the rebels are so strong. **It's because Russia and the US keep propping up opposing sides.**

We have discussed 2016, which is Ipsus; it is that conflict over the American election where Demetrius and Pyrrhus (Trump and Putin) are on the same side. This lines up with the invasion of Poland, also known as the war on the Western Front. Now let's consider August 1940, this is where they have a break down in their alliance. So the pact that Hitler and Stalin had signed, the **Molotov-Ribbentrop Pact**, had three parts. The pact itself had two parts, and there's a third part, another agreement. This is review, we discussed this when we went through WWII.

1. The first part was a **non-aggression** clause where they agree to not attack each other. Stalin agrees to allow Hitler to fight the West without attacking him while he is weak.
2. The second part was a dividing up of Europe into **'Spheres of Influence.'**
3. The third part was the **issue of trade**, this was how the Soviet Union supported Hitler's war.

So the Soviet Union is going to support Hitler, supply him with materials, and Hitler has to pay. The way Hitler was to pay was with German inventions, German technology. He was to share his knowledge with Stalin, as they built stronger battle ships, new weapons, and new planes. It wasn't just money; he was to pay in sharing in this technology, this was the commercial aspect of their alliance. So there was **non-aggression and 'Spheres of Influence'**, but it also has the commercial element. And without Stalin's support, Hitler would never have been able to maintain a war.

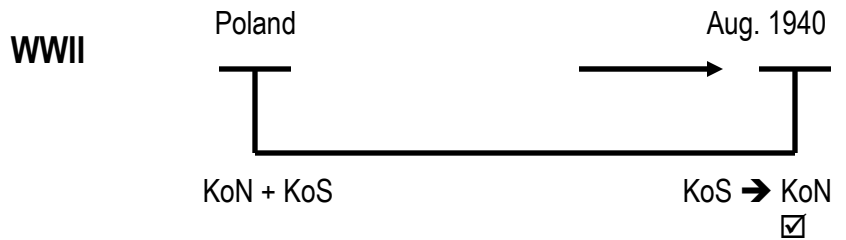




Soon after all this was agreed to, in September 1939 Hitler begins war on the Western Front with the invasion of Poland. Then between September 1939 and August 1940 they continued to trade and divide up Eastern Europe. But their relationship began to come under strain until in August 1940 when it completely broke off for one month. The Soviet Union stopped sending any deliveries to Germany; they wouldn't continue to fund the war effort, because there were two problems. There were two elements of the pact that Germany was breaking. Germany was not paying their bills to the Soviet Union for that trade, and they also started arguing about the division of Eastern Europe. They began to divide up the Balkans, and they realized they couldn't agree on how that should be done, particularly when it came to Hungary, Romania, and Bulgaria. So they fought over 'Spheres of Influence' and over the commercial aspects of their pact.

We need to remember that this is a history of 'Failure,' and that means when they come to August 1940, who is the aggressor? In the history of 'Failure,' it was the 'KoS' who initiated the break down with the 'KoN.' And as they met in secret and sorted out their differences it was Germany that came out the winner. So in the history of 'Failure' the 'KoS' initiates the conflict and the 'KoN' wins it. So if we are going to see a history of success based on the lines we drew up, we have to see the 'KoN' initiate the conflict with the 'KoS.' And the 'KoS' has to win. This is what Pyrrhus and WWII teach us to expect, and through our other lines we have identified it as 2018, the Battle of Heraclea or August 1940.

Failure



For the remainder of our time, we're going to trace the relationship between Donald Trump and Vladimir Putin from the 2016 election until the end of 2018. We're going to find for the majority of that time the alliance remains strong.

This may seem like an insignificant event, but it was the preparation for what came after. Donald Trump signed a new executive order on May 11, 2017. It's Executive Order

13800 and it's titled "Strengthening the Cyber Security of Networks and Infrastructure." This was signed only a few months after the 2016 election; Trump became an inaugurated president January 2017, and by May that year he's already beginning to take steps to protect American cyber security. Why would he do that? He has just gone through the 2016 election and he knows how he won; it was with the help of Vladimir Putin. One of the ways Putin helped him was by attacking American cyber networks. In 2016 the agency that Putin set up to do this work is the Internet Research Agency (IRA). This is a branch of the Russian Military that sounds innocent, but it is what Putin uses to interfere worldwide with the cyber networks in various different countries. And it is particularly the IRA that he used in 2016. In May 2017 Trump begins to strengthen American cyber security. He needs to make sure that whatever Putin did to interfere in the 2016 election to help get Trump elected doesn't continue to give Putin power over the US now that Trump is president. This is just the beginning of that work as we will see.

We are going to skip over a year, and come to July 2018; this was a summer in Helsinki, a meeting. This was the first official meeting between Trump and Putin. How well did that meeting go? This should just be review, and going through this history ourselves makes it much stronger and easier to see. Looking at Trump's language just prior to this meeting, he was attacking all of his allies and you could see he was waging war on the West. He attacks the North Atlantic Treaty Organization (NATO), he attacks Canada, and he attacks the European Union. But when he comes to Helsinki and meets with Putin, he only has praise and adoration. There was a well-known Republican senator, John McCain, who said this meeting was a tragic mistake and that there has never been an American president who has abased himself before a dictator to this level. You can imagine in July 2018 it was clear to all who followed that meeting and the press conference that followed it, that there was a relationship between these two men and there was some kind of an alliance. So we know in this history the relationship is strong.

We'll jump a couple of months to September 21, 2018. What Trump did in 2017 with the Executive Order 13800, he now continues that work with the National Cyber Strategy (NCS). This is a new strategy to protect American cyber networks. The last time America had a new cyber security strategy was 15 years earlier in 2003. And when Trump introduces the NCS, he wrote the first pages for that strategy where he makes that comment that we have been discussing. It's in this new NCS where he says the rise of the internet corresponds with the US as the world's only Super Power. And as he is strengthening the American cyber security, he's reminding them of the history of the US from 1989-1991. And he is saying we were dominant then, and that corresponds with our interaction with the internet as it rose up.

Heraclea

- May 11, 2017 → Executive Order 13800
- July 2018 → Helsinki meeting → Trump & Putin
- Sept. 21 → National Cyber Strategy

NATIONAL CYBER STRATEGY

of the United States of America

SEPTEMBER 2018

How Did We Get Here?

The rise of the Internet and the growing centrality of cyberspace to all facets of the modern world corresponded with the rise of the United States as the world's lone superpower. For the past quarter century, the ingenuity of the American people drove the evolution of cyberspace, and in turn, cyberspace has become fundamental to American wealth creation and innovation. Cyberspace is an inseparable component of America's financial, social, government, and political life. Meanwhile, Americans sometimes took for granted that the supremacy of the United States in the cyber domain would remain unchallenged, and that America's vision for an open, interoperable, reliable, and secure Internet would inevitably become a reality. Americans believed the growth of the Internet would carry the universal aspirations for free expression and individual liberty around the world. Americans assumed the opportunities to expand communication, commerce, and free exchange of ideas

Then Trump identifies why he is bringing in the NCS; he says the US is being challenged, **it's being undermined and attacked by four particular enemies**. And even in peace time, remember in our history there is no clear division between war and peace, Russia taught us that, and now in peace time America is finding itself under attack from **four primary enemies**. **What is the first enemy Trump names? Russia**, his ally. In July 2018, he's saying Putin never even interfered with the election, and now in September he's telling Putin two painful things. The first thing he is reminding Putin of is the fall of the Soviet Union, and that would have hurt. The second thing that Trump is saying in this report is that he recognizes what Russia has been doing, and he is going to put an end to it. **And he lists Russia, China, Iran, and North Korea**. The first he lists is Russia, and then he describes how this NCS is there to protect him against Russia's behaviour. But it wasn't just an act of protection.

John Bolton, was the National Security Adviser for Trump at the time the NCS came out. He advised Trump on National Security and he gave more details about what this strategy was designed to do. September 20, 2018 when this strategy was beginning to be revealed, he made an interesting statement. He said, *what this strategy is designed to do is to allow the US to no longer just act defensively, but now they can act offensively*. So now they won't just protect themselves from foreign attacks, now they can actually engage in attacks. This proposal wasn't just defense, now it was also offense, because Obama had been much more careful how the US used the internet offensively.

Remember when we talked about the 'MC,' the internal message came out at the School of the Prophets (SOTP) in Arkansas, which was in September and October 2018 and that's when we were seeing an escalation. So, it corresponds with our internal waymark. On October 28, 2018 John Bolton went to Russia, and he met with Putin. On YouTube you can watch this discussion. Putin on camera looked at Bolton and he reminded him of the meeting in Helsinki. Putin told Bolton, *I met President Trump in July this year in Helsinki and our relationship was strong; it was a good meeting*. And then Putin said, *this is why I am surprised to see the US take steps that are not substantiated by anything, and I would call unfriendly. They are not friendly steps*. He said, *we are not responding to your unfriendly steps but you keep taking them and I don't know why*. So Bolton and Putin met and this part of their meeting was all filmed. [Russia's Putin meets US National Security Advisor John Bolton:https://youtu.be/JDWEK9WVRk0](https://youtu.be/JDWEK9WVRk0)

So already by October 2018, who came against who? Who was initiating conflict? Trump.

Heading toward the time period of early November which was the American midterm elections, October 31, 2018, a few days after this meeting, Bolton gave us a clue about what was happening. He gave a speech and he said, *the US right now is currently undertaking offensive cyber operations*. So, using this strategy, the US was then acting offensively to protect the midterm elections. November 6, 2018 was the day of the mid-term elections.

would be self-evident. Large parts of the world have embraced America's vision of a shared and open cyberspace for the mutual benefit of all.

Our competitors and adversaries, however, have taken an opposite approach. They benefit from the open Internet, while constricting and controlling their own people's access to it, and actively undermine the principles of an open Internet in international forums. They hide behind notions of sovereignty while recklessly violating the laws of other states by engaging in pernicious economic espionage and malicious cyber activities, causing significant economic disruption and harm to individuals, commercial and non-commercial interests, and governments across the world. They view cyberspace as an arena where the United States' overwhelming military, economic, and political power could be neutralized and where the United States and its allies and partners are vulnerable.

Russia, Iran, and North Korea conducted reckless cyber attacks that harmed American and inter-

Heraclea

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In late 2018 was the 100-year anniversary of the end of WWI. To commemorate the end of WWI many of the world leaders met in France in November. Both Trump and Putin were to be there, and they had a meeting scheduled on the sidelines. Trump cancelled that meeting; he wasn't willing to meet with Putin. And about a week later, on November 16, Trump completed the work of setting up the cyber security plan, and he created a cyber security agency within the Department of Homeland Security (DHS) titled Cybersecurity and Infrastructure Security Agency (CISA). And this was the culmination of what he had been trying to do.

Soon after this, on November 25, 2018 there's a conflict, where? Russia and Ukraine. Ukrainian ships sailed into Russian water where they were not allowed to go without permission. Ukrainian ships always sailed through that water and the permission given was more of a formality and it had never been an issue before. But Russia uses their failure to ask permission as an excuse. Russia fired on and seized those Ukrainian naval vessels and they took those ships and all those crew members, some of whom were injured. This was such an escalation of tension between Russia and the Ukraine that the Ukraine started to prepare for a hot war, and they declared martial law and postponed their election. Soon November 25, on this one date, there was a major conflict between Russia and Ukraine.

Early December there was a G20 Summit in Buenos Aires, Argentina. At the Summit there was to be another meeting between Trump and Putin. On November 29, 2018 Trump cancelled his meeting with Putin. He cancelled it via Twitter on his way to the G20. And the reason he gives for cancelling it was because of Russia's behaviour against Ukraine. Trump said, *because Russia has not released the ships and the sailors*, he would not meet with Putin. He would have been willing to meet with him again once Putin released those ships and made peace with Ukraine. This took Russia completely by surprise. By the time you get to November 29, you can say this relationship, this alliance, was broken apart.

The next thing we hear comes on December 19, 2018 which was one of those days where everything seemed to happen at once. Trump made a number of announcements. First, he was removing all the troops from Syria. We just discussed Syria. Trump said he was removing all of his troops; he no longer has any quarrel with Assad because ISIS has been defeated. So he was giving up Syria, and he announces that he was removing half of all of the troops from Afghanistan. What are Syria and Afghanistan? They are proxy wars between Russia and the US. And Trump was surrendering them.

And another announcement, he was removing sanctions on a Russian Oligarch, Oleg Deripaska. Why were there sanctions on Oleg Deripaska? We briefly discussed the Oligarchs and how they worked for Putin. There were sanctions on Oleg Deripaska because Putin used him to interfere in the 2016 elections. So we could go into the history, particularly relating to that election, and trace the role of Oleg Deripaska. If you trace what Russia wants, the financial element that they were trying for in the 2016 election, it was for the removal of sanctions. There was a meeting in Trump Tower, it was over sanctions. There was interaction between Trump's campaign team and members of the Russian government, and they are related to sanctions. Anything you see Putin trying to get in that history, even the language he used in July in Helsinki, was for the removal of sanctions. So you have the breakdown of the relationship between Russia and the US leading to December 19, 2018 when Trump completely capitulates and it relates to two elements. One is commercial, the other is 'Spheres of Influence,' repeating the history of WWII.

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- Dec. 19 → Trump announces troops withdrawing
Syria
Afghanistan
- Jim Mattis resigns
- Remove sanctions: Oleg Deripaska

Molotov-Ribbentrop Pact
1. non-aggression
2. spheres of influence*
3. trade/commerce*

Early this year we found out some more details, so we filled in some of our gaps. John Bolton said the US was undertaking an offensive operation to protect the midterm elections. Now we know what that was. And in this history of November 6, 2018 surrounding the midterm election, the US launched a cyber-attack against the IRA. And they completely shut down that Russian agency for the time period surrounding the midterm elections. So these were not empty words. They really did launch a cyber-attack against Russia, and then in the history of WWII they have issues over trade and 'Spheres of Influence.' They met in secret, sorted out their differences, and their relationship was stronger than before.

So earlier this year (2019) we uncovered information that they did meet in Buenos Aires around the time of the G20, but it was kept secret. It was not reported, no notes were kept, and no one was allowed to listen in. So when we consider the history of WWII, we see war on the West and war on the East. Between these two fronts, there's a break down in their allegiance relating to the 'Spheres of Influence' and their commercial agreements. Germany wasn't paying.

When we come into our history, we see a progressive breakdown in their allegiance. Trump has not successfully removed sanctions, which at least members of his campaign team has promised Russia that he would do. They still are arguing over 'Spheres of Influence' and the final element of that is Ukraine on November 25, 2018. There's a cyber-attack, they meet in secret, whatever was said this was the result: Trump gave up Syria and Afghanistan and began to remove sanctions.

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It's official: Congress has handcuffed Donald Trump on Russia.

On Wednesday morning, President Trump grudgingly signed a bill into law that imposes new sanctions on Russia and sharply limits his ability to lift them. Since the bill sailed through Congress with a veto-proof majority, his only options were to sign it or to veto it and then endure the humiliation of seeing Congress — controlled by his own party — override him with ease, as lawmakers in both parties pledged to do.

When he signed the bill, he issued a statement calling the law "significantly flawed" and claiming that it contains "unconstitutional provisions" in its restrictions on presidential authority.

<https://www.vox.com/policy-and-politics/2017/7/28/16055630/congress-trump-russia-sanctions-veto>

#10 Heraclea 10 of 15 1:14 minutes April 2019

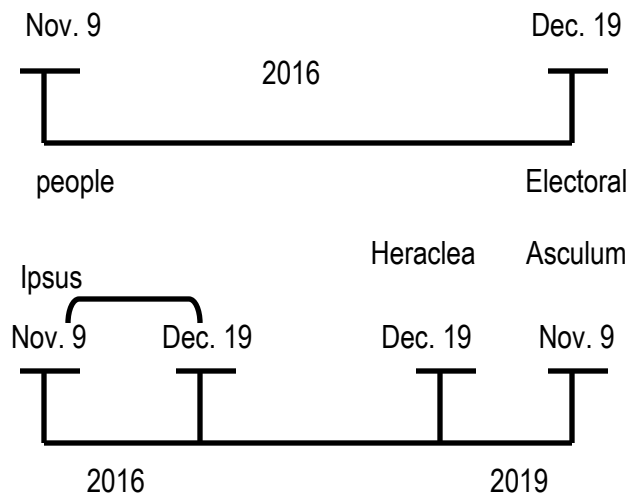
Elder Tess Lambert, Guadeloupe

A reminder, when we consider dates, when did Donald Trump win the 2016 election? November 9, 2016. But there's two actual elections. November 9 is the election of the people. But the way the US election system is set up, it's not enough. There is another election called the Electoral College. That election was December 19, 2016. So with the Battle of Ipsus itself, you have two votes, two dates: November 9 and December 19.

When we come to our history, we see Heraclea on December 19, 2018 and you should already be aware Asculum is November 9, 2019. So December 19 fits into our pattern, and that was not designed before. One other detail, throughout the history from 2016 to the end of 2018, Trump is being

restrained by his generals. They were powerful influential generals who became part of his government and prevented him from making decisions like those. One by one those generals either quit or were fired, until only one remained. The last of all those generals who were willing to stand up against Trump was Jim Mattis. When he saw what Trump had done with Syria and Afghanistan without consulting him, he resigned, and wrote a letter to condemn Trump for this. The news reports from this day, the news stations we should be listening to, recognized that the last general that had restrained Trump had just been removed from his position. He resigned and then just for effect Trump fired him.

December 19, 1941 was when Adolf Hitler took control of his army from that of his generals. He decided that he would dictate the movements of his army and compose the strategy; he released himself from the restraint of his generals on December 19, 1941. Trump did the same thing on December 19, 2018.



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- → Jim Mattis resigns
- → Remove sanctions: Oleg Deripaska
- Dec 20 → Putin praises Trump in four hour press conference

So this is the history of the breakdown and the rebuilding of that alliance and it centers around the time period of our internal Midnight Cry ('MC'). We can see that it was the 'KoN' that initiated that conflict and the 'KoS' that came out winning. On December 20, Putin holds a four-hour news conference and praises Trump. He says that *Trump made all the right decisions and it is such a shame that his country is not supporting him*, and he blames the Democrats and all of these other parties of the US. He launches into this defence of Trump. So you can see December 19, and definitely December 20, that their alliance is strong. This was the story of the Battle of Heraclea with the 'KoN' and 'KoS.'

You can build Fox News into this story, there is another layer relating to December 19, the Mexican wall, and church and state.

We need to look at December 19, 2018 because it has as much significance for us even though it's not connected to the 'KoS.' What happened in the weeks leading up to December 19? A new budget had been drawn up where Trump wanted five billion dollars for his border wall. The Democrats were not going to allow that. They offered him about 1.6 billion, so there was a fight over the border wall leading up to December 19. In early December Donald Trump said he would be proud to shut down the government unless they give him money for the border wall. Early on the day of December 19, he indicates that he would not shut down the government but he would continue to fund the government to operate even if they do not give him money for his border wall. We need to consider what happened when he said that, particularly from Fox News. These are people who helped get him into power, they communicate between him and his base which for the majority of it is Christian conservative America. They very rarely are criticizing him, it's mostly praises. But the night of December 19 they begin to criticize him, in fact they launched an attack. They say through their TV screens that this is a decision that Obama would have made, that his presidency would be a 'Failure,' that he's completely betrayed those who voted for him in 2016, and that they wouldn't vote for him again. And there is this real attack launched from Fox News. One thing we need to be aware of is the power that news networks have and the interaction happening between them and Trump. There was this growing belief inside America that Trump was a prophetic character. Fox News themselves held a poll. The poll was related to Trump's election and whether or not God placed him in power. They found that one in four Americans believed that, the majority of Evangelical Christians in America, something like 67% believe that he had been raised up by God to do a work in the country to bring them back to Christianity. These are people that watch Fox News, it's the base that they begin to set up intentionally from 1996 when Fox News began, that they would be a news station for American conservative Protestants, that was their business plan, not a result.

Fox star Sean Hannity is one of Donald Trump's fiercest defenders — here's how he and the president became close

<https://www.businessinsider.com/sean-hannity-donald-trump-relationship-2018-4>

Fox News opinion host Sean Hannity was revealed on Monday to be one of the clients of Michael Cohen, the attorney for President Donald Trump, several news outlets reported.

Monday's revelation wasn't the first time Trump and Hannity have been linked. The pair have been close for years, well before Trump announced his candidacy for the presidency. In fact, Trump and Hannity have benefited from each others' platforms immensely — Hannity lent unwavering support to Trump when other news outlets were critical of him, while Trump's frequent appearances on Hannity's show boosted Hannity to some of the highest ratings in cable news. Look inside the relationship of Trump and Hannity to see how what they first bonded over and how close they remain today:

Before he was president, Trump was a frequent guest on Fox News. His friendship with Hannity seems to have formed around 2011, when Hannity gave Trump airtime to promote a conspiracy theory that President Barack Obama wasn't born in the United States.



Screenshot/Fox News

A year later, in 2012, Hannity revealed on his show that he advised Trump not to run in that year's presidential election as an independent candidate.



Screenshot/Media Matters for America

Throughout Trump's 2016 presidential campaign, the candidate found a safe haven in Hannity's show, where he was shielded from the critical press coverage he received on other networks.



Screenshot/Fox News



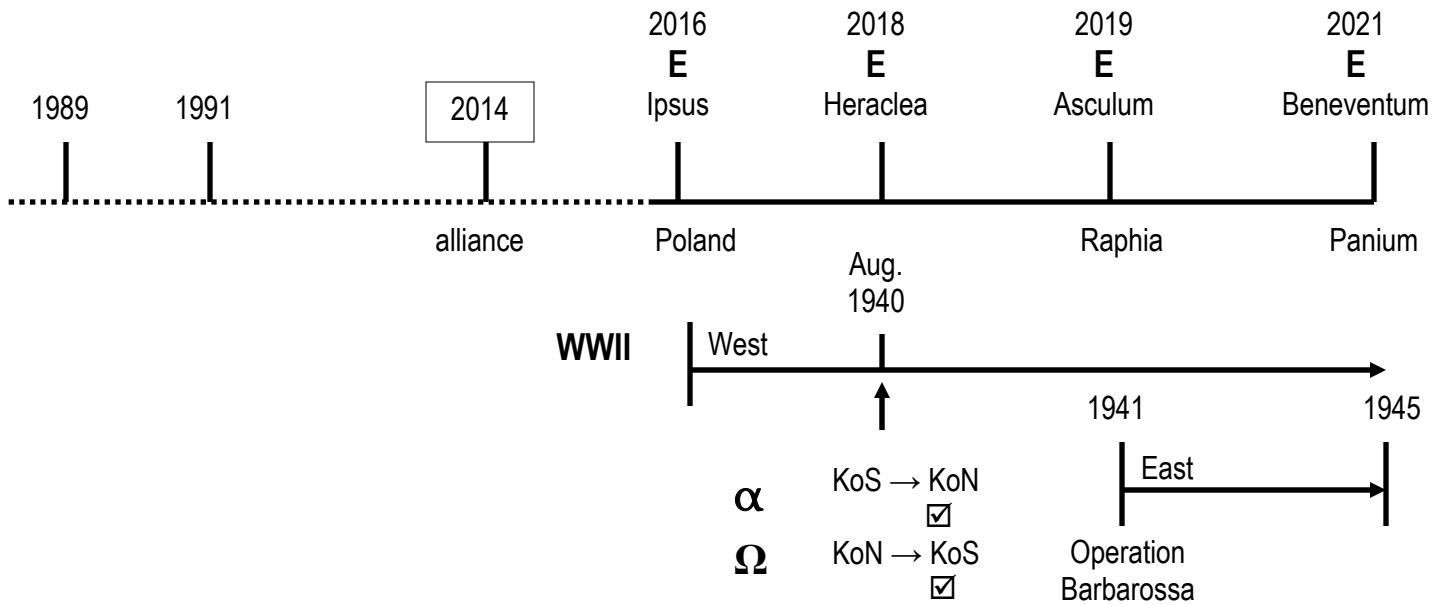
Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Daniel 11:40
Compare and Contrast
11 of 15**

**Elder Tess Lambert
April 2019**

#11 Daniel 11:40 Compare and Contrast 11 of 15 1:12 min. April 2019
 Elder Tess Lambert, Guadeloupe



We've discussed our four battles. We have three histories that we've been overlaying, Pyrrhus in two parts and WWII. We particularly considered these four battles of Ipsus, Heraclea, Asculum, and Beneventum. The first element that we needed to see was that **Ipsus was the key to understanding the others**, because it was the same 'Mode of Warfare' that was being used. Each battle utilized the same method of fighting.

We've discussed the 2016 election. We've noticed that in three different histories, 'Demetrius and Pyrrhus,' 'Seleucus and Ptolemy,' and 'Hitler and Stalin,' that **the King of the North ('KoN') and the King of the South ('KoS') always begin in an alliance**. That was first seen at the Battle of Ipsus. We didn't go into the history of 2016, to explain about how Vladimir Putin helped Donald Trump. That would be another useful exercise to understand, particularly what method they were using to fight. To understand that we need to go back to the Arkansas Camp Meeting or the Brazil School of the Prophets (BSOPT).

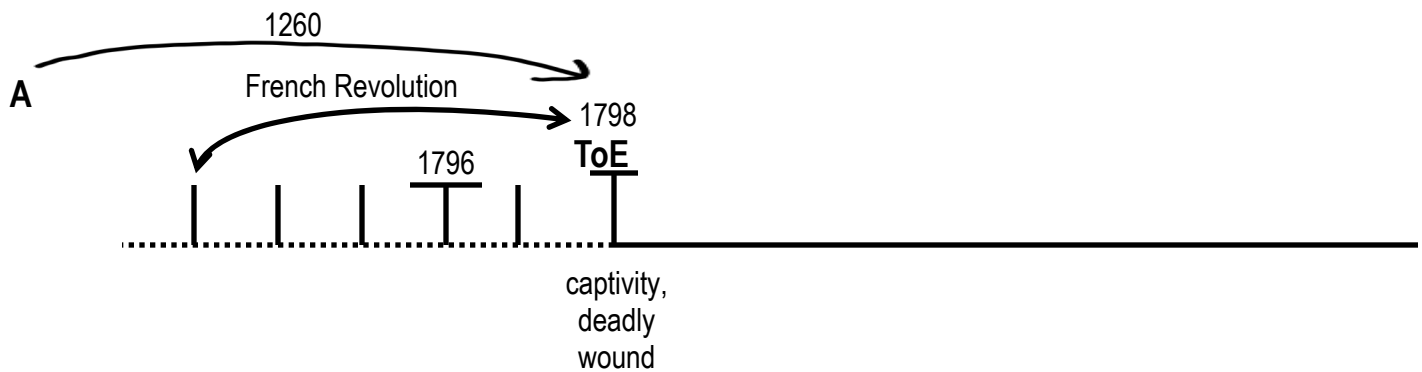
Then we looked at 2018, and lined it up with August 1940. We've traced that relationship between 'Hitler and Stalin' as it broke down and was then repaired. And in late 2018, we followed that same relationship; this time it was between 'Trump and Putin' as it broke down and was then repaired. They were the same issues.

Just like 'Seleucus and Ptolemy' in Daniel 11. **What they are fighting over are 'Spheres of Influence,'** because when it comes to world power that's where you hold it. That's how you can manipulate world affairs. We understand that these two battles will teach us about 'Raphia.'

What undergirds all of these studies is the primary principal that the 'KoS' was defeated in 1989 to 1991. When we come back into our time period he's fighting again, so we know that he has come back. What we want to do today is see how we can demonstrate that by taking Daniel 11:40 and treating it as a parable.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (Daniel 11:40, KJV).

Daniel 11:40 comes in two parts. We are going to see the first phrase, first sentence, where you see the 'KoS' defeat the 'KoN.' In that first phrase the 'KoS' pushes or wars against the 'KoN,' and it pushes at the time of the end.



We are going into the book *The Great Controversy* (GC), and want to paraphrase a couple of quotes. Ellen Gould White (EGW) is talking about the message about the Second Advent, which was given by William Miller. She says, “No such message has been given before.” Paul couldn't teach it, the reformers couldn't teach it, Martin Luther couldn't teach it, but it could begin to be taught in 1798. She says, “that since 1798, The Book of Daniel has been unsealed, knowledge of prophecy has increased, and many have been sharing the message of the judgment.” In this phrase EGW says, “that in 1798 The Book of Daniel is unsealed and there's an 'Increase of Knowledge' ('IoK')” (GC 356.2). We read in Daniel 12:4, “But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased (KJV).

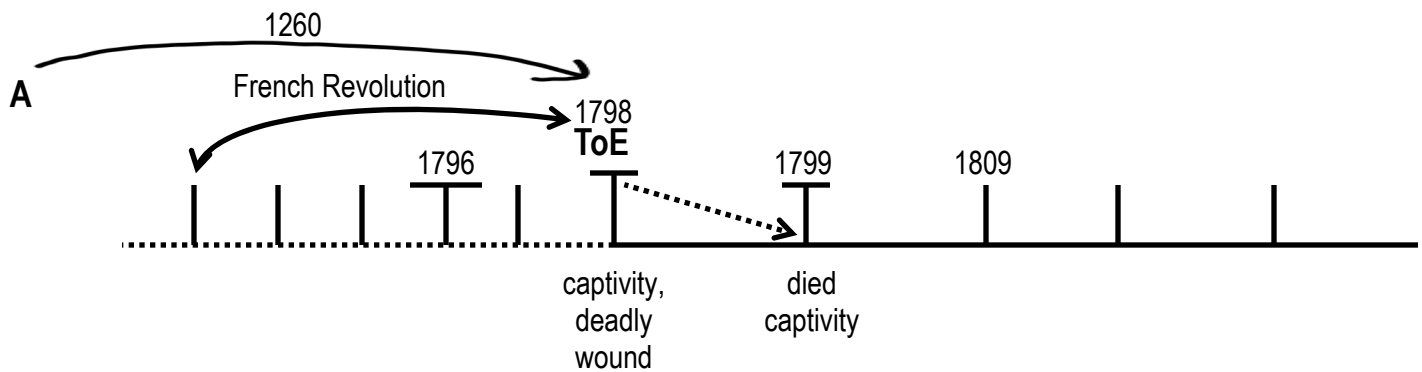
In Daniel 11:40, Daniel introduces the 'Time of the End' ('ToE'), and in Daniel 12:4, we have some information about what is going to happen at the 'ToE.' The Book of Daniel is going to be unsealed and knowledge will be increased, and EGW says, “The Book of Daniel was unsealed and knowledge increased in 1798” (GC 356.2).

In “Manuscript Releases, volume 18,” in the middle part, EGW says, that Daniel was unsealed at the 'ToE' when the First Angel's Message ('1AM') was given to the world (18 MR 15.2). We have at the 'ToE,' The Book of Daniel is unsealed, the '1AM' arrives in history, there's an 'Increase of Knowledge' ('IoK'), and she says that was in 1798. It is at this point in time that Miller buys a concordance and begins to study the prophecies.

Here's another GC quote, because we want to see something else that happened in 1798. EGW is talking about the papacy and she says, “that he is given power for 42 months, or 1260 years (GC, p. 439.2). Then what happens at the end of this period? We have the 1260 years, which extend to 1798, and then at the end of that period what is going to happen to the papacy? “Says the prophet, I saw one of his heads as it was wounded to death.” And again, “he that leads to captivity will go into captivity, he that kills with the sword, must be killed with the sword”. She says that the 42 months is the 1260 years, and the 1260 years is the time period that the papacy was given to oppress God's people. It began in 538 AD and ended in 1798 AD. Then in 1798 the pope was taken captive by the French army and the papacy received its deadly wound, fulfilling the prediction of “he that leads into captivity shall go into captivity” (GC 439.2). We mark in 1798 the captivity of the papacy. So, we know he had to go into captivity, because for 1260 years that he led others into captivity. Therefore, “he that leads into captivity must go into captivity.” We call this the “deadly wound.” EGW ends this paragraph by mentioning the “deadly wound” and the fulfillment of the prediction that “he that leads into captivity shall go into captivity.” This is a direct quote from Revelation 13. “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Revelation 13:3). “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints” (Revelation 13:10, KJV).

EGW says, that this event in 1798, fulfilled that specification of the “deadly wound,” and this is when France came against the papacy and took the pope captive (GC, p. 439.2). In Daniel 11:40, what is being described as the 'KoN' coming against the 'KoS,' and then the 'KoS' coming against the 'KoN?' If it is a battle, then when is the war? When do you see the conflict of France coming against the papacy? We'll mark that it's before. This 'waymark' that is marked in prophecy, encompasses a series of events. This is the French Revolution, and in this time period of the French Revolution you have various events. The major event is 1796, when the French army and the Papal army fight in an actual battle, and the Papal troops are defeated. Prior to the “deadly wound,” you have an ongoing war.

Elder Tess Lambert, Guadeloupe



The Great Controversy (GC) tells us, that 1798 was the “deadly wound” and fulfilled the verse in Revelation 13, “that he that leads into captivity will go into captivity” (Revelation 13:10, KJV). That isn't the only part of the verse EGW mentions. If you go back into that quote in GC she also mentions the other part, he that kills with the sword must be killed with the sword, the first phrase in Revelation 13:10. If 1798 is “captivity” and the “deadly wound,” and the “deadly wound” is fulfilled, does the papacy die? And when does it die? To be wounded is not the same as death. Did the papacy just stay wounded since 1798? No, it died. When? Let's read a really good quote in Manuscript Releases, volume 8, p. 354.1.

“That afternoon [November 2] he [Elder Bourdeau] had us accompany him to the Cathedral [in Valence, France] and look upon the bust of Pope Pius VI who was noted in prophecy, who was led into captivity and died in captivity. Here was the one marked in history who received the deadly wound. His heart is encased in the marble monument beneath where the bust is located. We felt rather solemn as we looked upon the monument of this man noted in prophecy.”--Letter 110, 1886, p. 2. (To W. C. White and wife, November 4, 1886.) Released June 21, 1978. (EGW, 8MR 354.1).

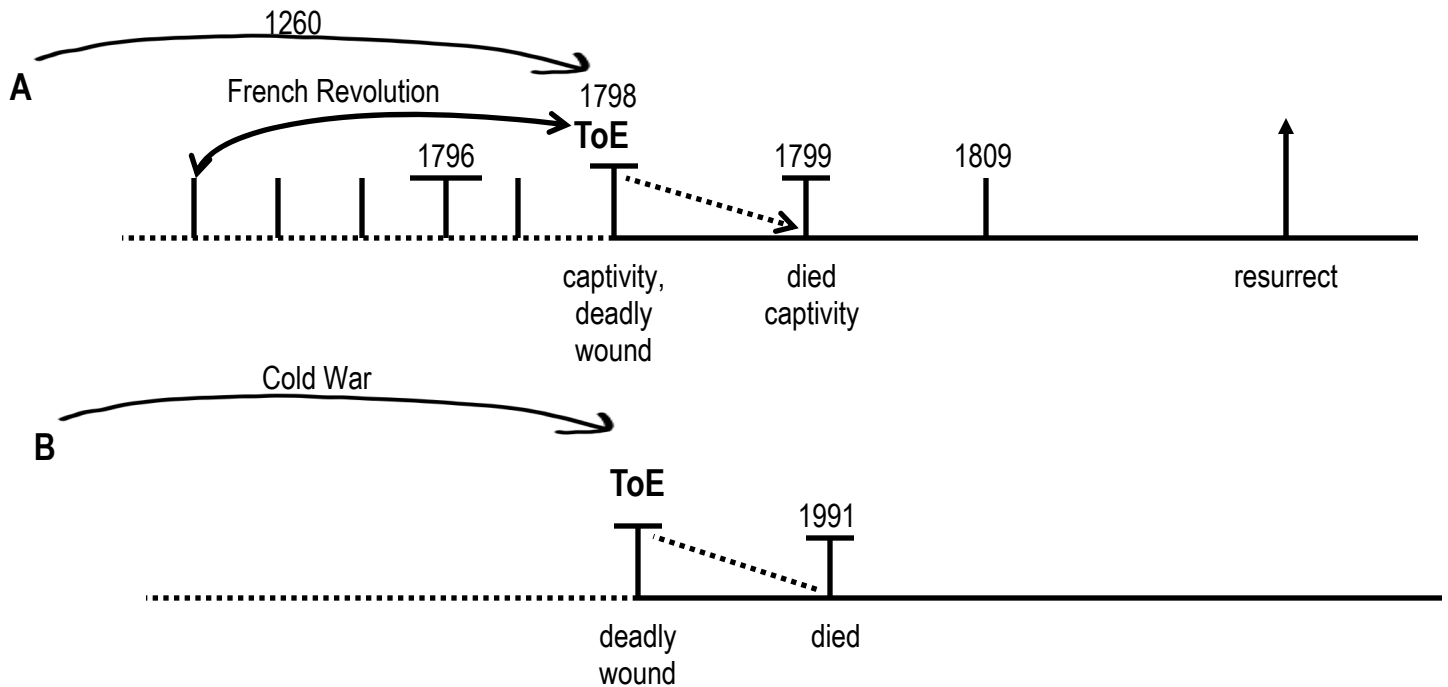
EGW is traveling through France and she comes to Valence, and she is with an Elder Bourdeau. She says that Elder Bourdeau takes her into a Cathedral. In this Cathedral is a bust of Pope Pius VI, and that this Pope Pius VI is that pope spoken about in Bible prophecy. And where in Bible prophecy do you find Pope Pius VI? People say you don't find Pyrrhus in the Bible, and you won't find Pope Pius VI either, not by name. But he is noted in prophecy. To find him you need to do a little bit of research. You might need *Wikipedia* to help you. If you look at that history, Pope Pius VI was the pope in 1798, and EGW says that he is the one spoken about in those prophecies. He is the one who “went into captivity and died in captivity” (Revelation 13:10, KJV). He went into captivity in 1798 and he died in captivity in 1799. We spoke in a previous study about the concept of a king and a kingdom, and how Nebuchadnezzar was the head of gold, and they become inseparable. In this history when the Bible verses talk about the papacy, EGW isn't marking the papacy. In this paragraph, she is marking the pope himself. She says, “he is the one who went into captivity and died in captivity”(EGW, 8MR 354.1). Here is the one who is marked in history and receives the “deadly wound,” and EGW and her associates felt solemn as they looked at the monument of this man spoken of in prophecy. This is the story of Pope Pius VI. He went into captivity where he received a “deadly wound,” and he died in captivity the following year, in 1799.

Therefore, you go into captivity and then you die in captivity; and this is the completion of Revelation 13:10, “he that led into captivity will go into captivity.” 1799 also fulfills Revelation 13:10, where it says, “he who kills with the sword must be killed with the sword.” He's led into captivity in 1798, but he isn't killed, the ‘death’ is in 1799. And we can mark from 1798 to 1799 the fall. Hence, the papacy has gone into captivity in 1798. And then you can mark all through its history ‘waymark’ after ‘waymark,’ and their experience and captivity. They lose the papal states. In 1809, the next pope is taken captive, but all through this history they are trodden down.

We'll read Revelation 17:8, The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is (KJV).

So what's going to happen to this power? Go back to Revelation 13:3, And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast (KJV).

Elder Tess Lambert, Guadeloupe



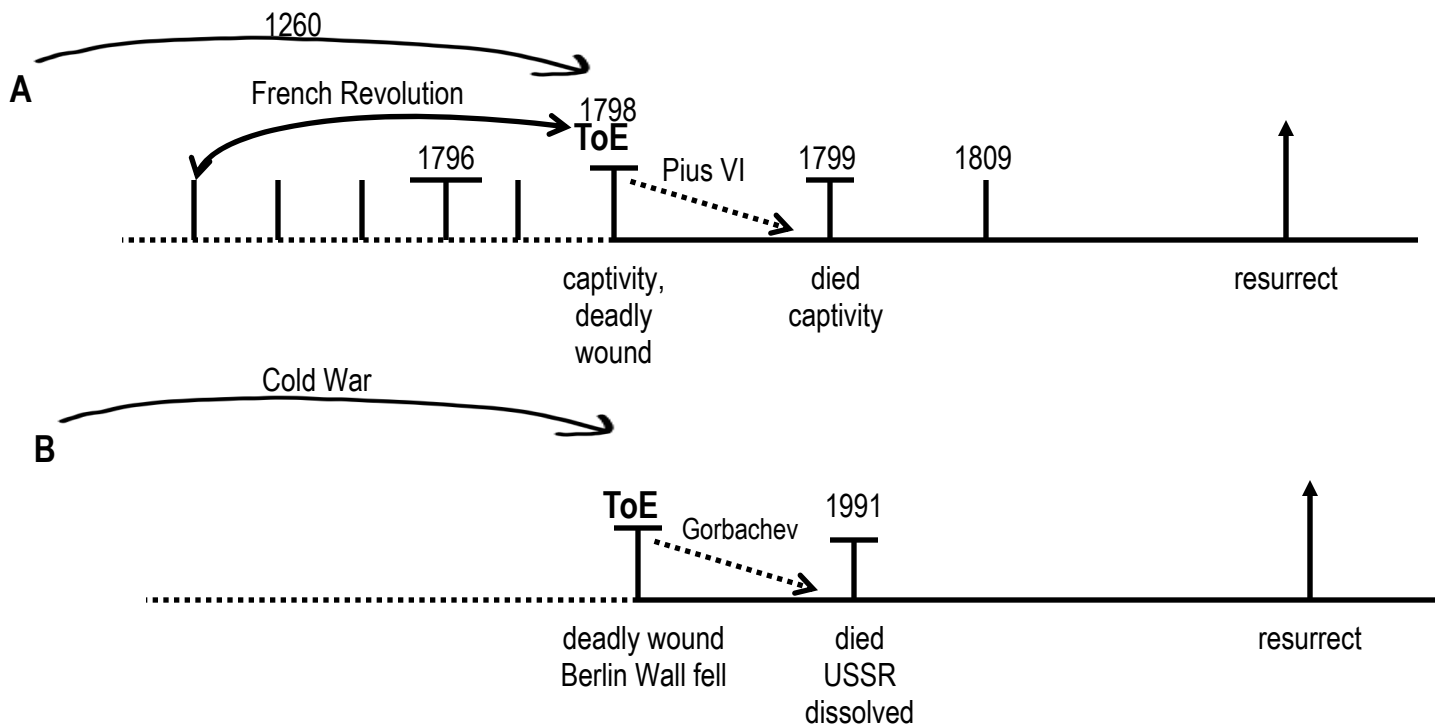
So, is this the end of the Papacy? What's going to happen? You could say the "deadly wound" is healed, but if I am in a pit, where am I? What is a pit? It's a grave. That being the case, if it's going to ascend out of a pit, it's going to come out of a grave, resurrect. It's going to resurrect in the future; it's going to come out of the pit. It was wounded, died, and buried. We need to remember also that all of this is the work of the counterfeit, and it is counterfeiting the death and resurrection of Jesus. And Jesus wasn't just wounded on the Cross; He was wounded and He died, and He resurrected. This is a counterfeit.

This is where we consider our methodology. If we are going to study Daniel 11:40, then we need to study it as a parable. What parables can do for us is help us see information that isn't in the verse itself. Now we come to part 'b' of Daniel 11:40; it's a different story. We will read it. "...and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (Daniel 11:40b, KJV).

Now we come to a separate history, part 'b.' This is the 'ToE,' 1798, where The Book of Daniel is unsealed. We compare that to 1989, where The Book of Daniel is unsealed, particularly the verse that we are currently in, and now we find another battle, this is the 'KoN' retaliating against the 'KoS.'

What we are now able to do, if we approach it as a parable, is to 'Compare and Contrast.' Consequently, when we come to 1989, this is now between the Soviet Union (USSR) and the US. If this is a battle, when is the war? Before 1989. What war do you want to call this? There has been an ongoing war between the US and the USSR from 1945. They recognize that some people will mark it in 1947. It can be marked in 1949, starting at the end of WWII; we can give strong logic to do that. But when you come to 1989, if we 'Compare and Contrast,' then we have to line it up with 1798, and in 1989 the 'KoS' is defeated. Problem: The Berlin Wall fell in 1989, but was that the end of, the Soviet Union (USSR)? No. What happened in 1989 was just the beginning of a process. That being so, if this is a "deadly wound," then the events of 1989, like the Fall of the Berlin Wall, and the election that began to happen in Eastern Europe, are just marking the beginning of the process. From 1798, a "deadly wound" is inflicted. There has been a much larger battle or war, but its fall is inevitable, because this wound is mortal. It isn't yet dead, but it's going to lead to 'death' in the future. When the Berlin Wall fell, what everyone recognized was that this was mortal for the Soviet Union. The fall was now inevitable, but it hadn't yet fallen, it hadn't yet died. They fell in 1991. 1989 is the "deadly wound." 1991 is the 'death.' It falls progressively from 1989 to 1991.

Elder Tess Lambert, Guadeloupe

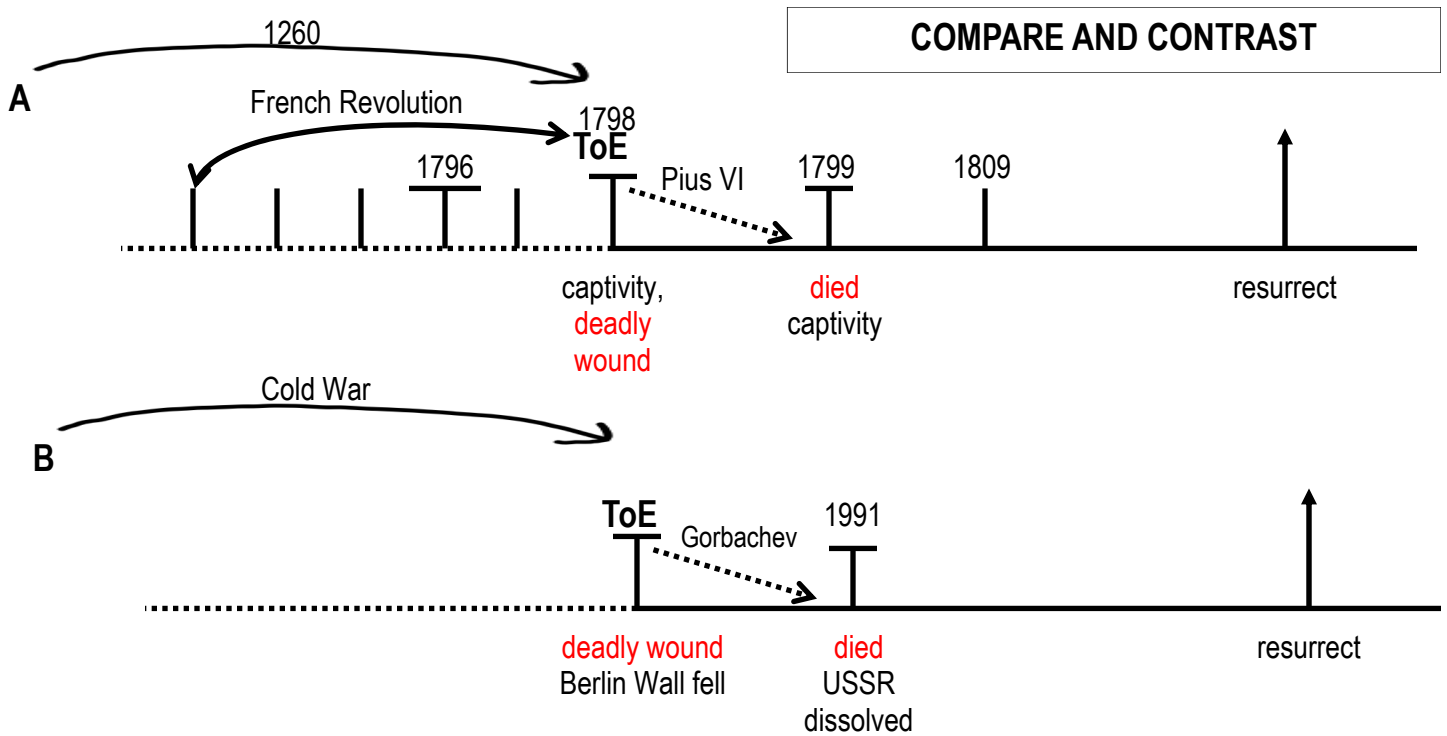


In the first history we mark a king and kingdom, the papacy, and Pope Pius VI. When we come into this 1989 history, who is the king and the kingdom? This is the Soviet Union (USSR) versus the US. So, who is the king? Gorbachev. When did Gorbachev lose his power? It began in 1989, but he is president until 1991, when the USSR was dissolved.

