

The Midnight Watch



The Speaking of a Nation part 1 & 2

Tess Lambert - 23-5-20

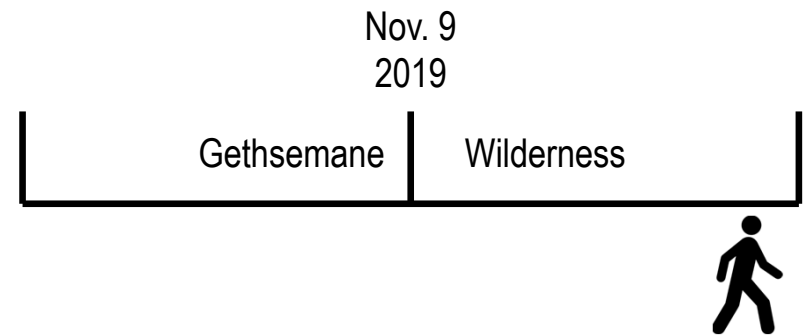
I want to continue with some understanding of Millerite history. What seems to happen every time we begin, we spend a lot of time on review. Our previous study was almost entirely review, particularly with key things we really need to understand and be comfortable with before approaching Millerite history. So, there are still a couple of things I want us to go over but not in the same way or the same detail.

We have reinforced over and over again the end of ancient Israel typifying the end of modern Israel since particularly the German conference last year, and then in a greater fashion since the school in Uganda at the beginning of the year.

We're considering the end of ancient Israel, the reform line of the end of the Jewish Nation under John the Baptist and Christ. What we need to see in this dispensation more than anything else, is that we have two back-to-back tests.

This is November 9. And using the two lines from the end of ancient Israel you can place Gethsemane at the end of the last dispensation and the wilderness at the beginning of the current dispensation. These are two back-to-back sequential testing time periods. And what that enables you to do is to compare and contrast the two testing time periods.

Considering that we are here, and considering what took place in this time period, the shaking and the split that occurred, it becomes very important that we understand the wilderness time period. It's not my intention to go any deeper into that in this presentation. We're going to transition towards studying Millerite history. But that is a life and death message to understand, which is why we have spent school after school, camp meeting after camp meeting having everyone possible aware of this compare and contrast. It's by no means a completed study. That needed to be established first.



Then we began to look at modern Israel and what we reviewed last week was that we could understand clearly that Christ was to return in the history of the Millerites, in 1863 to be precise, then also in the history after 1888. So we spent part of last week's class looking at those two histories and reviewing that subject matter.

Then we brought that concept to the triple application: that to understand our own is to understand the first and the second, particularly Millerite history, the Alpha to explain the Omega.

Again, there are a couple of other things I want to put in place before going any further into Millerite history. The first of it is how light opens up. So I'm going to use a couple of examples, because what I see happening is that as light grows and our understanding of the message increases, we look back on what we taught before, what we understood before and we increasingly feel that our understanding in prior history was put nicely, too simple or to be put in an ugly fashion was wrong. And people today are feeling unsettled, particularly considering how we have understood the Sunday law differently over the last 12 months.

But in other areas as well many are feeling unsettled at how we are as some people place it, changing the message. If we made mistakes back then, how do we know that we're not making mistakes now? And the suggestion people are putting out there is that our message, or what particularly elder Parminder and myself are doing, is pointing to things that used to be taught in this movement and calling them error. And that makes people feel, I don't want to put it in ugly fashion on those people, I don't believe that they have any of that type of intent. So I'm just going to say that it unsettles them and that is reasonable, but I want to explain how I see it from my perspective and I'm going to use an external secular example and then an internal example.

Complexity: An external example

My favorite subject through my years of education was chemistry and when someone says that it can make them sound intelligent. I'm not suggesting I understood chemistry, I just loved it, I loved the concepts, I loved what I could grasp of it, I loved what I couldn't grasp of it. But chemistry, the foundation blocks of everything that makes us up and makes up the universe is fascinating, the way molecules interact. There's been an absolute awful occurrence in Lebanon this week, when you look at what happened in Beirut. And aside from the devastating human toll, how is it that this substance can wreck such damage, this enclosed substance stored in this compound that something happens to that compound, and you have such an awfully incredible reaction, if you've seen the videos of that explosion.

Science and chemistry are incredible subjects. So as I studied chemistry in the earliest grades where that was introduced, what did they essentially teach me? That everything, is built up of this common little tiny dot called an atom. You just have this little dot, and it composes everything you see around you from water to gold to human skin, it's composed of the atom. And that's how the subject is introduced. And then as you advance, they will start teaching you that actually there are smaller parts of this atom and they will take H₂O for example, water, and say that it's essentially, it's this hydrogen atom with a hydrogen element with these two oxygen elements attached. And it will start showing you that this building block is more complex. This is just a simple one; it'll start showing you all the different atoms that compose the universe.

Atom



So that does you for the next grade and then I'll skip to the last year of chemistry that I did. And once I was looking at that level, which was about the last year of my education they approached again the subject of the atom. And what the teacher said in this chemistry book was that an atom is so complex that even many of the scientists who don't specialize in the atom do not understand how it is composed. There are very few specialist scientists in the world who have delved deep enough to have a somewhat accurate understanding of the structure of an atom. It does not look like this. What they essentially had to admit to, is they teach you something that is in actual fact barely connects to reality because that is the level of which we can understand and absorb it.

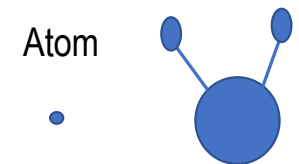
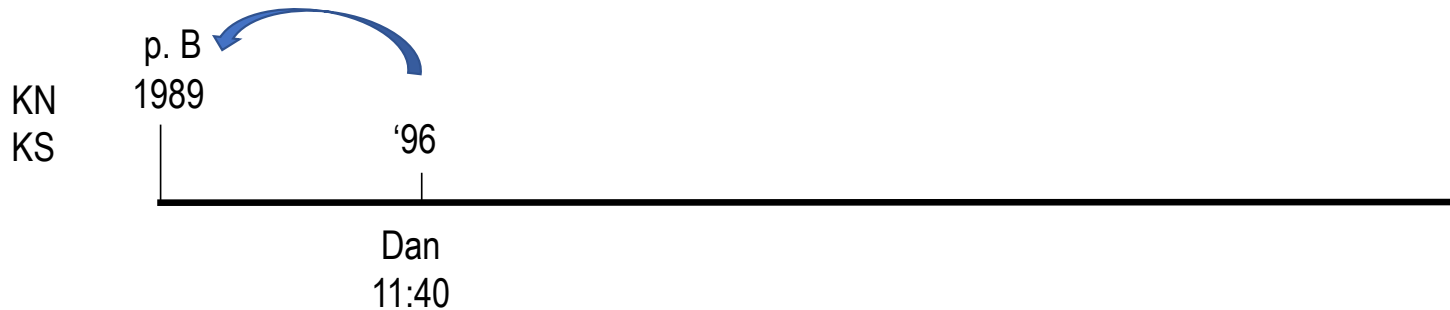
Atom



So whether it's someone in preschool and they're introduced to this little tiny building block or as you go through schooling and you start to have an explanation of how electrons work and all these different components to build up an atom, to as you get into the later grades and they start showing you it's not actually composed this way to where they actually then begin to admit that it's so broad of a subject, there's so much complexity to it, they have to take us through these simple understandings and build upon them to where someone from a little child to someone who is studying advanced chemistry can begin to understand the foundation blocks of the universe. And I think this is a little how God has to operate.

Atom

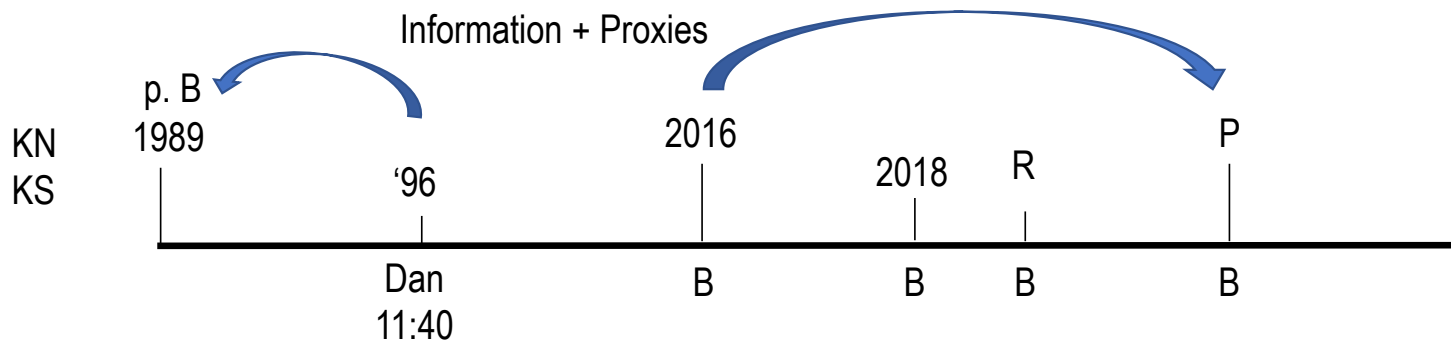




Complexity: An internal example

That's my external example. I want us to think about the internal examples. We'll speak about the King of the North and the King of the South.

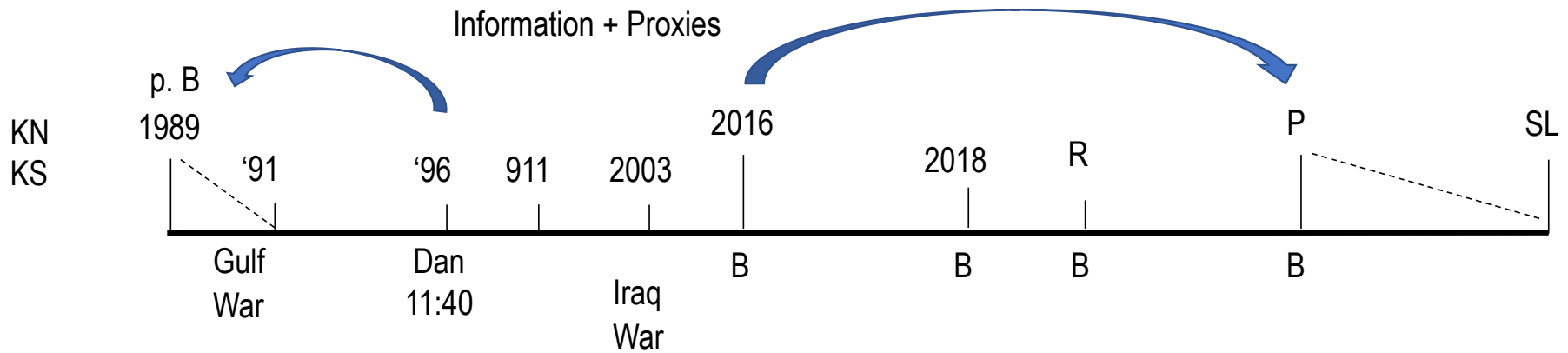
So we start to understand the King of the North and the King of the South in our plowing history where Daniel 11:40 is opened up to us. Elder Jeff comes to understand in 1996 through Daniel 11 verse 40 that part B of that verse was fulfilled in 1989. Essentially what he says is that in past history, about 7 years ago in 1989 there was a battle between the King of the North and the King of the South, and the King of the South was defeated. (*paraphrase*) So he's brought to the subject of the King of the North and the King of the South and says *this is a subject of past history, King of the South was defeated. The next thing we need to see is the Sunday law.* That is an incredibly simplistic understanding of the King of the North and the King of the South. But it satisfied us in the dispensation of the plowing, it was what we needed to have to introduce us to this subject.



Then we come to 2016, it's about 25 years after this chapter of Daniel began to be unsealed again. What do we understand in 2016?

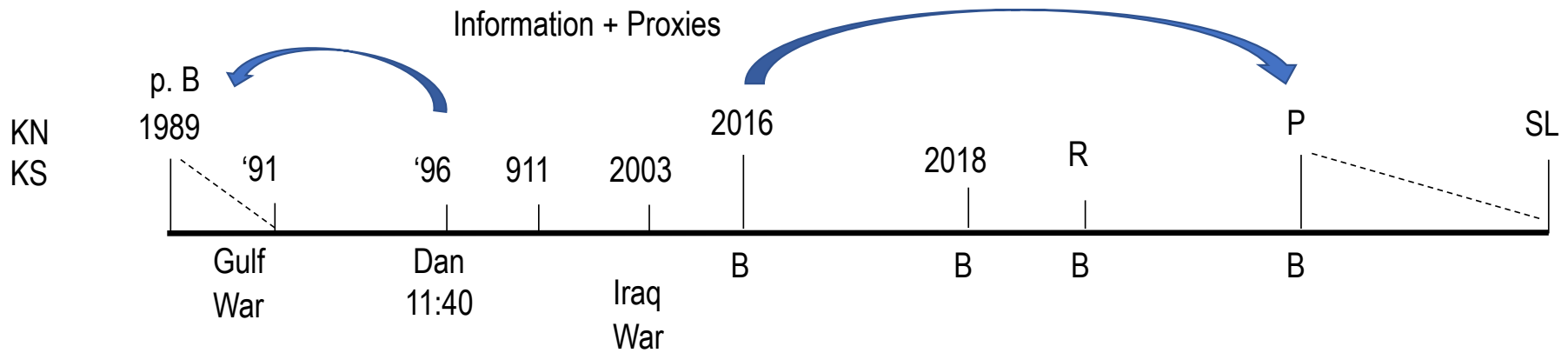
We understand that this part B of Daniel 11 also includes future events and that this war between north and south is not completed. I'll just put Raphia and Panium to be simplistic. So now we see they're going to fight again in the future.

Next comes the studies from 2016 to 2018 which opened up Pyrrhus and World War II. What that opens up for us is an understanding not just of Raphia and Panium, but a broader context. And then we start to see that 2016 is itself a battle. But there's a battle again in 2018 and at Raphia and Panium. Then with these subjects we start to understand this is all an information war; a present information war taking place. And as we study information war, we also see that it involves proxies, it's a proxy war as well.



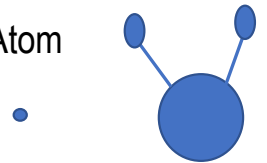
Then we start to understand the concept of the deadly wound and the death. And that explains to us 1989 to 1991, in connection with that Panium to the Sunday law. So now even the Sunday law itself becomes a part of that subject of King of the North and King of the South.

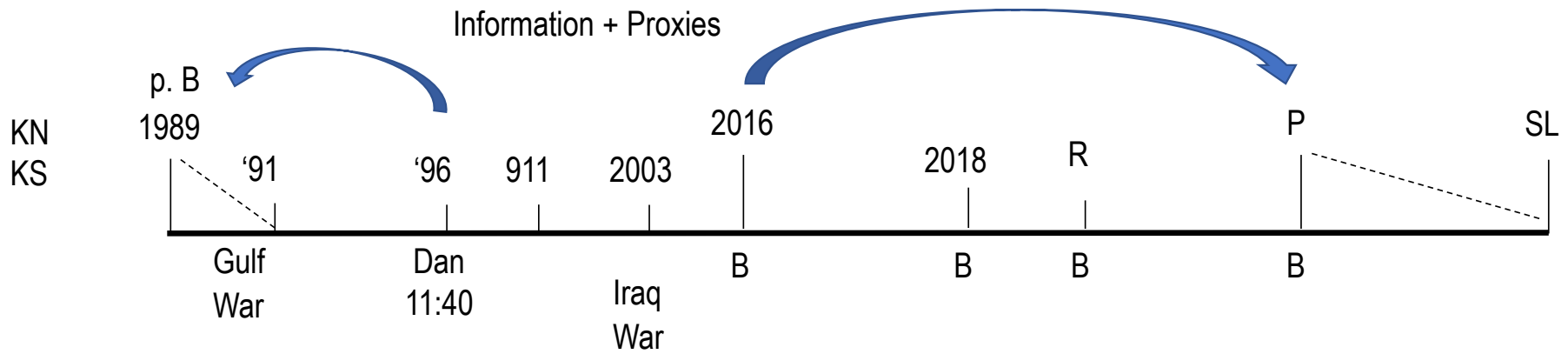
Then we start to understand World War 1 and that goes back and explains two particularly previous wars: the Gulf War and the Iraq War, and other waymarks as well.



This is just a very quick overview, there are other details that start opening up. Now we've gone from the plowing history where we look back at this simple explanation, as you would think of the atom and say 1989, King of the North, King of the South complete. And we end up with instead a complex, beautifully constructed understanding of the time of the end all the way to verse 41 of the Sunday law. Information war opening up; even the subject of Islam and proxy wars, the connection between this war with the King of the North and the King of the South and the subject of Islam; how they relate to spheres of influence, Saudi Arabia and Iran, Libya, Yemen, Syria, Afghanistan, Ukraine, Venezuela. It becomes a global message beyond Russia and the United States.

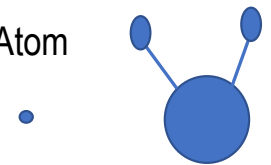
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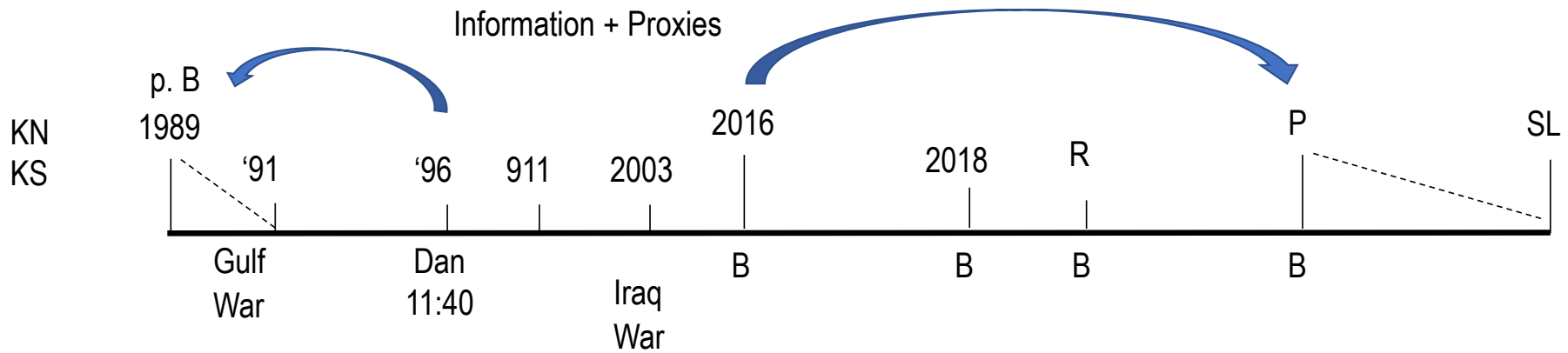




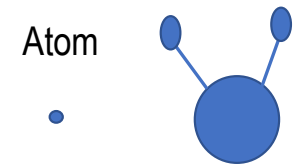
We have been following quite a similar train as how we need to be educated about the atom. It starts simplistic, you look back and you think Elder Jeff was wrong to say that Daniel 11:40 part B was fulfilled in 1989, but was he wrong? He couldn't say anything more; he's limited because we are limited. We could only absorb so much at each step. So it has to take 20 - 30 years for that to develop to the understanding that we have today, and we still have more to learn.

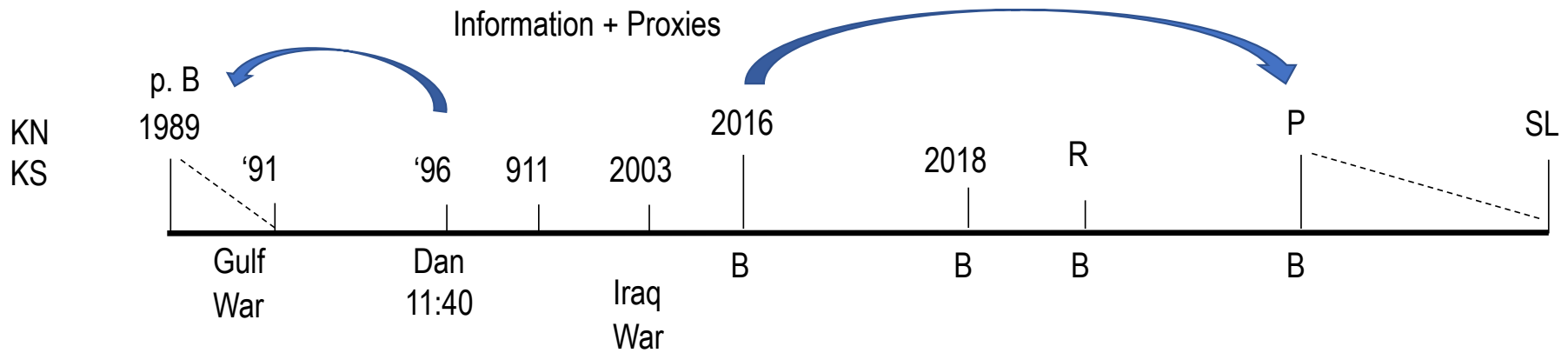
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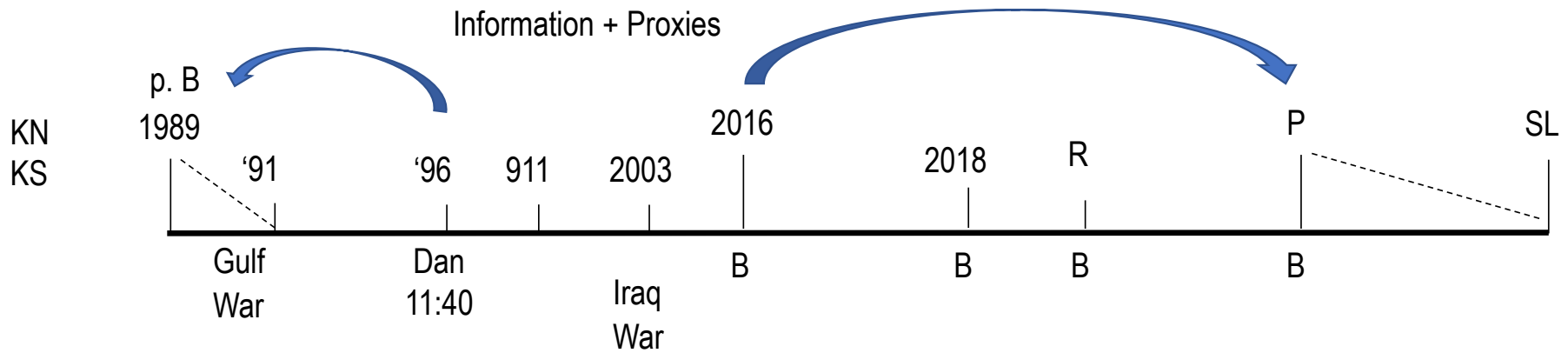


This is how the subject of the King of the North and the King of the South has opened up but it also applies to other studies. Studies like what does the United States look like at the Sunday law, what does a dictatorship in the United States look like. And we may be tempted to think that what we have taught in the past is error and that can do two things: it can shake our faith in this movement and the leading of God or it can build our faith in this movement and the leading of God. To be frank I do not understand why this process shakes people's faith in God's leading of the movement. For me, I just feel like a little child at his feet as He's explaining parable by parable, more and more complex things. I could not have understood this when I came into the movement, it couldn't have been properly understood from 1996. He had to lead us through steps and if it applies to this study it applies to others. More than anything we should see that it applies to how we understand the character of God, because if God has to teach us of the external events in this fashion how slow are we to understand the nature of Christ's Kingdom and the character of God? That is also done through these gentle incremental steps; they may not feel gentle if you're in them.

