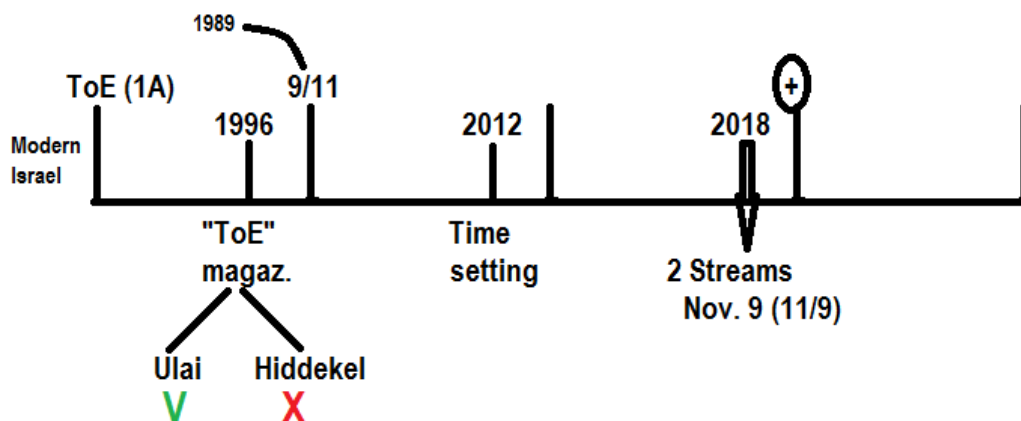


A True Triple Application (Tess Lambert. Australia November 7, 2019)

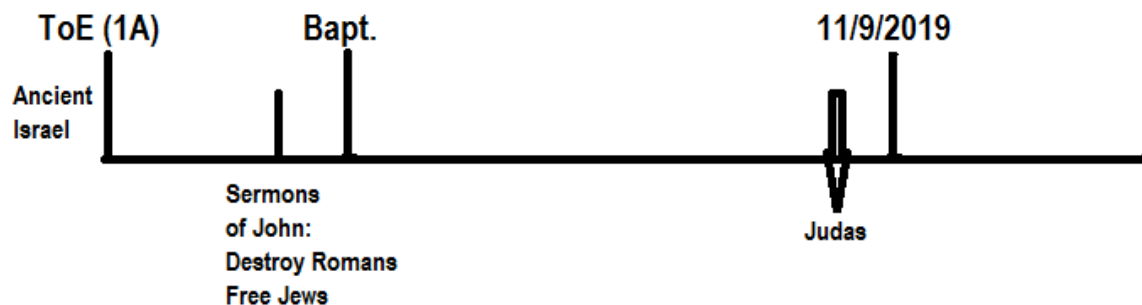
In the first presentations we discussed the history of the Midnight Cry message through its development from Acts 27 into the history of the world wars, and other studies that developed along with that series. We discussed how this message of the two streams of information caused immediate heartburn within this movement from the moment the midnight cry message arrived it's began to do its work of division. I have before taught, as have others, that each message builds on the one before. So, if you were to look at our reform line in its dispensations in formalization of 1996 you have Time of the End magazine. In the 2012 dispensation you have the message of time setting. So,, when you go back to the Time of the End magazine within that magazine you have this message, first of all, announcing that the Time of the End has arrived, and we're now in a new dispensation, and within that magazine you have a message about two rivers: the Ulai and the Hiddekel. Within that magazine it states emphatically that one river leads to the sea of glass (or it's a good River, you want to be part of this river), and the other river the Hiddekel heads to the lake of fire and you don't want to head to the lake of fire you want to head to the sea of glass. So, within the Time of the End magazine you have this message of two rivers or two streams, and it wasn't done with any of my own planning, that this message or information began to talk about two streams of information. I, actually, tried to think of another way to word it, other than saying two streams of information, and I couldn't think of any, because I thought "two streams of information" So,unded too poetic, I wanted So, mething else but I couldn't think of any other way to word it. Then when we began to teach it we just continued saying "two streams of information" and then it became apparent that back in the Time of the End magazine, as people looked back and studied the magazine, that it talks about two rivers: one good the Ulai, and one bad. One leads to the sea of glass, another – to the lake of fire.

So, this message of two streams of information is within the Time of the End magazine. 2012: you have the message of time setting, 2018 becomes the formalization of the message, and this formalization is built upon these two prior histories, So, you have two streams of information, and the message of November 9. So, each message is incorporating the principles of the one before upon it.



Now, what elder Jeff is saying more recently, he's discounting the Ulai and Hiddekel as one good and one bad. Now he's saying that they're all kind of the same. And that is a blatant falsehood if he went back and read his own magazine one leads to the lake of fire one to the sea of glass. How can you say they're the same thing? how can you say they're equally good equally bad? Do you want to go to the lake of fire or the sea of glass or somewhere in between? I think we all know the journey we would take.

So, to say that the Ulai and Hiddekel are not one good one bad, it's a blatant misreading of the text itself. The other argument he makes is that within that magazine he talks about the end of the world, and the dragon, the beast, and the false prophet. And one of the accusations that he makes is that when he as the first angel's messenger raised up at the Time of the End, when he wrote this magazine, he did not have to information streams in mind. Instead he had in his mind this his Adventists, Laodicean understanding of the dragon, the beast, and the false prophet. And he says that we have completely attacked this magazine in that we either hadn't read it, or that we are purposefully intelligently destroying it, and undermining it, because he knows, that these two streams of information is not agreeing with his narrative of the dragon, the beast, and the false prophet. So, in this study, in this midnight cry message we're studying these two rivers, two streams of information. Elder Jeff says they're not one good one bad, that's just a blatant falsehood. But if there's this other argument that when he, as the first messenger or the first angel, wrote this magazine that we need to take his mindset of this dispensation of 1989 to 9/11, - we have to take the intent of the author in that history, and use the application that the author intended. But problem with that is the exact same subject as what we discussed previously.