This is a reading from the *Washington Post* archives, an article that was written in 1991 by a representative who was there in the Soviet Union on the day it was dissolved. He said, "Gorbachev resigned today as a President of the Soviet Union, transferring power to Boris Yeltsin, as the Soviet flag on top of the Kremlin was lowered for the last time. Within half an hour of his resignation, the flag of the Soviet Union had been lowered, symbolizing the end of the Soviet Union, and the White, Red and Blue Russian flag was flying over Gorbachev's former residents above the Kremlin office" (WP, December 25, 1991).

At the same time exactly, Gorbachev stood down as president, symbolized in the first line as 'death.' He surrendered all power, and the Soviet Union was dissolved. And it is interesting, this quote from the photographer who was at this event, was also at the Berlin Wall in 1989 when it fell. And he said, "it was strange how little reaction there was." When the Berlin Wall fell, everyone came on the streets. The events of 1991, like when the Soviet Union was dissolved, were events of the same magnitude, but he says no one seemed to care, because all of the attention was on the events of 1989. *Time Magazine* never wrote a book on 1991. Thus, history and prophecy agree. When prophecy speaks of history, what is marked as significant is not the 'death,' but the "deadly wound." Prophecy brushes over the history of 1799 and 1991, even though you can see it; EGW gives it to us, but the focus is on the wounding, on the "deadly wound."

So, if we treat this as a parable, we can add information that isn't readily available. And what needs to be completed on our line? What are we missing? The resurrection. We can know with a 'Compare and Contrast' of part 'a,' the 'KoN' received a "deadly wound," died, and resurrected. Part 'b,' the 'KoS' received a "deadly wound," died, and resurrected. Just with understanding parable teaching, we can go back to the verses that were opened up in 1989, and find the message of 2016. We see that the 'KoS' was not finished in this history, but we have to have future battles between the 'KoN' and the 'KoS.' That's one thing we can learn from these verses. That pattern is a "deadly wound" and a 'death' and resurrection.



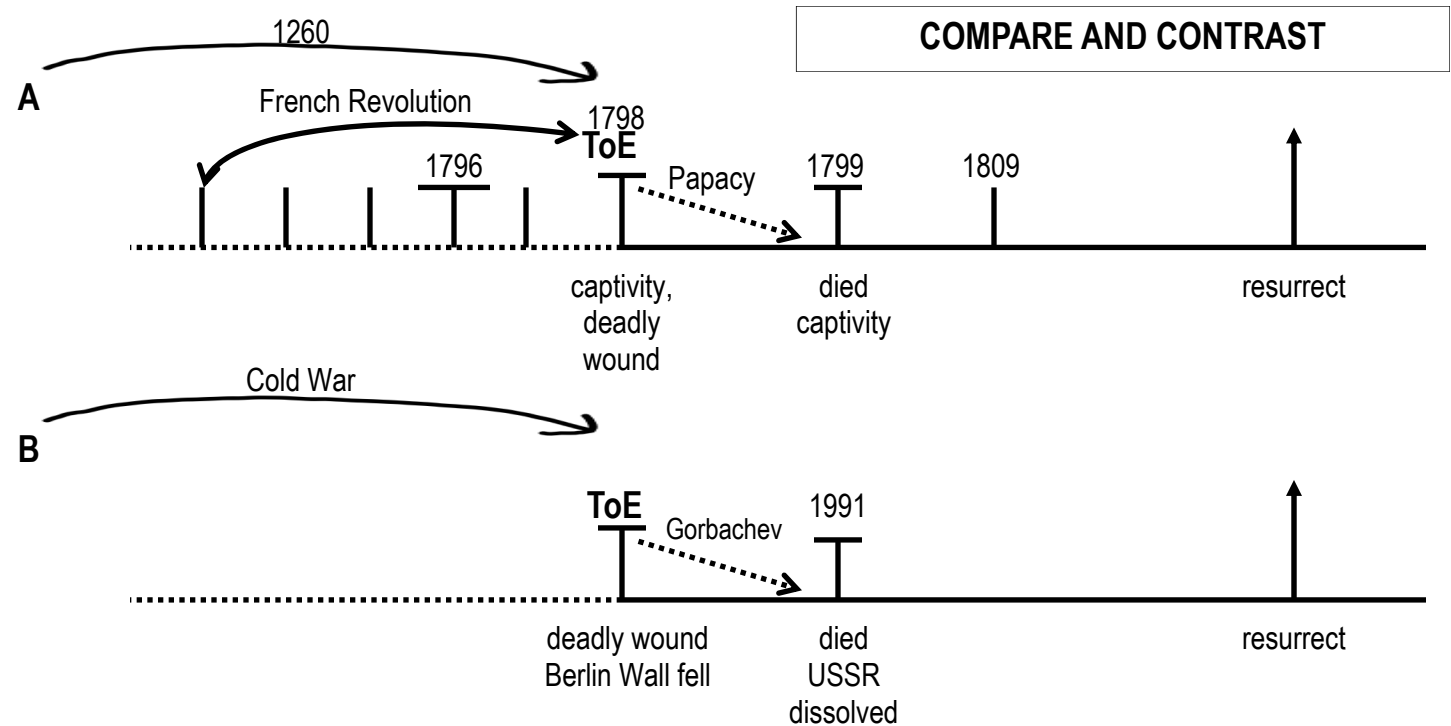
There's one other lesson we need to consider. We've 'Compared and Contrasted' the history of the defeat of the 'KoN,' with the history of the defeat of the 'KoS.' That's one 'Compare and Contrast,' but we can go into this history and make another 'Compare and Contrast.' **We've seen a "deadly wound," and a 'death.'** We can 'Compare and Contrast' the "deadly wound" and 'death.' However, can we 'Compare and Contrast' the history of captivity? Does the 'KoS' ever go into captivity? No, you don't find captivity as part of the story of the 'KoN' and the 'KoS.' If you want to speak about captivity, who do we have to speak about? Now we need to do a different 'Compare and Contrast.' We are going to do two. We're going to overlay the 'KoN' with the 'KoS' and then we are going to 'Compare and Contrast,' which is what we have done here in the chart.

COMPARE AND CONTRAST	
KoN	KoN (True)
KoS	KoN (counterfeit)
	Israel
	Babylon

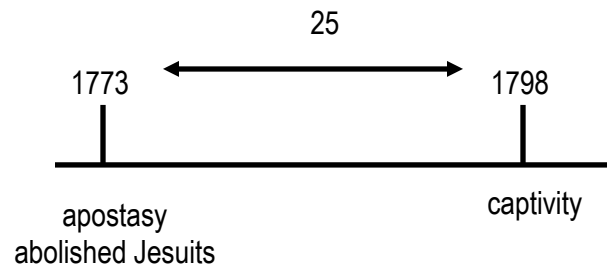
Now I want to leave that aside. We have looked at the "deadly wound" and 'death' but the papacy is being punished because it led into captivity. It has to go into captivity, and who did it lead into captivity? Not the 'KoS,' that's a different story. To understand what it means by captivity, we have to 'Compare and Contrast' the true 'KoN,' with the counterfeit 'KoN.'

What we need to 'Compare and Contrast' is the history of Israel and the history of Babylon, because we understand that all Satan does is counterfeit. For that reason, when you come into the Christian dispensation in the time of Christ, you go from those old Sanctuary services into a new dispensation. What's more, now you leave behind all of those types and shadows, all the Sanctuary service, and move into the Christian dispensation, which required Satan to make the same transition. Soon after this transition, his religion transfers from paganism to papalism; he left behind those types and shadows, and became a closer counterfeit, as papalism. Satan watches what God does with His people, and he copies it, but not exactly. A counterfeit does not have to be an exact replica, it cannot be of the same quality, and when Satan counterfeits, it's not of the same quality. You can see its filled with mistakes, but they are following the same pattern.

In 1798 the papacy goes into captivity. When Israel went into captivity, why was that? Disobedience to God, their boss. When the papacy goes into captivity, 'Compare and Contrast,' why? Who did that to them? 'Compare and Contrast.' Israel goes into captivity because they rebelled against their boss, who was God. The papacy goes into captivity because they rebelled against their boss, who is Satan. What was the papacy's job function? They had two jobs they were to do in the 1260 years. The first was to control the kings of Europe, and the second was to persecute God's people. Who was doing that work for them? This becomes important. When we get into the history of the Reformation, who begins to do that work? The Jesuits.



In this quote from *The Great Controversy* (GC), we just want to note the last few sentences, which begins “The 1260 days, or years, terminated in 1798” (EGW, 306.1), but persecution of God’s people ended 25 years previous in 1773. Why did the papacy stop persecuting in 1773 when their boss, Satan, had given them a job to do of controlling the kings and killing God’s people? In 1773, the pope of this time is given a choice. The kings of Europe came together and they decided they wanted the Jesuits expelled from their countries, and the order abolished. They wanted the pope to abolish the Jesuit order. They recognized that the papacy would not do this willingly. They thought that if the papacy was given two choices, that they wouldn’t like to say ‘No’ to both of them. The papacy would consent to one, and reject the other. As a result, the pope was approached with two choices: 1.) “We, the Kings of Europe, request that you abolish the Jesuit order.” 2.) “We, the Kings of Europe, ask you to give to us of your land and your wealth.” Part of the wealth that belonged to the papacy was supposed to be divided up between the kings of Europe. Consequently, the papacy is given a choice. They can choose between their prophetic job function or between temporal prosperity. What’s their problem in 1773? They choose temporal prosperity, instead of fulfilling their prophetic job function given to them by their boss, Satan. This was apostasy. They say, ‘No,’ they won’t give up their wealth, but to please the kings they abolish the Jesuit order. As we have learned from ‘Ancient Israel,’ when you go into apostasy against your boss, then he sends you into captivity to teach you a lesson.



Job Function:

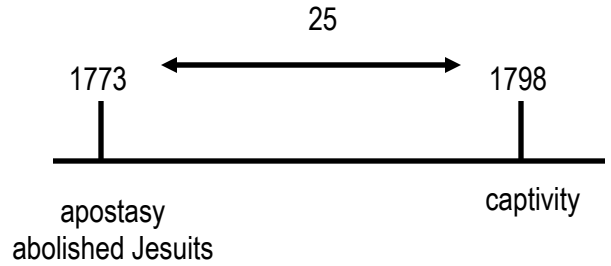
1. control the kings
2. persecute God’s people

It’s interesting to spend some time thinking on this thought. Does Satan have problems with his church? Can someone wicked look to Satan and say, “I’m not doing what you’re tell me to do?” Or, does he have absolute control over his subjects? If he had absolute control, then the papacy would not be so split. You would not have popes in recent decades that are siding with the ‘KoS.’ That being the case, God has problems with His people, and we go into a Laodicean condition, just like Elder Parminder has taught. We choose temporal prosperity, our money, and our land. We decide that’s more important than our job function. Also, in 1773 the papacy is in a Laodicean condition. They are going to choose their wealth, and their land, instead of performing their job function, so they abolish the Jesuits. And since Satan counterfeits God, he knew exactly how to handle his rebellious church so consequently, 25 years later they go into captivity, and just like Israel, they died in captivity.

#11 Daniel 11:40 Compare and Contrast 11 of 15 1:12 min. April 2019

Elder Tess Lambert, Guadeloupe

If we 'Compare and Contrast' the papacy, and the counterfeit 'KoN' with the true, then we can also see information that isn't there in the verses. The true has apostasy and captivity, and then God's people coming out of captivity. For that reason, in 1798 the papacy goes into captivity, and in 1798 God's people come out. When God's people come out of captivity it's in the history of 'Modern Israel.' In this history how many histories do you have? Two. We take the history of the Millerites, and the history of the 144,000 ('144K'). We say there are two histories of 'Modern Israel,' an 'Alpha' and an 'Omega,' and it begins with the coming out of captivity. 'Compare and Contrast' 'Modern Israel' and 'Modern Babylon.' 'Modern Babylon' exists in how many histories? They went into captivity, and when they come out after 1798, how many histories will you find in 'Modern Babylon?' Two, an 'Alpha' and an 'Omega.'



Job Function:

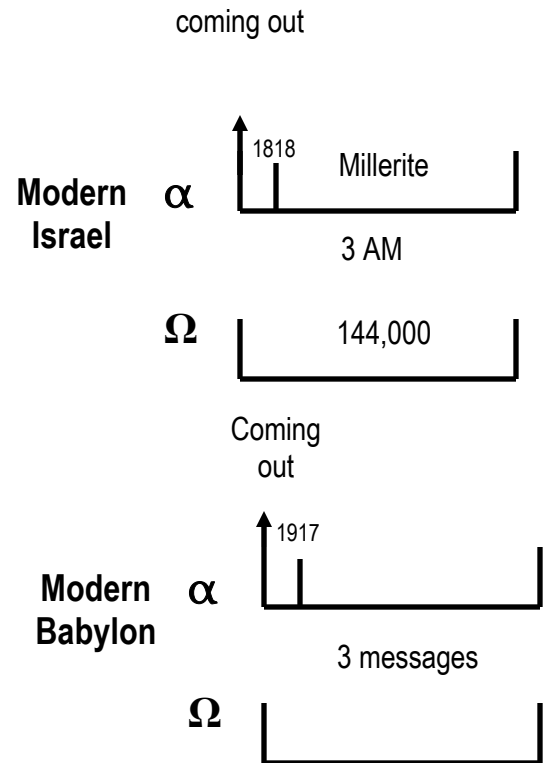
1. control the kings
2. persecute God's people

Just based on the structure you can see 'Modern Israel' and 'Modern Babylon.' 'Modern Israel' comes in two histories of an 'Alpha' and an 'Omega.' Therefore, 'Modern Babylon' must come in two histories of an 'Alpha' and an 'Omega.' What brought God's people out of captivity? The "Three Angels' Messages" ('3AMSGs') A three-step prophetic testing message of 1818, the message of Miller.

What brings the papacy out of captivity? You need a three-step prophetic testing message. When do they get their three-step prophetic message? In 1917, which are the 'Messages of Fatima.' That 'Message of Fatima' comes in three parts, and isn't it something, Satan impersonating Mary when he visits three children at Fatima in Portugal, and then proceeds to give them a three-step message. The First Message is a 'Vision of Hell.' They see this vision where the Catholic idea of Hell is presented before them. They see a bottomless pit with all of these people burning for eternity; they see the Catholic "Vision of Hell." Remember these children are young, they are six, seven, and nine years old. Hence, the First Message is of 'Fear.'

What is the Third Message? They have a 'Vision of Judgment.' What they see is all of the papal church, first the pope, and then all the bishops and cardinals, and then all the lay people are being led through a town, and this town is full of people who are dead. They go up this mountain, and one by one they are slaughtered. The pope is killed. The people are killed. It's a Message of 'Judgment.'

The Second Message gives the purpose, or point to this whole story. It's the point of the Messages of Fatima. It's a message to dedicate Russia; the message is to defeat the 'KoS.' Thus, the 'Three Messages of Fatima,' are a counterfeit of the '3 AMs.' 'Fear Satan,' 'Give him glory,' because 'judgment is coming.' How do you give Satan glory? His people, his church is in apostasy, and he's calling them back to their job function. Before he gets to us, what's their job function? They have to defeat the 'KoS.'



Fatima:

1. fear
2. KoS
3. judgment

Elder Tess Lambert, Guadeloupe

Why are they being told this in 1917? What's happening in 1917 in Russia? It's the Russian Revolution. These 'Visions of Fatima' are given a few months before the Bolsheviks ended that revolution. But Satan can already see that Russia is transitioning, and he can see what he saw in France. Lenin is about to take power; it's about to become Communist, and in the middle of this Russian Revolution he gives his church a message, a counterfeit of the "Three Angels' Messages" ('3AMSGs').

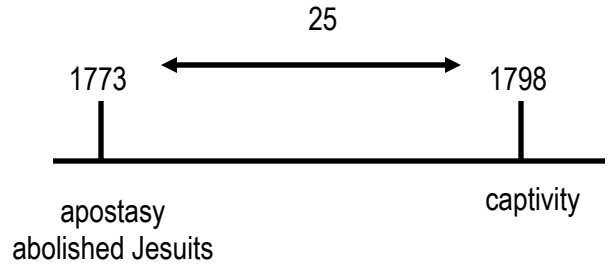
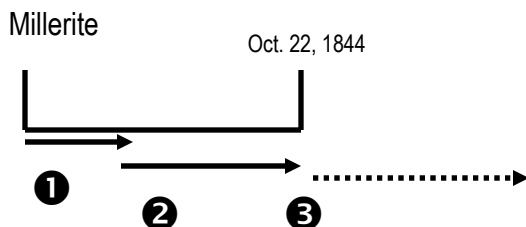
Going into Millerite history, we saw the '3AMSGs.' Would those '3AMSGs' be meant to be put into some type of time capsule, and then kept for the year 2000 to become something for us to open up and understand? Or did they have direct meaning for their time? The '3AMSGs' are given in the Millerite history and were for the Millerites. We have a direct connection to them, but the messages were for their own history.

The 'Three Messages of Fatima', are they for some type of war between Russia and the US? Or were they to be utilized in the history of 1917?

The message Miller was given was relevant to their history, in order for it to play out in that 46 years that ended in disappointment and failure. The 'Three Messages of Fatima' were for this time period. Our history is connected, but these three messages, the counterfeit messages of 1917, were specifically for the 1917 history. This means it must have "a beginning and an end," and a war between the 'KoN' and the 'KoS,' and where is there a war between the 'KoN' and the 'KoS' in this history? WWII, with 'Hitler and Stalin,' and who sided with Hitler? Pope Pius XII. Why did Pope Pius XII ally himself with Hitler in WWII? Because Pope Pius XII was the first pope that accepted the 'Messages of Fatima,' and he recognized that in his generation, not in a future generation, that he had to attempt to defeat the 'KoS.'

Therefore, when we look at WWII we say it's an 'Alpha' history in the war of the 'KoN' and 'KoS,' and we mean that quite literally. It's not just an interesting history that has a pattern for our day. It's the 'Alpha' of 'Modern Babylon.' They are given the 'Messages of Fatima,' and they attempt to fulfill the second message in WWII.

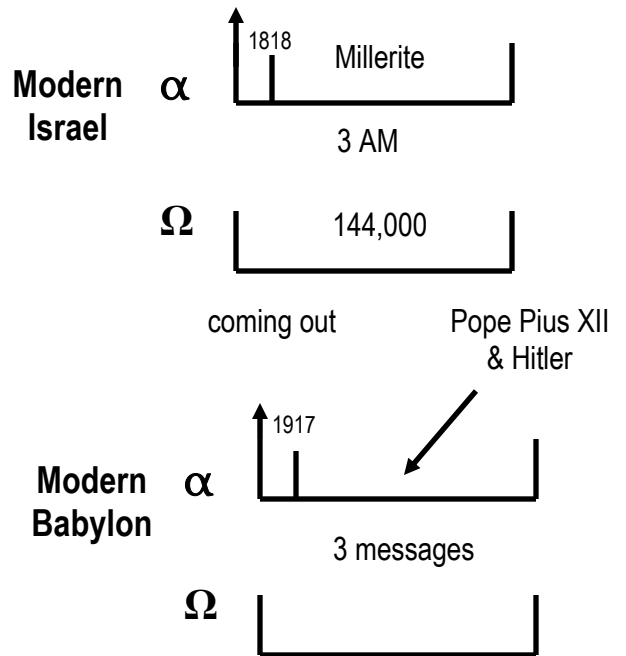
When we come to Millerite history, EGW will tell us that this is the history of the "First ('1AM') and Second ('2AM') Angels' Messages." Then she will say, "on October 22, 1844 the Third ('3AM') began," and it's going to travel through history until it's empowered.



Job Function:

1. control the kings
2. persecute God's people

coming out

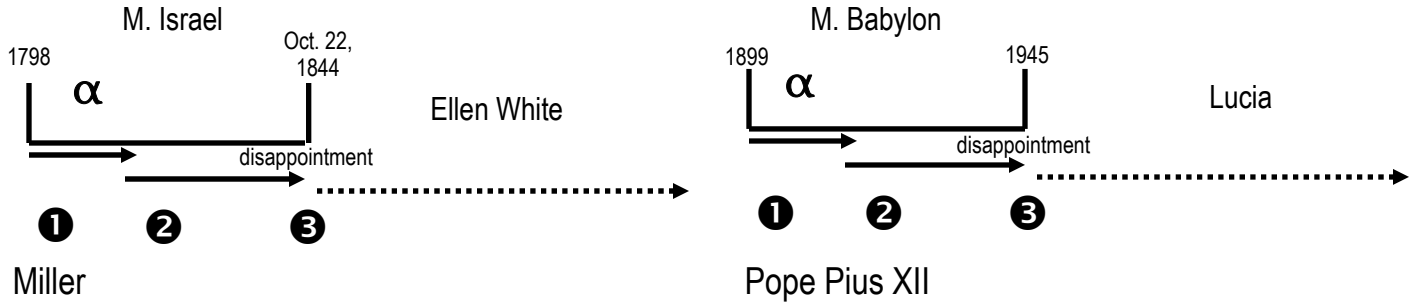


Fatima:

1. fear
2. KoS
3. judgment

#11 Daniel 11:40 Compare and Contrast 11 of 15 1:12 min. April 2019

Elder Tess Lambert, Guadeloupe

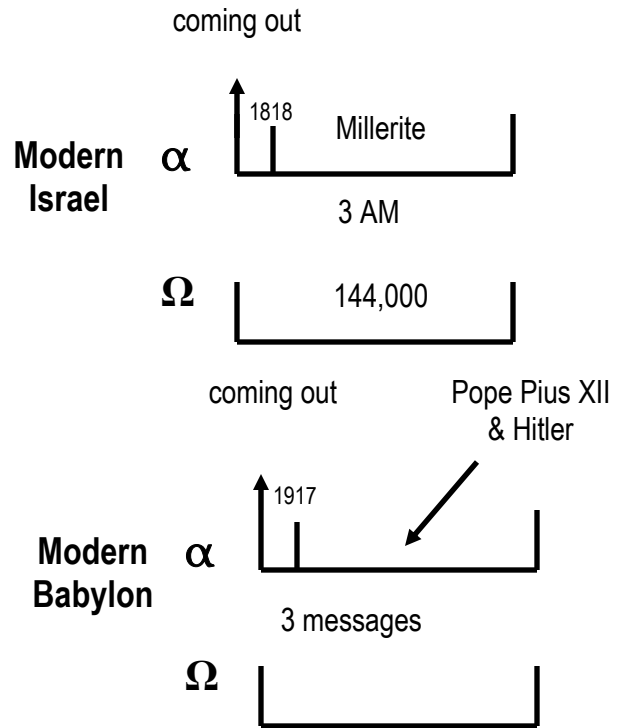


The history we are going to discuss in our next class will make a specific point that is separate to just understanding the counterfeit. I'm not going to go into the details, but what I want to say is this is Millerite history; it's the 'Alpha' of 'Modern Israel,' and this other is the 'Alpha' of 'Modern Babylon.' It's the history of the First and the Second World Wars. The Third begins the Cold War in 1945; it's going to continue through history until it's empowered. This isn't the only way we draw out the "Three Angels' Messages" ("3AMSGs"), but it is a way EGW describes them, and the counterfeit matches. That first attempt of 'Modern Babylon' was done in the history of two World Wars that ended in a disappointment and failure. In this history of 1798 to 1844, you have Miller beginning to be raised up in 1798.

Question: Lucia, she is a prophet for the papal church, from the history of WWI all the way to 2005 when she dies. She was having visions and dreams that whole time period. Who is Lucia a counterfeit of? Ellen Gould White (EGW). You have Lucia, and you have EGW. Therefore, when we talk about Lucia, she is not the counterfeit of William Miller, because he was raised up in 1798, and he became the leader in this time period. Who is the counterfeit of Miller? Pope Pius XII, and he is raised up in 1899, and he has an 'Increase of Knowledge.' That being the case, when we look at 'Modern Israel,' you can 'Compare and Contrast' it with 'Modern Babylon.'

We'll summarize. We looked at Daniel 11:40, and we made one 'Compare and Contrast,' part 'a' and part 'b'. Then we saw that the papacy received a "deadly wound" and died, and it was resurrected. Then the 'KoS' had to receive the "deadly wound" in 1989, and progressively fall until it ended in 1991; therefore, using the rules of parables, it has to resurrect, and that's why we have the 'KoS' in our history again. Then we took this 'Theme of Captivity,' and we cannot take that to the 'KoS,' because they have no boss to rebel to. We have to take it back to Israel and 'Compare and Contrast' it with 'Modern Israel' and 'Modern Babylon.' Thus, 'Modern Israel' came out of captivity in 1798 when the '3AMSGs' were given, and they had an 'Increase of Knowledge,' and a new leadership was raised up, but they come in two histories, an 'Alpha' and an 'Omega.' 'Modern Babylon' went into captivity in 1798, which means they must come out in an 'Alpha' history where they are given 'Three Counterfeit Messages' and a new leadership is raised up with a prophet having dreams and visions; however, it's going to end in disappointment and failure, and return in our time period.

We see the history of the '1AM' and '2AM' that did a work on God's people. We also see the history of WWI and WWII beginning with the '3AM' that runs through history, and then from 1945, something we've already discussed, is the war between the 'KoN' and the 'KoS.'



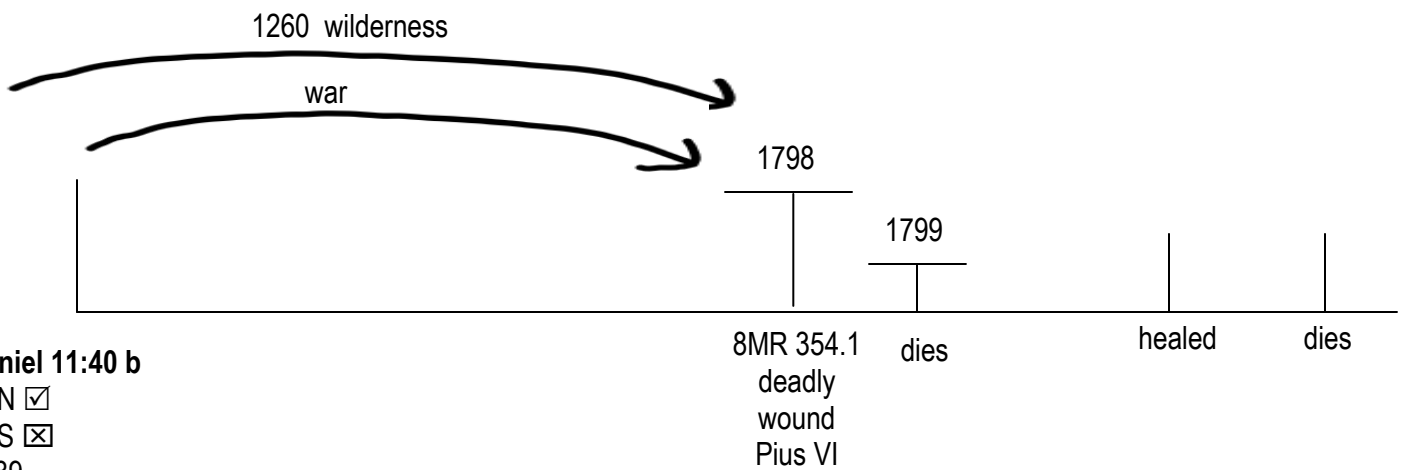
Daniel 11:40 a

KoS

KoN

1798

COMPARE AND CONTRAST

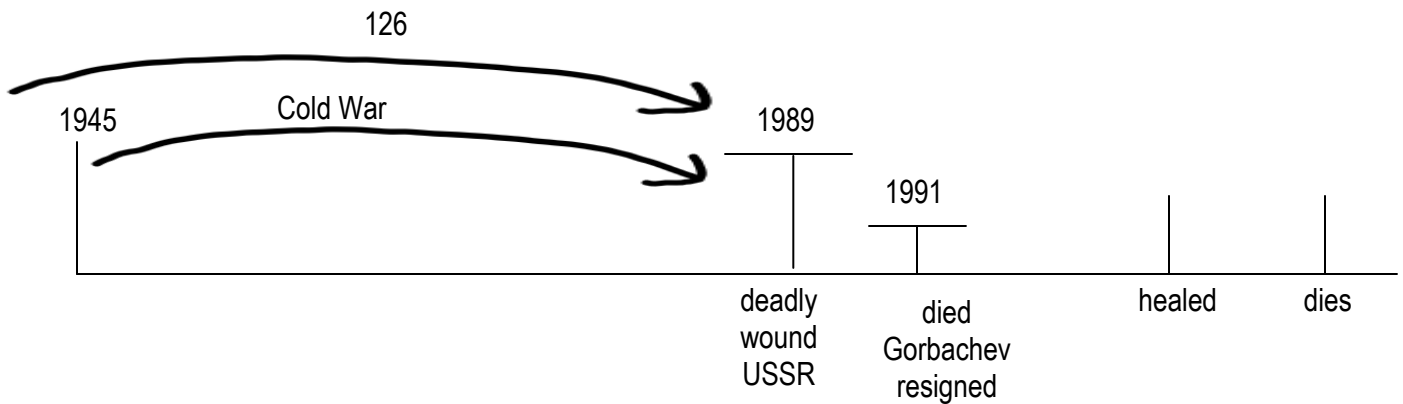


Daniel 11:40 b

KoN

KoS

1989





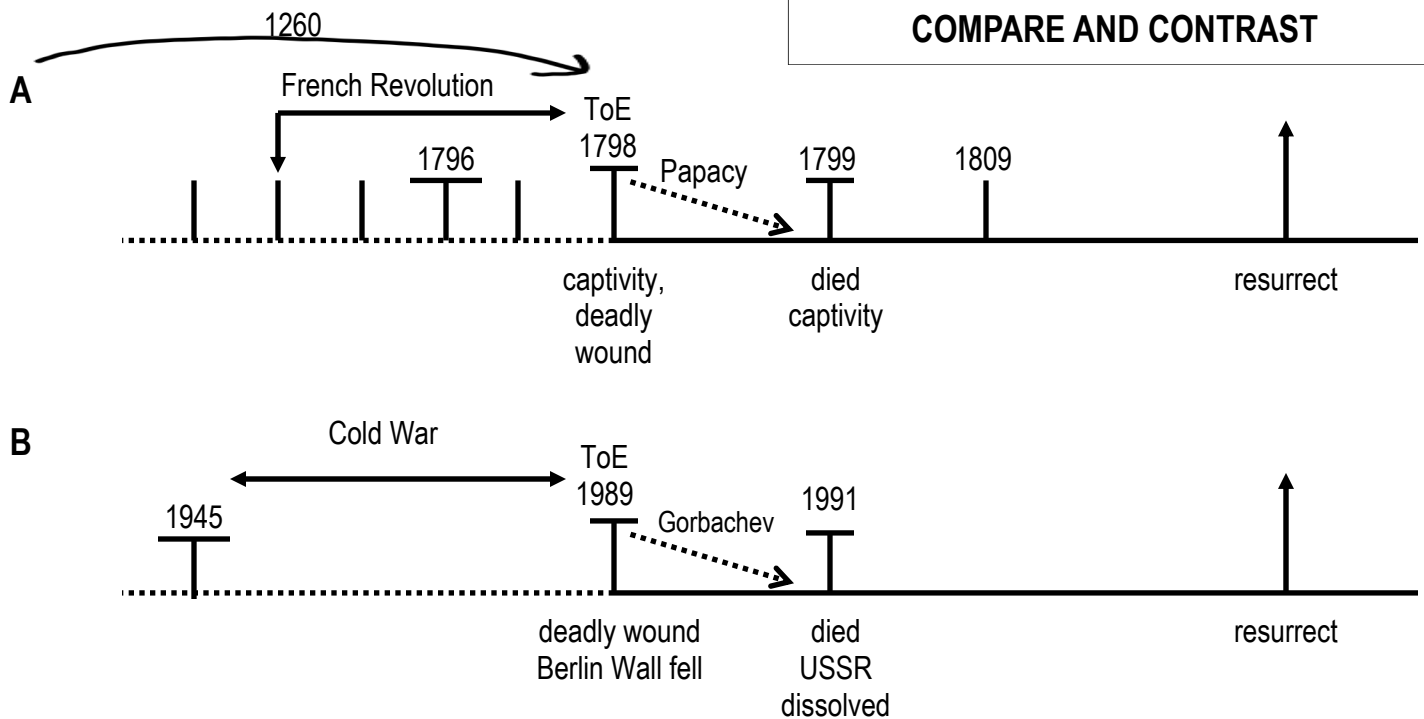
Camp Meeting
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**THE
MIDNIGHT
CRY**

**Israel and Modern Babylon
12 of 15**

**Elder Tess Lambert
April 2019**

COMPARE AND CONTRAST



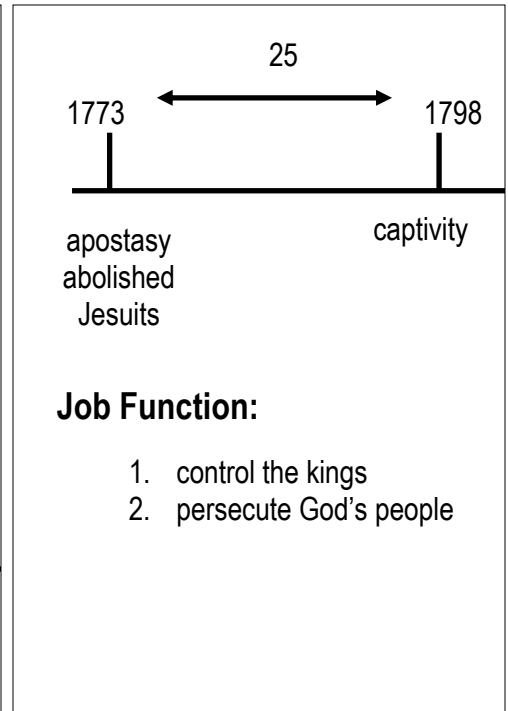
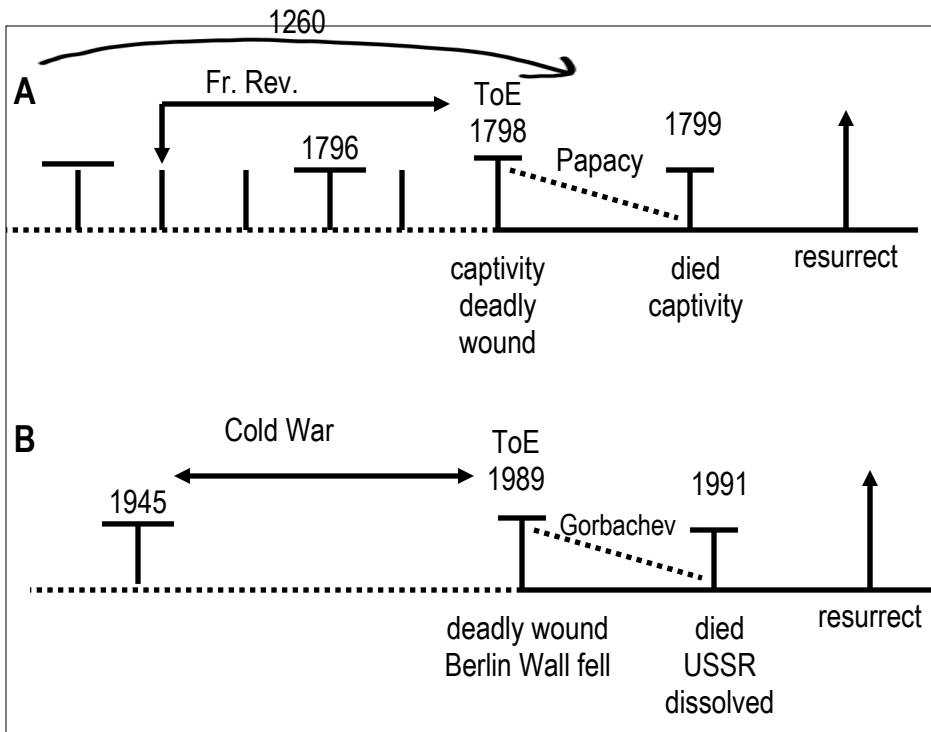
We'll do a review. In our last study we went to Daniel 11:40. Based on our understanding of parables, we wanted to see if we could come to the same understanding that we were reaching by studying history. Then we went into the history of Pyrrhus, first Acts 27 and then into Pyrrhus, and saw that there are two parts, an 'Alpha' and an 'Omega.' We also saw in Daniel 11, with Seleucus and Ptolemy, that there was the history of Raphia and Panium. Those things helped us to understand that in our history, post 1991, there would be another war between the King of the North ('KoN') and the King of the South ('KoS').

We went into Daniel 11:40, and we did a 'Compare and Contrast.' We took the history we know well, the French Revolution, the "deadly wound" in 1798, and the knowledge that it would resurrect. Perhaps we needed reminding that this is also a captivity, and that there would also have to be a death, and it's preceded by a war. Once we had all these details laid out for the 1798 history, then we were ready to approach part 'b' of verse 40.

We can see a Cold War that takes us to 1989, and again we have a story of a "deadly wound," but we have always known that the Soviet Union (USSR) did not end in 1989. Therefore, 1989 is the "deadly wound," and its death is in 1991 with the dissolution of the USSR.

1798 is the captivity, and 1799 the death of Pope Pius VI. And then we see Mikhail Gorbachev, whose rulership is irretrievably weakened in 1989. In 1991, the same day he resigns, within the same half hour, the USSR is dissolved.

We have the story of Pius VI and Gorbachev, so then we can also draw the conclusion that it must resurrect. Even though the 'KoS' died in 1991, we already know we are entering into a time period where there is going to be a war between the 'KoN' and the 'KoS,' just as we have already understood through the Eastern Front of WWII. If we're going to see this as a "deadly wound" and a death, "he that killed with the sword must also be killed with the sword," then "he that brought God's people into captivity, must also go into captivity," and to understand the captivity requires a different 'Compare and Contrast.'

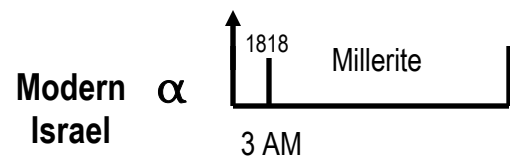


Now our parable is between 'Modern Israel' and 'Modern Babylon.' What happened to 'Modern Israel' when it came out of captivity will show us what must happen to 'Modern Babylon' when it comes out of captivity. Very briefly **we discussed why the papacy went into captivity**, and began to consider the thought about whether or not Satan's church can be in rebellion to him. If God's Church can live outwardly moral lives, and yet look to God and say, "We will not do what you request us to do," like the Pharisees did, and if they choose their own way, then why can't the papal church look to Satan and live moral or immoral lives, and say "Despite what you have asked us to do we would rather rest in our big houses, and enjoy our wealth, instead of entering into hardship and undertake the work you have asked us to do." To protect the Jesuits, and continue their job function, they would have needed to surrender temporal prosperity.

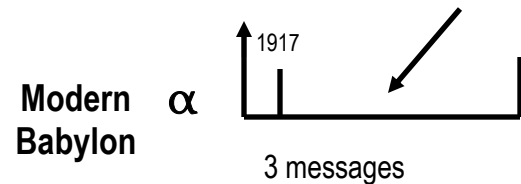
But just like God's people, the papal church decided against doing what they were told to do in 1773, and that's apostasy. If you go into apostasy, sooner or later you go into captivity, which is why you see **the papacy go into captivity in 1798**. If they are going to go into captivity, when they come out of captivity, then they come out as 'Modern Babylon.' 'Modern Babylon' is going to look like 'Modern Israel.' 'Modern Israel' is brought out by a three-step prophetic testing message: "Fear God," "Give Him Glory," because "Judgment is coming."

In 1917 they have a three-step message: 'Fear Satan,' 'Give him Glory,' or 'You're going to be Judged.' The core message is to defeat the 'KoS,' because it's 1917, Satan can see what is happening, and he needs to get his house in order before they can do a work. We've just began to consider what this looked like in 1798 and 1899.

coming out

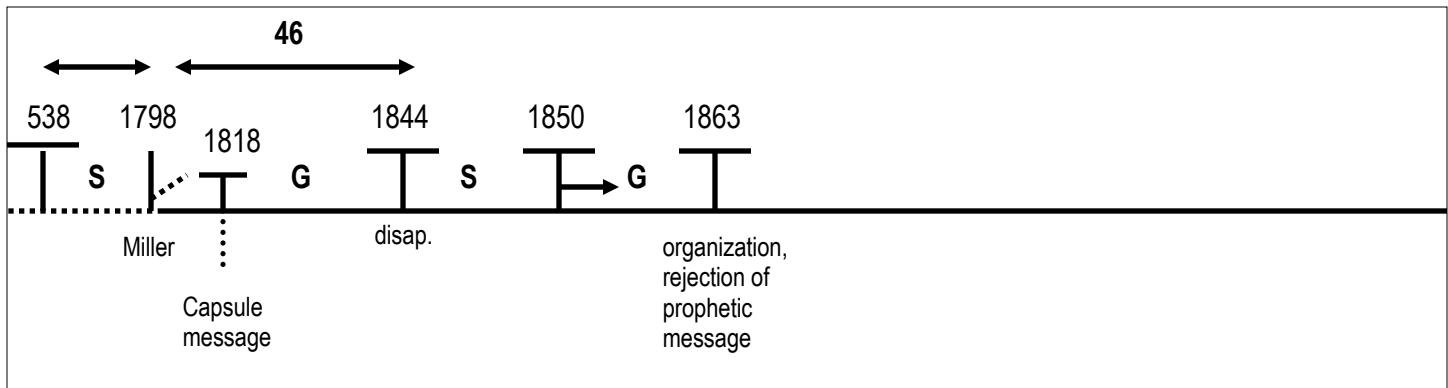


coming out Pope Pius XII & Hitler



Fatima:

1. fear
2. KoS
3. judgment



What we want to do now is 'Compare and Contrast' 'Modern Israel' and 'Modern Babylon,' and in doing this we will not be going into as much detail. We can spend quite a few presentations reading quotes and going into the history, but there is a separate purpose to go over this history. It is separate to just understanding the 'Counterfeit,' or as an exercise in parables, and there are a couple of points we need to see.

We're going to take the history of 'Modern Israel,' and see how well it lines up with the history of 'Modern Babylon,' to see how closely Satan is counterfeiting. We began to do that work when we discussed 1798, and we said this is when 'Modern Israel' becomes visible in history and comes out of captivity. That being so, without trying to prove any of it, we just want to see the history of 'Modern Israel' as the movement currently understands it.

From 538 AD to 1798 there's a 'Scattering' time, the time of captivity. We are going to call it a 'Scattering.' In 1798, God's people come out of captivity, so they enter into a 'Gathering' time. It's a 'Scattering' and a 'Gathering.' In 1798 there's an 'Increase of Knowledge' ('loK'), and someone is raised up who is going to become a new leader for God's people; this is William Miller. This 'Gathering' time lasts until 1844. There's a 46-year history of 'Gathering,' rebuilding the temple, and it ends in a disappointment, a bitter experience. We discussed that when we looked at Acts 27. God's people were scattered until 1850, and then in 1850 there was a renewed effort at 'Gathering.' You may be familiar with the 1850 Chart, and that was part of this process.

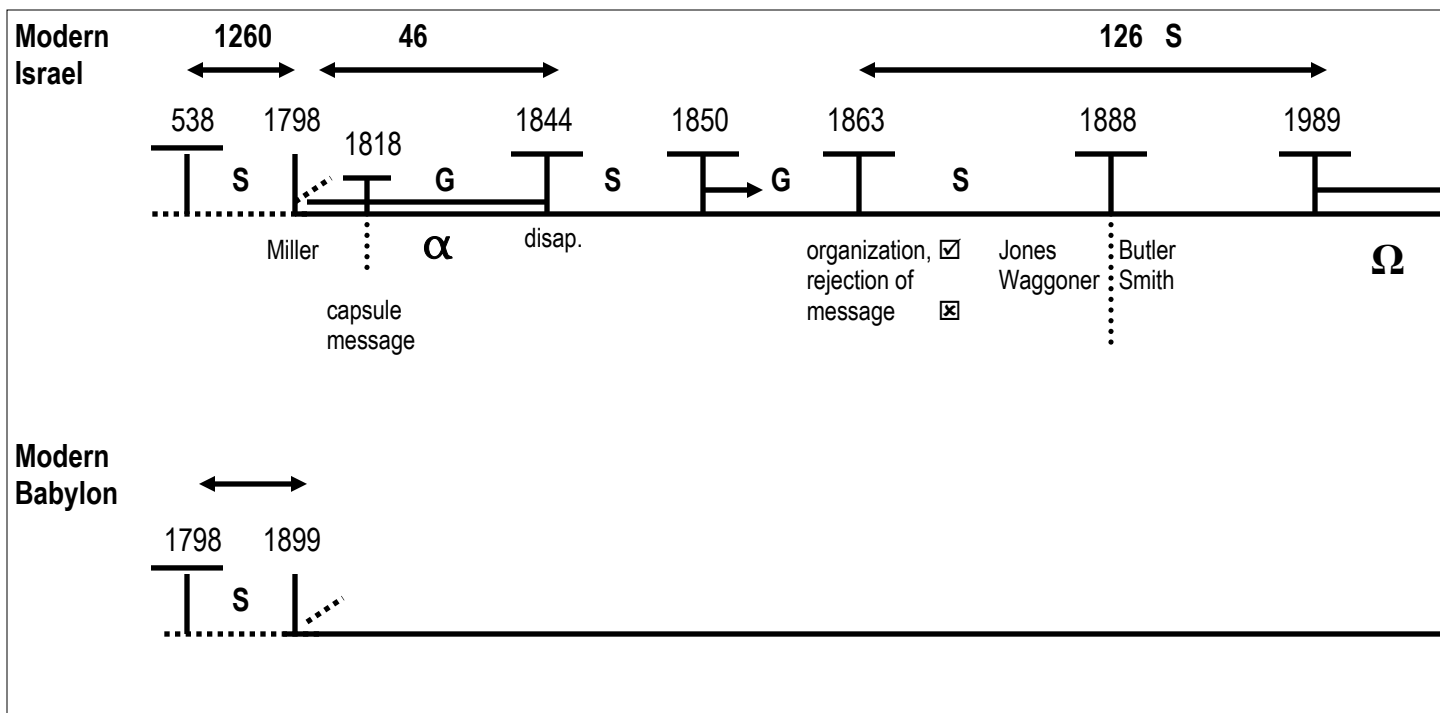
We'll paraphrase a couple of quotes. This one is in *The Great Controversy 1888 Edition*, and we will just read the first two sentences. "He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed..." {GC88 329.2}

What William Miller is saying is that in 1818, he reached the conclusion that Jesus was going to return in about 25 years. So, there's an 'loK,' and by 1818 Miller has his message, and it's all in a capsule form. There are more details to come, but he understands what is happening.

