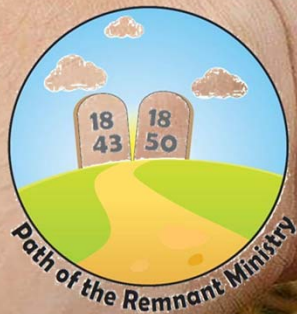


#5 First Angel vs.  
New Leadership

**HARVEST  
TIME**

**PATH OF THE REMNANT  
MINISTRY**



We've spoken about a conversation I had with a friend and I'm not meaning to accuse my friend of anything. But they're speaking of a lot of the questions that people have in the movement. Some are more outspoken with these views than others. But most of them do not speak to me, instead it comes through other people or is shared on our chat groups. So I am addressing not just their conclusions but the whole train of thought. Now my sister has questions, she's framed some of this as a question. But most of it, she's just stating what she believes and then challenging me to prove her incorrect. So I don't really believe it's a question and she's starting from two premises that I do not agree with. I don't agree with them because they go directly against what we see in lines.

The first one point that we addressed was her concept that Christ creates a system to reflect that of the world to win the world. We've demonstrated how that's incorrect. The other premise is the following: in a time period of scattering God's people have rules and reforms to keep everything stable. Then when you come into a time period of gathering God's people have to reflect his character, so those reforms change and now we no longer have morality, we have prophecy now. And now because it's a gathering time, it's in the gathering that we start to reflect, God has to set up a system reflective of the world. So the two concepts are closely linked. The first concept: God will through different dispensations, sets up a movement that can reflect the world to win the world.

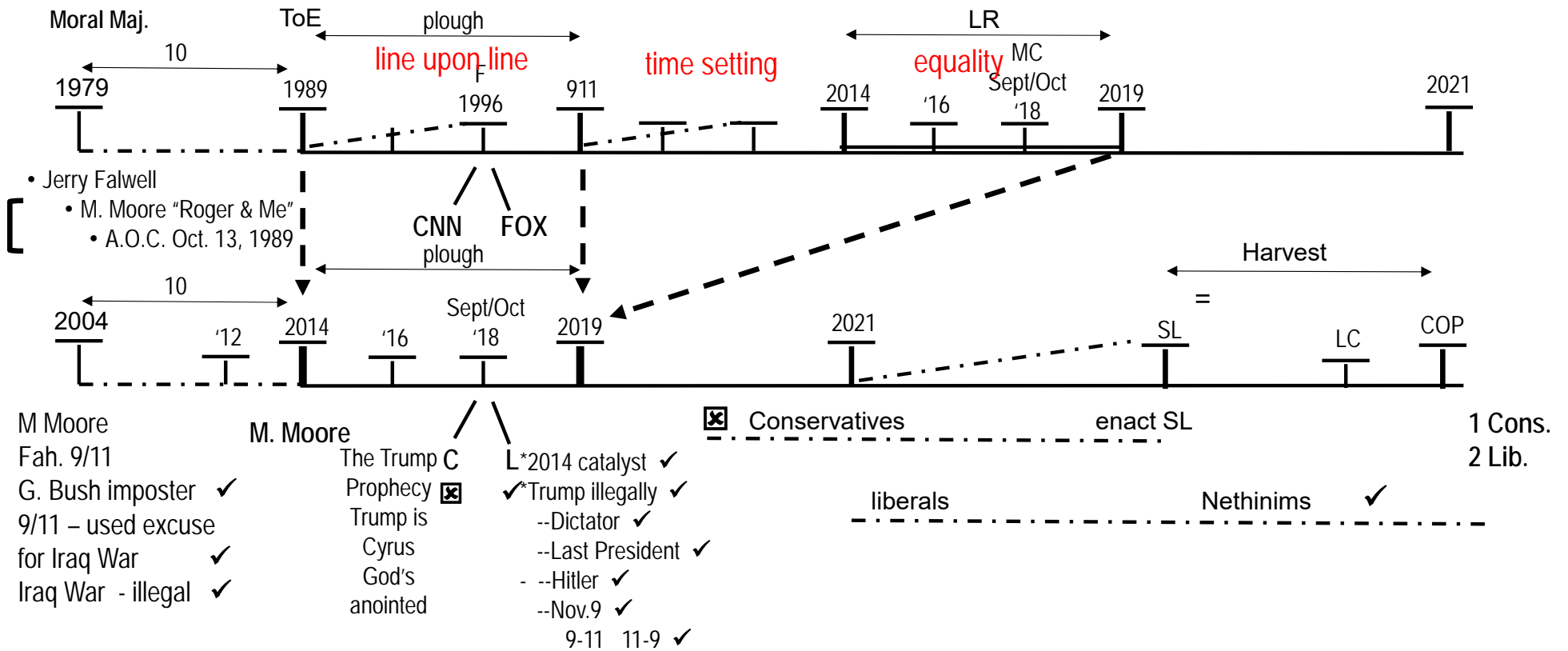
The second premise, we have rules in the scattering time but this change in God's people occurs in a gathering time. Which is why going back to our own concepts, something like the Sabbath, it's good to have those rules in a scattering time. But when you come to a gathering what's the purpose of these rules or reforms when they just prevent us from reflecting the world? And it's clear that our Sunday law test was about equality, and we know that at Daniel 11:41 the test will have that similar concept, equality. And how could we bring two people any other test and what God has ordained. The chief subject of attack being our vows.

I believe we've proven the first concept incorrect, that whole concept of reflecting the world. God does not create a counterfeit system, Satan does. Therefore anything in the world that seems similar to God's people, they reflect us, we don't reflect them, we don't change to fit them, they may change to fit us and that's a one-sided transaction.

The second point, in the time period of scattering you have to have all these firm rules and reforms, I asked for one example. Over an hour and a half conversation I am still waiting on my one example. You can give multiple examples where that is not correct.

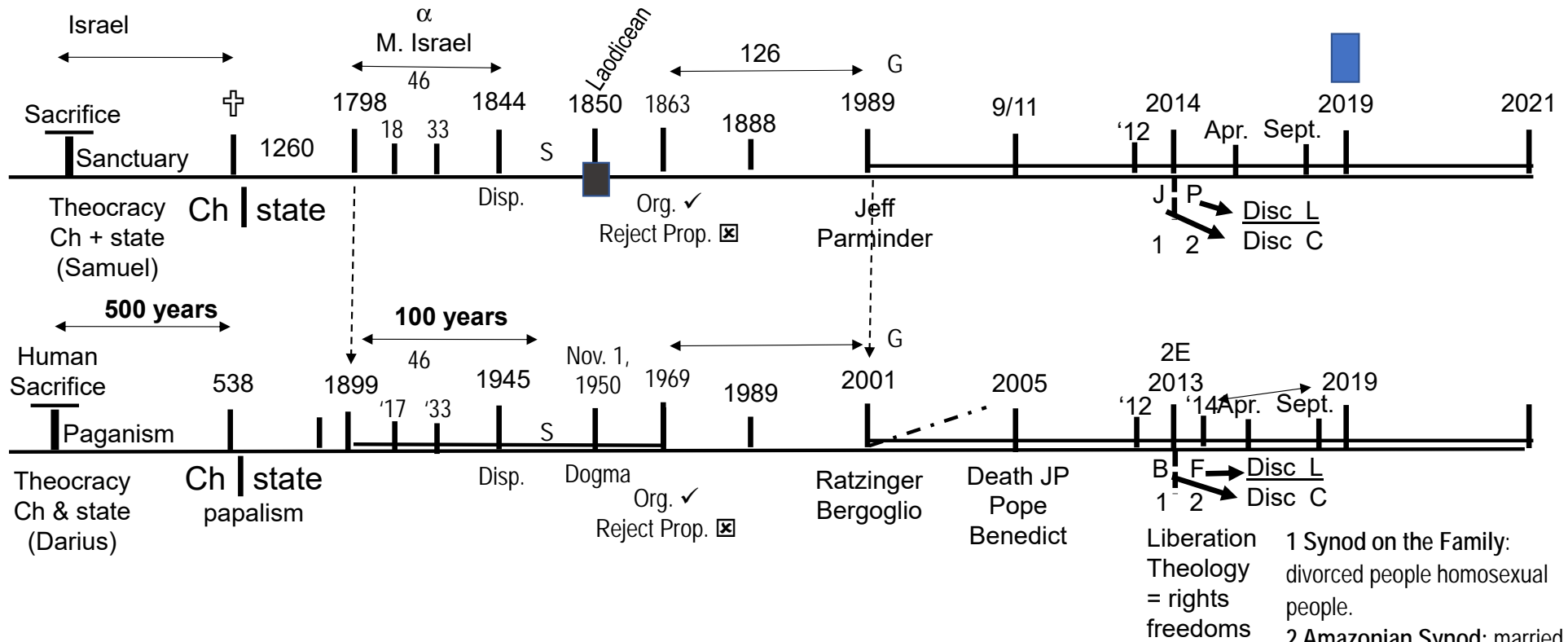
Come to the captivity in Egypt, in the captivity are they keeping all the rules and reforms? No, in the scattering in the captivity they are not keeping the reforms. God takes them out of Egypt and all of a sudden you have to dress a certain way, you have to eat a certain way, you have to practice one uniform system of worship, you have to keep the Sabbath. Rules come in, in fact those rules seem so severe to them, many of them miss the scattering time. They want to go back into captivity to Egypt because in Egypt they thought they had more freedom, they could eat what they wanted, they had their leaks and their onions and their meat, they didn't have these uncomfortable reforms

The second witness, 1,260 years: Now the model my sister presented is for a scattering time. I know I'm oversimplifying her words, but a gathering time is for freedom. Because freedom is God's character. If you follow that logic you would say in the 1260 it's all about reforms, rules, Sabbath keeping and then the Millerites they're going to reflect the world, those identifiable aspects of Christianity, of Adventism become no longer relevant. And we know that's not the story. In the 1260 they eat what they want, there's no prophet to tell them otherwise, there's no prophet to say you won't eat meat, they will dress how they want, there is no prophet to say you will not wear that. They don't keep the Sabbath; they do not have a structured set of rules, of reforms. So on those two witnesses there's a problem with her other premise.



So that aside, we discussed their concept of the harvest, one test: equality. You pass that test, you have passed the test of the Sunday; pass the test equals saved. No other man-made rule can be given to them, using their words. They call them man-made tests which they are applying to every test that isn't the singular test of the dispensation or of the reform line.

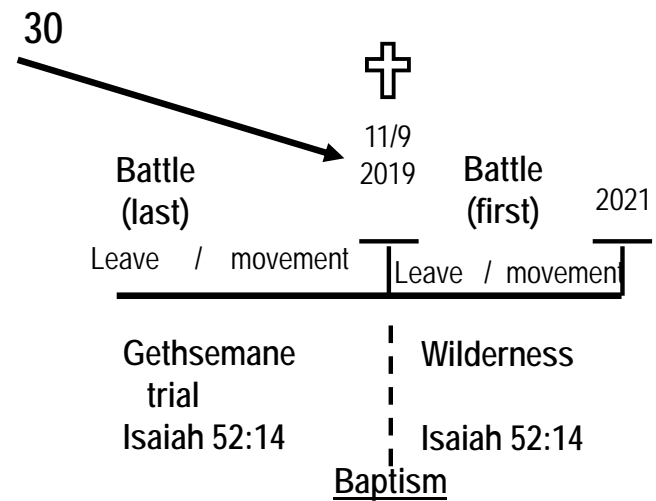
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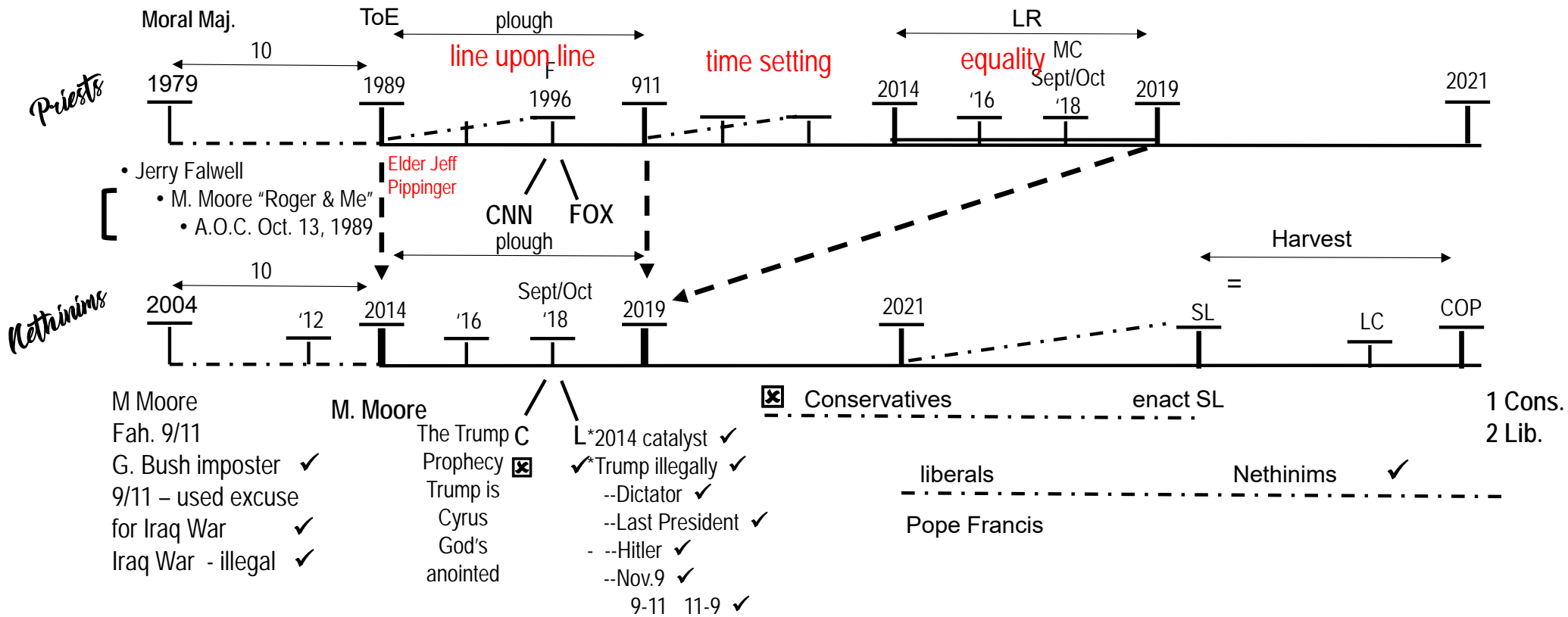
So you pass the test of equality and you're saved. Conservatives have already failed, they are lost. The liberals have passed, they are saved. So we spent this morning's presentation building up to one key liberal, the Pope. When you follow their train of thought, and you see everything Pope Francis is fighting for you understand why these same people are saying Pope Francis is an Nethinim. And they are wording it like a question, maybe Pope Francis will be a Nethinim.

It sounds innocent but their thinking behind it, the concepts they are pushing are dangerous, they are not innocent. And if you think September last year was life and death, the movement being challenged now, it's a life and death issue.