This is the end of modern Israel, all you have to do is go back to the end of ancient Israel, and the messenger that's raised up at the Time of the End from his birth to the baptism of Christ is John the Baptist. So, the messenger raised in the modern Israel is elder Jeff, the messenger raised up in ancient Israel is John the Baptist, and when he's grown up, he's gone into the wilderness, studied and come out, and preaching, it's **before the baptism of Christ**. Imagine the sermons that John the Baptist would have done, these are the formalization of the message of John of the first angel. What kind of sermons was John preaching? – **John is preaching that the Messiah has arrived, - it's the Time of the End, and it's a new dispensation, you have the deliverer of Israel**. And what is that deliverer is going to do? – He's going to destroy the Romans, and free the Jews. So, **he's saying a king has been born that's going to free the free us from the Roman yoke, He is going to destroy the Romans and lift up the Jewish nation as an ensign to the world**. So, if John the Baptist's sermons are recorded in this history, what are you going to do with John the Baptist sermons? – Because elder Jeff is saying that we, actually, have to take the intent of elder Jeff himself in 1996. If you're going to do that on the line of the Modern Israel, you have to take the intent of John the Baptist before the baptism of Christ, and you have to take the intent of John the Baptist as being perfect. And then when you come down to the history we are now approaching the cross (November 7th presentation), and all those that want to take the intent of the first angel of John the Baptist, and say: "this is a king that's going to destroy the Romans," how are they doing just before the cross? – they're sitting at the table, watching Jesus saying: "I didn't sign up for this, I didn't sign up for a leadership that's going to wash my feet that's going to give a message of equality, I didn't sign up for that type of King. I'm expecting this king **to defeat the Romans**." And who was that? –

Judas. They either had to unlearn the intent of the first angel or fail their test. And we find the exact same dynamic in the movement today. God had a message that was exactly what needed to be given to raise up and prepare a people in the history of 1996. But we're still unlearning our Laodicean mindset, and if we want to take the intent of the first angel, just like they took the intent of John in his sermons, and just before our test, say that his intent is for this dragon, beast, and the false prophet narrative, then we have the wrong concept of the end of the world. And like Judas just before the test they leave the movement. This is my very brief response to this accusation that we're attacking the Time of the End magazine. The Time of the End magazine was perfect for its dispensation, I wouldn't even go back to it and start saying it was half right and half wrong. I refuse to use that type of language coming from FFA. It was perfect for its dispensation, and then we had to continue to unlearn, and grow. The message of John the Baptist was perfect for his dispensation. But if you wanted to pass the cross you have to unlearn the intent of the first angel. This reform line is the key reform line to understand our own. It makes these arguments disappear So, quickly, So, simply, if we work off reformed lines, but we know that those who have left this movement do not work off reform lines any longer.

I'm going to quote from LifeSite news. LifeSite news is a Catholic news source and it's linked it is of the same mindset as EWTN. This is October 22, 2019 they are talking about Irwin Kräutler, the Bishop emeritus of the Diocese of Xingu, Brazil and in his new book he revealed that in his diocese women are not only presiding over liturgies of the world, but are also, giving homilies – a practice contrary to Catholic liturgical rules. This Bishop Irwin Kräutler has written a book titled “Renewal Now” (how to renew the Catholic Church). In his new publication bishop Kräutler repeats his call for married priests, and for female deacons, as well as for female priests, it is in this context that he speaks about the large role that women already play in the church in his own region in Brazil. When claiming that women have too little to say in the Catholic Church, he states:

“Often I refer to the fact that 'at our end, at the Xingu', things go very differently, that women lead the Liturgies of the Word and that they, in doing So, also, give a homily. But this experience in Brazil and perhaps also, somewhere else is at the most a tender flash of light, but it is far from being a proof for the sunrise that we have been awaiting for So, long. He is “convinced that the same dignity of the woman with regard to the admission to the ordained offices will come.”

So, he's saying that he believes that the ordination of women as priests within the Catholic Church will come,

“And I hope,” the bishop continues, “that the Amazon Synod will be breaking open new paths for it, or at least making So,me steps in the right direction.”

Kräutler recalls his April 4, 2014 meeting with Pope Francis which was to be a crucial event in the history of the current Pan-Amazon Synod, and he shows how all of his points which he had brought up in discussion with Pope Francis have now been included in the Amazon Synod.

So, in this meeting, this Bishop begins to discuss how he met with Pope Francis in 2014, and in that meeting he is persuading Pope Francis of something he already believed, a kind of liberation theology. So, Kräutler met with Pope Francis in 2014, they have this meeting the same year they begin preparing for the Amazon Synod and Pope Francis was listening to his suggestions, he says:

“For our indigenous people in Brazil, it is absolutely wonderful that Pope Francis has picked up on all the intentions that I was able to present to him at my private [2014] audience in Rome.”

Don Filipe, according to the Austrian bishop, had prepared himself and written down a text and “declared right away: ‘today’s conditions for the admission to ordained offices have to be revised!’”

For this prelate, “tradition” has a bad taste. He proposed to get rid of “the ballast that has been accumulated over the centuries, which we in our Church carry with much suffering and which some in the right corner fanatically defend as ‘tradition.’”