This is a quote from *The Review and Herald* and Ellen Gould White (EGW) says, *that the Lord has shown her that He has stretched out His hand a second time to gather His people*, this is towards the end of 1850. "September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached." (EGW, RH, November 1, 1850 par. 9)

What she is saying is that God is attempting a second 'Gathering' of His people in 1850, and we saw that it also related to the 1850 Chart and the work that they were meant to do. That is when a 'Gathering' time began. We see that by 1863 something has happened to that message. What has happened? They rejected it.

In 1863 there are a couple of issues in the church. There's organization going on. Is that good or bad? It's good, not everything in 1863 was negative. But at the same time they are organizing their work, there is a rejection. Rejection of what? Rejection of their prophetic message. Organization was a good work, it's necessary. Rejecting the prophetic message is suicide for their mission.

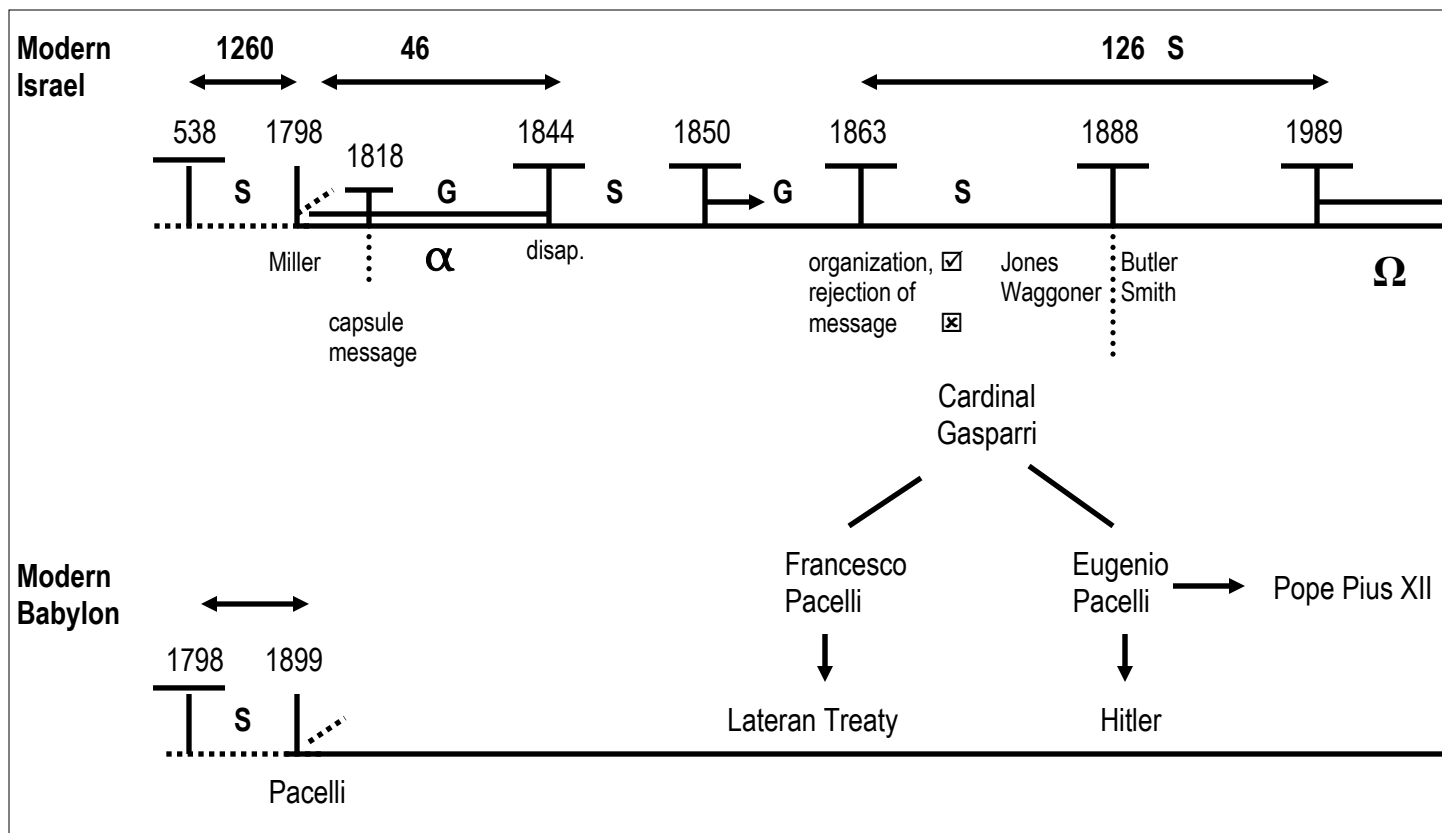


In 1863, we know they are back in a 'Scattering' time, therefore, when we come to 1888, what is meant to happen? We have the messengers of A. T. Jones and E. J. Waggoner coming into the church, and it's Jones and Waggoner versus the leadership of G. I. Butler, but you could also include Uriah Smith. There are different leaders opposing Jones and Waggoner, and Butler and Smith are holding to the 'Traditional View' of Adventism (SDA). Jones and Waggoner are coming with 'New Ideas' and it's opposed by the leadership who are supporting the 'Traditional' definition of "Righteousness by Faith." The 'Traditional View' is based on the Book of Galatians. We will discuss this more. 1888, is a 'Failure; 'it's a failed attempt.

Then we come to 1989. So, from 1863 even through the history of 1888 is a time of 'Scattering.' The 46 years from 1798-1844 were a time of 'Gathering.' First of all there is a time of captivity from 538-1798, and then they come out with the Three Angels' Messages ('3AMSGs') and they enter a time period of 'Gathering' from 1798-1844. It ends in a disappointment. We mark 1818 when they have their message collected. 1844, they're scattered. In 1850, there's an attempt at a 'Gathering,' but it goes nowhere, because they are entering into the Laodicean condition. From 538-1798 is a '1260,' it is a 'Scattering.' From 1863-1989 is a '126,' and is a 'Scattering,' until 1989. From 1798-1844 is the 'Alpha,' and it's the beginning of 'Modern Israel.' From 1989 forward is the 'Omega,' and it's the end of 'Modern Israel.'

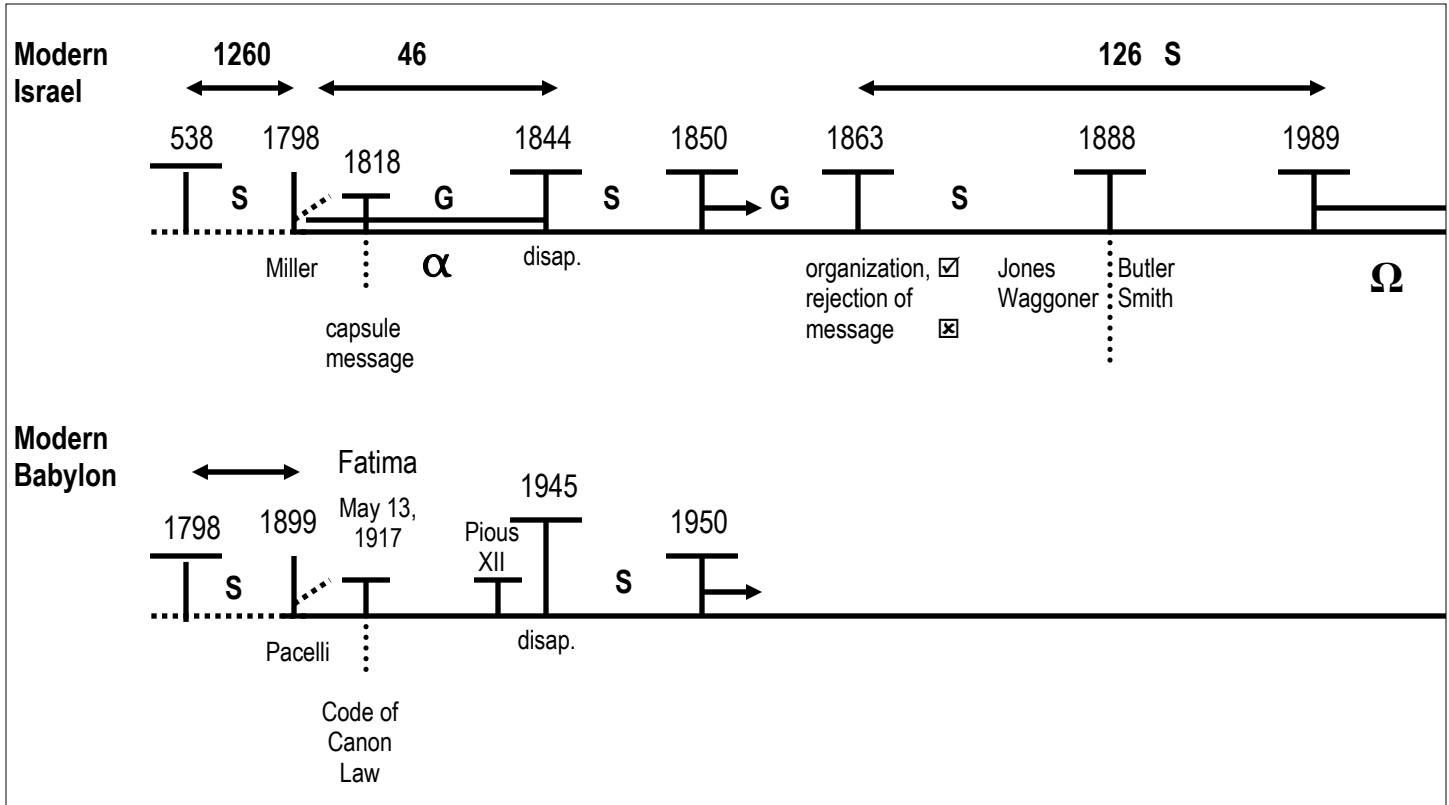
We are going to 'Compare and Contrast' what has been happening with the 'Counterfeit' since 1798. We are not going to go into all of the quotes and all the proof, partly because of time, and partly because we would read from some books that we don't have with us, and partly because we're wanting to make a separate point. We're hoping to see the logic, and then start to consider some of these things for ourselves.

In 1798 the papacy goes into a 'Scattering' time, and it begins its re-gathering in 1899. This is the beginning of 'Modern Babylon.' 1798 is the rising up of William Miller. He buys his concordance and begins his studies on prophecy.



1899 is the rising up of a different man, and this is Eugenio Pacelli. Pacelli comes from a family of Vatican lawyers who are extremely dedicated to the papacy. To give a little context, he is the grandson of Marcantonio Pacelli, who became the primary lawyer for the pope about 60 years before. So, they have always had a close interaction with the papacy. His grandfather is Marcantonio Pacelli, and he has a brother, Francesco Pacelli. So there are two brothers, Francesco and Eugenio. They are both trained under a particular cardinal, Cardinal Gasparri. And what this family believes is also what many Catholics believed in that time period, and that is that it's a sin that the Catholic Church is being treated the way it is. They see it as the reason that the papacy has lost its worldly power, and they live their daily lives in protest of what they see as captivity. There are different ways they do this. They live in poverty, even though they have a wealthy occupation, to mirror the condition of their church. They will leave their door open to their house as a witness to people that the pope no longer has his own home; since all those papal states have been taken away so neither should they have. So they are directly protesting the condition of the papacy, this whole Pacelli family. These two brothers, Vatican lawyers, become involved with Cardinal Gasparri. It's Cardinal Gasparri and Francesco Pacelli who write and negotiate the Lateran Treaty. These two men are responsible for the Lateran Treaty with Mussolini. It's Cardinal Gasparri and Eugenio Pacelli who go into an alliance with Hitler in WWII, and Eugenio Pacelli becomes Pope Pius XII, the first pope to accept the 'Messages of Fatima.' So these two brothers become extremely important in this history. One is responsible for the Lateran Treaty, and an alliance with Mussolini that places Mussolini in power. The other one is Eugenio Pacelli; he goes into an alliance with Hitler, that allows Hitler to have absolute power. Therefore, you can also see the interaction with the 'Papacy and Fascism,' which is why they supported Germany, Italy with Mussolini, and also Franco in that civil war we talked about. It's Eugenio Pacelli, who we want to primarily discuss.

To negotiate this alliance with Hitler, he starts to study church law. First of all he becomes a priest, and then he begins to study the Code of Canon Law, the Canon Law that the papacy uses to negotiate its relationship with state governments. April 2, 1899, Pacelli was ordained a priest, and then in the autumn of that year he began at an institute to study Canon Law. It's in this studying of Canon Law that he begins his relationship with Cardinal Gasparri, and they begin to rewrite the Canon Law that they want to primarily introduce into Germany. All of this begins in 1899, when Pacelli is ordained a priest and begins to study church law. That church law is crucial to the alliance with Germany.



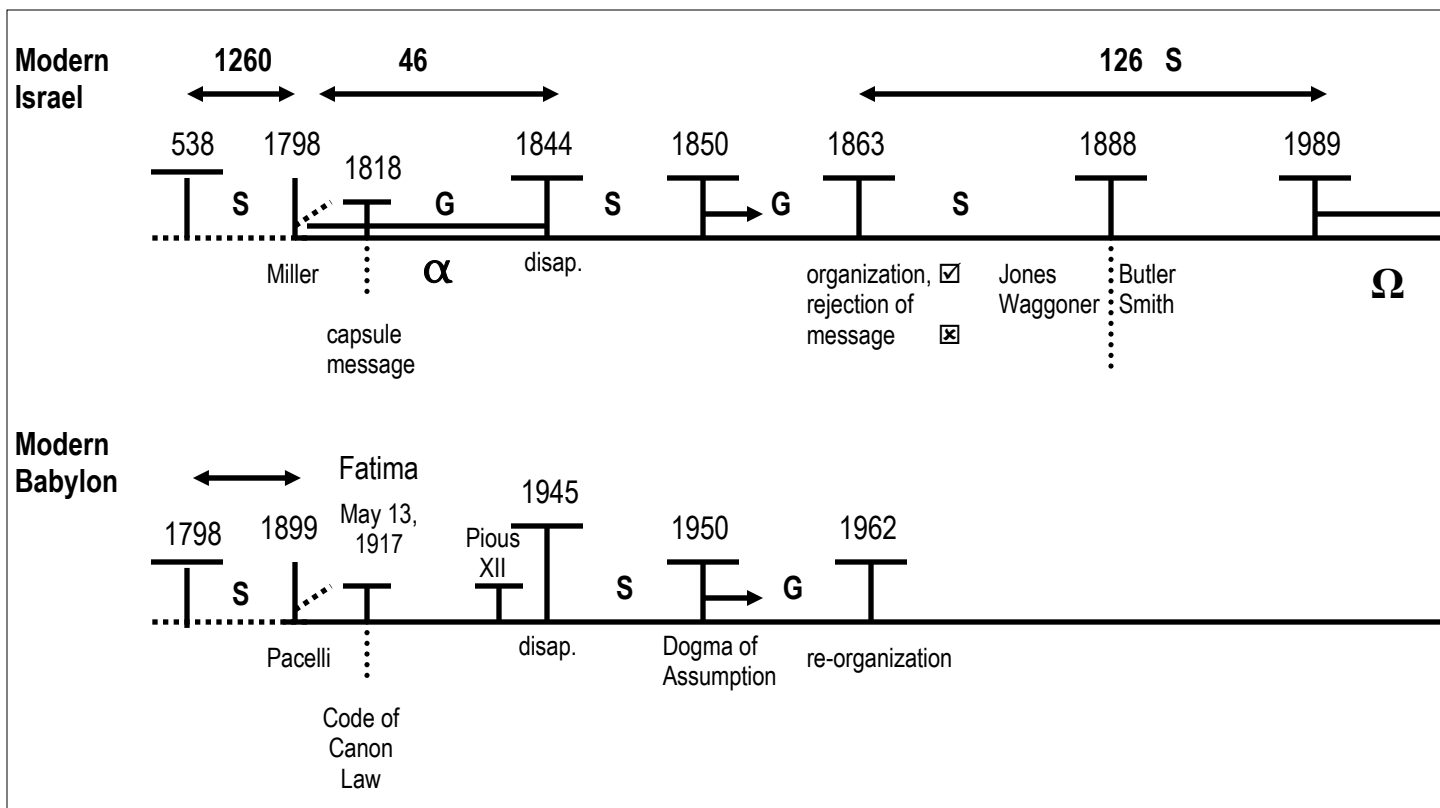
In 1917 we find the 'Messages of Fatima.' In 1917 an impersonation of Mary comes down to three children, primarily Lucia, and gives her a three-step prophetic testing message. There are a number of visions the children have with Mary; there are six visions. They begin on the thirteenth of May. On the thirteenth of May, Mary first appears to those children.

Also on the thirteenth of May, 1917, that exact same day, Pacelli is made an archbishop with the direct purpose of sending him to Germany to negotiate an alliance with the government. As Mary was appearing in Fatima, Pacelli was made an archbishop directly by Pope Benedict XV, with the purpose of sending him to Germany. So the same day, the thirteenth of May, you have the beginning of the work for Pacelli, and the beginning of the 'Visions of Fatima.'

On May 18, five days later, Pacelli goes to Germany. Also in May 1917, in this same month, the Code of Canon Law is fully published. Consequently, you have Fatima, but you also have Church Law in the same month, and same year. This is for their alliance with Germany and was the work of Pacelli.

We understand 'Internally' that we have the work of the church; we go to the church and then to the world. First the church and then the world, and this is the first activity we see of the papacy. If they are going to do a work with the governments in the world, then they first need control over their own people again, and this was the purpose of the Code of Canon Law.

So Pacelli goes into an alliance with Hitler and that lasts through the history of WWII. How did that alliance end? It ended in 1945 with a disappointment. Why? Why is it a disappointment? He is allied to Hitler to take down the Soviet Union (USSR). Hitler lost in 1945; it was a failed attempt. You can see the papacy in a 'Scattering' time period from 1945-1950. Between 1917-1945, actually in 1939, Pacelli becomes Pope Pious XII, and he is still pope through the history of 1950. In 1950 he brings back to public consciousness the 'Messages of Fatima.' Therefore, from 1945-1950 the Catholic Church is in a 'Scattering;' they've watched the USSR sweep away Eastern Europe, and they are fighting for Italy to not become communist as well, and it's a dark time. 1950 is a Catholic Jubilee year, and **Pacelli can see they need a revival. As a result, what Pacelli introduces in 1950 is the Dogma of the Assumption, bringing Mary back.** The formal definition of the Dogma of the Assumption is that Mary was assumed in body and soul to heaven.

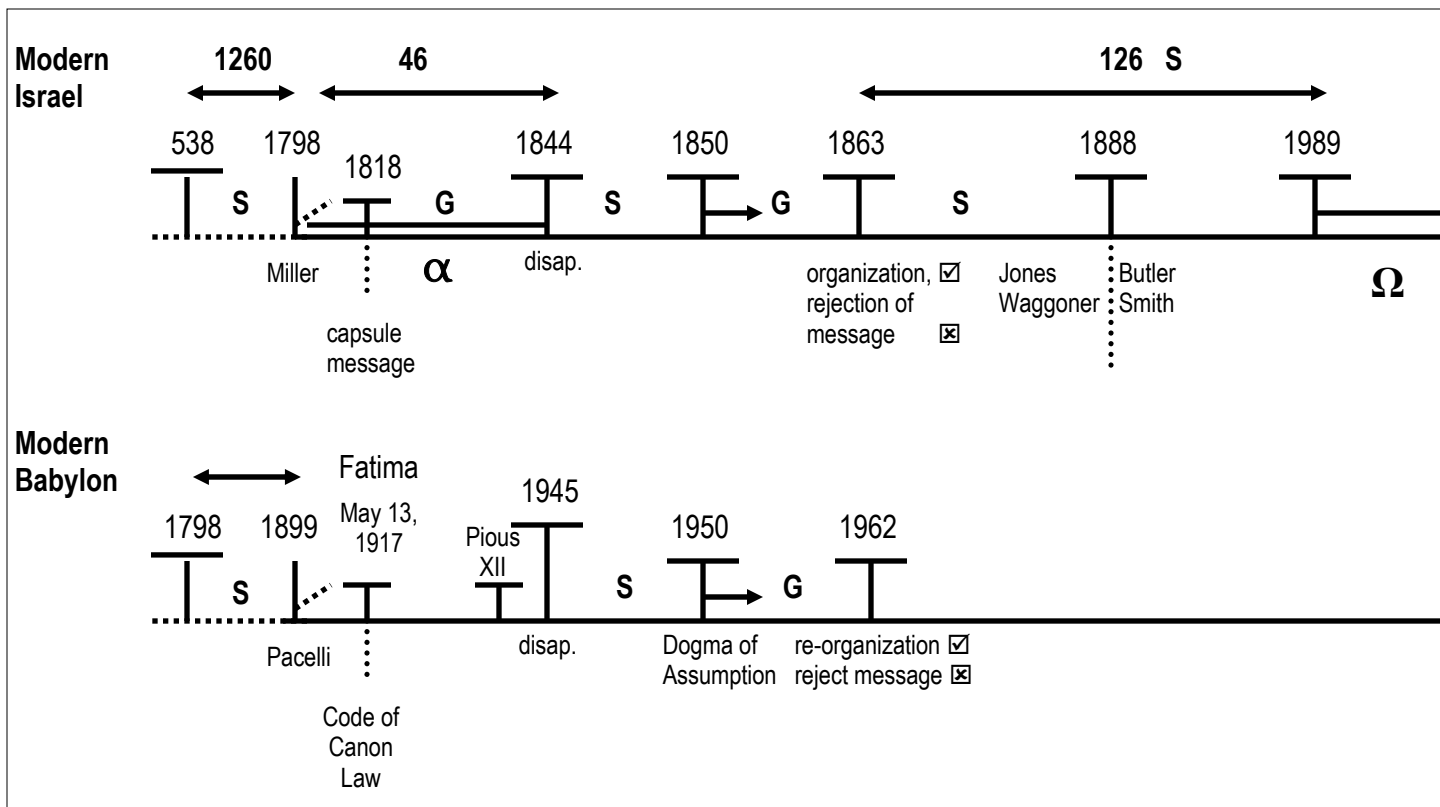


When we talk about papal infallibility, does it mean everything that they say or do can be claimed to be infallible? It does mean when they see something they can't prove they can sign their name to it, and say that as a representative of God, that they are making a formal declaration that what they have just written is infallible. 1950 is the only time that it has been used in history, with the Dogma of the Assumption. What Pacelli is trying to do, as someone that is dedicated to the 'Messages of Fatima,' is bring Mary back.

We're reading from a book titled, *Hitler's Pope: The Secret History of Pius XII*, and he (Cornwell) says, "that the timing for the Dogma of the Assumption was intentional, because Franco in Spain, another fascist, was using Mary and her Assumption as a rallying cry against Communism. In this history of 1950, Pacelli claims to see the same mystical experiences experienced at Fatima. He says that he actually experiences Fatima in 1950, and all of the signs in heaven they claim to have then." Pacelli's attempt failed. In 1958 this pope dies, and in comes a new pope. Pope John XXIII (Cornwell, 1999).

In 1959, Pope John XXIII called a council as he wanted to look at the renewal of the Catholic Church, and bring back Christian unity in the Second Vatican Council. The Second Vatican Council begins. **What is the Second Vatican Council about?** The Second Vatican Council in 1962 was a reorganization of the Catholic Church structure. This is what conservative Catholics have warred against ever since. A strong 'Conservative' Catholic would say that this was of Satan, that their church was in apostasy, and that the leadership was in apostasy, even the pope himself. There are tens of thousands of conservative Catholics who say that the pope today is a representative of the antichrist, because they refer back to the Second Vatican Council and call it apostasy.

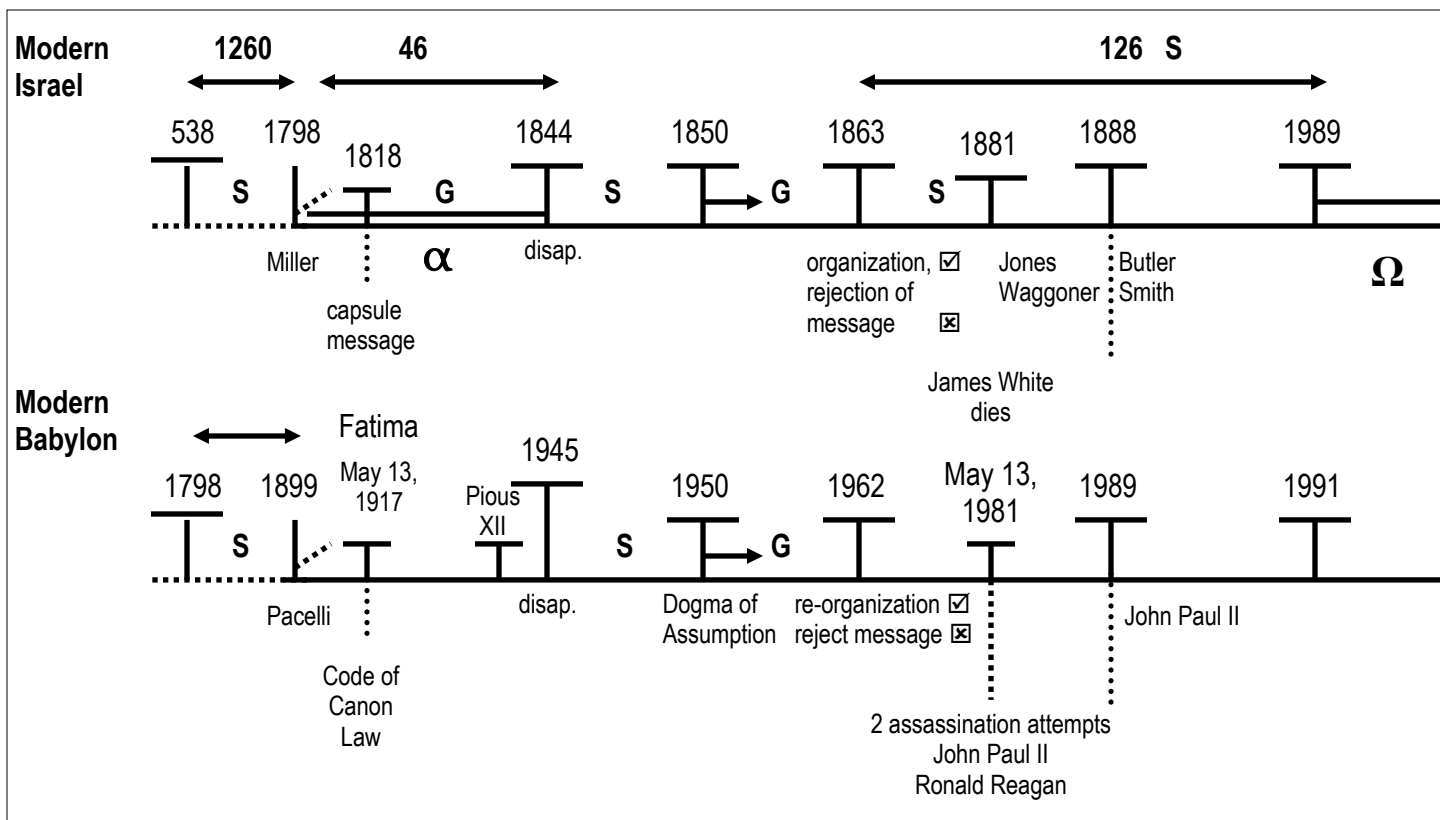
From a Catholic point of view, this call for unity to reorganize their church was not a bad thing. All 'Conservative' Catholics wanted to use the Second Vatican Council to condemn 'Modern' heresy and 'New' doctrines, but that didn't happen. Instead, the thought that was introduced was that the Catholic Church should develop and change with society and history, and experience radical reformation. From the view of the 'Counterfeit,' that was a good thing, they needed it.



This Second Vatican Council took place over a period of time, and something else happened in 1962; there was a meeting. **What is the purpose of the Catholic Church now?** It is not to persecute God's people, or control the kings. **They were given a job function in 1917. What was that job function?** To destroy the 'KoS,' and this is a new Pope, John XXIII. In 1962 he is in the Second Vatican Council, and he wants to encourage unity with the other churches. There is one church that he wants, but he doesn't have access to it, and that is the Russian Eastern Orthodox Church, and they can't come because the USSR won't let them. So, in 1962, there was a secret meeting in Metz, France. This was between representatives of the Soviet Union and representatives of the Catholic Church, one cardinal in particular. What they negotiated, was an agreement.

Come 1962, the Catholic Church is ready to do something at the Second Vatican Council. They have drawn up all these papers, which is a document that is a strong condemnation of Communism, and they were supposed to make the strongest condemnation of Communism that they have ever made. They never read that, or released that document, but it is in their archives. You can find it, but it is still written in Latin and it was never read. The reason they chose not to condemn Communism, is because they went into a secret agreement with the USSR. If the Eastern Orthodox Church is allowed to attend the council, the Vatican promises not to condemn Communism. They 'Compromise,' and it is a clear rejection of their job function given at Fatima. This is 'Compromise' (1962), the secret alliance between the papacy and the 'KoS' that they were meant to destroy. The popes in that time, beginning with John XXIII, were not so against Communism, because they were not listening to their prophet.

This is all the history of Lucia (1917-1962). She is alive until 2005, but these popes were too proud to meet with her and refused to listen to her. Particularly, the ones that come in this history (1950-1962), because they rejected the 'Messages of Fatima.' There was some pretense, but they never lived up to that cause.



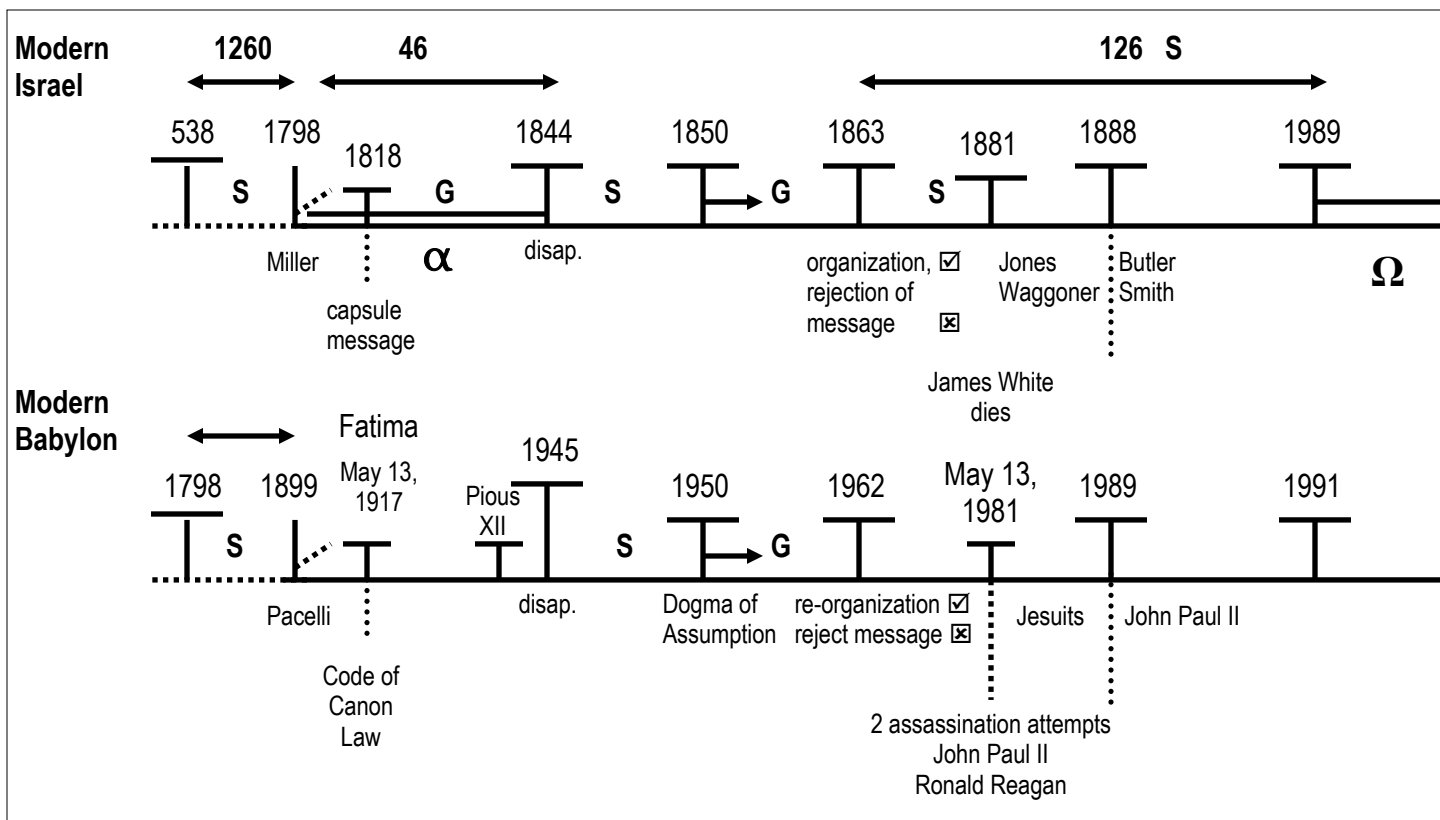
We have a series of popes all rejecting Fatima until 1989, and then you have a new pope, John Paul II. We've discussed this briefly. John Paul II was made pope in 1978. A couple of years later in **1981, there are two assassination attempts. On who?** One was John Paul II, the other one was Ronald Reagan. Close together were these two assassination attempts on their leadership. I just want to note, when did James White die? 1881. 1881 parallels 1981.

When John Paul II is shot, he almost dies, and then when he survives and he can communicate, the first thing he wants is to get access to the written **'Messages of Fatima,'** because he was shot on the **thirteenth of May 1981.** He isn't entirely sure what this Third Message meant. The First Message is 'Fear.' The Second Message is the King of the South ('KoS'). The Third Message is the 'Judgment' that will happen if they do not fulfill the Second.

He well knows in this history (of the past), that they have failed the Second ('KoS'). His church has been in apostasy, and he connects the thirteenth of May in 1917 with the thirteenth of May in 1981. He believes that this assassination attempt was the 'Judgment,' because he didn't dedicate Russia, which is why from 1981, particularly through this history, John Paul II is determined to break down the USSR. It's not all about freeing Poland; it's a 'Life and Death Message' for the Catholic Church.

When we come to the history of 1989, and we have discussed this before, was it 'Success' or 'Failure?' What did John Paul II want? He wanted more than the Fall of the Soviet Union (USSR). He failed on a number of fronts. One of them was 'External.' The satellite states of the USSR, as the USSR was collapsing, chose Western Democracy as their leadership, and that was never meant to happen.

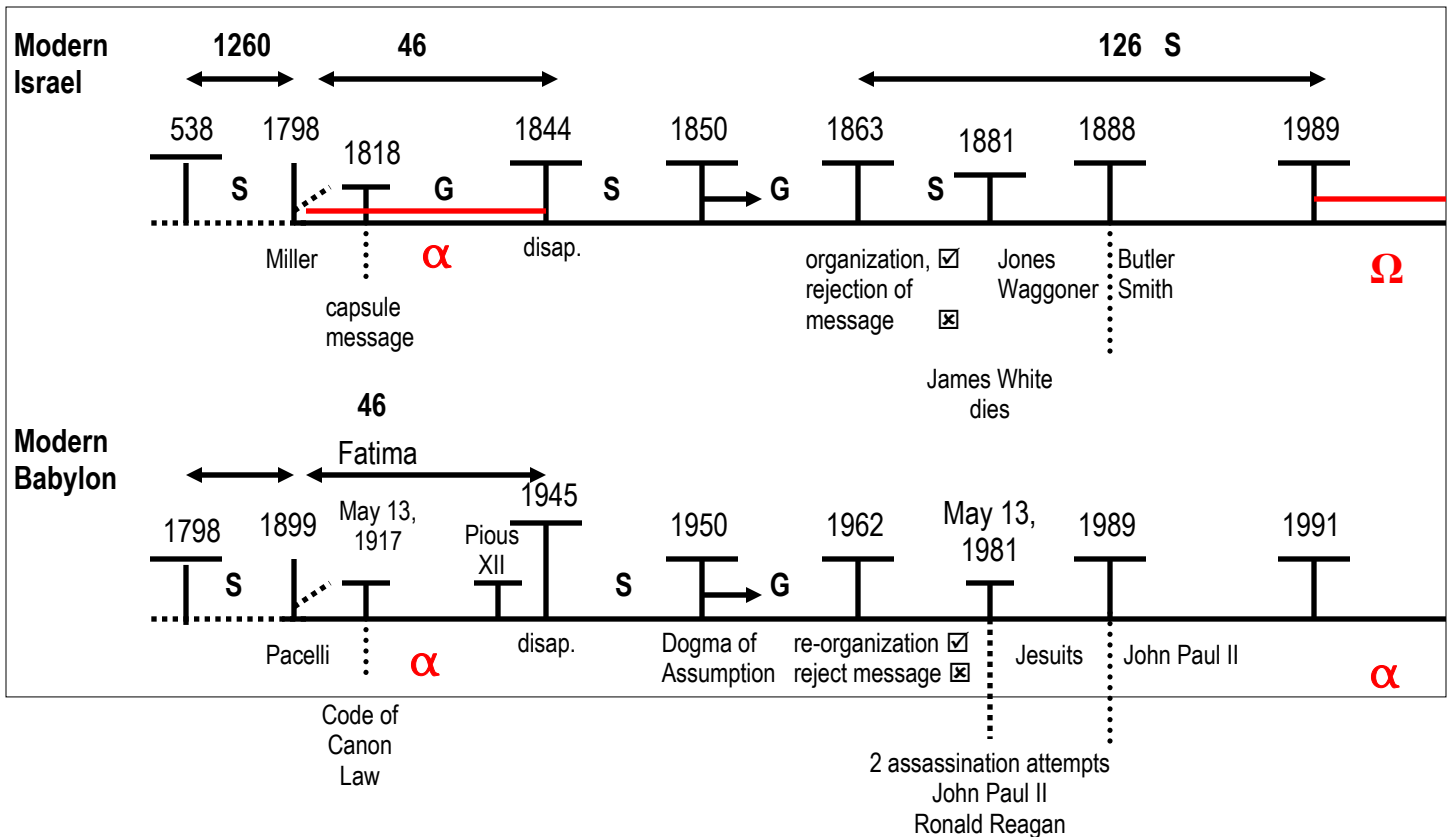
John Paul II was almost as much against Democracy as he was against Communism, and he was vocal about that. What they were supposed to choose was the authority of the papacy. After this history in 1991, he becomes so angry that when he visits Eastern Europe in this history, we don't hear much about those visits; before the Fall of the Soviet Union tens of thousands of people would show up, but the vast majority of them never show up after the Fall of the USSR.



The reason they don't show up is because he has offended so many of them. Time after time, he is condemning them for their choices, for not listening to the authority of the Catholic Church, for choosing Western Capitalism and Democracy, for not sticking to church teachings, and for all their strong 'Conservative' issues. And this 'Internal' issue is directly related to that, because John Paul II is a strong 'Conservative.' He believes in the 'Traditional' teaching of the Catholic Church that it has held for over a thousand years. And he is directly opposed by the Jesuits, so the Catholic Church is split on the inside.

1888 failed, it was split on the inside between Butler and Smith, and the leadership who were holding to the 'Traditional Views' of the church. And they were in opposition to this 'New Light' from Jones and Waggoner on "Justification by Faith."

John Paul II is all about works, holding to those 'Old Catholic Ideas' of birth control, the role of women, their priesthood, all those different issues, and in come the Jesuits with 'Radical New Views.' It's a split within the Catholic Church.



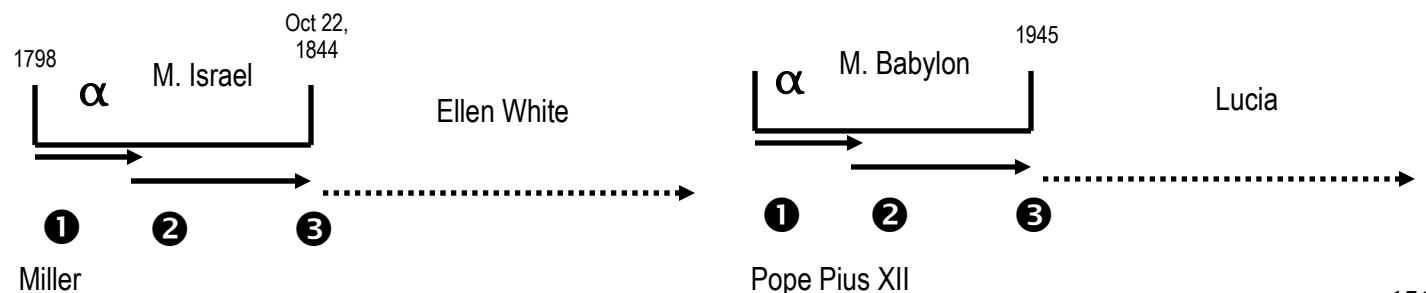
So this is the history from the beginning of 'Modern Israel' into their 'Omega' history. This is the history of the beginning of 'Modern Babylon.' We can see them in the 'Scattering' time (1798-1899), and they come out of 'Scattering' in 1899 with the rising up of Pacelli.

Can you pick the 'Counterfeit?'

- 1798 (Rise of Miller) = 1899 (Rise of Pacelli)
- 1818 (Miller's Message) = 1917 (Message of Fatima)
- 1844 (Disappointment) = 1945 (Fatima Disappointment)
- 46 years (1798-1844) = 46 years (1899-1945)
- 1850 (Chart) = 1950 (Dogma of the Assumption)
- 1863 (Organization and Rejection of Their Message) = 1962 (Reorganization and Rejection of Their Message)
- 1881 (Death of Leadership – James White) = 1981 (Assassination Attempts on John Paul II and Ronald Reagan)
- 1888 (Jones & Waggoner–'New Light' vs Butler–The 'Traditional' Church Leadership) = 1989 (The Jesuits vs John Paul II)

The Jesuits 'Radical New Thoughts' vs John Paul II 'Traditional' Church Teachings
 The Jesuits 'Radical New Thoughts' are really in regard to our 'Counterfeit,' of "Righteousness by Faith."

When we come to our reform line, the history of the papacy becomes much more detailed, because they are having the same trouble as we are having. Satan 'Counterfeits' Christ's work with his church, and then repeats the same with his (Satan's) own church. Hence, we have the history of 1899-1945, with the two World Wars, and 'Counterfeiting' the "First and Second Angels' Messages."





Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

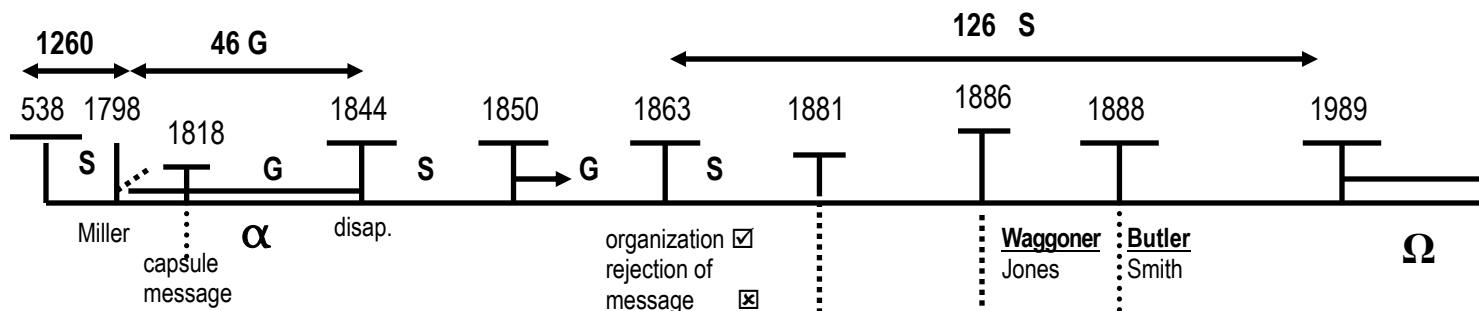
**Half Right and Half Wrong
13 of 15**

**Elder Tess Lambert
April 2019**

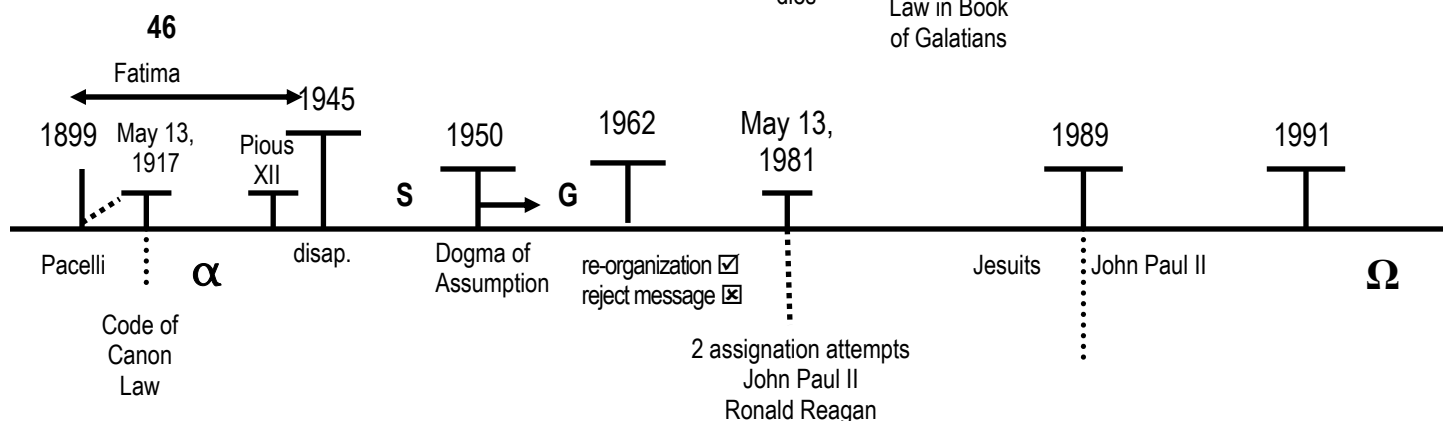
#13 Half Right, Half Wrong 13 of 15 1:12 min. April 2019

Elder Tess Lambert, Guadeloupe

Modern Israel



Modern Babylon



Let's begin by encouraging each other not to go through this study independent of our last study. Keeping up with the videos in their order is necessary. When we don't, we might find ourselves disagreeing with arguments, that if you took the time to work your way through, you would see it quite reasonable. It takes time to build evidence to make a point. It's recommended we watch/read this study in sequence to better understand the logic and continue going forward. This was a deliberate study in light of what Elder Jeff Pippenger began teaching. It's also important that we do not post on forums independent videos that are not in sequence. It encourages people to go to small segments that they find the most interesting and not to step through the evidence and logic. In doing so it brings divisiveness and we can cause harm to others.

