

**APS 2019: Part 3 - Acts 27 and the Two Streams of Information - Tess Lambert
Published July 4, 2019**

This lesson began with a revision of the material discussed in Part 2 - Two Streams

Recommendation

In addition Tess repeated her recommendation that everyone draw the lines for themselves - the way you best understand them - the way someone else draws them may not be the best way for you to remember them. We each have our own way of how to best highlight points and construct a certain reform line. Additionally it sticks so much better in your mind, so anytime you hear a presentation you can take it back to a reform line and see how it fits.

@ 1:15 Board Work The Line of the 144,000 - taking the reform line of the 144,000 beginning with 1989 to 9/11 there are four periods of time.

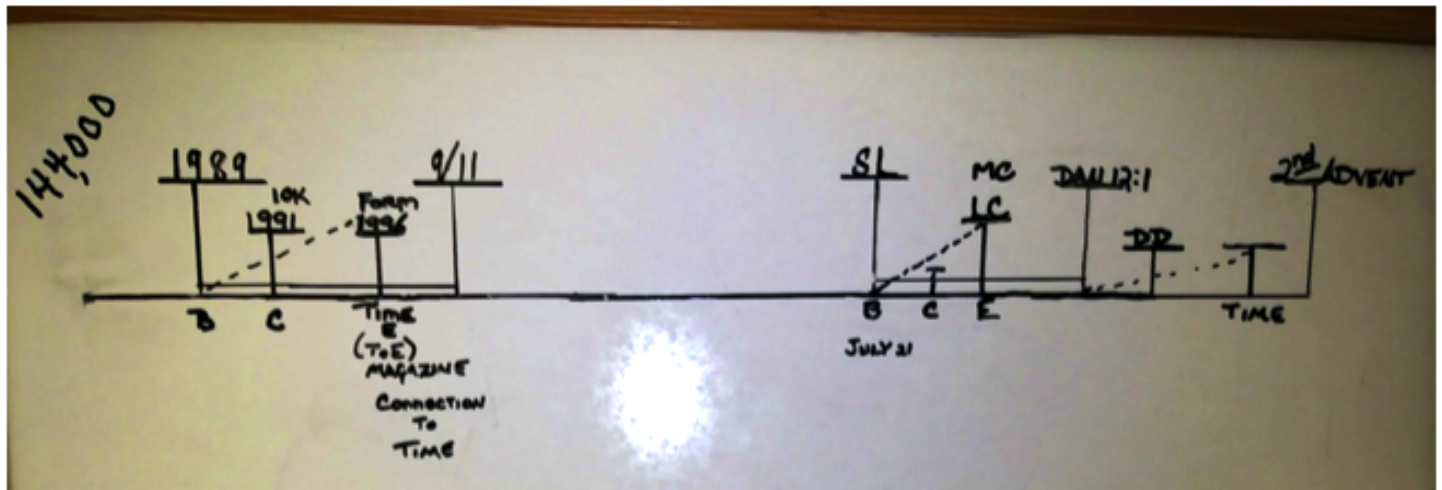
The Four Periods of Agriculture

1. **1989 - 9/11** is the first period **“Ploughing” (P)**
2. **9/11 - Sunday Law** is the **“Early Rain” (ER)**
3. **SL - Daniel 12:1** is the **“Latter Rain” (LR)**
4. **Daniel 12:1 to the Second Advent (SA)** is the **“Harvest” (H)**

These compose the four periods of time in the model of Agriculture

Repeat the Periods - P, ER, LR, H

Now within these four periods of time **each period has a message**. So we saw that from 1989 - 9/11 there is an **“Increase of Knowledge” (IOK)** on a particular message. Particular in this one we can see everything that encapsulates everything that comes latter. So from the very beginning from 1989 to 1991 is the **“Increase of Knowledge” - 1991 IOK** - and then in 1996 the message is **“Formalized” - 1996 - (Form)** it is formalized in the *Time of the End (TOE)* Magazine, so there is a connection to **Time-** So now from Daniel 12:1 to the Sunday Law there is an Increase of Knowledge and then it is Formalized in the **Loud Cry (LC)** and we went to Millerite history and what is SL in Millerite history? What Camp Meeting? **Boston (B) July 21**. What’s the Loud Cry? AKA **Midnight Cry (MC)** and between them there is another camp meeting where the cry resounded. What’s that one? **Concord (C)**



So even when we come based on Millerite history we can see there is a waymark in the line of the 144,000 between the SL and the LC. And then we begin to see that this pattern is the same. That 1989 to 9/11 has the same structural pattern as does SL to the COP. And you can see that in Millerite history - 1789 - 1818 - 1833 - 1840 and you can see they have the same pattern and then when you come down to the other end of the line it's **July 21, at Boston** then **August 1, at Concord** then **August 15, at Exeter** and then **October 22, at the COP**. Its a repeating pattern.