He confidently proposes now to remove at the Amazon synod everything that is “superfluous.”

So, what is their argument? – Is tradition dispensational or is it not? You find the exact same argument within the papacy that you find within this movement. We are arguing about of periods of inspiration. So, we would say that there are dispensations where we are expected to act in a different fashion than from another dispensation.

So, in one dispensation if somebody broke the Sabbath you stoned them in our dispensation do you stone people? – No. It's really simple, it's not a complicated argument whether or not something is dispensational. Within the Catholic Church their argument is not these biblical principles about traditions. I know the argument that's going to come out from FFA after these presentations. Elder Jeff has already introduced the idea that Pope Francis is not the last Pope, and that this liberal faction within the Catholic Church will be overthrown. But there are so many evidences that this is the overturning of the Catholic Church from the inside in the final movement. 1989 what do you begin to have for the first time in God's church? In this context what's happening externally? What did God do in 1989? – He re-instituted a priesthood. Is that priesthood male and not female? Are women priests in this movement? So, in the Catholic Church what does Satan have to do? Replicate it, counterfeit it. So, what is Satan pushing for? – women priests within the Catholic Church, he has to counterfeit what God is doing. So, just in that one example you know that this counterfeit liberal movement in Catholicism is the final movement within the Catholic Church. Just based on a compare and contrast with the true and the counterfeit.

In this sense, Bishop Krätzler reveals in his new book that, during the pre-synodal council meetings, “in the presence of the Pope, I insisted upon including the ordination of female deacons in the final document [of the Amazon Synod].” However, Cardinal Baldisseri insisted that it would be “better to let the ‘people’ in the Amazon first answer the questions that we present to them, instead of pre-empting them.”

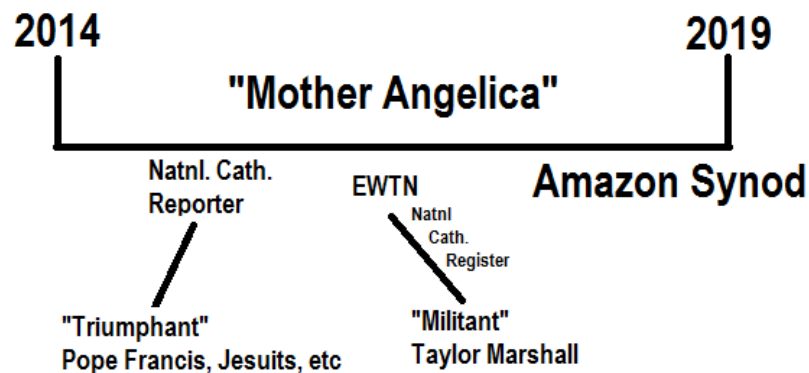
For Krätzler, the female diaconate is a must of the Amazon Synod, since, “realistically, we will essentially not advance with regard to the female priesthood.

As to the question of remaining loyal to Revelation, Bishop Krätzler has his own ideas. This question “really does not mean that all rites and regulations of the Early Church are still for us binding in the meaning of those times.” Here, he explicitly rejects St. Paul’s admonition that “women should be silent at assemblies” of the parish (1 Cor 14:33-34).

And we spoke before of the Cardinal that trained up Bergoglio before he became Pope Francis a year before, but he believed and taught that the Catholic Church was now in a prophetic dispensation. So, as

we see this preparation from 2014 to the Amazon Synod of the last few weeks you find this civil war split happening within the Catholic Church, and you find these two information streams: one EWTN founded by an extremely conservative nun "Mother Angelica", who through her years attacked the Liberation Theology, attacked liberalism within the United States so, much so, that she had public and aggressive war of words with Cardinals within America. So, you have this network founded by Mother Angelica EWTN, and then you have this other network NCR the National Catholic Recorder (Don't confuse with NCR – National Catholic Register). NCR is this liberal wing National Catholic Register is connected to EWTN So, if you see something attacking Francis from NCR, check it'll be the Register, not the Reporter. They're two different websites. Quoting NCR: "EWTN attacks Francis at that Amazon Synod saying that he has introduced a pagan tree planting ceremony." NCR says: "this is ridiculous, have they not given a second thought to the Egyptian obelisk in the center of St. Peter's Square, the fresco of the Delphic Oracle in the Sistine Chapel, or all the naked nudes in the Sistine Chapel ceiling?" EWTN attacking those statues of those women partly because they were naked which when you consider a Catholic art over the centuries to be quite an accusation. There is a lot to read but we don't have time. So, I'm just conducting a short review into these two streams within the Catholic Church.

We find their history book-ended with the dates of our dispensation, and as we recognized when we drew up the counterfeit how closely Satan has tried to replicate dates if you have 1798 at 1899 their 1888 experience is 1989, almost 100 years apart, but now we find our final movements converging. We talked about Taylor Marshall that this EWTN network has connections to the church militant, and the church the man behind church militant Taylor Marshall he released a book recently called "Infiltration – the plot to destroy the church from within." So, he says the Catholic Church has been infiltrated by these leftist socialist Liberation Theology liberals of which he would call Pope Francis the head. That Catholic press that published the book was connected to EWTN. Also connected to Archbishop Vegano, who currently is living in hiding, you won't tell anyone where he is, turned off his mobile phone and disappeared after he calls on Francis to resign, and he's now living in the fear of his life according to himself.



