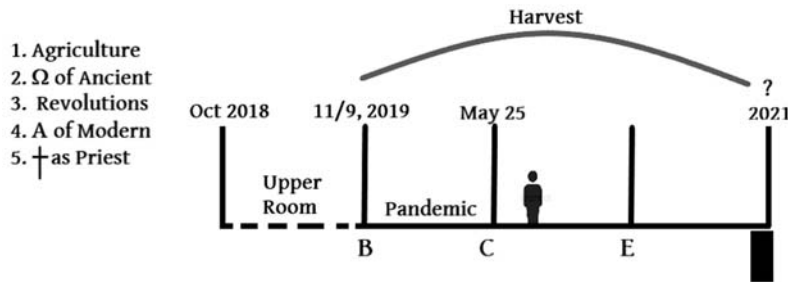
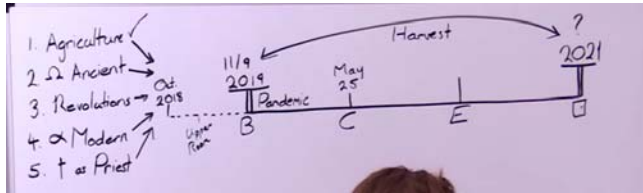


We're continuing on from yesterday, we are looking at the waymark of Concord, but there's a couple of things that I wanted us to have in mind before we can have a correct understanding of this time period.

We're discussing the harvest of the priests, so that dispensation has been drawn at the top of the board.

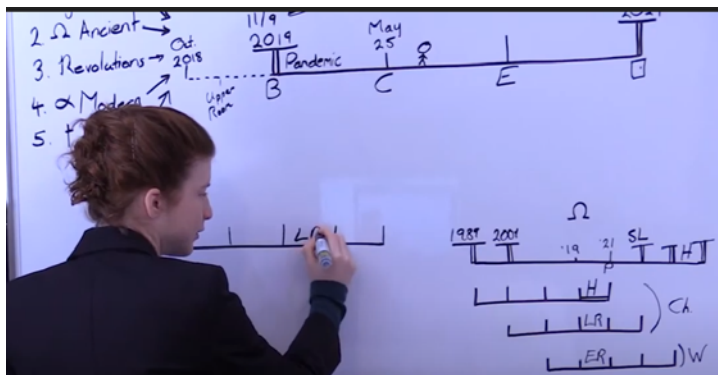


Like every dispensation it will have a repeating pattern, so you know that something in this dispensation is going to test us. And as that message unfolds, so we know what to look for, how to think about what is

happening externally and internally. It guides our behavior. I said we stand here, which means we are in the increase of knowledge developing into the formalization. We need to consider this dispensation in its entirety, not forgetting that this is the latter rain for the Levites and the early rain for the Nethinims. And it's also the increase of knowledge for the 144 000.

So, we should picture this dispensation as it is for all four groups. That was the point made in the last dispensation when we said we are in 2018, and we need to understand where we are not just for one group, but for Priests, Levites, Nethinims, and for 144000. **And when we understood where we were for all four groups, it had a direct impact on how we view our history, what is ploughing the Nethinims, what's watering the Levites, because it's not us, it's external events.**

So, if these external events are preparing the world for the Sunday law crisis, **then these external events are a window into the Sunday law crisis.** We're not yet discussing the Sunday law question I just want us



to note that Ellen White says that prior to the Sunday law there is an agitation on the subject and Elder Parminder has marked that as Panium. **We're already in the active history leading up to that agitation.** It's not going to happen in a vacuum, - it develops. We should consider the events that we are seeing externally in that context, we're not just discussing the increase of knowledge for the priests in their harvest, we are discussing the build

up to this agitation to the Sunday Law.

We are discussing the latter rain for the Levites, that is dividing them into two groups of people. Remember agriculture, latter rain. So, by the time you get here you already have a public demonstration of what side you stand on. The division has already occurred in appearance. Now, you only need to cut

them, to harvest them. Are they being divided about who keeps Sabbath properly and who doesn't keep Sabbath properly? That subject is not dividing Adventism.