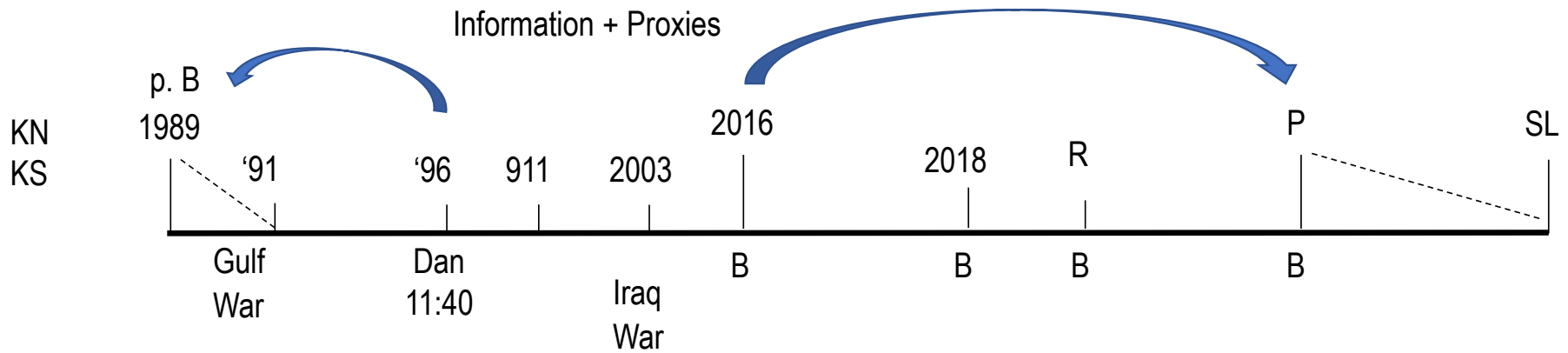




One of the reasons I think that this process makes us feel so uncomfortable is perhaps an overly simplistic understanding of past reform lines. If you were to go back to Millerite history as was discussed our last presentation, there may be a temptation to think that August 11th, 1840, was such a simple subject. I certainly thought at one point in time that there was no other events that surrounded it, no other larger context and all that happened is essentially that my incorrect understanding then was that Egypt said we'll do whatever you say, we submit, that somehow that happened on August 11th, 1840. And then the prediction was fulfilled. When we go back and look at what the Millerites were actually seeing in that time period, the external events that actually surrounded them, we become more familiar and comfortable with this concept here, because August 11th, 1840, did not occur in a vacuum. You had the events of 1798, Napoleon, Turkey, Egypt. You had all the events, all the treaties that occurred with the European powers. And as was discussed this morning there were other key events that some people might observe and say August 11th was such a minor thing, shouldn't it be this event, shouldn't it be that event? It was a much broader picture. So our overly simplistic views of other reform lines can make us feel more uncomfortable with our own when we see the complexities.

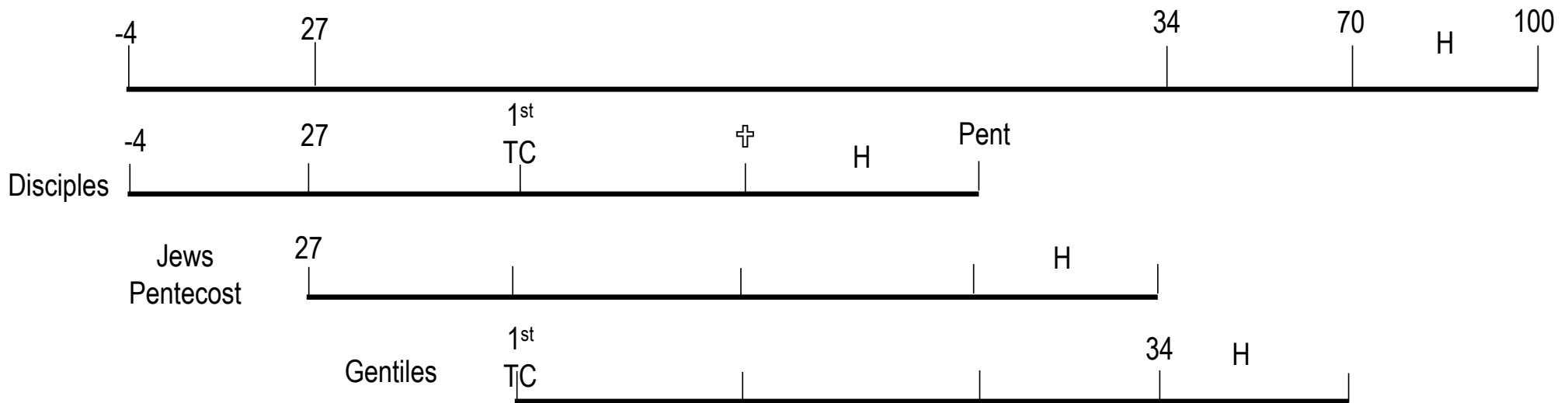


When the disciples go to Christ and say tell us what are the signs of the end of the world, what kind of answer does Christ give them? Though it is not a preschool answer, but Christ can't answer them directly. So instead gives them an answer that some people who don't understand the steps that Jesus was taking might consider to be erroneous, at the very least misleading. But Jesus had to give them an answer that could satisfy them at the time; that could give them some type of comfort and structure. And then over time they understand more and more clearly what the actual signs of the end are. So by the time you get to Paul, he's saying whatever was said by Christ in the book of Matthew I understand that, but the man of sin has to be revealed. It's not happening in your lifetime. So they have had to go through the same gentle step by step education and it's not gentle, it doesn't feel gentle when you're in it.



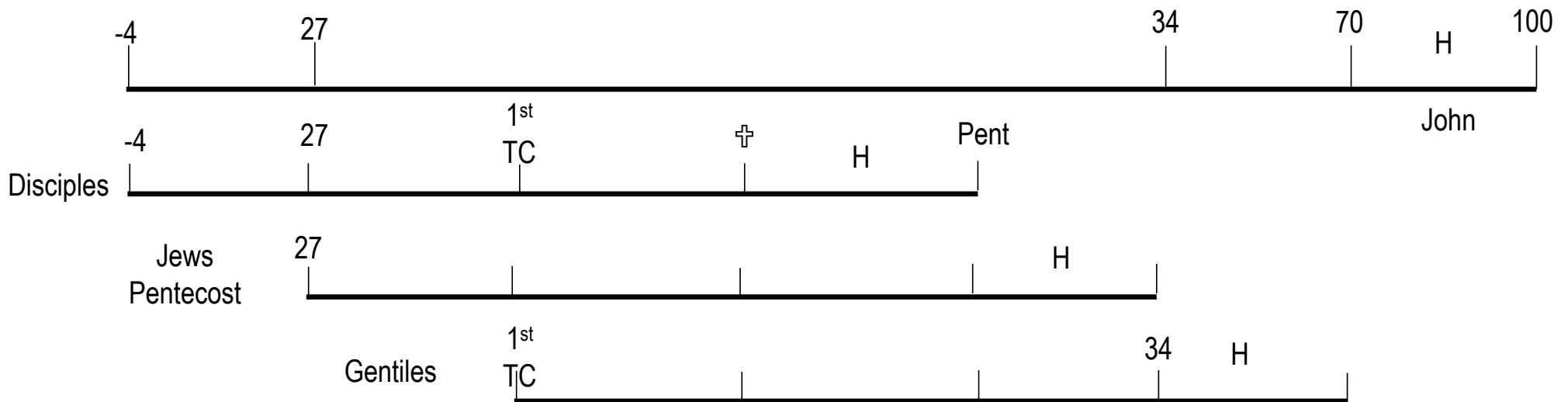
So when I and others teach, I don't want to suggest that those coming before taught all of these terrible errors that we need to repent of. All that we're saying is that the movement is advancing with the advancing light and that can tend to make the previous light look too simplistic. But that light was exactly what we needed, what we could absorb to get the point in that dispensation. I hope that through my model of words the point of that is clear and I'll remind us of that as we go through.

So that's the first thing that I really want to put in place before proceeding. The second we'll begin to discuss; I'm going to take you again back to the end of ancient Israel. As much as we try to move into the Millerites, it seems impossible to move on from that history, but it's just to make one point if you can bear with me.



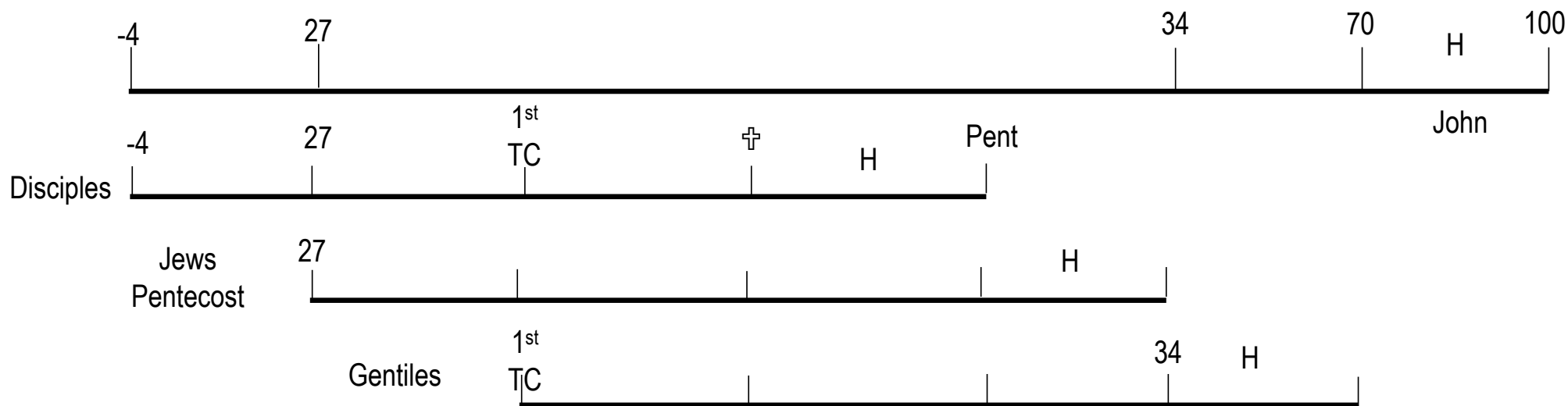
Ancient Israel line: three groups

You have their overarching reform line then you have the first group called, the disciples. We see four harvest times. When we look at the structure for the end of ancient Israel you have three groups called. And I want to make the point that it's three groups; three groups or four? I'm going to argue that it's three. You have the disciples, then they go back to the Jewish Nation at Pentecost, then you have the gentiles beginning their harvest from the world at 34 AD which lines up with the Sunday law. So you have three groups called, two belonging to the church and one belonging to the world. The reason I say three groups called, because who represents the 144,000?



John is in his time of trouble, in his death decree getting thrown into boiling oil, getting sent to the island of Patmos, witnessing the Second Advent. John, we can conceptualize it as a separate group, but he's composed of this first group called. So there are three groups called, there are select few who live for this dispensation, who are called to be among the 144,000, but they are drawn out of the first group. So you have these three groups called and I want to ignore the 144,000 because it's not separate from the three; it's just composed from what was already called. And we title these the priests, the Levites and the Nethinims. Three groups called, two from the church and one from the world.

When did we understand those three groups? Where do we get them from? Because it wasn't from this structure; understanding these three groups at the end of ancient Israel occurred after we'd already understood that there needed to be these three separate calling outs.



We got it from our understanding of Ezra. I just wanted to remind us that it fits perfectly with the end of ancient Israel, but we didn't get it from them. We didn't understand those three groups from understanding this reform line. To rephrase that, there are three groups for ancient Israel; three histories for ancient Israel, three histories for modern Israel.

3 Histories of Ancient Israel

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Egypt

Babylon

Ω

Rome

3 Histories of Modern Israel

α

Millerite

1888

Ω

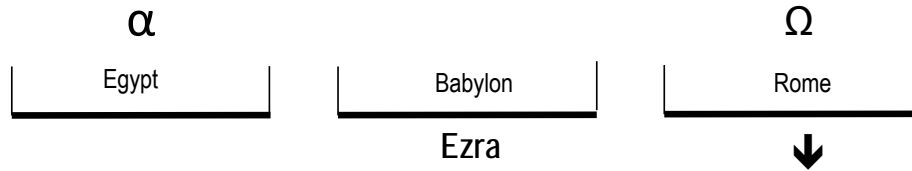
144,000

- Three histories for ancient Israel: they're called out of Egypt, called out of Babylon and called out of Rome. Alpha and Omega.
- Three histories for modern Israel: Millerite, 1888 history and the history of the 144,000. Alpha and Omega.

And it's the Omega history of ancient Israel that we've been studying over the last months to understand most clearly our own.

When we discuss the three groups that are called out, which history did we first understand that from because it wasn't Rome?

3 Histories of Ancient Israel



3 Histories of Modern Israel

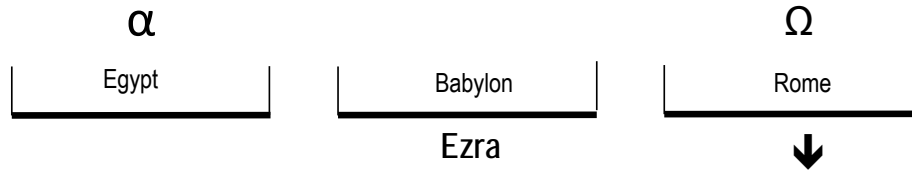


The history of Babylon (Ezra). So it was from the history of the calling out of Babylon where we first saw that there are these three groups, two groups from the church; first the church is called, then the church is called again and then once the church has been dealt with then the world. Whenever I've taught it, I've taught it from how we see it in this structure at the end of ancient Israel (Rome), but it was originally understood from the structure of the calling out of Babylon and you find that in the book of Ezra.

When the people are being called out, Ezra 8:15 *And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.*

So he's seen that he's called out of Babylon, these Israelites, the priests have come out but there are no Levites. So they need to make a second call into Babylon saying come out. So you have two calls into Babylon to call out God's people, the church: Priests then Levites.

3 Histories of Ancient Israel



- Priests
- Levites
- Nethinims

3 Histories of Modern Israel



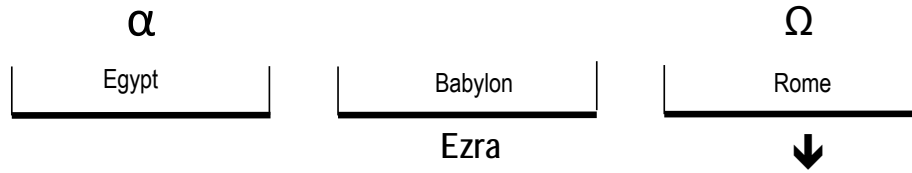
Third Group: Nethinims

But then there was a third group that they needed to return with them to perform the services of the sanctuary. And that was the Nethinims. I want to give a little context of how we understand the Nethinims.

We have Ezra 8:20 *Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.*

So three groups, priests then they saw there's no Levites, then they need Levites and then there were people appointed for the service of the Levites, the Nethinims.

3 Histories of Ancient Israel



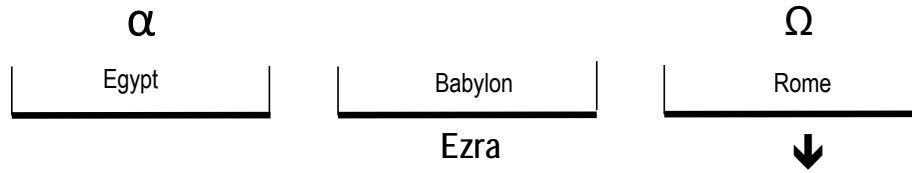
- Priests
- Levites
- Nethinims

3 Histories of Modern Israel



I want us to have a quick review of where these Nethinims came from. And you find the story in Joshua chapter 9 about the Gibeonites (we won't read that story for time, we might paraphrase some,) this is the Gibeonite's deception. *When the kings gather themselves together to fight with Joshua and with Israel with one accord and the Gibeonites had seen what had happened to Jericho and to Ai, and to save themselves because they were fearful of what happened at Jericho and Ai, to save themselves they engage in this deception of Joshua and Israel. And by this deception Israel comes into league with the Gibeonites and then they realize they've been deceived but they can't go back on their word. So they're stuck with the Gibeonites now.*

3 Histories of Ancient Israel



- Priests
- Levites
- Nethinims

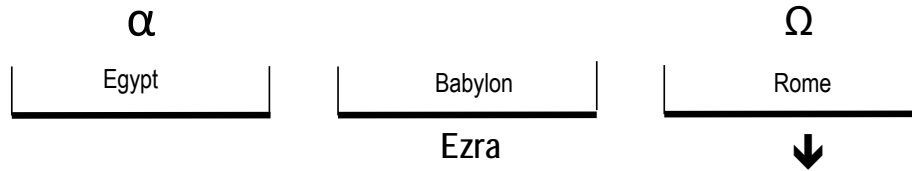
3 Histories of Modern Israel



Joshua 9: 27, And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

So these Gibeonites, they're not Israelites. They have formed by whatever means of deception this alliance with Israel and Joshua appoints them essentially for the service of the sanctuary. They are to assist the Levites.

3 Histories of Ancient Israel



- Priests
- Levites
- Nethinims

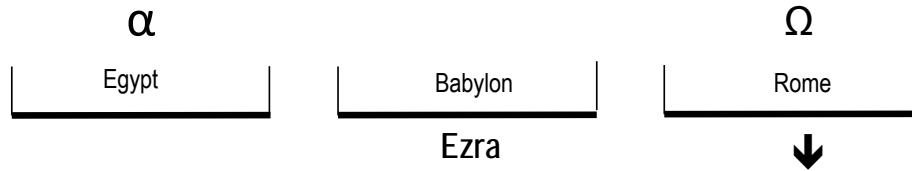
3 Histories of Modern Israel



To read a commentary on this: *their lives were spared, and they were incorporated with Israel in the association with the service of God's house. This position made them as unlikely as possible to seduce Israel from loyalty to Jehovah.*

So if we can see the wisdom of what Joshua has done under God's direction, you have people who are not Israelites that are now in league with Israel. So what he is going to do so they don't draw the people away from the sanctuary, away from the worship of God, he gives them a position in that sanctuary service itself. *The Gibeonites were afterwards known as Nethinim, that is 'given.'* So this is where the Nethinims are said to have come from.

3 Histories of Ancient Israel



- Priests
- Levites
- Nethinims

3 Histories of Modern Israel

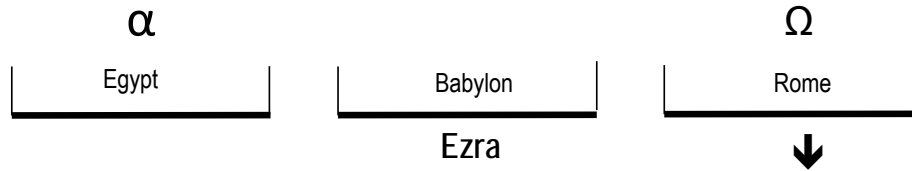


To quote Patriarchs and Prophets 506.2, she speaks about this incident with the Gibeonites; that they were permitted to live but were attached as bondman to the sanctuary service.

They gratefully accepted these conditions conscious that they had been at fault and glad to purchase life on any terms. Behold we are in that hand, they said to Joshua, as it seemeth good and right unto you to do unto us, do. For centuries they're descendants were connected with the service of the sanctuary. They became the Nethinims.

And this makes the other Kings of Canaan furious and dismayed. They immediately decide to take revenge upon the Gibeonites, and the Israelites and Joshua are forced to defend then the Gibeonites.