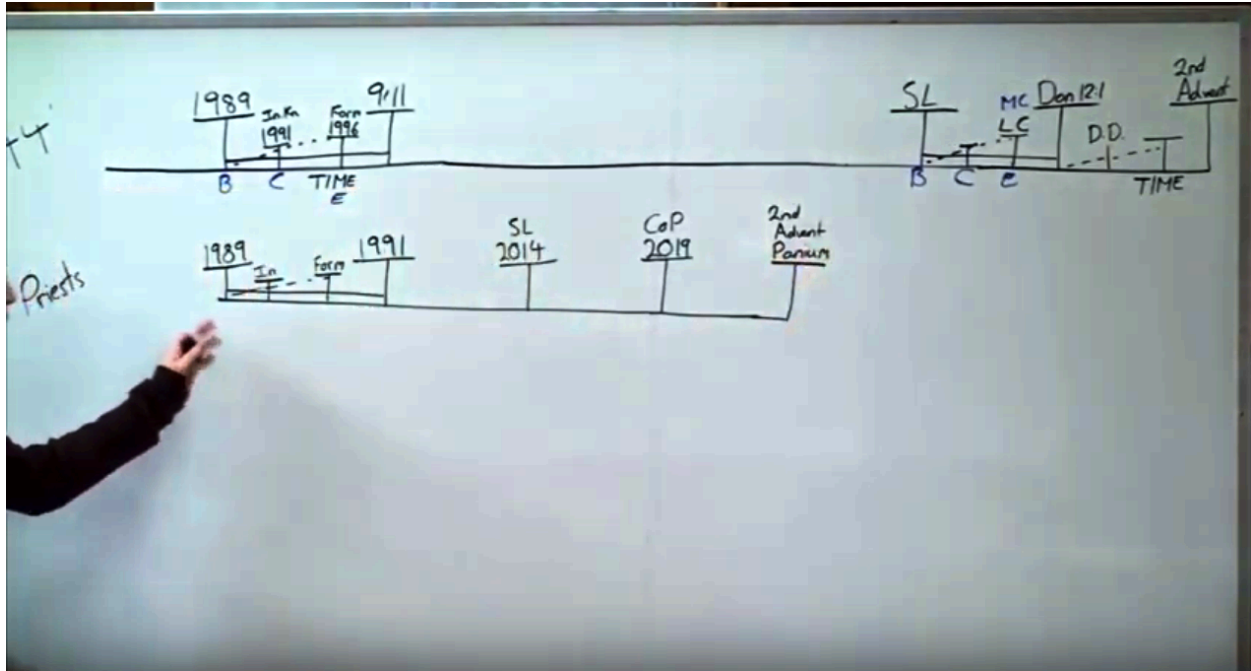
So we know that 1996 isn't the MC or the LC, but it still carries certain characteristics. The LC is a formalization of the message and 1996 is a formalization of a message. So to understand it let's continue to label them B - C - E. And then we saw the waymark that exists between the COP and the Second Advent (SA). There's the **Death Decree (DD)** and then there's the message of **Time - the Day and the Hour is given for the SA**. So even within this history we have an "Increase of Knowledge" and a "Formalization" - Two waymarks.

A question was asked, "Is that the Universal DD?" Tess Answered: "Yes" "I believe so."

So based on this repeating pattern there must also be two waymarks between 9/11 and SL. It can't be empty space. Tess suggests that they're Raphia and Panium.

@ 5:37 The Line of the Priests

We are repeating this from 1989 to 9/11 it's the same. We are the only group that has the experience of the 144,000. That should tell us something. We have this IOK and Formalization. And then we come down here and we would mark 2014 as the SL and therefore since this is SL there must also be a Boston and an Exeter...before our COP and our 2A - Panium.



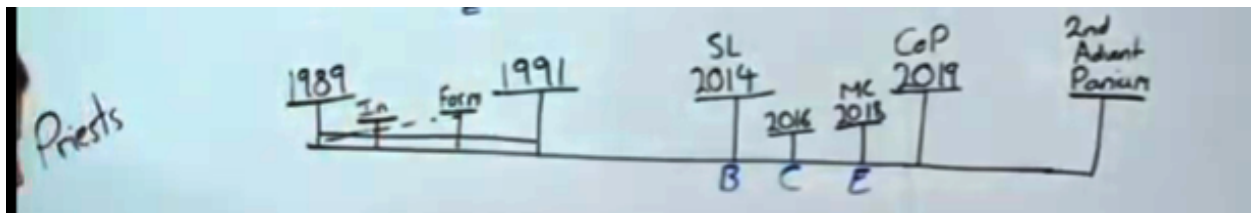
@ 5:37 The Line of the Priests

So if we take this structure from this then we must also take this down to the history from 2014 to 2019.

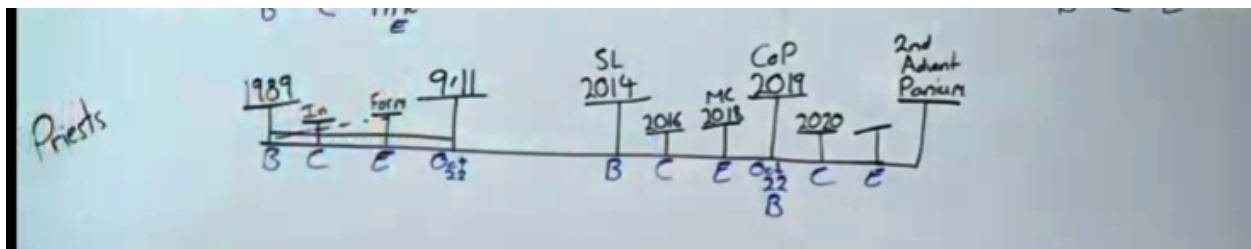
And we saw within here there are two important waymarks - **2016 and 2018**.

2018 = MC or Exeter

2019 = Boston

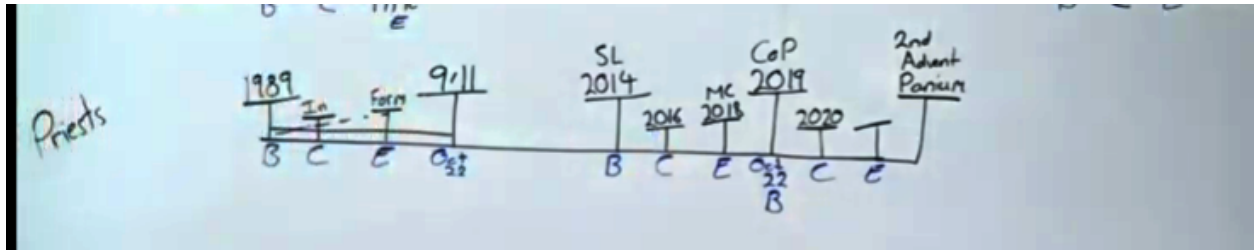


So we have **Boston, Concord, Exeter**



9/11 = October 22

And this history is repeated here. And we are already saying without this logic there is a waymark between 2019 and Panium - that is 2020 - and one of the histories you can take to that waymark is the American Revolution. It is the Battle of Concord and Lexington.



We saw in 2016 that you can mark Concord from both streams of information from *disinformation* from both the KN and the KS, but they're both in Concord at the very first battle that we see on our reform line other than 1989. The first battle involving Donald Trump and Vladimir Putin they're in Concord and we can also see both of the mechanisms they use have a connection to Concord.