So, we need to consider where we stand not just for us if we wish to be 144 000, we're preparing for the agitation of the Sunday law. We are halfway between these two-way marks, preparing for the formalization of that message, and there are priests who don't even believe that this is not a Sabbath issue. And the fearful nature of that is that the only way you can question that, is to reject reform lines, which comes down to the issue of methodology. So, when people in the French world, as I said at the beginning, desire more talk of God less talk of lines, more prayer, less prophecy, remember how many fail in this history? Many are overthrown. Many, who should have been 144000. This issue is supposed to test the world, and all 209 participants claim to be Priests, 144000. That can only happen if we're anchored in reform lines and methodology. And when people turn from prophecy to praying, the repeat the mistake of the protestants in 1844, when they said, 'we need less of this 2300 days and more prayer'. In October 22 millions of protestants knelt down to pray to a different god.

Priests in this movement are in danger of making the same mistake or are making the same mistake. The importance of at every single opportunity repeating prophecy, studying reform lines, this is not a dry subject that turns us away from an understanding of the character of God, it is the only way we can understand the character of God, and if we don't approach all of our study through reform lines and methodology, 100% of the time, we find ourselves as the protestants praying to a different god.

We have to look at our own history with the solemn thought of what God is expecting of us by now, not just as priests but as 144 000. That is not a low calling. But it comes with quite a severe test, because these are meant to be teachers. And if they won't follow reform lines and methodology, they won't be safe, and they'll find themselves passed by.

So, we will address the subject of the nature of the Sunday law, but I wanted to make a point that we already are. Because as we discuss the history of 2019 to 2021, the increase of knowledge to the formalization of the Sunday law everything we say about that history, about that message is God's telling the priests what the Sunday law is all about. It is the formalization. It is the agitation of the Sunday law for the entire world. It is not going to start here (pointing at 2021) in a vacuum. It is going to build. So, whatever issues God is forcing the world to look at in this history are the issues that are about to test them, to save them or destroy them at the Sunday Law.

We have been through the Sunday Law of the priests, the Sunday law of the Levites, approaching the Sunday law of the Nethinims, in the increase of knowledge of the Sunday law of the 144000.

And if somebody wants to suggest that this is about Sabbath or Sunday, they either need to be drowning in conspiracy theories like all of apostate Protestantism, or completely rejected the methodology and the reform lines, and that is the danger today. Many people are subtly doing that. And unless they turn from that cause quickly, they will find themselves outside of this movement.

We're going to discuss this way mark (May 25), Sunday law history of the Levites, increase of knowledge of the Sunday law of the Nethinims, also increase of knowledge of the Sunday law of the 144 000.

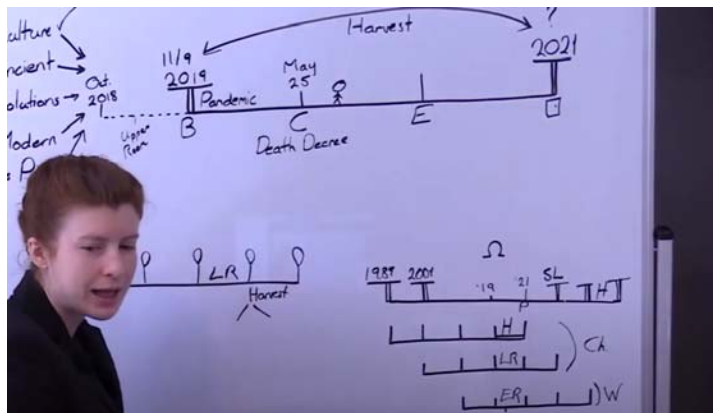
As we discuss the external events, what they are meant to be doing for the world is not insignificant, it is all about the Sunday law. We need to keep that in mind before we even go into that subject.

I've wanted to tackle two subjects: the first one was done outside of this camp meeting, it was the last two studies I did for the Oceana Sabbath meetings, which was all about fractals.

I asked everyone who hopefully is keeping up anyway, to please make sure they had watched those two presentations before this camp meeting. Because we are discussing this (graphic, May 25) dispensation as a fractal, a fractal of Jacob's time of trouble, and specifically this way mark: a fractal of the death decree.

And I knew there would be questions and confusion if we did that without considering fractals. So, the two thoughts that I wanted to lay down the first is "how do fractals work", the second, we began to do yesterday, was about "the nature of waymarks."