3 Histories of Ancient Israel



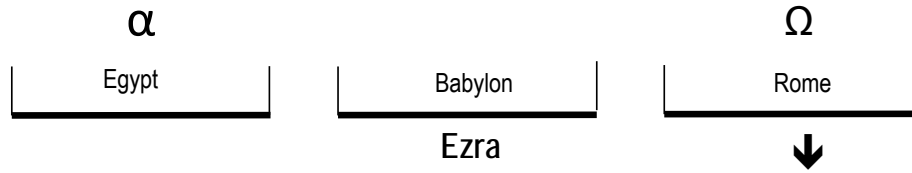
- Priests
- Levites
- Nethinims

3 Histories of Modern Israel

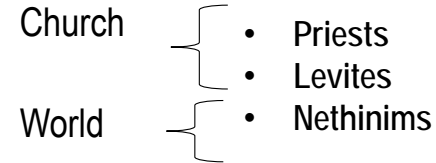


So we can see this is a fascinating picture of what happens; you have this group who don't rightfully belong with Israel, but they see that Canaan, that the enemies of God's people are about to be destroyed and they say, '*purchase life on any terms.*' So they decide they're going to by whatever means necessary link themselves to Israel and they do that. And to save not just themselves but also the Israelites from being drawn into paganism they are connected to the service of the sanctuary, and instructed to participate in the sanctuary services, in the running of the Jewish religion, if I can put it that way. They are incorporated into it instead of being separated from it, to save both them and the Israelite people from being drawn out into worldliness, into apostasy.

3 Histories of Ancient Israel



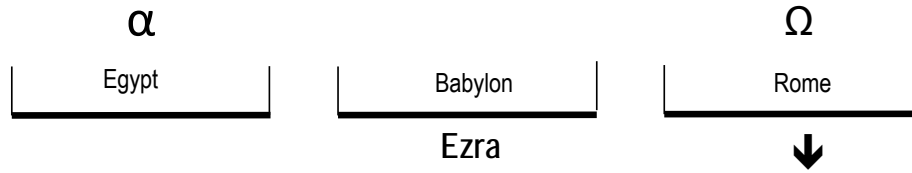
3 Histories of Modern Israel



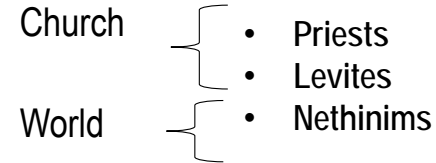
When they do that, the kings of Canaan outside of the Gibeonites become infuriated at them and they decide to make war with them and it's the Israelites that are forced to step in and defend them and without going any further into that if you can picture in your mind the type of parable that is creating.

All I wanted to do was explain this third group, that there were three groups associated with the service of the sanctuary. Two were Israelite but one was not. One came from outside of Israel. Two belong to the church, one belonged to the world.

3 Histories of Ancient Israel

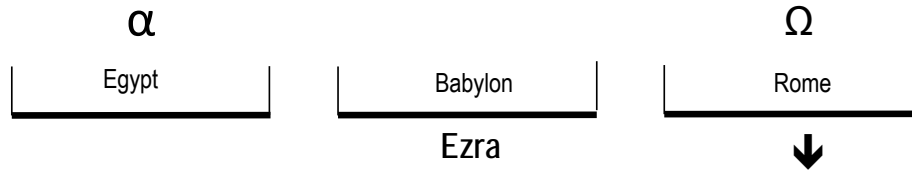


3 Histories of Modern Israel

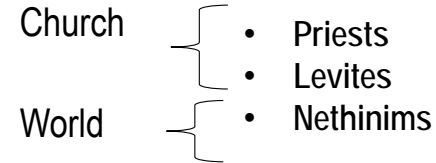


So when the people are being called out of Babylon to go back to Jerusalem to reinstitute this sanctuary services, they need three groups to leave Babylon. And you have priests called out, Levites called out, Nethinims called out. We first understood that from the book of Ezra which explained this middle history as they're called out of Babylon and when I have taught it and we've gone into the history of Rome, we demonstrate how that is evidenced in the calling out of Roman paganism if I can simplify or remind us of that Apis bull and what we discussed then, what people were being called out of.

3 Histories of Ancient Israel



3 Histories of Modern Israel

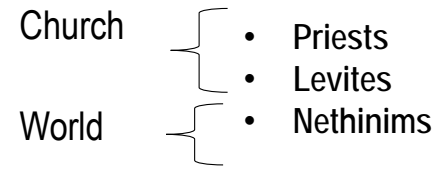
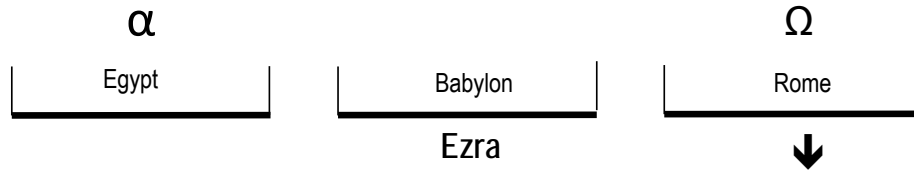


Those are two separate thoughts I wanted to put in place that all seemed disconnected but are crucial as we go forward to understand what we are discussing.

- The first point we must understand is that as we advance along a reform line the truth taught before might be seen to be overly simplistic as our understanding grows and develops not just of the message but of the methodology used to unpack it.
- And if we can be comfortable with that concept the second point I wanted to remind us of is where we get these three groups from, priest, Levites, Nethinims; two from the church and one from the world. We got it from Babylon, but we drew it most clearly in the reform lines associated with the end of ancient Israel. And then we apply that to the end of modern Israel and see two calls for the church then to the world at the Sunday law.

Once we've established those two points, I want us to come back to the Millerite history, the one we've been intending to discuss.

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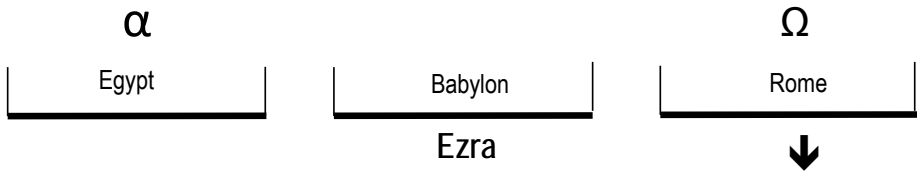
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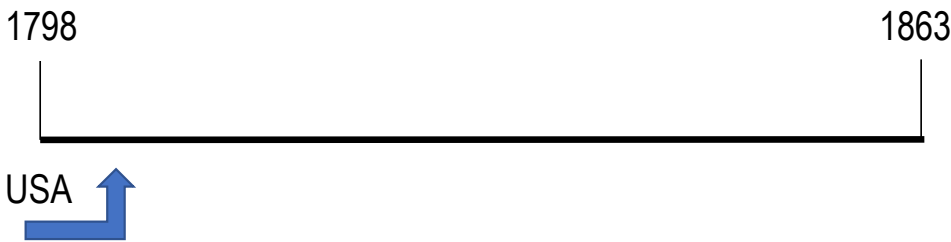
I believe we've become more and more familiar, more and more comfortable I hope, that Christ was to return in 1863. We have to start considering that if Christ was to come back in 1863, what would we have needed to see fulfilled in prophecy for that to be a viable concept?

To do that I want us to actually look at the Great Controversy and we're going to begin 440.2 to 442.2. We'll skip some small parts to keep our flow of thought. She's been speaking about Revelation 17, this beast rising up out of the Earth and she says, "*what nation of the new world was in 1798 rising into power, giving promise of strength and greatness and attracting the attention of the world. The application of the symbol admits of no question, one nation and only one meets the specifications of this prophecy, it points unmistakably to the United States of America.*"

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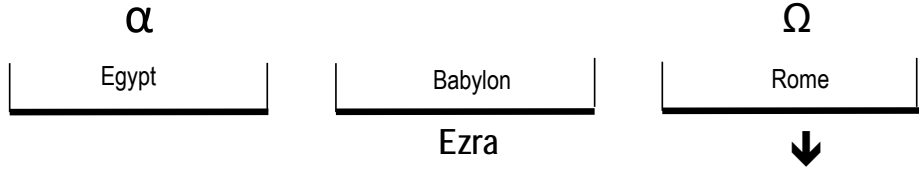
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So you have in 1798 the USA rising to power and she's discussing that beast that rises up out of the Earth. The next paragraph, "and he had two horns like a lamb." So this beast has two horns like a lamb: "these horns indicate its youth and innocence and its gentleness, fitly representing the character of the United States." So what do these horns represent?

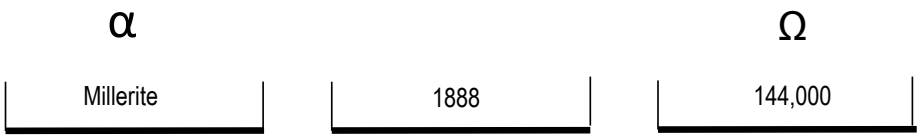
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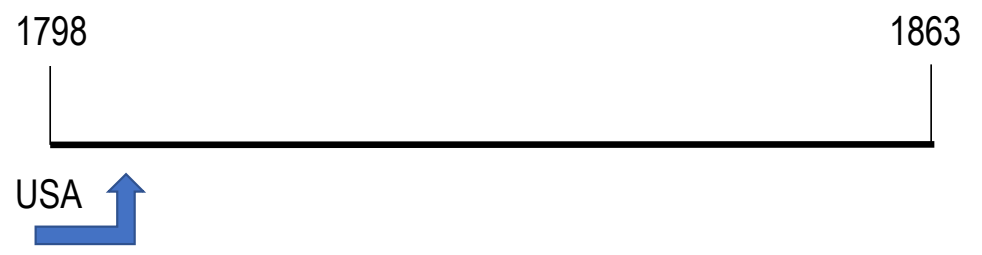
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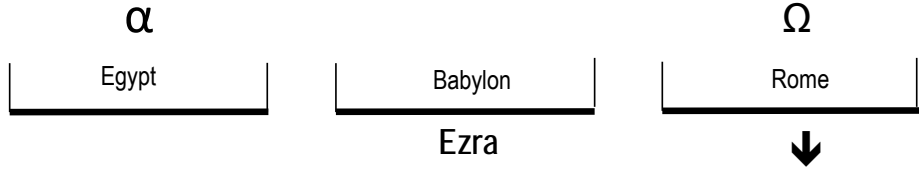


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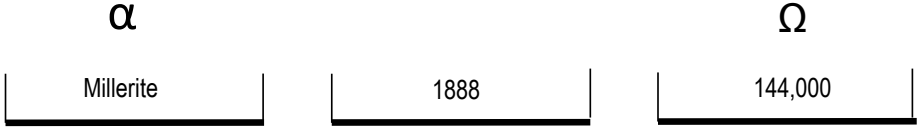


They represent the character of the United States. She goes on to speak about how they fled the religious oppression of the dark ages; they founded a nation based on the Constitution, the Declaration of Independence which sets forth the great truth that *all men are created equal*. So she explains the Constitution and the Declaration of Independence, freedom of religious faith was also granted. *“Republicanism and Protestant became the fundamental principles of this nation. These principles are the secret of its power and prosperity.”* So there are two fundamental principles, republicanism and Protestantism.

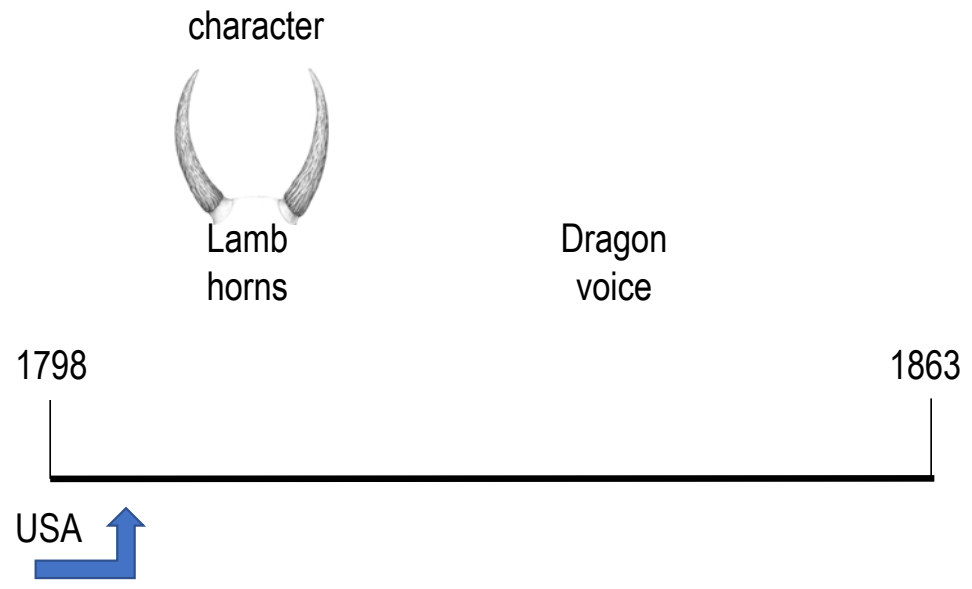
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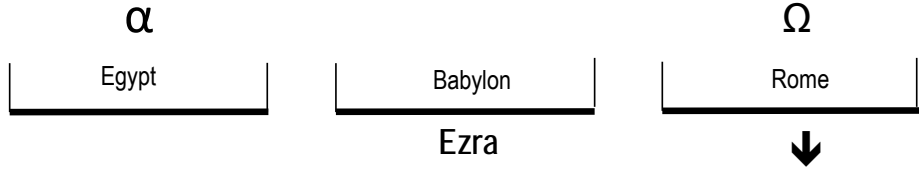
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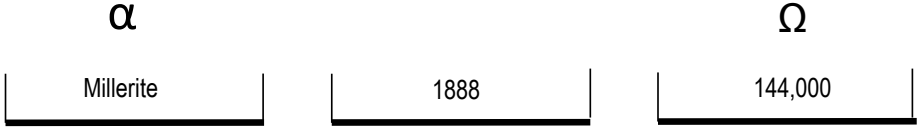
Next paragraph, *“but the beast with lamb like horns spake as a dragon and he exerciseth all the power of the first beast before him and causeth the Earth and them which dwell therein to worship the first beast whose deadly wound was healed. Saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live.”* Quoting Revelation 13 11 to 14. *“The lamb like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented.”*

So this nation has two things: it has lamb horns and a dragon voice. *“The lamb like horns and the dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented.”* So these two things that the horns of the lamb and the voice of the dragon point to there being a contradiction. The contradiction between what things?

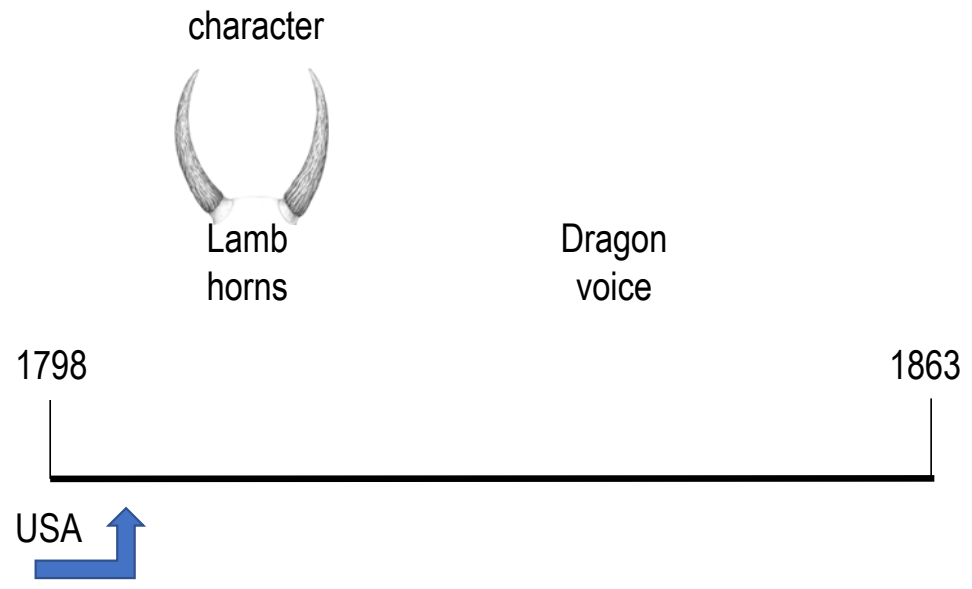
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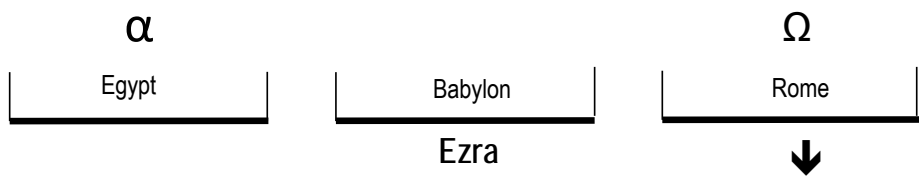


It's profession and it's practice. So which one represents his profession?

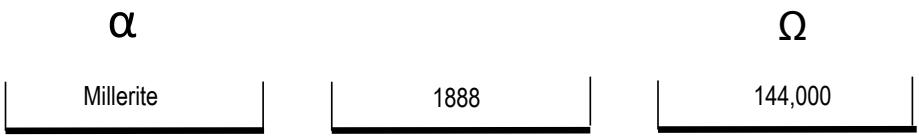
You have two things; you have the horns of a lamb and the voice of a dragon. Then you have two other things being compared to them, its profession and its practice. What is the profession associated with and what is the practice associated with?

The lamb represents its profession. What does the United States profess, what does it mean to profess something?

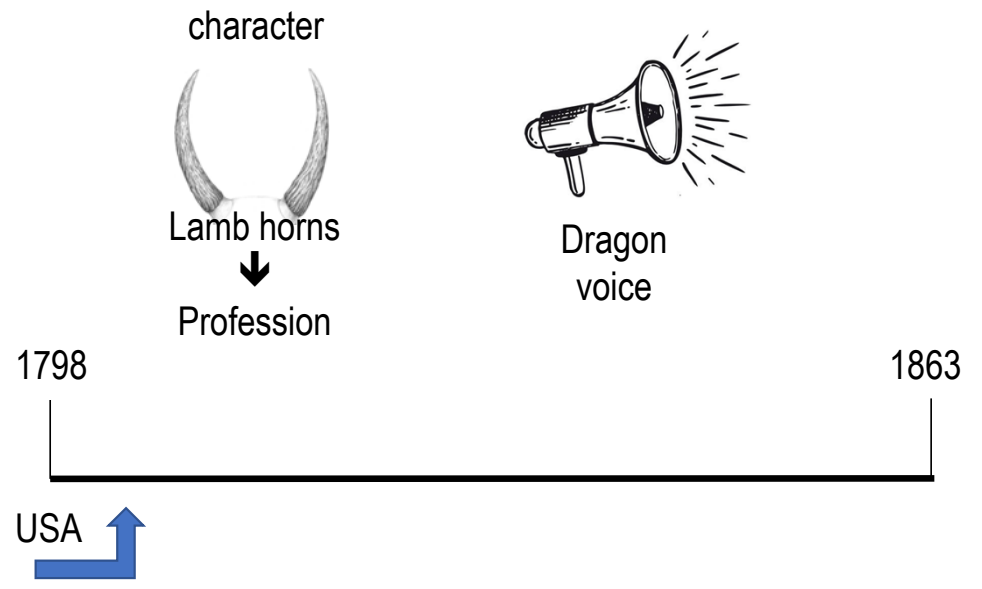
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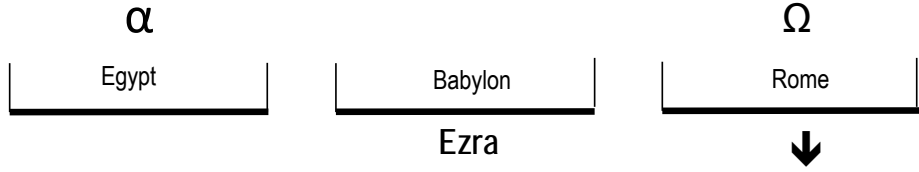


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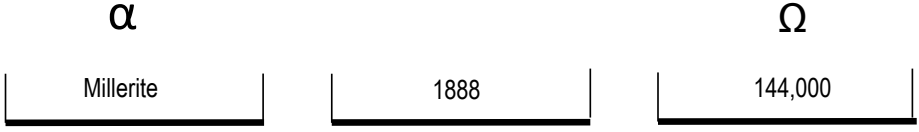


I suggest the following: she discusses the lamb like horns, and she links them to the United States Constitution and the Declaration of Independence. Those are the two particularly highlighted things that make this beast like a lamb. This is what the United States professes to be, the Constitution is the profession of the United States. It's professing this Constitution is what we stand for. So I can say that I profess that all men are created equal, that's what I profess and that looks lamb like. The lamb is profession. The lamb like horns, the Constitution, the Declaration of Independence, this is the profession of the United States, what it's saying that it believes in.