So, they're engaging in a public civil war, and it's between these two different factions within the Catholic Church: one of them is this final movement under Pope Francis overthrowing the leadership from the inside, began this work to reform and is counterfeiting the work of this movement. You could say our message of equality covers both gender and race, civil rights, and you find that within the Catholic Church and the movement of Francis. But even if FFA and all those who follow them want to attack it on that level we understand that up until now they've believed that women in this movement up can be priests. And just on that level you find the counterfeit trying to replicate that within the

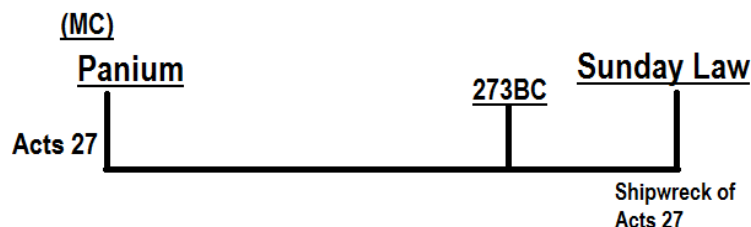
Catholic Church and of the last couple of weeks they've made the first steps to that with this Amazon Synod.

That completes our review of the recent developments within the Catholic Church. We didn't have time to go into our four key subjects: the glorious land of the United States, the counterfeit of the papacy, the Adventist Church, and this movement, and those are our main four subjects, and we find all four in the state of civil war. We haven't had time to go into a detailed breakdown of each one of those four, particularly the Adventist Church, but I would encourage you to follow the external events that are now happening on each of those four different lines of information.

Those opposing Frances are not raising up a new movement all they're doing is holding on to their traditions of a past dispensation, what our lines of the counterfeit threaded all the way from 1773 would call the look the Catholic Laodicean condition, - their old mindset. This movement of Francis is what we should be keeping our eyes on. We know it will have relevance. What I want us to spend most of the remainder of our time together on is a review of this triple application of prophecy. We've covered the different elements briefly, of the midnight cry message, how God has led. We've discussed this work of the counterfeit, what's happening in our dispensation, within the Catholic Church, and Pope Francis. But I have a bit of a concern that since the German camp-meeting at the same time world war I was presented we have not just the message of equality, which is important, but then we have this shaking and split occur within the movement, and I fear that many of us, including myself, have in some ways been distracted from going back to those basic triple application of prophecy, and following the external events. I think we should be careful to not allow ourselves to be distracted from following these external events regarding the eastern front and the Western Front. The message of equality is important it's a test if we don't get at this dispensation, if you don't pass the test of this dispensation, the next one is not possible. It's important. But we cannot come down from the parapet to fight to fight those who have left this movement and be distracted from following these external events that God has been opening up for years now. So, I want us to go back to that to that story, to those studies on World War I and World War 2. God saw fit to open up WW2 first. So, before we go into a discussion of World War I we're going to first review our application of World War II. Remembering the triple application.

$$WW1 + WW2 = WW3$$

So, I've written up on the board these studies that have already been presented since October of last year, and I just want to quickly review them. I don't want to take the time to go into too much detail because our presentations are quickly running out, but just to give us a revision, since it's been some time since these things were presented. I also won't revise how we come to the history of Pyrrhus. We know that it's through Acts 27, the 273, the 273 occurs in that line of Acts 27 between Panium and Sunday law (or shipwreck).



You go to the line of Pyrrhus and you find that when you lay his history on a line you find this final battle Beneventum lines up with Panium, and 272 BC is Sunday law, 273 BC marking this way mark in between.

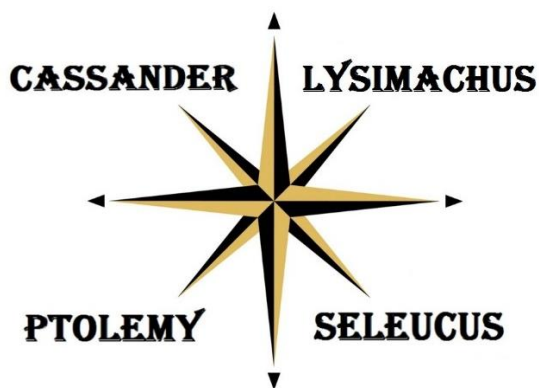


The coming together of Egypt and Rome in their first diplomatic alliance beginning the relationship they would carry over the centuries. So, Acts 27 took us to Pyrrhus through the 273. We understand in this history that this war centers around the king Pyrrhus. So, it's his story that we want to trace to give some background. What year did Alexander the Great die? – He dies in 323 BC, and if you were to turn to Daniel 11:4 or Daniel 8:8, what does Daniel 11:4 and 8:8 say happens after the death of Alexander?