1st Battle: Donald Trump vs Vladimir Putin = Concord

Concordia Summit = Donald Trump

Concordia is a registered 501(c)(3) nonprofit, nonpartisan organization dedicated to actively fostering, elevating, and sustaining cross-sector partnerships for social impact. It is best known for its Annual Summit in New York City, which is a global affairs forums that promotes partnering between governments, businesses, and nonprofits to address the world's most pressing needs. In addition, Concordia engages in year-round programming, events, and partnership development to encourage collaborative solutions. (From Wikipedia, the free encyclopedia)

Concordia



CONCORDIA

Motto [Partnerships](#) for Social Impact

Founded 2011

Founders [Matthew A. Swift](#) &
Nicholas M. Logothetis

Location New York City

Website concordia.net

Concord Management and Consulting = Vladimir Putin

(From Wikipedia, the free encyclopedia)

Concord Management and Consulting

Native name	Конкорд Менеджмент и Консалтинг
Type	Private
Founded	1995; 24 years ago in St. Petersburg, Russia
Founder	Yevgeny Prigozhin
Headquarters	St. Petersburg, Russia
Key people	<ul style="list-style-type: none">Yevgeny PrigozhinDmitry Utkin
Owners	<ul style="list-style-type: none">Violetta Prigozhin (2011-)Yevgeny Prigozhin (1995-2009)
Subsidiaries	<ul style="list-style-type: none">Concord CateringLLC AgatLLC Megaline

Concord Management and Consulting (**Russian**: Конкорд Менеджмент и Консалтинг) is a member of the Concord company group, which is half owned by [Yevgeny Prigozhin](#).^{[1][2]} Based in [St. Petersburg, Russia](#), it owns and operates several restaurants. It is also the parent company of **Concord Catering**.^[2]

The company was founded by Yevgeny Prigozhin in 1995.^[3] He was the listed owner until 2009. His mother, Violetta Prigozhin, has been the listed owner since 2011.^[4]

"North Versailles" (**Russian**: Северный Версаль) is a luxury housing development in the Lahti-Primorsky district of St. Petersburg built and managed by Concord Management and Consulting.

^[5] The development closed a section of Novaya Street to the public by erecting gates with armed guards. This was controversial because city records showed the street as still a public [right of way](#).^[6]

Concord Management and Consulting owns 50% of LLC Megaline (**Russian**: Мегалайн).^[7] Megaline received most of the capital construction contracts for the Russian military in 2016 in what appears to have been a rigged bidding process.^{[8][9]} Concord Management and Consulting's lawyers provided a package of amendments to the [Ministry of Defense](#) to change the laws in a way that would allow Megaline to bid for the contracts since it otherwise wasn't qualified. The amendments were submitted to the [Duma](#) by the government on February 11, 2014, and adopted on April 16, 2014.^[10]

On June 20, 2017, The [United States Treasury Department](#) added Concord Management and Consulting to the [list of companies sanctioned for Russia's military interventions in Crimea and Ukraine](#).^[11]

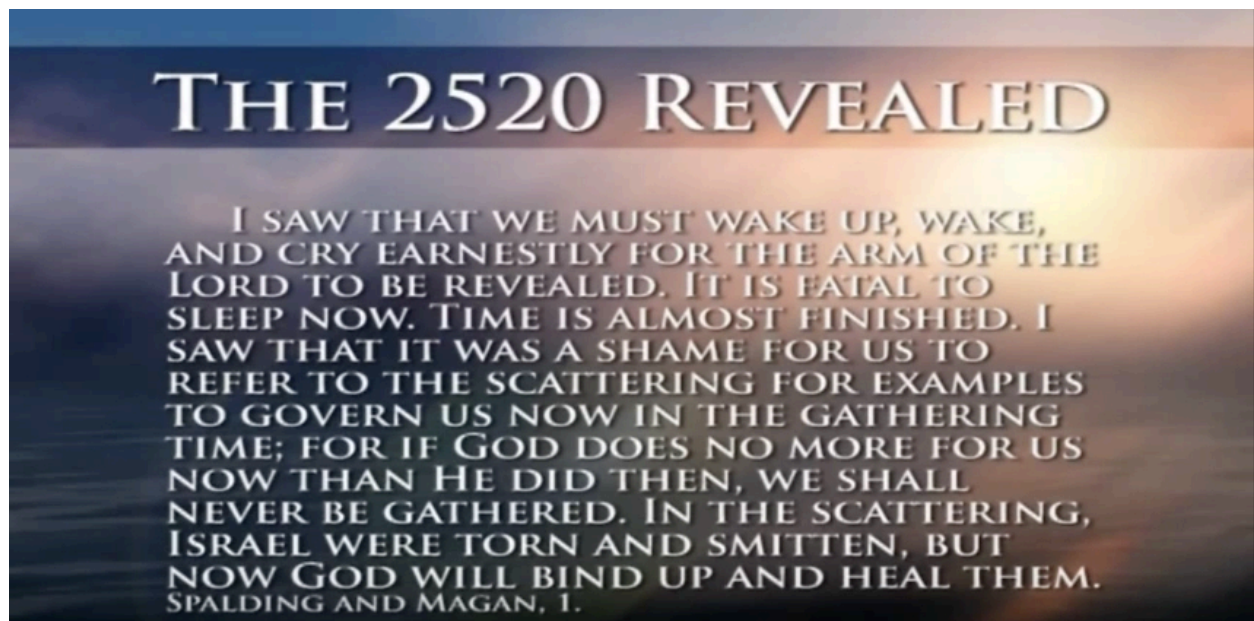
[Dmitry Utkin](#) [ru], also under sanctions,^[11] became the CEO of Concord Management and Consulting on November 14, 2017.^{[2][12]} Utkin is the founder of [Wagner Group](#) a private military contractor. He replaced Anastasia Sautina.^[2]

We took this as a repeated history. We had an IOK on a particular subject. We also placed that between 9/11 and 2014 there had to be a message ***a testing message***. Tess suggested without going into the external events of this history which we will do, that is the internally the message of the 2520.

At 9/11 it's unsealed.