In our last study we did a 'Compare and Contrast' with 'Modern Israel' and 'Modern Babylon.' 'Modern Israel' comes out in 1798. 'Modern Babylon' comes out in 1899. We find it is in two histories, an 'Alpha' (1899-1945) and down in this history (our time period) there is an 'Omega.' So, we have the 'Alpha' history and the 'Omega' history.

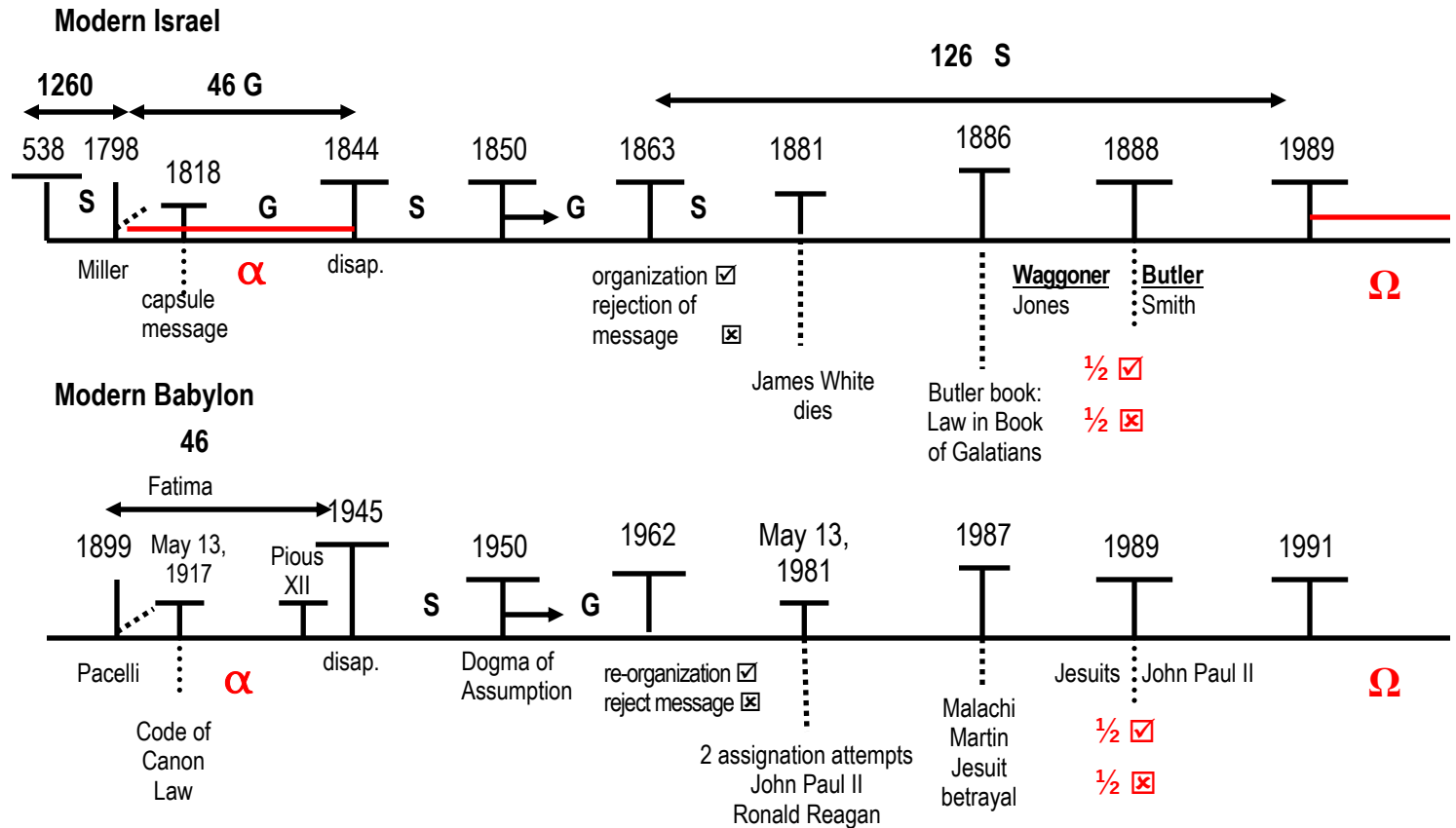
We're going to just add a couple of details to some of these 'waymarks.' We've already included another one, we lined up 1881 and the death of James White, with 1981 and the assassination attempts on the leader of the United States and the leader of the Catholic Church.

We'll talk for a moment about the history of 1989 that lines up with 1888. In 1888 you have a conflict, particularly between Ellet Joseph Waggoner and George Ide Butler. It's over the book of Galatians. You also have arguments between Alonzo Trevier Jones and Uriah Smith. But we are highlighting Waggoner and Butler.

In 1886, Butler releases a pamphlet where he defends his traditional viewpoint on the book of Galatians. This is in 1886, with Butler writing a book attacking the message of Waggoner. It is titled *The Law in the Book of Galatians*. He's fighting against the message of Waggoner which is "righteousness by faith." In this pamphlet he says that the message of "righteousness by faith" is as he calls it "the much-vaunted doctrine." (1886 GIB, LBG 78.1) He opposes the message of Waggoner. Ellen Gould White (EGW) releases a statement in 1888 and she says that neither Waggoner nor Butler have all the light on the law in Galatians. She speaks of an angel guide beside her, who stretches one arm to Waggoner and one arm to Butler. He says, "neither have all the light on the law, neither position is perfect."

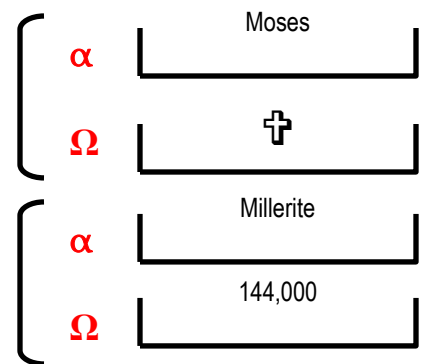
#13 Half Right, Half Wrong 13 of 15 1:12 min. April 2019

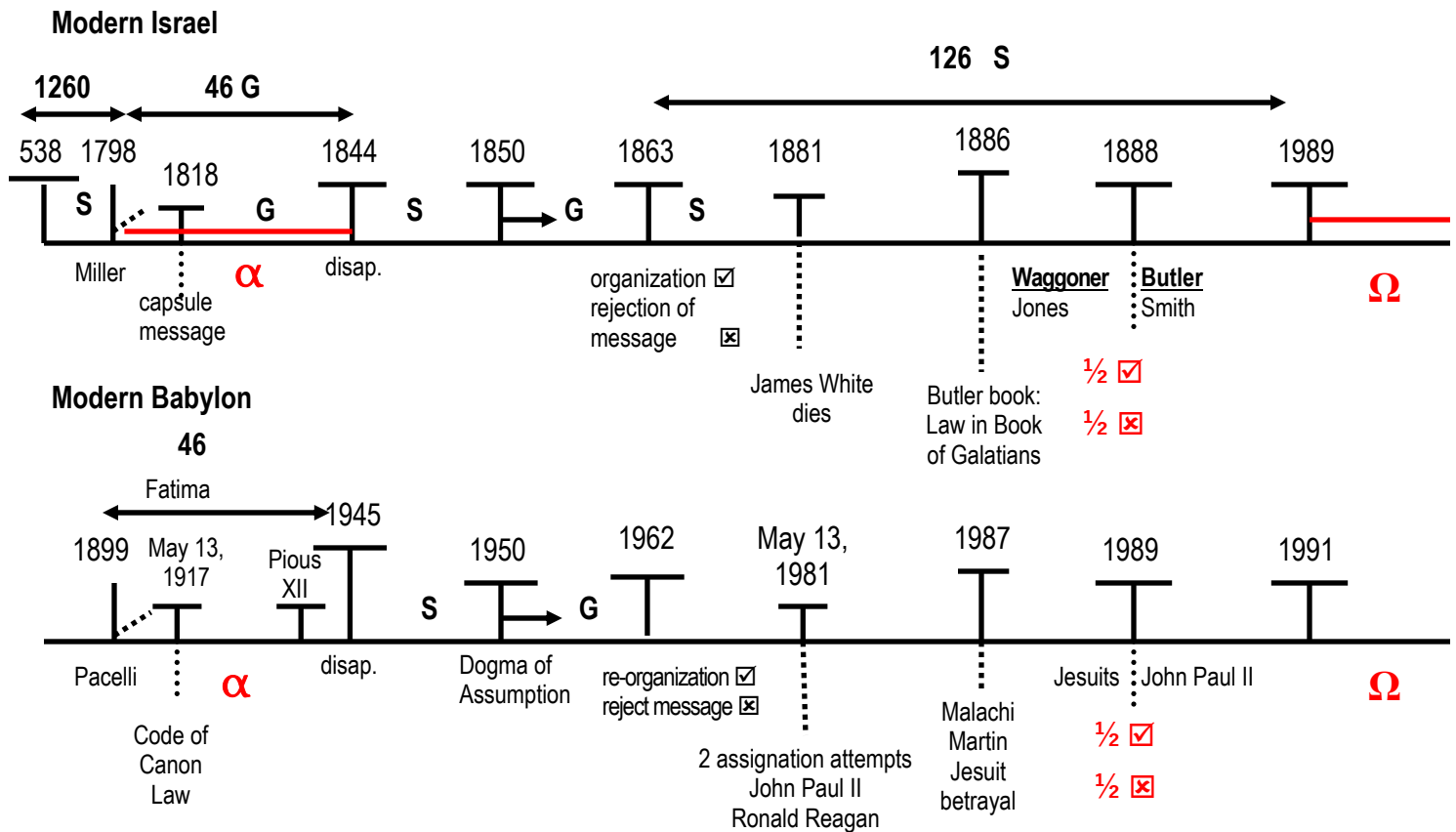
Elder Tess Lambert, Guadeloupe



To use the language that is currently being used in the movement, Waggoner and Butler on this issue are **both half right and half wrong**. We bring that down to 1989, where John Paul II, the leadership of the church, is engaging in a battle with the King of the South ('KoS'). That battle is going successfully but he has an internal conflict with the Jesuits over church doctrine. The Jesuit's views are progressive, and John Paul II is holding to the traditional views of the church. **The structure tells us that they're both half right, and half wrong.** John Paul II in that history should not have opposed the work of the Jesuits. He has a friend, Malachi Martin who writes a book in 1987 about the Jesuit betrayal. What he says in this book is that they are the traitors, they betray the Catholic Church. It's a book by Malachi Martin titled, *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church*. It is a counterfeit of Butler's book in 1886. Butler is condemning Waggoner and his group. Malachi Martin in connection with John Paul II is attacking the Jesuits who they say are betraying them by the Jesuit interpretation of church doctrine.

We have a couple of histories to look at. You may or may not have noticed it, but we are dealing with not two but three histories. We are dealing with the 'Alpha' history, the 'Omega' history, and the history wedged in between. Let's consider this following thought. We have already gone through the history of Pyrrhus, and through the history of WWII. For 'Ancient Israel,' we have two lines. The 'Alpha' line of Moses and the 'Omega' line of Christ. Then for 'Modern Israel' we have two lines. The 'Alpha' line of the Millerites and the 'Omega' line of the 144,000. This is a simple concept. But it could grow because it's missing history. If we look back into that history, we see the same pattern as we saw in the battles of Pyrrhus, such as Pyrrhus in Italy and the battles between the King of the North ('KoN') and the 'KoS.' There are three battles and it's not 'Failure' and 'Success.' It's 'Failure,' 'Failure,' 'Success.'

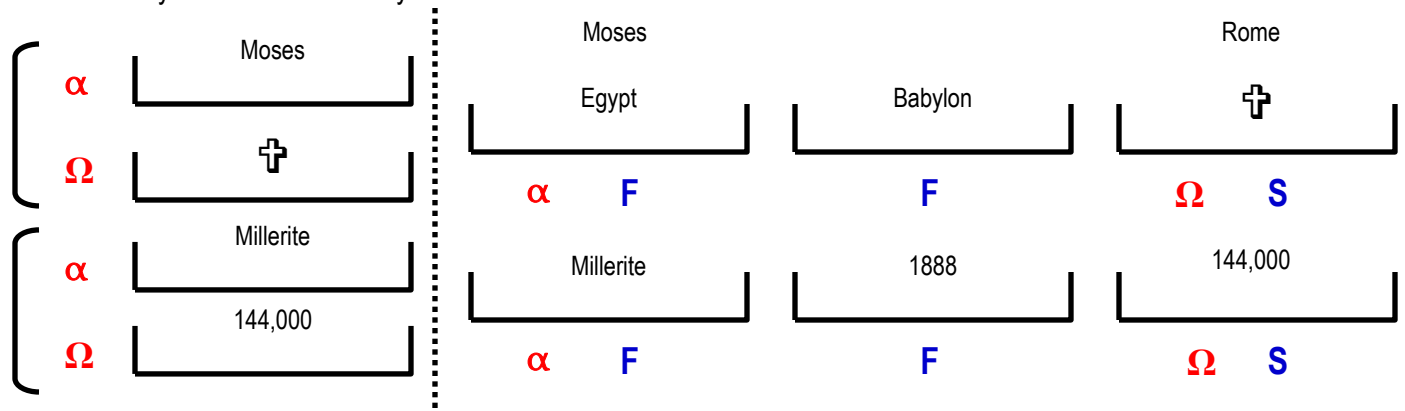


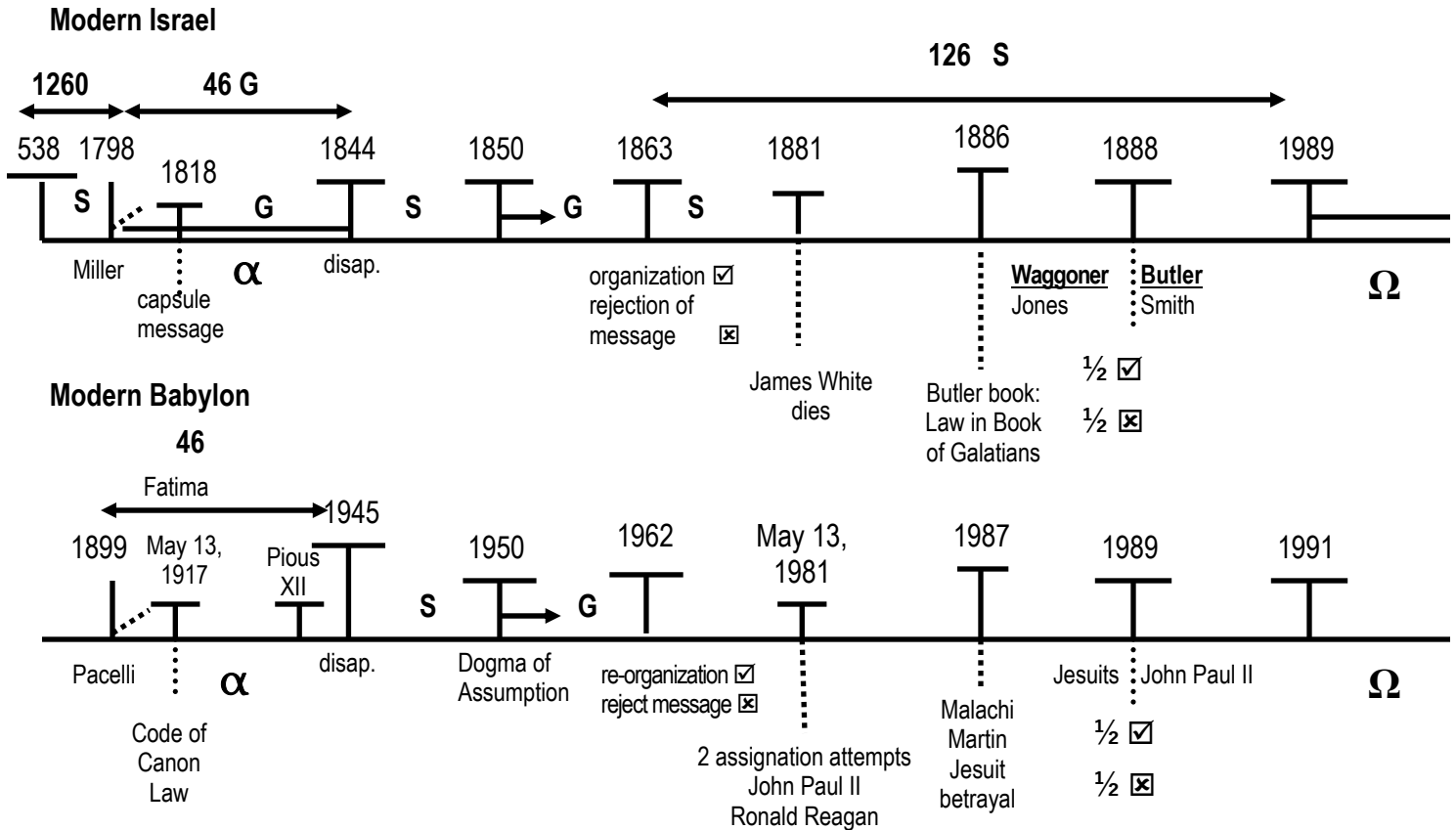


If we were to redraw this model with more detail, more accurately, it's not just 'Alpha' and 'Omega,' 'Alpha' and 'Omega.' It's 'Failure,' 'Failure,' 'Success.' Go back to the history of 'Ancient Israel' and what you have is a call out of Egypt, and then a call out of Babylon, and then in Christ's history they were in captivity to Rome. You could say during Moses time it was captivity to Egypt, and during Christ's time it was captivity to Rome. That's accurate. 'Alpha' (Moses), and 'Omega' (Christ), but there is a middle history where they are called out of Babylon to reconstruct the temple. Was that a 'Success' or a 'Failure'? A 'Failure.' All it gave rise to was the Pharisees. 'Failure' (Egypt), 'Failure' (Babylon), 'Success' (Rome). When we go to 'Ancient Israel,' we can see the beginning and the end, 'Failure' and 'Success.' But if we want to expand on that concept, there is this middle history where they are called out of Babylon, and it's also a history of 'Failure.' They go into captivity to Rome.

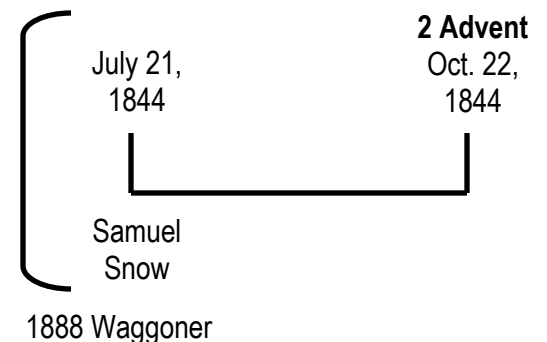
We take that to 'Modern Israel.' We have 1844, the Millerites, which is a history of 'Failure.' Then the 144,000, which is a history of 'Success.' Right in-between them, we have the 1888 message. The Millerites line up with Egypt, and the 144,000 line up with Rome. All are getting called out. In the middle, you have 1888, which lines up with Babylon and another attempt to fix the condition of God's people.

We recognize 'Failure' and 'Success,' but if we go into that history, you don't have one history of 'Failure,' you have two, Millerite history and then this history of 1888.

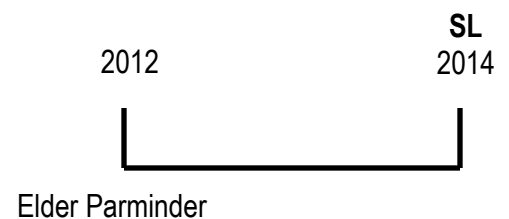


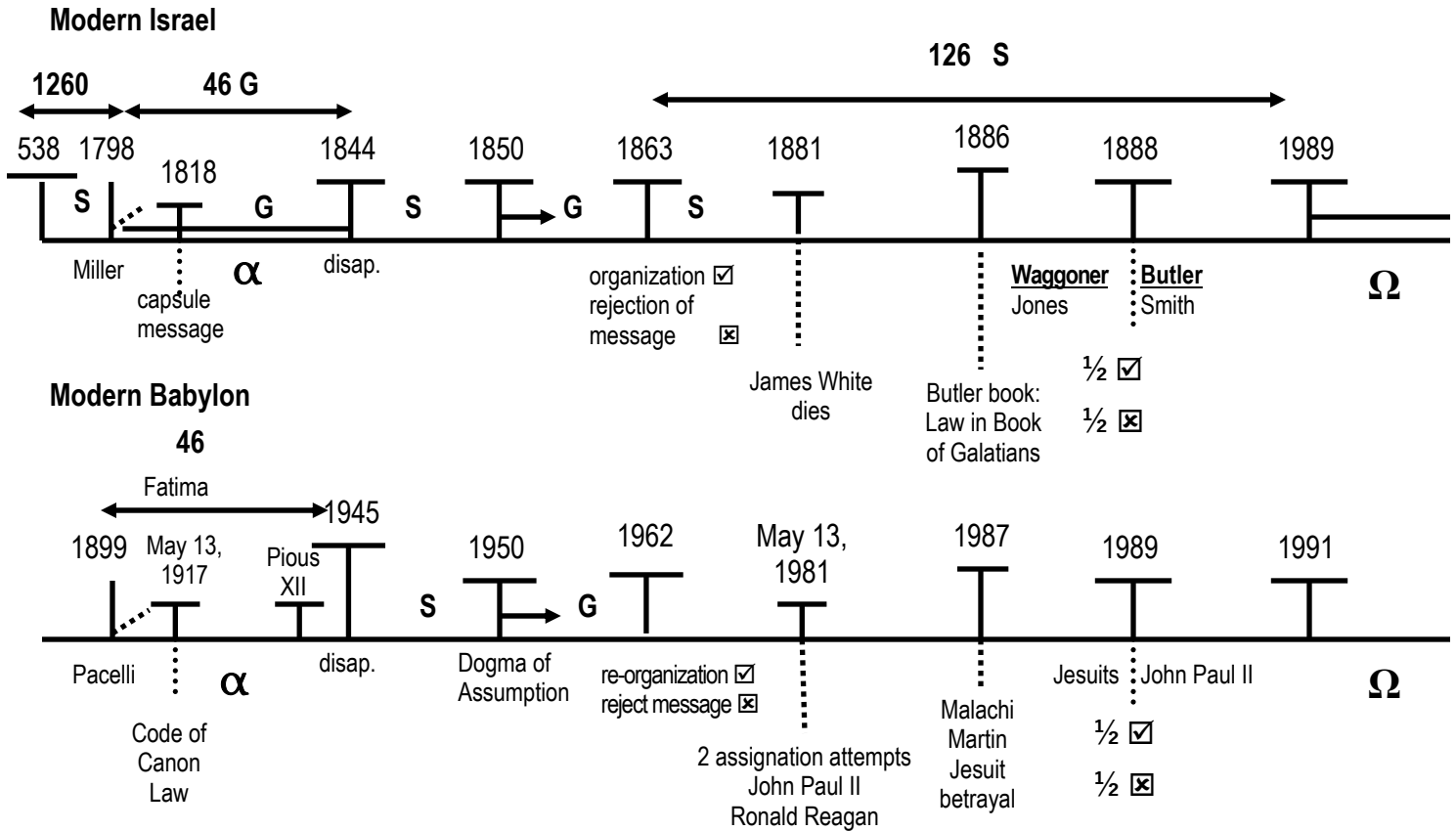


What is being taught in our movement is that they are taking the history of 538-1844, particularly the history of 1844, the message of Samuel Sheffield Snow, the “Midnight Cry” (‘MC’) message, and the message of Waggoner in 1888, and they are dropping those messages in that time period straight onto our history. What is being said is the following: “We come to 1844, and we have the message of Snow.” What is Snow saying? On July 21, 1844, he says that there is going to be a second advent, Christ is about to return, on October 22, 1844. This is the message of Snow. He says that this is the second advent. Was he correct? No. He had the date right, October 22, 1844. Where is his problem? He has the event wrong. He has the date right and the event wrong. So, this story is being taken and it’s being combined with Waggoner in 1888. Waggoner in 1888 is in conflict with the leadership of Butler.



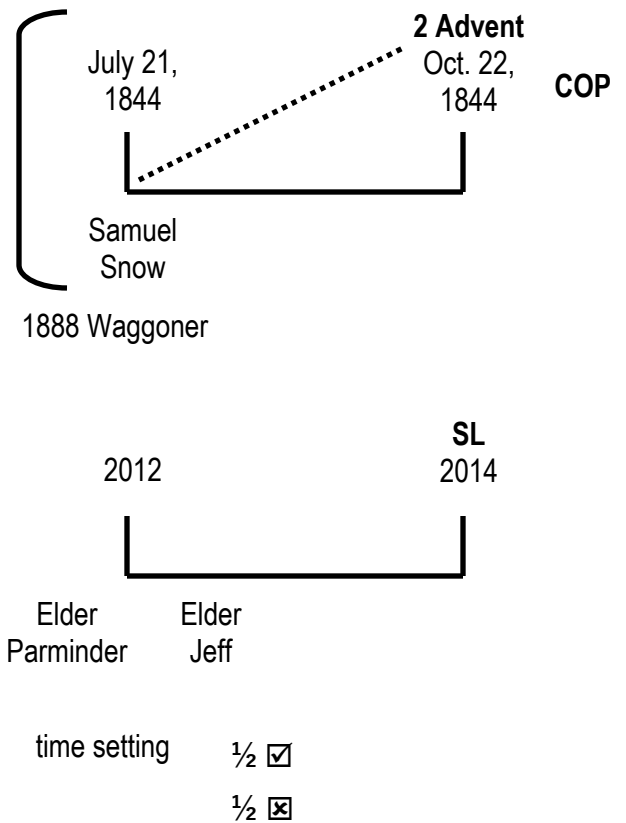
They are using the story of 1844 and 1888. Snow and Waggoner. In taking these two histories, they are combining that concept into our own. They are saying in 2012 there is a prediction of a Sunday Law (‘SL’) in 2014. This work in 2012 is done by Elder Parminder. So, in 2012 a ‘SL’ is predicted for 2014. In 2012 Ezra 7:9 has not yet been opened up. Ezra 7:9 gave us our different groups. We began to understand fractals. So, when this ‘SL’ was predicted in 2012, what was expected was a ‘SL’ on the line of the 144,000 not that of a fractal.





In 2012, Elder Parminder Biant is teaching this new concept, 'time setting.' Facing him is the leadership, Elder Jeff Pippenger, opposing 'time setting.' What is being taught by Elder Jeff, is that using the history of 1844 and 1888, the prediction of 2014 is half right and half wrong. Because if we take 1844, drop it onto 1888, drop it onto 2012, which if you have watched in previous studies of the 'MC,' then Elder Parminder and Elder Jeff, are each half right and half wrong. What is the problem with this logic? Without any other information just use parables. If you use parables anyone can see it. What is the problem with this logic? What history do we have in 1844? 'Failure.' What history do we have in 1888? 'Failure.' What history are we in now? 'Success.' It's not correct methodology to take a year in history and drop it wholesale onto our reform line, particularly when we can see that there's differences in our history.

In 1844 Snow predicted the second advent and what he got was a 'Close of Probation' ('CoP'). Did they have the light to know it would be a 'CoP' in that history? I'm going to say "yes." Let's remember a quote that was read in our last study, where EGW describes this time period. She says, "man has erred, but there was no 'Failure' on the part of God." If they did not have the light to understand that, then we blame God because He did not give them that light, but they did have that light, they could understand it.



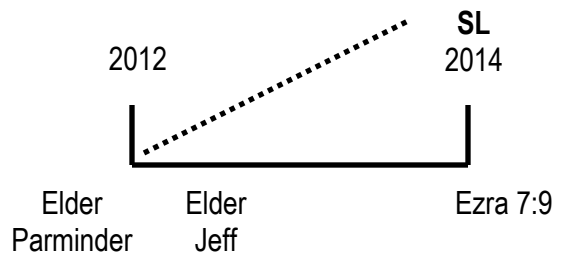
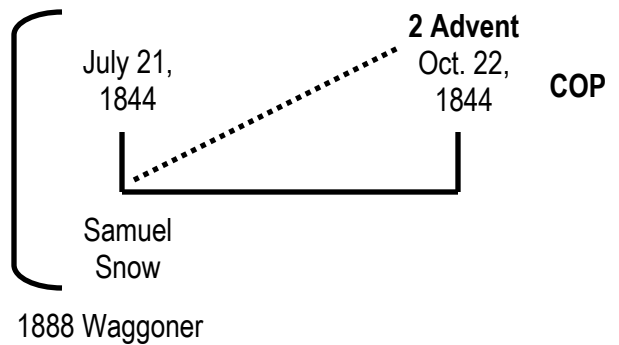
#13 Half Right, Half Wrong 13 of 15 1:12 min. April 2019

Elder Tess Lambert, Guadeloupe

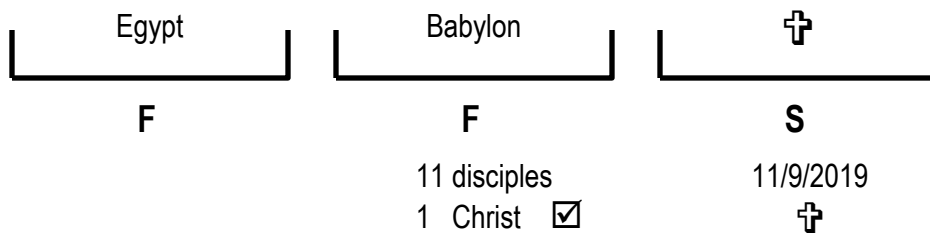
In 2012 a prediction is made that there's going to be a 'SL' in 2014. Had the light of Ezra 7:9 been opened up yet? No. It was opened up in 2014. These two models are not equal. To predict an event and get a different event when you have all the light necessary to make an accurate prediction, is not the same thing as predicting an event, getting that event, and then learning to understand it better. They are not equal. But what is being used to say that messages are half right and half wrong in our history, is two histories of 'Failure,' 1844 and 1888. When we 'Compare and Contrast' that with our history, they are not equal.

When we consider 'Ancient Israel,' they had 'Failure,' 'Failure,' 'Success.' It was 'Failure' coming out of Egypt, and 'Failure' coming out of Babylon. How did they go in the history of Christ? As a nation destroyed. But was it 'Failure' or 'Success'? EGW is clear that this was a complete and total victory. As we've been studying, there's eleven disciples, or twelve, and then one, Christ. In going through this history, when you come to the Cross, which by the way is November 9, 2019, you have 'foolish' and you have 'wise.' Was Christ half right and half wrong? No. He had the date right, Passover, and He had the event right. The people that have it wrong in that history were the disciples who were holding on to their preconceived ideas.

They're the ones in danger because they are not listening to His words. And we bring that into our history, and we find this is not a story of Christ being half right and half wrong. I am making Him the Movement and the Message.

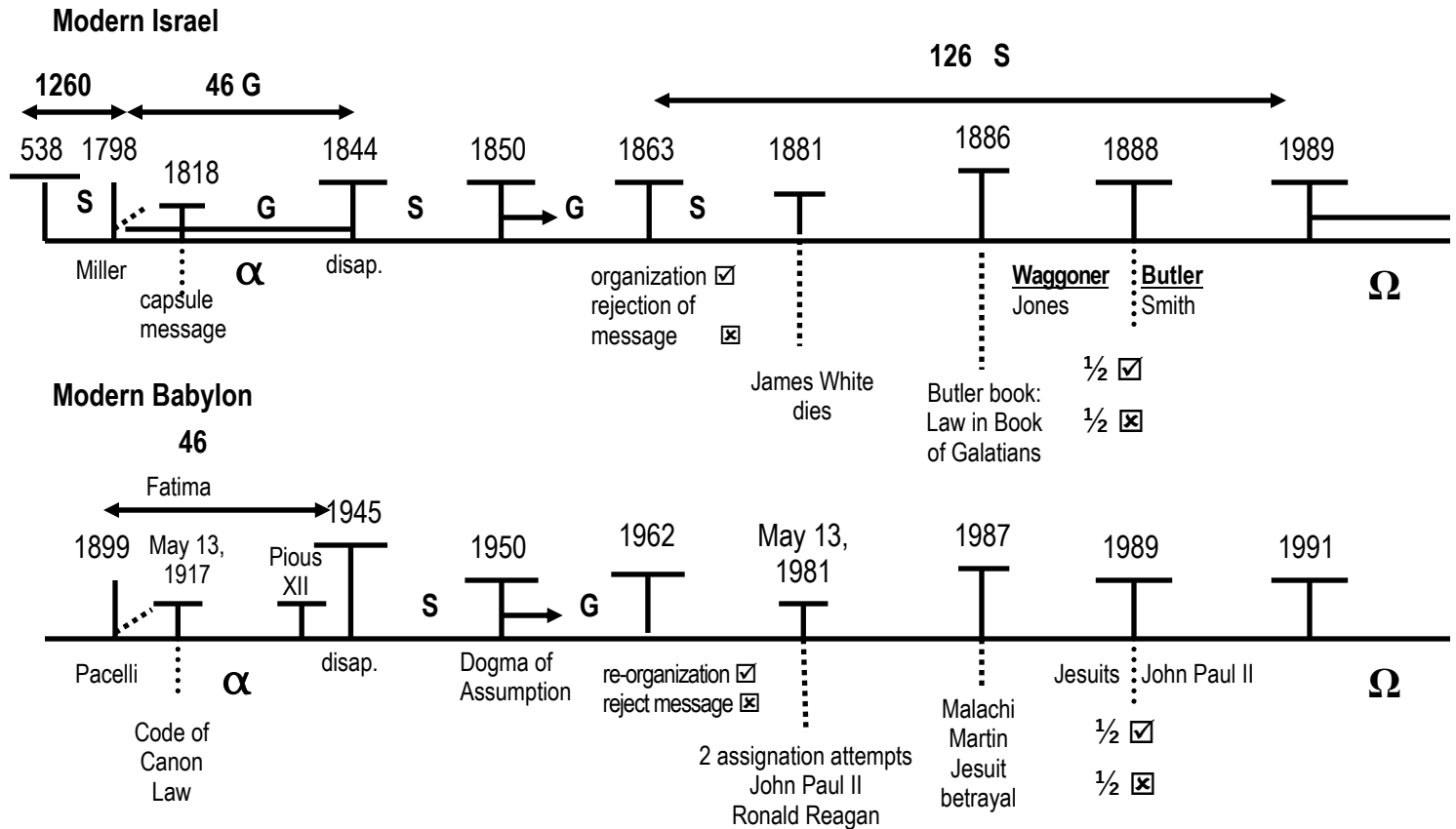


time setting ½
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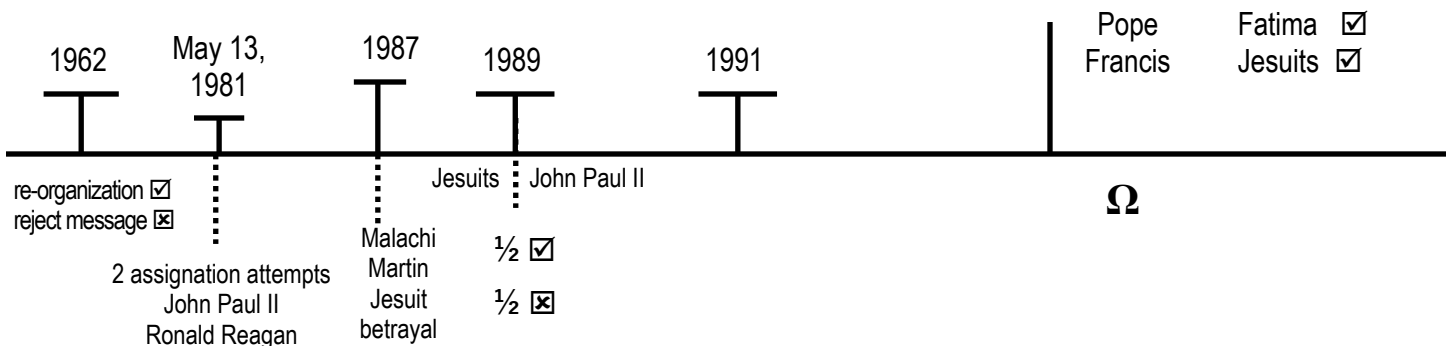
The problem is that people are not listening to it. And at seven months before Raphia, people were agreeing verbally, and dooms day preparing for a hot war. *They didn't believe.*

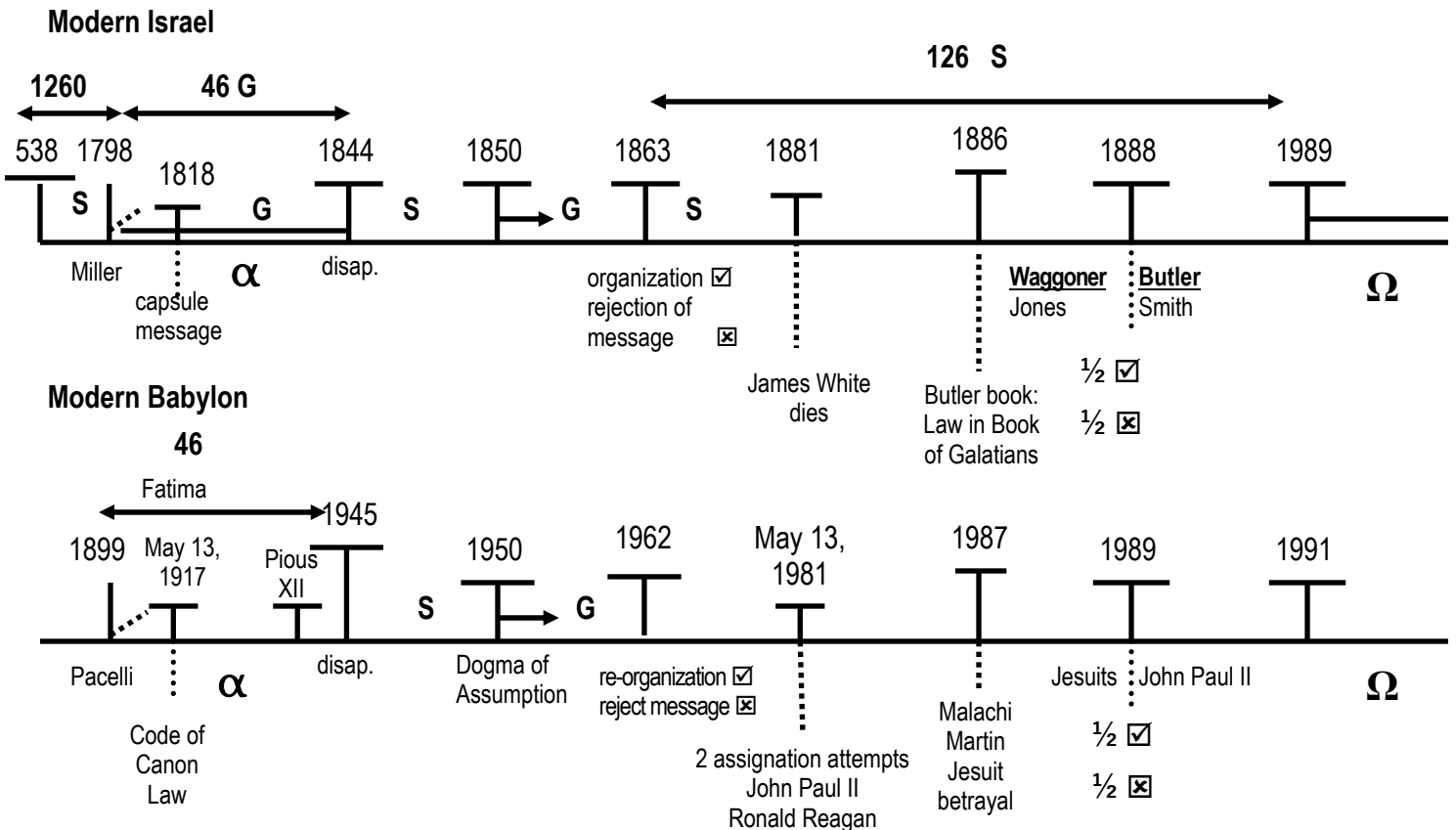
The 'wise virgins' have no mistake in their message. EGW says, the Cross was a complete and total victory. If you want to use parables correctly, the history of Moses goes over 1844. Coming out of Babylon goes over 1888. If you want to talk about the message in our time that leads to the Cross, it's Christ's words that go over this message, and He was not half right and half wrong.



We can speak about Samuel Snow and William Miller, and Ellet Waggoner and George Butler. We can also speak about Pope Pious XII; by the way, was he half right and half wrong? He was following the message; what did he do wrong? He chose the wrong beast. Germany does not fulfill prophecy. He got the message right, the beast wrong. Pope Pious XII was half right and half wrong. You come into our history, 1989, but it's a 'counterfeit' of 1888. John Paul II, is half right and half wrong. He's doing the right work but he has a problem with the message. It's a message based on works, your traditional Catholic doctrine.

In discussing our history, without proving it, Pope Francis is the last pope. Is he half right and half wrong? How does he stand on Fatima? Supportive. How does he stand on the Jesuits? Supportive. He is a Jesuit. John Paul II is half right, half wrong. Pope Francis is perfect. The problem with Pope Francis is that he looks different than what his church expected to see. And our messages look different than what Adventism had expected to see. You see it becomes a cause of division. But the work Pope Francis is going to do, demonstrates that he is not half right and half wrong.





You'll notice from the lines, 1945 is the Battle of Panium. Is the Battle of Panium a half victory? Is it a disappointment? Have they gotten the job right and the beast wrong? Or are they fulfilling their job function, using the lamblike beast? They have their job function correct; they are using the correct beast. They are correct on both fronts. There is no reform line where the history of 'Success' is half right and half wrong. There is no history of 'Success' where the message is half right, and half wrong.

There are a couple of other points we want to make before we close. There have been mistakes. This isn't connected with our message but the exact same thing that we've struggled with in past histories is the same thing the Catholic Church is struggling with now. It is the same thing the Jews struggled with in the time of Jesus. It is that **prophecy and its fulfilment that look different than what we have expected**, and that is the issue. So, we can see that built into are our preconceived ideas.

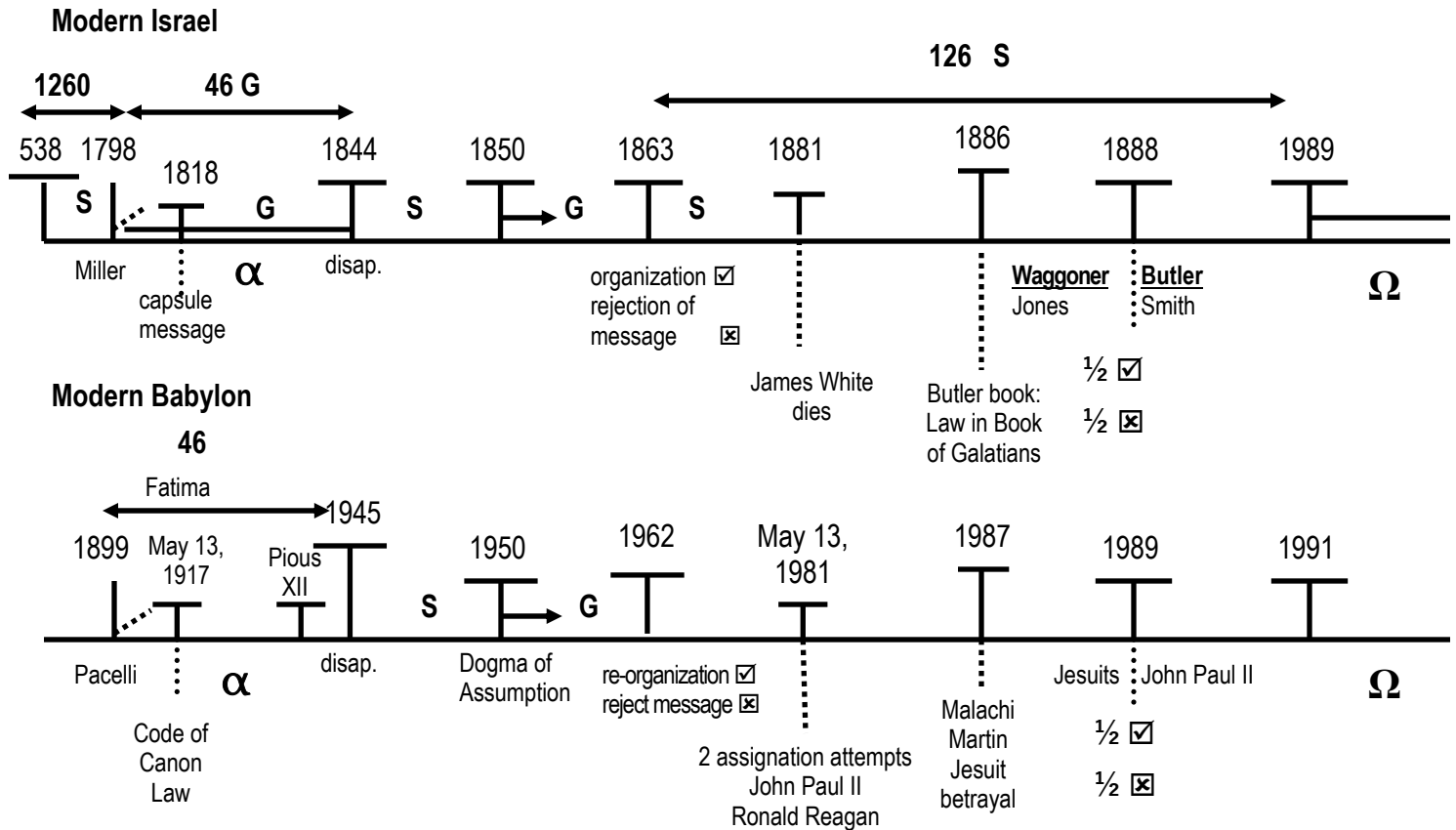


2012 is an example, as is 2016, and 2018.