### End of Ancient Israel



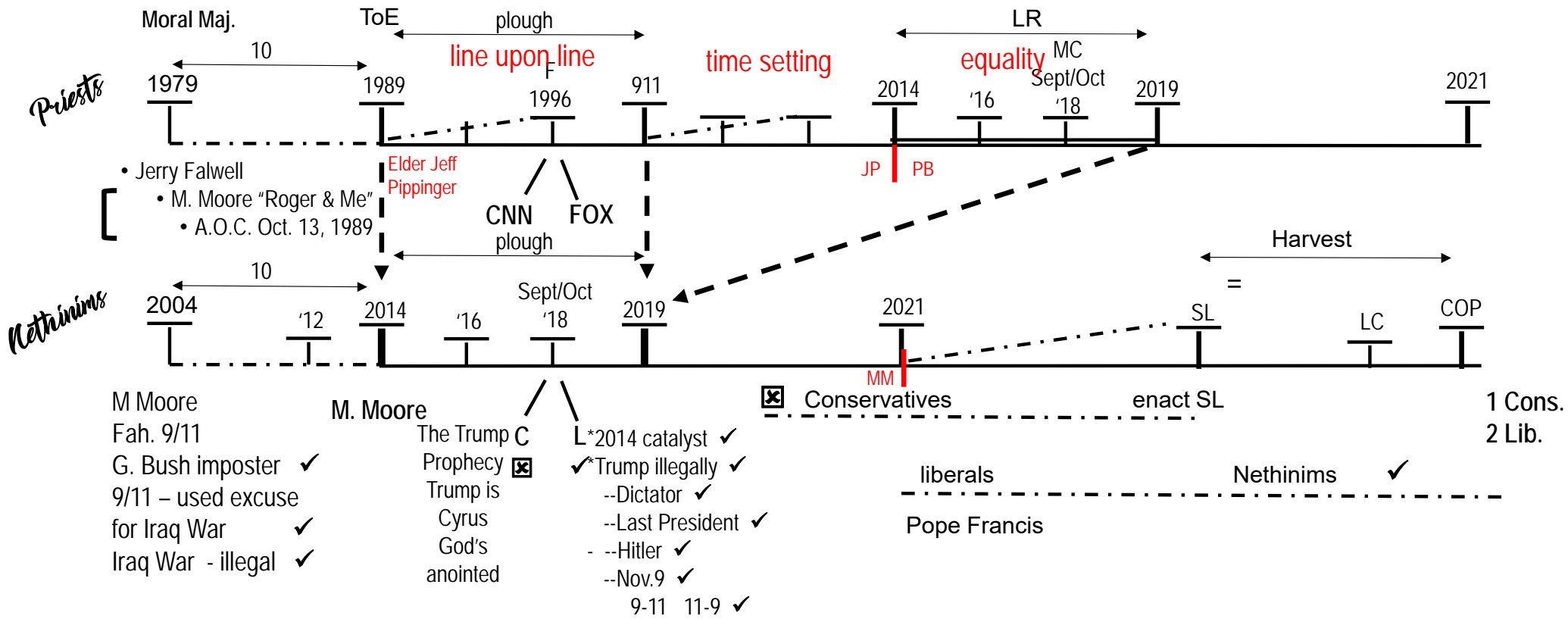




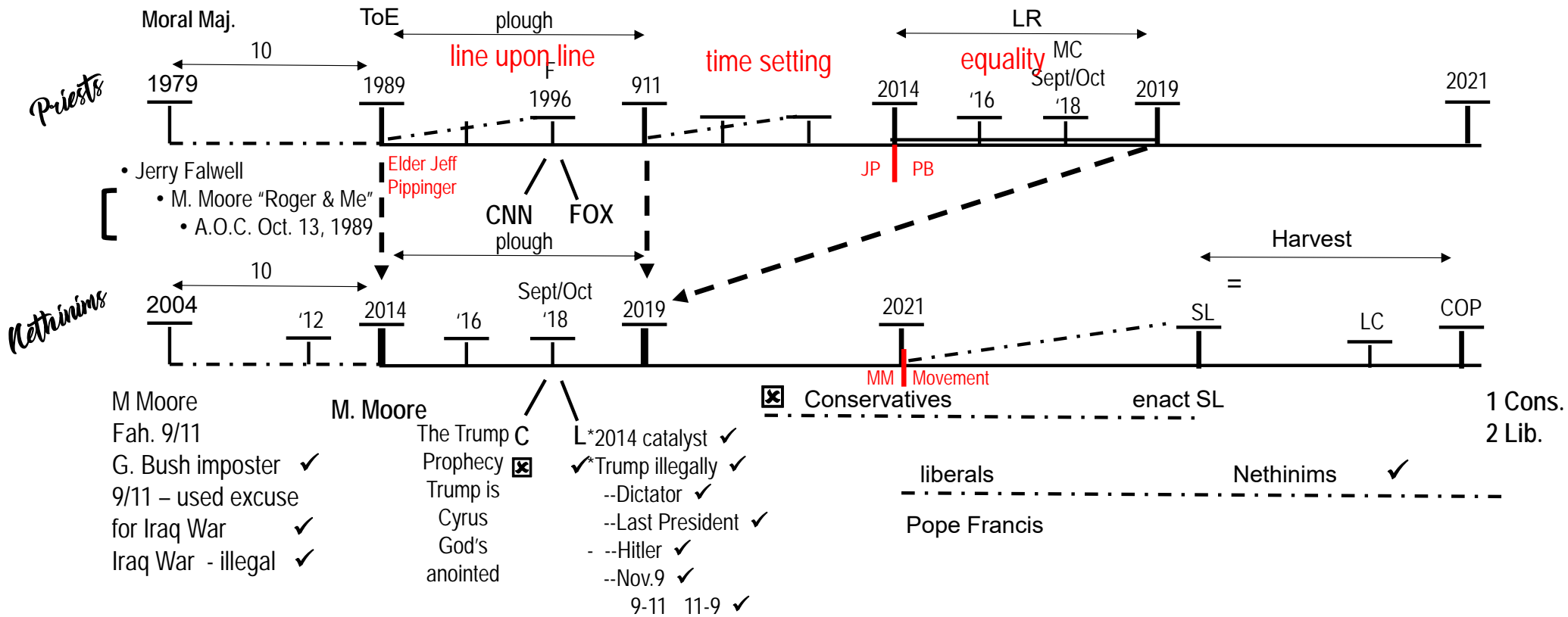
So I'm going to put here one of these liberals is Pope Francis. What he believes you know, is it true liberality? Or is it counterfeit liberalism? Because now you have a problem.

We'll come back to the line of the Nethinims, which we've lined up with the reform line of the priests. The line of the priests marks the rising up of the first Angel at the time of the end. The first Angel rice is up, Elder Jeff Pippenger.

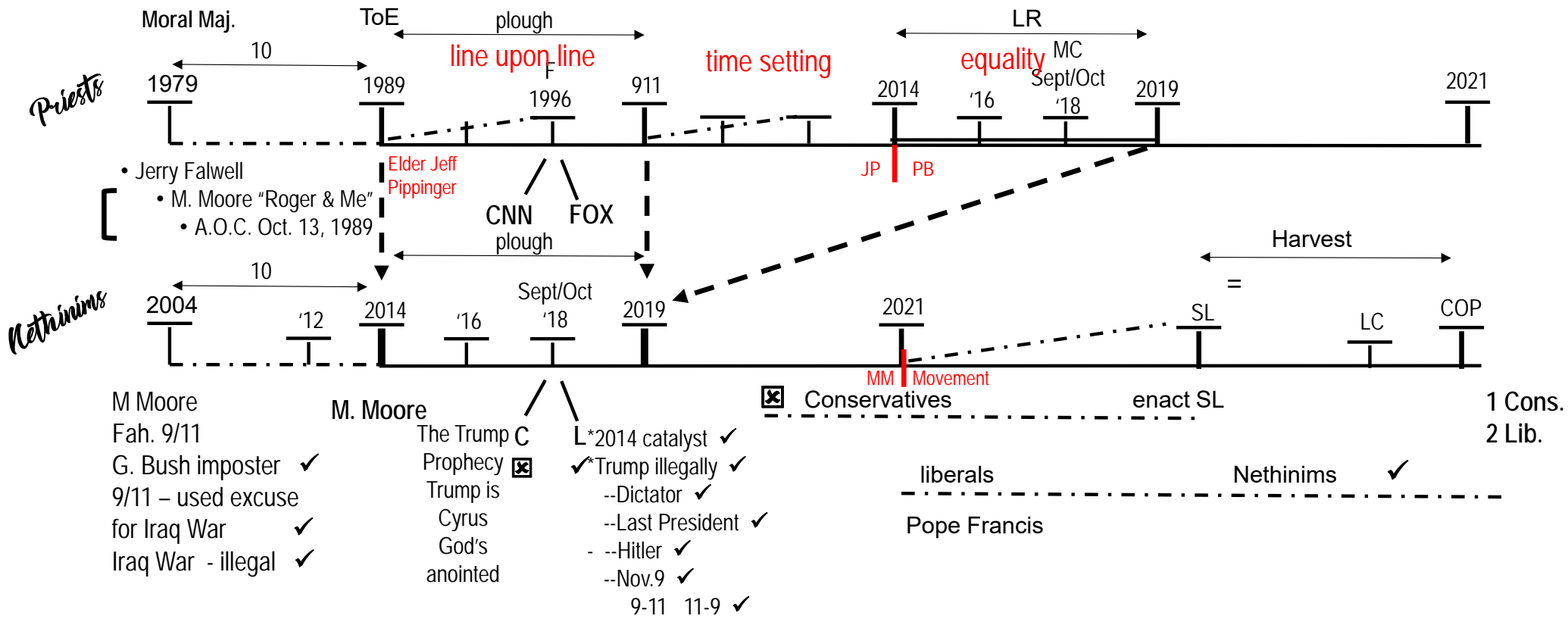




So when you come to the line of the Nethinims they must follow the same pattern. When we come to 2021, their Sunday law or middle waymark there must be a transition in leadership, Elder Jeff is the first Angel and Michael Moore is the first angel. This movement of Nethinims is going to experience a transition of leadership in 2021, will they know it? No, we didn't know it. It's built into the reform line, we took time, they will take time.

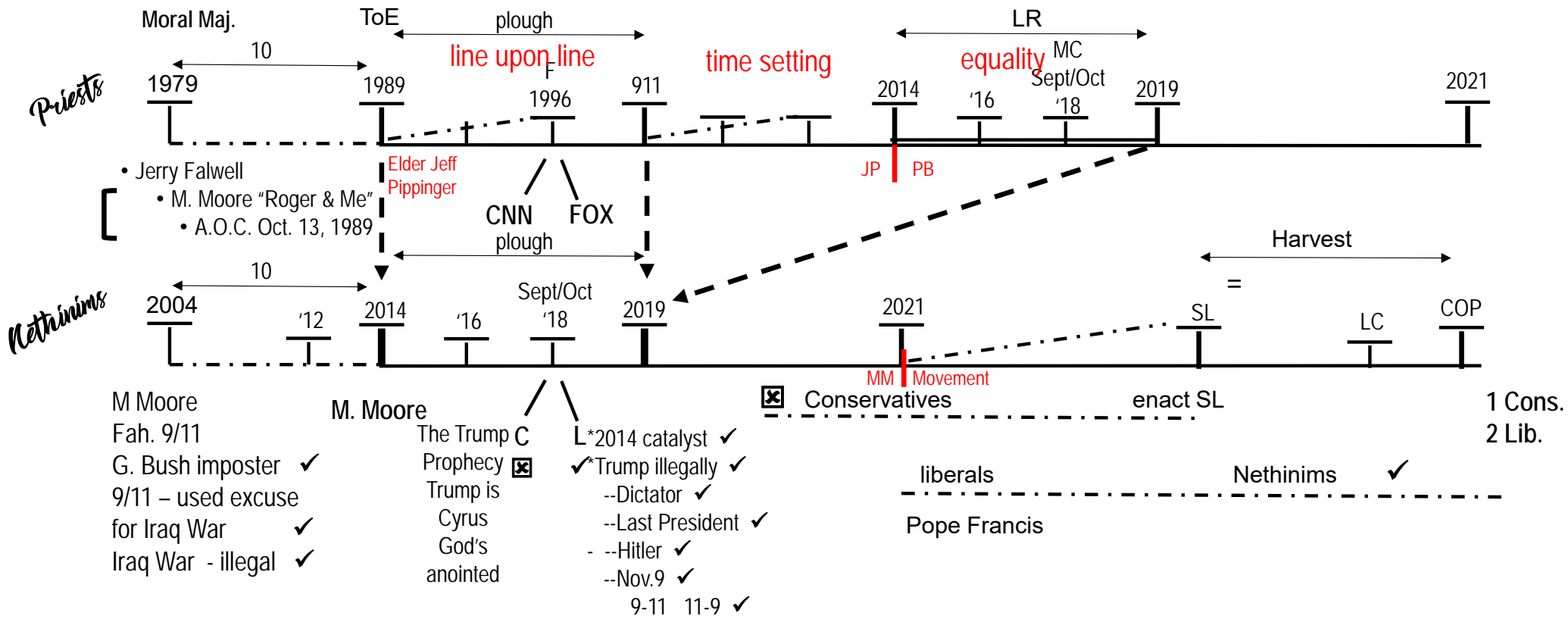


So who takes over leadership of the Nethinims? You know that when we get down to this history there is a group of people, this movement, we are speaking to the Nethinims and we are telling them you are in Babylon, you are in captivity to Babylon, you have not come out, you need to leave Babylon and join this movement. So who is telling them where to go and what to do? We are, this movement becomes the leadership of the Nethinims in 2021, 18 months time. And you know that that's going to continue all the way to the close of probation.

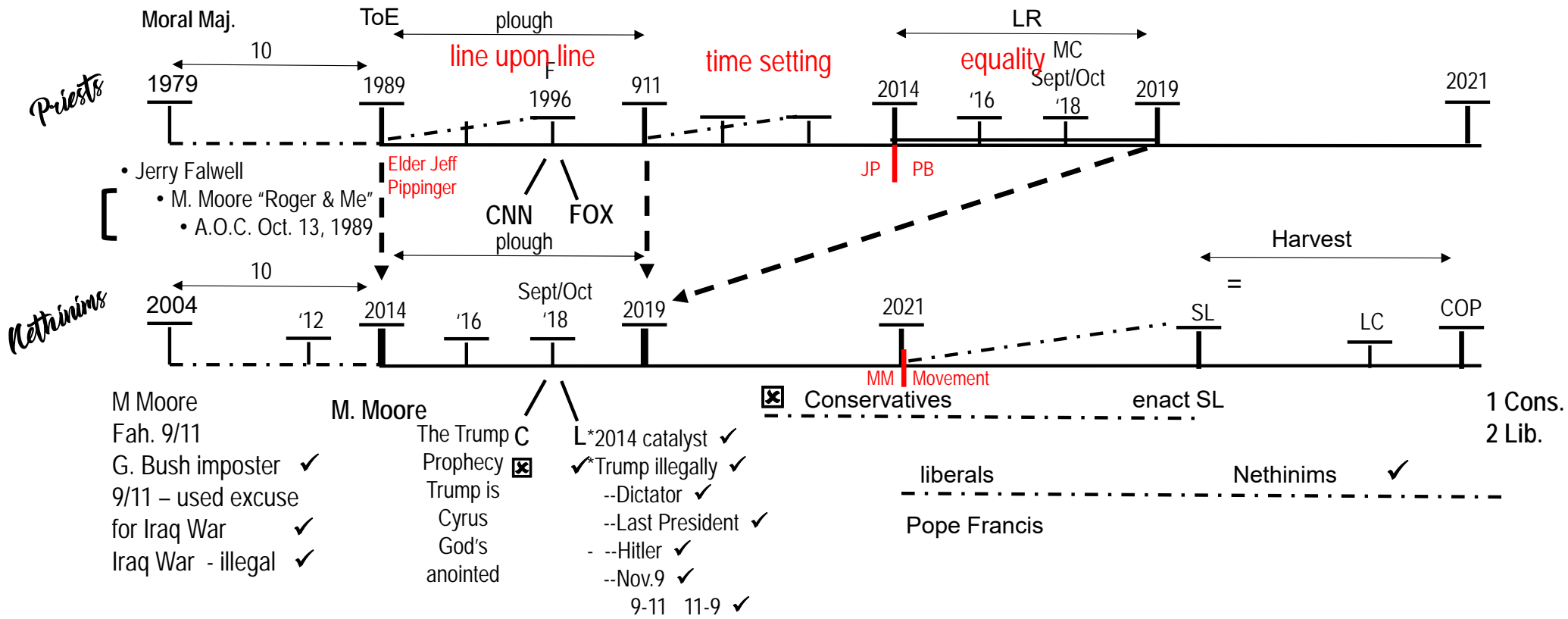


Whatever Michael Moore has to teach them he's got 18 more months, he has about a year and a half of leading this group and then it's going to transition from one to the other, from these leaders Michael Moore and AOC to this movement.

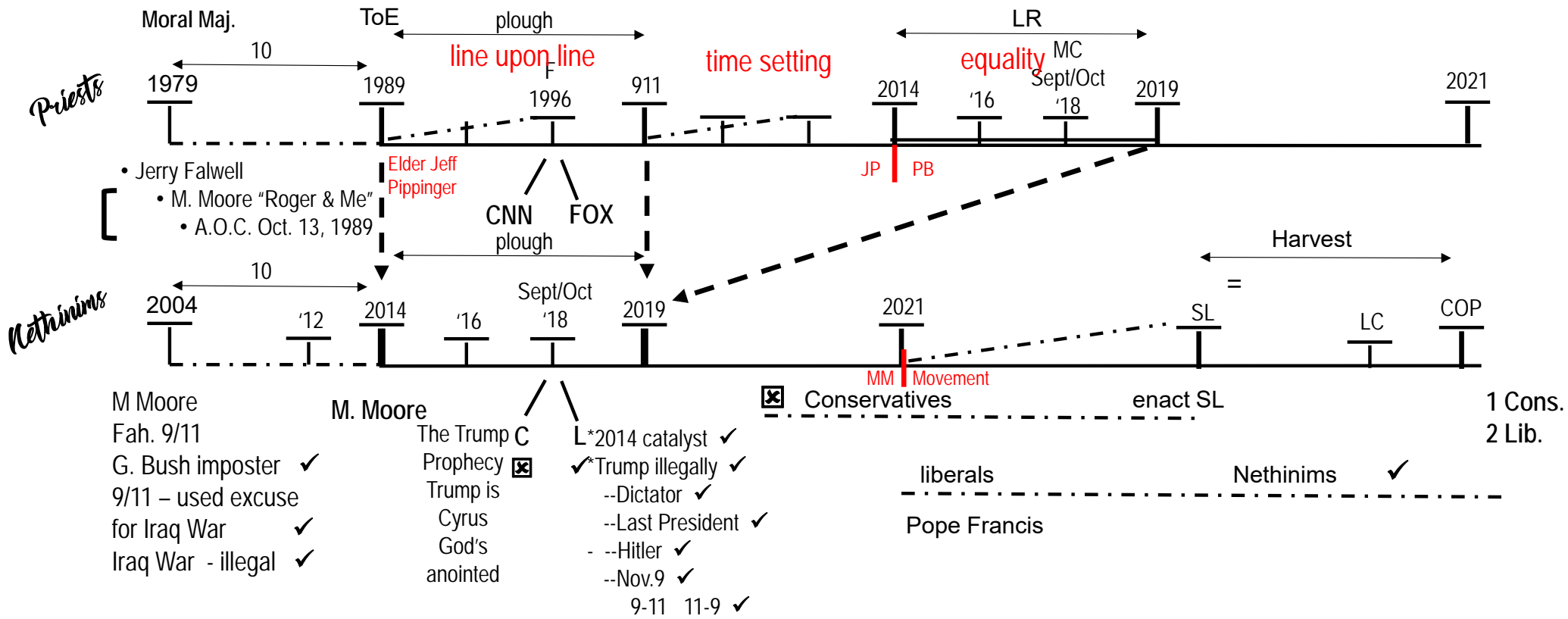
What is it that Michael Moore doesn't understand about the kingdom? What is the problem, what is it about the kingdom that the first Angel doesn't understand? Geography, it's all about geography. William Miller thought the sanctuary was where?