2009 - Series of presentations done called "**2520 Revealed**" by Parminder Biant

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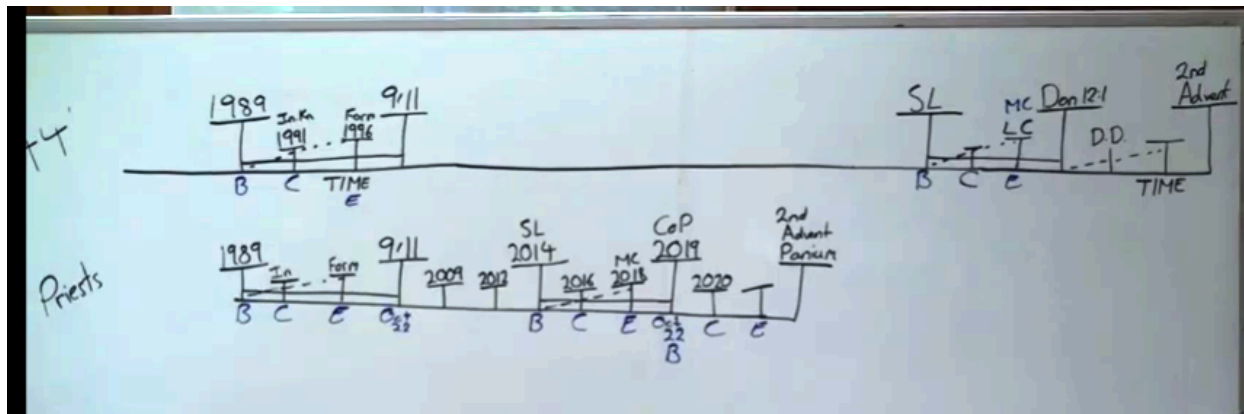


This is the most comprehensive explanation of the 2520 yet done in the movement. Tess believes that Elder Jeff refers to this even today quite regularly as the premier source for understanding the 2520.

Parminder lays out the 2520 in 2009, but it hasn't reached its full swelling until the 2520 has been broken down into the **126 and 151 which = Time Setting**.

The 2520 itself is part of that message, but what it gives us is Time in 2012.

@ 9:45 2520 - Time in 2012



Formalization of Message -1996 = Time *with the* "Time of the End" Magazine

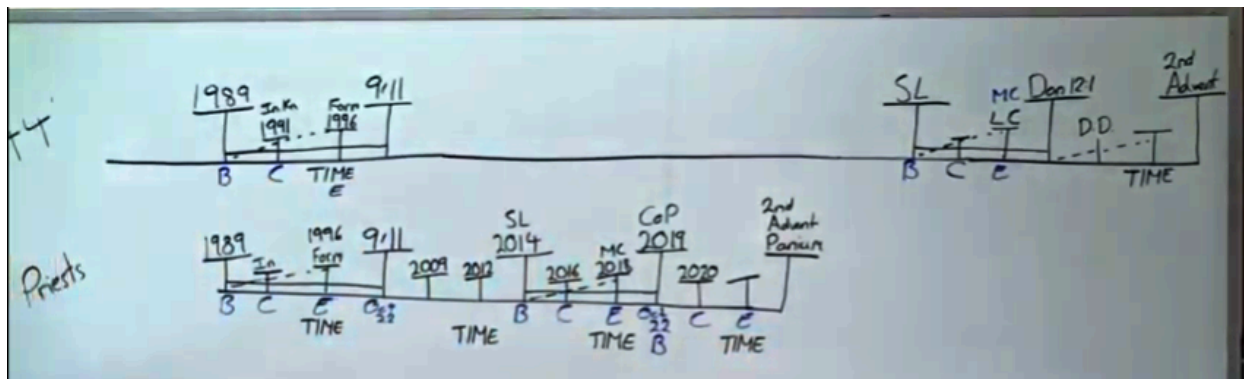
Time Setting - 2012

2018 - Prediction of November 9, = Time = Shut Door

Time is a characteristic. If we take this waymark down to this waymark it's Time.

Time is a characteristic of Exeter. Time setting itself is not a test for this dispensation.

The test for this dispensation is different.



The fact that we were able to accept time setting so easily here is because it was no longer our test. It had already been introduced. We had already filed it. We were given an opportunity to resit it.

Tess suggests that this test leading up to the COP on November 9, 2019 is not one that we can resit. She thinks it's different. In 2012 we had time to resit - we had time to settle into it. 2018 gave us a message that shows us we are coming up to a shut door on November 9, 2019. The message for this dispensation is not time setting. The test is not November 9.

So every single dispensation: P, ER, LR, H, has this characteristic of the swelling. When that message is given we are tested upon it. 9/11 is where. . .really we're tested from the minute that

message arrives. The minute someone hands me a “**Time of the End Magazine**” I’m tested upon it. The minute I hear in 2012 that there are studies coming out of Great Britain related to time setting I’m tested upon it. 2018 October, immediately we begin to be tested upon it, but it has continued to grow. We hand in our papers November 9.

Two Streams

We must settle into **1989 - 1996** and that everything began there with the “**Time of the End Magazine**” and the **two rivers**. What were the two rivers? The **Ulai and the Hiddekel**. One takes you to the the **sea of glass** and one takes you to the **lake of fire**. There are two streams laid out here.

“**Time of the End Magazine**” = Time *and* Two Streams of Information

Two Streams of Information = Ulai and Hiddekel, page 8, of “Time of the End Magazine”

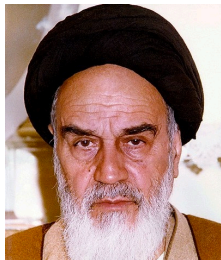
As we arrive at the 2018 - 2019 dispensation. We Must Identify What Those Two Streams of Information Are. Internally and *particularly* ‘Externally’.

Tess skips the Line of the Levites and goes to the Line of the Nethinims.