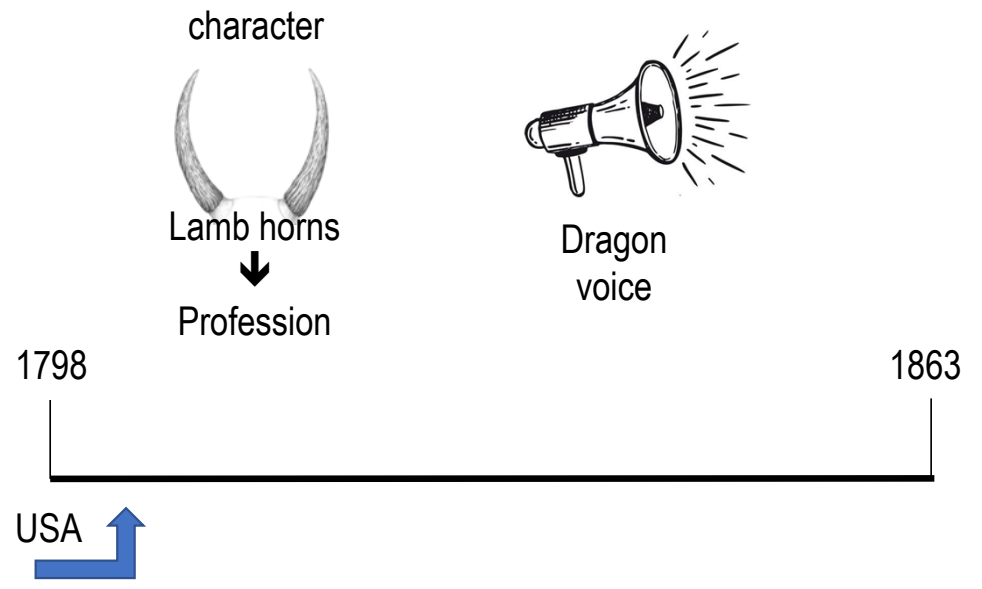
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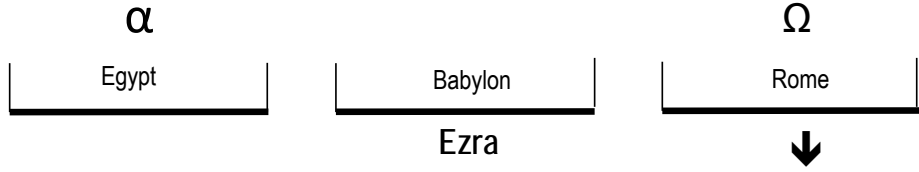


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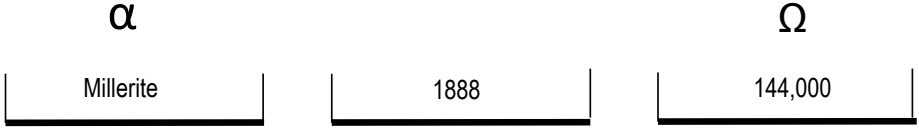


If we were to go back to previous studies about modern day Protestantism and we discussed that article, it was an article I think from Adelaide it was an Australian newspaper that spoke about how Protestant churches in America today are trying to return to the model of the papacy in the history of the 1260 and they make that point very clear. So that protestantism today, when we go back to those studies and see that those people that we listed, we discussed Donald Trump, his administration, the people that he's appointed to lead those seven mountains of social society, what constructs a society, what do those people profess to believe in?

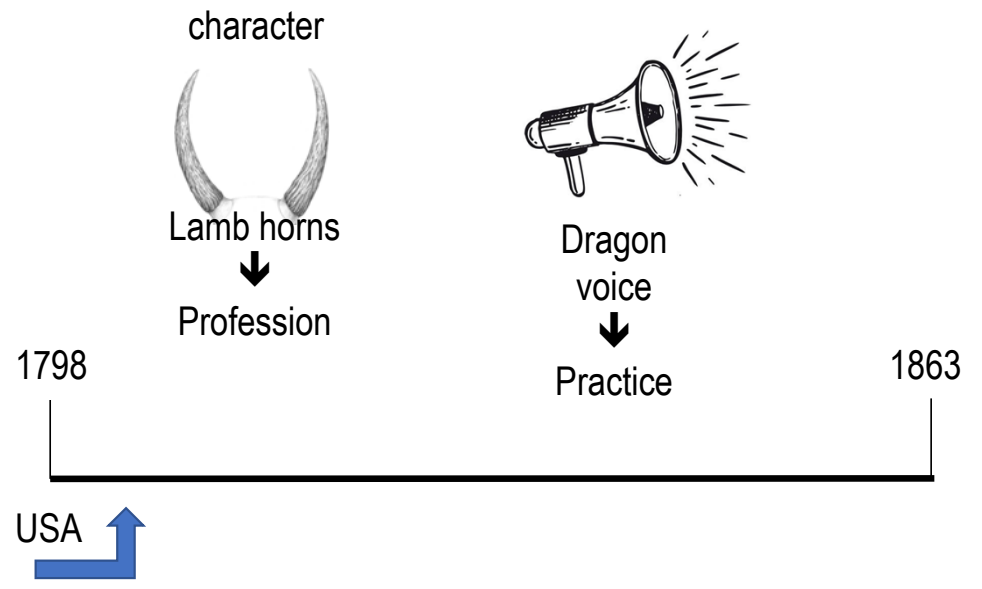
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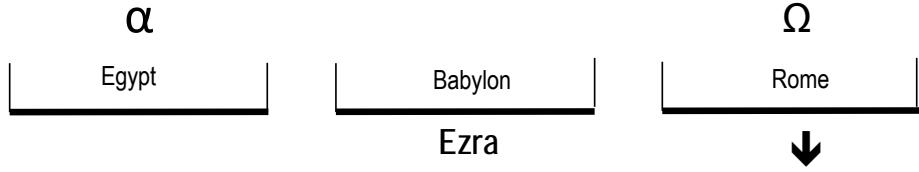
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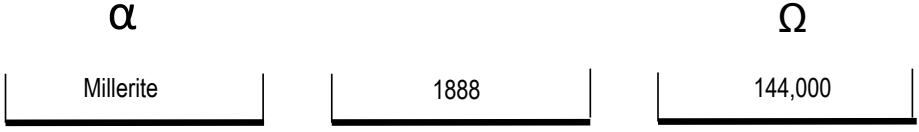
They all stand up and profess to believe in the Constitution, they profess to believe in freedom, they profess to believe in freedom of speech, they profess to believe in the separation of church and state. But what's the problem with their profession?

There's a discrepancy between their profession and their practice. So they might profess to believe in the Constitution, to believe in freedom of religion and religious worship, but what do they practice?

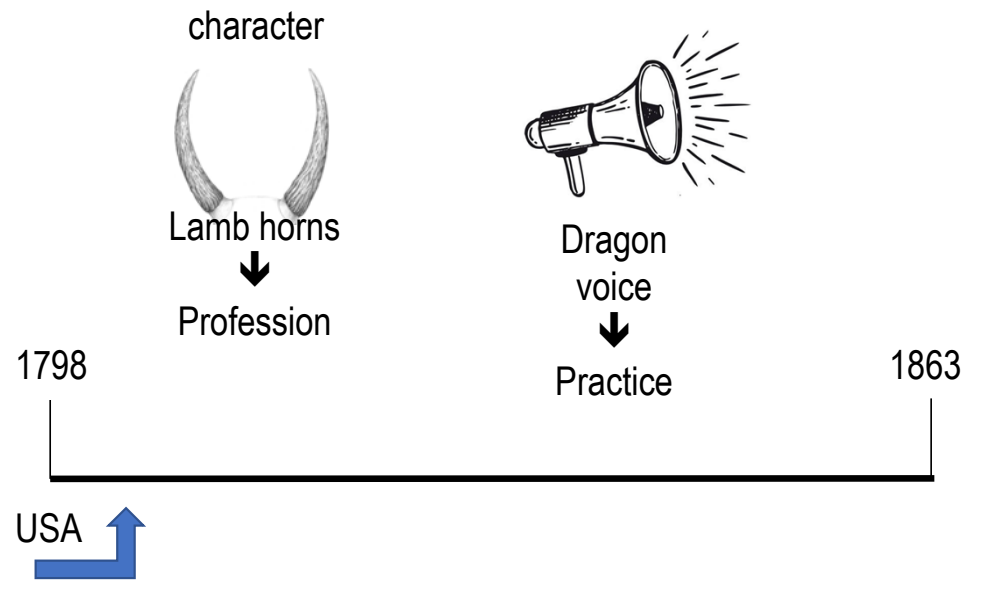
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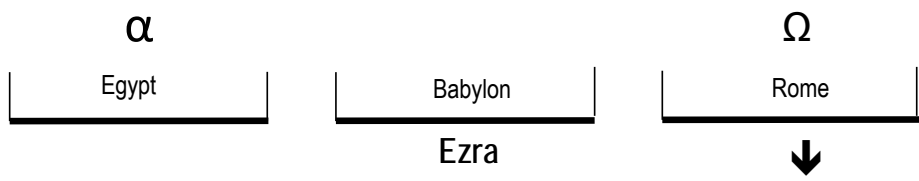


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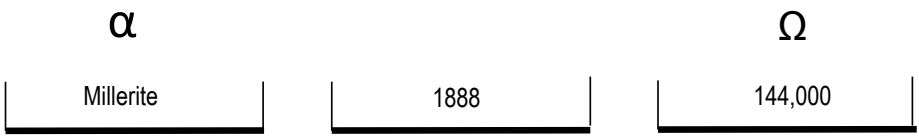


The dragon voice represents their practice. So as we have discussed that seven-mountain mandate, that they believe that Evangelical conservative protestantism is required by God to control the seven mountains of influence which include education, the courts, the US government, media, all of those things. As they say that it's Protestants who are commanded by God to command those things, they also say that they uphold the US Constitution which says there can be no religious test for public office, which says separation of church and state. So they profess faith in the Constitution, they profess that they have these two horns. But in practice what's their problem?

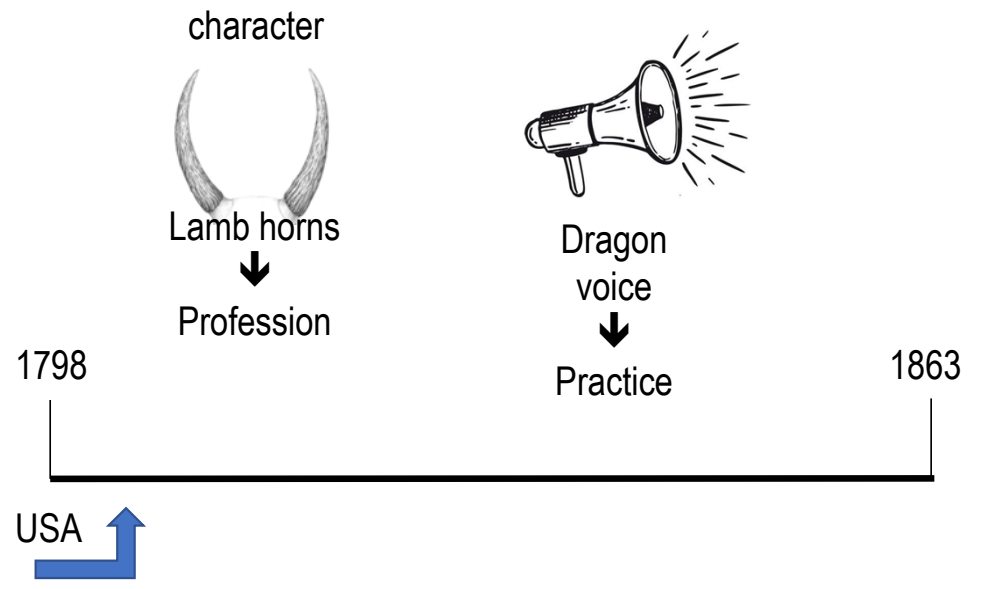
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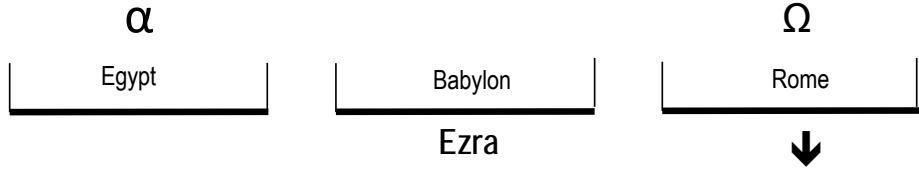
In practice they speak as a dragon.

If we're all comfortable that she's speaking about lamb like horns and dragon voice, she's saying the horns are what it professes, and the voice is what it practices.

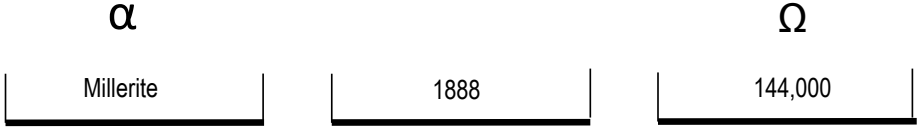
"The speaking of the nation," (the dragon voice,) "is the action of its Legislative and Judicial authorities."

Now regardless how it speaks, is the United States to have Legislative and the Judicial authorities?

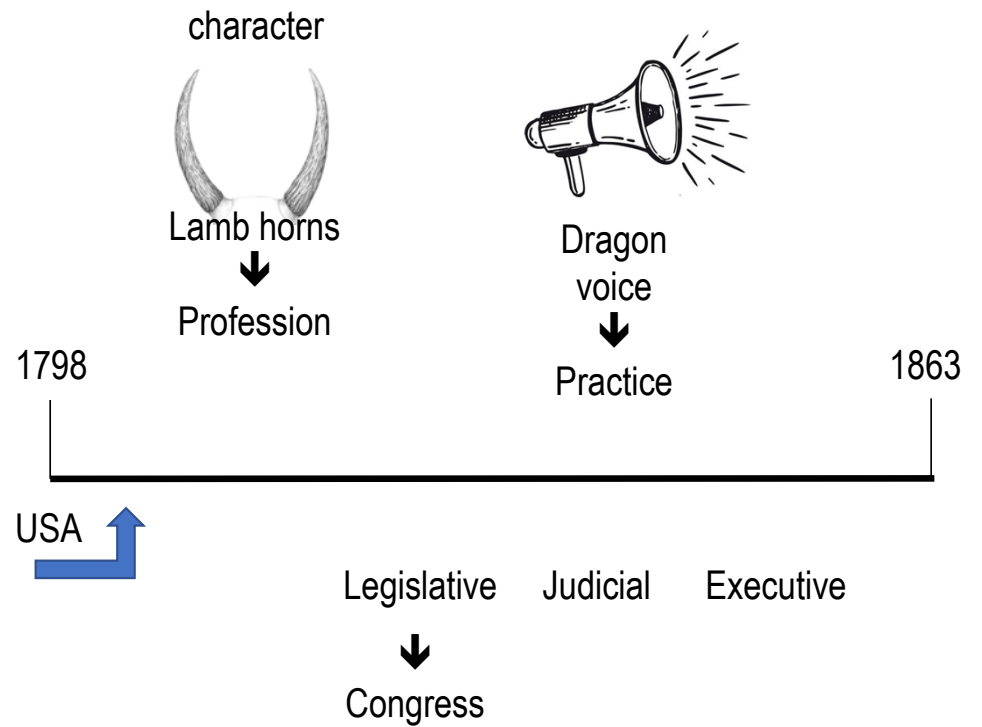
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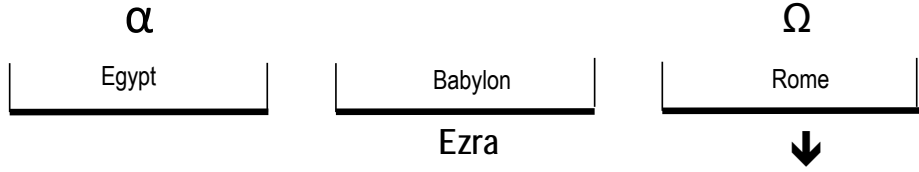


Three branches in the US government

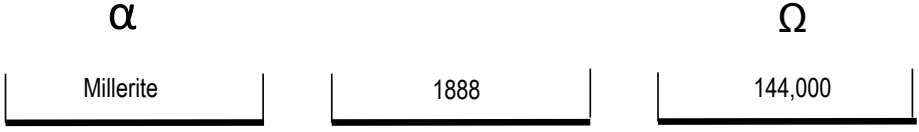
Yes. Question: how many branches are there in the US government?

Three branches in the US government: Legislative, Judicial and Executive. If we can have a quick review of what composes these branches, if we were to consider this Legislative branch just to keep it broad, it composes essentially Congress, which Congress is a combination of the Senate and House of Representatives. So this Legislative we will just put Congress, and also other agencies and offices designed to support Congress.

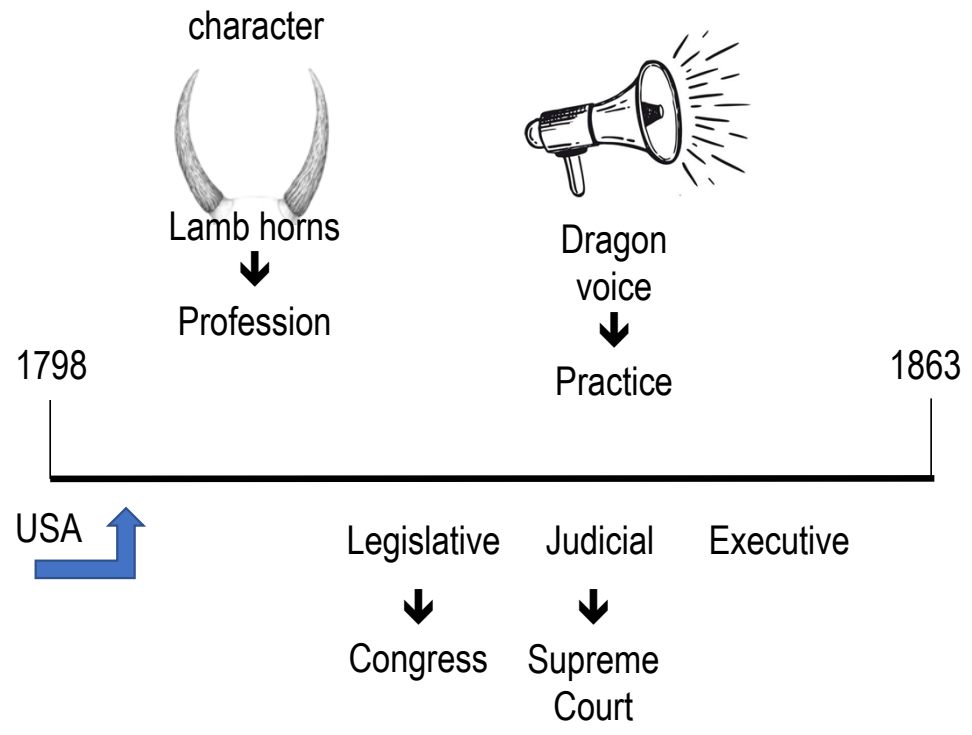
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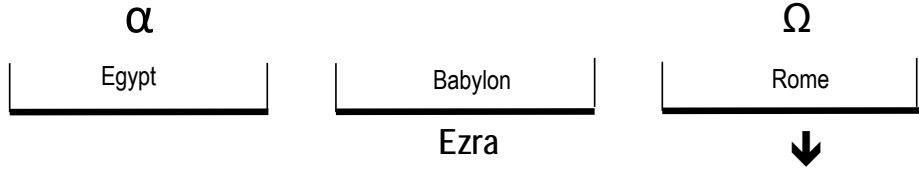
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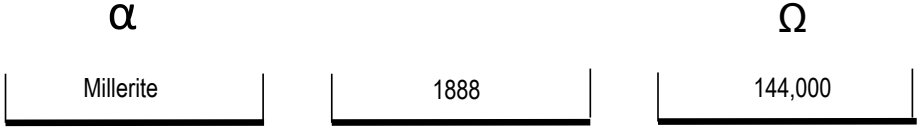
The **Judicial Branch** is composed as you would expect, this is the judges, so at the highest level it's the Supreme Court. When Ellen White says the speaking of the nation is the action of which branches of US government, because she's pulled out two. There's three, Legislative, Judicial, and Executive. And she says it speaks through which ones?

It speaks through the **Legislative and the Judicial Branches**. Congress is the branch that writes, drafts laws and the Judicial is the branch that interprets those laws and rules on those laws. So this is all about law, she leaves out the Executive branch.

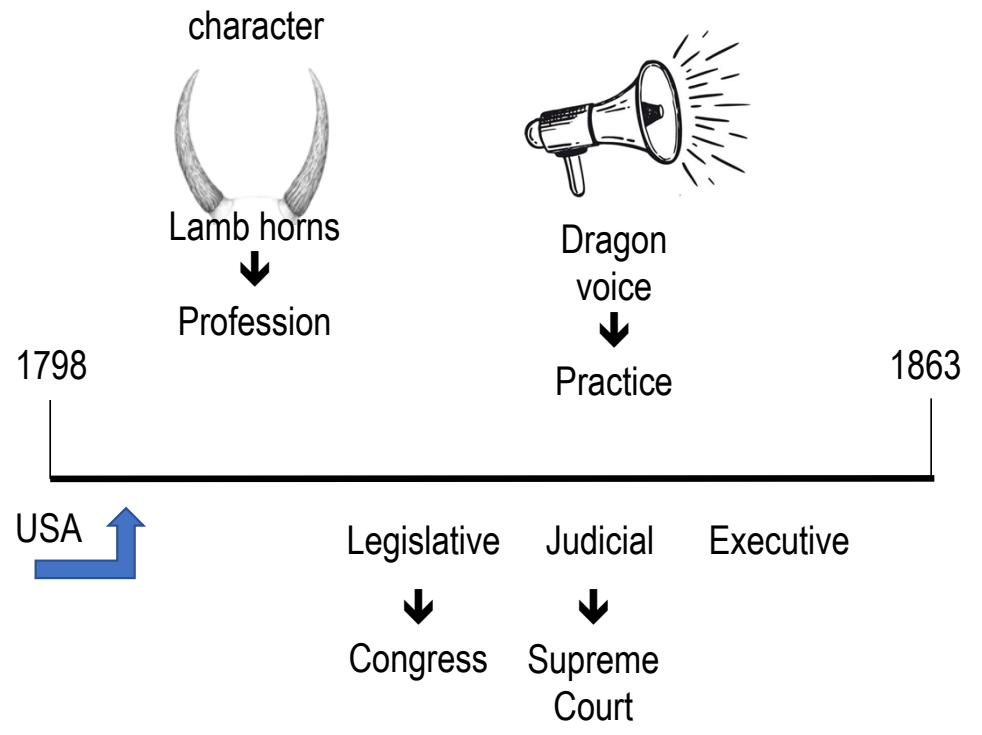
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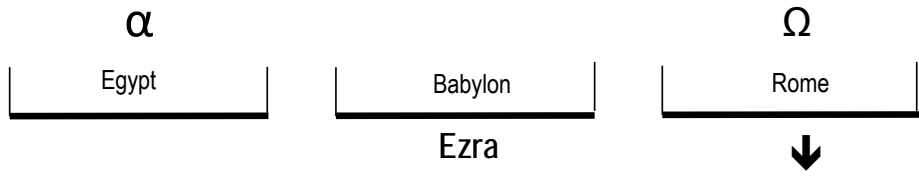


I want us to start to consider 2014; 2014 was a Sunday law. What problem do people have with 2014?