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

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

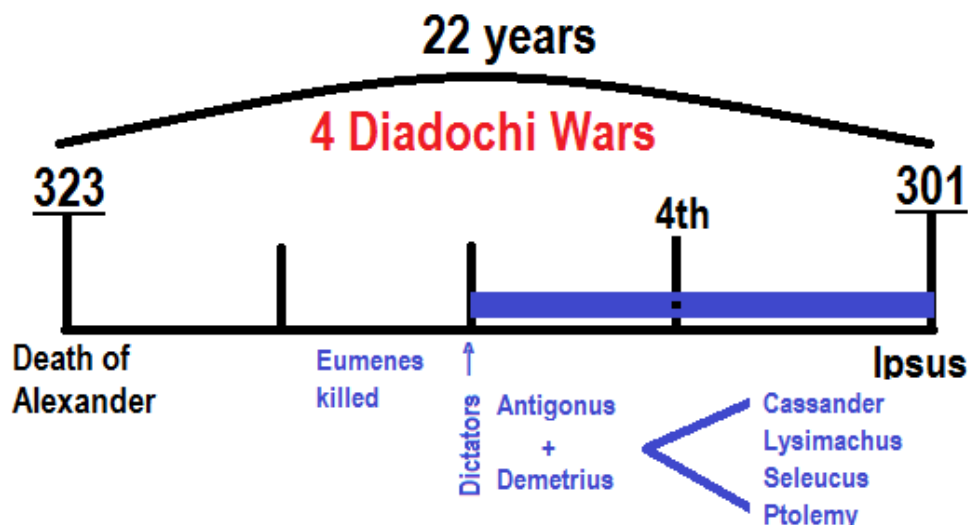
the kingdom is divided, and those winds representing the four directions of the compass are our four famous generals: Cassander, Lysimachus, Seleucus, and Ptolemy. And in Daniel it's made to appear seamless Alexander dies, kingdom divided into four.



You go back into the history, and it's not so simple. After the death of Alexander there are four wars fought over 22 years. Over 22 years the many generals of Alexander the Great, some of which were more famous in their time, bigger names than these four. Cassander wasn't even a general in 323 his father was a powerful general. It takes him these four Diadochi wars for his father to die, and him to take over his father's kingdom. So, these four generals you don't find most of them as major names in 323 BC. Some you do, some you don't. But it takes these four, that are known as the four Diadochi wars. It takes these four Diadochi wars to break down Alexander's Kingdom from when you have one horn that's broken to these four horns. And **because Daniel wants to create a particular parable, he cuts out all the history of major wars and battles that aren't of interest to HIS story, which is a definition of how you would treat a parable, and how you would make history into a parable.** So, four Diadochi was

there's the first, the second, the third, and the fourth. And this fourth war end in 301 BC with a battle of Ipsus.

These 1st two wars you find many generals fighting.

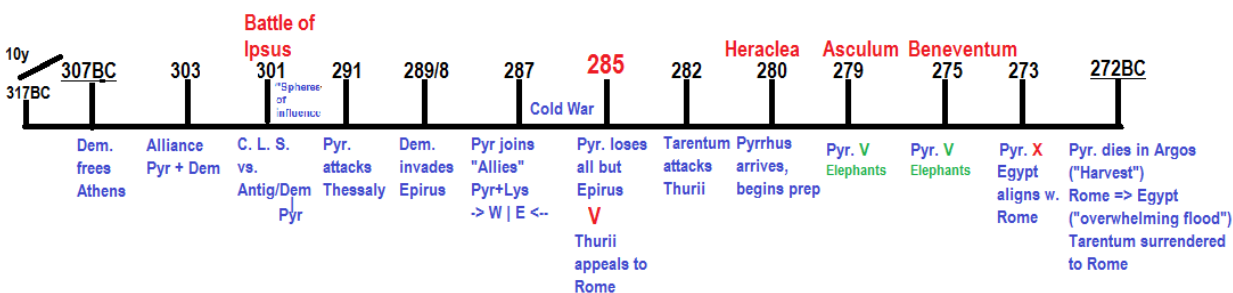


The second war many generals fighting, particularly, a powerful general who was on the run – Eumenes. He fights in the Second Diadochi war, he's killed, and over the history of the third war and the fourth war you find these five generals Cassander, Lysimachus, Seleucus and Ptolemy all united against their greatest threat – Antigonus and his son Demetrius.

Now I want to make the point that we will come back to when we discuss World War I. This is how we break down the fourth Diadochi war, that we use in this history of Pyrrhus. Because it's in the fourth Diadochi war that Pyrrhus becomes involved in world politics. But just to note for future reference, the third and a fourth Diadochi wars have the exact same players, the exact same people – Antigonus, a superpower acting as a global dictator against these generals allied against him – Cassander Lysimachus, Seleucus and Ptolemy. The third and the fourth Diadochi war are one war between the same people with just an armistice in the middle. When you think of World War I and World War II it's one war, - all the same generals. Germany Russia Britain France, all the same dynamic, one war with an armistice in the middle. So, you know that this third and fourth Diadochi war is already patterning itself after World War I and World War II. But I don't want us to go into World War I just yet. I'm just going to lay out that history for a revision. We find ourselves introducing Pyrrhus in the history of the fourth Diadochi war the fourth Diadochi war begins in 307 BC as we said before it's those generals Cassander, Lysimachus, Seleucus, and Ptolemy all united against Antigonus and then and Antigonus his son who is fighting as a general of his father but in one sense also, a king. By this stage all of those generals have given themselves crowns and called themselves Kings, which is an interesting dynamic, because before that history to be a king you had to be a prince first the son of a king, what happens is one day Cassander loses a battle, and his generals feel bad for him and they said it's okay Cassander we're going to call you a king and give you a crown, it really was just to cheer him up after a bad day. So, Cassander takes a crown and starts calling himself King to make himself feel better. Then Lysimachus says how come Cassander's a king and I'm not a king. So, he decides he as a king and takes a crown. And one by one they follow the same suit because none of the generals can stand the idea of a rival being called a king