@ 13:19 Board Work - Line of the Nethinims begins in 2014

Iranian Revolution also known as the Islamic Revolution

2014 = TOE for Nethinims - Question? Is that when they’re meant to become aware of external events and be agitated? When was the Adventist Church supposed to be agitated? Ten years before. From **1979 - 1989**. There was a ten year period to wake up. What did we place in this ten years? **The Afghan War**. What else? A revolution in Iran in 1979 overthrows the Shah of Iran (The **Shah** left **Iran** for exile on 16 January 1979, as the last Persian monarch) and a new dictator, the Grand Ayatollah, Sayyid Ruhollah Khomeini, **Ayatollah Khomeini**, takes power. How long does he reign for? 10 years. 1979 - 1989. The Ayatollah takes over and even to this day is revered as their father. **Died: June 3, 1989, Tehran, Iran - Ten Year History**

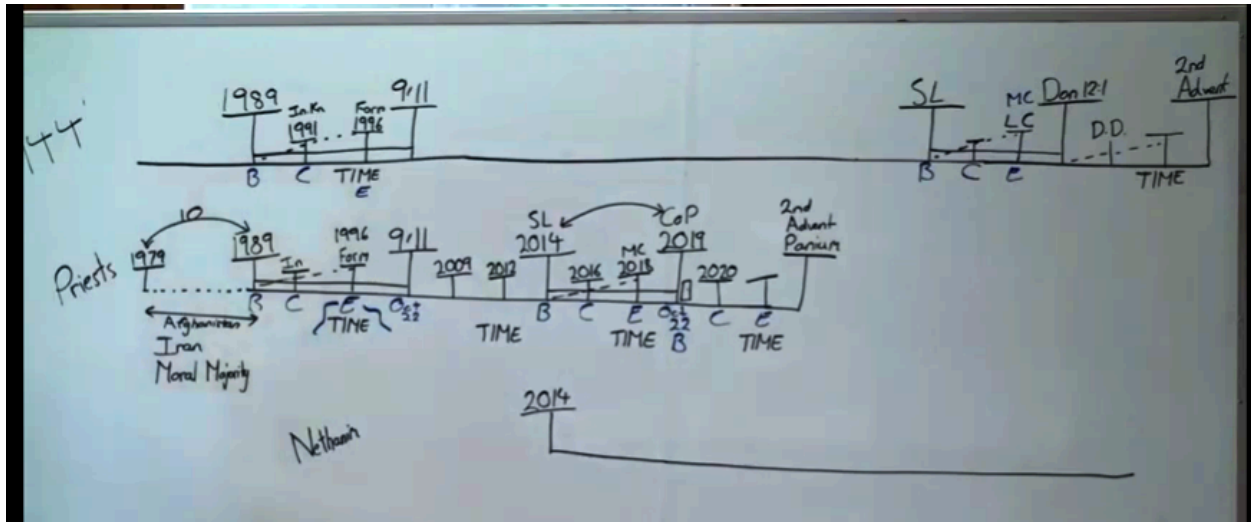


1st Supreme Leader of Iran

In office

11 February 1979 – 3 June 1989

@ 14:44 Board Work - Ten Year History Iranian Revolution 1979 - 1989



If we want to talk about **Church and State in this 10 year history** what do we place in here? **The Moral Majority and Jerry Falwell**. The very first work they do is to cause the election of what President? Ronald Reagan and then George Bush. First Reagan and then George Bush. Both those Presidents are greatly helped into power through the work of the Moral Majority. Jerry Falwell forms this organization in 1979 dissolves it in 1989. Why did he form this organization? What are they fighting against? What's happening externally that makes them form this organization? The removal of religion in the US, in schools, Roe vs Wade. That's what they like to talk about.

If you actually went into that history and saw what was happening that really mobilized them - what upset them and caused them to come in and try to take over the government was the fact that they had Christian schools and the government was forcing them to desegregate. It's actually the fundamental underlying racism that runs through the Christian Right. They can't talk about that now, but that's what mobilized them in 1979. It's **Feminism and Desegregation**.

Tess wants us to see that from the very beginning in 1979 its issues are Racism and Sexism. The desegregation of their schools where they were threatened to be no longer tax exempt forced them to come together. And decided it was time to take back control of the government. They began to do that with the Moral Majority. Their first success was Ronald Reagan and their second was George Bush. By the time they had those two in our subsequent history is inevitable. The work is done. Those two led about to Donald Trump. We shall go into this in more detail.

Nethinims

The Nethinims 2004 begin to be agitated in 2004 - 10 years before 2014. 2004 is an important waymark on our reform line.

2014 - 2019 is their IOK and a Formalization. 2016 and 2018. Every waymark that impacts from 2014 impacts every group of people: Priests, Levites and Nethinims. We are in danger of misunderstanding if we do not also see how it impacts them.

IOK - 2016

Formalization - 2018

Nethinims are meant to understand Truth and Error based on what? Based on whether or not they want the Ulai or the Hiddekel. When do we see those two streams formalized? 2014

Nethinims Two Streams Formalized - 2014

Line of the Priests- Internal - 1996 - TOE Magazine Two Streams Begin to Flow

Adventists have a choice- TOE Magazine or conservative sources such as: Walter Veith (Big in Australia, nice man but terrible message due to the damage it does to people's world view and how much they are willing to accept of the PT they hear)

Line of the Priests- External - 1996

False Streams

Fox News

True Streams

Washington Post - (Tess recommends)

New York Times

Yahoo (preferably in the US, other countries swamped in celebrity gossip)

MSNBC

Cryptome

Tess gives some details on Julian Assange- young Australian man in this history he was starting to train himself, a brilliant man as far as intellect goes, extremely gifted, *she suggests* extremely mentally unbalanced which probably explains his gift, and he trained himself in hacking. He wanted to create a website where he could leak secret information. He tried to connect with Cryptome. Cryptome was set up in 1996. It was the very first. Out of that he established Wikileaks. It all ties back to 1996.

So we see two streams of information flowing and when we come to 2014 we have these two false streams. If you're a Nethinim how do you know what to believe and what not to believe? If you're a Nethinim and you want to check your Bible you're probably going to want to go to a protestant church and they will send you to the Fox News false stream of information and if you

go to an Adventist church they will send you to Fox News also because we are drunk on the wine of apostate protestantism. That's our problem.

So if you're a Nethinim what are you required to see? You are required to see that there are true and false streams of information. It's as hard for Nethinims as it is for us. If your and Adventist and you have to choose between Walter Veith and conspiracy theories - and this message. They have a choice. If you're a Nethinim you have the same choice.

Fox News- heavily based on conspiracy theories

That is why we see Donald Trump stand up in his rallies and what does he rattle off? Conspiracy theory after conspiracy theory. What's the first one? The very first one he starts sharing. Tess thinks it's in 2011. The birth of conspiracy theory. The idea that Obama is Kenyan. Again fundamentally the very base of what he's insinuating is racism. It's a racist conspiracy theory, but it is a conspiracy theory. That is what gets him popular support and attention and it begins his rise as a viable candidate by the religious right. But it's just conspiracy theories through and through. What he says about Climate Change, all of these issues and we're going to highlight a few of them, but we have the same problem.