The Earth. Elder Jeff, he thought this movement was a conservative American movement, not a worldwide movement that would ever be led by (quoting him,) "European socialists." It was a movement focused and run in America. His problem was nationalism which is all about geography. So Michael Moore, people have lifted him up in this time period and the whole movement of the Nethinims, as if they have everything understood. What is his problem with geography, where does his kingdom exist?

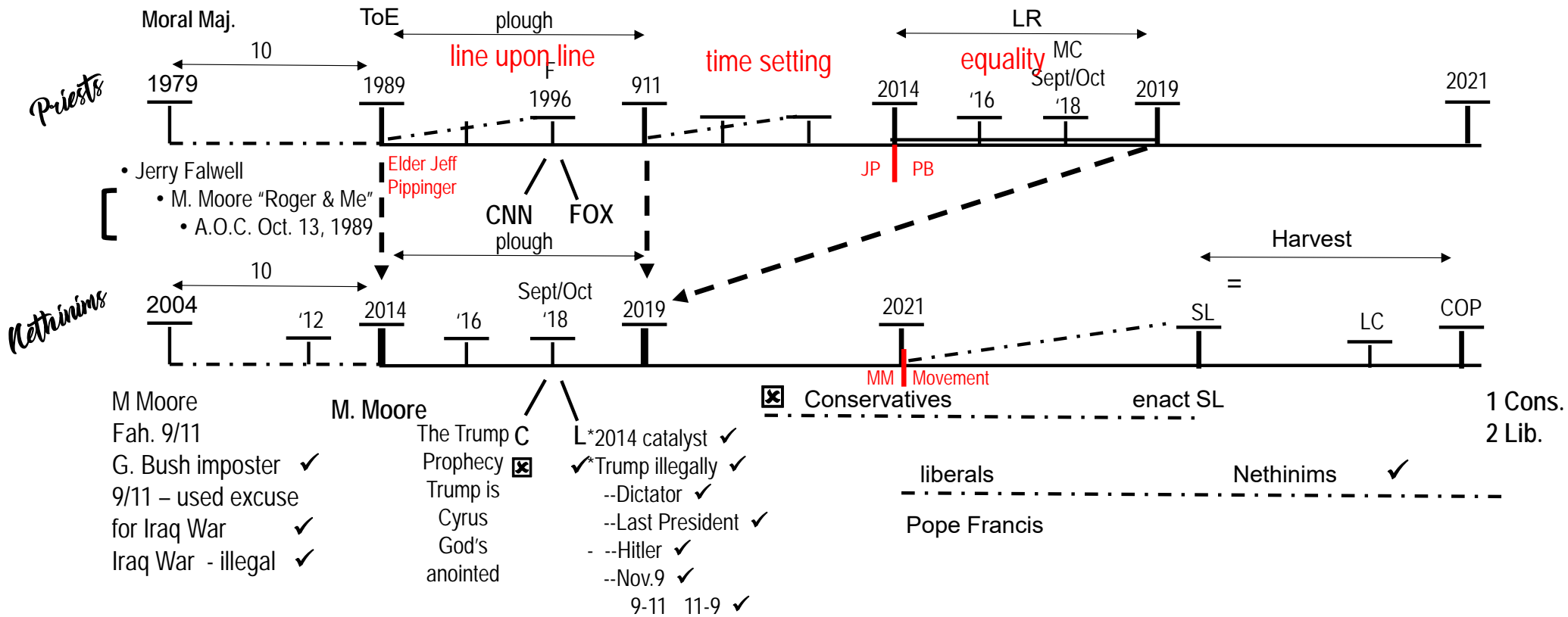


On the earth and where does our kingdom exist? In Heaven. So Michael Morris problem, he's leading a movement to set up a kingdom on this Earth. So the part of his message that he's incorrect is all about his incorrect model of geography. It seems like a small point maybe for some people, but it makes a massive amount of difference.

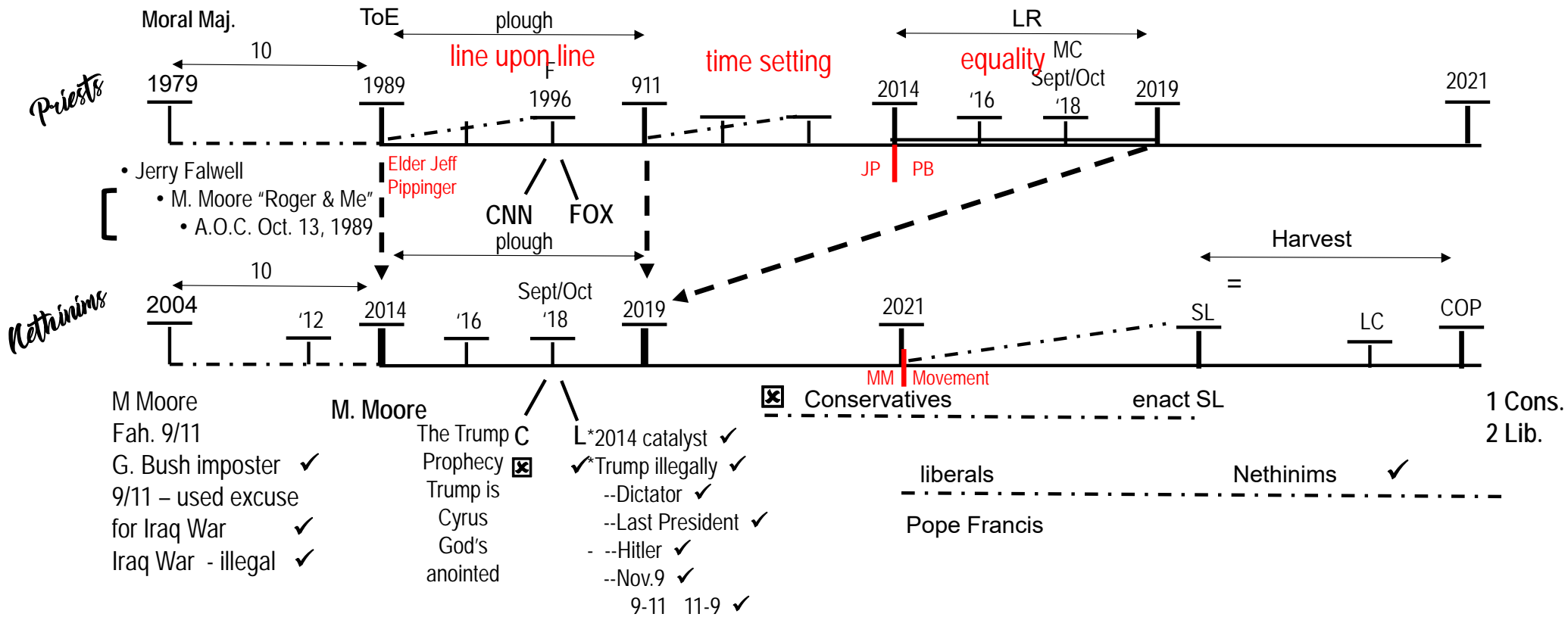


Do you have to be Christian, follow any reforms, any rules to be part of this earthly Kingdom? No, people that are following this train of thought, some have gone so far as to say there is no Heaven, it's all just a parable to try and describe what's going to happen on Earth and Heaven will be this earthly Utopia.

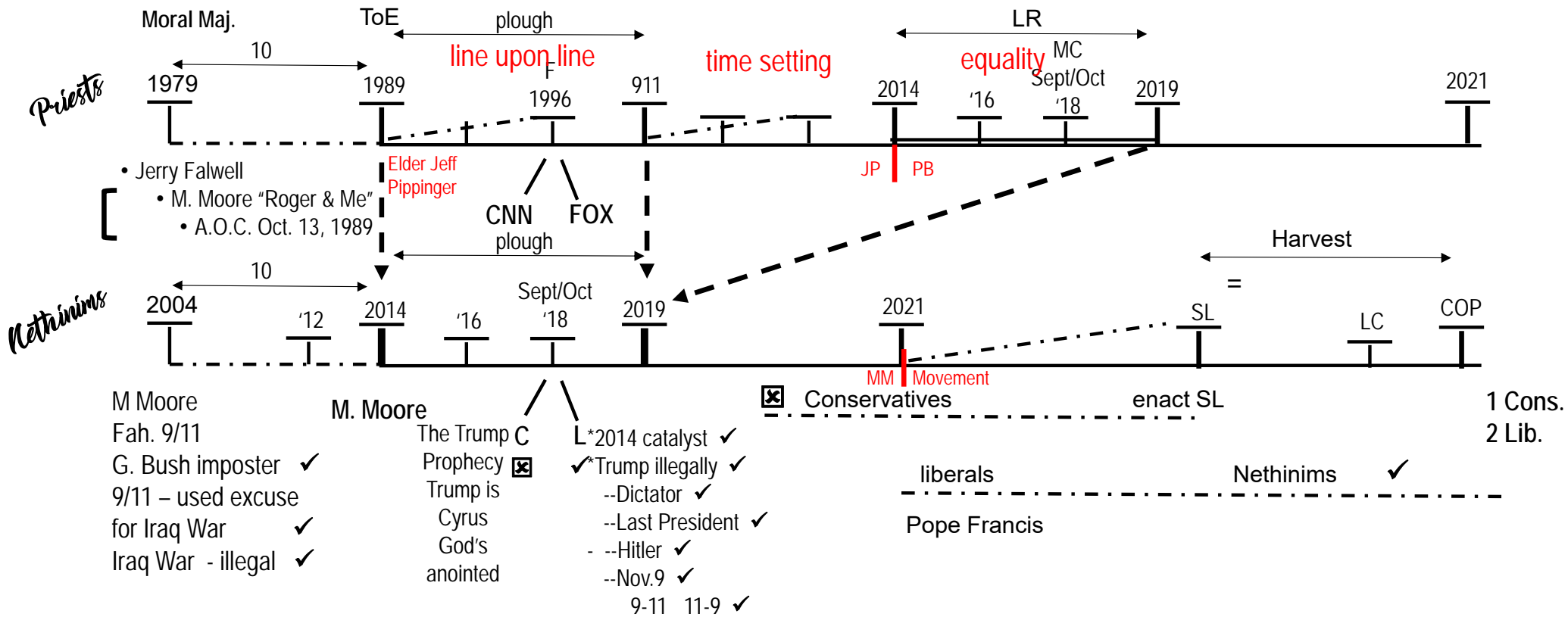




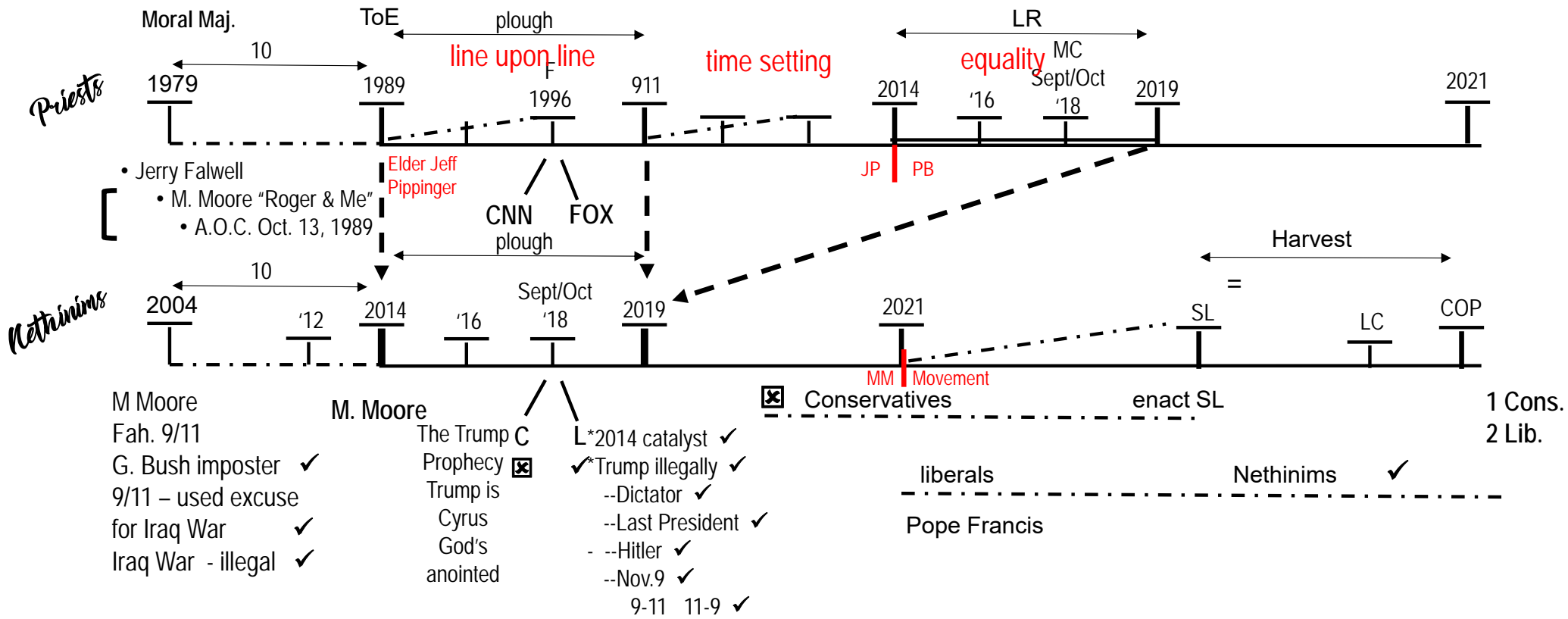
Where this whole disagreement has begun is where people have seen these people doing the plowing of the world, and they put them on a pedestal and said they understand equality and freedom and we don't. So they are 100% correct in their message and this movement is half right and half wrong. I took my friend to the line of Christ, and I asked her *was Christ half right and half wrong, the second angel in the history of success*. She refused to accept that he represents the leadership in that time period, that his message represents the message of the movement in that time period which takes us right back to April of last year 2019, half right half wrong. They are using the same logic divorced from reform lines that Elder Jeff began using.



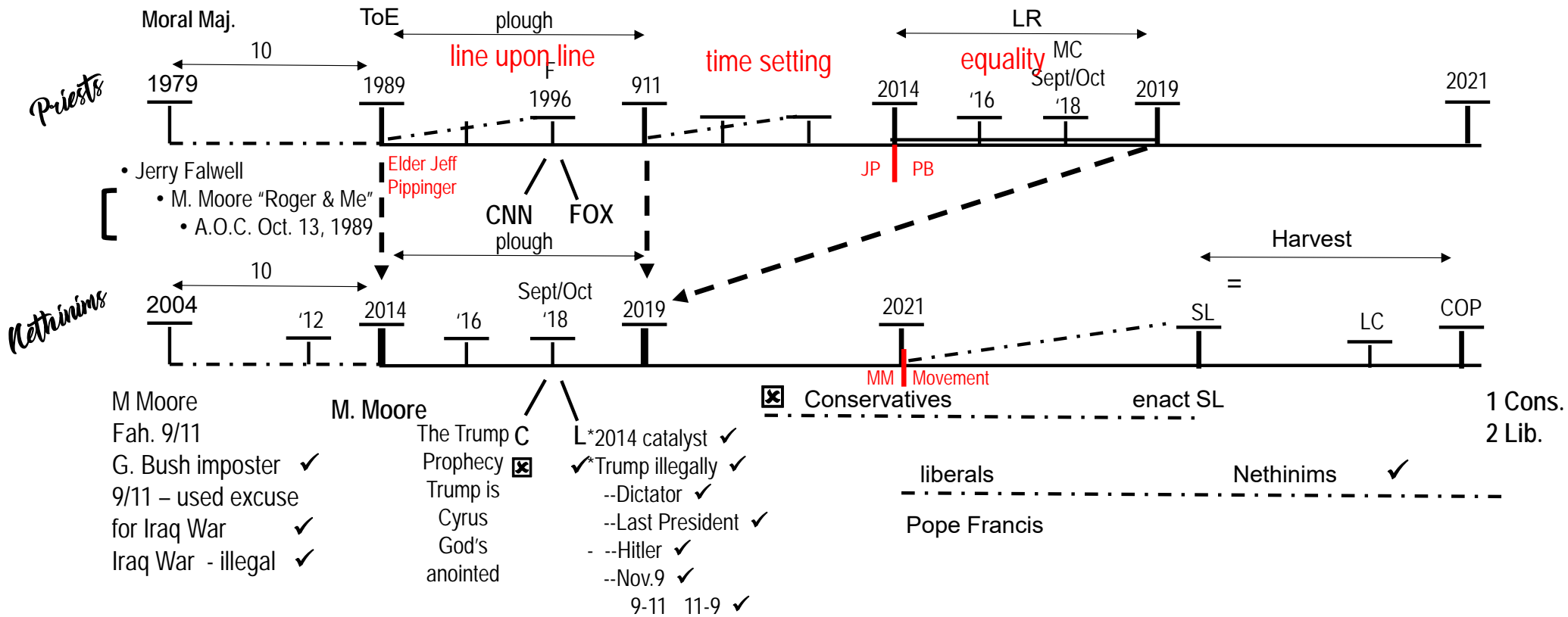
So Michael Moore does not understand the nature of the Kingdom and that starts to change the requirements of being part of this Kingdom, it starts changing your priorities. People are confused on this issue stop watching schools and camp meetings and they are focused on his effort to fix the world, like that's going to do any good. They are focusing on earthly issues. I'll give an example, climate change, is climate change real? Yes, do you care? Do you care, I don't care, this Earth is not my home, this Earth is not my kingdom, this Earth will burn before the sea starts overflowing cities.