Back in Brazil early last year, we spoke about "threading way marks" where we look at a reform line and realize that it's telling a story.



So, as we go through this history, we should be able to thread a story. Waymarks don't happen in a vacuum. We should look for the developing story. What we did yesterday was expand that thought, going closer to a waymark itself. And when we do that, we find that one of these way marks is also telling a story, more specific history.

And we used five witnesses to do that:

1989 - we usually think of that way mark it's all about Daniel 11:40. The defeat of the King of the South, November 9, Fall of the Berlin wall. But I wanted us to go closer to that, and see that there is a developing story. And while there is a sea of information, you can trace a specific beginning and end of that story.

We discussed August 19, the famous pan-European picnic that was a little window into what was about to happen, but it was September 11, when Hungary opened its borders, let down its iron curtain, that turned the course of that history in preparation for the fall of Berlin taking down its version of the iron curtain: The Berlin wall on Nov 9. So, we traced that story.

Then we went to 2001. **We identified that Islam is not restrained in 2001, there's no restraint on 9 11. 911 is Islam on the attack.** I suggested that like 1840 we should look to states, to countries, and that **was with Afghanistan overthrowing the ruling Taliban.** So, September 11 instead of being the entirety of its story is the beginning of that story. Islam attacks, it is the cause.

1989. The cause: Hungary drops its iron curtain. Effect: Berlin wall, November 9. Cause and effect.

2001. The cause: 9/11 Islam attacks, 11/9 Islam is restrained. We discussed the battle over the largest city in Afghanistan. On October 18 they are already identifying that this will be the turning point.

Whenever that city falls it will turn the course of the Afghanistan war. The U.S. was surprised when they took it down November 9. After this the Taliban strongholds crumbled day after day, till November 14 five days later the UN security council passed a resolution calling for a central role for the United Nations in establishing a transitional government.

We then discussed 2016, and we identified a cause and effect. November 9 was the cause, at this point Trump has only won the states. He's going to win the electoral college December 19. and only then has he truly won the election.

We discussed 2018. The battle of Heraclea. September 21, Donald Trump starts to pick a fight with Vladimir Putin, - that's the cause, it's going to develop into the effect when he loses. So, you can see with **the battle of Heraclea it's a story a time period.**

2019: we don't have a complete understanding of that story, we know November 9, but not what happened. But it's a repeated pattern from 1989 and 2001. The effect is November 9. I would suggest we find the cause on September 11. I want to leave that to one side for the moment and discuss one thought. There are many prophetic events in 1989: the invention of the world wide web, the full withdrawal of Soviet troops from Afghanistan, the dissolution of the Moral Majority, the death of Ayatollah in Iran, Tiananmen square. So, there are many events in 1989 that are significant and prophetic. Prophecy directs us to **look at one specific story** this is the fall of the iron curtain, and it's for that specific story that we're given time.

2001 is the same there are other significant events, but it's that story of the third woe that is given time. The same with 2016, 2018. All of that history. So, when it comes to 2019, the mistake that those who left made would be the same as going back to 1989, take all of those significant and prophetic events, trying to squish them into one day. And the point I've made about 2019, is you need to be specific about what you mean when you say Raphia. 1989: you have the full end of the Afghanistan war, time was not about those spheres of influence, but they were significant. The same with 2019. Those spheres of influence, the fight over them is significant. They also constitute Raphia. Syria, Venezuela, Ukraine, Afghanistan. When we talk about Raphia and the spheres of influence it's like talking about Afghanistan in 1989, it's significant and it is about that fall, but time was given for a specific part of that. The internal fight inside the Soviet Union. 2019 is the same. Time was given for an internal fight inside the United states which we characterize by calling it war on the western front. And we see a significant event in that story on September 11. Two days before on September 9 the democrat-led house became aware of the whistleblower complaint they opened an investigation, John Bolton said, this is too much for me and he quit. Two days later September 11. those working for John Bolton in the white house handing their resignations. Trump is now under siege and releases the almost 400 million in aid to Ukraine. So, this is a story: one we don't have a complete picture of, but we have the cause.



So, now we want to come to understand 2020, and everything we're saying

about 2020, keep in mind where it stands on four reform lines, only then will we say the significance of these events that are not just for us, they are meant to be observed by the entire world.