So the Nethinims have Fox News and conspiracy theories, but there is also a true stream of information.

Work of the Nethinims

We began to consider the work of the Nethinims-

Ploughing = 2014 - 2019, Early Rain = 2019 - Panium, LR = Panium to SL,

Harvest = SL - COP (Daniel 12:1), SL = COP

If we were to take it back to the Line of the Priests can you reject the IOK and the Formalization and have any hope in this history? No, So can the Nethinims stand on the wrong side of these issues and have any hope down here? No. They are already being divided.

Divided by Two Presidents - Obama (Black), Clinton (Woman) What are the issues? Racism and Sexism

Two Movements in this history what are they? **Black Lives Matter and #Metoo**

The same two issues come back externally and internally.

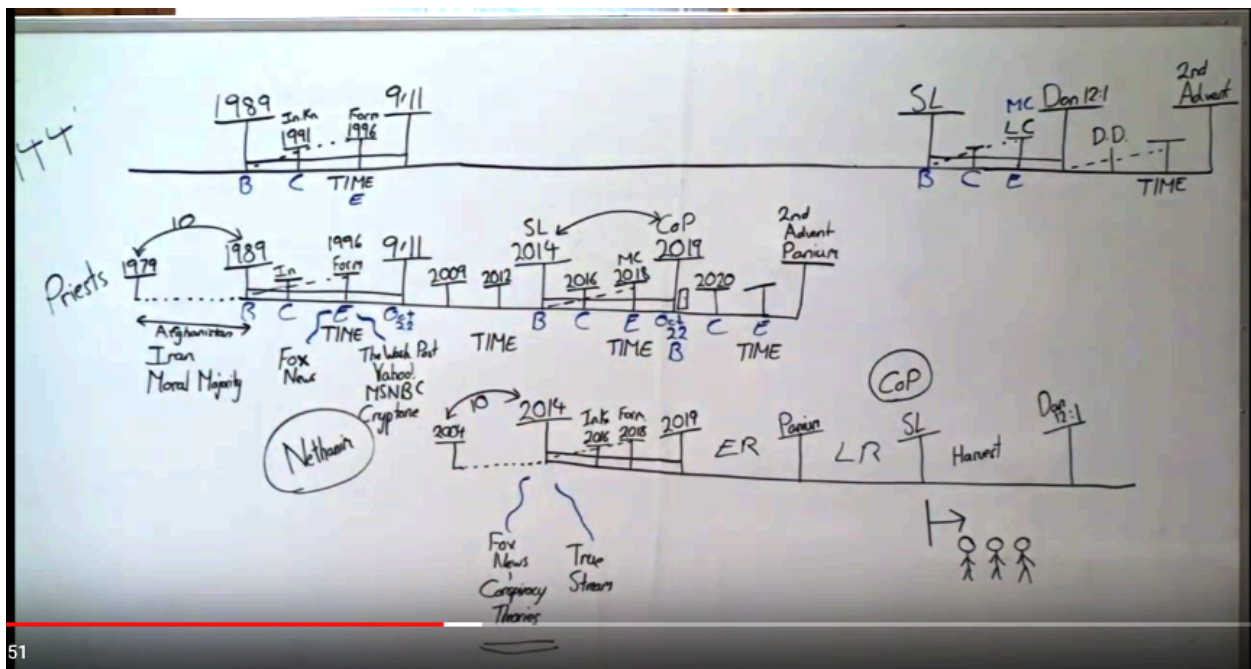
So if you're a Nethinim when do you start being impacted by this movement? When do they start hearing of this message and are being impacted? After the SL. We don't give them this message until after the SL. Then they come in person by person. The reason they come in person by person is because they cannot come in, in this history. Why can't they come in, in this history? Because they would either be Levites or Priests.

There is another thing that Tess wants us to see that is not necessarily pleasant but we need to consider. Why aren't we doing the plowing for the Nethinims? Because we are on the wrong side of the issue. We have all the same problems they have. We would have said it would be

Clinton. Why? Because Jerry Falwell put out a documentary during this history called *The Clinton Chronicles*, completely based on conspiracy theories and we're drinking from the wine of apostate protestantism. If we go to the Nethinims and we tell them, "Fox News has a point." That this side is accurate. That it could be Trump or Clinton. It's quite likely Clinton because she has done all these terrible things, but we believe in conspiracy theories.

So if we were trying to reach the Nethinims in the history between 2014 - 2018 then we need to be fair about our judgment. Why? We say Adventism cant do public evangelism why? They have the wrong message. And why can't we? Because we have the wrong message. Adventism can't do public evangelism because when they do they kill people - they destroy them. If we had of been giving a message in this history (2014 - 2018) we would have destroyed them. We would have killed the Nethinims. Because we have conspiracy theories.

That is why we have to get rid of them in this history. It's not just for us - so we can say it doesn't matter so much whether or not I have a little bit of a conspiracy theory about 9/11, or I have a bit of a conspiracy theory about this issue or that issue because I get the concept. And if it's just about us that's fine. We might be able to scrape through, but if we want to give the message it has to be pure. Or we do a great deal of damage to the people. So that is why we have to sort it out in this history (2014 - 2018) before we go to the Levites or the Nethinims.



Board Work @ 29:14 Mark

When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, **they understood the truths that Christ had spoken in parables.** The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit **made them ashamed** of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding. { 8T 267.2}

What's the foundation of the message? Parables. Is there any other methodology. No. Everything is founded upon parable teaching. Whether you are a pharisee or whether you are a disciple. You have to understand parables.

Made them ashamed of what? Their fanciful theories. Why do they have to see their fanciful theories at pentecost? What are they about to do? They're about to go first to the church first its Jerusalem and then the gentiles. You have both. First of all they're at Jerusalem and they're going to go back to the Jewish nation then they're going to the gentiles.

So what has to happen before they go to two groups of people? Based on parable teaching they have to get rid of their fanciful theories. Otherwise what are they going to do to them? They are going to hurt them. They are going to do damage to that message. And we are going through that exact same experience.