What they're going to do is go back to that year and say yes but what did Obama do? Maybe it was his Affordable Care Act, maybe it was something to do with the healthcare system. But where is all of their attention?

It's essentially on the Executive branch but when the nation speaks as a dragon where is it going to speak through?

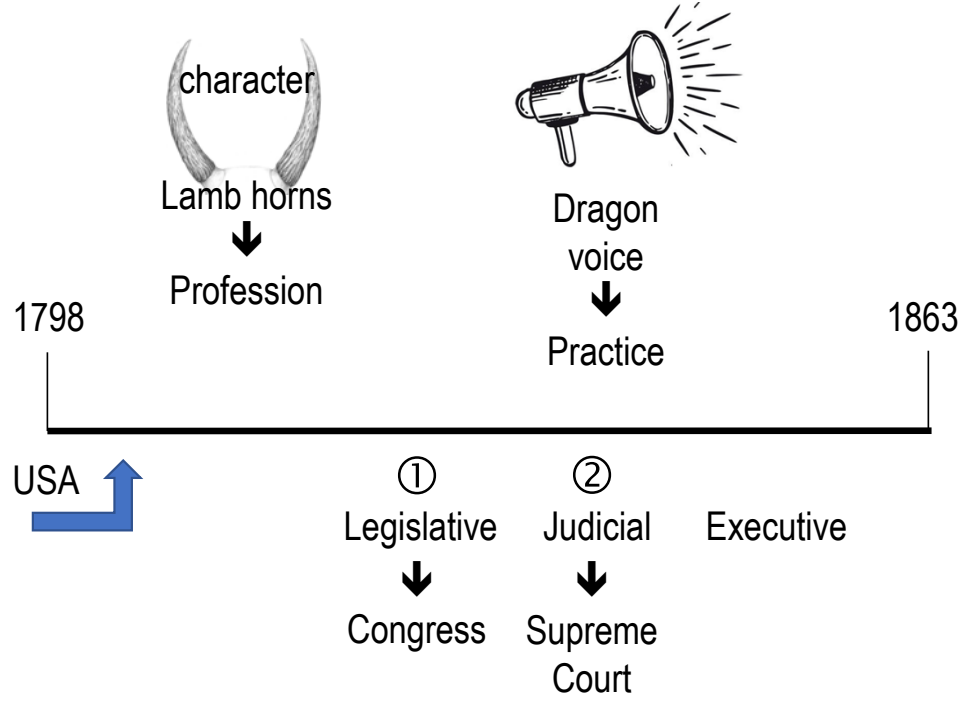
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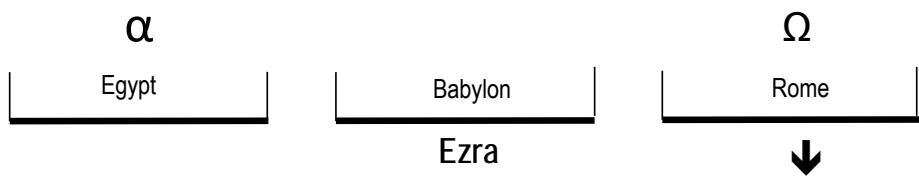
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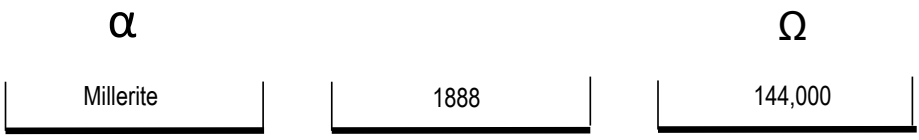
The Legislative and the Judicial. So if we want to understand 2014 we'll look back and see the steps the Legislative branch took and the Judicial Branch took. And it should be easy for us to see that a Sunday law can occur while you have someone like Obama in the White House. Because if you just focus on what Obama was doing, the problem you're going to have is when Ellen White says this dragon speaks, it's not speaking through the Executive; it's speaking through these two.

So we'll remember, what did Mitch McConnell begin to do in 2014 to the Judicial Branch?

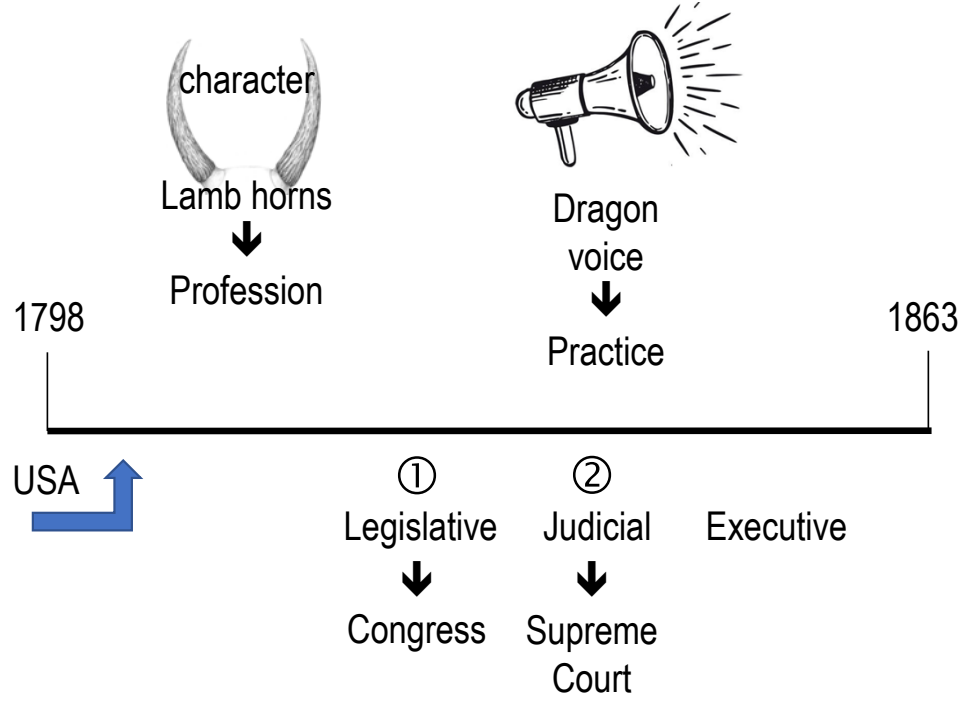
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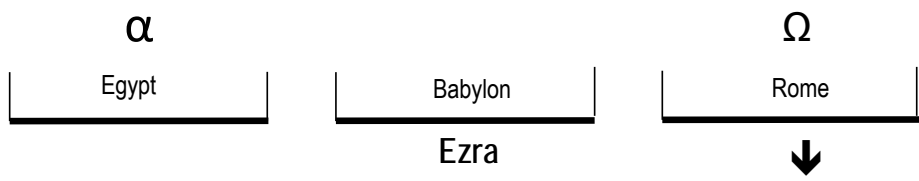


Block Barrack Obama, the Executive, from appointing judges.

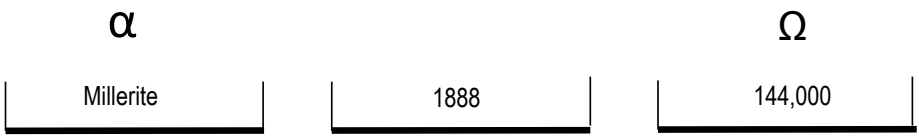
What did Steve Bannon, Steven Miller and Jeff Sessions begin to do in 2014?

Began to wipe out all the centrist republicans, purge them from the Republican Party, turn it into a Church State extremist movement.

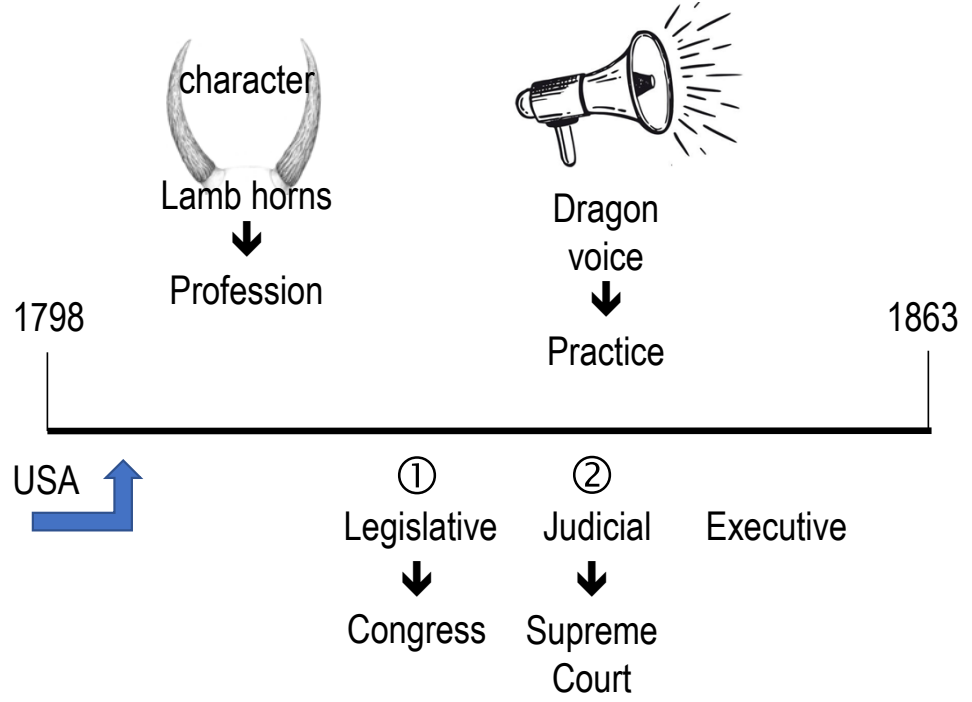
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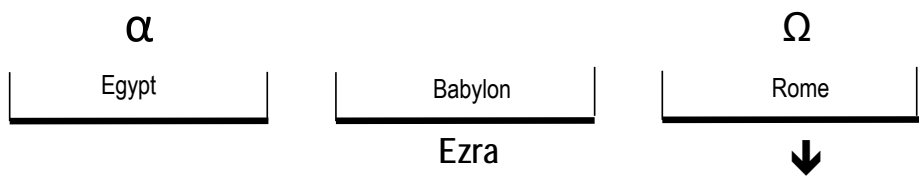


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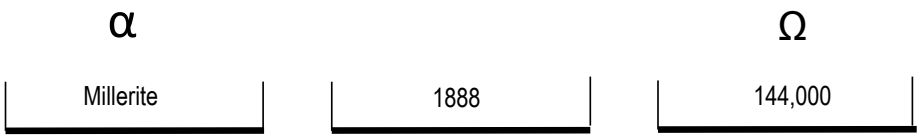


So you had a massive turning point in 2014 in both the Legislative and the Judicial Branches of the US government. And it's these two that are required at the Sunday law to speak as a dragon. All of that took place under an Obama presidency. But we shouldn't be looking to Obama to do something in 2014. It happened in opposition to him, not with his approval or with any effort of his, it was in opposition to Obama that these steps were taken in the Legislative and Judicial Branches. And we've discussed those steps at length, external sources are clear. But the steps taken in 2014 that impacted these two branches, no matter what happens at least in the next 50 years if not the next century, they've changed the United States to such a degree that it doesn't matter who the next president is or the one after that or the one after that or the one after that. It would take generations to undo, both branches, changing course in 2014. So how does the Executive branch relate to these two?

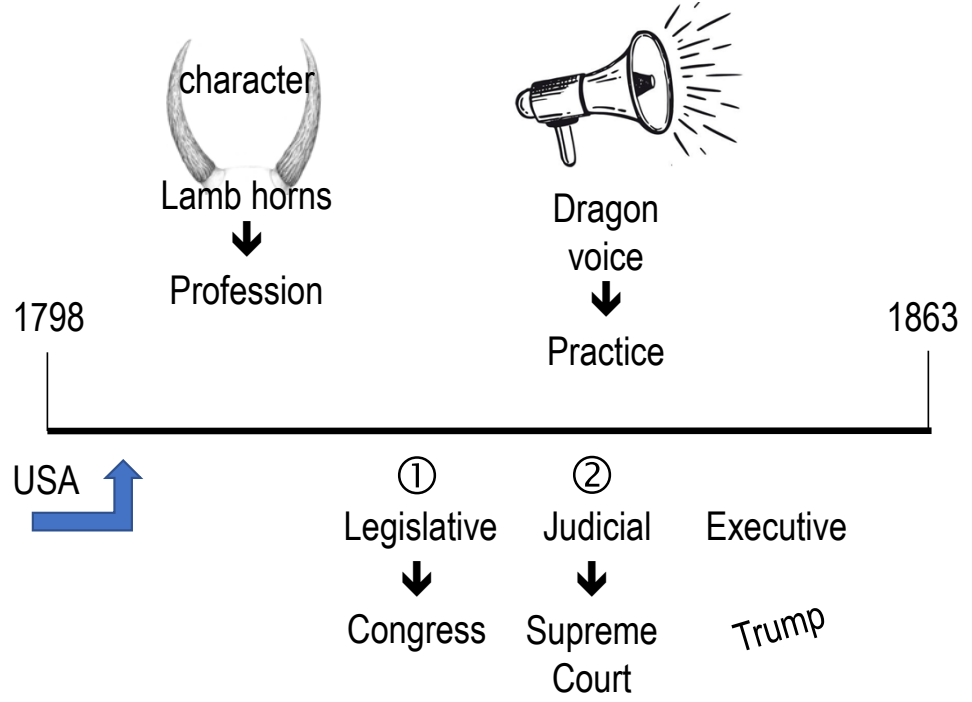
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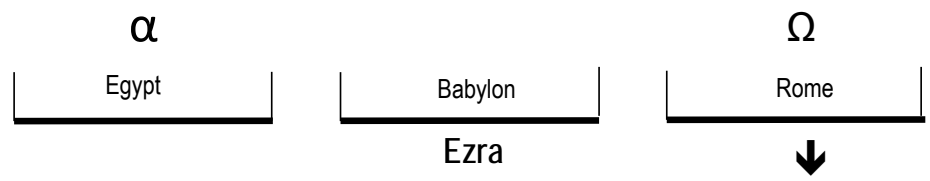
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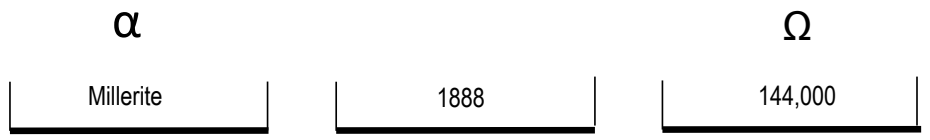
When those three men start to purge the Republican party of centrists, turn it into this Christian Right extremist's movement, when you have Obama blocked from appointing judges not just to the Supreme Court, but I think there's nine lower circuit courts, what are they setting that up for?

They're setting that up for a Trump Presidency; because what is Donald Trump going to do?

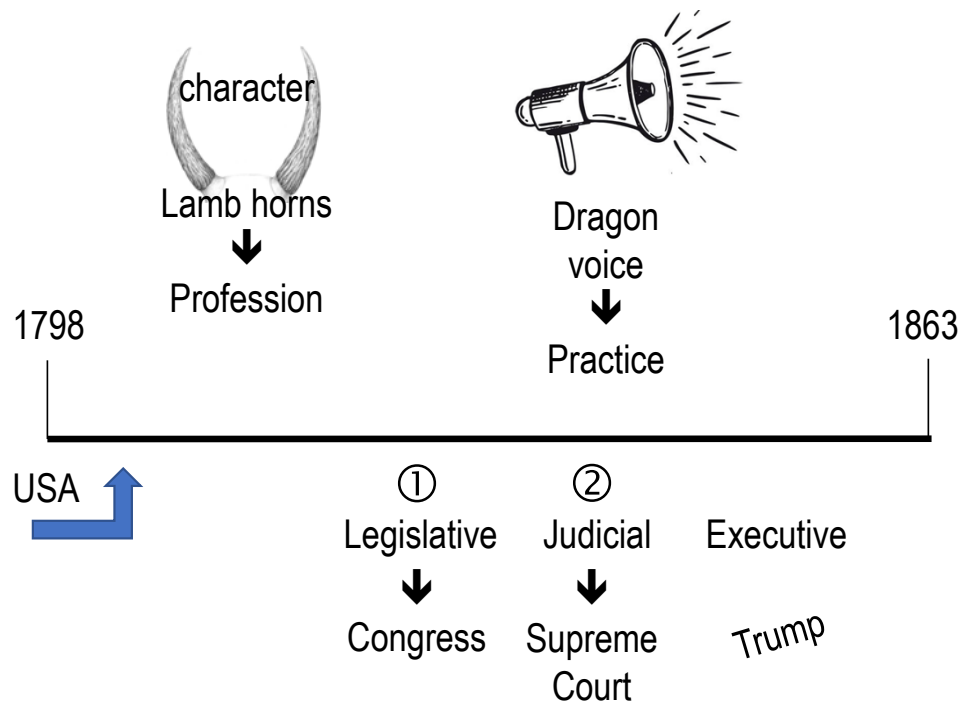
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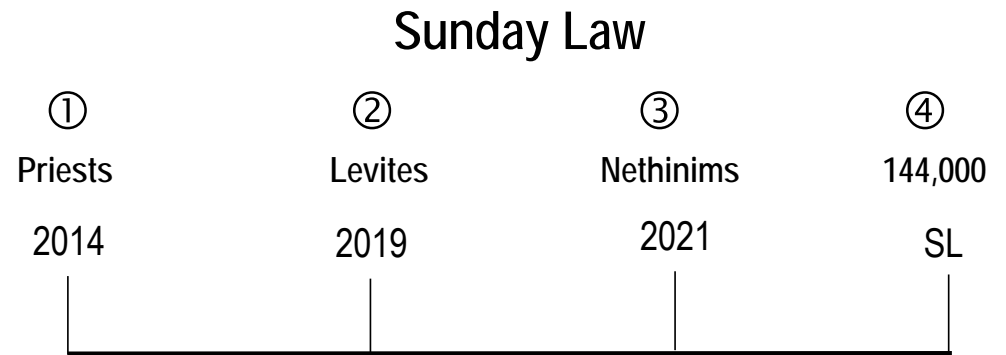
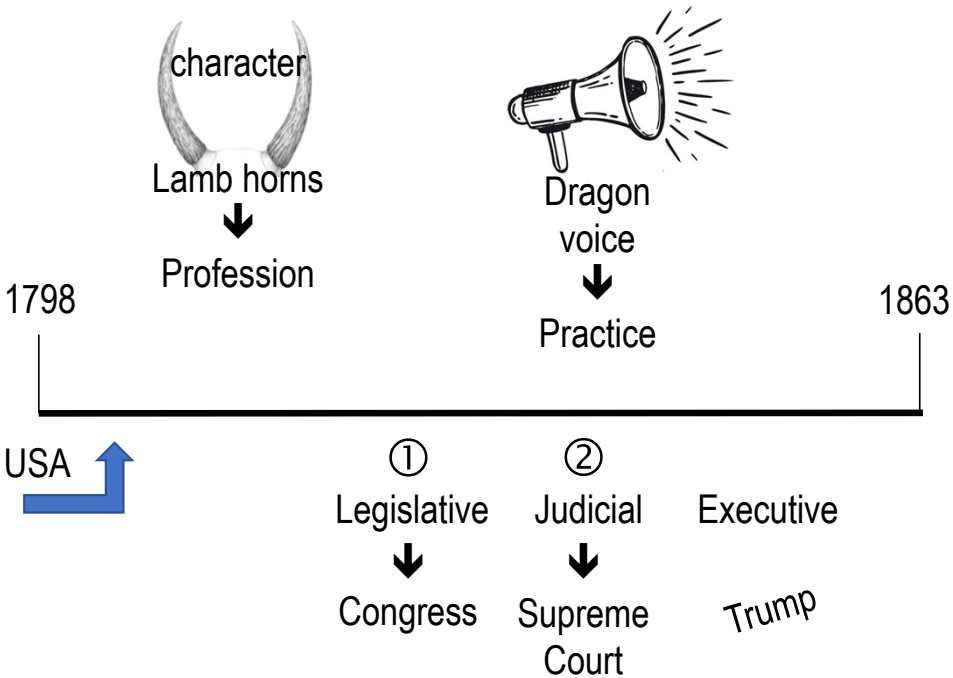


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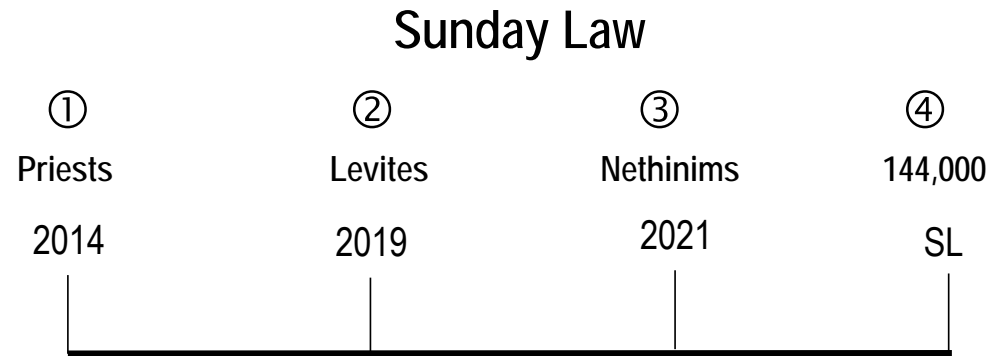
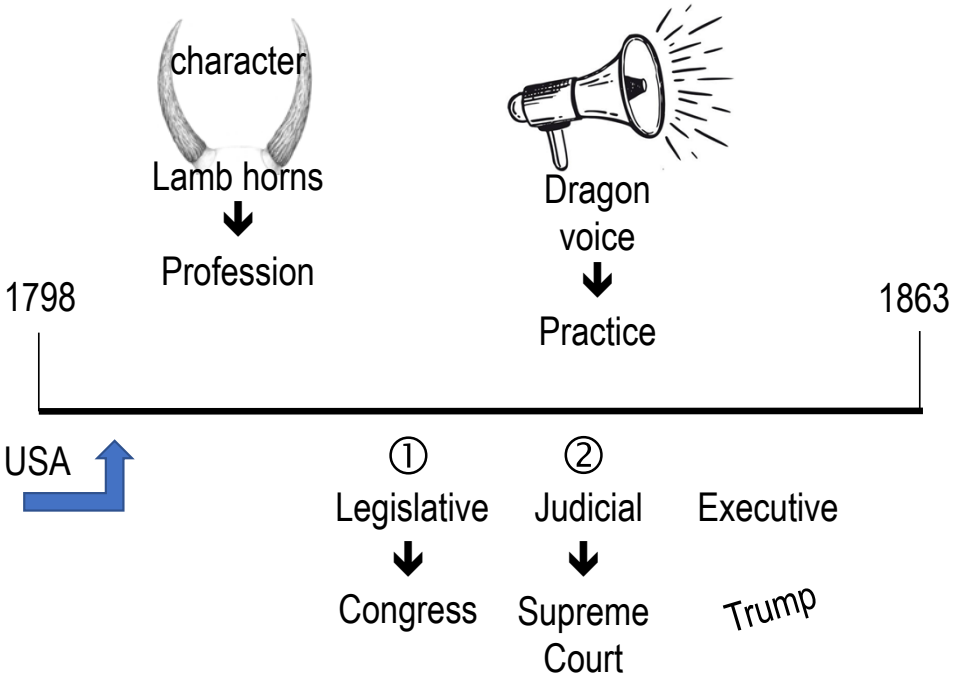


He's going to complete that purge of the Republican party, bring the work to a completion that those three men designed and he's going to fill the Judicial Branch with Seven Mandate believing judges, if I can put it that way; place people in that Branch who believe in the Seven Mandate theology.