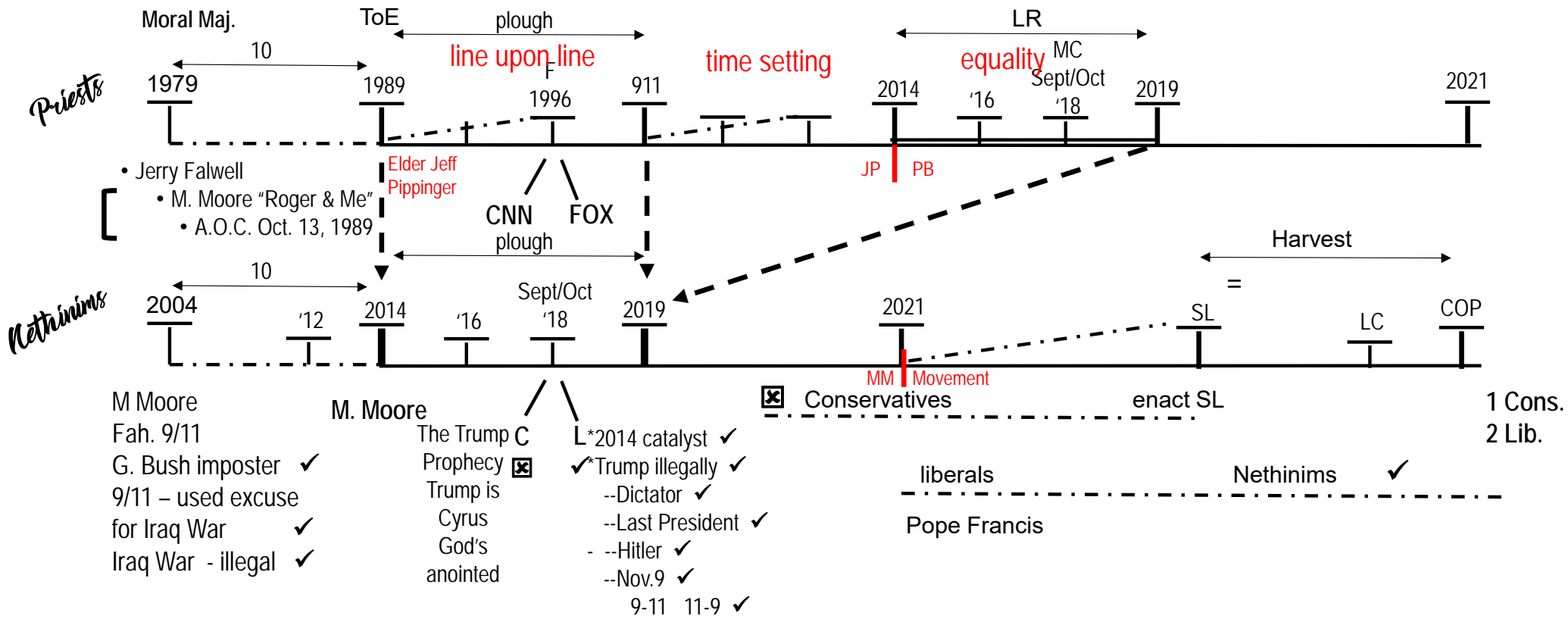
I care about the present impact, the 1 billion animals that just died in Australia because climate change just destroyed our country. But it is not the focus of my message and I'm not going to start sailing in a boat and not flying, I'm not going to do that because our whole focus is about the need to set up a kingdom in Heaven. This earth is about to be destroyed; we want people to join us but if they join us, they need to realize there will be no earthly Kingdom. There is a present impact of climate change and I have sympathy for those suffering. It's very important we don't believe in conspiracy theories but however subtle do not let that draw your attention from the kingdom this movement is setting up to the earthly Utopia of Michael Moore.



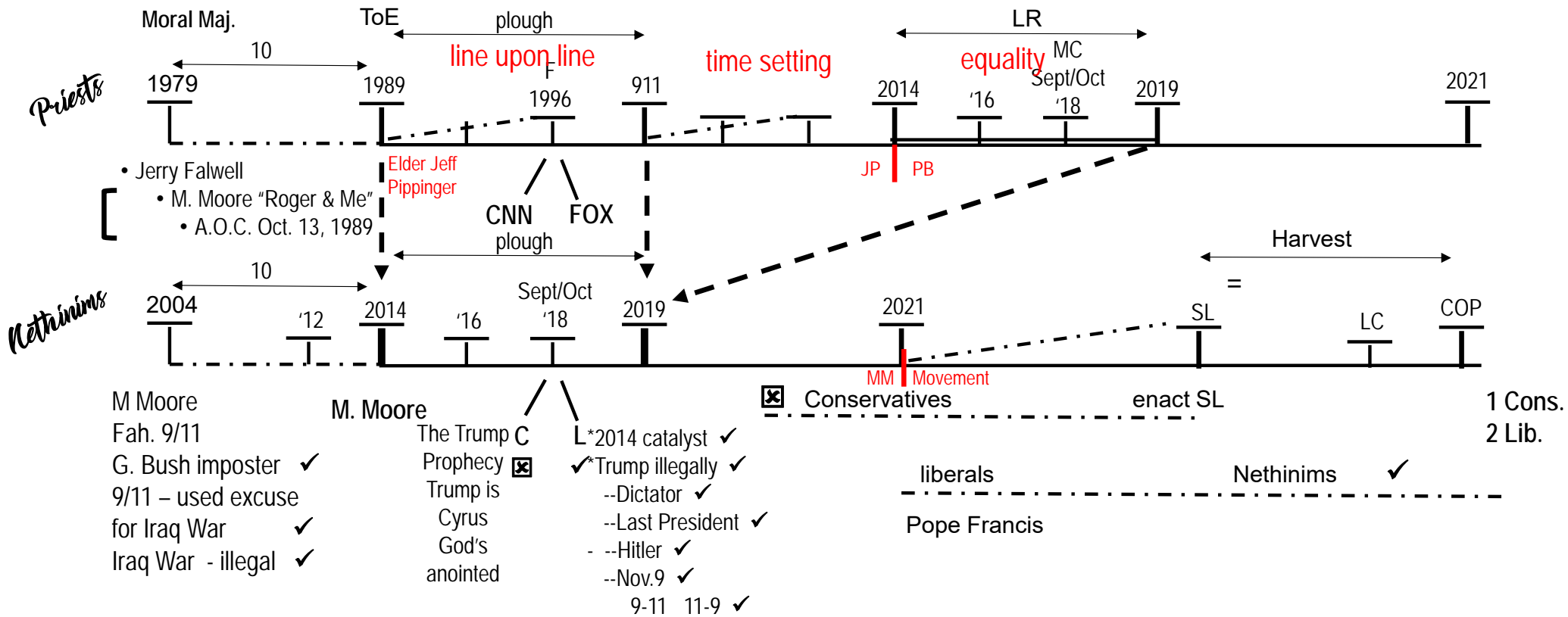
So when you change our understanding of the location of the Kingdom it changes everything.



I want a quote from a news article by The Guardian, Michael Moore is being interviewed by Fox News Sean Hannity. Sean Hannity talks to Michael Moore and says *admit it you are an unapologetic socialist* and Michael Moore says *I am an unapologetic Christian*. Moore says *I believe in Jesus what Jesus taught*. Sean Hannity says *so do I*. Michael Moore then becomes specific, he says to Hannity, *you're a Catholic* and Hannity agrees *I am Catholic*. Michael Moore is also a Catholic.



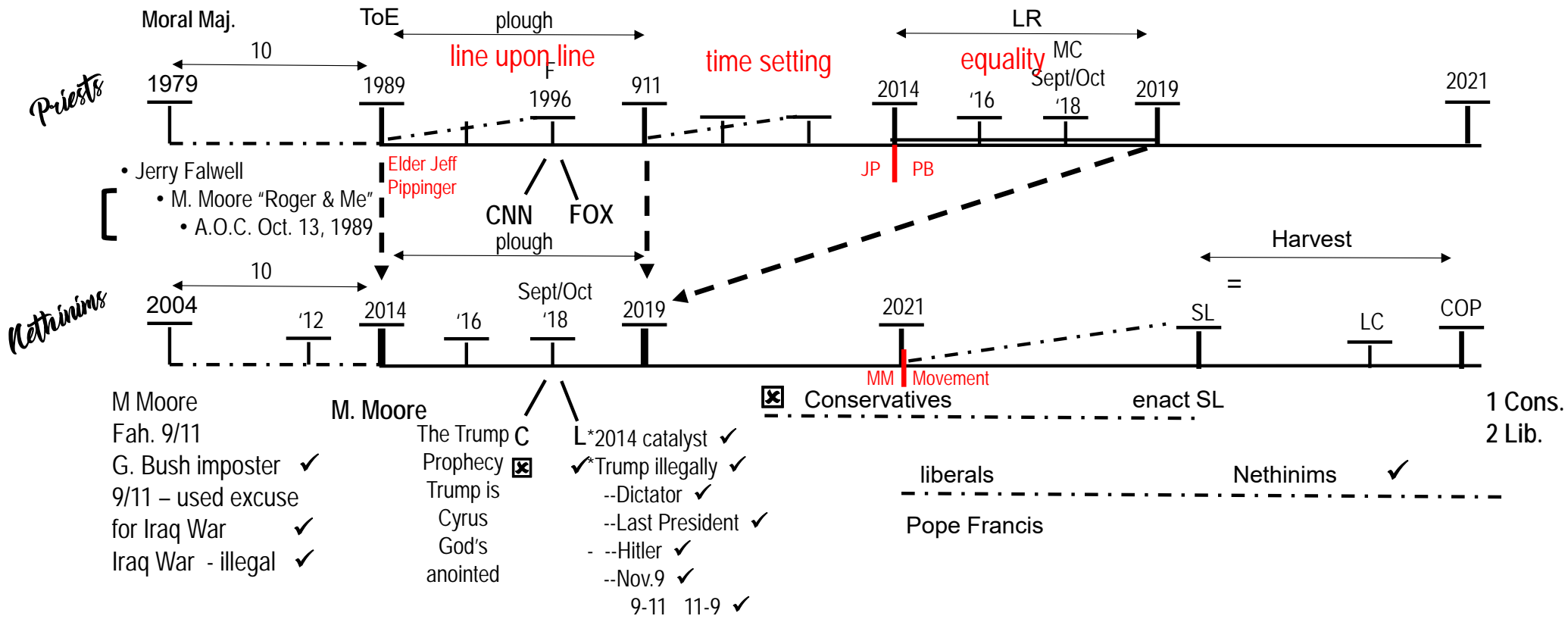
Moore asks Hannity to tell him the subject of last Sunday's sermon, the theme that the Catholic Church had used. Sean Hannity was embarrassed because he doesn't know, and Michael Moore reminds him in the Catholic Church last Sunday the theme was about how hard it is for a rich man to go to Heaven.



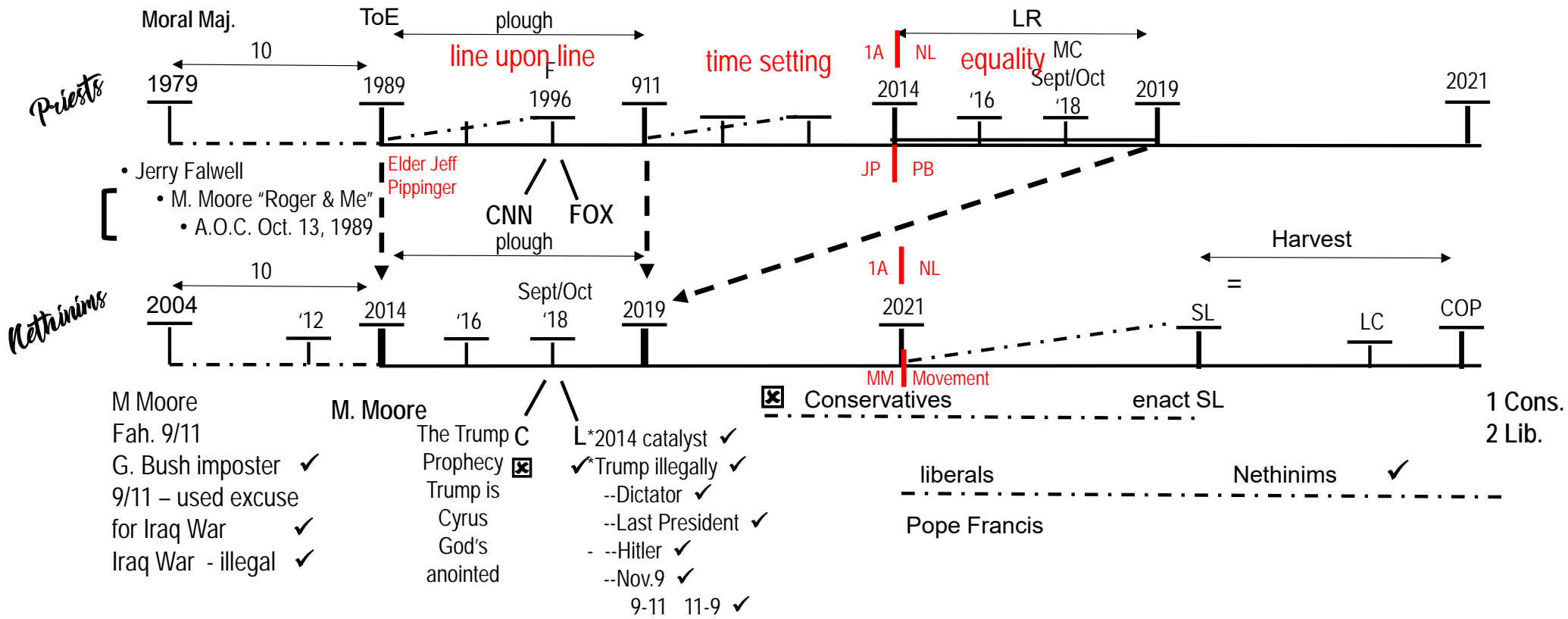
Sean Hannity is Catholic, and Steve Bannon is Catholic, but they follow Benedict and that's why they are conservative in complete agreement and union with protestantism. Michael Moore is a firm Catholic, but he is a disciple of Francis. So September and October of 2018 he formalizes his message, and then he visits the Vatican in Rome, and he meets with Pope Francis and receives a warm reception. Pope Francis says to Michael Moore, *Michael Moore then you pray for me*. Michael Moore says *then you pray for me*, and Francis says, *no you just keep making your documentaries, keep doing that good job you're doing*.