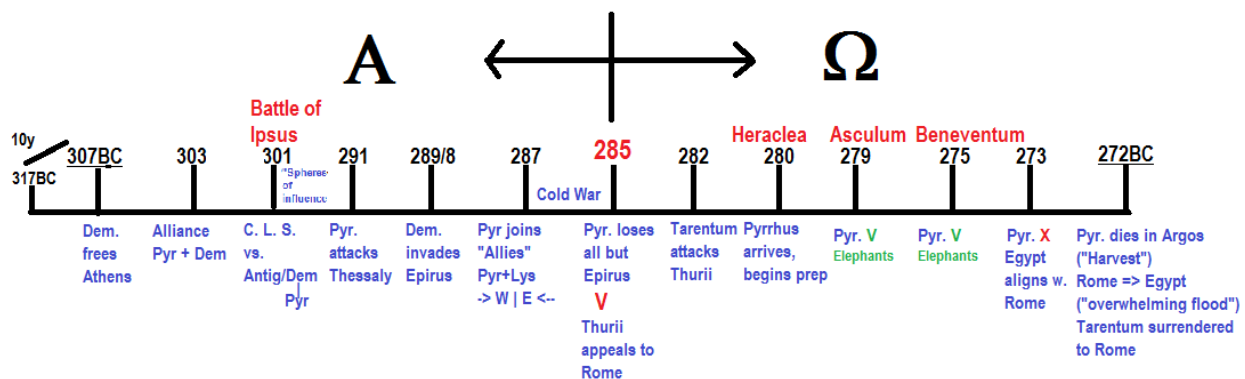
and them not having that title themselves. So, they take this upon themselves. By this stage all four of our generals have taken the name of a king as has Antigonus, and Antigonus then calls his son a king. In 307 BC this war between our famous generals and Antigonus begins again. Demetrius invade Athens and freeze Athens from the dictatorship. We often speak of a ten-year history before the Time of the End.

DIADOCHI WARS



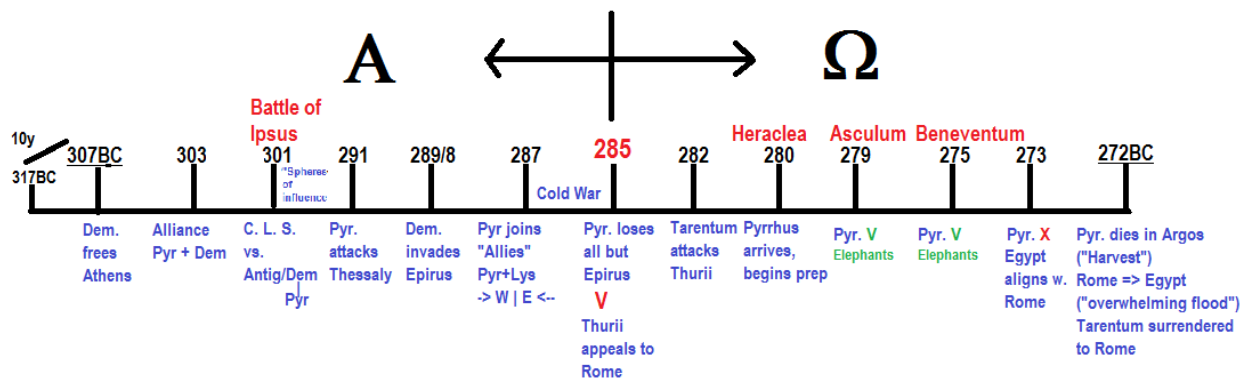
Athens was placed under a puppet dictator placed by Cassander in 317 BC. So, Demetrius frees Athens from this dictator, but that dictator was a puppet of Cassander. So, Cassander is offended and reignites this war. In 303 BC in the midst of this war you have Pyrrhus become introduced to it, and there is an alliance between Pyrrhus and Demetrius. So, Pyrrhus goes into an alliance with Demetrius, Pyrrhus' sister marries Demetrius, and Pyrrhus begins fighting in this war on behalf of Demetrius. Then we have 301 BC and the battle of Ipsus. In this battle you have our four allies but only three of them turn up: Cassander, Lysimachus and Seleucus. Ptolemy flees back to Egypt; he doesn't take part. So, you have three allies fighting against Antigonus, and his son Demetrius is supported by Pyrrhus. In this battle Antigonus is killed, with the death of Antigonus the most powerful general of the time the kingdom is finally divided into four fulfilling the prophecy of Daniel. Prior to this Antigonus had been by far the most powerful of any of the generals, the United strength of all four of our famous four only equaled them in power to Antigonus So, in his death the kingdom is divided into four. The division of Antigonus' empire between those generals is what sparks for conflict between our four generals that leads to the battles of Raphia and Panium. So, this battle of Ipsus directly leads to the battles of Raphia and Panium, that we find in those verses of Daniel 11. It all comes back to Ipsus. Antigonus is killed in this battle but we described it before that Demetrius is also, a king. He's a king, he has his own army, his own Navy, and his own territory. So, he himself is not defeated, he loses his father, he loses much of the Empire he would have inherited but he is still a king in his own right with his own territory. Between 301 BC and 291 there is this division of territory between Pyrrhus and Demetrius. They begin to divide up spheres of influence, and tension arises between these two generals King Pyrrhus and Demetrius. In 291 BC this conflict over territory causes Pyrrhus to attack his ally, he attacks Thessaly, invades Thessaly which was the territory of Demetrius. So, prior to this event Pyrrhus and Demetrius have been allies, they have been allied by marriage and fought together in war, now the relationship begins to disintegrate. Pyrrhus attacks Demetrius. Demetrius responds as soon as he is able in 289 – 288, and invades Epirus, - the kingdom of Pyrrhus. Demetrius is undertaking a massive military buildup, he's strengthening his forces, and he's wanting to take down not just pirates, but all of these allies. So, our generals become afraid they remember just how difficult it was to defeat Antigonus Demetrius' father. They see the son become as powerful as the father ever was, and they decide that they must defeat the son just as they defeated the father. They come back into an alliance in 287 Pyrrhus who'd fought on behalf of Demetrius against