When the outpouring of the Holy Spirit comes, first of all its parable teaching, and second of all it opens up to us our wrong understanding, our fanciful theories. That is why in this history it's not us that are hidden, somehow protected from the world. We're not in a hiding time so that they don't kill us. Persecution doesn't look like that yet. We're hiding from them because we would hurt them with this message. . .if we came to them in 2014 - 2019 with a false stream of information.

So when we consider, this is why I know, I've heard a few people tell me they agree with the concept but they say I'm too strong when I say it. There is a reason that I'm fairly pointed and that is because of the following. It's a little bit like the issue of time setting, and what's the issue in 1996 and 2012? Why do people reject these? Because of the quotes.

So you have a quote? And you have two groups of people. One read it one way and another read it another way. And I think that's what Brother Tyler began to say about the Constitution. You have something that different people read in different ways.

So in 1996 there are all these quotes about how there's no new organization and people can read that in different ways. One side just takes it straight as it says - No new organization.

Another group considers two things. First of all it's context, **what she originally meant**, and second of all progression - **what's changed since she said it**.

The same thing in 2012 - all the quotes against time setting. One group says just take some of that out- and says there is never again a message hung upon time. Another considers what she meant when she said it. What issues she's facing, and also the issues of progression. Whether or not we're in a different history as things change.

And it becomes a similar issue down in this history as well. When I say that we should go back to 2012 it's an experience I want to have as well as everyone else. I don't meant to just pick on people and say they need to go back and repent. I'm saying to myself as well, and I've thought about this. I want to go back to 2012, put myself there, erase everything else I know about what I've learned since then and think would I have accepted the logic that was presented. Because if I wouldn't have, I'm still reading wrong. We're treating the symptom and not the cause of the rejection.

And it's the same thing here. People can say, "I get it. I can't believe in conspiracy theories. I cant" believe in Fox News. I have to agree with the true stream of information." But there is an underlying issue.

If it's 1996 and I start listening to Fox News. I'll say it in a different way. We're all good health reformers. If I start eating junk food and I eat junk food every evening for 23 years. What condition am I in? I'm sick. There's damage, physical damage. I'm not well.

If you come to me and you say, "That diet is going to kill you." And I say, "OK I accept it. I accept that diet is going to kill me." Is that enough? I am not well still.

Accepting this stream of information is wrong is only the very beginning of that journey. Why? Because it has come and formed our entire world view. You eat junk food for 23 years it forms the entirety of every cell of your body. And if you take in conspiracy theories and the wrong stream of information for 23 years it forms your whole world view.

And accepting that that's wrong isn't enough. You can come to me and you can say, "This will kill you." Let's say that it's something that is deep fried. I'll just say fries. A diet entirely of fries it's going to kill you. You should be eating broccoli. And I say, "OK. I accept that's bad for my health, I'm no longer going to eat it."

But it's a process of time, and that's where it gets difficult. Because that is an individual work. No one believes they have conspiracy theories. No one believes that their theories aren't founded in something. It becomes an individual work to see what we individually have that is a conspiracy theory.

And I can assure you that if it comes from this stream of information and if Trump is sharing that conspiracy theory at his campaign rallies, you're already in dangerous, dangerous water. Just

accepting that this is bad for you isn't enough when we've been ingesting it so long. We need to question our entire world view and rethink it.

And then people say, "And now I just don't know what to believe." And I don't agree with that. If you go to someone and you say, "This will kill you." They know what they should eat. They just don't like the diet. And that's our problem. We don't like the diet. And I know it's a work in progress, but it's not a work that's completed when we just accept that this is bad. Then there needs to be an internal work. This is to consider how we read. It is the same issue here. We need to go deeper than to just recognizing that this is bad, because many of us have been ingesting this for a long period of time.

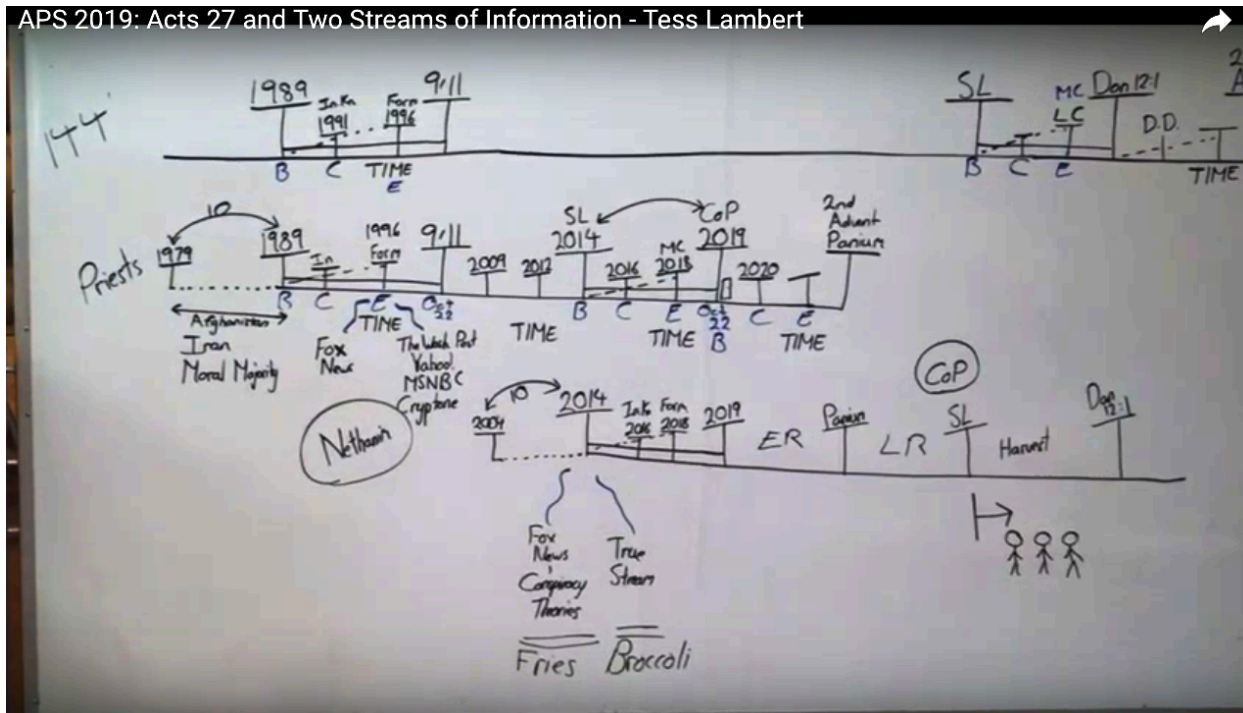
I remember growing up we'd go to every time Walter Veith came to Australia. We'd go to Melbourne and watch and listen to him speak. I loved Vladimir Putin. What he says make so much sense about the left and the issues. But once we see it on a reform line that these are conspiracy theories we need to shed them as fast as we can.