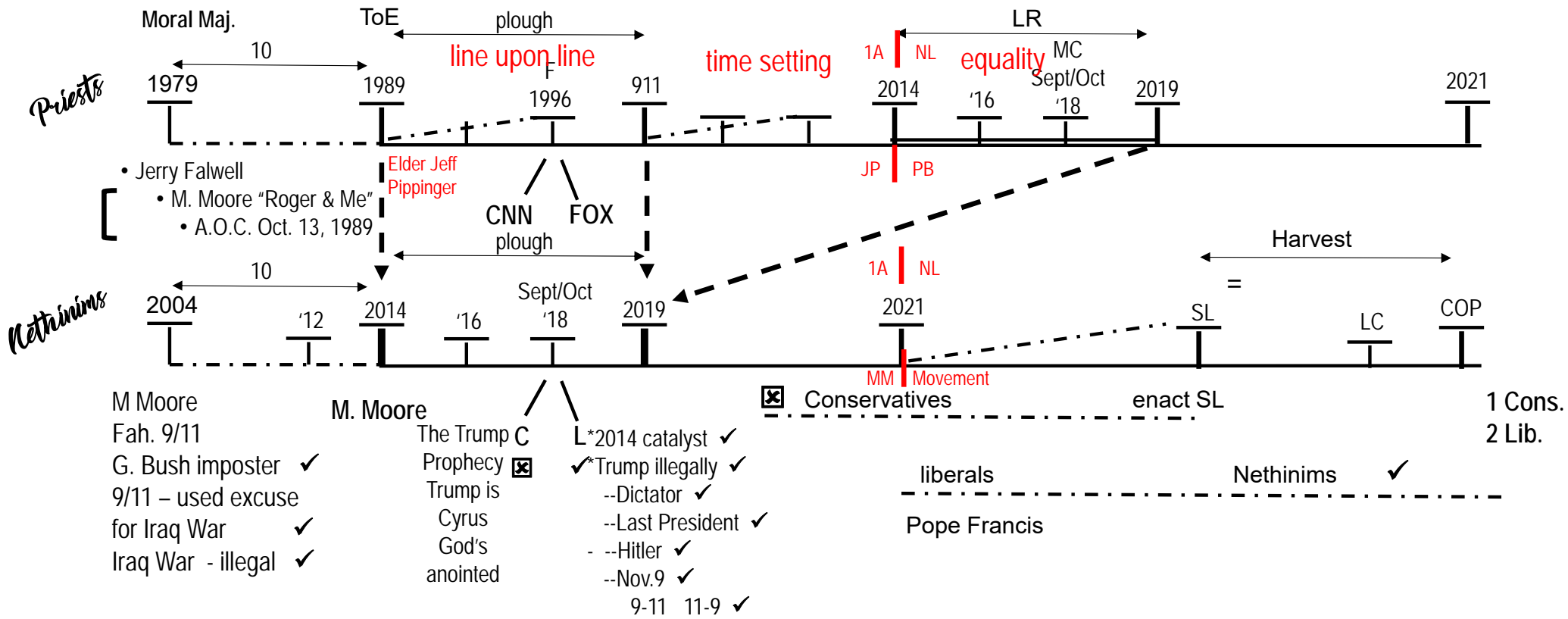




But when you come down to the dispensation of the calling out the split happens inside the movement, conservatives are long gone, their structure. The mountain is long gone, the threat is inside. The threat in our calling out is do you want to follow the new leadership or the first angel, that's what divided the movement. So for the Nethinims in their calling out, the Sunday law history, do they want to follow the new leadership or the first angel, the danger is internal. They must choose between this movement and Michael Moore, because Michael Moore will choose the counterfeit, he already has.

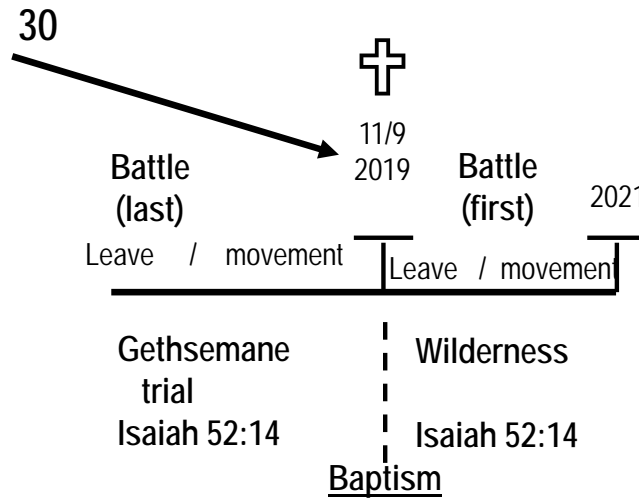


This shaking is between the First Angel and the new leadership, and this shaking is the same between the First Angel and the new leadership. And the First Angel, he is in union with Pope Francis and the counterfeit. So if someone wants to be a Nethinim, if someone wants to become part of God's Kingdom and they are on this reform line their choice is not conservative versus liberals. **The dangerous choice is between two groups that both identify as liberals, this movement or the papacy.** It starts to change our understanding of the threat in the Sunday law history.



So those coming with these understandings, if they follow that logic all people have to do is accept equality, they have to reject that whole model: the lines of the counterfeit, the changes of leadership, the fact that Michael Moore will not be part of this movement. They are already saying I'm practicing predestination just by saying that I'm not doing line upon line. Line upon line shows that he won't, he is already working with the counterfeit. So what will make people choose us over the papacy? It has to be more than equality; it can't be just equality.

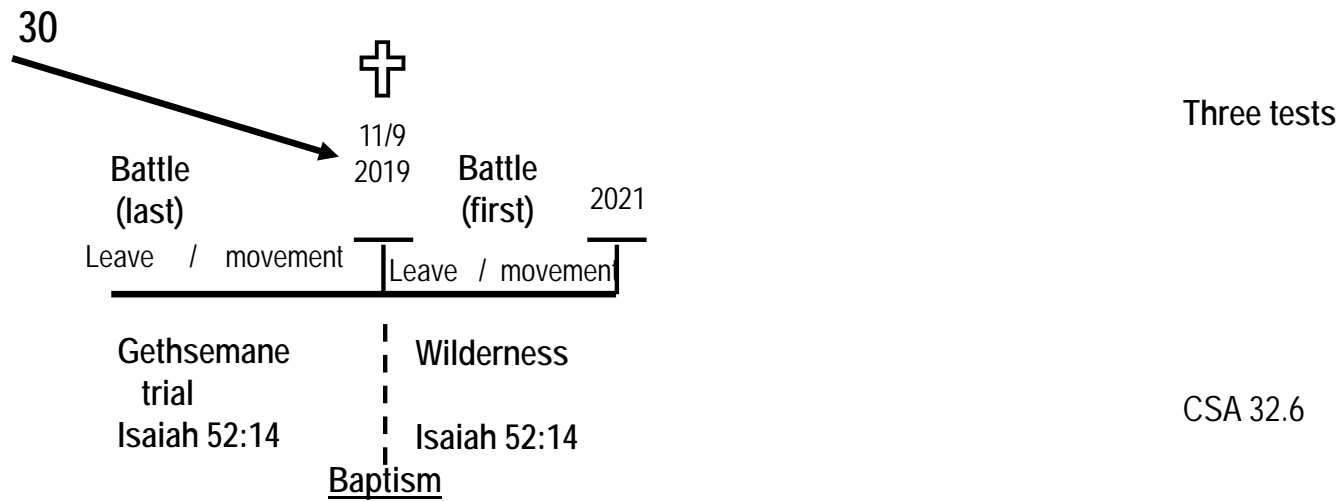
End of Ancient Israel



Three tests

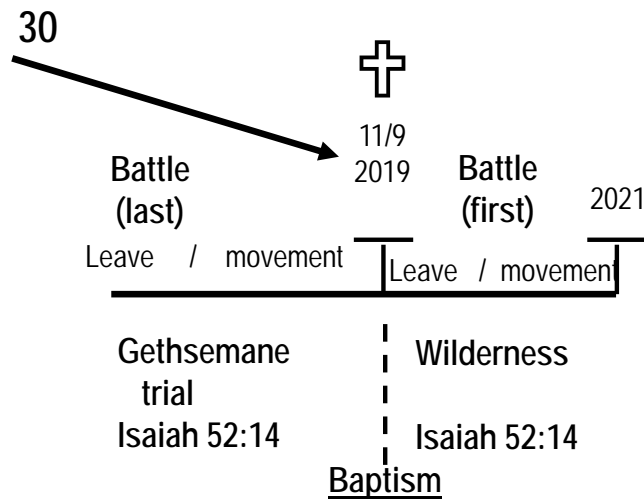
I want to come back to the history of Christ and his experience in the wilderness. In the wilderness he's going to face three tests. These are the tests we understand we are going through right now. If you are going to read these in inspiration you will find them in two Gospels, Matthew and Luke. Read it from Matthew if you want to understand the correct order of the temptations. Luke changes the order, but Ellen White clarifies what order those temptations came in and it's the order given by Matthew.

End of Ancient Israel



I'll record a couple of quotes, CSA 32.6, there might be a more original version. She says *in this wilderness of temptation the destiny of the human race was at stake. Christ was then conqueror.* Then she jumps to describing the Gethsemane period and she says *now Satan has come for the last fearful struggle.* So in both histories the destiny of the human race is at stake because Satan has found an avenue of attack.

End of Ancient Israel



Three tests

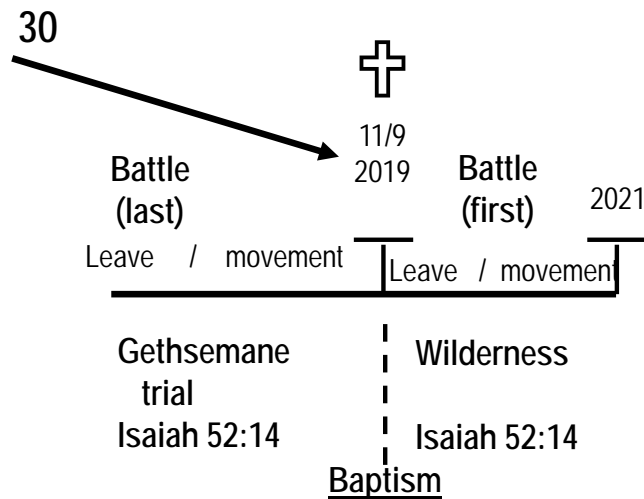
- Stones to bread

CSA 32.6  
CTR 192.4

We read CTR 192.4, that is where she discusses the wilderness of temptation using the same language and references as the Cross. The first temptation, if you turn to Matthew chapter 4, you can start from the beginning. *Jesus is led by the spirit into the wilderness to be tempted of Satan.* I want to remind us of Ellen White's description that adds more to this, *he had gone into the wilderness to consider his life work, who he was as Christ and what was required of him, what path he was about to follow. Satan used that opportunity to try to turn him from his path. He fasted 40 days and 40 nights and he was hungry. Verse 3 and Satan came to him, he doesn't come looking like Satan, he doesn't show himself, he said if you are the son of God command that these Stones be made bread.*

The first temptation is stones to bread. What do stones primarily represent in the Bible?

End of Ancient Israel



Three tests

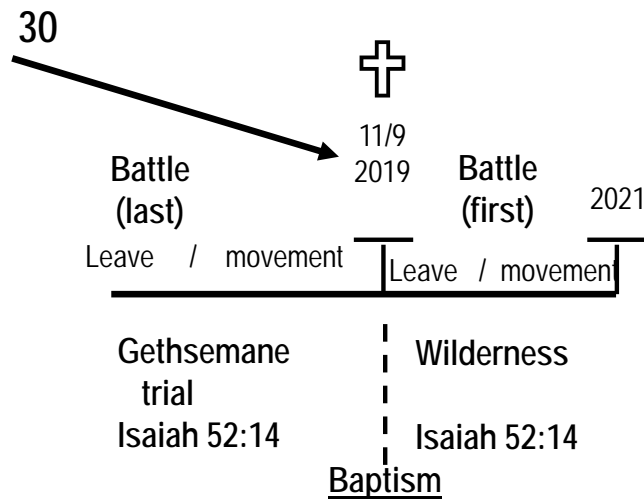
- Stones to bread → Bread Message

CSA 32.6  
CTR 192.4

The world, the people of the world. What does bread mean?

It's life, the Gospel (message). So Jesus is weak, he had seen at the baptism evidences of who he was but after the baptism he is fasting, there is no food, there is no message. After November 9th, after 18 months of intense presenting this movement went quiet. We had finished the message of the Midnight Cry and in that quiet period following that completion, people start to get hungry. And in that hunger, they are looking for a message, where do they think they've learned it from?

End of Ancient Israel



Three tests

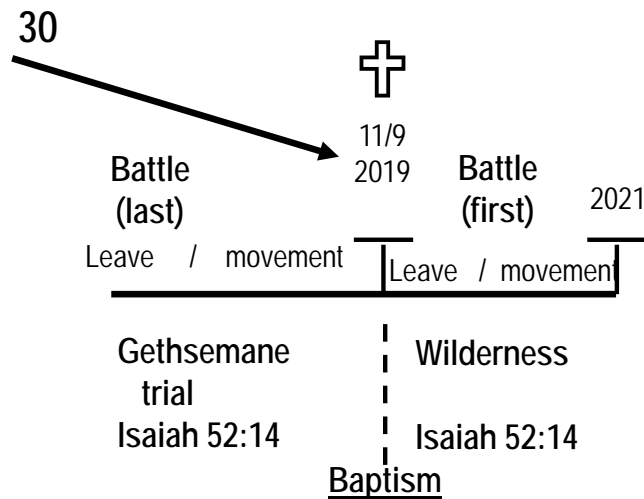
- Stones to bread → Bread Message

CSA 32.6  
CTR 192.4

From the world, they need to teach us, they understand equality, they understand freedom, we don't. They are correct and we're half right and half wrong. I hope you start to see how all of those points directly contradict our reform lines. The history of success, the Nethinims are half right and half wrong. In our dispensation of the latter rain which is the message of Christ, it's perfect. So the lines don't demonstrate that. But people have this idea that we are to learn from the world, and they take the concepts from the world and start trying to force that into a message. And whether openly or subtly there is always the same premise, *if you are who you say you are, if you are really the movement you will accept our definition of freedom. If you're really different to FFA you will accept the stone message.*



End of Ancient Israel



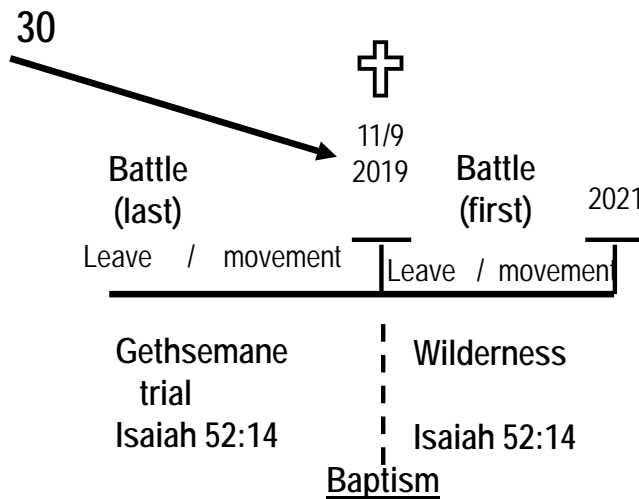
Three tests

- Stones to bread → Bread Message

CSA 32.6  
CTR 192.4

If Elder Parminder and Elder Tess are really the leaders they will accept this message, our message of liberalism and freedom as taught by the world. Which is why you see people posting images of people from the world speaking, like famous actors speaking about freedom and then saying there's so much wrong with this movement if only we had learned from the world, if only we'd let the stones feed us. And what does Christ say? No, we will not use our power as this movement, as 144,000 to turn something that is not food into food to satisfy ourselves. And Satan showed himself with one word, *if*. It is the introduction to doubt that I see on chat rooms more and more. *The First Angel equals to Third Angel*, it seems innocent. What they are saying is if you are so different to Elder Jeff and those wicked conservative Protestants you will enact our definition of freedom, you will remove yourself from the vows.

End of Ancient Israel



*Wilderness*

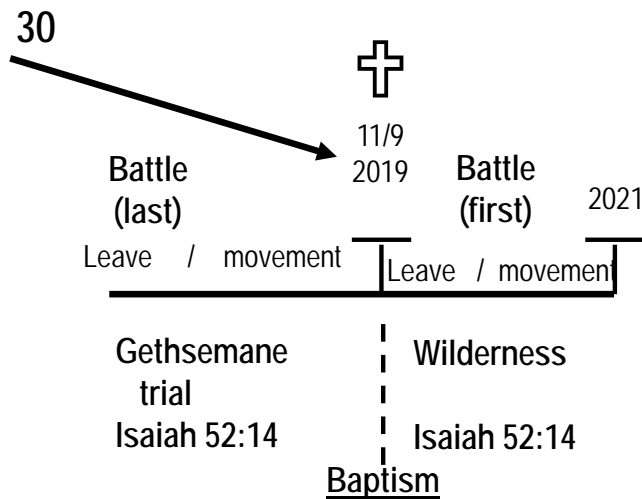
Three tests

- Stones to bread → Bread Message
- Cast down Presumption stones →

CSA 32.6  
CTR 192.4

The second test, verse 5, then the devil takes him into the holy city, he takes him to Jerusalem and sets him on the pinnacle of the Temple and says *if you're the son of God cast yourself down*. So the second, what he's saying is you can do something that you know should normally hurt you. But if you're the son of God he will not let you be hurt. This is the sin of presumption. If you are the son of God, he shall give his angels charge over you and they will protect you from the fall in case what hurts you, what would hurt you? The stones. So you can put yourself knowingly in a situation where the stones are going to hurt you and God won't let them hurt you. What do the stones represent?