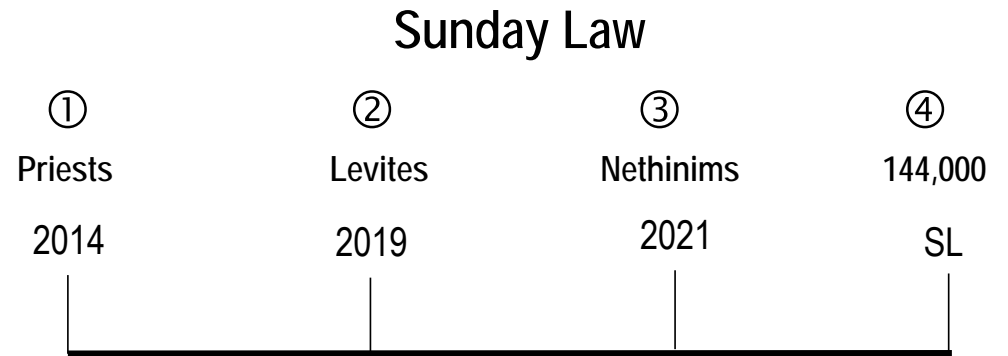
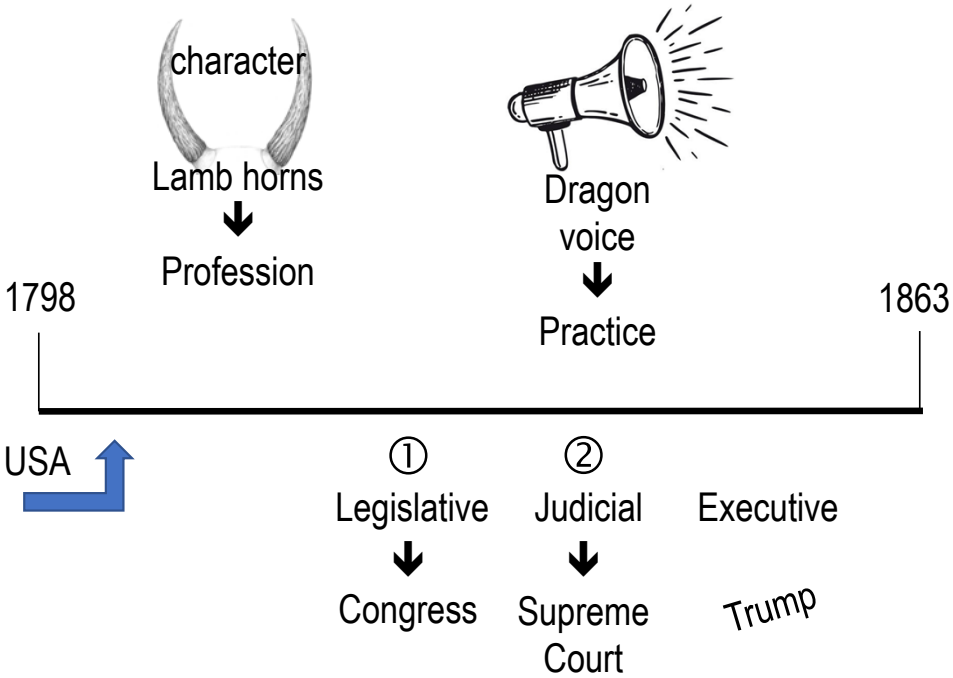
So the Executive Branch does impact these two branches; which is why you would expect to see the Executive become a form of dictatorship. You have to have the Executive Branch change or transform somehow to be able to create the environment for these two branches to speak as a dragon at the Sunday law.



So we see the turning point that 2014 was but we also see the setup that was taking place for Daniel 11:41. If I can put it this way: 2014 was a Sunday law for the priests, 2019 was Sunday law for the Levites, 2021 was the Sunday law for the Nethinims, Sunday law for the 144,000. So you have priest, Levites and Nethinims. You have this progression and what is happening is this setup, because the United States isn't just going to speak like a dragon here in a vacuum. It's not going to happen without some type of preparation and steps taken to lead to that point. You can't have a Sunday law on this line without the events that took place in 2014. And as we get closer and closer to the Sunday law we should see more and more clearly how these steps are building upon one another to bring us to Daniel 11 verse 41. And we are understanding 2014, the steps that were taken there impacting the Legislative and Judicial Branches and what occurred in them was a step that will take us to the Sunday law. It becomes a Sunday law for the priests, but it also refers to the progression that is necessary to bring about Daniel 11:41.

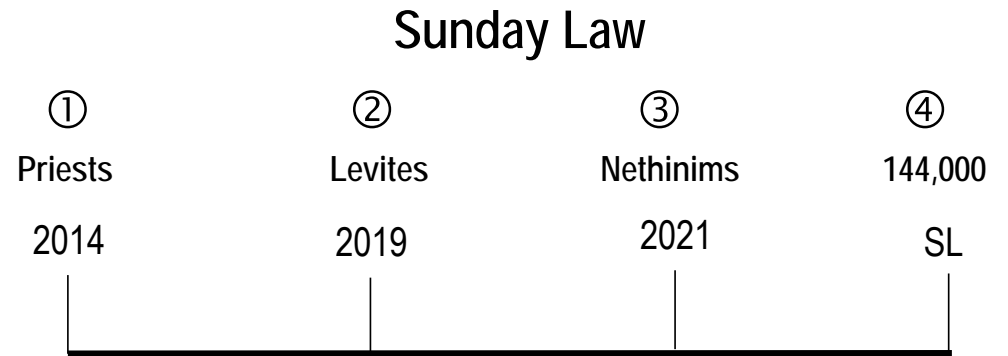
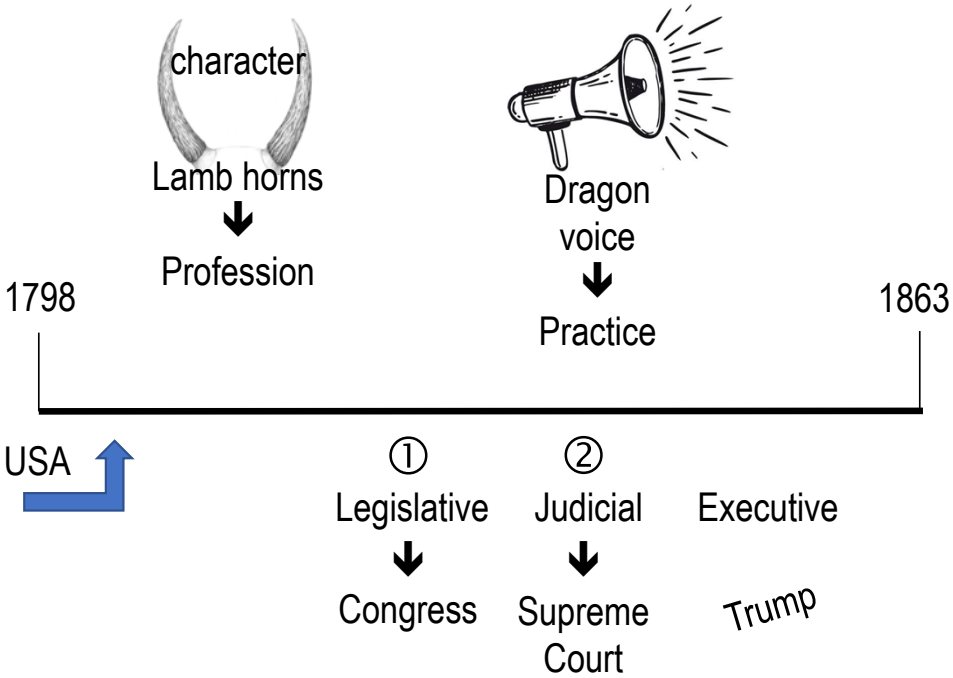


But I also tried to bring back in the Trump Presidency and how a change in the Executive Branch is necessary to set up the Judicial and the Legislative Branches where they can speak as a dragon. I'm not suggesting that the Executive Branch plays no role in that process, it plays a necessary role. Mitch McConnell is blocking Obama from appointing judges to the Supreme Court in 2014 because he's waiting for 2016 and the president they're designing and setting up for. So those actions were in waiting for this president, Donald Trump to be able to fill those Judicial appointments. So he does play a role in that. But what I want us to take from this is that it's the Legislative and Judicial Branches that speak, they speak through law and that it is possible to have them speak through law regardless of who is president of the United States. It's possible for them to act outside the control of Obama for example.



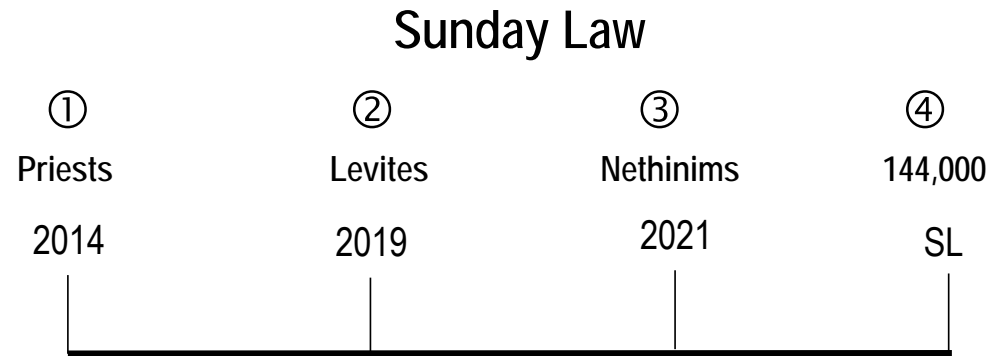
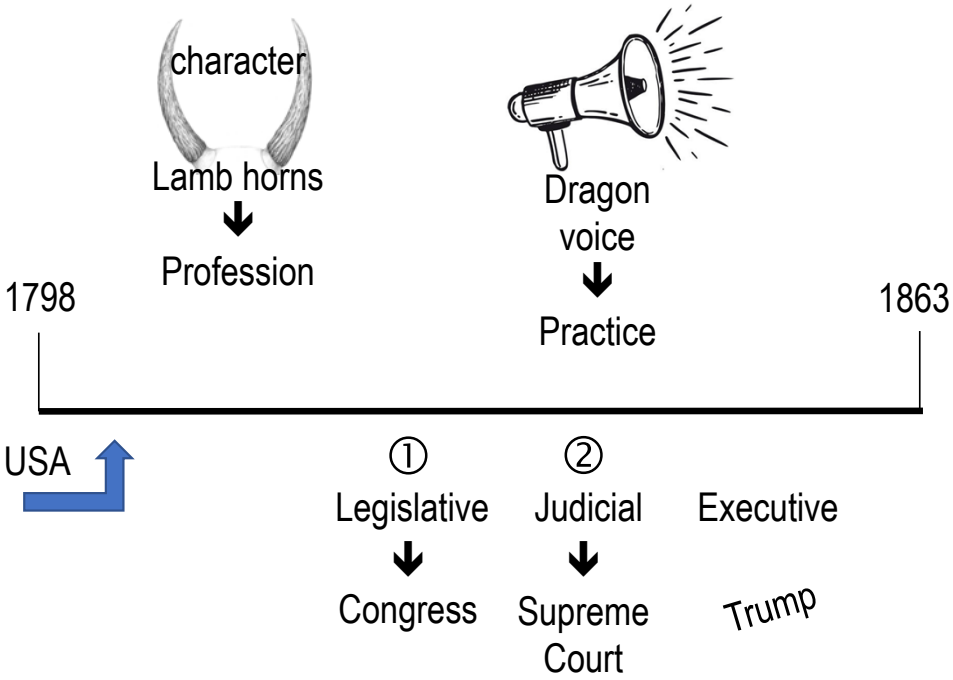
Back to Great Controversy, next sentence, *"By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak as a dragon and exercise all the power of the first beast plainly foretells a development of the spirit of intolerance and persecution."*

This speaking illustrates that when it professes to be lamb like that that is in fact a lie.



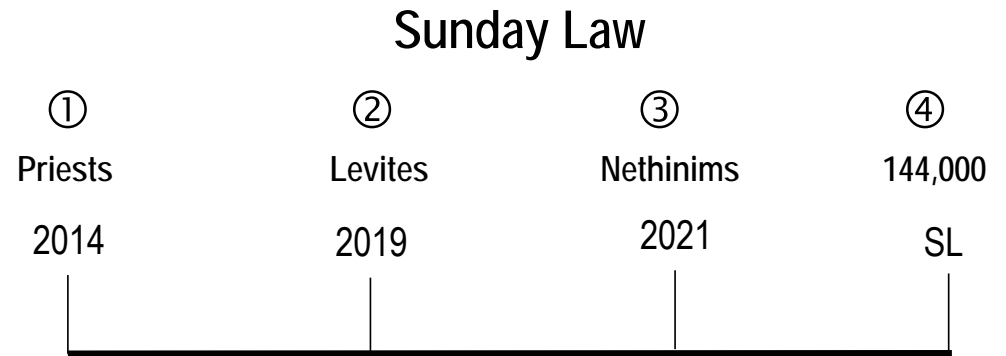
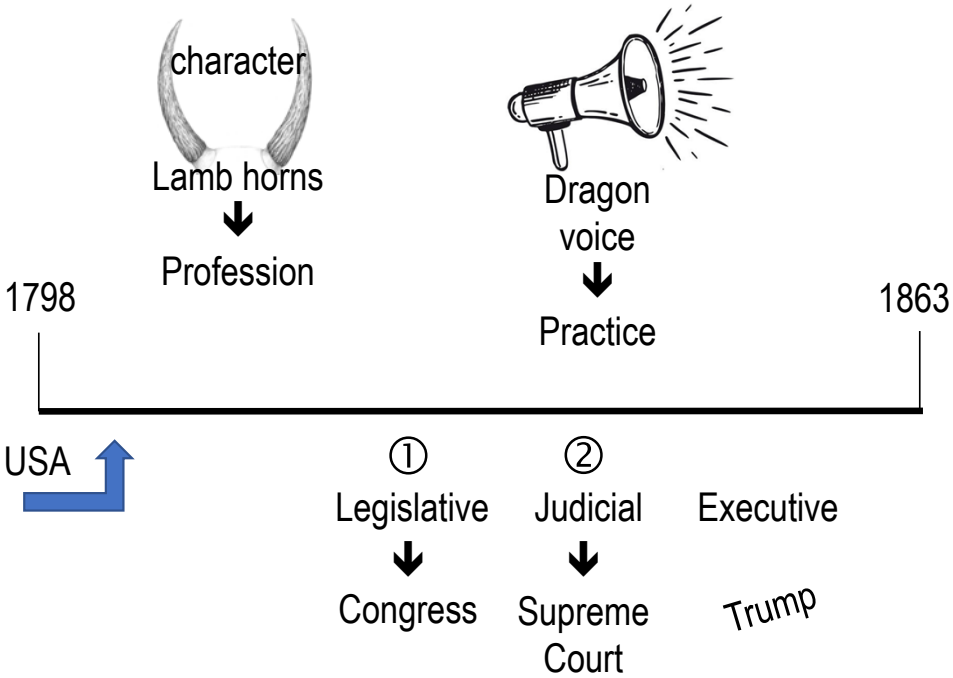
"It gives to the lie those liberal and peaceful principles which it has professed to be the foundation of its policy. The prediction that it will speak as a dragon and exercise all the power of the first beast plainly foretells a development of the spirit of intolerance and persecution."

This is going to occur not as a one-off event but through a development of this spirit. It's a process.



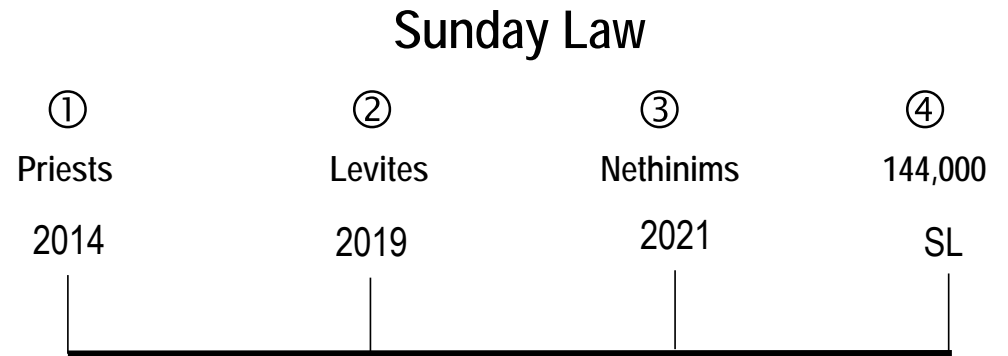
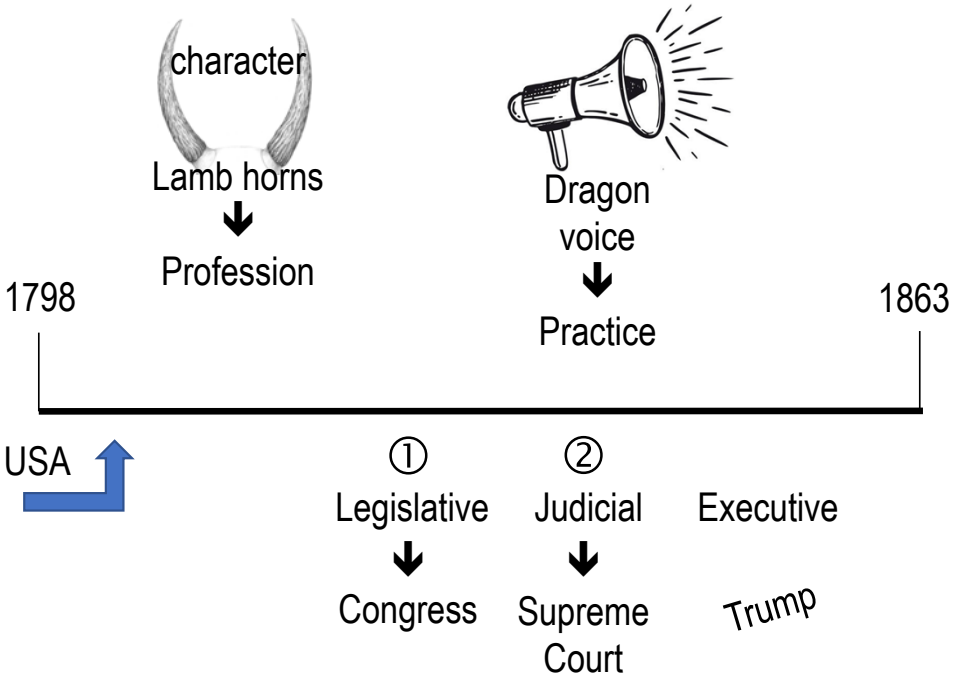
"Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avows of the Declaration of Independence and to the Constitution."

So it professes lamb like horns, but it lies because it practices speaking like a dragon.