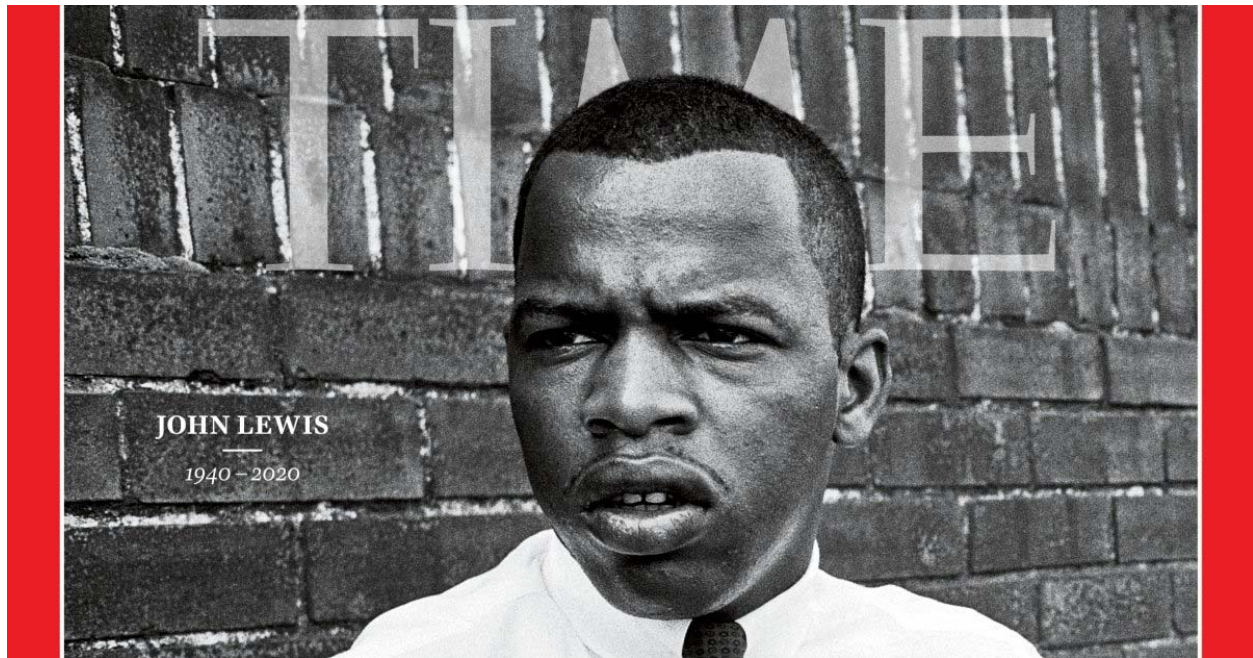
We marked the day as May 25. There is always one significant date at a waymark that that waymark becomes associated with.

November 9 is the close of probation, so the significant event of 2020 is May 25, the death of George Floyd. It's the counter revolution. As we discussed yesterday, the counter-revolution could never have been the impeachment, it could never have been the election. It's a fulfillment of the battle of Lexington and Concord. When it came to that history there'd been a long history of oppression and war between these two sides that it had never galvanized the public, united them in formalized fashion to begin a unified revolution for freedom. In our time there's been a long history of police killing black people, but there was something different about this event just as there was something different about the shot fired at Lexington and Concord. We read the protests triggered civic unrest in America at a scale not seen since the assassination of Martin Luther king. George Floyd, May 25 is our starting point. What I'd like to discuss is cause and effect.

Remember this is the story of revolution and counter revolution. it is not a neat history of republicans winning from 2001. They win some, they lose some. Obama elected that is a loss. But Trump is elected - it's a history of revolution where the ultimate victory is in the hands of the Republicans, and not just Donald Trump. But everything that that movement has stood for.

So, in the counter revolution it is a fight between two sides. And we'll discuss that more. Remember that this is the fractal of the death decree (May 25). What Ellen White describes as "an attack on dissent and reproof", and from May 25 America began to lose some significant people. George Floyd was unknown, that was part of the shock. It was part of what he represented. But there were four other figures who represented other aspects of that same galvanizing issue.