End of Ancient Israel



*Wilderness*

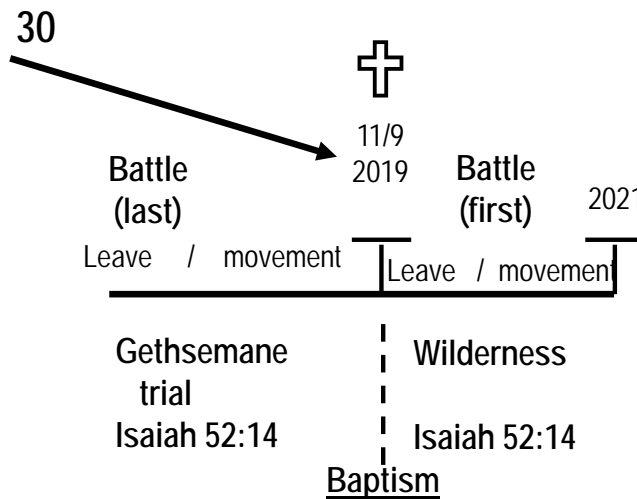
Three tests

- Stones to bread → Bread  
World --- Message
- Cast down  
Presumption  
stones → world

CSA 32.6  
CTR 192.4

The world, so you can throw yourself at the stones as much as you like, they can't hurt you. Application: the mindset that Ellen White's instructions about music, what a strong beat does to your mind, what the music of the world does to your mind, is that dispensational? Did your mind suddenly change from her day to our day where worldly music in her day didn't hurt? And somehow in our day it won't hurt. She talks about reading fiction, watching theater, it was dangerous for our salvation in her day, can we safely watch worldly movies in our day? The concept that they are saying is it those worldly things, it's the speaking of the stones, I don't mean the good speaking, it's the actions of the stones, the practices of the world, that will not hurt us, we can watch worldly movies, listen to worldly music, eat worldly food and we are safe, it won't impact our salvation because it's not the test of equality. And if we are the movement God will protect us, we can throw ourselves at it and the stones can't hurt. I'd refer back to the school where Elder Parminder spoke about the nature of man and how these subjects impact our salvation.

End of Ancient Israel



*Wilderness*

Three tests

- Stones to bread → Bread  
World --- Message
- Cast down  
Presumption  
stones → world

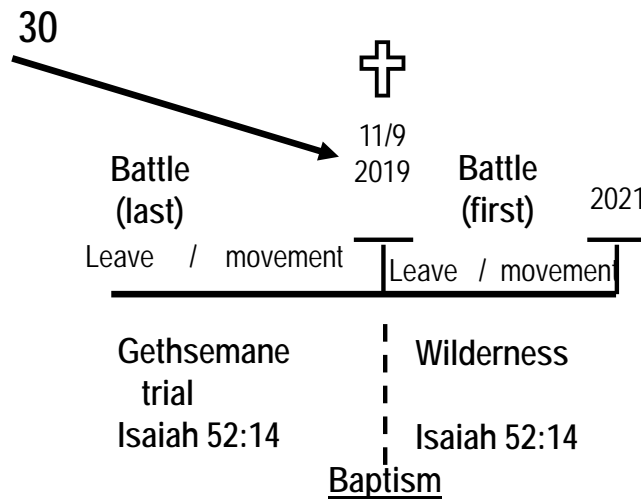
CSA 32.6  
CTR 192.4

We can go further into that, but we won't for time what the foot represents but we will move on.

The whole concept, *I can do what hurts me, I can pierce my ears, listen to worldly music, watch worldly movies and none of those stones can hurt me.*

Let's go back to Matthew chapter 4, in verse 7 Jesus says you will not tempt God, you won't watch something that he would need to protect you from, thinking he will. You won't eat something, you won't listen to something thinking God will protect you. God cannot protect us from the consequences of our own choices.

End of Ancient Israel



Wilderness

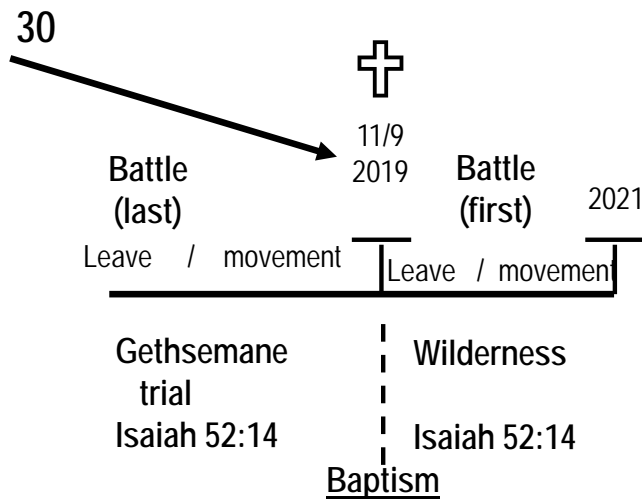
Three tests

- Stones to bread → Bread  
World --- Message
- Cast down  
Presumption  
stones → world
- Earthly kingdom  
geography

CSA 32.6  
CTR 192.4

In verse 8 Satan takes him into a high mountain and shows him all the kingdoms of the world and the glory of them. He says, *all this I will give you if you fall down and worship me*, Satan shows himself, he reveals who he is. Satan is trying to set up a kingdom, an earthly Kingdom. He says to Christ *if you'll just worship me, if you follow me, if you follow my counterfeit, you can be part of this, you can be part of this earthly empire, just join me and kiss my feet and surrender to my counterfeit liberalism*. And Christ says, *my Kingdom is not this world and I'm not trying to set up some Utopia on Earth based on socialist principles*, it's all about freedom and the environment. At this point in time when victory is won Satan flees.

End of Ancient Israel



*Wilderness*

Three tests

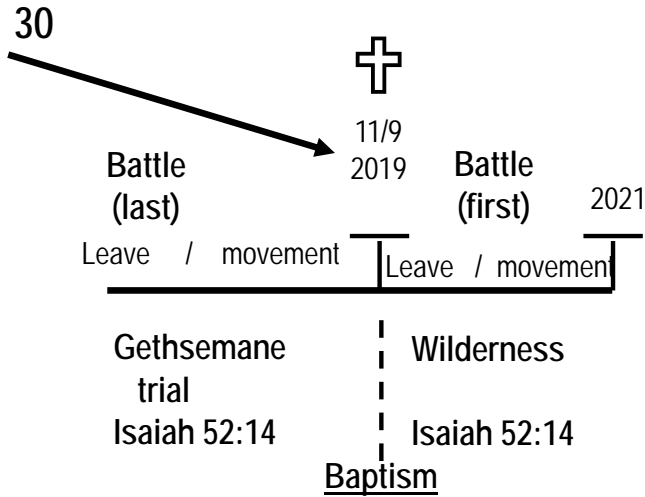
- Stones to bread → Bread  
World --- Message
- Cast down  
Presumption  
stones → world
- Earthly kingdom  
geography

CSA 32.6

CTR 192.4

Jesus is hit with three temptations, he's going to the wilderness to consider his mission and the effort of Satan is to turn from that mission, to cause him to doubt who he was, to turn from the path and it all seemed positive. You say you're son of God, feed yourself from the stones. You say you're the son of God, throw yourself at them, they can't hurt you. Then all pretense leaves: if you want success join the side of the counterfeit. They have a nice liberation theology; they have a nice counterfeit liberalism and focus on setting up a kingdom that is not heavenly.

End of Ancient Israel

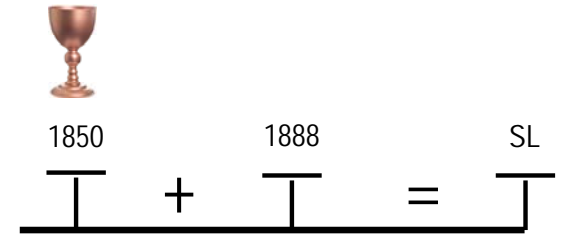


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Three tests

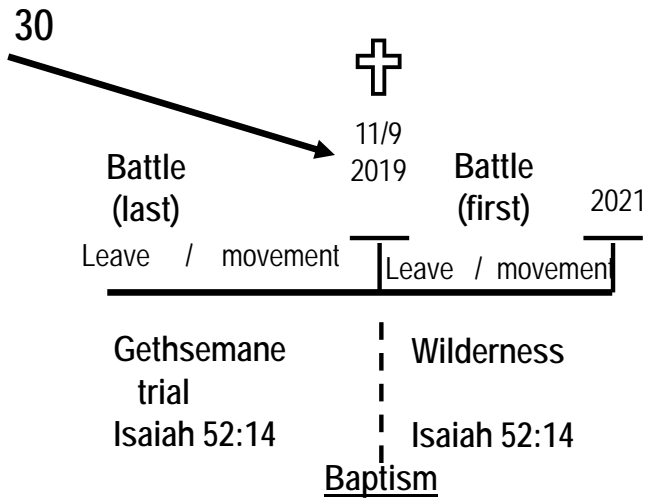
- Stones to bread → Bread World --- Message
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CSA 32.6  
CTR 192.4



I just want us to consider what God means by freedom. We will go to two prior histories and there won't be time to develop this point appropriately, but I'll introduce it for your consideration. We understand in the triple application of prophecy which is 1850 + 1888 equals the Sunday law. Come back to 1850, you have the sin of the United States from the time of the end 1798, through to 1850 and their cup is filled, God is ready to judge them. And what is the external test?

End of Ancient Israel

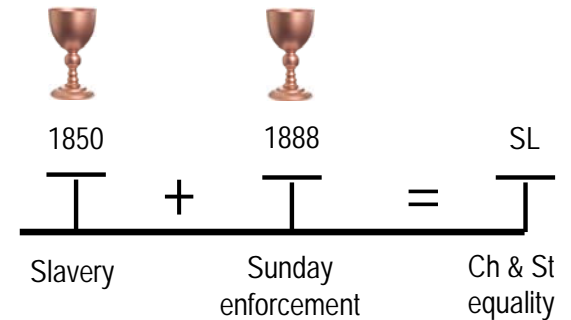


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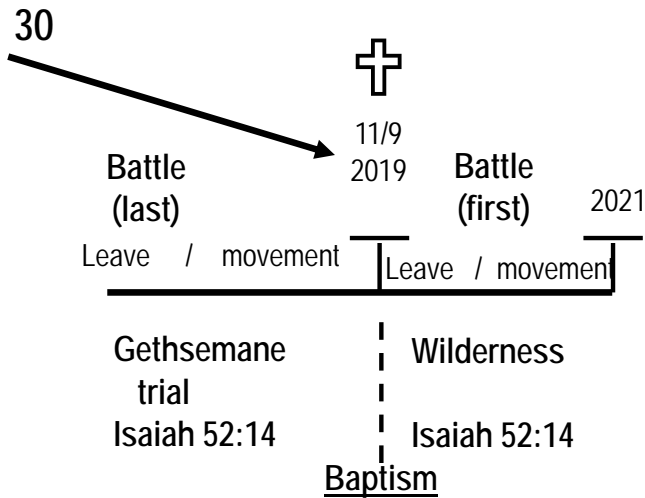
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Slavery, it is the test of that history. We come to 1888 and the cup is filled, their sin is Sunday enforcement. We take these issues and we come down to the Sunday law and see Church plus State and the issue of equality. This is the external test, it's the test of that reform line, Sunday enforcement is the test of 1888, equality, oversimplification, is the test of our Sunday law. You go back to 1850 they are going to begin to reach the world, the beginning of the Loud Cry of the Third Angel. Ellen White says, we need to take a message to them, was that message based on slavery?



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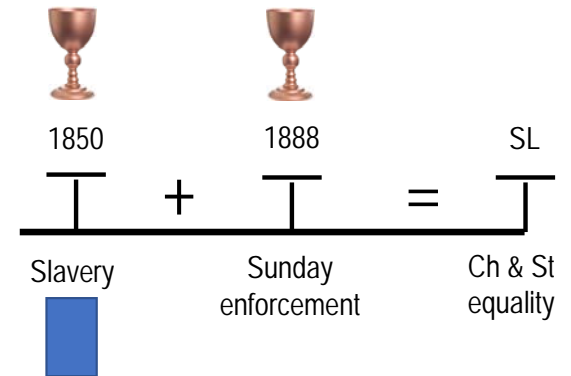


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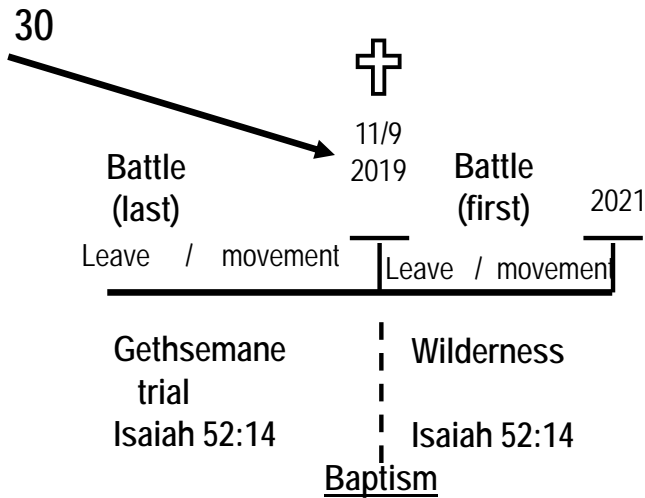
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There were lots of good Protestants who rejected slavery, Protestants in the North, they rejected slavery, did they obtain the kingdom of God? No, you fail to attain the kingdom even if you're on the right side of slavery. Instead, they were given the 1850 chart. Everything on that chart were the truths that God had given to his people since the time of the end and if they want to be part of the kingdom of God, slavery isn't the only test of membership. It is the peculiar test of that dispensation, but it is not the only test of membership.

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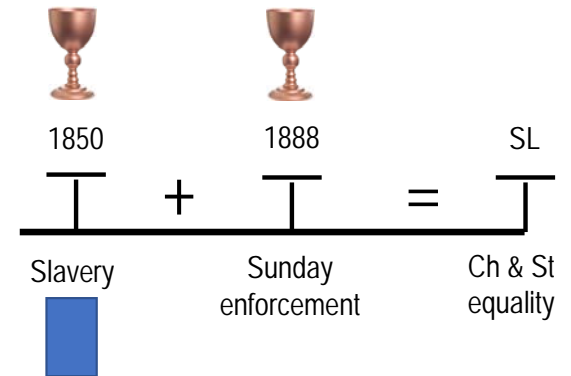


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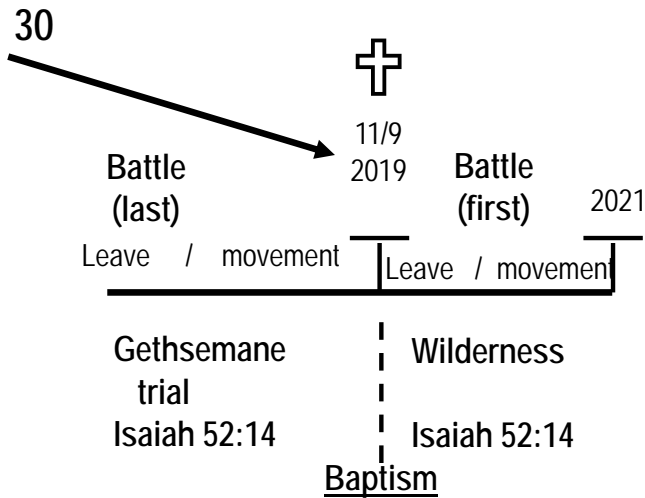
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1888, lots of good people are saying we should not enforce Sunday. I might keep Sunday, but we shouldn't have a law about it, we shouldn't enforce it. They never become Adventists, but they reject the Sunday. Do they become part of the kingdom of God? No, it is the test of that history but not the only test of membership.

So we come down to our history, is it enough for Pope Francis in this history of the Sunday law to say I rejected the inequality of Donald Trump, I believe in equality, does Pope Francis become part of the Kingdom of God? No, none of them do. People can accept equality and fail to enter the kingdom.

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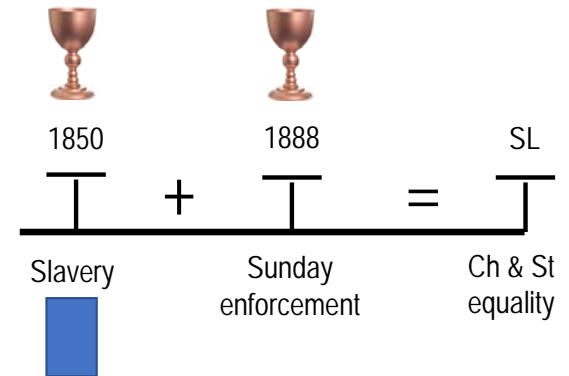


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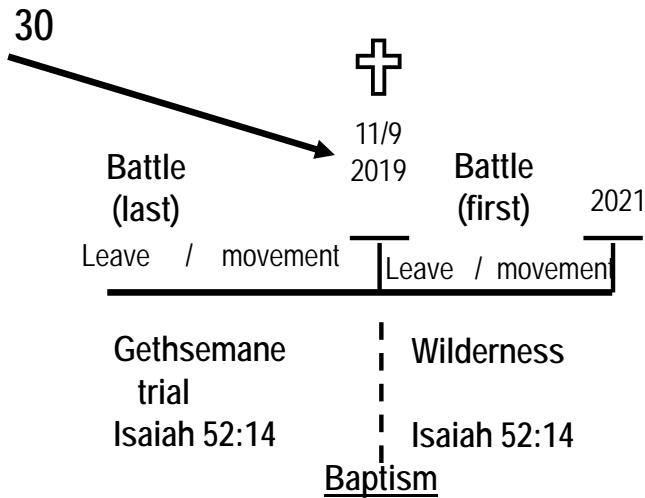
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I want to read a couple of quotes; 6T 356.4, it's only one sentence and I'll just paraphrase, it means eternal salvation to keep the Sabbath holy. God says *them that honor me I will honor*. So in 1888 it was not enough to reject this Sunday law, you have Protestants saying you have to keep the Sunday law or you will die, that's the conclusion it was heading towards. What does Adventism say, what does Ellen White say? You will keep the Sabbath, or you will die, does that sound like freedom?