2012 – there was the rejection of time, because it didn't fit with our preconceived ideas.

2016 – there was the rejection of Clinton, because it didn't fit with our preconceived ideas.

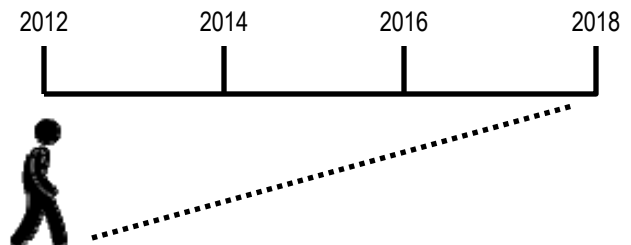
2018 – time setting was accepted, and then throughout that year, people were sitting at tables pulling out their pocket calculators, trying to calculate Raphia. Raphia was never uncovered by that form of methodology. So, we have made mistakes throughout this history of 2012-2018, and they are not connected to the path of the movement, but our preconceived ideas.



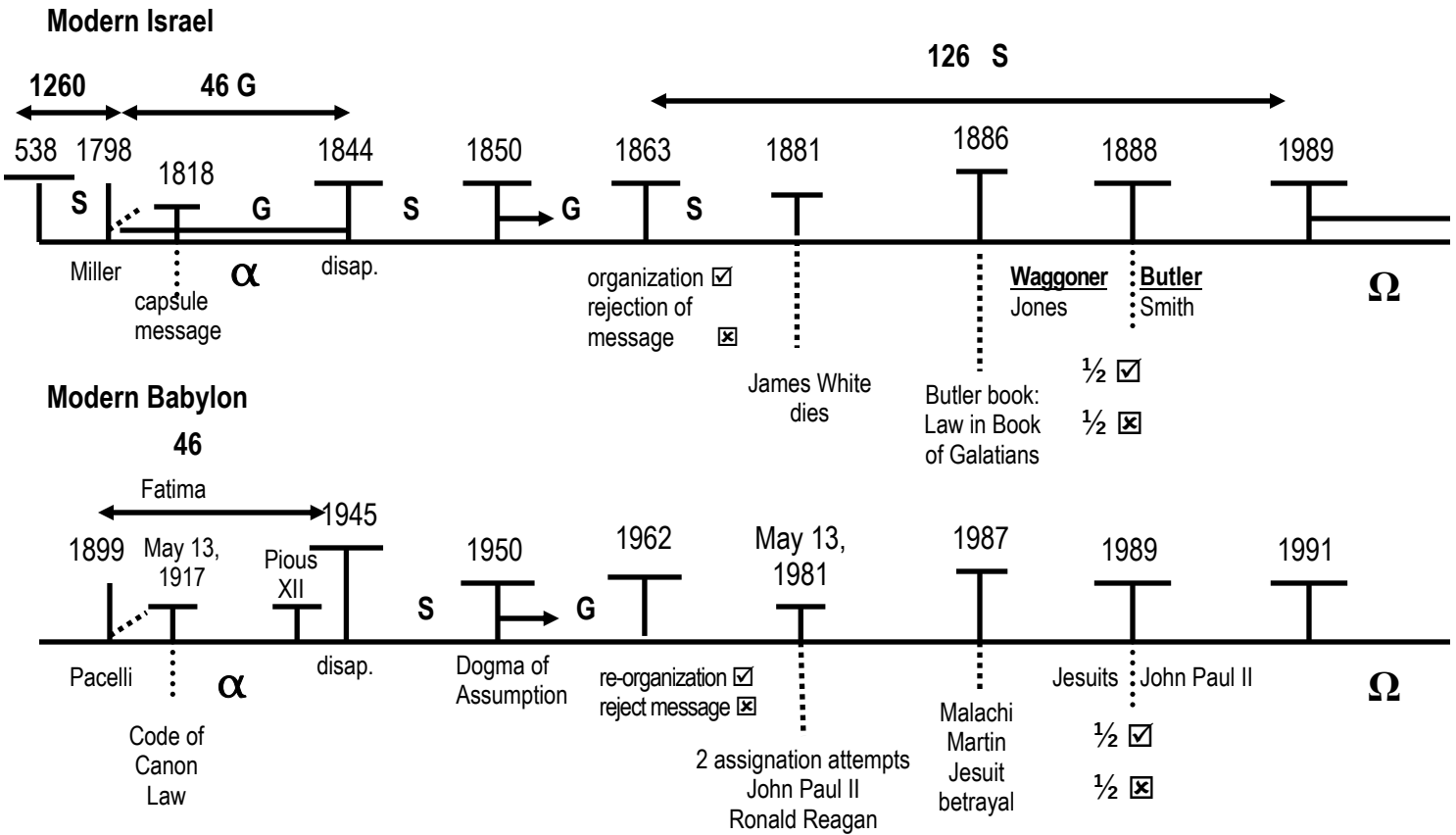
There are a couple of things we want to address, one was this concept of half right and half wrong, which is an incorrect study in its foundation. The second concept is this suggestion, I don't remember it, that I have in previous studies suggested that there is a need for repentance. I think that statement has been misunderstood. When some people heard the concept of repentance, I think what they thought I meant was something moral like a bad feeling, standing up in front of people, feeling bad, apologizing. I never meant that. If I've said repentance before, I would still agree with that **if we define repentance in the following way:**

Step back to 2012 and see what went wrong. Don't just accept that a mistake was made. We need to consider "why"? And then change our methods of study to follow the methodology of parable teaching as it was opened up progressively throughout this history of 2012-2018.

Go back to 2016 and consider the mistakes made and ask "why"? We can learn from those mistakes. And then in 2018, see how that was uncovered, and then rethink our thinking.



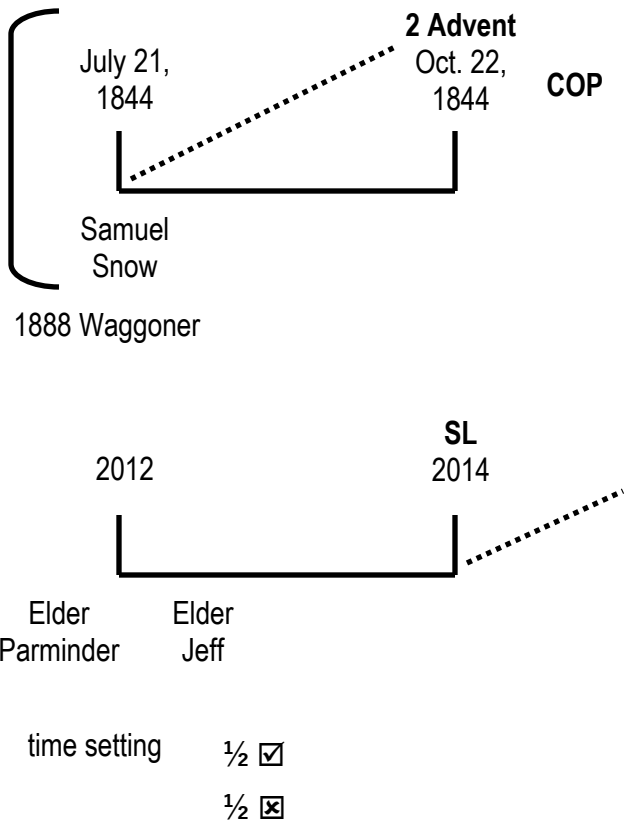
Instead, what has happened is the same type of studies that happened in this history, are brought in the 'MC' message and people try to tie them on. And they are making mistakes in typology. You can go back to the presentations in Italy in June 2018 and watch videos to see how we use typology, which has already been addressed. But sitting in classes there are those that misused typology and started breaking up the messages of Pyrrhus. And then we misused history, and then in 2019 we were taking dates in history and dropping them wholesale onto waymarks into the history of 'Success.' These concepts might have expanded slightly, but **understanding 'Failure' and 'Success' was all laid plain to see in October 2018.** We're just reviewing what it means.

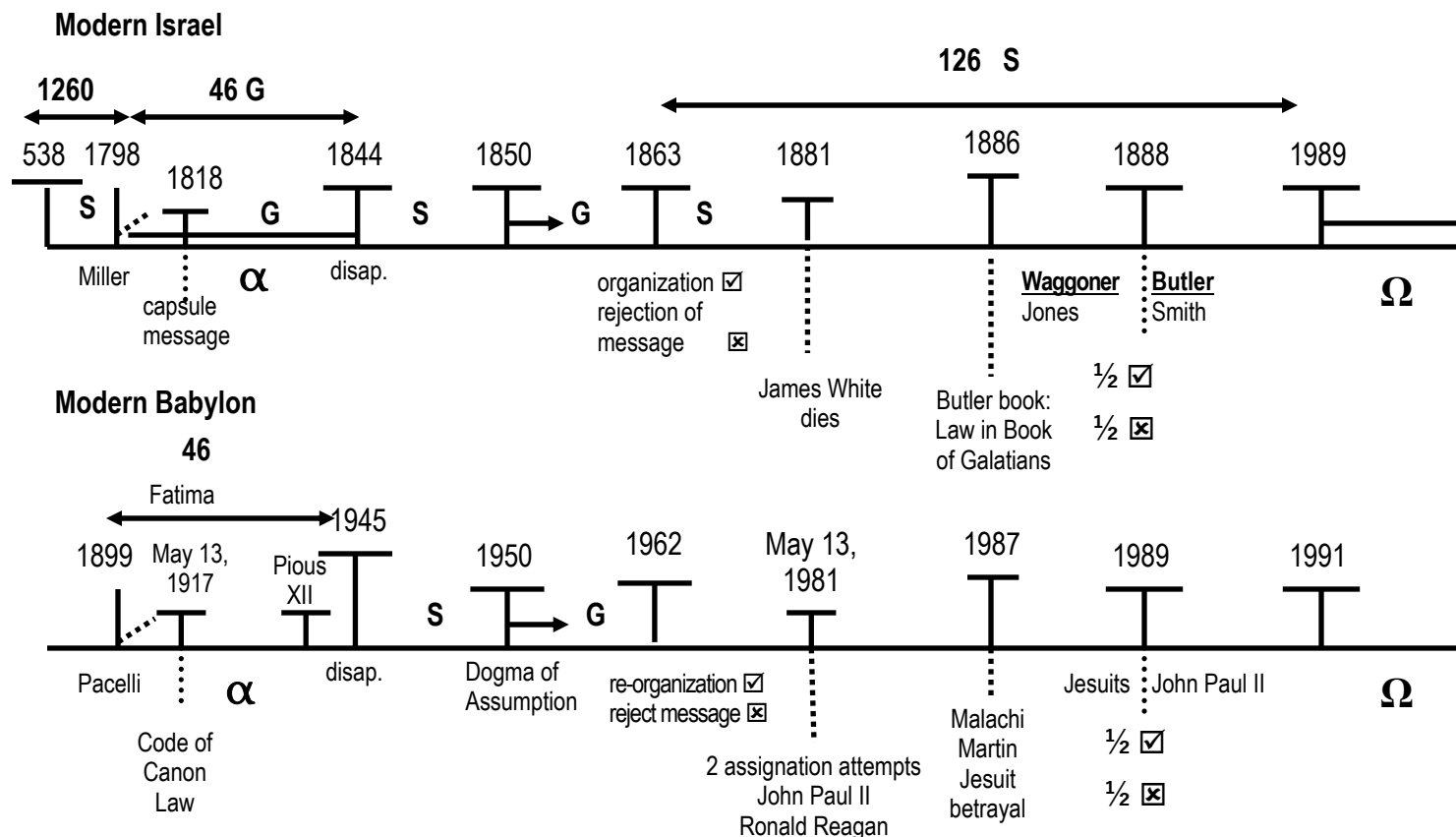


When we speak of repentance, we're not talking about feeling or apology. We need to be thinking that we should start rethinking about decisions we've made in the past. And if we can see them, that they have led us to wrong conclusions, then not continuing to make those decisions in the future. Because, the studies now that bring us to our 'CoP' are centered on the basis of parable teaching.

Many people sat through the classes and saw only light, which tells us a couple of things. First of all, they don't understand parable teaching. Second of all, they don't understand the 'MC' message. Because both of those demonstrate that there is no half right and half wrong in that 'MC' message which was predicted in 2012.

Midnight ('MN') is 'SL.' 2014 is our 'SL.' We want to talk about a prediction of that 'SL' 'waymark,' which is at 2012. But the natural consequence, if we accepted that 2012 is half right and half wrong, is that the 'MC' that develops from this history of 2014, 2016, and 2018 is half right and half wrong. If you follow through with their logic, the people that are sharing this, you have no hope of seeing what is wrong until after your 'CoP.' That's too late and it's dangerous to expect to see the message to be half wrong before your 'CoP.'





There are a few issues; I want to share my perspective on a few subjects. I wouldn't normally share, I'm not so sure my opinion is needed, no one needs to listen to me. But I am hoping that no matter how new you are, even if you are new in the movement just a few months, if you accept the methodology of parable teaching and see it on a reform line, you can ascent to the truth because you can see that there is 'Failure,' 'Failure' and 'Success.' It doesn't become a question of how much you know, you know that you can have faith in the messages that God has been opening up.

We have another subject to look at. We've discussed half right and half wrong, we've discussed what was meant about repentance, because I must have said that. I don't remember but I'm sure I have for people to have mentioned it. And there is one other subject I want to address.

If you were to go back to the videos in October 2018, and you followed through those videos, you would see a conclusion was made, cautiously. Not about 2019; that was not cautious. I believe that is solid. At the time I was more cautious, but from my perspective, we can mark 2021.

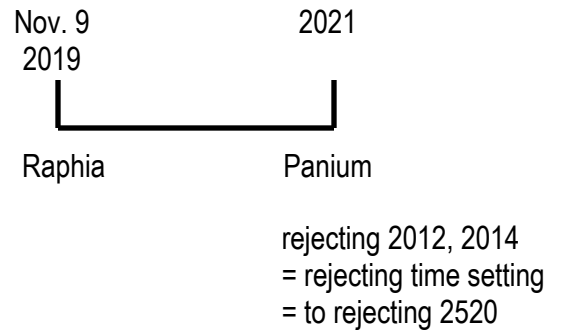
2019 – 'Raphia'
2021 – 'Panium'

You may have noticed in these studies, 2021 has not been mentioned. It had never been put on the board, and it hasn't been a subject discussed publicly or privately. There are reasons for that.

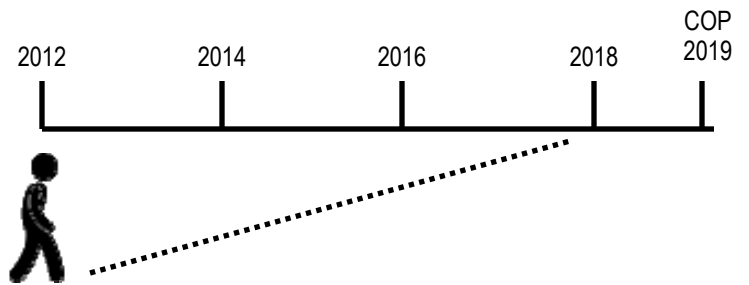


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The conclusions that some people are coming to, they say that 2021 is accurate. They interpret the silence of Elder Tess and others as rejection. And the conclusions that they are coming to, is that to reject this 'waymark' equals the rejection of 2014 and 2012. It is equal to rejecting "Time Setting," and it is equal to rejecting the "2520." We won't go into why. This is what is being shared. It's being stated publicly that 2021 stands. The movement holds to this position. The reason it hasn't been shared, one of the reasons, is because it can be a distraction. 2019 is our 'CoP.' If we are to do a work, that work as much as we can draw people's attention, would be to review our history, external as well as internal. We need to understand Putin and Trump, as well as the internal dynamics so that by the time we get to our 'CoP' we know we are safe.

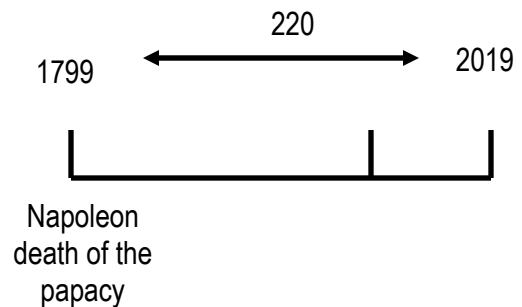


2019 is (was) the 'waymark' that we need (needed) to understand prior to 2019. We have made mistakes in this history of 2012-2018 that put us in danger at our 'CoP,' if we don't make sure that our preconceived ideas are put aside. We need to be following not just



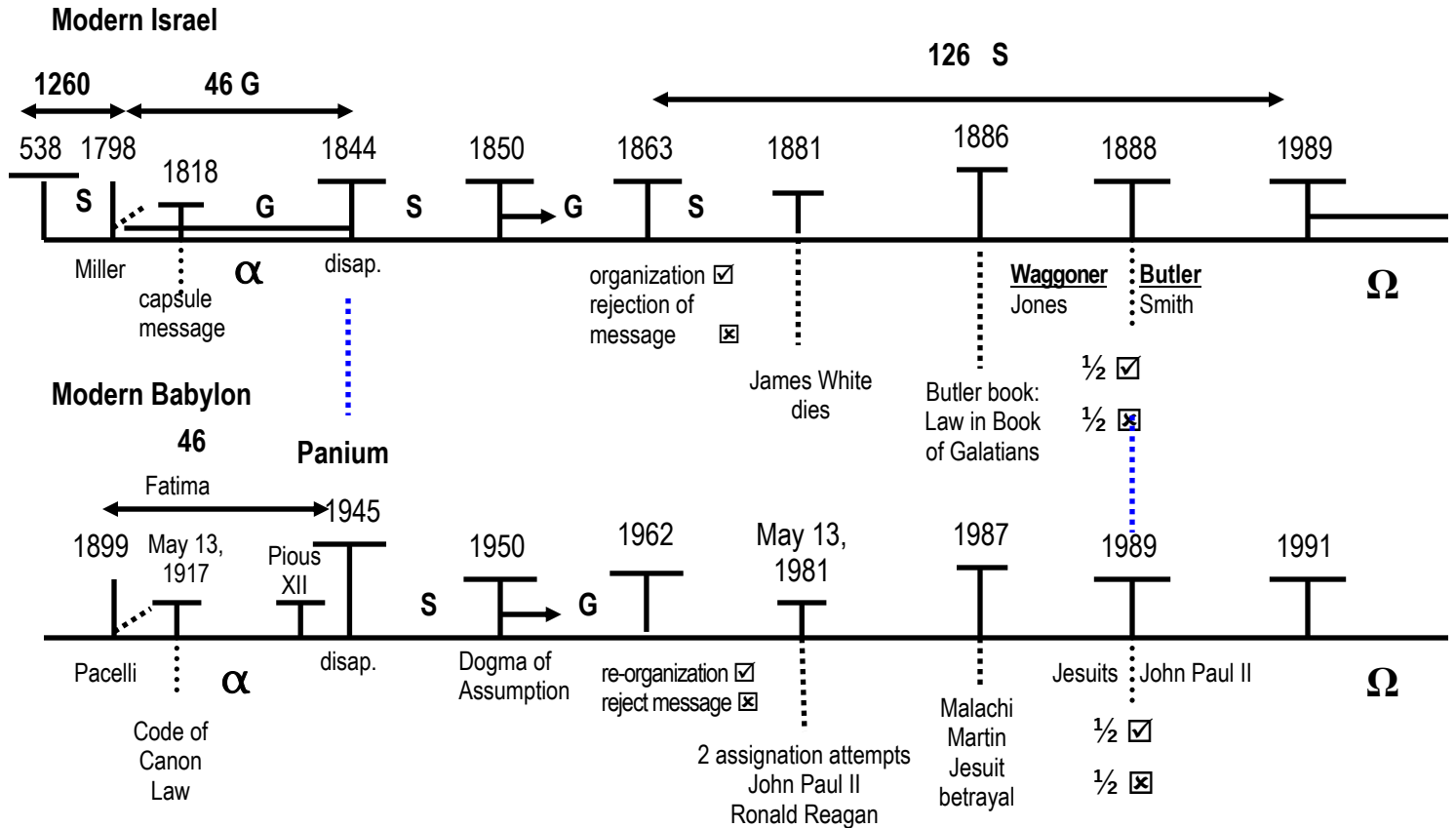
the growth of truth, but the laws of the methodology that undergird it. What happened is that 2021 became highlighted, and studied out, and made a subject using the same type of methods where we've made mistakes. For example, with 2018 and pocket calculators; there are numbers being built into that message. But we are not at the right point in time, to have a clear understanding of what 2021 looks like. Because you may have noticed, it's not enough to have a date. You have to know what it looks like. To know what it looks like, requires an 'Increase of Knowledge' ('IoK') on more than just time, and a degree of unlearning, and that's a process. That methodology is being developed.

We'll look at a demonstration. One of the reasons we believe 2019 is Raphia is because you can go to 1799 and see the rise of Napoleon, and take it to 2019. We discussed this in our previous study. What is 1799? The death of the Papacy. So, we have another problem; we want to take a 'waymark' (1799) and drop it wholesale onto another 'waymark' (2019). We have to have good logic for taking a thread and bringing it into our history. Because 1799 is the 'death' of the Papacy, and the rising up of Napoleon, 2019 is the rising up of Donald Trump, but not the 'death' of the Papacy. And if you want to make this the story of 'death' and 'resurrection,' this 'resurrection' is far too late; it's already begun. So, you can't even do 'death' and 'resurrection.' Maybe there is something you can learn from this thread (1799), but we can't just take the events of the 'waymark' and drop them wholesale. The same way that we can't take 1844 and 1888 to 2014 without considering the structure of those histories and the stories of 'Failure' and 'Success.'



The purpose of parable teaching, one of the purposes, is to equip us. It's not so that we don't have to watch presentations, we do. But if we know how parables work, people become much safer. Even if you're new, you can look at a parable or a study that's being presented and say that "it doesn't look right." It equips us and it keeps us safe.

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Everyone has the responsibility to understand this methodology. And if you do, no matter how new you are, then the idea of 'Failure' in these histories, shouldn't concern you, and make you to lose faith on your own. Because it fits the structure, and it is in its own way perfect.

1844 is a disappointment because Samuel Snow is half right and half wrong.
 1945 is a disappointment because Pope Pious XII was half right and half wrong.

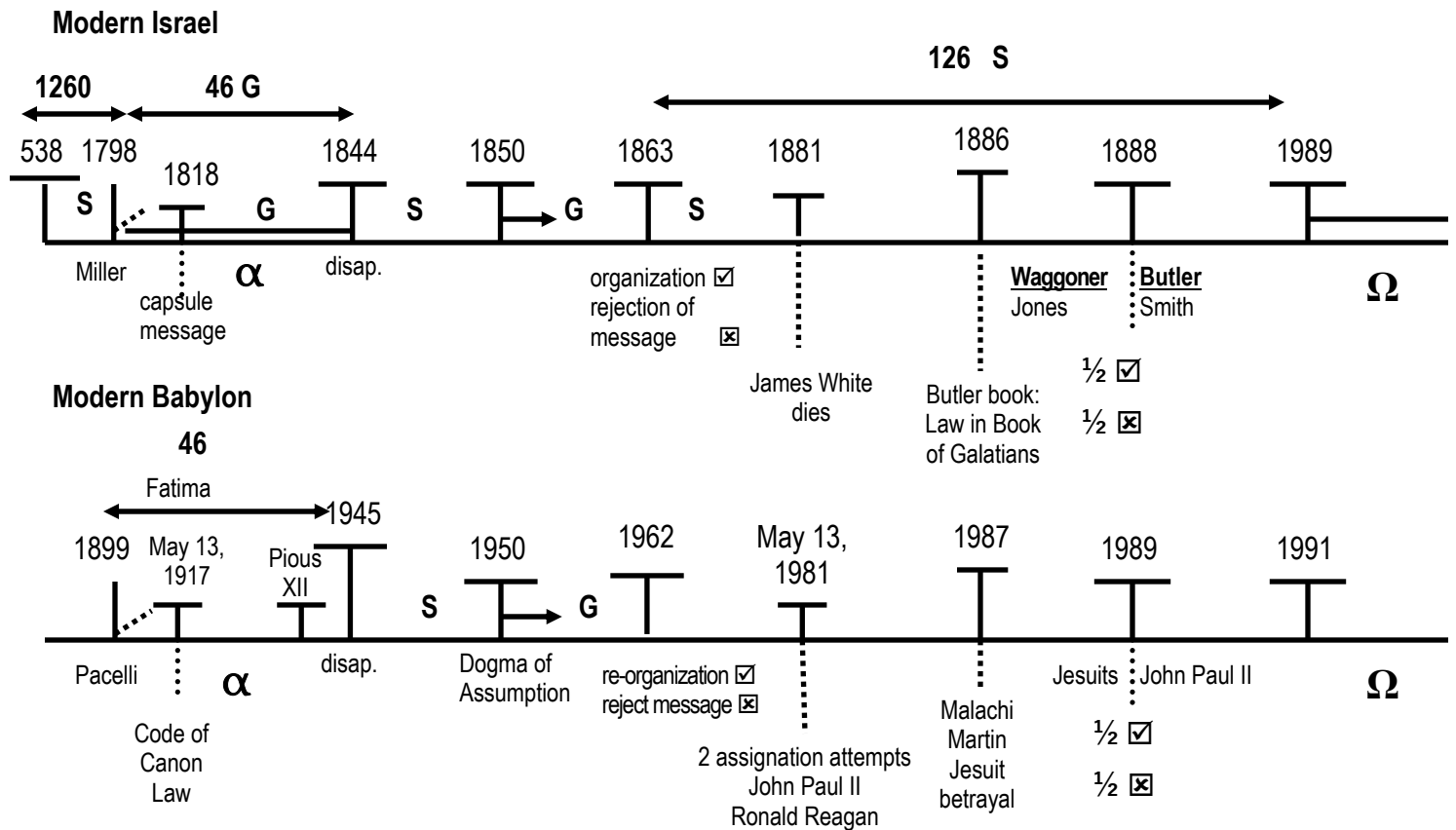
1888 is a 'Failure' because Waggoner and Butler were half right and half wrong.
 1989 with John Paul II facing the Jesuits is half right and half wrong.

We understand that 1945 and 1989 do not tell us the complete story of 'Panium' and 'SL,' because that's 'Success' not 'Failure.' So, we cannot take 1844 and 1888 to 2012 or the 'MC' Message. If that makes sense to you, you understand the parable.

The reason for caution about addressing 2021 is because we may not be using parables correctly. And until we do, it's distracting and a little dangerous. Because, based on our history to this point, we're in for surprises. It's going to look differently then what we expect. But I know when we do understand it, it will be complete and 100% accurate.

A few points. First, half right and half wrong, according to our lines, cannot extend into our history. Second, repentance, this is what is meant, to reconsider our past history. We're not talking about something moral, or feelings or apologies; that's never been the concept. Third, 2021 was not rejected, no more than we would reject "time setting" or the "2520."

We saw the need to have left off that date because it was a distraction and because the methodology used to understand it is different from the type of parable teaching that we're being taught to use.



The purpose is not to critic someone else's studies. We don't want to do that, and no one needs approval. People can study and teach as they choose. I'm not rejecting the "2520." I do want to say, that if we go back to the messages of the 'MC,' they lay some of these arguments to rest. We are in a time period where the misuse of parable teaching and coming up with arguments like these is dangerous, because people who don't understand or believe it, will follow it to their destruction in seven months' time. (November 9, 2019)

'Failure,' 'Failure,' 'Success.'
 'Ancient Israel,' 'Modern Israel,' 'Modern Babylon.'



Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Daniel 11:40 part b
14 of 15**

**Elder Tess Lambert
April 2019**

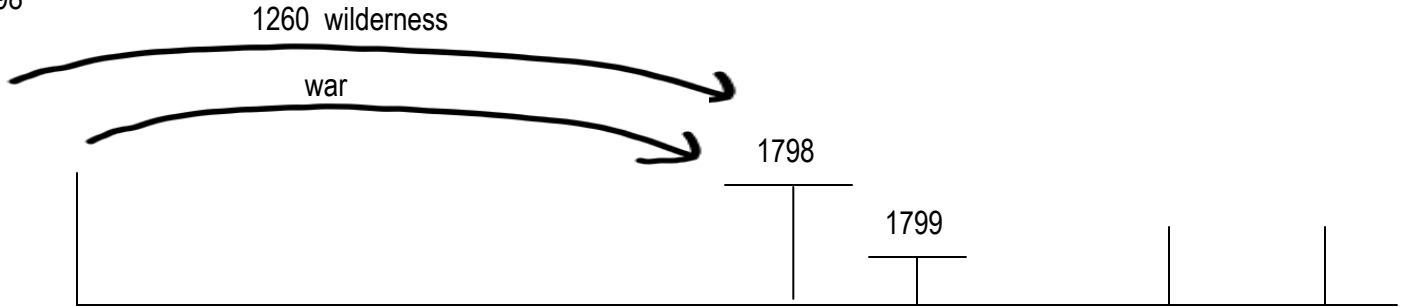
COMPARE AND CONTRAST

Daniel 11:40 a

KoS

KoN

1798



8MR 354.1
 deadly wound
 Pius VI

dies

healed

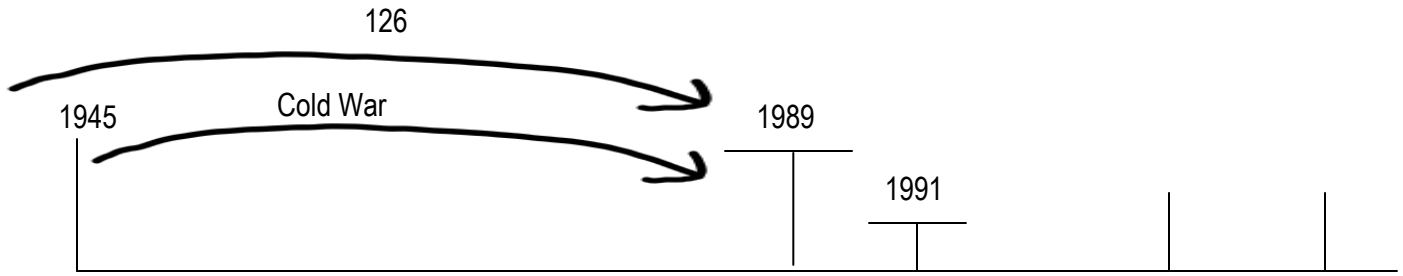
dies

Daniel 11:40 b

KoN

KoS

1989



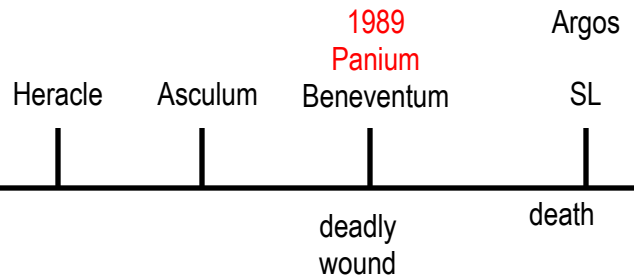
deadly wound
 USSR

died
 Gorbachev
 resigned

healed

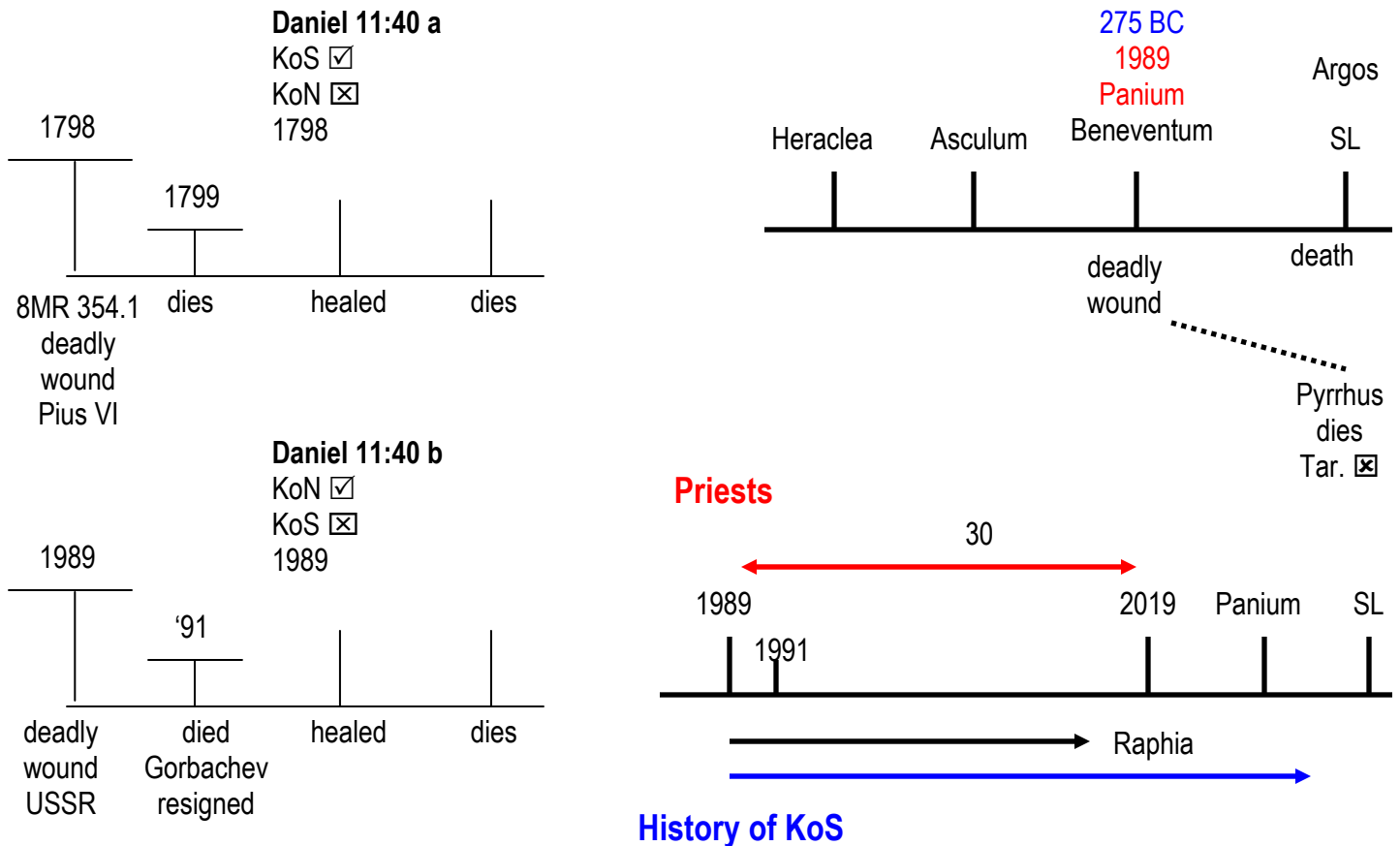
dies

In our last study we began to look at Daniel 11:40 and our purpose was to 'Compare and Contrast' part A and part B. When we looked at part A and B, we could form a pattern. This pattern said that there would be a 'deadly wound,' a 'death,' and 'resurrection.' We saw this most clearly with the King of the North ('KoN'), which then enabled us to see it with the King of the South ('KoS'); that if the 'KoN' received a 'deadly wound,' 'died,' and 'resurrected,' then the 'KoS' must have also received a 'deadly wound,' a 'death' and then 'resurrected.' We saw that the 'deadly wound' happened in 1798, and in 1799 was the 'death,' this was for the 'KoN.' Then for the 'KoS,' we saw a 'deadly wound' and a 'death,' in 1989 and 1991. 1989 was the 'deadly wound,' and 1991 was the end of the Soviet Union (USSR), the end of Gorbachev, and the 'death.'



When we consider the 'deadly wound' and 'death' of the 'KoS,' if we went back to the lines of Pyrrhus in Italy (the 'Omega'), when is the 'deadly wound?' With Pyrrhus in the Pyrrhic wars, we saw the battles of Heraclea, Asculum, Beneventum, and then Sunday Law ('SL'), which is Argos. Where would you place the 'deadly wound' on this 'Reform line?' Beneventum, why? This is where Pyrrhus is defeated, at Beneventum, referenced in Daniel 11:40. The 'KoS' was defeated in 1989; a defeat at Beneventum and a defeat at 1989.

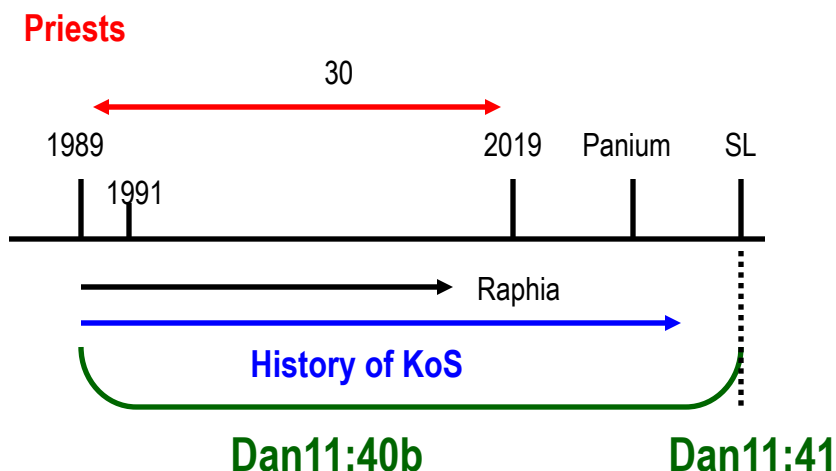
So, in this context, where do we line up 1989 when this history repeats? **1989 becomes 'Panium,'** which is the Battle of Beneventum. If the Battle of Panium is the 'deadly wound,' then the 'death' is 'SL.'



We saw this exact same dynamic in 1989 when the USSR begins to fall in a fashion that is irretrievable. With the fall of the Berlin Wall and the elections in Europe, its defeat was inevitable; this is why it's deadly. At the Battle of Beneventum or 'Panium,' Rome's defeat of the South was inevitable, but it had not been completed. What was the problem after Beneventum? Was Pyrrhus still alive? At Beneventum Pyrrhus had not died; had Tarentum fallen? No. So at Beneventum Rome defeats Pyrrhus; [this is in 275 BC](#). It took them three years to 272 BC from the defeat of Pyrrhus to where he died. It took also these three years for the chief city of the south, Tarentum, to be conquered. They held out under siege for this period.

In the lines of Pyrrhus, toward the end of our 'Reform line,' we see the same pattern; 1989 to 1991 is the 'deadly wound' and the 'death' of the 'KoS.' Which means when we come to our history it can't all be done at 'Panium;' it's not a hard point. We can see that whatever occurs at 'Panium' makes the fall of Russia as a global superpower inevitable; but it just begins that process and is completed at the 'SL.' On the streets of Argos or "harvest," Pyrrhus dies, the same year Tarentum falls.

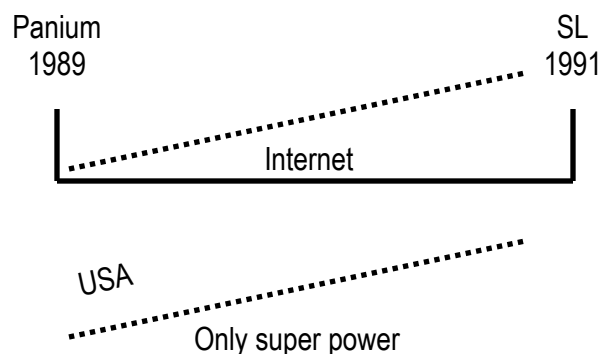
This pattern of 'deadly wound' and 'death' becomes another story, 'Panium' and 'SL;' it's a repeating pattern. So, in this context, when we consider 1989, what story does it tell us? Because we understand 1989 to be the beginning of the line of the priests (and it's a 30-year process of training), so we have the 30 years of the priests. We're not going to go into that study; we just want to see that symbols can have more than one meaning. 1989 is a story of 'Raphia,' not because of the 'KoN' and the 'KoS,' but it's a story of the priests. That's our theme, that symbols can have more than one meaning. If we take 1989, the Time of the End ('ToE'), and we want to understand the 'KoN' and the 'KoS' and their relationship in this time period, it's also a story of 'Panium.' Because 1989 is a 'deadly wound,' and 'Panium' is a 'deadly wound,' they tell us the same story. The 30 years from 1989 to 2019 is the story of the priests, and the history from 1989 to 'Panium' is the story of the fall of the 'KoS.' When we consider 1989, we began to consider what that looked like. Was the US there? Who took down the 'KoS,' from the inside? When we consider these concepts about what this war looks like, some people are inclined to say 'Raphia' is not a hot war, but it is coming. But 1989 is not a Battle of Raphia, it's a Battle of Panium. It's telling us a story of the 'KoS' falling in the history of 1989 to 1991, and then falling in the history of 'Panium' to 'SL.'

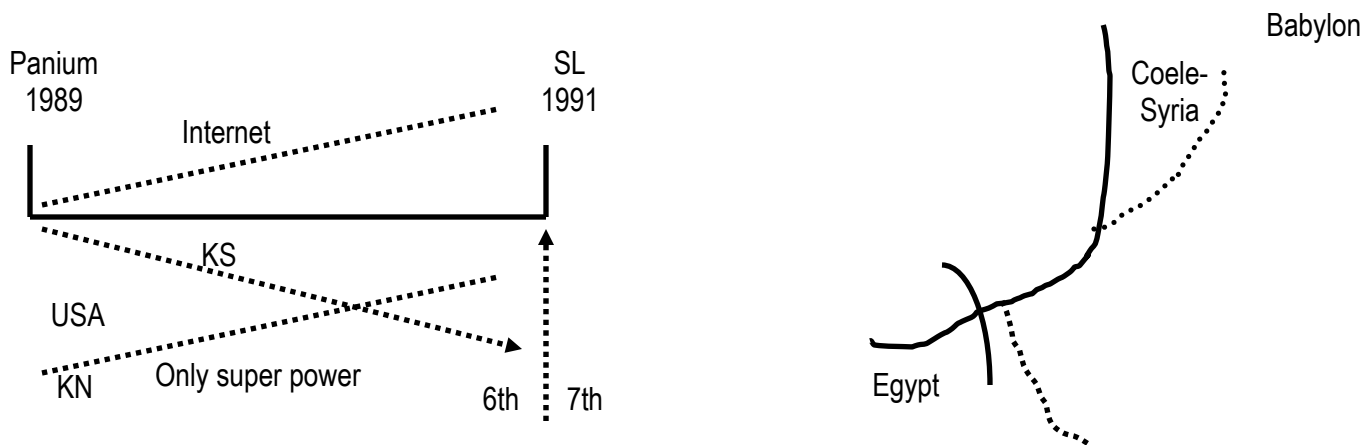


1989-1991 is the story of 'Panium' to the 'SL,' and all of this from 1989 to 'SL' is what verse? Daniel 11:40 part B. 1989 to 'SL' is 11:40 part B and it covers this entire history of 1989 to 'SL.' Because 1989 to 1991, what we see at the beginning, we also see at 'Panium' to 'SL,' the end. Then at 'SL' what verse do we have? Daniel 11:41. So just in this verse of Daniel 11:40 part B we can expand it out as we've been doing in this movement since 1989, and we are seeing it more and more clearly. We have a 'deadly wound' at 1989 and a 'death' at 1991, and this history of 1989-1991 is telling us a story of a 'deadly wound' at 'Panium' and a 'death' at 'SL.' So when we try and consider what 1989 looks like, it's the end of this unconventional war. 'Panium' is the end of an unconventional war. The 'KoS' in 1991 was destroyed from the inside. The 'KoS' is destroyed from the inside at 'SL.' When we discussed our 'Mode of Warfare,' we went back to 1989 and we traced its development. It's giving us evidence of what war looks like, not just for 'Raphia' at 2019 but for this entire period from 1989 to 'SL.' Because 1989 is not just telling us about 'Raphia,' we're going to see it as a defeat of the 'KoS;' the primary thread is 'Panium.' It's the end of the war that looks different to what people expect. In the history of 1945-1989, both parties were restrained, there's a division of 'Spheres of Influence,' and they are using information tactics (subterfuge) to undermine each other.

Coming to our history we'll recall the quote from a Russian general, "There's no distinct line between war and peace." So, the US and Russia can be at war without war ever being declared, without it being obvious to see; that's essentially what he's saying. And sometimes if you listen to what these people are saying, both Vladimir Putin and his generals and even Donald Trump, it just connects with prophecy.

From 1989 to 1991, what did Trump say this history was? In 1989 what is invented? The Internet, and Trump says the rise of the Internet corresponds with the rise of the United States (US) as the world's only superpower. 1989-1991 gave us the clues of where this battle is fought. Whether it's hacking, cyber-attacks (like we saw happened last year), or whether it's manipulating public opinion (as happened in 2016), this gives us the clue where this battle is fought and the tools that he used. And it corresponds with the rise of the US as the world's only superpower. So if we make 1989 'Panium' and 1991 the 'SL,' what's happening? The rise of the US as the world's only superpower, because whose falling between 1989-1991? The USSR, the 'KoS,' defeated in 1989 which was the 'deadly wound,' the 'death' in 1991.





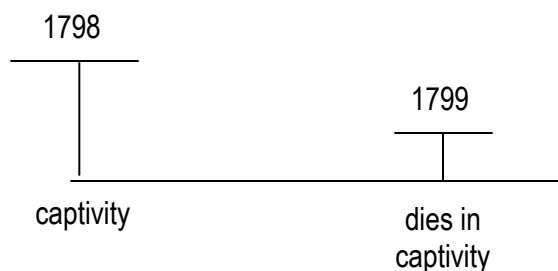
At 'Panium' is the defeat of Russia, the beginning of its fall until 'SL.' So, whether this is 1989 to 1991 or 'Panium' to 'SL,' these histories overlap and we have the rise of the US as the world's only superpower. Which is why by 1991 or 'SL,' you have a change. At the 'SL' the US is prepared to start acting like a different power, and you have the transition of the sixth head to the seventh head of Bible prophecy.