The first one I want to discuss is John Lewis. George Floyd died May 25, John Lewis died July 17. I'll read some quotes from the New York Times article published at his death "John Lewis, the towering figure of civil rights era dies at 80." We all I'm sure we all know about Martin Luther King's junior famous speech. He wasn't the only one to speak that day. John Lewis also marched and also spoke. He was a leading figure of the civil rights era, made his way into congress, and before his death was described as being **the conscience of congress**. The conscience of the nation. The New York Times did an article that at his death and the segment dedicated to him and front cover of the TIME magazine is the young John Lewis:



“John Lewis conscience of a nation.” It’s worth understanding his history quoting him late last year when he announced his fight against cancer, I have been in some kind of fight for freedom, equality, basic human rights for nearly my entire life”. From 1960 to 1966 he was arrested 40 times. He was repeatedly beaten senseless, he was left unconscious in a pool of his own blood, spent 31 days in Mississippi’s notorious penitentiary, and yet he made his way into Congress and continued to fight for equality. When you have a rising generation that has not been educated on their history then the loss of the people that lived through that history becomes much more painful, an even greater loss. And the conscience of congress died with him.”

The second death I’d like to mark it’s another black man in a different field. I’m not endorsing people to go watch movies. But with a world of Nethinims watching, the death of **Chadwick Boseman** August 28 was significant. He was a young Hollywood actor. 43 years old. And what he represented was significant in an industry so built on sexism and racism they even make movies on their own sexism and racism. Which is far from dealt with, an industry that has had white key characters for as long as it’s existed, white main characters, white love stories, white superheroes, Chadwick Boseman came in and made it a significant change to that landscape. And what was put out was a superhero movie with a black character centered around black lives, black stories and their own cultures. It blended different parts of culture from different areas and built them into what was really a revolutionary type of movie, and he became a hero for thousands of black young people. He represented a change where they recognized they could be anything. His sudden death at 43 years old from a cancer he hadn’t even announced, caused a particular type of devastation for all of those people who recognized his life as a change. He’d barely begun in that work that he was going to do, a work to change stereotypes and white-centered cultures. Barack Obama wrote of him after he died, he said “to be young gifted and black, to use that power to give young people heroes to look up to, to do it all while in pain, what a use of his years!” One person who followed him she said, “I understood at this moment his movies meant for myself and so many black people.” I’m not saying a member of the 144 000 goes to a movie to get a point, but for a

world in its early rain his world meant something, and his death devastated them, especially so young and so unexpected.

The third person beyond George Floyd that I wish to discuss simply by her acronym – RBG, Ruth Bader Ginsburg.

“The world just lost a lifelong advocate for LGBTQ rights, women’s rights, and equality for all. She dedicated her career to ensuring that marginalized groups received justice.” There are five key law laws that she passed that this article highlighted:

1. “Employers cannot discriminate against employees based on gender or reproductive choices. Such a simple statement, yet revolutionary.
2. State funded schools must admit women. She said, “a gender line helps to keep women not on a pedestal but in a cage.”
3. Women have the right to financial independence and equal benefits her work paved the way for the **equal credit opportunity act which passed in 1974**, right in the history of second wave feminism, **and allowed women to apply for bank accounts, credit cards, and mortgages without a male co-signer**. So, only 50 years ago you couldn't do those things without a male co-signer, and yet people want to label second wave feminism as something wicked. Women would just like to open a bank account.
4. Men are entitled to the same caregiving and social security rights as women. **Throughout her career Ginsburg stressed how gender equality benefits both men and women. What has been repeatedly demonstrated is that countries fighting crime and poverty, and third world developing countries, the key to their success is how they treat women, is how they educate women, and that success of a country and its economy benefits men and women.** The countries that keep women oppressed suffer.
5. Juries must include women. Up until 1979, 41 years ago jury duty was considered optional for women because some states argued that women should be exempt from participating due to family and household obligations. Ginsburg fought to require women to serve on juries on the basis that their civic duty should be valued the same as men's. “Women belong in all places where decisions are being made. It shouldn't be that women are the exception.”

That's just five changes to American law that she was directly involved in.