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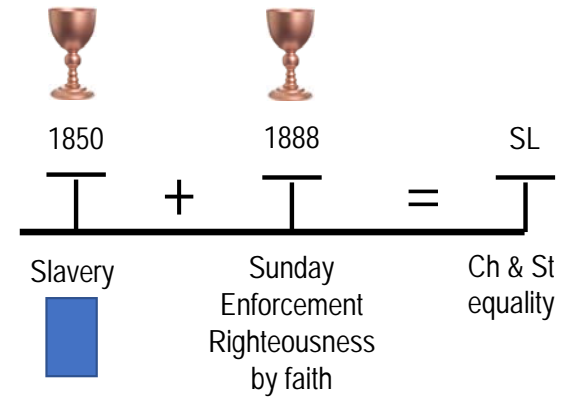


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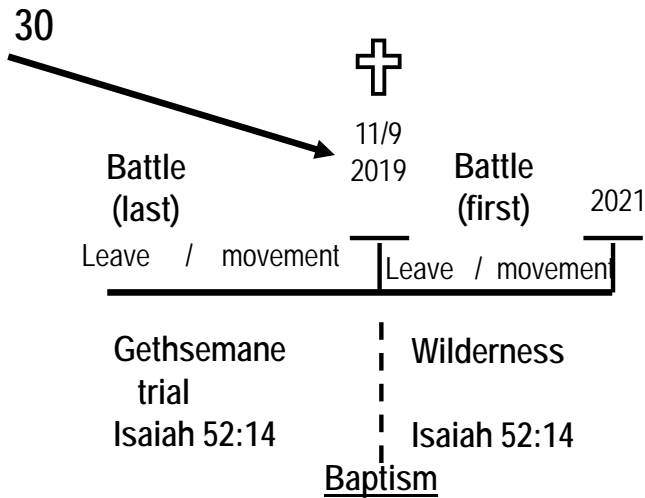
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That's the problem people have, it doesn't sound like freedom. But you can't just reject the Sunday law, you have to fulfill the requirements of God. And then if you wanted to be successful in that history, what test were they given? 1888 conference, they weren't arguing about the Sunday law, what doctrine? Righteousness by faith, there's more required to be part of God's people than to be on the right side of the external test.

End of Ancient Israel

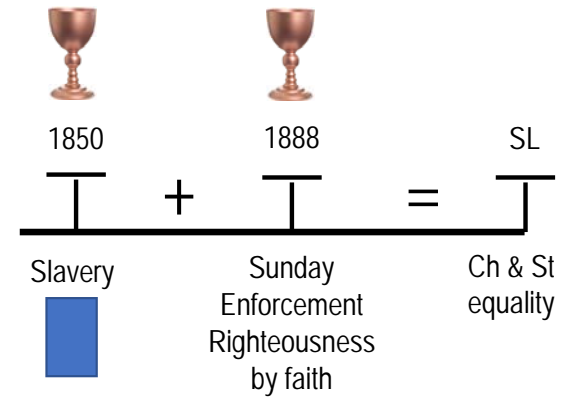


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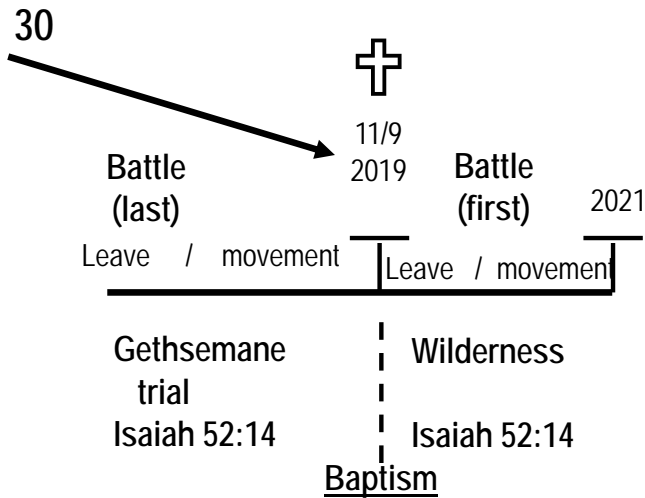
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One more quote, 1T 326.1, don't get waylaid by the date, it's already a history of failure but it's written in 1861. She says, *different churches and families were presented before me*. So God is showing her something, he's bringing towards her some different churches and families. *Different influences have been exerted and there have been discouraging results*. So people have exerted different influences and the results have been discouraging. *Satan has used as agents individuals professing to believe a part of present truth while they are warring against a part*.

End of Ancient Israel

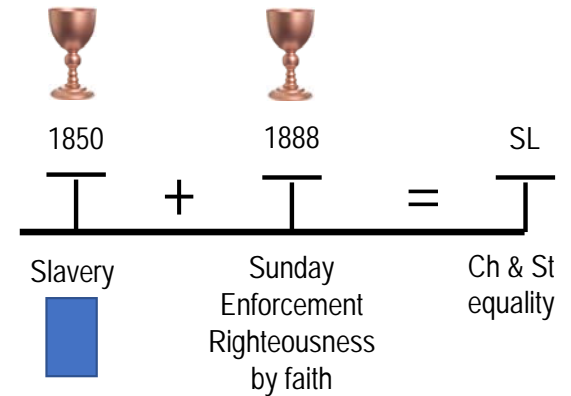


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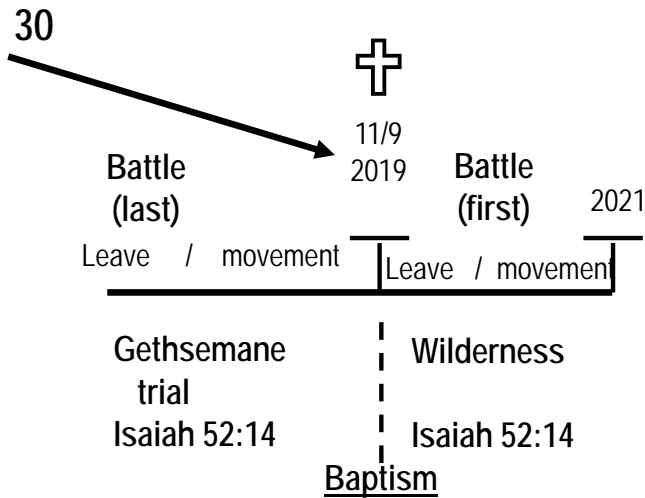
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So there's people that believe a part of present truth and they're fighting against another part. *He can use those people more effectively than those that are at war with all of our faith. This has deceived and distracted many, this has scattered their faith, this has caused division as some receive a part of the message and reject another portion. Some accept the Sabbath and reject the third Angel's message. Yet because they have received the Sabbath, they claim the fellowship of those who believe all of present truth. Then they labor to bring others into the same dark position as themselves. They are not responsible to anyone; they have an independent faith of their own.* So there are people who believe that they are safe because they accept one part of present truth, and in that history the Sabbath is present truth but it's not the only thing. And people feel safe in accepting a part.

End of Ancient Israel

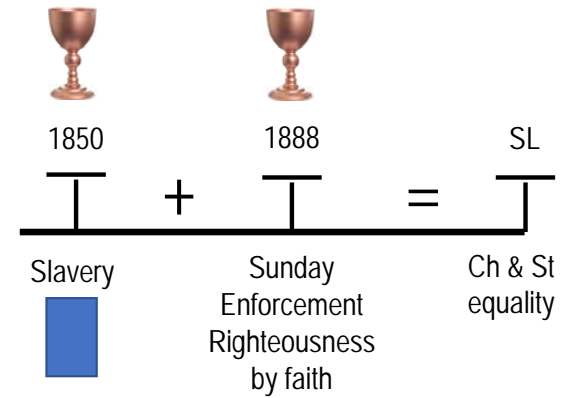


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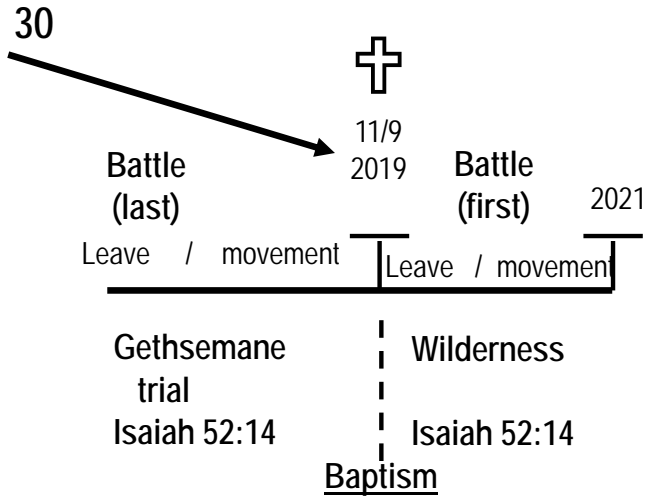
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I'll paraphrase one final quote, 7MR 216.3, she had spoken on Sabbath, and she's giving a summary of her idea of that meeting. Everyone is there and she says *not one of us were forced to receive salvation, we could receive it if we wanted to. We could choose life or death. Many wish for life but they don't choose it, they love the world, its fashion, its pleasure. And they plainly show they have not chosen eternal life; their treasure is here; this world is their home.* I will rephrase that; this world is their kingdom.

End of Ancient Israel

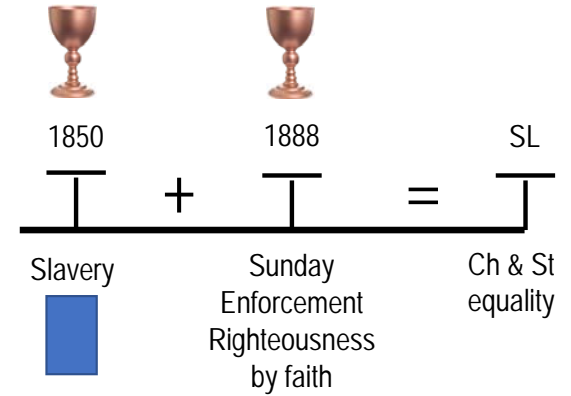


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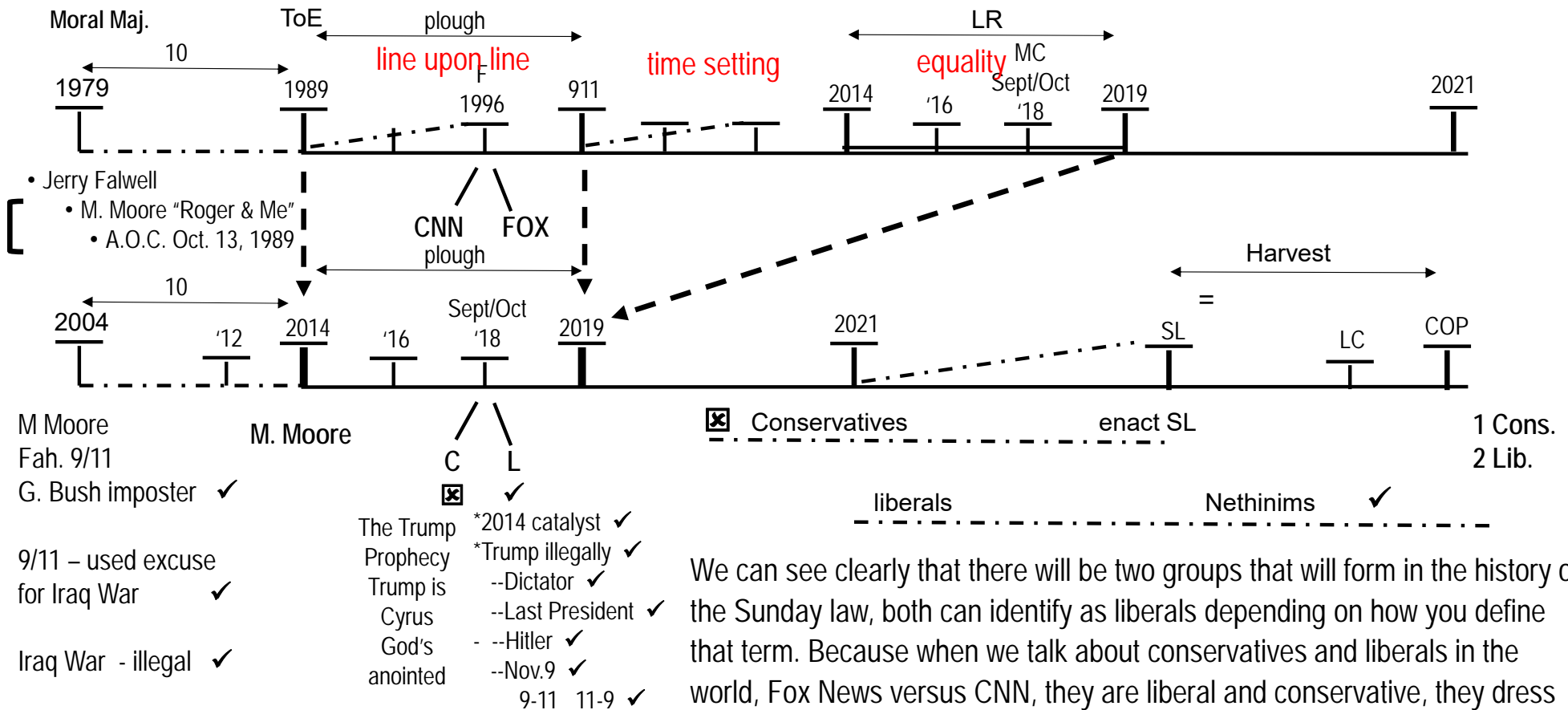
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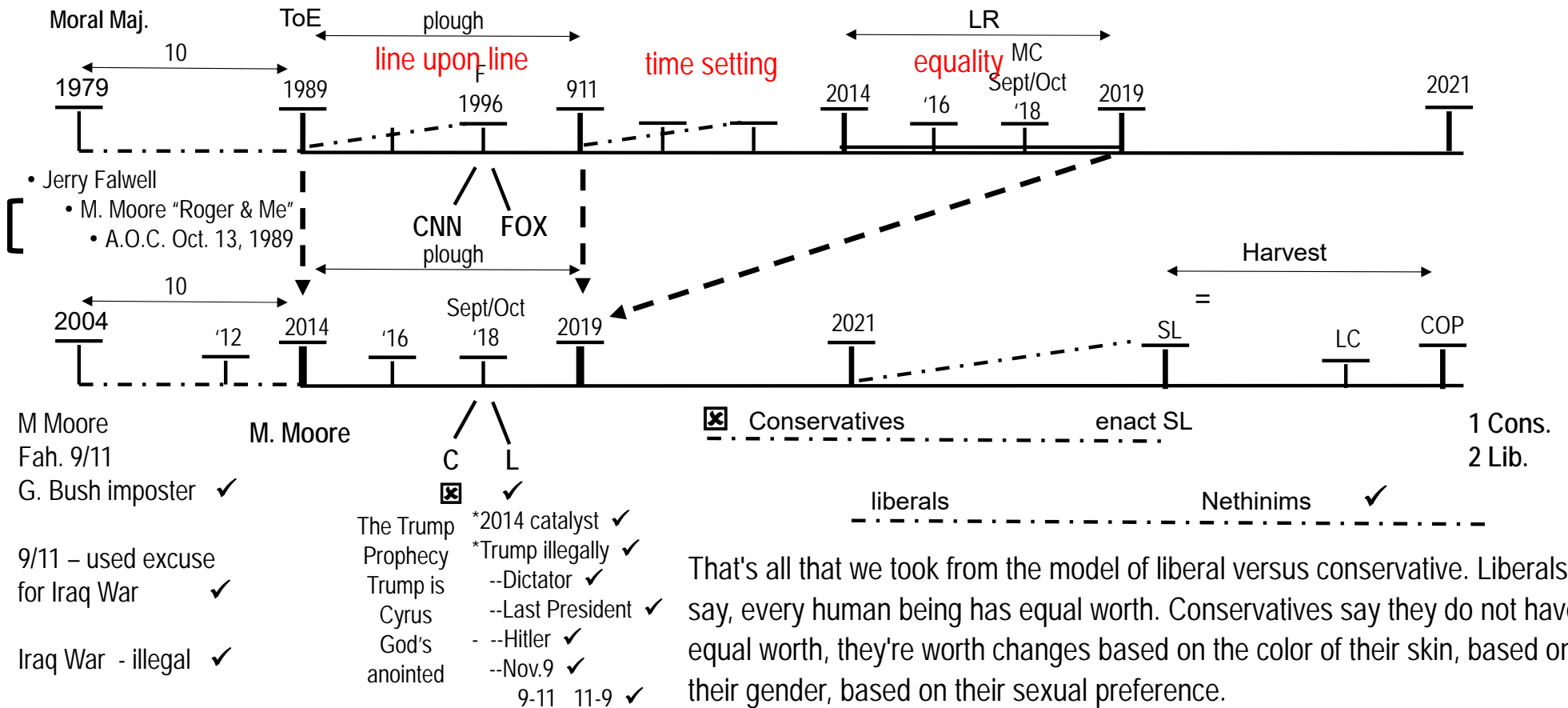


What freedom does God give us? Our freedom is one simple choice: do you want to live, or do you want to die? That might not sound like freedom but that's the freedom God offers. Because if you live without his rules, you will not want to live for eternity, you will be miserable, you will make others miserable. He offered Adam and Eve that freedom, complete freedom to live or die. It wasn't a choice between living your way or living his way which is the freedom that people in this movement are expecting.