those generals at Ipsus now unites with those generals, and attacks Demetrius. Pyrrhus joins the Allied forces known as the Allies, and again, while there's four we only have the three, and ultimately at that battle Demetrius is defeated by Pyrrhus and Lysimachus. Pyrrhus comes from the west, and Lysimachus from the east, and they divide up Demetrius' territory between themselves. Pyrrhus taking the western portion, and Lysimachus the east. So, you have a division between east and west. This sparks a cold war. Lysimachus wants to take over the whole of that territory, and he engages in a cold war with Pyrrhus, cutting off his supplies and undermining him within his own people in that new area of territory. This all ends in 285, Lysimachus' Cold War is successful and without a battle Pyrrhus surrenders all of the territory he had gained retaining only the borders of Epirus itself. In 285 BC Pyrrhus loses all but Epirus. This is where the scene is changing, because we said this history takes place in two parts, you have Pyrrhus fighting out of Macedonia to establish an empire, and then Pyrrhus fighting out of Italy to establish an empire. So, there's two different geographical locations in alpha and omega history. Pyrrhus has given up now on any attempt to establish an empire in Macedonia.



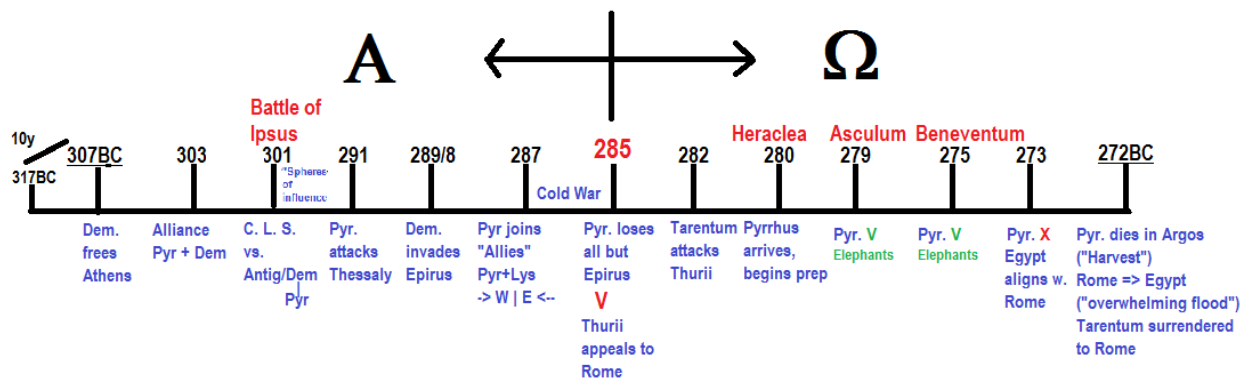
So, he goes to Italy and is going to try to establish his empire in Italy. There's this conflict in Italy between the north of Italy and the South of Italy. And who had just taken over? - The north has all been conquered by Rome. Rome has been rising up becoming more and more powerful, but it hasn't yet reached the attention of the Greek world. Down in the South you have these independent Greek city-states, now that Rome has conquered the north it starts to interfere with the south and these Greek city-states tension arises. Particularly in one Greek city-state there is one city-state that decides to go into an alliance with Rome. That city-state is Thurii, it appeals to Rome as a protector, but over these Greek city-states there's one chief, one who ruled all the others and that was Tarentum. So, Thurii travels to Rome and asks Rome for an alliance and protection, Tarentum looks over at Thurii and says "no, you are under our sphere of influence, we are your boss, not Rome." So, this creates a tension between Tarentum and Rome over who controls Thurii. In 285 the same year that Paris loses all but Epirus shortly after in 282 Thurii again makes an appeal to Rome and Rome places a garrison within Thurii. Tarentum now responds – it attacks Thurii, expels the Roman garrison, and forces the city back under its control, although that is temporary, and Thurii then becomes permanently dependent on Rome. Tarentum now declares war with Rome, Rome and Tarentum argued about whose fault it was and who declared first, but the result is that there is a war declared between Tarentum, the Greek city state in the South, and Rome in the north. Tarentum realizes they do not have the power to defeat Rome in battle, so, they appeal to Pyrrhus and Pyrrhus sails over, takes control of Tarentum, takes control of the South, and prepares for a war with Rome in 280. Pyrrhus arrives in Tarentum and begins the preparation for war. Later that same year in the months after Pyrrhus' arrival Rome refuses to give

him time to prepare, they travel south, and meet Pyrrhus near the town of Heraclea, and they fight their **first battle known as the Battle of Heraclea**. This was victory for Pyrrhus. Winter comes in both sides retire for the winter, in the spring of 279 Rome and Pyrrhus come back together they fight their **second battle at the battle of Asculum 279BC** again Pyrrhus defeats them, and why does Pyrrhus defeat them? In 280 he brought over from Epirus, from that Greek world, anew form of warfare that Rome had never