When we discuss what 1989 looks like, and as the USSR gradually began to lose control of those 'Spheres of Influence,' in 1989 they begin to hold elections and in 1991 they fully split. What the USSR lost was its 'Spheres of Influence.' So what do you expect Russia to lose? Its core country, Russia? No, their 'Spheres of Influence.' That's what is lost between 'Panium' and 'SL' that leaves it so weak. And we considered the 'Spheres of Influence' when we talked about Ptolemy and Seleucus: they're not fighting over Egypt or Babylon. What are they fighting over? At 'Panium' they are fighting for Coele-Syria, for this 'Sphere of Influence.' Whether it's 1989 or 1991, 'Panium' or 'SL,' it never goes past the neck; it never has to, because at 'Panium' all the 'KoN' took was Coele-Syria and down here up to the border of Egypt.

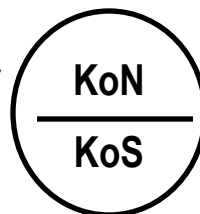
This is one of the reasons it's important for us to be following the news, because if we want to see this war being played out, we need to look to Afghanistan, Venezuela, and these different countries. When we do that, we see that much of the world is divided in two 'Spheres of Influence.' Some of them still feel powerful enough that they can try to play both sides. But most of the world doesn't have that freedom, and they are coming under the US or under Russia. And as they begin to see both countries exhibit a dictatorship it makes that decision more difficult, and a lot of these countries are afraid. So what is happening right now looks disconnected, but it's intimately connected between this war between the 'KoN' and 'KoS.'

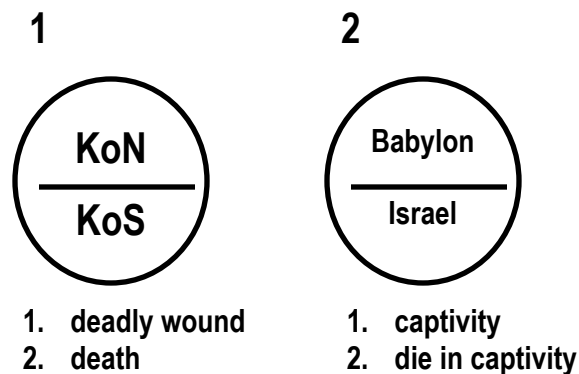
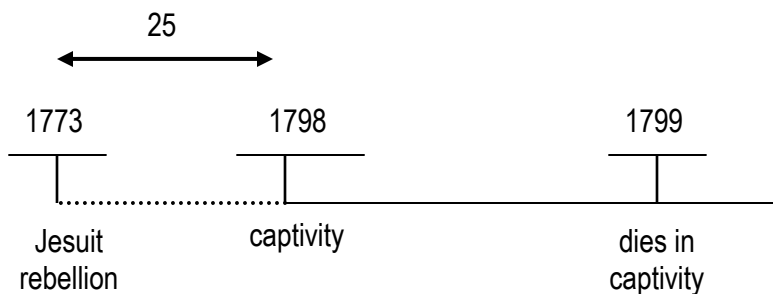
1989 can tell us a story of 'Raphia' and of 'Panium,' depending on which thread we want to pull.

We 'Compared and Contrasted' Daniel 11:40 and we saw the story of a 'deadly wound' and a 'death.' But we also saw this isn't just a 'deadly wound' and a 'death,' it's also described as 1798-1799 and we are saying here that the papacy went into captivity and then it died in captivity. So when we consider the story of captivity, we couldn't 'Compare and Contrast' the 'KoN' and the 'KoS,' because this is the story of the papacy; it's a church, Satan's kingdom. So, if we were to consider Satan's kingdom going into captivity, we can't take that to the 'KoS,' because the 'KoS' is no one's kingdom except their own.



If we are going to see it as captivity, we need to go to another story that tells of captivity, and that's the story of Israel. So instead of 'Comparing and Contrasting' the 'KoN' and overlaying him with the 'KoS,' which is our first model, we will use our second model.

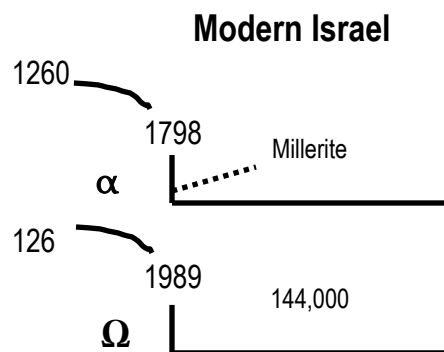




1799

Our second model was to take Babylon, Satan's kingdom, and overlay it with Israel, God's Kingdom. This first model will tell us the story of a 'deadly wound' and a 'death.' The second will pick up the concept of 'captivity,' it also comes in two parts: 'captivity' and 'die in captivity.' So, two steps for model one: 'Deadly wound' and 'death.' And two steps for model two: go into 'captivity' and 'die in captivity.' Both concepts have two steps. And when Ellen Gould White (EGW) describes what was fulfilled in 1798, she quotes the verse in Revelation 13 that uses both themes. She quotes Revelation 13 where it says "Deadly wound and captivity." The only one that she says was fulfilled in 1798, she talks about the 'captivity,' but she doesn't talk about the 'deadly wound.' "He that led in captivity must go into captivity." But there is the first part of that verse which she also quoted where she says, "He that killed with the sword must be killed with the sword." She can give us the story of 'captivity,' but she didn't talk about the 'death,' because the 'death' isn't 1798; 1799 is the 'death.'

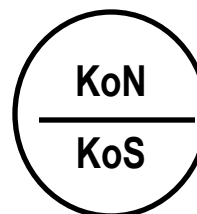
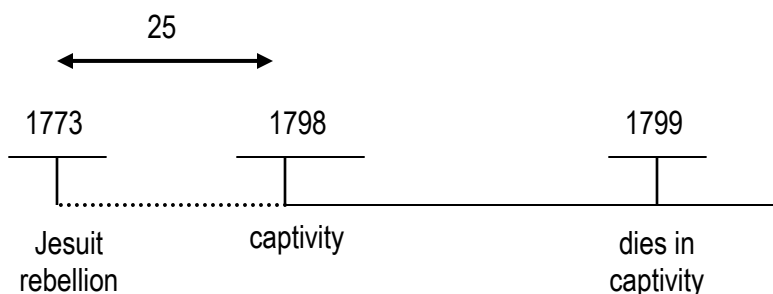
When we 'Compared and Contrasted' Satan's kingdom and God's kingdom, we went quite quickly and we went over the history of 'Modern Babylon' compared to 'Modern Israel.' Israel went into captivity, and when they came out as 'Modern Israel,' how many parts did they come out in? When did 'Modern Israel' come out or emerge in history? 1798. We have Millerite history, which is an 'Alpha,' and then we have the '144,000' (144K) which is an 'Omega,' both begin at the 'ToE.' So, you have an 'Alpha' and 'Omega' of 'Modern Israel.' 'Modern Israel' comes out of captivity in 1798, but in its existence as 'Modern Israel' there's a 'captivity' in between the Millerite and the '144K' history. Elder Parminder gave us that story in the previous presentation, which was the story of the '1260' and the story of the '126.' 'Modern Israel' emerges in 1798, comes out of 'captivity,' 1798 is the end of the '1260' and 1899, coming out again, is the '126.'



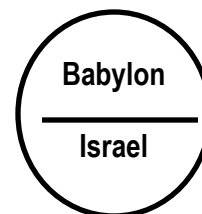
Modern Babylon



So when we come to 'Modern Babylon,' it went into 'captivity' in 1798. Why? Why was it in captivity in 1798? In 1773, 25 years before, what did the Catholic Church, the papacy do? She forgot her prophetic mission, she was in a Laodicean condition, she chose her temporal wealth and prosperity, and she saw herself rich and increased with goods. What need does she have to bother with those people that she is trying to kill? She would rather just rest and enjoy her wealth. And when she does that, she disobeys her boss and goes into 'captivity.' This was rebellion. Rebellion is followed by a period of captivity that began in 1798. Without proving it in detail, it comes out in 1899. 1798 is the beginning of an 'Increase of Knowledge' ('IoK'); this is the work of William Miller.#



1. deadly wound
2. death



1. captivity
2. die in captivity

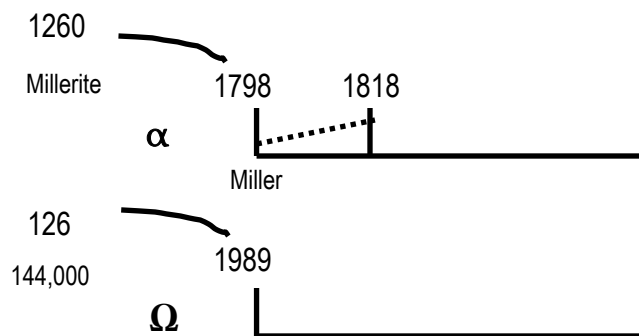
1799

1899 is the beginning of an 'loK' for Miller and Pacelli. Pacelli is made a priest, and he begins studying the Code of Canon Law. Miller completed his studies in 1818, and Pacelli completed his studies in 1917 when the Code of Canon Law is completed.

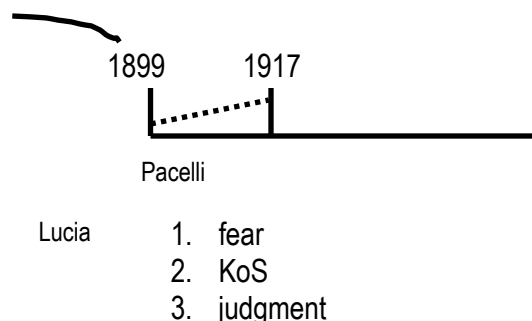
For Miller, the process began in 1798 and ended in 1818. It's in 1818 where Miller makes that statement "in about 25 years." Pacelli begins studying in 1899 and completes it in 1917 when he has that code published that he has been working on with Cardinal Gasparri. And these are the same core group of people (we discussed his brother in connection) that brought about the Lateran Treaty; they are doing a work within the papacy to resurrect it.

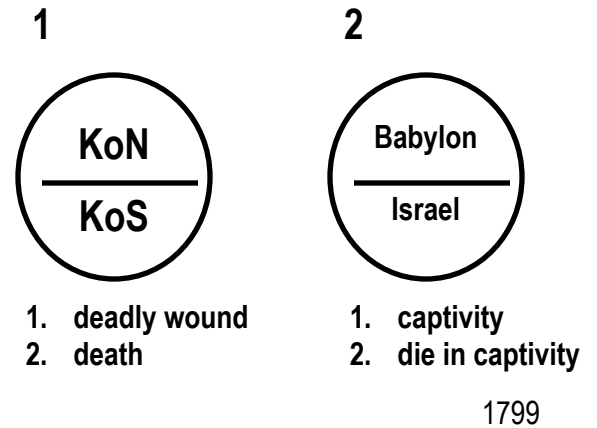
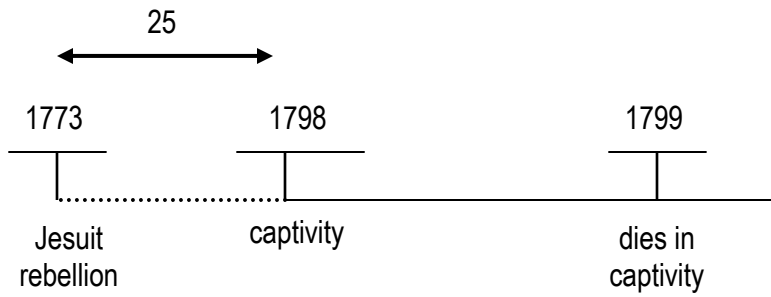
The same month we also have the three visions of Fatima; and this was sister Lucia, she became a nun. Three visions: fear, take down the 'KoS,' and judgment. Satan wants to bring a message to his church. It took the papacy hundreds of years to accept a pope that wasn't Italian. So if you were to consider the politics of this, you have a church in Italy that only accepted Italian popes for about 800 years. They also don't allow their women to speak; you would never see a woman in the front. So why would Satan go to a young girl, about ten years old, in Portugal, in an unknown location, nowhere prominent, and give her a message to take to his church? Why didn't he go to the Vatican and speak to his pope? In 1798, why aren't these messages going to the leaders of the Protestant churches? The leaders are in rebellion; they are not listening, so they are bypassed. They are bypassed in 1798, and it takes time for that to develop and be recognized.

Modern Israel

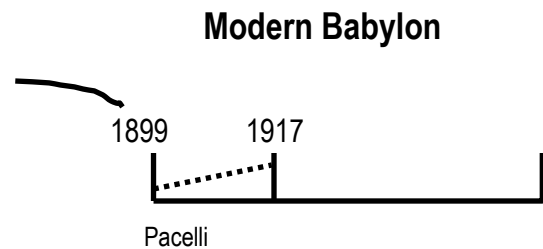
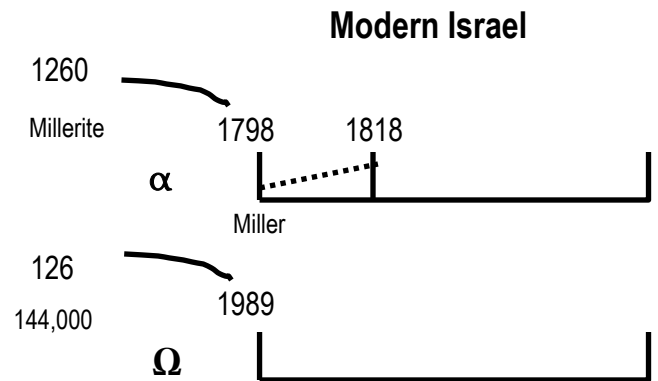


Modern Babylon





In 1899 the leaders of the Catholic Church are also bypassed. If you read that history, a good book to read is *Hitler's Pope*. That book covers some of this history in really nice detail; from Pacelli's birth, it traces his early years, it discusses 1899, it discusses Fatima, the impact on Pacelli, and it discusses the popes in this history. Not necessarily good men, but they are not doing the work they were supposed to be doing. And they would not listen to these messages from Portugal because they were afraid of them. The leadership was afraid of these messages, why? What the leadership was afraid of is why would Mary send a message to Portugal to these children and not to them? That's their fear, there's a rejection and they know it. If Fatima is true, these messages are going straight to the church that they do not have control over. And the popes in this history were well aware that they were losing control. By the sixth aberration of Fatima, about 70,000 people arrived on the day it was predicted. 70,000 Catholics came to this tiny town to catch a glimpse of these three children and try to experience what was happening there; that was in October of 1917. So, the people are coming to this location trying to see Lucia, trying to understand what's happening, and the papal government has absolutely no control over what's happening. So, they take Lucia from Fatima and put her in a boarding school far away; they try to split her from the location, hoping people will stop making pilgrimages and drawing attention to this, because these three messages (that were coming) at this time were still secret. They know that whatever is happening, in Rome they have no control.



We bring that into our history and the leadership of the churches has no control over those messages so they begin to fight it. It looks different when you take it to the papal structure; it's a little bit more difficult to see an overturning of the leadership because they just have continuous popes. And in this Millerite history you have a variety of people involved, but when you come to the Catholic Church you don't quite have that same structure because they only answer to one man. So, you don't have William Miller and Samuel Snow in the counterfeit line, it's just Pacelli all the way through. He begins in 1899, he's made pope on the eve of WWII, and he has already gone into an alliance with Hitler.

- 1. fear
- 2. KoS
- 3. judgment

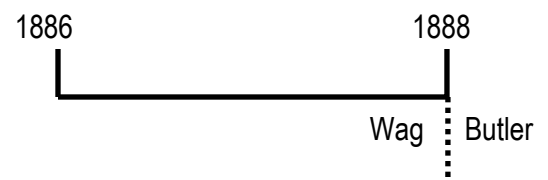
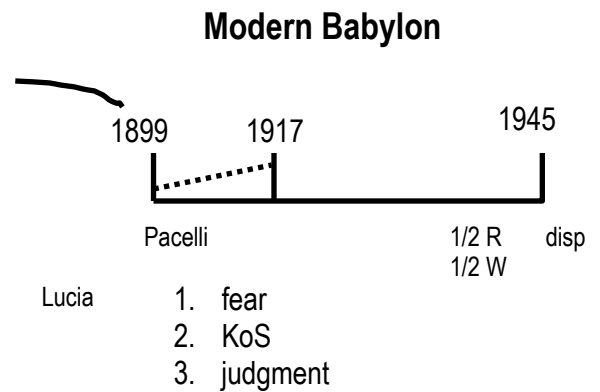
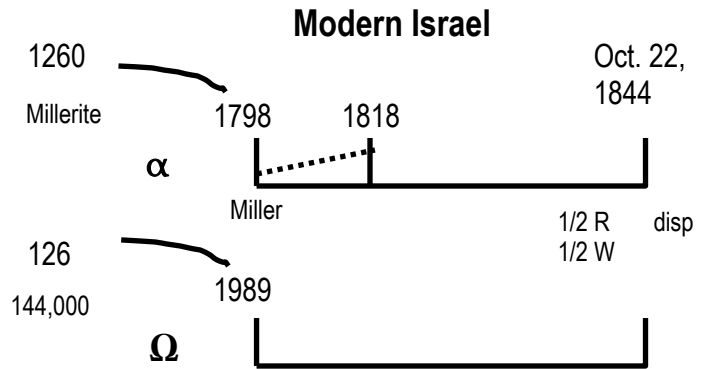
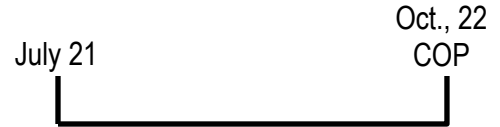
On the line of 'Modern Israel' we come to October 22, 1844 and on the line of 'Modern Babylon' we come to 1945, how did that end? This was a **disappointment** on the line of 'Modern Israel;' why a disappointment? Because the message that Snow gave was half right, the date was correct and we drew that out in a previous study.

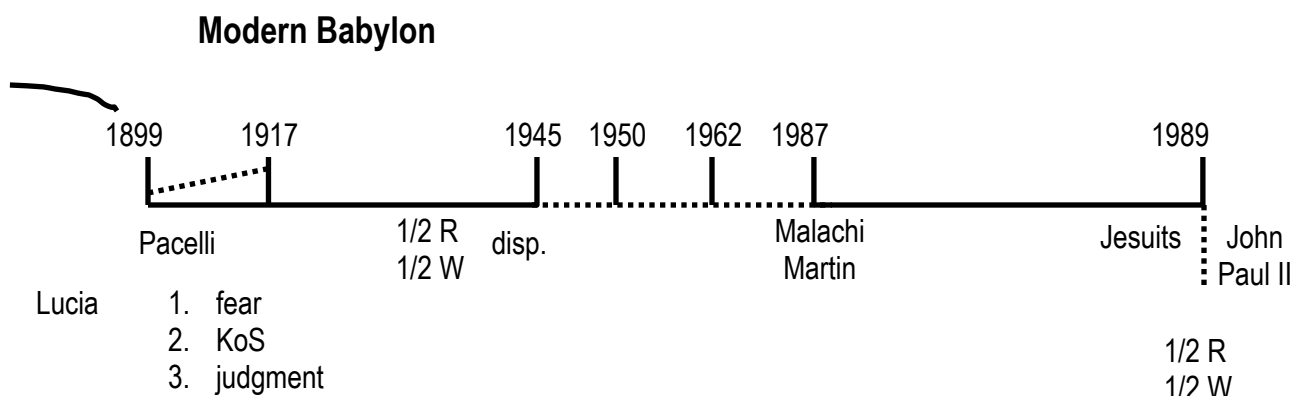
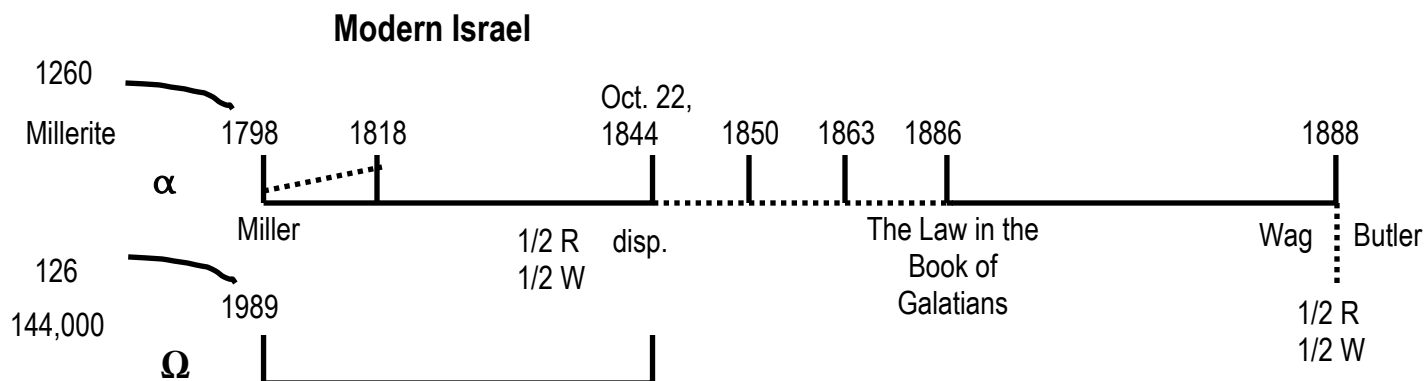
On July 21, 1844 Snow gives the prediction of a 'Close of Probation' ('CoP') that will happen on October 22, 1844. But Snow does not say it's a 'CoP,' what does he say it is? **He says it's the 'Second Advent.'** So, a message is given predicting a 'Second Advent,' where as in fact it was a 'CoP.' And did they have the light in that history to understand the difference? Yes, EGW makes it clear that this was not because God withheld information, but because of the mistakes of His people. So, in this history they make a mistake; Snow was half right and half wrong.

When we come into the history prior to 1945, Pacelli understands his mission is to defeat the USSR. He attempts his mission by going into union with Hitler. He tries to go into a union with the US, but the US told him literally in a letter from Roosevelt, "We disagree;" Roosevelt told Pope Pius XII (Pacelli), your number one enemy is the USSR and ours is Germany, so we are not going to agree. Despite whatever Pacelli tried to do, the US was determined to fight Germany first, and it was Germany that Pacelli thought he needed an alliance with. So Pacelli was half right and half wrong. He needed to defeat the USSR, but he was impatient and attempted that with Germany and it ended in a disappointment. It isn't until after 1945, after the end of WWII, we have the beginning of the Cold War; and what Pope Pius XII then did was start to work with the US. The Millerites recognized their mistake in 1844 and they started to change their plan, they had the vision in the field and they saw their mistake. We talk about Ronald Reagan and John Paul II working together, that's the latter end of that history. Soon after the end of WWII, Pope Pius XII already begins working with the US; it didn't take forty years into the future for the papacy to see their mistake.

We see Reagan and John Paul II working together, the "Unholy Alliance," but it began in 1945 with Pope Pius XII, and the US starts funneling millions of dollars into the Vatican to help them fight communism in Eastern Europe. So 1798-1844 is the 'Alpha' history for 'Modern Israel' and 1899-1945 is the 'Alpha' history for 'Modern Babylon.'

We talked about 1850 and 1950, but then we came to another history in between these two; the 'Alpha' and the 'Omega' bookend another history. And this one we could go into in more detail, but I just want us to look at 1886 and 1888. There's an attempt here in 1888 to fix the problems of the church. A message comes from Alonzo Jones and Ellet Waggoner; we just discussed Waggoner, and in conflict with him is George Butler, and their argument is over the Book of Galatians.

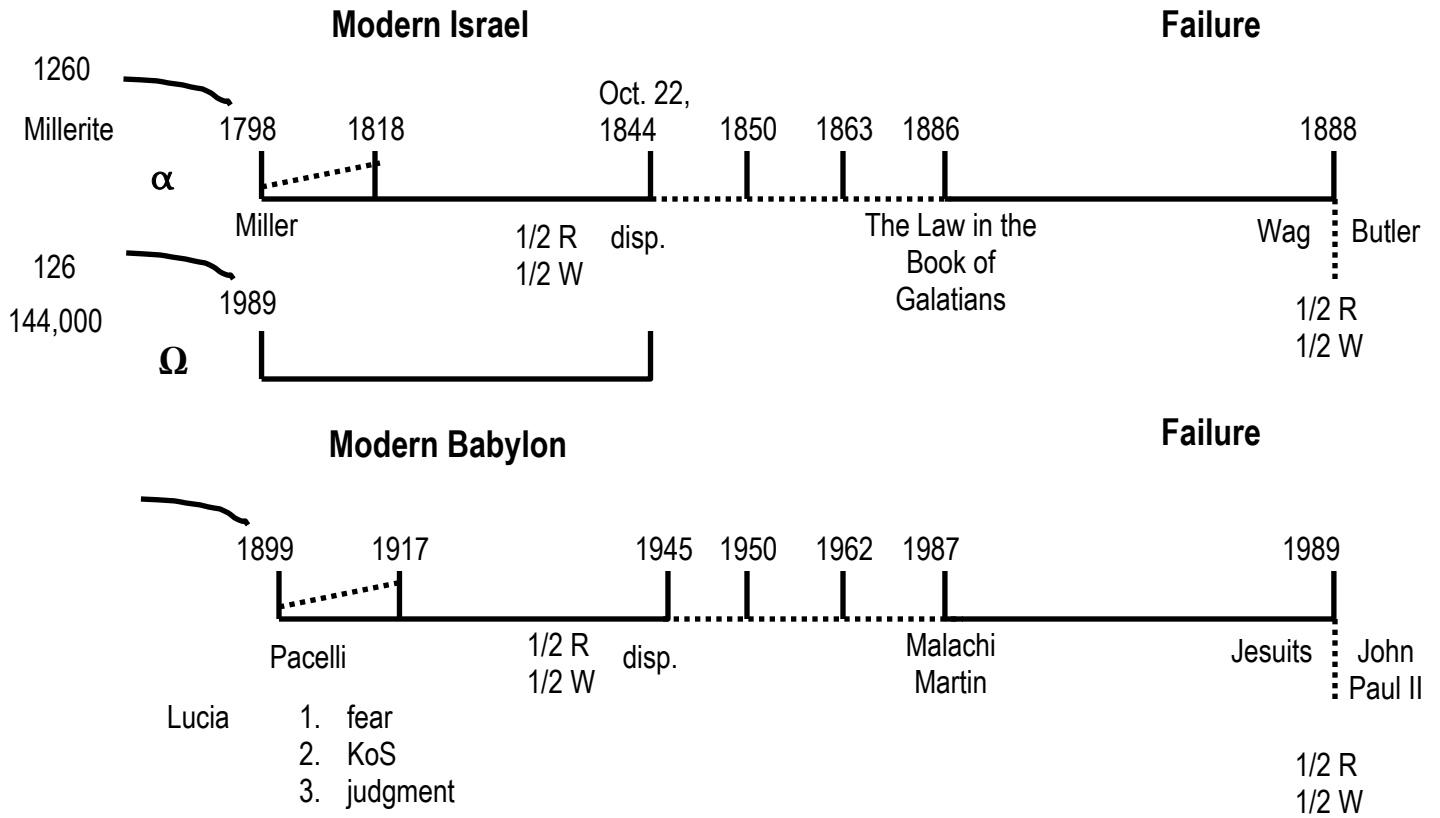




In 1886 Butler writes a pamphlet titled "The Law in the book of Galatians." So, Butler writes a pamphlet attacking Waggoner and his position on Righteousness by Faith. EGW in this history is very supportive of Waggoner, but she says, in a letter to Butler in 1888, that neither have all the light on the issue; she demonstrates that they are half right and half wrong.

We bring that down to the counterfeit line at 1989. As we discussed in the history of WWII, the mission is the same, to defeat the 'KoS.' On the Millerite line, we understand 1863, we have 1850 and 1863 on church organization and there's an issue over our prophetic message, and they reject the prophetic message. On the counterfeit line, 1950 is an attempt at a revival, and 1962 is a rejection of Fatima and their prophetic message. They're starting to solve those problems when they come into the history of John Paul II who recognizes Fatima, but he has an issue with the Jesuits in 1989. Let us remind ourselves of how the Jesuits come into these histories; in 1773 they are fighting the Jesuits and in 1989 they are still against the Jesuits, so who is the one who is supposed to be doing this work? The Jesuits. In 1989 you have this warfare between John Paul II and the Jesuits, and it's really over the traditional view. Butler upheld the traditional view of the church on the Book of Galatians. John Paul II upheld the traditional views of the Catholic Church. Waggoner is seen as being new and bringing in dangerous and radical new ideas that oppose tradition. It's the same problem with the Jesuits; they were seen as bringing in these radical ideas that oppose the traditions.

Two years previously, in 1987, you have a book written by Malachi Martin, it's on the Jesuits, "The Society of Jesus or the Jesuits, and the Betrayal of the Roman Catholic Church." It talks about the Jesuits and says that they have betrayed the Catholic Church and it is a direct attack on their positions. John Paul II was doing the right work, trying to defeat the 'KoS,' when you come into this history of 1989, they're half right and half wrong.



When we went into the story of Pyrrhus we saw two histories, a beginning and an end, 'Alpha' and 'Omega.' We built a chart and had three battles over four histories. It looked like this, you could say this is the first battle, the second battle, and the third battle, or Heraclea, Asculum, and Beneventum. But we went through four different histories and we built a chart, and what did that chart say? All of this is from the perspective of the 'KoN' when we talk about 'Success' or 'Failure.' So in 1844, you wouldn't talk about that as 'Success' for Satan. We take it from the perspective of the 'KoN,' the true 'KoN' is God.

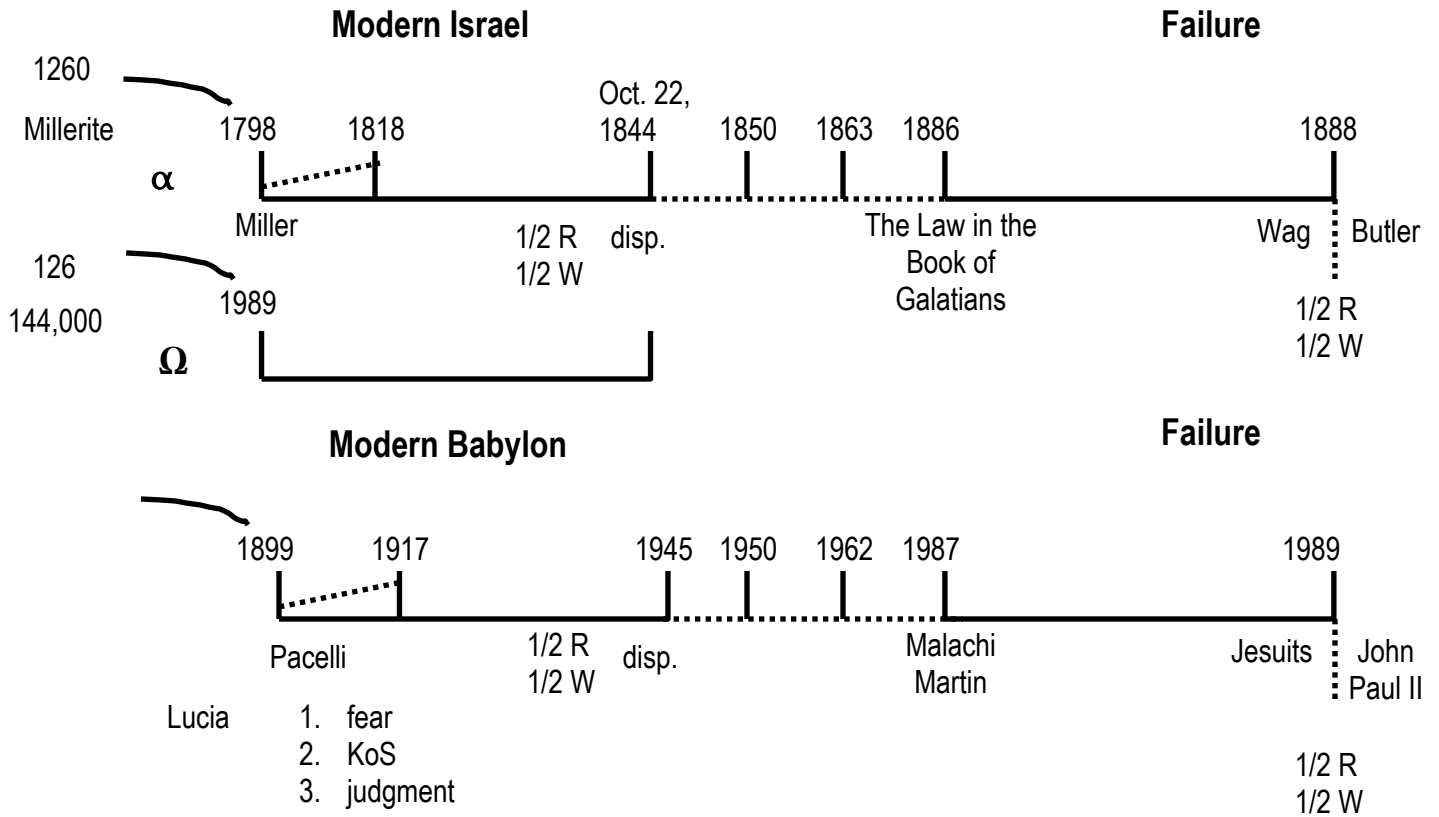
In 1945, we don't talk about that as a history of 'Success' for the USSR, we approach it from the perspective of the papacy; it just makes more sense to do it that way. So we talk about 'Failure' for the Millerites and 'Failure' for the Counterfeit, and we're talking about it from the perspective of the 'KoN.' So, when we looked at these three battles of Heraclea, Asculum, and Beneventum and we talked about 'Success' and 'Failure,' all of that is from the perspective of the 'KoN,' whoever in that history is representing the 'KoN.'

We're able to identify a pattern. In an 'Alpha' history from the perspective of the 'KoN,' this first battle is 'Success,' the second is 'Success,' and the third is 'Failure.'

In the history of WWII, we have August 1940, Operation of Barbarossa in 1941, and 1945; it's the story of Nazi Germany, 'Success' in 1940, 'Success' in 1941, and 'Failure' in 1945.

When we come to a history of the 'Omega' the first battle is 'Failure,' the second is 'Failure,' the third is 'Success.' #

	Heraclea 1	Asculum 2	Beneventum 3
Pyrrhus α	Thessaly KS → KN S	Epirus KN → KS S	Macedonia KS → KN F
Pyrrhus Ω	Heraclea KN → KS F	Asculum KS → KN F	Beneventum KN → KS S
USSR WW2 α	August 1940 KS → KN S	Barbarossa KN → KS S	Germany KS → KN F

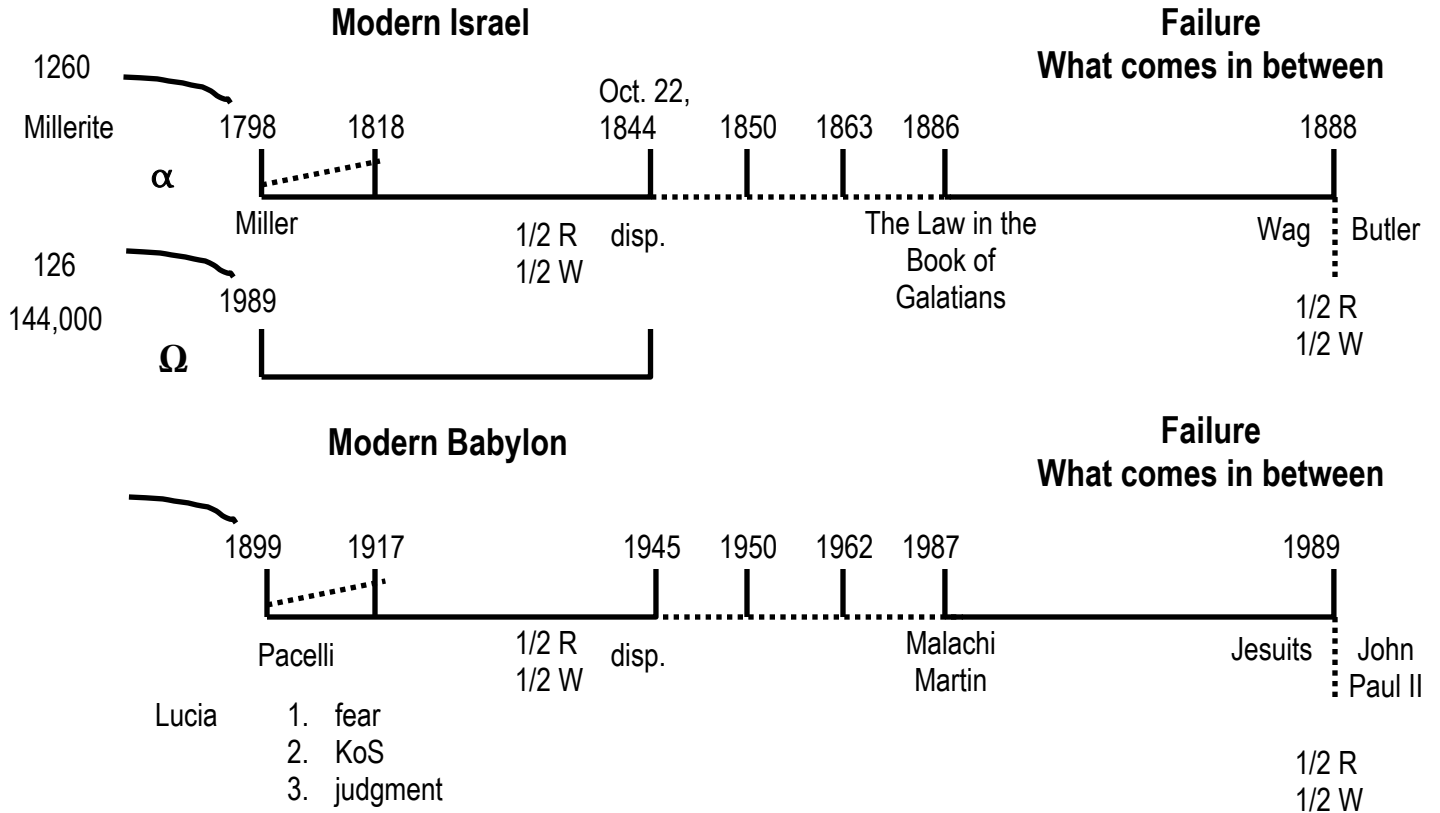


In the history of the 'Omega' the first battle, Heraclea, is 'Failure,' the second, Asculum, is 'Failure,' and the third, Beneventum, is 'Success.' It's these last two that have been recognized by the movement first; the 'KoN' is 'Failure' at 'Raphia' then 'Success' at 'Panium.' When we approached this graph, we also talked about who initiated each conflict and again saw the exact same pattern. It also fits perfectly and shows who initiates each battle and it again forms the exact pattern between 'Alpha' and 'Omega' histories.

If we were to take the story of 'Panium' and we were to place it on 1945, is it a 'Success' or 'Failure?' It's 'Failure' at 1945, 'Success,' 'Success,' 'Failure,' it's the history of Nazi Germany in WWII and you overlay it over 'Panium;' 1945 tells of 'Panium.' 1945 is a disappointment and 'Failure,' because the message is half right and half wrong. 1844 is a disappointment and 'Failure,' because the message was half right and half wrong.

What we can't do is take Pyrrhus' Macedonia history and the WWII history and drop it wholesale onto our history. We can't do it with the counterfeit; we can't take 1945, drop it straight onto 'Panium' and make it look like a history of 'Failure.' We know we can't do that with the counterfeit, so we shouldn't be doing it with the true. We shouldn't be taking 1844 and the prediction of Snow, which is half right and half wrong, and drop in on 2012 or 2014 or 2018. It's not half right and half wrong.

	Heraclea 1	Asculum 2	Beneventum 3
Pyrrhus α	Thessaly KS → KN S	Epirus KN → KS S	Macedonia KS → KN F
Pyrrhus Ω	Heraclea KN → KS F	Asculum KS → KN F	Beneventum KN → KS S
USSR WW2 α	August 1940 KS → KN S	Barbarossa KN → KS S	Germany KS → KN F 1945
Russia Ω	1 KN → KS F	2 KS → KN F	3 KN → KS S
		Raphia	Panium

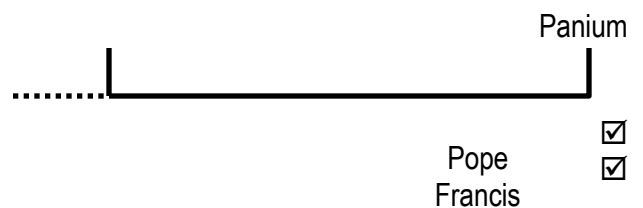


In 1773 they are fighting the Jesuits. By 1989 the Jesuits have a lot of influence again, but they are still fighting the Jesuits. What we need is a pope who is going to defeat the 'KoS' and who is also conveniently a Jesuit.

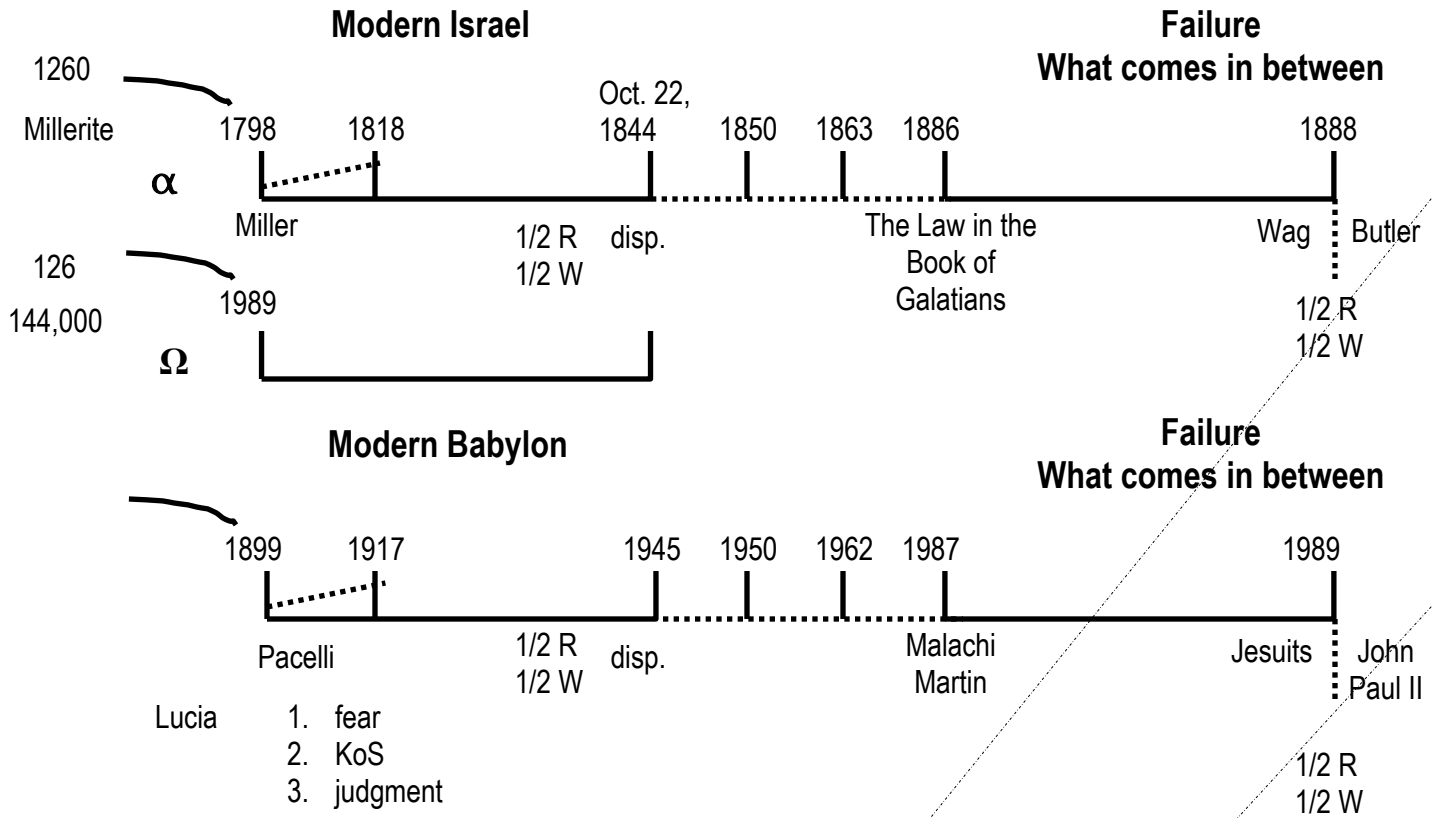


So, we have this 'Alpha' history and **what comes in between**, and then we have our 'Omega' history. We are going to mark the end, 1945 as 'Panium.' It's a 'Success,' complete and total.

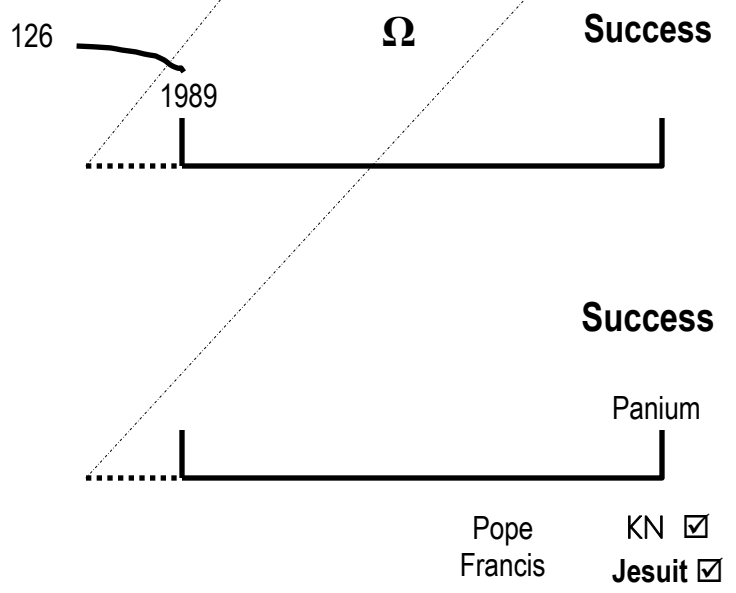
1989 is the beginning of an 'Omega' history and the end of a '126.' 1798 is the 'Alpha' and 1989 is the 'Omega.'



We come down into the history of the counterfeit, we're not going to be hard about this date when the papacy comes out of its scattering stage; because if we do address this we would need to go in and prove it; we'll just say it has already happened. In 1989, we begin to be re-gathered. In the history of the counterfeit, the papacy begins to be re-gathered, it's going to take them to 'Panium,' a repeat of 1945; and in this history, it's the story of Pope Francis.