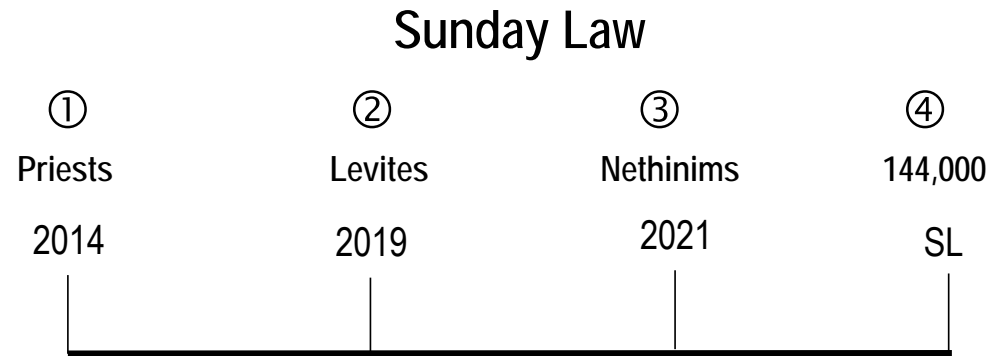
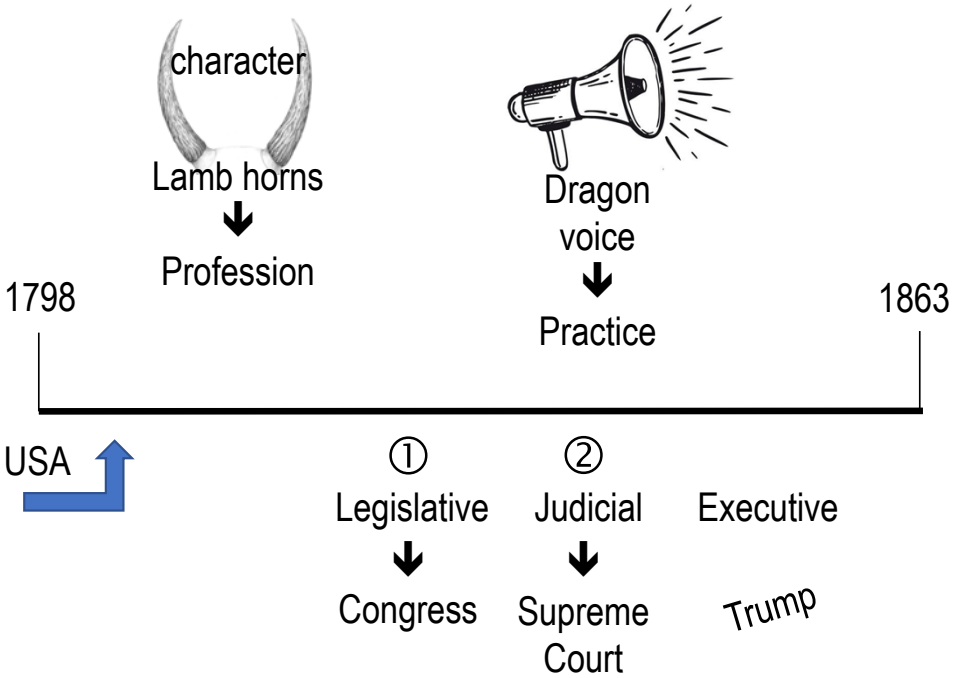


"The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, to separate church and state. Only in flagrant violation of these safeguards to the nation's Liberty can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb like horns in profession, pure, gentle, harmless that speaks as a dragon."

I want us to spend some time particularly on the last two sentences, beginning with 'but the inconsistency.' When we come to the Sunday law the US government is going to speak like a dragon in practice, but what is it going to profess?



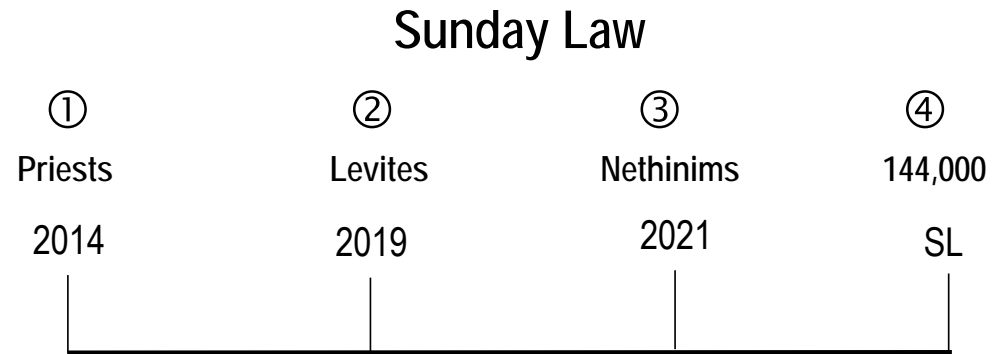
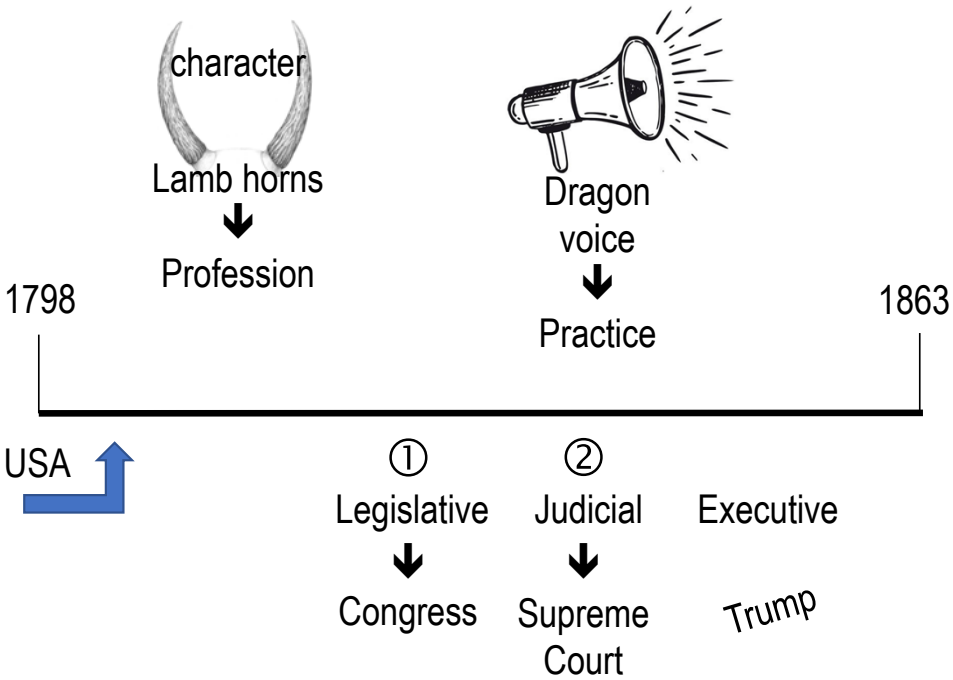
It is going to profess to be lamb like and it does that through its horns. If we can go through this sentence a little slower, 'the inconsistency of such action,' the inconsistency of a Sunday law speaking like a dragon 'is no greater than is represented in the symbol' or by this parable if I can put it that way. This parable of a lamb speaking like a dragon shows a great inconsistency and the application of that is no less inconsistent, that the United States this lamb like beast that professes this is at the same time it's lamb like speaking as a dragon. It is the beast with lamb like horns that speaks as a dragon. So my question is what does the beast have when it is speaking as a dragon?



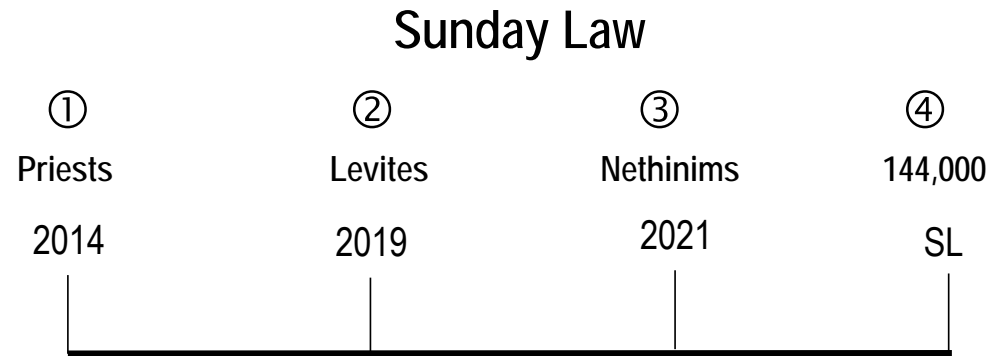
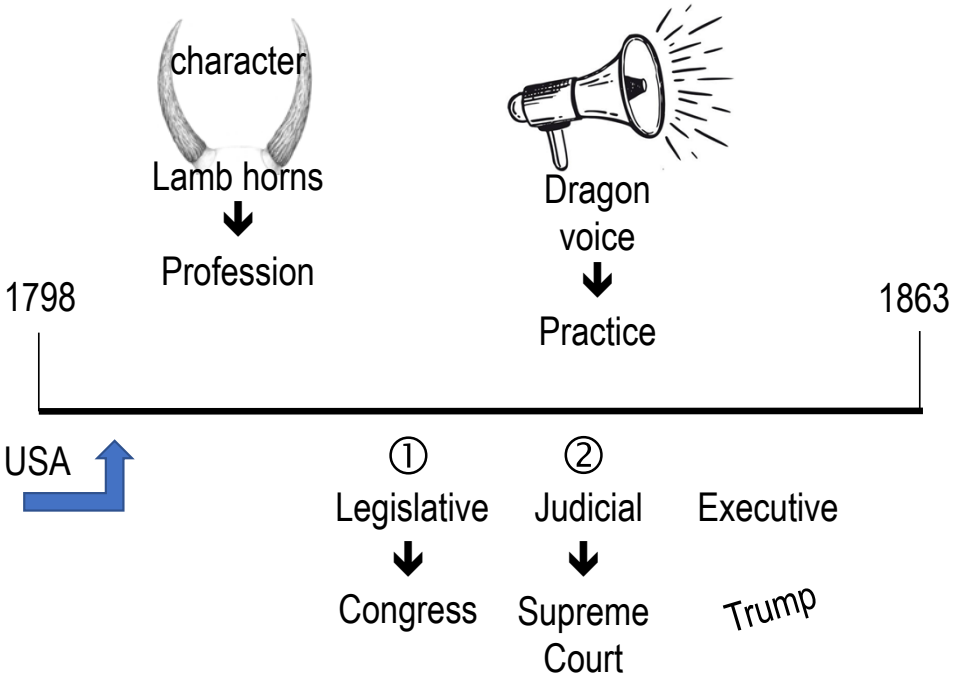
It has lamb like horns and what's the problem with what we say about the horns?

We say that they break. Where in any of this do the horns break? Do the horns ever break?

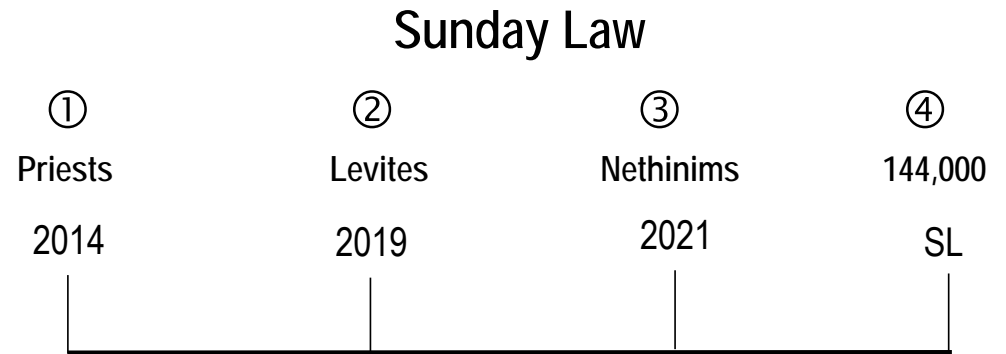
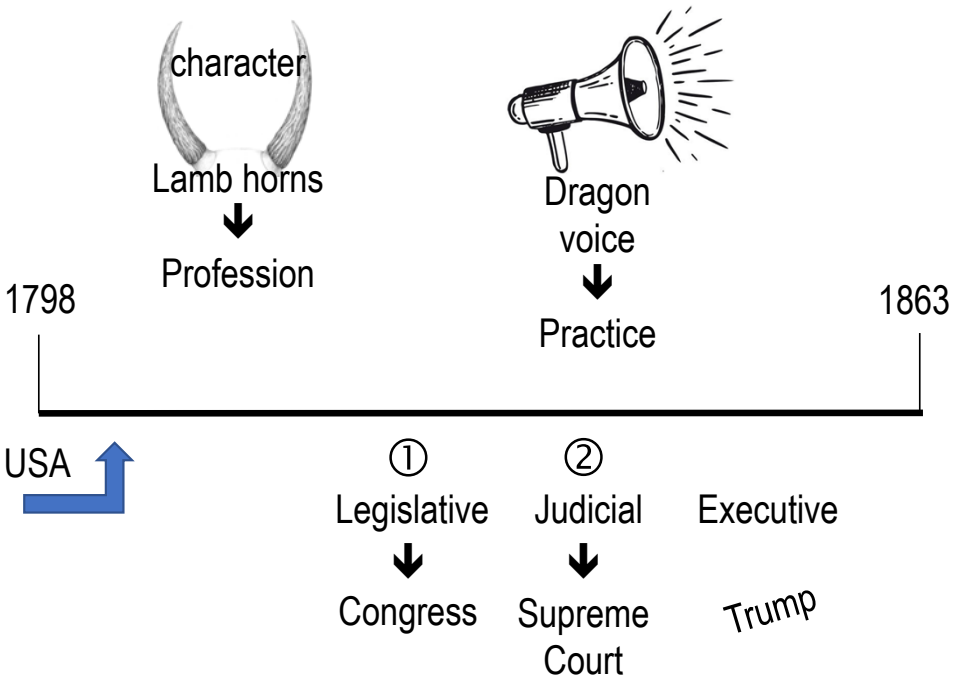
No, these horns don't break. Because these horns, they are the professions of the United States. Why couldn't we understand that before?



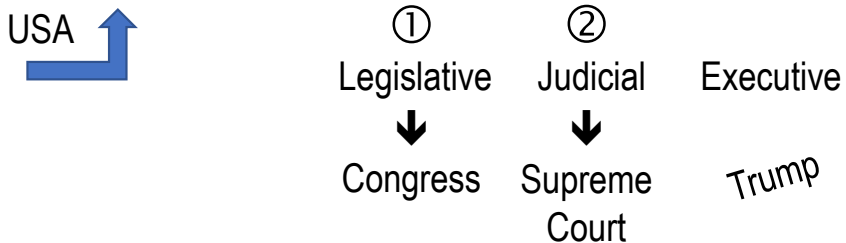
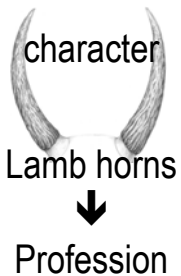
Because we're trying to understand the United States as a dictatorship and when we have a simple view of what a modern dictatorship looks like and we're taking that from an old dictatorship, what do we expect to happen at the Sunday law?



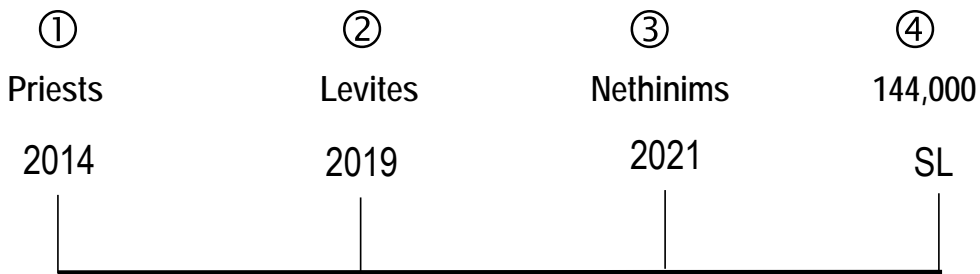
The old view is at this president is going to come, he's a dictator and he's going to take everyone's guns away, disarm the population and then he's going to abolish elections, he's going to rule for life, he's going to cut apart the Constitution, throw it away, throw away the Bill of Rights, throw away the Declaration of Independence. That's the old view we would have for an American dictatorship. And God has had to lead us on this path of seeing dictatorship looks different in our time than it did in their time.



We have this old idea of what World War 3 would look like. We were expecting nuclear weapons, Russian troops on American soil. And we've had to let that go and increasingly understand the message both becoming more simple and also more complex at the same time that World War 3 looks different in our time than World War I and World War II. We look at what is happening in the United States today and see that our old view of a dictatorship in the US is inconsistent with what we are taught and what we are seeing. This idea that there's going to be someone rise up who's going to abolish elections, throw away the Constitution and take everyone's guns away from them is inconsistent with the model that God has given. When we find in inspiration Ellen White or even back in Revelation itself, we never see these horns broken because the United States never stops professing to uphold the Constitution. It never stops professing to be a Republic. If it stopped professing and then it spoke like a dragon would there be any inconsistency?

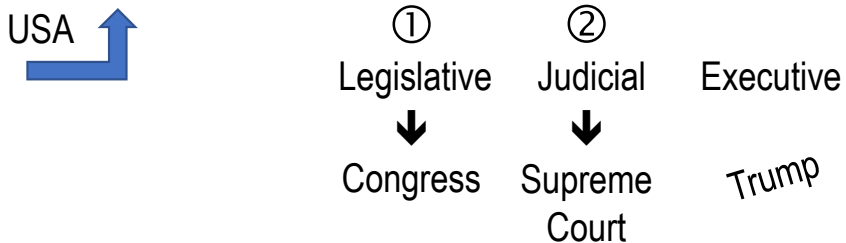
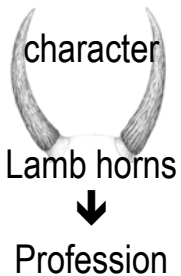


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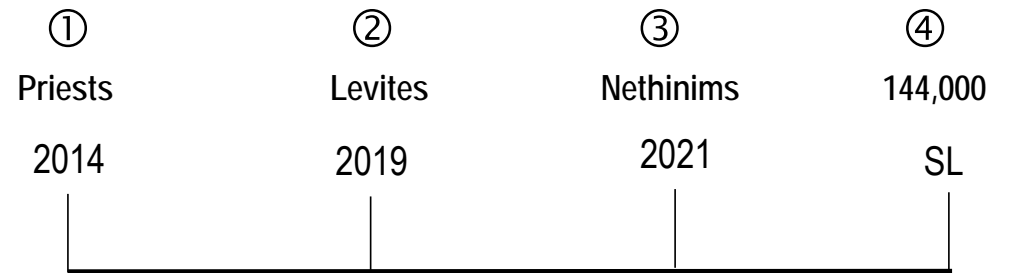


No, the inconsistency is that it is speaking like a dragon at the same time it's professing to be a Republic, a democracy.

We'll have to go over this a number of times to see the idea that the horns are broken, we need to see that those horns are a profession that is violated, that they don't keep to that profession. But as we refine our understanding, they never stop professing. So those horns as a symbol are never actually broken, it's just that this beast starts showing greater and greater inconsistency between what it professes and what it practices through the Legislative and Judicial Branches. As I said at the beginning, I'm not trying to attack what we've taught in the past, what we have taught in the past was a necessary step to bring us to a greater understanding of what these horns represent and how they in a large degree cease to be practiced by the United States, they show greater and greater inconsistency: *"Through the development of the spirit of intolerance and persecution."*

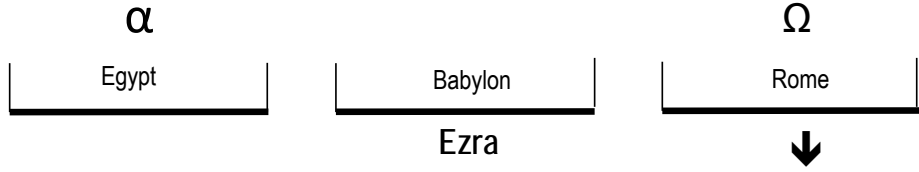


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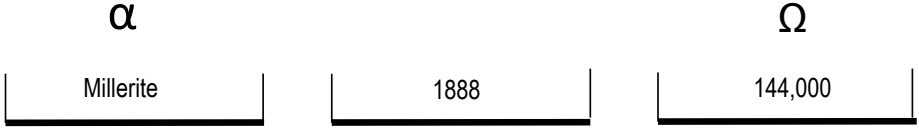


There are just a couple of things I want us to take from today before we go into next week. We first began by discussing how our message opens up. And I wanted to do that to prepare us that what we are doing is not looking at the past with this critical eye saying people made mistakes. What we do is look in the past and see wow, God led us wisely and he led us gently. And then we take another step, and we advance in our understanding as we have done with King of the North and King of the South, as we continue to do with Islam, as we continue to do with our understanding of the United States and this lamb-like beast.