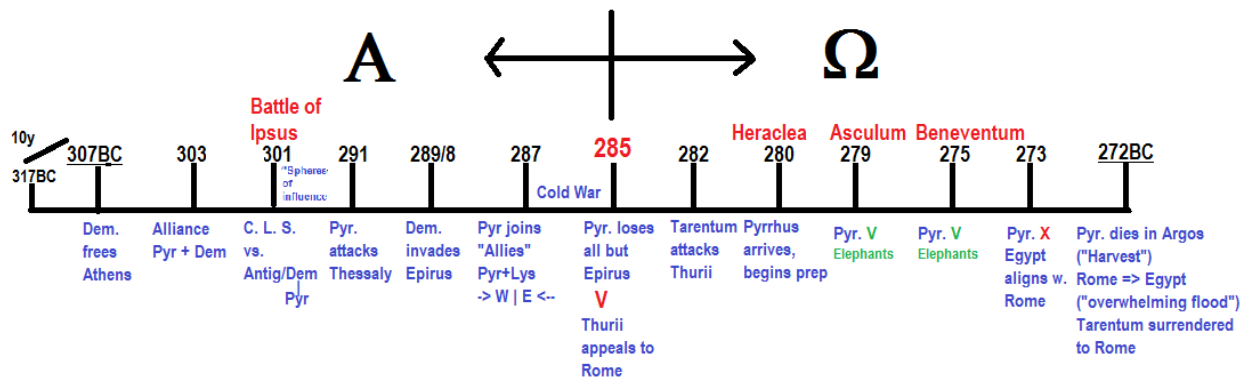


encountered and that is the elephants. So, when Pyrrhus meets them in battle all these Roman soldiers are prepared for war and they find charging them this frontline of 20 war elephants never having seen an elephant before, this throws them into disarray, and it gives Pyrrhus the victory. In 279 Rome has tried to prepare some type of defense mechanisms against the elephants, but all those attempts end in failure and again because of the elephant Pyrrhus is victorious. Pyrrhus though has been losing a lot of men. Many men died in those two wars. So, he leaves Italy and he sails down to Sicily, and he starts taking over Sicily. What he's hoping is that he can bring Sicily under control, conquer the Carthaginians that have control of Sicily, and then from here build an immense Navy to bolster his war effort. So, Pyrrhus after the battle of Asculum travels to Sicily he established himself here as a dictator, but he starts running out of funds. To fill up his coffers he desecrates a temple, but he is not benefited by it. He places all the wealth of that temple on ships that are later wrecked in an ocean storm and he's working on this military buildup. This is a history of Sicily. The Sicilians soon start to hate him as he is acting as a dictator, and it becomes unsafe for him to remain. So, he flees Sicily and heads back to Tarentum, and he **fights his final battle with Rome in 275 - the Battle of Beneventum**. At the Battle of Beneventum Pyrrhus meets with Rome, his elephants charge, but something turns those elephants back around, and those elephants charge over his own troops. Pyrrhus losses at Beneventum, and he flees Italy and he surrenders the south of Italy to the control of Rome. Rome now has defeated Pyrrhus; they now have control over the whole of the south of Italy except for Tarentum that they have under siege. So, they're besieging Tarentum, but it's recognized that they now have the control of the south, and this is where our famous generals start to recognize Rome as a world superpower. Remember, our four famous generals are well acquainted with Pyrrhus, they fought against him and with him, they know him and when they see Rome to feed him and Rome refused to surrender they start to recognize Rome as this extraordinary superpower on the rise and this is first recognized in 273 of BC. Pyrrhus had partly grown up in the courts of Ptolemy in Egypt, he trained with Ptolemy and married Ptolemy stepdaughter. So, Ptolemy knows Pyrrhus well and Ptolemy watches as Rome defeats Pyrrhus, and as he watches that he's amazed, and he decides that he wants his diplomatic relationship with Rome. BC273 Egypt sends a ambassadors to Rome, they begin the diplomatic relationship, in 272 BC Pyrrhus dies, he's fighting out of

Argos (which means “harvest”), Rome sends ambassadors back to Egypt, headed by Fabius Maximus’ judges the overwhelming flood, and Tarentum surrenders to Rome. This is the way mark that we line up with the Sunday law, Pyrrhus and Tarentum both those representatives of the king of the South, and we know through other lines that while the King of the South is defeated at Panium it takes a period of time to fall and finally come to its end. We find that in one of our chief examples in 1989 the king of the South is defeated but is the Soviet Union dead? – No. It takes time to fall. So, at Panium the King of the



South is defeated, but it takes time to fall, and it's destroyed at the Sunday law. So, the death of Pyrrhus and the fall of Tarentum mark the final and complete destruction of the King of the South. You have the symbology of Argos (which means “harvest”), again Pyrrhus dies at Argos, because he's fighting in a city, and his way of escape is blocked by his own elephants. So, even at Argos you have marked elephants and this relationship between Rome and Egypt becomes formalized, and the symbology of the flood. So, you have a lot that you could dig out there in a discussion of the Sunday law. We're not going to repeat all the studies that were a part of this subject. This is the two parts of Pyrrhus, this is that Alpha and Omega history, first in Macedonia, second in Italy, and we find a change of geographical location. So, it's this study that started to bring out the King of the South in our time in this history of Pyrrhus, overlaying it with our already constructed reform line, and, also, connecting those leaders of Epirus with the leaders of the Soviet Union and Russia. When we did that, we were able to connect Pyrrhus as being on one level typifying Vladimir Putin.



So, we've gone back to our subject of the triple application of the world wars, we want to remind ourselves of World War II and I'm also, hoping this movement goes back to the history of World War I to make sure that we properly understand it and that we don't come down from our parapet and become

distracted from the external events, for they are fulfilling all the history that we've been told to expect would occur in this year and particularly in these final months of this year.