If we are to look at his name, Francis, he chose that name because of an old Catholic Saint, Francis of the Assisi. Francis is known for his poverty and his humility, but that was not his commission. The story of Francis of Assisi is about this man who is worldly and he is walking down the road (it seems to be some type of counterfeit of the story of Paul) and he has this vision; and what is he tasked to do? He is given a commission and it's "Francis, rebuild my church." And he hears that multiple times on a couple of different occasions. The purpose of Francis of Assisi was not to live a life of poverty, but to restore and rebuild a broken-down church. And what Pope Francis has been doing is a work of reconstruction, which is why he is facing such opposition by the church traditionalists. Those who upheld the view point of John Paul II believe that Pope Francis is virtually the antichrist. And the Catholic Church right now is in a state of a civil war, because without us realizing it, their leadership was bypassed.



Pope Francis is going to see about the defeat of the 'KoS,' he's going to do that and behave in the church in a manner that is strange and new from those with the traditional church view point. And more and more in this movement, we're doing the same thing. But not only is he going to defeat the 'KoS,' he's also a Jesuit; he's right on both fronts.

When we went to our chart, we had 'Failure,' 'Failure,' and 'Success.' We cannot take 1945, 1989, and put them on Pope Francis and think he is going to be half right and half wrong in this history, because Rome did not 'half defeat' Pyrrhus; it's 'Success.' That's the same when we bring it up to our 'Reform line.' In our next and last study, there are just a couple of other pieces we want to connect.

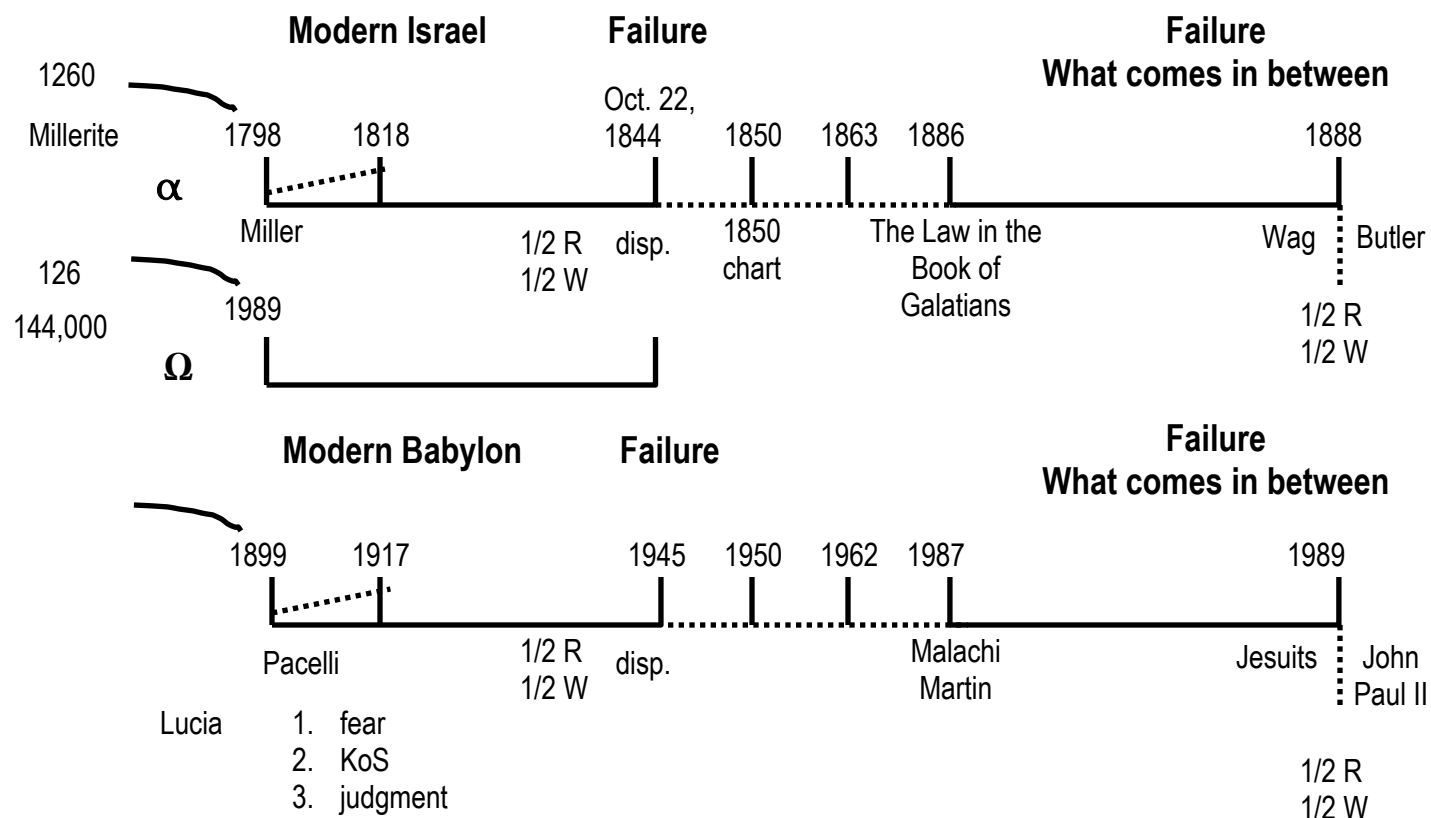


Camp Meeting
Guadeloupe

**THE
MIDNIGHT
CRY**

**Civil War
15 of 15**

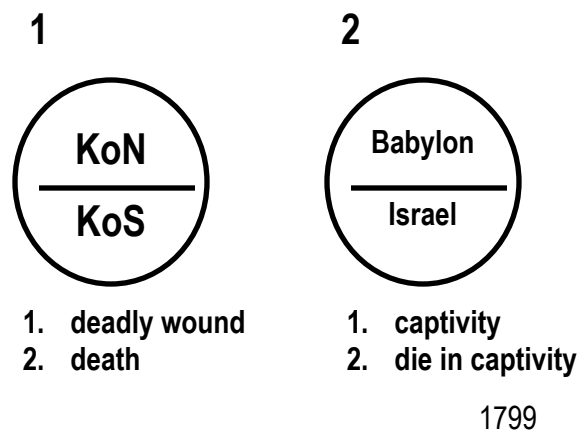
**Elder Tess Lambert
April 2019**

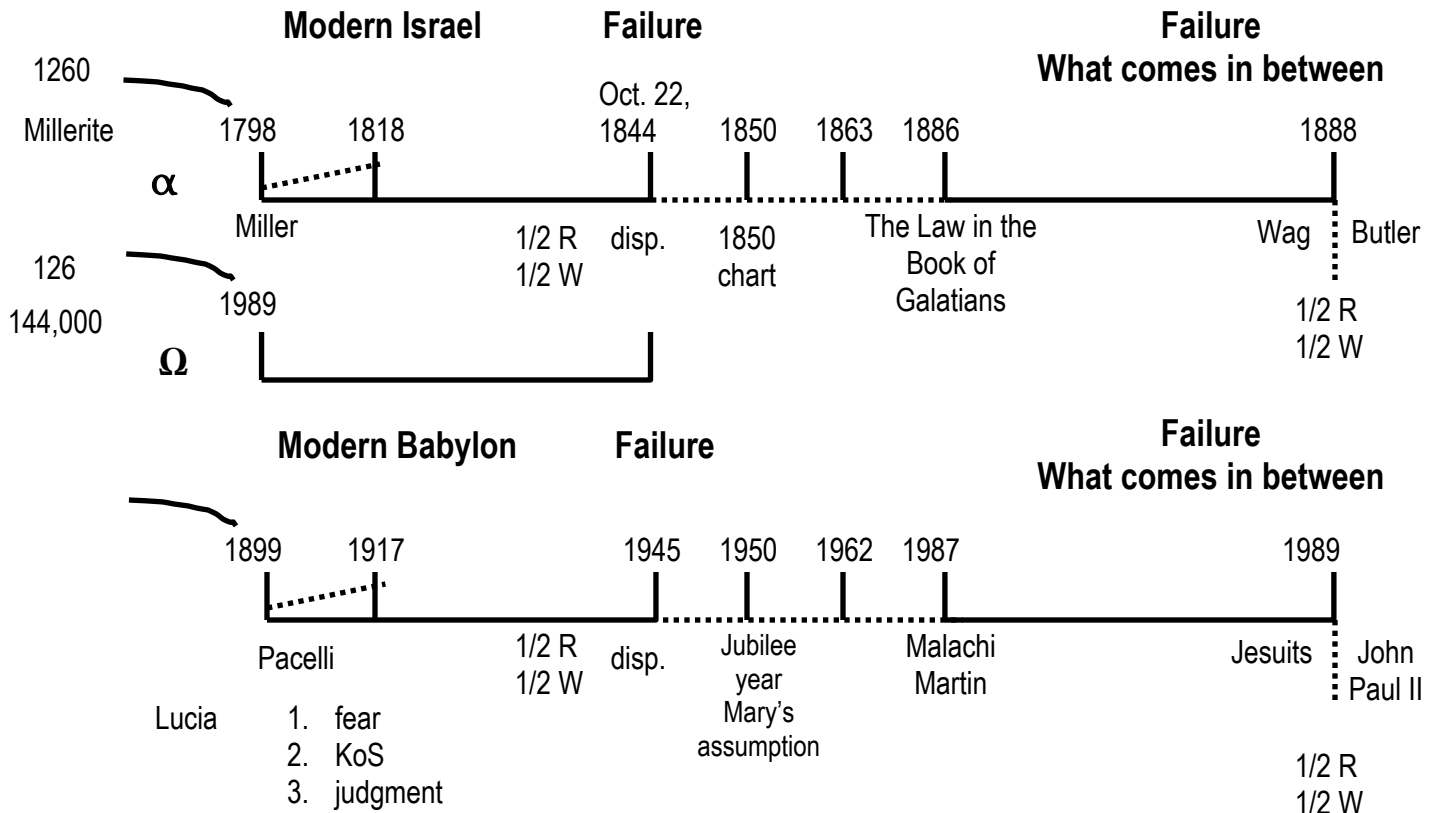


We have been merging a couple of different concepts. Everything we are doing is based on parables and 'Compare and Contrast,' it's the foundation of what we are teaching now; and one of those is to compare the King of the North ('KoN') and the King of the South ('KoS'), and we understand this concept of 'deadly wound' and 'death.' The second concept is comparing 'Modern Babylon' and 'Modern Israel.' When we understand 'Modern Babylon' and 'Modern Israel' and we 'Compare and Contrast' them, we can take all of our 'Increase of Knowledge' ('IoK') of 'Modern Israel,' and what we've learned to see is that that experience is being counterfeited about 100 years later as close to the year as possible.

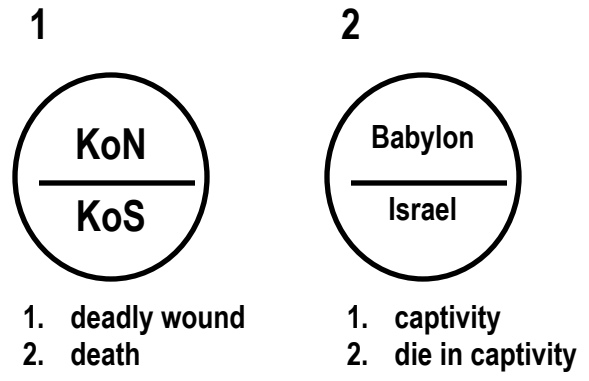
In our history it's beautiful, everything fits into place; the 'Counterfeit' does not have the same symmetry in many different ways, but we can still see the attempt to counterfeit. We don't ever expect to see all the same symmetry in the 'Counterfeit,' but you can still see it as Satan attempts to counterfeit what God does with His Church, with his own. Both of them have a first 'Alpha' history and for both of them it's 46 years. Both of them have a change of leadership which begins at the 'Time of the End' ('ToE'), a three-step prophetic testing message, a history of the First and Second Angel, and First and Second World War, and both do a work in restoration in different ways because these kingdoms still have different goals. Their message is half right and half wrong and there's a crucial mistake made in the 'Alpha' history that leads to a disappointment. We have said at the very start of our classes, if the 'Alpha' history had been successful you wouldn't need an 'Omega.'

Then we saw the attempt to counterfeit 1850 in 1950, and 1863 in 1962. In 1863 organization is good but they forget their prophetic message and are scattered.





When we come into the history of the 1886 message, there is conflict over the Book of Galatians, and now we see the leadership uphold the traditional view. In 1889 we see the work of Pope John Paul II upholding tradition against a newcomer, the Jesuits, who is seen as somewhat radical and threatening the established view. Both of these men in 1888, Waggoner and Butler, have points that are correct and points that are not. The Jesuits and Pope John Paul II repeat this history in 1989. Pope John Paul II succeeded to defeat the 'KoS,' but he held to the Old Catholic doctrines and that meant there was never a Catholic revival in Eastern Europe the way he had planned.



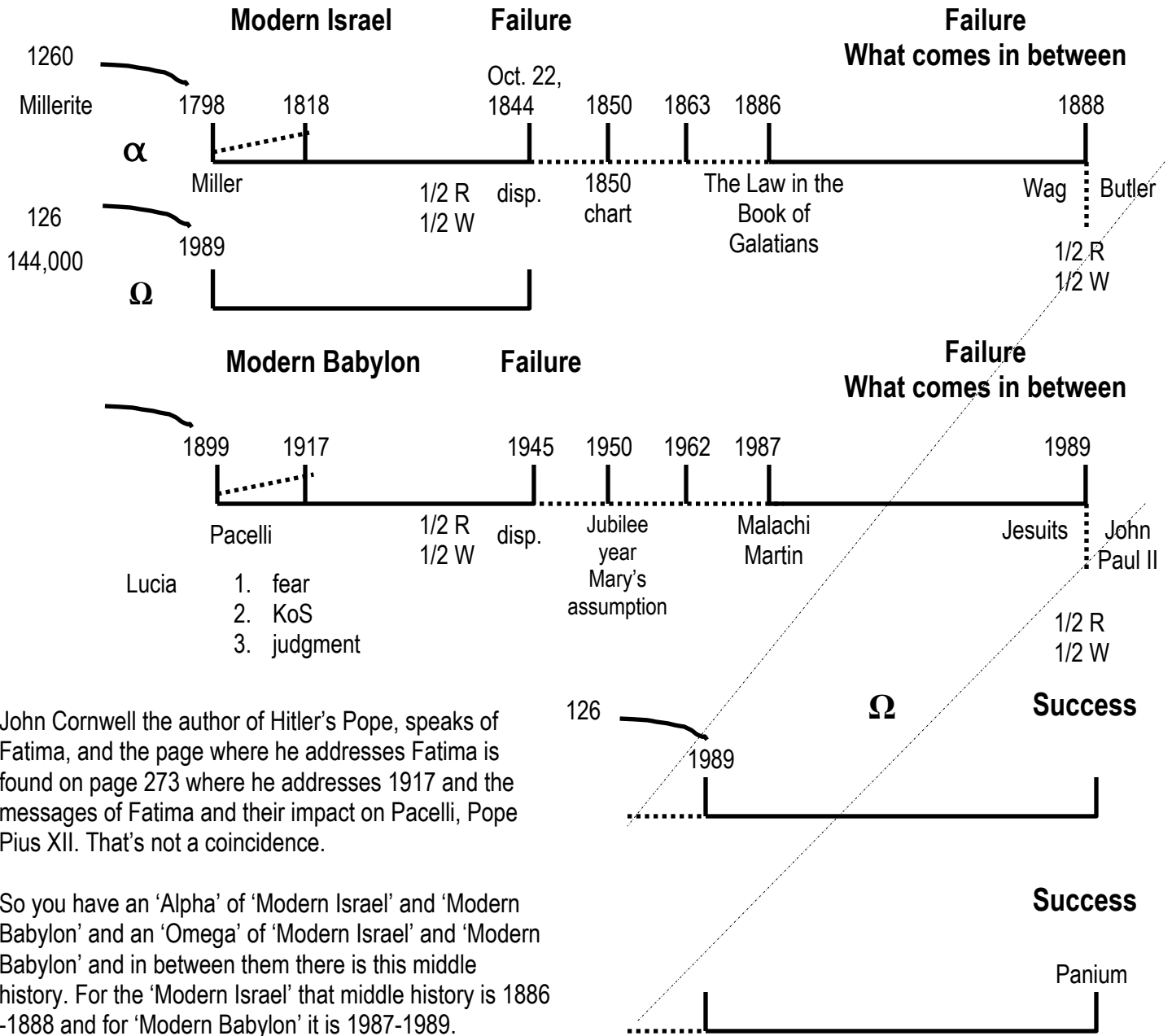
1799

In 1950 it is Pope Pius XII and it's a Catholic jubilee year. And in 1850 the Millerites create the 1850 chart, and they are trying to revive their prophetic message.

From 1945 to 1950, you find 1950 described in the book Hitler's Pope, it gives all the nice details for 1950. They have had five years of watching the Iron Curtain fall, just barely managing to prevent Italy from becoming communist, and in 1950 Pope Pius XII makes a second attempt to revive their messages from this history of 1917.

And in this year in 1950 (for the first time in history), Pope Pius XII uses his papal infallibility and makes the doctrine of the "Assumption of Mary" a Catholic doctrine; it was never part of Catholic doctrine before this. What he does in this year is try to revive the messages of Fatima and Mary. It begins in 1950 but it was meant to be a rallying cry against communism. Then in 1954 he dedicates that entire year to Mary and Fatima; there's tens of thousands of people going on pilgrimages to Fatima. It really begins in 1950 with the Jubilee and he's just trying to revive the messages of Fatima.

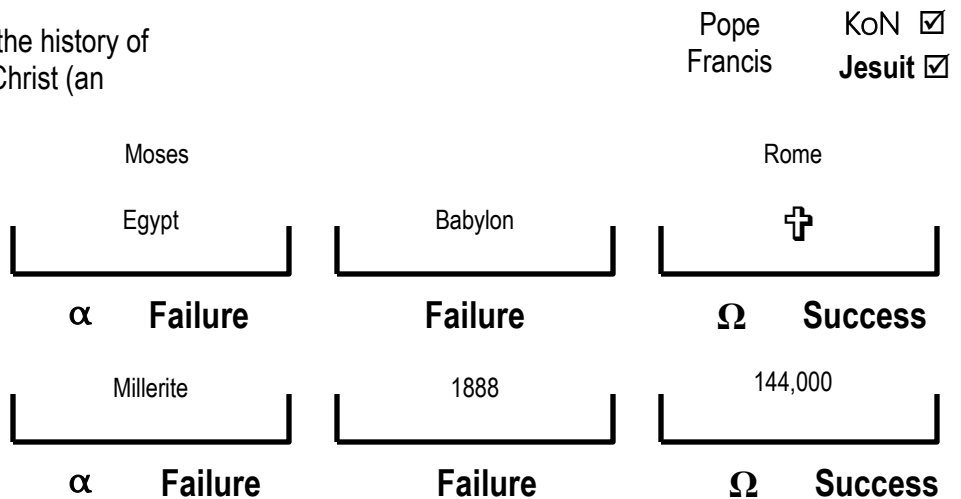
Elder Tess Lambert, Guadeloupe

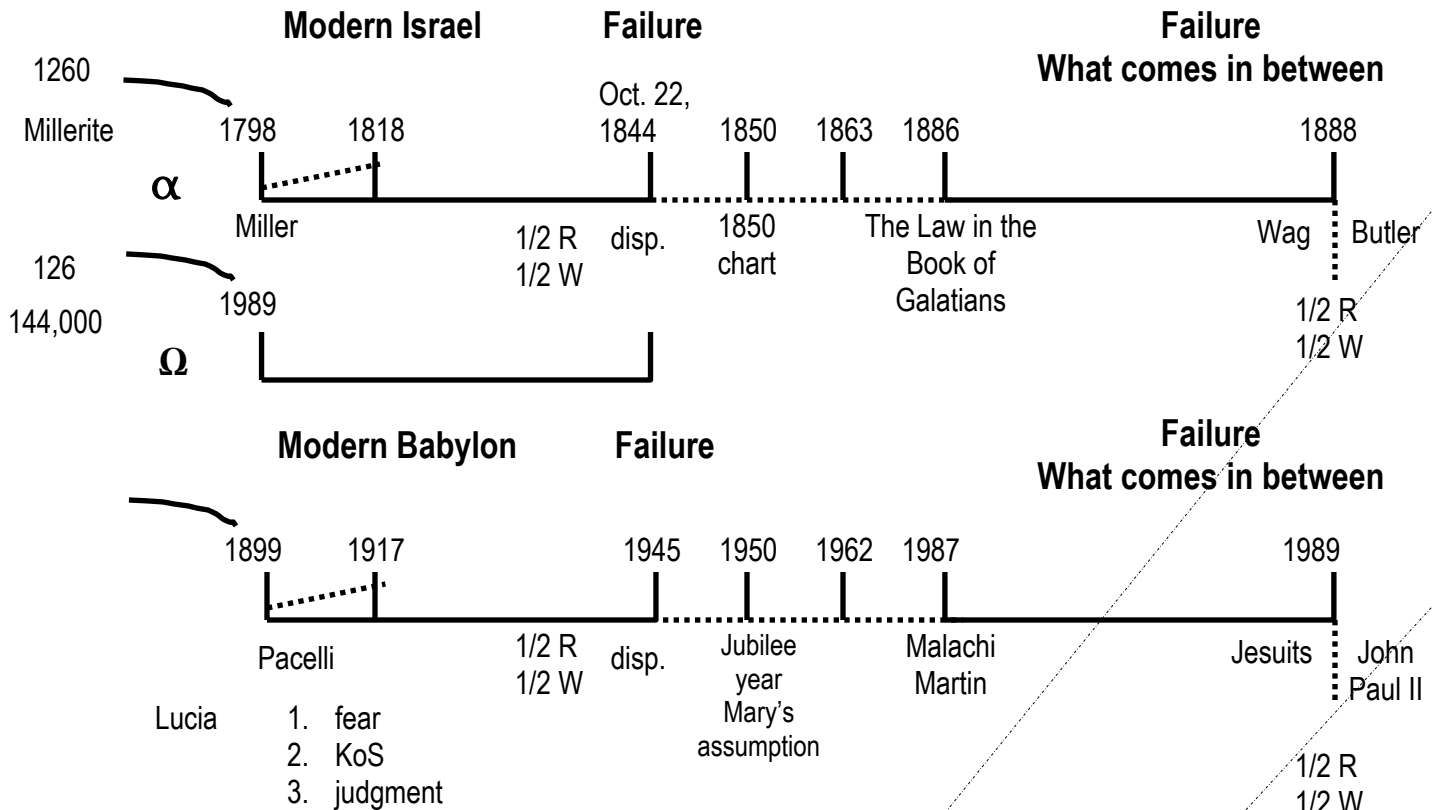


John Cornwell the author of Hitler's Pope, speaks of Fatima, and the page where he addresses Fatima is found on page 273 where he addresses 1917 and the messages of Fatima and their impact on Pacelli, Pope Pius XII. That's not a coincidence.

So you have an 'Alpha' of 'Modern Israel' and 'Modern Babylon' and an 'Omega' of 'Modern Israel' and 'Modern Babylon' and in between them there is this middle history. For the 'Modern Israel' that middle history is 1886-1888 and for 'Modern Babylon' it is 1987-1989.

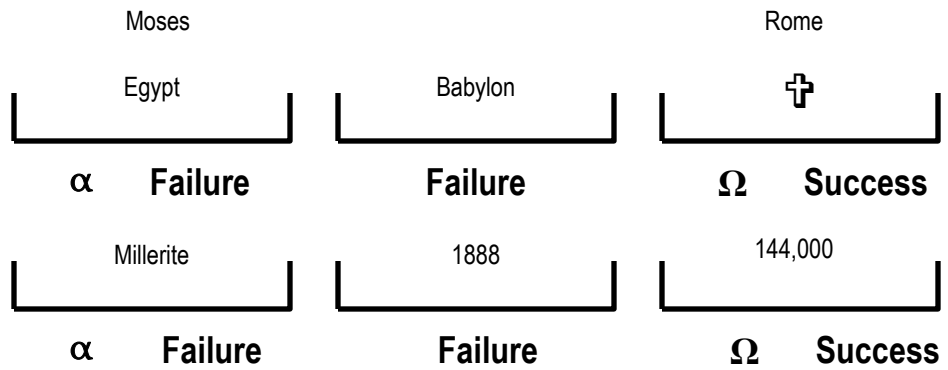
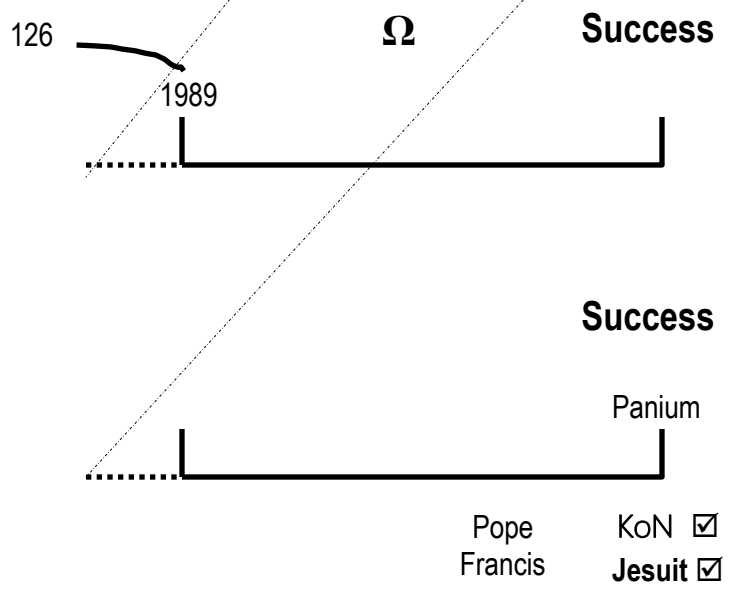
It's worth some thought, we talk about the history of Moses (an 'Alpha'), and the history of Christ (an 'Omega'). And in between the Millerite captivity (where they are meant to come out and restore a temple), and the captivity leading to the 144K which looks different than they expected (when they were meant to come out and restore a temple), you have the history of Babylon. First they are in captivity to Egypt, then in captivity to Babylon, and then in captivity to Rome.

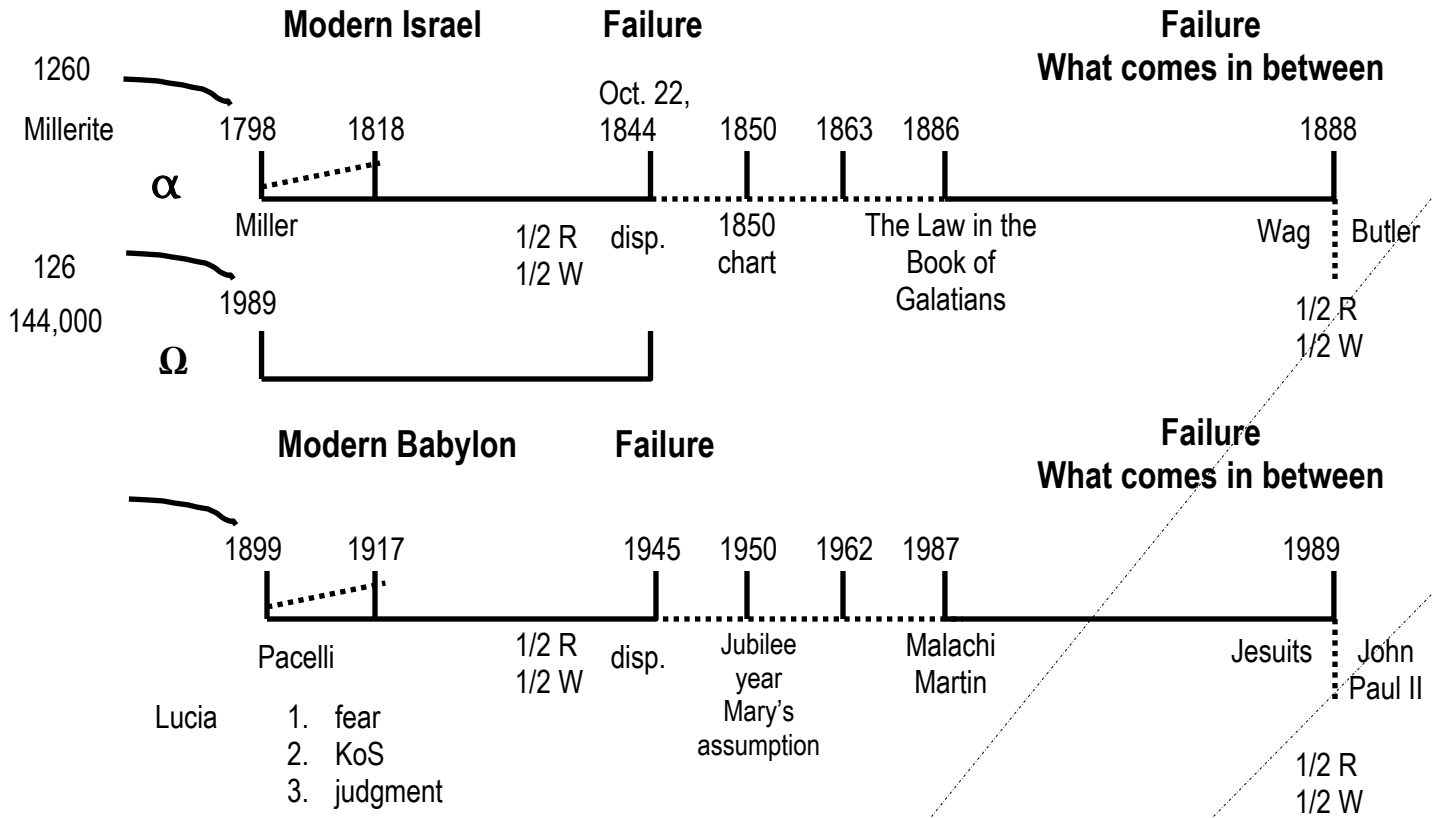




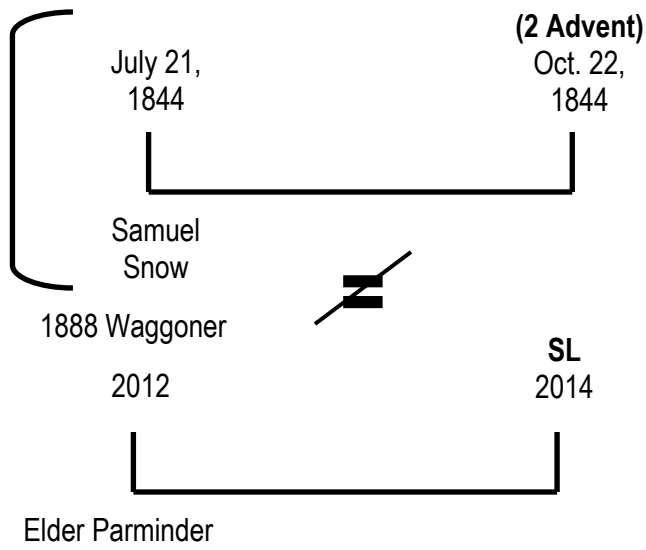
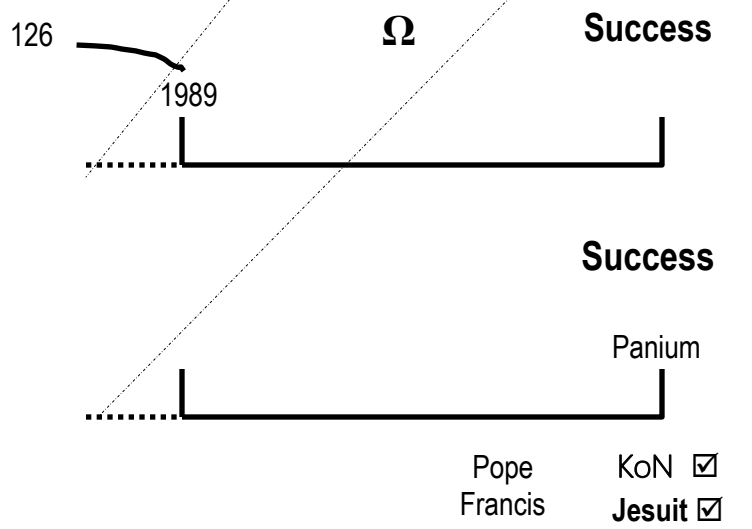
The history of Moses in captivity to Egypt was 'Failure' and the history of the captivity in Babylon was 'Failure.' All it gave rise to was the Pharisees. But when you come to the history of Christ, despite it looking different to what they expected, it was complete and total success.

The reason why we went into this subject is because it is being taught that we are repeating Millerite history, and therefore we can take 1844, 1886-1888, and bring them to the messages of the "Midnight Cry" ('MC'), particularly the prediction of it in 2012. But those messages in 2012 and then 2014 and that methodology are the absolute foundation of the 'MC' message; and to shake that foundation, to say it's half right and half wrong, we need to have very strong logic. It breaks the rules of parable teaching to take the 'Failure' of 1844, the 'Failure' of 1888, and expect 'Failure' on our line. We have two witnesses, the 'Counterfeit' and the 'Reform line' of Christ, to tell us there is no mistake in those messages.

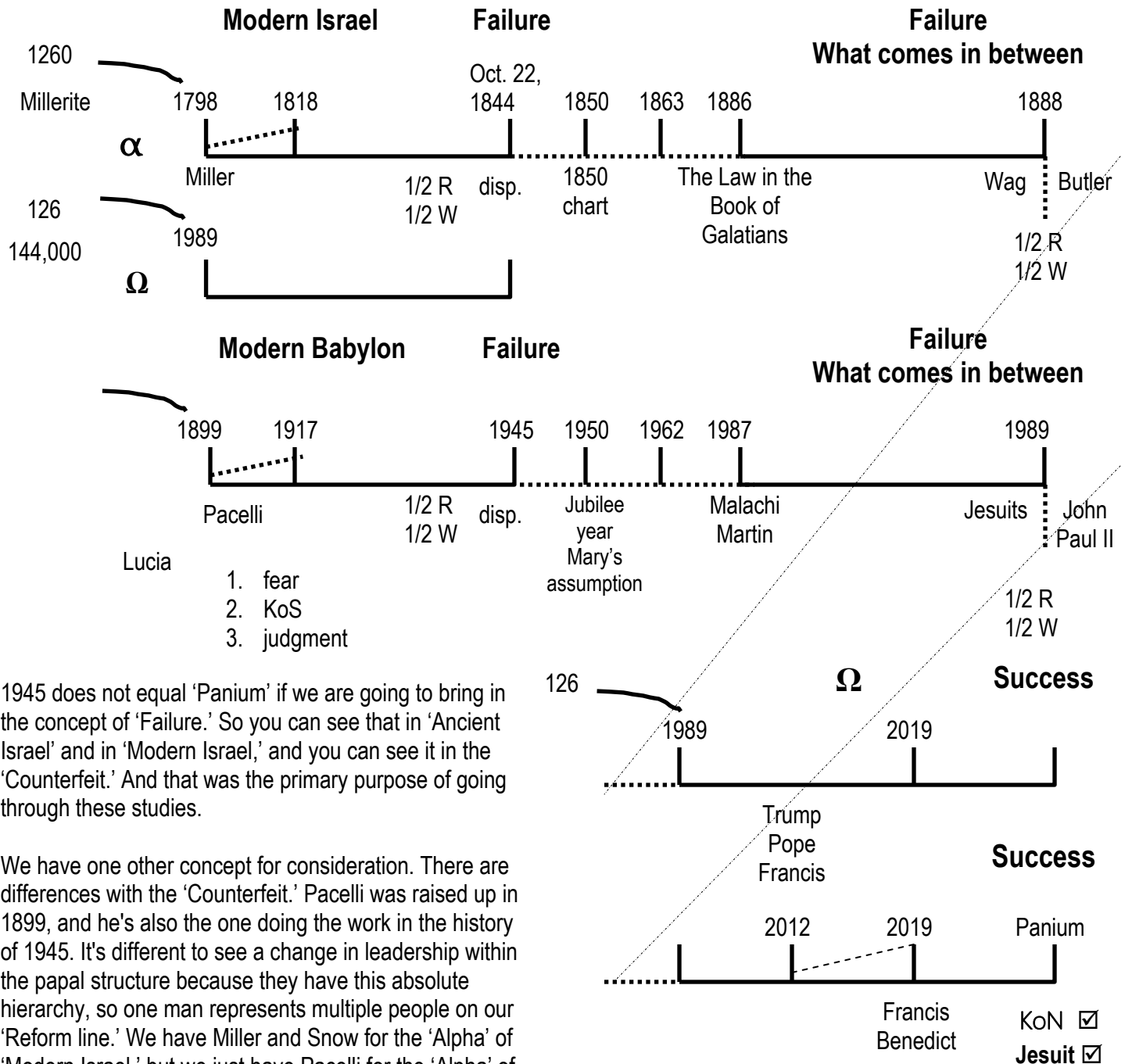




We went into the history of Samuel Snow and July 21, 1844 predicting October 22, 1844. Then we considered the history that is primarily being seen as half right and half wrong, the history of 2012 where there's a prediction for 2014. What is being said is that Snow is half right and half wrong and Elder Parminder is half right and half wrong. The Second Advent was predicted, but it was the 'Close of Probation' ('CoP') that arrived, in a time period when they had the light unsealed to see that. In 2012 the Sunday Law ('SL') was predicted for 2014, and the Sunday Law did arrive, in a time when Ezra 7:9 and the light of fractals had not yet opened up.



If we were standing in the time period of July 21, 1844 to just before October 22, 1844 and said October 22, 1844 is our Second Advent, it would be incorrect. If we were standing in the time period between 2012 and 2014 and said 2014 is our 'SL' this would be correct. Therefore the two time periods cannot be equal because the 'Alpha' histories of 'Modern Israel' and 'Modern Babylon' are lines of 'Failure,' and the 'Omega' histories are lines of 'Success.'

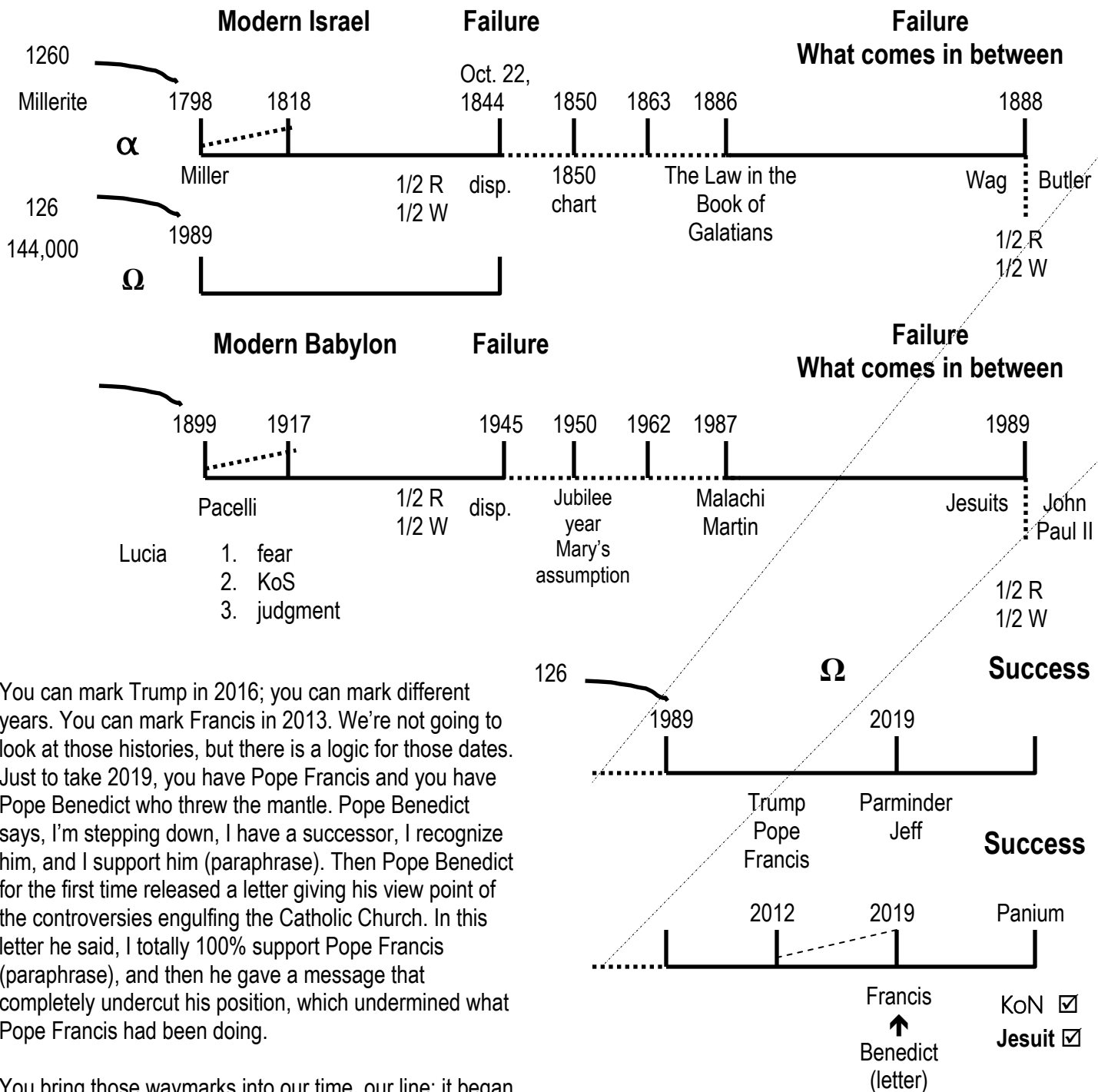


1945 does not equal 'Panium' if we are going to bring in the concept of 'Failure.' So you can see that in 'Ancient Israel' and in 'Modern Israel,' and you can see it in the 'Counterfeit.' And that was the primary purpose of going through these studies.

We have one other concept for consideration. There are differences with the 'Counterfeit.' Pacelli was raised up in 1899, and he's also the one doing the work in the history of 1945. It's different to see a change in leadership within the papal structure because they have this absolute hierarchy, so one man represents multiple people on our 'Reform line.' We have Miller and Snow for the 'Alpha' of 'Modern Israel,' but we just have Pacelli for the 'Alpha' of 'Modern Babylon.' We come to our time period, and we are saying it's Pope Francis in the beginning all the way to the end of the 'Omega' of 'Modern Babylon.' We went into his name; he's going to defeat the 'KoS,' and he is a Jesuit.

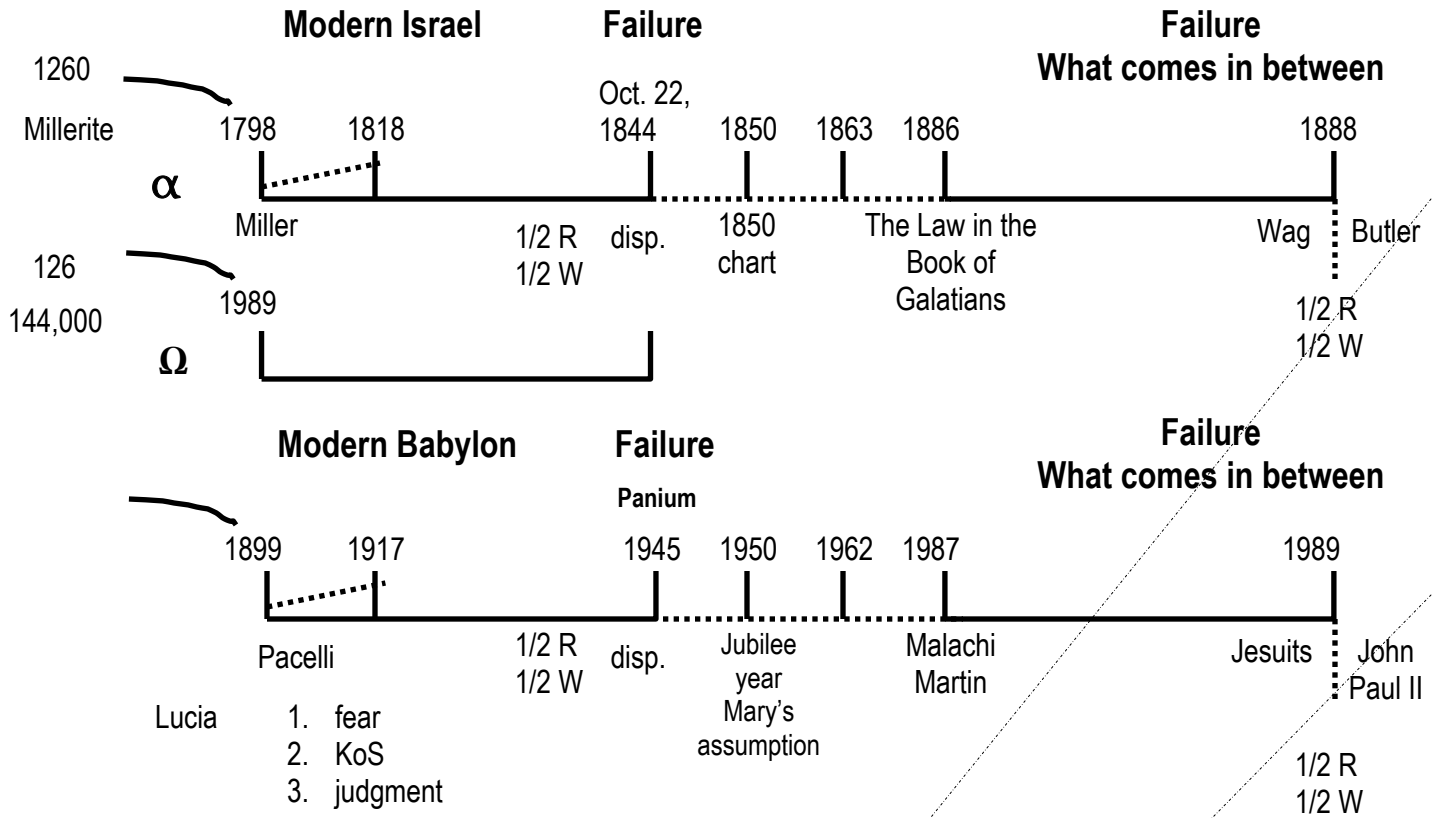
Notice that we have an interesting dynamic. If we took 2019 as a snap shot on the 'Omega' of 'Modern Israel' and we bring it down to the 'Omega' of 'Modern Babylon,' something is happening within the papacy that has never happened before. Right here in 2019 you have Pope Francis; the process that led to his election began in 2012. We should also note, the process for Donald Trump's election began in 2012; there are a lot of things that began in 2012. And in 2012 there are some 'Internal' things that happened within the Vatican that led to the nomination of Pope Francis. But when you take his history now, there is an interesting dynamic that has never existed before; you have Pope Francis who is alive at the same time as another pope, and that is Pope Benedict.