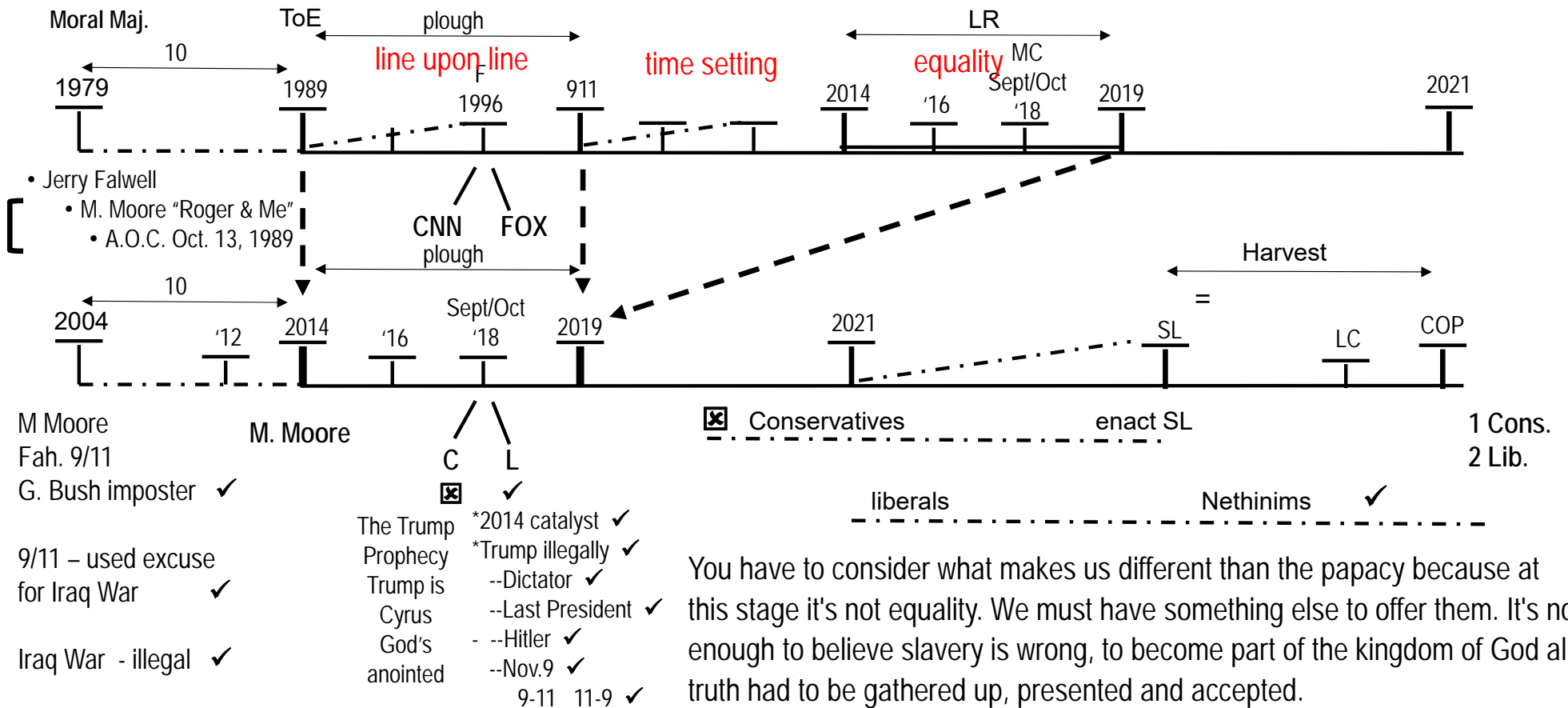


We can see clearly that there will be two groups that will form in the history of the Sunday law, both can identify as liberals depending on how you define that term. Because when we talk about conservatives and liberals in the world, Fox News versus CNN, they are liberal and conservative, they dress the same, they wear the same makeup, the same earrings, they watch the same movies, they listen to the same music. So when we talk about liberals and conservatives in their plowing we're not talking about reforms. What divided liberal from a conservative is an understanding of the worth of a human being.

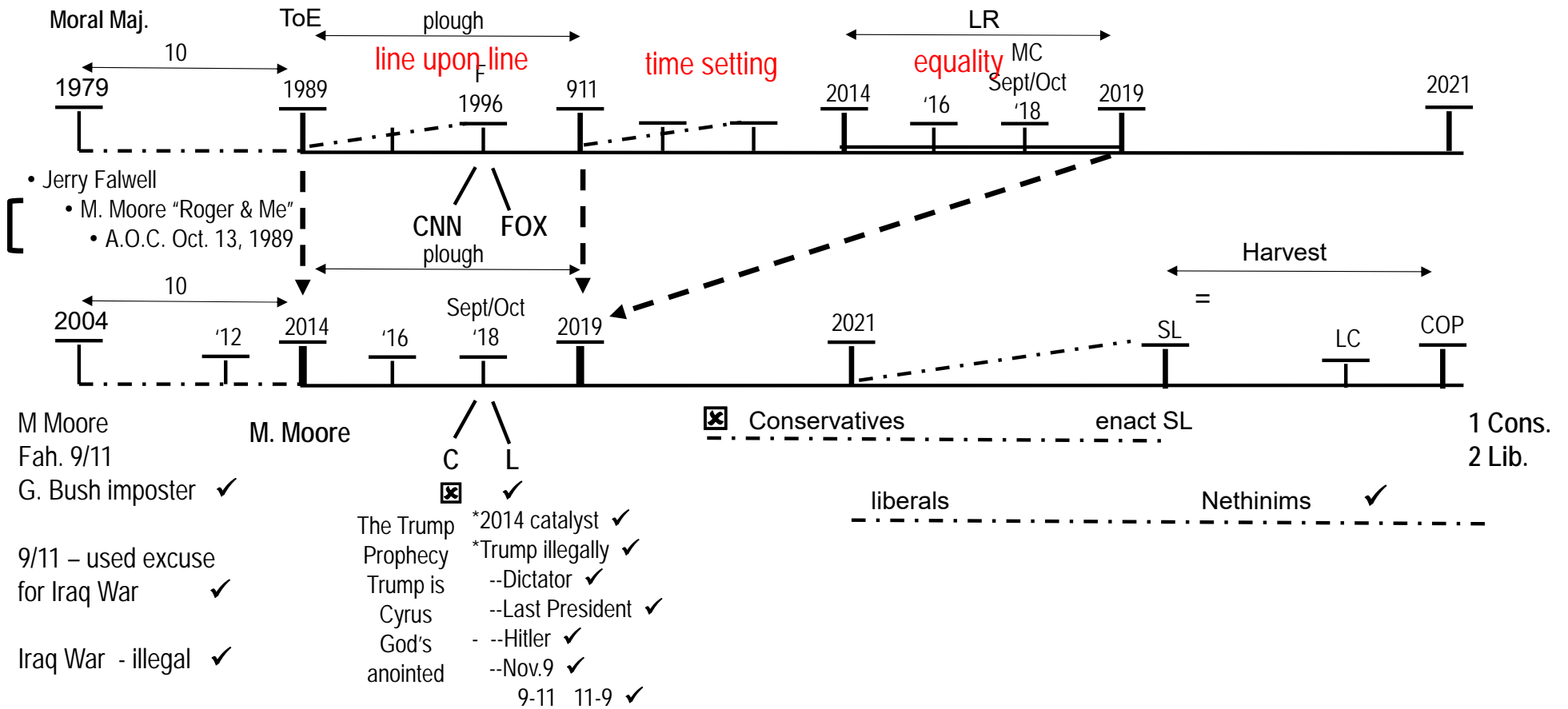


That's all that we took from the model of liberal versus conservative. Liberals say, every human being has equal worth. Conservatives say they do not have equal worth, they're worth changes based on the color of their skin, based on their gender, based on their sexual preference.

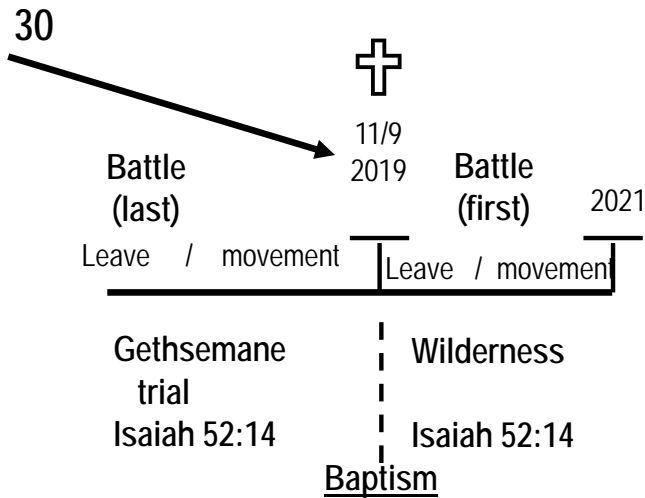
That's the difference between a conservative and a liberal, not what they wear. But we know that those liberals, they are already working in step with the papacy, there is never worth in the counterfeit document. So let us not think that this liberal papacy has any worth to us. In the time period of the harvest, the first angel becomes the enemy. Michael Moore, Pope Francis, people will choose between them and between us.



1888, it's not just Sunday, you have to keep the Sabbath, you have to be baptized, you have to accept the prophet. When you accept the prophet, you accept their counsel on diet, on dress, on adornment and then you have the whole doctrine of righteousness by faith. Which is another way of saying the nature of man.



So we are coming into a serious problem when people say at the Sunday law there's this one external test and everyone that passes that can be part of the Kingdom.

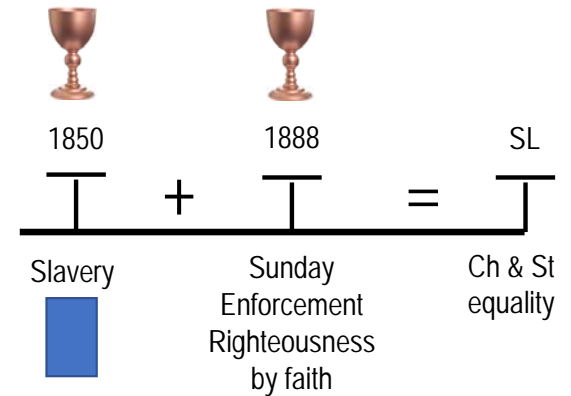


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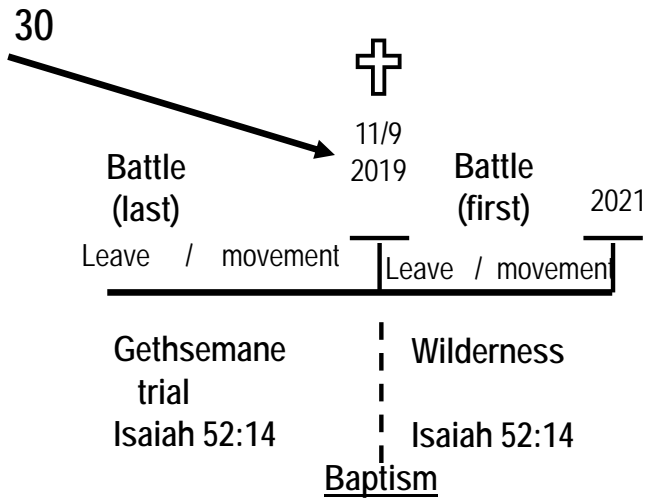
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We've been through the last great battle as a chiasm: the chiasm of Christ. You have his first battle and his last battle, you come to this priesthood and it's a chiasm: his last battle then his first battle. In each battle the Great Controversy is at stake, all is lost if Christ surrenders to the temptation.

We've been through the battle of Gethsemane and it's all about the nature of the Kingdom. Judas says this Kingdom is on Earth. And Christ says that's not the type of Kingdom I'm setting up and the movement splits. You come to this battle the wilderness, it's just as serious and just as dangerous.

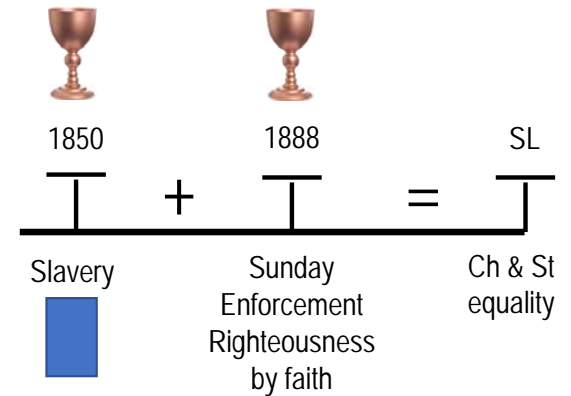


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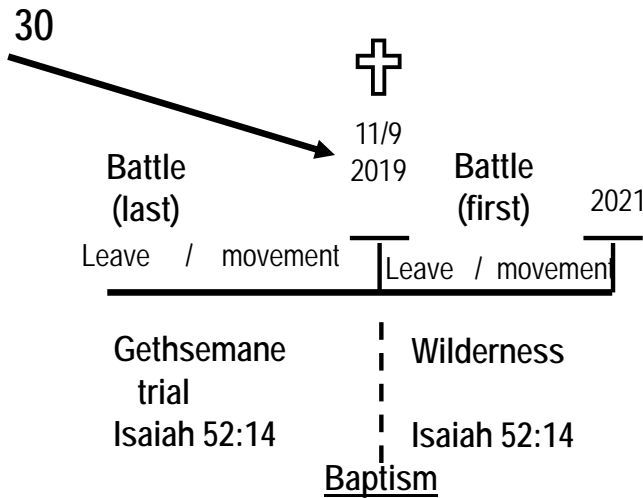
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And it's about the nature of the Kingdom. He is trying to tempt Christ to lose his identity, God has clearly shown him the bloodstained path he's about to tread that is not one of serving himself. And Satan's message, the first test, is serve yourself, use who you are to feed yourself. It's a turning from Christ's mission, throw yourself at the stones, they can't hurt you now because you said you were the true movement. If you are, if you are the true leaders, if this is the true movement then we will accept the stones feed us and the stones can't hurt us.

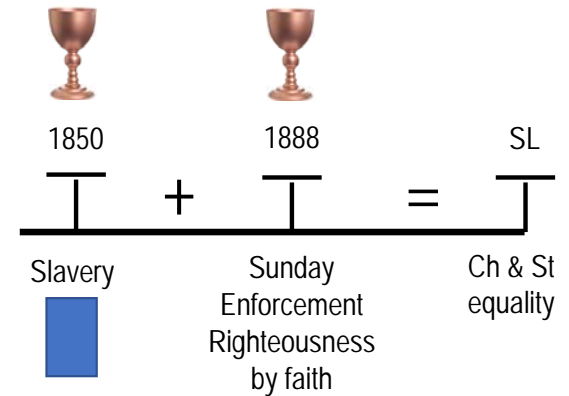


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Third, geography, Gethsemane is geography and the wilderness geography, earthly Kingdom. And Christ says my Kingdom is not here. So I'm concerned for people's welfare, I care about their health, I care about the environment, but that does not distract us. Many people in this movement, they are not understanding these things, they're innocently confused. Others are not so innocent, and they do know better. And they are challenging who we are. Satan is trying to get us to forget our identity. As this movement, as Seventh-day Adventist and all that means. 6,000 years of restoration on every level. **Our only safety is by knowing where we are on reform lines and trusting them. God has led, he has taught us, he has told us the bloodstained path that we're about to tread, he's given us the true nature of the Kingdom and we cannot be turned from that, or the entire Great Controversy is lost.**



Dear Lord,

We see that you raised this movement up to do a specific work. It's serious Lord the work this must be done. The salvation of so many people, many of whom don't know you exist, it hangs in the balance based on our faithfulness. We pray Lord that we would be faithful. We know that this history of success, we know this movement will accomplish the work with or without us. But Lord we dearly request that it's with us, not just us kneeling before you but the people we love, we do not stop to love those who disagree with us, we still love those who have left us in the past dispensation, let alone those who are dividing from us now. Lord may they know that they are loved but we fear for their souls. May none of us lose our identity of who we are as a people and what you require of us of what we represent to the world. I pray Lord that we will keep our object clearly before us and understand the self-sacrifice that comes with this work. Lord I pray that you will help individuals through this time period as many of us as possible may exit this time period on the right side.

I pray this in Jesus' name Amen