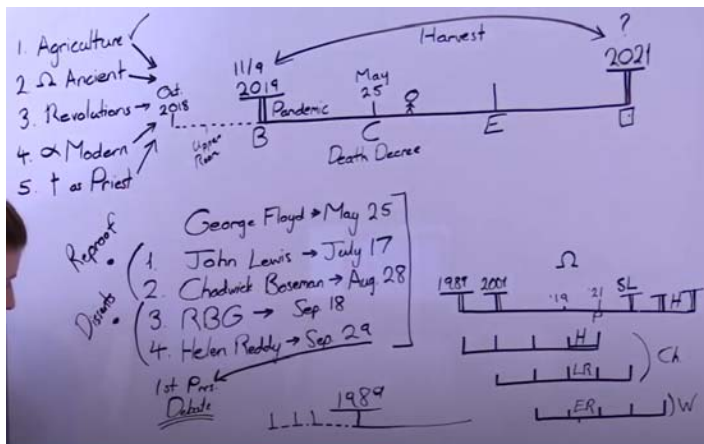
There's a fourth and a final person. Some may never have heard of her.

We have John Lewis, he stood for equality with focus on race. RBG representing congress and the Supreme court, then we have Helen Reddy, a singer and a musician. She died September 29. she was Australian nationality, when she started singing 1960s early 1970s, she realized that none of the songs women were meant to sing represented her. So, in 1972 she released her own song it caused quite a shock wave. Simple song titled “I am woman”. This is in the history of the 2nd wave feminism. If we go back to the studies done in Portugal, we discussed the history that leads up to 1989 and the 3-protest movement: civil rights movement – race, second wave feminism – gender, Stonewall, LGBTQ. And we challenged our socially conservative mindset on all three movements. No one dares to speak out against the civil rights movement now. The other two people do. They still feel comfortable protesting. I’m assuming because they think women shouldn't open bank accounts, and homosexual people should live in fear. They were civil rights movements that should be guaranteed by the constitution.

John Lewis became a leader in the civil rights movement, Helen Reddy became the voice for the 2nd wave feminism. Her song "I am woman" became the feminist anthem of the some 1970s. for some male listeners her song that began with the words "I am woman hear me roar, in numbers too big to ignore" sung by a 5'3 soprano, to those men seen as angry, man-hating or dangerous. As one gentleman responded: "the response of men to that song simply underlined the many things women needed liberating from." A quote from Australia's first female prime minister Julia Gillard "we have lost a global feminist icon in Helen Reddy. For decades her song "I am woman has given full-throated voice to our fight for gender equality. Every word still relevant. No message dated, including "we have a long long way to go."

Four deaths post George Floyd. They kept this entire movement centered, not just Black Lives Matter, but a movement of Nethinims waking up. Through this time period it kept the world centered on the subject of equality. Two represented racism, two represented sexism. The conscience of congress, who I would suggest is the conscience of the supreme court, when it comes to this history Ellen White describes the death decree as an attempt to silence the voice of dissent and reproof. John Lewis was known for his reproof. RBG was known for her dissents every time she disagreed with the conservative decisions of the supreme court. You have someone who represented the civil rights movement, and someone who represented the 2nd wave feminism.

This history of death was an attack on dissent and reproof. **I would suggest that this waymark of concord began with the death of George Floyd and ended with the death of Helen Reddy.** Five deaths: one unknown, four were icons. After the death of George Floyd the loss of these people caused their life stories and what they fought for to be public discussion for priests, Levites, and 144 000. In the agitation for the Sunday law he kept them focused on the one issue dividing the world into two groups of people: Equality. And just like any counter-revolution there's a fight between two sides, two groups of people, and I would suggest that you say that September 29 not just with the death of Helen Reddy, but with the now infamous first presidential debate that occurred on the same day.



So, we won't go into a discussion of that debate now. But I would suggest it links cause and effect in the history of what is now a revolution. Protesters, Black Lives Matter, a counter revolution against a counter revolution, Donald Trump, White supremacists, one movement of which is the known as the Proud Boys fighting against equality of race and gender, who Donald Trump tacitly endorsed September 29 in the first presidential debate.

We're over time I'll just summarize very quickly.

Cause and effect. Every waymark is story. This waymark is all about the Sunday law. So, we'll review tomorrow but I hope everyone can see what this way mark was all about.