Elder Tess Lambert, Guadeloupe



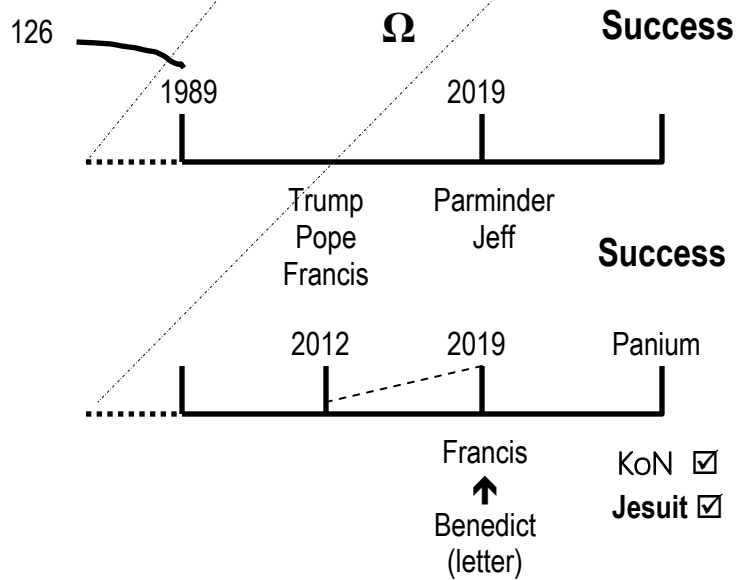
You can mark Trump in 2016; you can mark different years. You can mark Francis in 2013. We're not going to look at those histories, but there is a logic for those dates. Just to take 2019, you have Pope Francis and you have Pope Benedict who threw the mantle. Pope Benedict says, I'm stepping down, I have a successor, I recognize him, and I support him (paraphrase). Then Pope Benedict for the first time released a letter giving his view point of the controversies engulfing the Catholic Church. In this letter he said, I totally 100% support Pope Francis (paraphrase), and then he gave a message that completely undercut his position, which undermined what Pope Francis had been doing.

You bring those waymarks into our time, our line; it began in 2012 and was recognized in 2019, the changing leadership in this movement. We won't go into the reasons, but we have two leaders. Elder Jeff recognized what was happening, and he stated that publicly. Within the same couple of week's period, something happened 'Externally' that you can 'Compare and Contrast' with the 'Internal.' When Elder Jeff stood up and said, 2012 and 2014, the message in our time is half right and half wrong (paraphrase), he gave his full support to this message and we recognized that, but he also undermined it. And the problem is, though Elder Jeff can navigate different things, there are people in this movement who don't necessarily like to listen to new information and change their old ways of thinking. It is for them that we want to be clear; this message is not half right and half wrong, despite who says that. You need to understand what methodology you want to follow, and if it's parable teaching you either accept it or you don't.

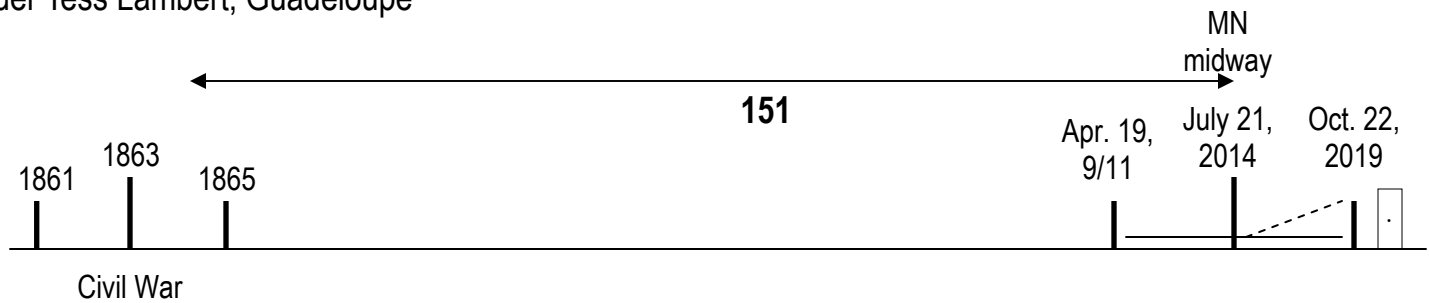


We want to make note of the issue of 2021, 'Panium;' we're not rejecting that year. We also spoke about the issue of repentance; our concept of repentance should be to go back to 2012-2019 and be a disciple of parable teaching, and make sure we are not making mistakes.

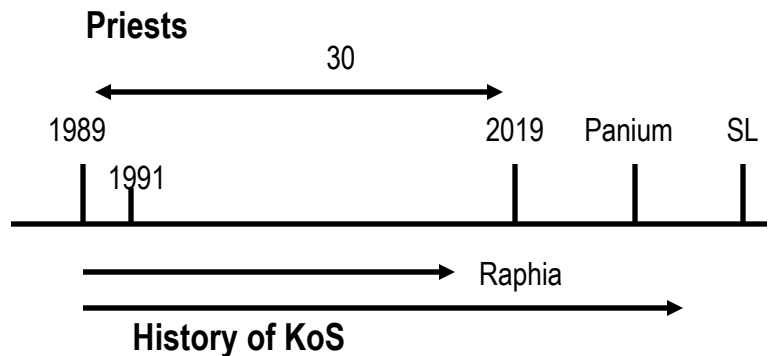
There was a previous comment made that 1945 is not equal to 'Panium,' which was not stated well; we will reword it. 1945 is 'Panium' when we line up these two histories. So when we did the history of Pyrrhus, 1945 is 'Panium.' What we're pointing out is that 1945 is a disappointment and 'Failure' for the papacy because they chose the wrong beast, Germany. 'Panium' is total 'Success' for the papacy, because they chose the right beast. So the mistake in this issue at 1945, (choosing the wrong beast) does not then come into 'Panium.' It's equal in that 1945 can still teach us of that history. But we can't take the 'Failure' of 1945 and place it on top of 'Panium,' the same way we can't take the 'Failure' of 1844 and place it over 2012. So it still is 'Panium' in this first history, but 1945 is 'Failure' and 'Panium' is 'Success.'



This was a review, now we'll go to another subject.



We're going to jump into the middle of a study, so some points of it may not make sense; hopefully we will be able to follow that piece of logic, because we want to see and follow one thread. From previous studies, we learned about the '126,' from the '1260' we can form the '126.' The '126' from 1863 brought us to 1989 (1863+126=1989). The '126' equals the '151' (126=151); you can see both of those currencies in the Bible. The basis of all this study has been done in other videos; we're just jumping half way though. (See Brazil School of the Prophets January-February 2019, Midway 1 & 2 and In God We Trust 1 & 2).



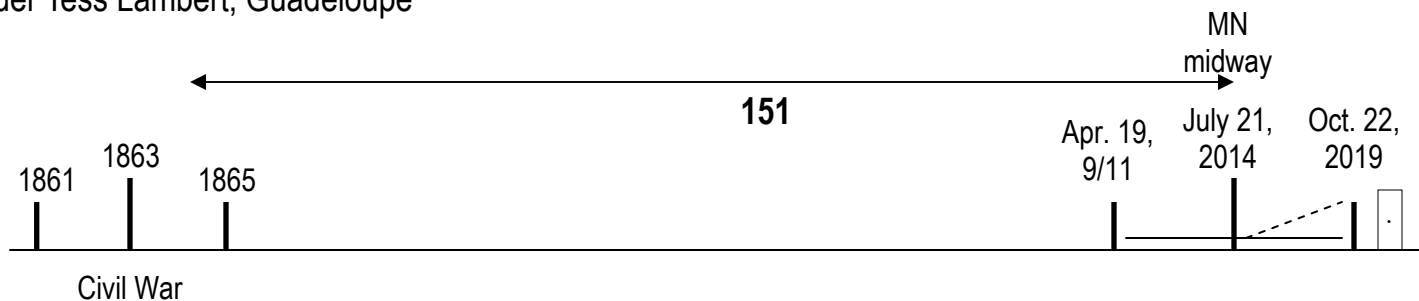
126 = 151
 ↓ ↓
 1989 2014

1863, like 1989, will take us to two different waymarks. 1989 can take us to 2019 if we follow one thread. 1989 is also a story of 'Panium.' It tells of 30 years for the priests, and also tells us the story of the fall of the 'KoS.' And 1863, while it brings us to 1989, if we consider a different thread in that year, it's not only a '126' to 1989, it's '151' to 2014, so this (from 1863-2019) is a '151.' If we want to see a '126' to 2014, that is the history of the 1888 that we we're just discussing.

What we want to consider is the history of 1863. This is a separate subject. 1863 is the history of the American Civil War; it is the middle of the Civil War; 1863 is the 'Midpoint.'

2014 we've already said is 'SL,' but if we brought this into the history of the Millerites, what date is 2014? We would say 2014 is July 21, 1844, and it was known as 'Midnight' ('MN') or 'Midway.' Why did they call it 'Midway?' Because it is exactly halfway between April 19, 1844 and October 22, 1844. April 19 in the parable of the Ten Virgins, is when the virgins go to sleep because the Bridegroom tarries. July 21, at 'Midnight' the cry is raised, "Behold, the bridegroom cometh; go ye out to meet him" (Matthew 25:6). It's 'Midnight' between when the virgins go to sleep and the shut door. So July 21 becomes a symbol of 'Midnight' or 'Midway.' We bring that into 2014, which is prophetically 'Midway' or 'Midnight.' We could say the same thing; 2014 is where the 'Loud Cry' begins to swell that becomes August 15. But we mark this waymark of 2014 as that cry at 'Midnight,' so 'Midnight' for the priests is also 2014 and it is 'Midway.' April 19, 1844 in Millerite history is September 11, 2001 ('9/11'). October 22, 1844 is 'Raphia.' So we have taken Millerite history and placed it over our 'Reform line' of the Priests; and when we place it over the Priests, 2014 becomes 'Midway.' When we go into history this is just one example; we know of about six 'Midways.' Whenever we take these prophetic numbers or symbols into history it brings us to a point that's 'Midway.' It's the Civil War period from 1861-1865 that we want to see for this study. Review the Brazil presentations, "In God We Trust" for the other histories.

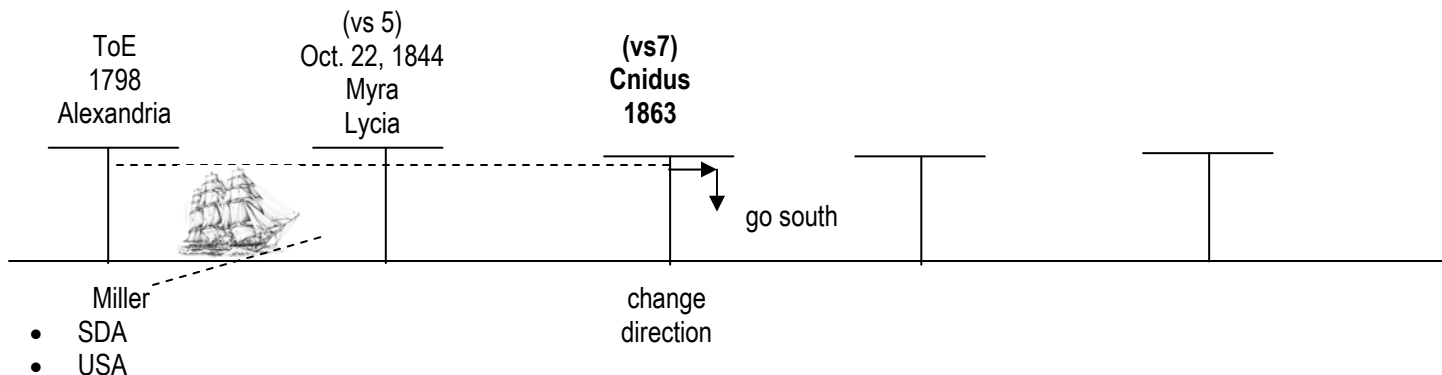
1861 to 1865 is the American Civil War. So '9/11' to 2019 becomes a history of civil war. Just like WWIII, it looks different in our 'Reform line.' It's the over throwing of the United States (US) government, but it's typified by the American Civil War. And when we see 1863 is 'Midway' to 2014, this Civil War is teaching us the history of '9/11' to 2019.



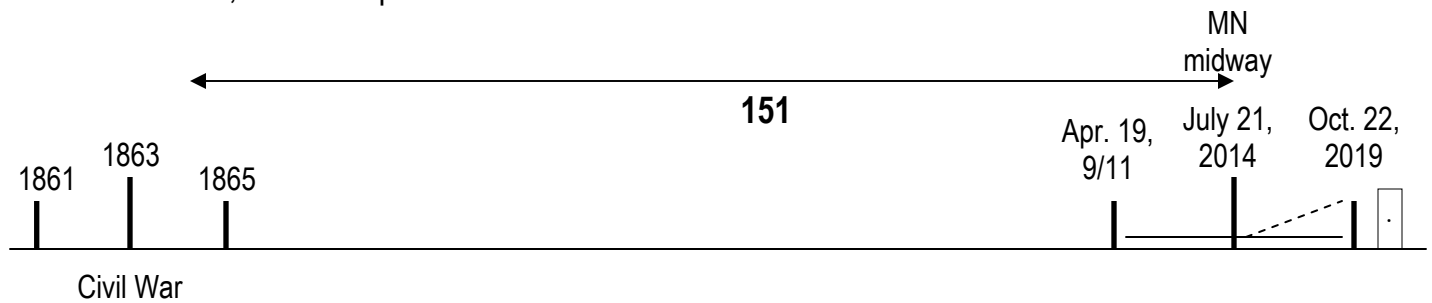
This teaches us of the history of '9/11' (1861) to 'Raphia' (1865), the beginning of the 'Early Rain' ('ER') to the end of the 'Latter Rain' ('LR'), the growth of the plant. So 2014 is 'Midway' or 'Midnight' because it's July 21, it's 'Midway' between April 19 and October 22. We take that into the history of the Civil War, which tells us of 1863, and 1863 is 'Midway' in the American Civil War. So 1861 will tell us of '9/11' all through this history from 1861 to 1865, which takes us to 2019. 1861-1865 is a history of civil war inside the US; it's going to tell us of the civil war inside the US now. And it might not look like a hot civil war, but if you follow the relationship that's occurring between the branches of government, just like you can see the tension between Vladimir Putin and the West, even though it looks different from what we expect, we can see it. So we need to consider this history, what affect that civil war had on the American people.

We talked about Acts 27. This is the ship of Alexandria, and it began in Alexandria in 1798. It's on course; it passes through Myra, which is 1844, and the ship is on course and then what happens? It passes against Cnidus. When it passes near Cnidus it finds the winds, 'external events,' conflict, are going against it, and this ship goes off course directly south. It never gets back on course again, and we said this is 1863.

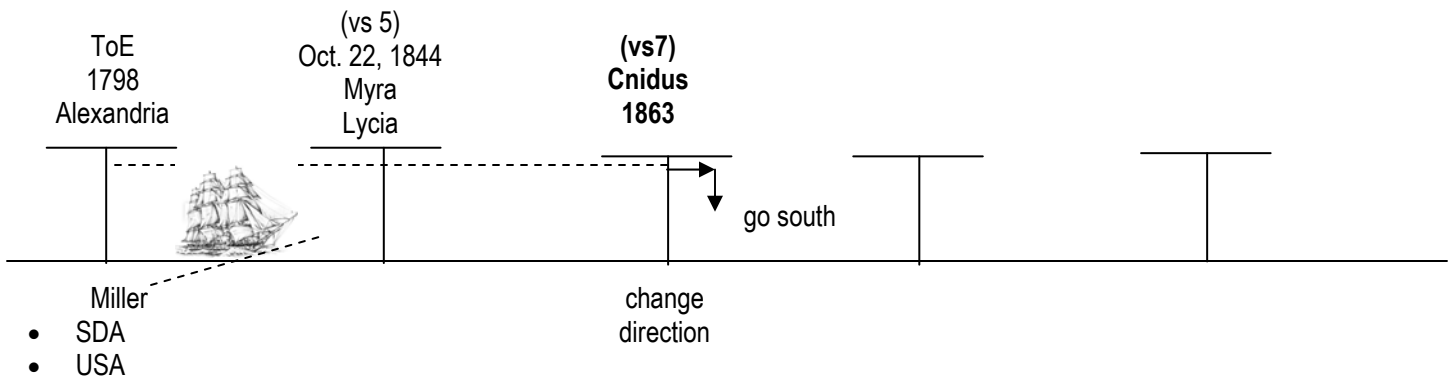
Alexandria



Then we defined this ship as Adventism, and we're talking about structures not the people. It is the Adventist's structure and institution and the structure and institutions of the US. They both begin in 1798. They're maintaining their course through this history of 1798-1863 and in 1863 they change course and go off from the route they were meant to take. We just discussed that earlier with the church, of how they abandoned their prophetic message. We want to consider what happened externally in 1863, because we want to ask ourselves a couple of questions. In 1798 this church began with William Miller, and he began to have an 'loK.' If we are going to 'Compare and Contrast' the experience of Adventism as it rose up in 1798 with the experience of the US, I think the mentality many people have without necessarily thinking about it, is that in 1798 you have the US rise into history. It already has a Constitution and it's perfect that the US comes into history in 1798 needing no changes in growth. Now we'll consider the experience of Adventism, when it rose up in 1798. How much of what we know today did they have? Or was this meant to be a history of continual growth and development? And let us remember, Miller knew nothing about the Sabbath. In 1844 the leadership of the church rejected it, and it didn't come in until after this history of 1844. So Adventism is raised up in 1798 in the history of growth and development, but they lost their way and went off course.



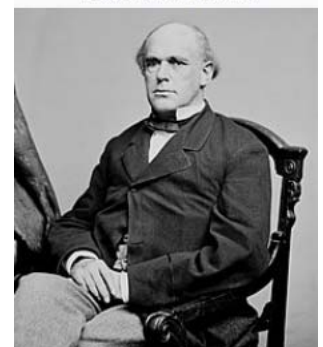
Alexandria



The US (you can 'Compare and Contrast'), experienced the same thing, rising up in 1798. And **what was meant to be growth and development** went off course as early as 1863. If we consider Adventism, we talk about four generations, we bring in that 'Compare and Contrast,' and we say that in our history there's nothing left. We don't know our prophetic message. Many in the churches in Australia couldn't tell you what the statue of Daniel 2 means. They can't even tell you that it's about kingdoms. Many haven't heard of the 2300-day prophecy, let alone the '2520.' The church pastor never heard of a 'CoP.'

We come into our history; not everywhere it is that extreme, but we have completely lost the point of Adventism, this prophetic message that is given in Millerite history. Where we come into this history and there is all this discussion about what the US was meant to be, that when we consider what it was meant to be we tend to rely on preconceived ideas. Perhaps there is the same level of darkness on the US and its mission as a nation, what government should look like, as there is darkness regarding Adventism and their mission, and their message. So in 1863, we can see internally it's the rejection of the '2520.' Externally, what is happening in this history of 1861-1865 is the American Civil War.

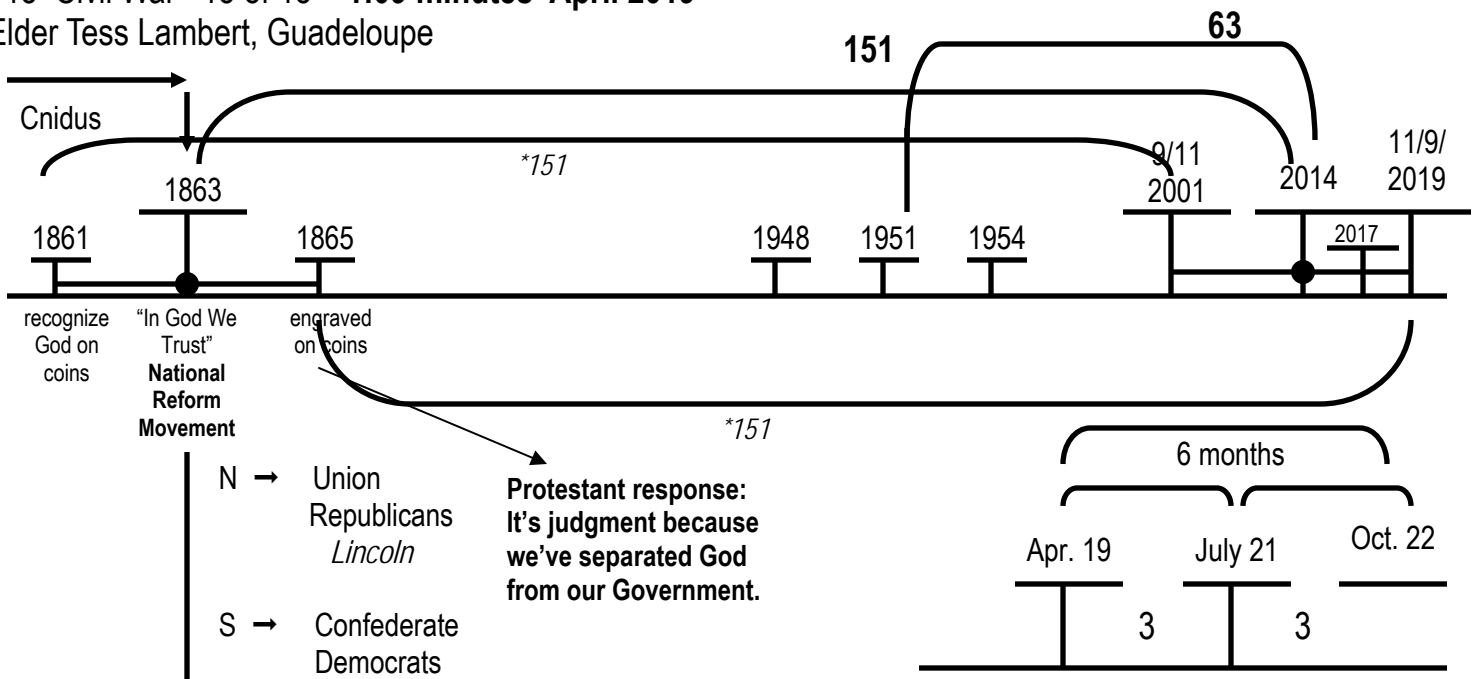
Salmon P. Chase



We're not talking about the Protestant horn; we will discuss the government. In 1861 the American Civil War began. And if we track the response of the churches, in 1861 there was a Protestant pastor in the US that sent a letter to Salmon Chase, the Secretary of the Treasury. What this pastor was asking for was a religious slogan to be developed recognizing themselves as a Christian nation and having that phrase stamped on the US currency. This had been suggested before 1861, but in 1861 it began to gain attention because of the Civil War.

He became an anti-slavery activist and frequently defended fugitive slaves in court.Chase helped establish the Republican Party, which opposed the extension of slavery into the territories.....Chase sought the Republican nomination for president in the 1860 presidential election, but the party chose Abraham Lincoln at its National Convention. After Lincoln won the election, he asked Chase to serve as Secretary of the Treasury.

Elder Tess Lambert, Guadeloupe



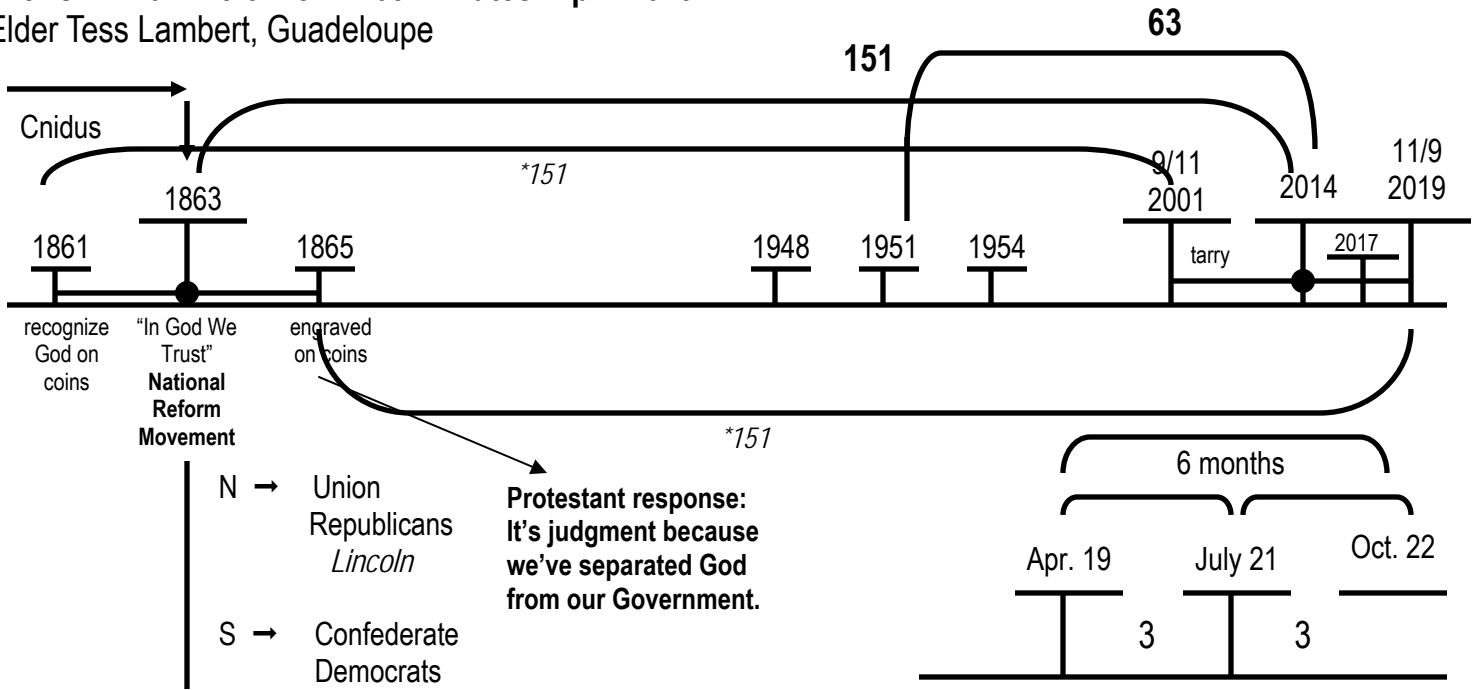
Before 1861 it was seen as something that would violate the Constitution, particularly the first amendment that separated Church and State. But now that they're in the history of a civil war, they decided that they would be open to this consideration. The outcome of the war is uncertain and they want to be able to demonstrate that God is on the side of the North. In the Civil War, you have the North which is Republican, and the South which is Democrat. By the time you come into the Civil Rights Movement, there has been a switch because it's the South now that's mainly Republican, the Bible belt as it is called. In the Civil War it's the North that's the Republican Party supporting Abraham Lincoln. It's from the North that the request comes, from a pastor of a Protestant Church, to introduce a religious phrase to show the national connection to God. By stamping it on their coins they're making a statement. The statement they want to make is that God is on the side of the North, that God stands with the Republican Party, not with the Democrats.

While before this was seen as a violation of Church and State, now it becomes accepted. The Secretary of the Treasury is instructed to prepare a phrase or motto to be placed on their coins, and this becomes a debate in congress. In 1863 they choose the phrase, "In God We Trust;" this is the introduction of the phrase into the American vocabulary. In 1864, the first coin is stamped with this. In 1865 they release new coins and it becomes official and much broader. All these coins are to be stamped with "In God We Trust."

When we consider the US, there are some things that seem normal. It seems normal to see on the currency this phrase "In God We Trust," it exists everywhere. And one of the reasons they are pushing this phrase is that they believe that the Civil War is a judgment of God. So the Protestant Churches, particularly in the North are saying that this National Civil War is a judgment of God. **This is the Protestant response, it's judgment because we've separated God from our Government.**

Connected to that is immorality, which is why in 1863 they also formed **The National Reform Movement (NRM)**. This is a direct response to the Civil War and a result in their belief that they're facing a judgment of God. They've separated Him from their government, they're not recognizing Him in their schools, they're not recognizing God in their businesses, and they have not made Christianity the official religion of the US. It's this NRM that AT Jones is battling in the 1888 history. The 'SL' that the Millerites, our pioneers fought, stemmed from this NRM and this dynamic is a direct response of the Civil War.

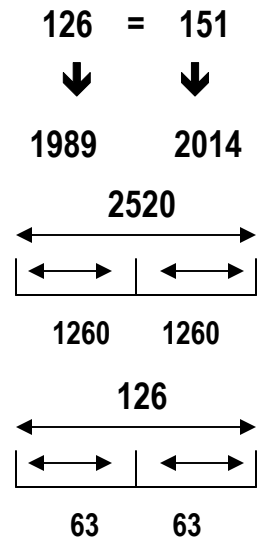
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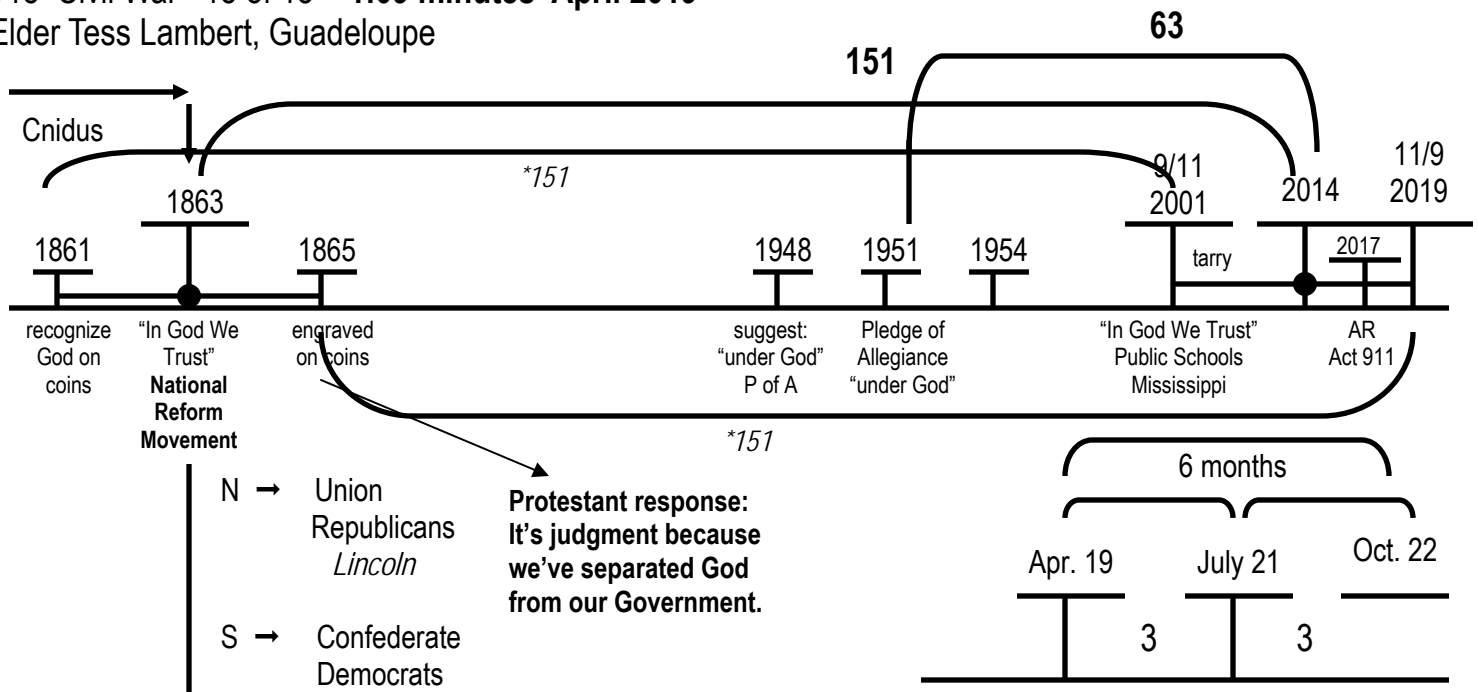
Was the Civil War a judgment of God? Ellen Gould White (EGW) says it was, but she has a different reason than recognizing God in their government and immorality. She says, it is the judgment of God because of slavery (paraphrase). So you have two different narratives in this history. Both recognize that this is the judgment of God, but one story says it's because they separated God from their government, they haven't recognized Him in their schools, their businesses, and they didn't make Christianity the official religion of the US, and they don't recognize the Sunday Sabbath. Because of this Civil War, they introduced the phrase, "In God We Trust," and they begin the NRM. EGW is recognizing that there's judgment, but for a completely different reason.

This comes back to our model. There was slavery in 1798, in a time period where we can think that the lamblike beast was perfect. If it's like the 'Internal,' then they knew nothing in 1798; it was meant to be a process of growth. Which is why they are not being judged for it in 1798, but they certainly are in 1863. The US was meant to grow over time. They were to realize their role as a nation and instead of recognizing that, what they were trying to force was a breakdown between Church and State, enforce morality, particularly Sunday, have the nation recognize God, and punish anyone who didn't uphold their Christian beliefs. So you have two different stories of that judgment: EGW's and the Protestant Church's.

We can also use the number '63.' When we take the '2520,' and we recognized that the '126' is another form of the '2520,' we recognized it can be divided into two parts of '1260:' 1260 plus 1260. When you come to this middle point, you have another waymark. So when we consider the '126,' it can also be divided into two: 63 years plus 63 years. We want to go back 63 years from 2014 and it takes us back to 1951; it's a midpoint between 1948 and 1954. This is 63 years from 'Midway,' from 'Midnight' to 2014. It's in this history that "In God We Trust" again becomes a subject pushed in the US. This is the history of the Civil War (1861-1865), and in this history (1948-1954) is the history of the Cold War, right when we're in the second red scare. If you haven't looked at the red scare, there are two red scares in US history when the US was particularly afraid of Communism. So in this history (1861-1865) it is the North against the South, and they want to show that the North or the Republican side is on God's side; they are recognizing God in the Government.



Elder Tess Lambert, Guadeloupe

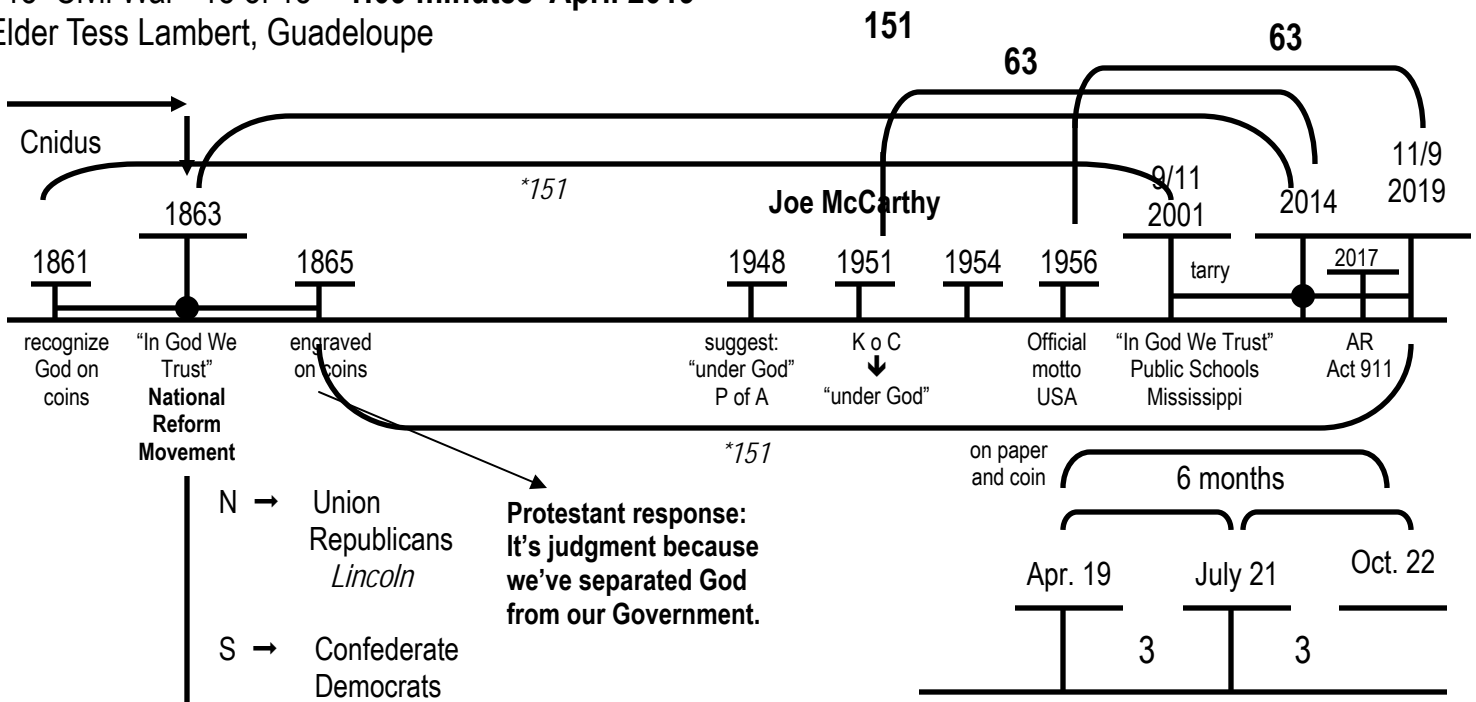


We also want to remember that early in 1862-1863 the Republicans are losing to the Democrats; the North is losing to the South. The NRM was begun because the North, or the Republicans, are losing. So **they are hoping to appease God, bring about a change by making this push for Church and State.** That's the dynamic of 1863 up to the Battle of Gettysburg when the tide changes. First the Republicans were losing, they're making a push for Church and State, they win an important battle and tide turns, and the Republicans begin to win until they win the war in 1865.

We bring that back into our history of '9/11' to 2019, and what's happening in the history of 2012, 2013, and 2014? How's the Republican Party doing? Not very well; there's Barack Obama, and the Republicans don't like him very much. The Democrats are winning: Obama. The Republican Party wants to change that dynamic. What we need to start considering (this is far too fast to introduce an important subject), is the concept of what America was meant to be and how we see Church and State in this history.

Remember when we talked about December 19, 2018? We said that was Heraclea. We also said for December 19 that we see an interaction between Church and State in the US. And as you might expect, it looks a little bit different than what we might have thought would happen. But here is one clue, Fox News and the role they're playing. But in this history leading up to 2014, where Cambridge Analytica began to do a work and changed the tide of that Civil War, the Republicans are losing to Obama and the Democrats. What the Republican Party has been doing since Obama is essentially this dynamic: national reform. National reform is another way of saying, 'Make America Great Again,' because 'reform' means to "turn back." National reform, turn the nation back again to a Christian nation, a Christian nation that Jones said never existed.

In 2014, the Republican Party is losing to the Democrat, Obama, and they're going to make the nation great again with a national reform movement that begins in 2014 with the work of Cambridge Analytica. But if we went back to the history of 1948-1954, this 'Midpoint' of 1951, this is the second time we see this phrase, "In God We Trust" introduced into the American vocabulary. In 1948 there's a suggestion, this isn't the phrase, "In God We Trust," but rather the phrase, "under God" in the Pledge of Allegiance. So much of what we see in the US, comes from the government printed on the money. They say the Pledge of Allegiance to the flag "under God." These are things that came later for a president to say "God Bless America." It was Ronald Reagan who started doing that consistently. So in 1948, right when the Cold War is becoming more aggressive, they want to make a distinction between them and the Soviet Union. So in the Civil War, the Republican Party says, we stand for God and the South is against Him. In this history of 1948-1954 the US is saying, we stand for God and it is that heathen Soviet Union that is against Him; they want to recognize this from the government. 1948 is also the founding of the World Council of Churches, but we want to focus on these phrases.



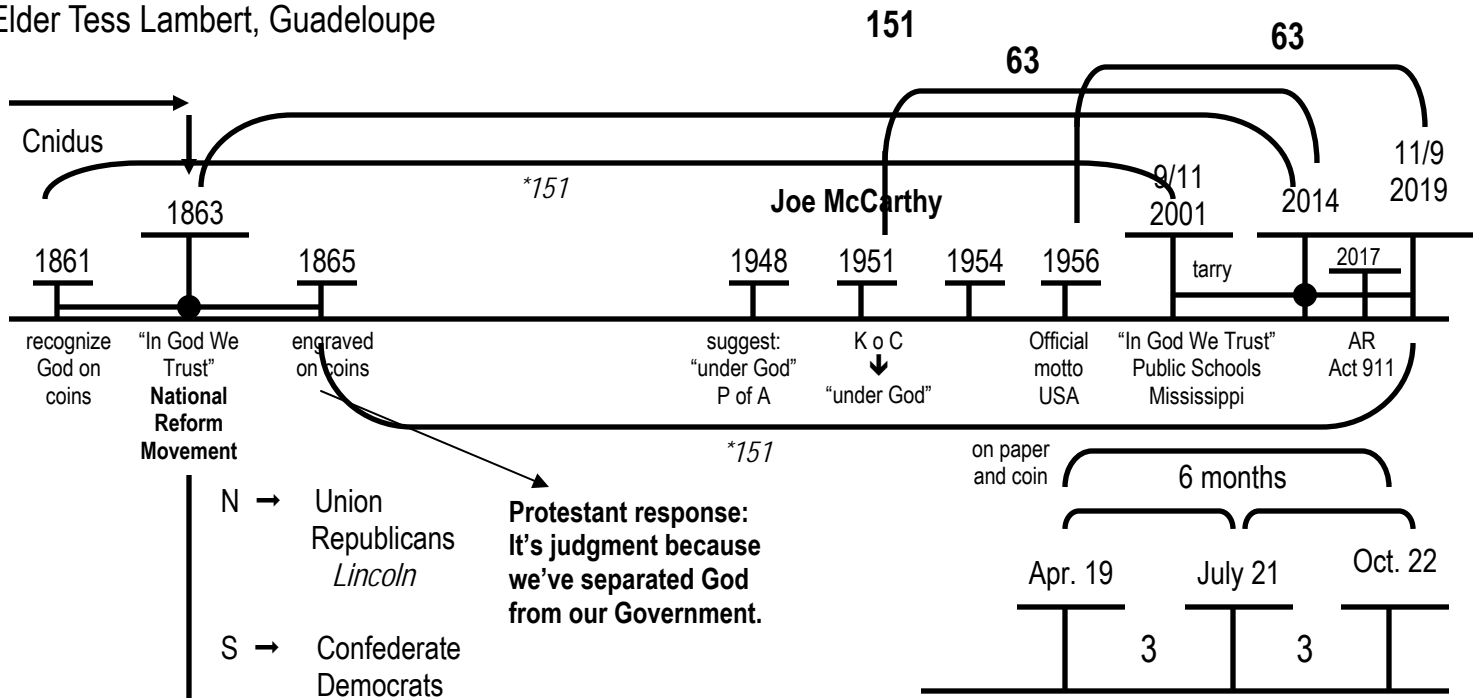
The phrase “under God,” also comes from Lincoln’s Gettysburg address on November 19, 1863. This phrase also comes from the history of the Civil War, but it’s reintroduced.

In 1951, it’s the Knights of Columbus that begin to include the words “under God” in their pledge of allegiance. So it’s introduced in 1948, but in 1951 it’s the Knights of Columbus that begin to introduce it in all of their pledges, and they do this for a couple of years.

In the US in 1954, “under God” becomes an official part of the Pledge of Allegiance; and it’s the work by the Knights of Columbus that is recognized and honored for bringing about this change. So now when you pledge allegiance to the US you pledge allegiance to a “**Nation under God**,” a position the US was never meant to have. Near the same time that they make “under God” an official part of the pledge, they also make “In God We Trust” the official motto of the US in 1956. Prior to this they had a different motto: “out of many, one.” It’s completely secular: many states, one nation; that was their motto. It’s not until 1954, these phrases are again picked up, and they are again trying to force this concept of a “Nation under God,” and they make “In God We Trust” their national motto. This history is no older than 1954-1956. “In God We Trust” in 1956 also brings us to 2019, with the 63 years. So we have 1954 and 1956.

Also in the history of 1951 is the work of one man, Joe McCarthy. He’s doing a work particularly from 1950 (he died in 1954), and he is attacking socialists. We see that repeated in our history: using scare tactics, false information, everything we see under Donald Trump. There’s this concept that there are socialists inside the government. That’s another thread that needs to be expanded on a different day when we have more time. One of the reasons they are doing all of this behavior, is they feel they have rejected God as a nation by separating Church and State, and therefore they face judgment. So it’s a repeat of the history of the NRM.

When ‘9/11’ struck, what was the response? Billy Graham’s daughter and many other leading Protestant ministers began to say that *9/11 was the judgment of God*.



After '9/11,' the response to the attack by Islam by many within the Protestant Churches was that the nation is facing the judgment of God because of the separation of Church and State, the immorality, and the fact that they haven't declared Christianity the official religion of the US. Earlier in 2001, "In God We Trust" began to be introduced into schools. It began in Mississippi, and by law it must be placed in every classroom in that state. Jones fought to keep Bibles out of public schools, because he recognized that it was a violation of Church and State.

In 2001, this becomes a push to introduce this phrase into the schools, thinking it was going to stop the flow of violence. And it has progressed state by state until it was finally introduced in Arkansas in 2017, and it was Act 911, to introduce this phrase now into their schools.

We've done this much too quickly, but if we just considered the US as a nation, the darkness they are in, they're in the same level of darkness as we are as a Church. And they don't know what they mean when they say, "Make America Great Again." I would suggest what Donald Trump means is some type of glorified picture of the 1950's when business was prosperous, they were fighting those socialists, and they had the history of Joe McCarthy who was an inspiration for Trump, by the way. They shared the same lawyer and mentor, Roy Cohn, and there's this idea of a Christian nation protecting itself from invaders. We come to the history of '9/11'-2019, and it's the exact same dynamic as 1948-1954 and 1861-1865; the nation is facing the judgment of God.

When we come into the history of 2001-2019, we see things before the nation and it's tempting to think it's because of gay marriage and immorality. If we think after that fashion, we're repeating the history of the Protestant Churches. Obama was good for the US, he was exactly what they needed, and on the Constitution he was correct.

But it's the churches and those that speak for them that feel the nation is under the judgment of God; they need to undertake some national reform, recognize the Judeo-Christian West, defend that Christian West from Muslims and immigrants and socialists, and they need to recognize their religion from the government. They believe that the man elected in 2016 was elected by God to bring that about. Do we agree with their story? We came dangerously close to agreeing with it in 2016. We need to consider what is happening in the US, and perhaps we could have more information on the nation they were meant to develop to be.