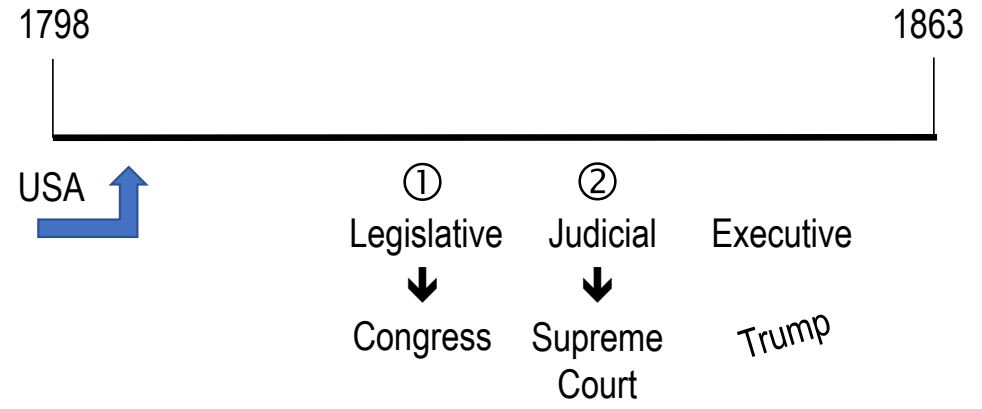
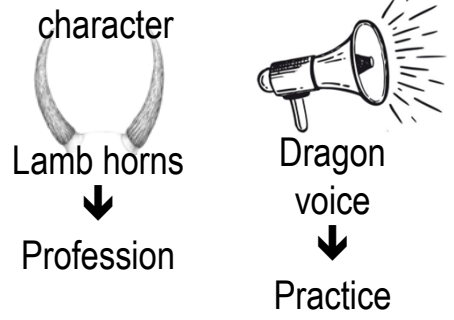
3 Histories of Ancient Israel



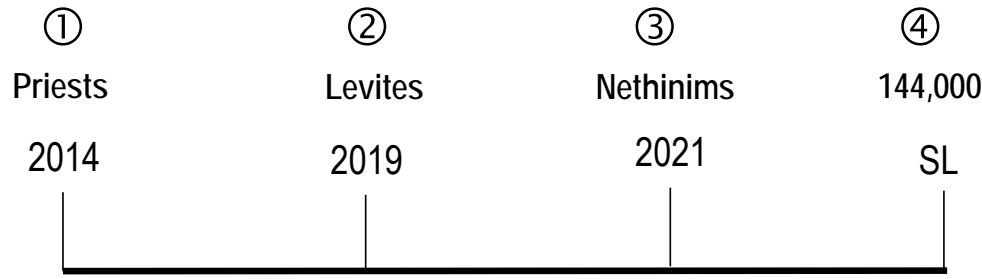
3 Histories of Modern Israel



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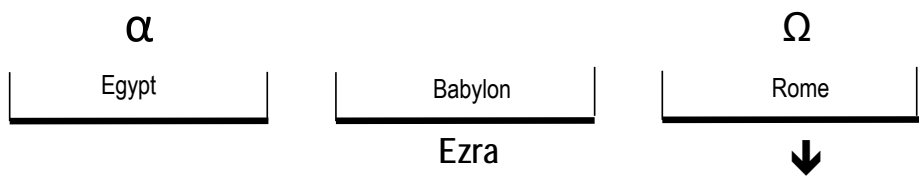


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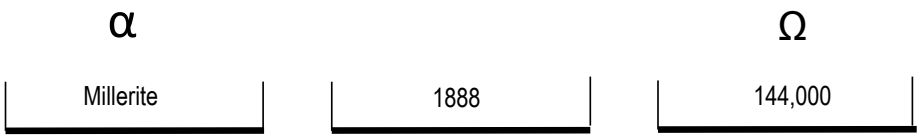


Then I wanted to remind us of where we get the three groups called, priest, Levites and Nethinims. We got that from the book of Ezra that related to this calling out of Babylon. But we have taught it over the last months through the structure of the end of ancient Israel, the calling out of Roman paganism. They are concepts of the Apis bull.

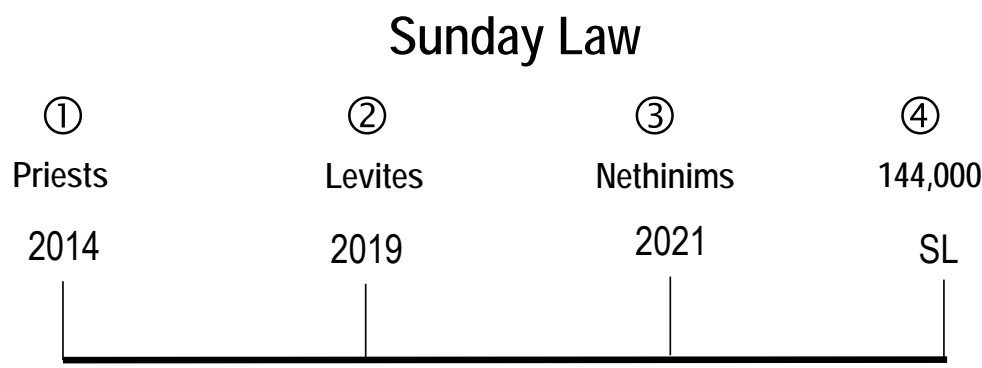
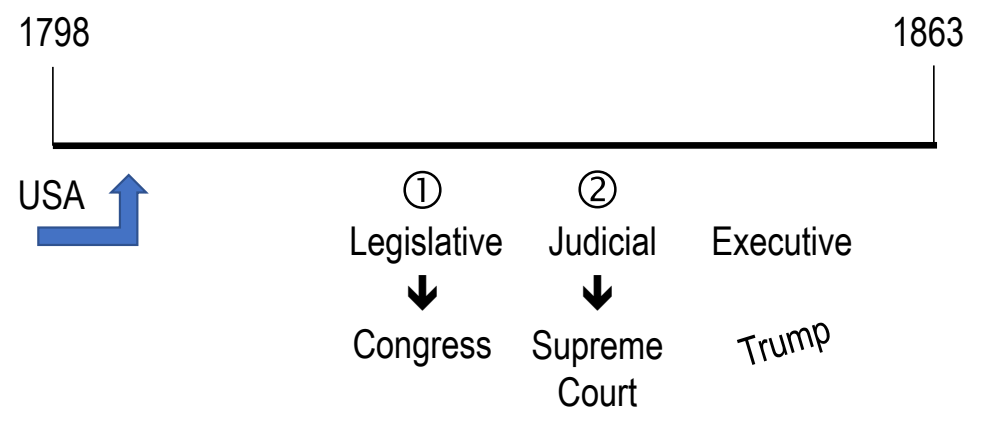
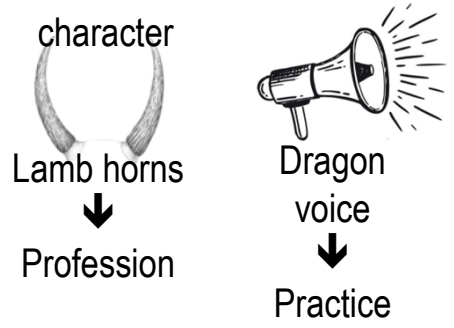
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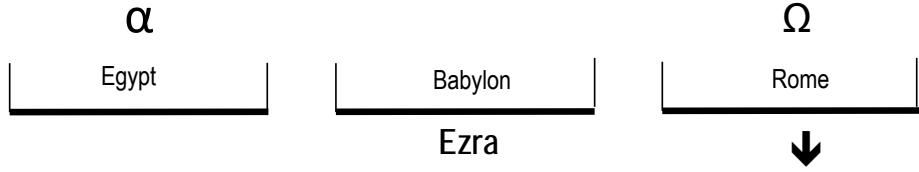


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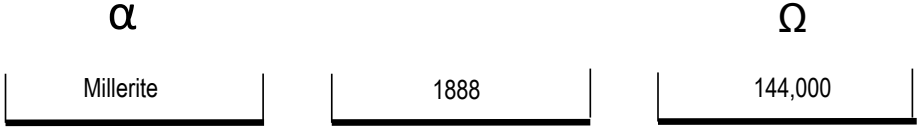


From there we went into discussing Millerite history and what we wanted to understand is what had to happen in this time period for Christ to come back in 1863 and the prophecies pertaining to the United States to be fulfilled. So we've gone back to the lamb-like beast and seen what this lamb-like beast was to do before the Second Advent. What it was to do was to show its inconsistency in that while it's lamb-like it speaks as a dragon.

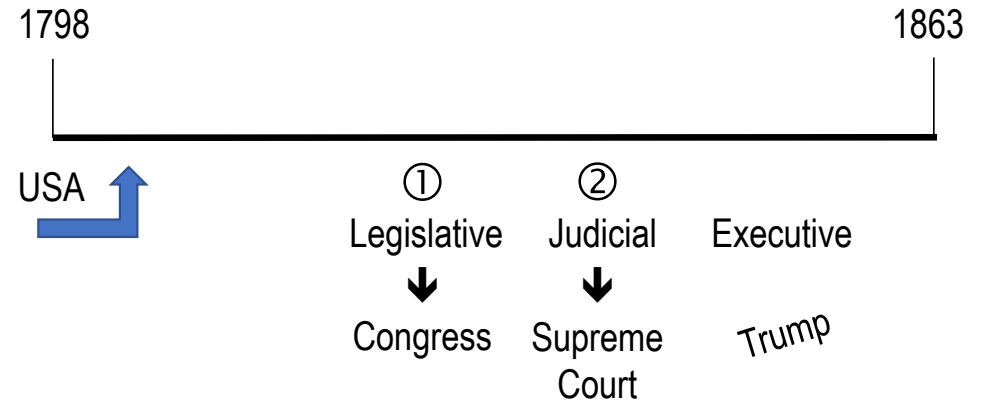
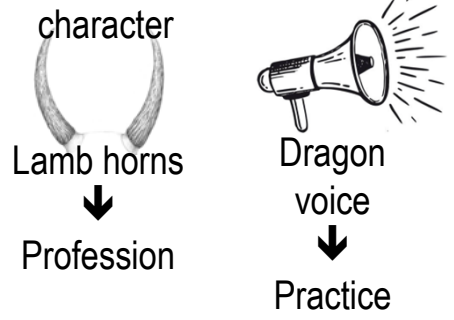
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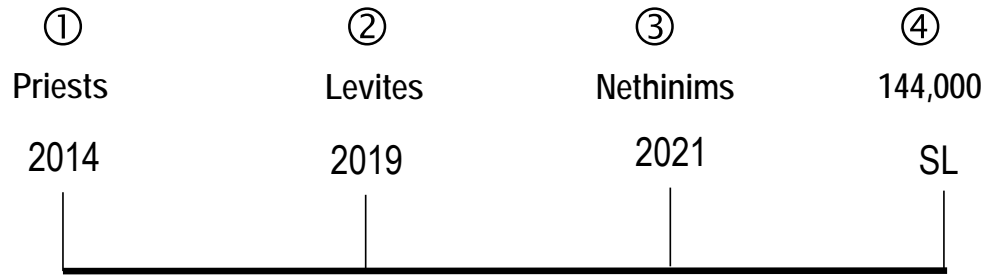
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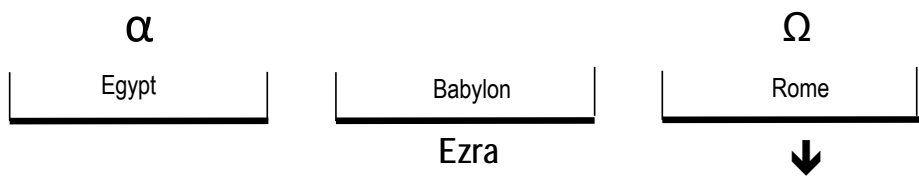


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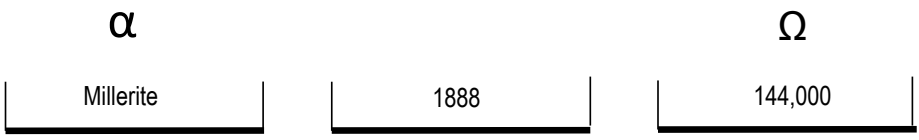


We discussed how it speaks through the Legislative and Judicial Branches, while Ellen White doesn't mention the Executive, we understand the role that the Executive plays on these two branches. We began to discuss how these lamb-like horns are not described as breaking, because we need to understand the United States still professes to uphold the Constitution. Donald Trump would say, no person ever living has ever honored the Constitution the way he honors it, he likes that type of language.

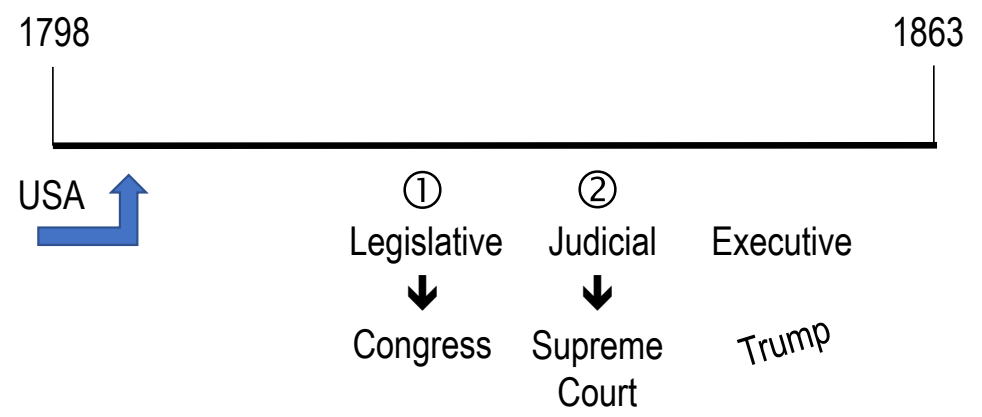
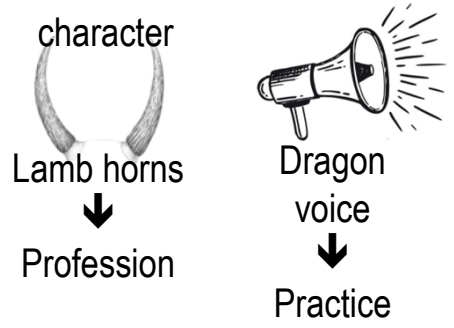
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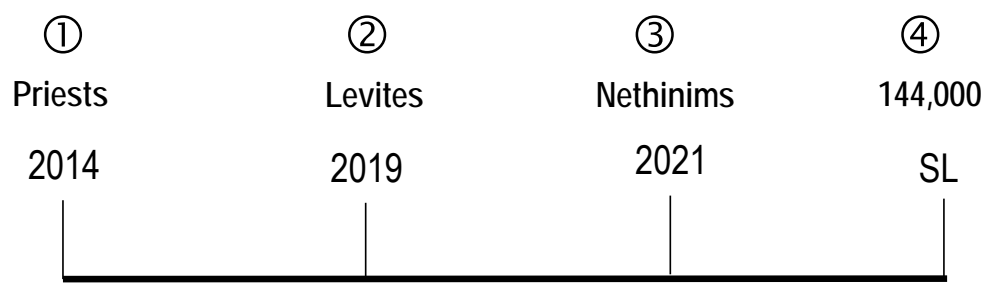
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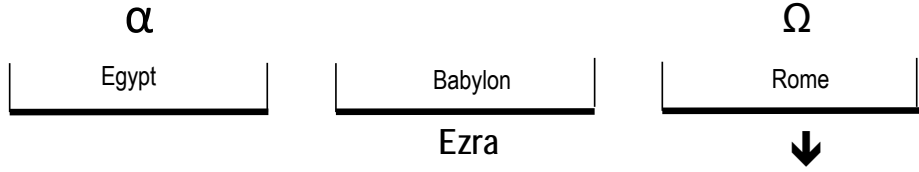


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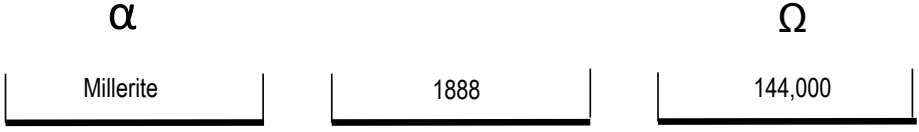


But he'll claim to uphold it, the Republican Party will claim to uphold it, Evangelical leaders claim to uphold it but it's hypocrisy, it's the hypocritical beast. They profess it but they do not practice it. And because they profess it a great deal of people including many Adventists are about to be deceived, the only way that you are deceived is if you are tricked, essentially. And if the president stands up and says I no longer profess this there is no deception. This creates the danger.

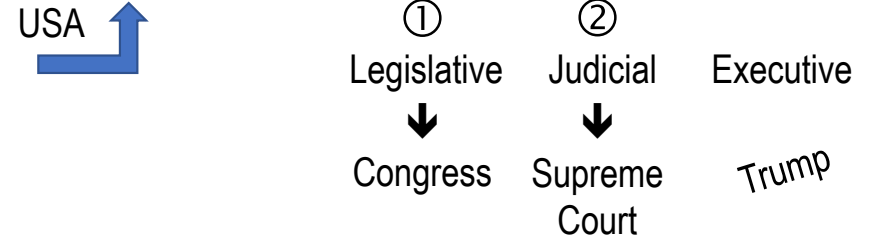
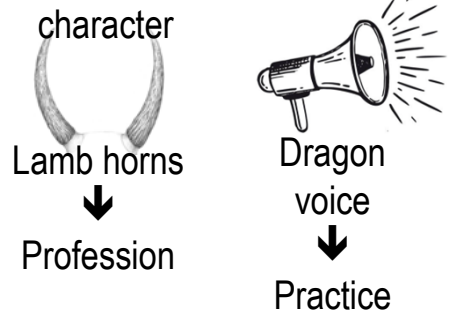
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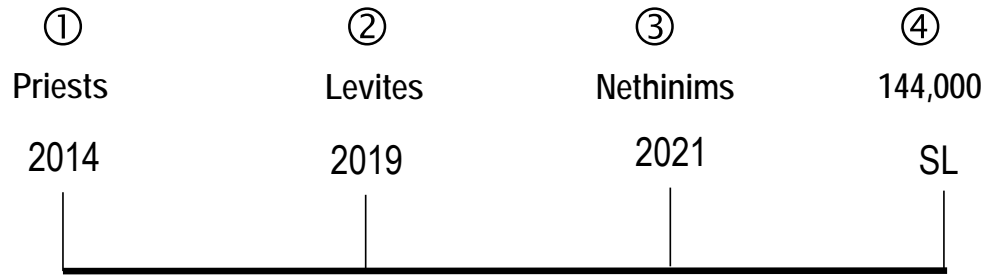
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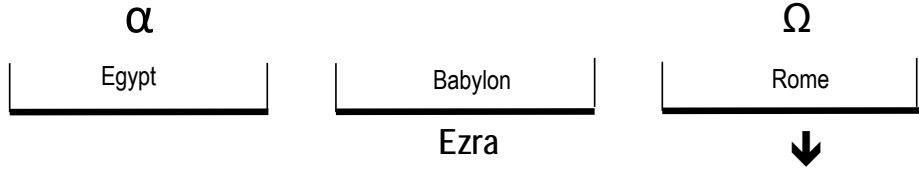


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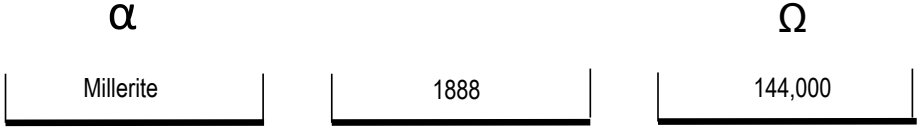


We have to understand these things because as we open up a further investigation of Millerite history, somewhere in here the United States has to have spoken like a dragon, there had to be a growth in the spirit of intolerance and persecution that led to the point where the United States was going to speak as a dragon.

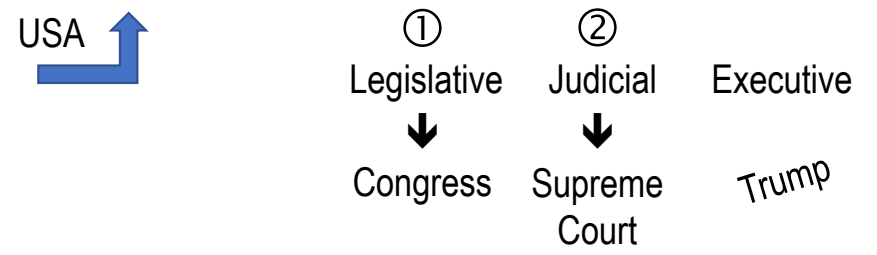
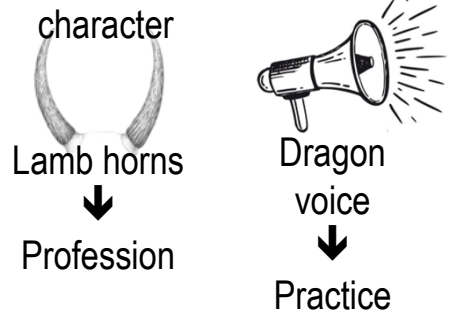
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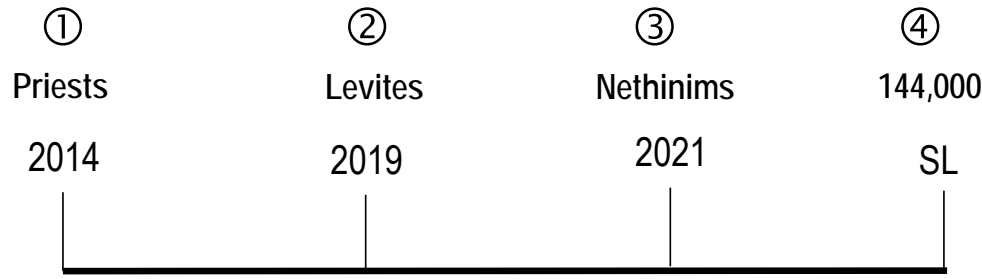
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Sunday Law



As we open up that history, we want to look at the external events that led to that point and were that point.

Dear Lord, thank you Lord for our blessings, thank you for your goodness and your wisdom that you have led us so gently. We see that external events as well as internal events are opening up in much clearer detail. But we also see how you have and continue to lead us gently, only feeding us first from milk and then from soft foods into more solid, only what we can digest at a particular point in time. Lord may it not shake our faith, but may we see how you through your wisdom have dealt with your people, not just in this history, in this reform line but the consistency of how you have done this over 6,000 years. May we be willing to advance and not wish to tie ourselves down to the light that we currently have. I pray that you grant us wisdom and these things and continue to lead and guide us. In Jesus name I pray, Amen