Student says, "That is where our probation comes in". Tess, "Yes." Student, "The Spirit of God He doesn't leave us". Tess, "No." But we can fight it. And the disciples for most of the time they fought it. Christ told them exactly what was going to happen. Exactly what the end looked like as far as what ___ looks like. What their work was going to be about. And Ellen White says they kept dismissing the Holy Spirit. When they got to the cross they failed the test. They'd been told, but they kept dismissing it. It conflicted with their world view.

So this is the issue. We have a period of training to go through and our training from the very time of the end from 1989 we are not just learning we are unlearning. The more we get into deeper roots into conservative Adventist thinking the harder it is, because conservative Adventist thinking is on this side of the issue. And I want to demonstrate that a bit more later - what that looks like and where it comes from.

So there's are a couple of things I just want to remind us of. This ten year history, because we are going to speak about 2004 and how that relates to their line. But everything ties back to the TOE, 1989 to 1991 - you have a two year history here. And just like this ten year history starts tying together all these different concepts- so does 1989 to 1991. It also starts connecting so much of this history, World Wide Web for example, fall of the Soviet Union, all of those things. I wanted us to consider why we are not yet doing a work of public evangelism. What needs to change before we do.

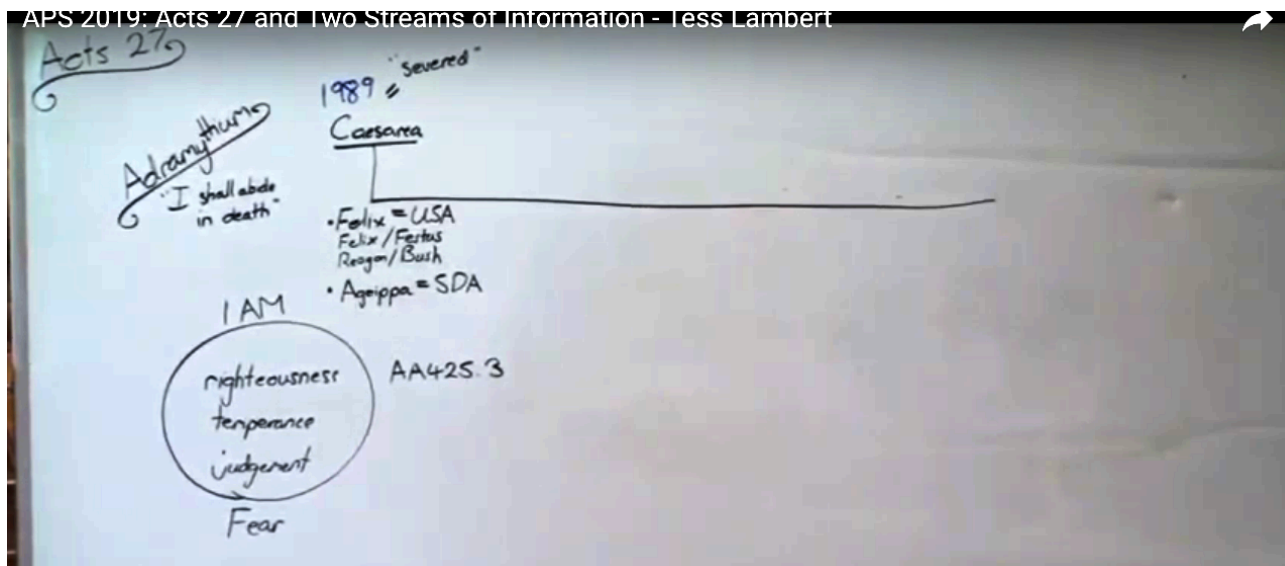
So we'll go into our study of Acts 27 and the other subject was Panium.



Board Work @ 37:45

We have these main events: **1989, 9/11, 2014, 2019, Panium, Sunday Law, Close of Probation, Second Advent.** Those are our key waymarks. But between them we have two smaller ones, but are really the Concord and Exeter. The Midnight Cry is also always one of these two smaller ones. It's always in between two major bookends you could say. So just based on this logic you know that Panium is not a MC on any one of our reform lines. It can't be. So we want to consider what makes Panium a MC.

Board Work @ 40:54 - ACTS 27



We went to Acts 27 and we understood that it has to be studied as a parable. So we began from the beginning of the chapter, which is the beginning of Paul's journey. It's the ship if Adramyttium and **Adramyttium** means **"to abide in death."** So if you abide in death what are you doing? What condition are you already in? You're already dead. Something comes that could bring you to life and what do you choose? Death. You choose to stay in a dead condition.

So what does that tell us about the two men up here? Felix and Agrippa. They are given to us at the very beginning of our reform line at Caesarea. Felix a state power represents the United States. Agrippa a church power represents Adventism. So we see that both are given a message, both in a dead condition, they're given the first angels message which has the opportunity to wake them up and they choose to reject it and abide in death. So our reform line from here on in is really just a story of the United States and Adventism from 1989. We begin it at Caesarea. **Caesarea** means **"to be severed."** We took that back to the story of the 'Stone Kingdom' and the beginning of its cutting out.

Caesarea = "to be severed" = "Stone Kingdom"

We didn't really discuss Agrippa so I just want to spend a moment on that. We would find his story if we went to Acts 25:22. These men both have a problem. What's their problem? They hope that they didn't take the message. Yes. They wouldn't take that conviction. They wouldn't handle themselves. What's also interesting is that they are both in relationships that they shouldn't be in.

So Felix took a wife that had already been married to another man and he convinced her through a false prophet to come into union - so he's there with Drusilla. It's a wrong relationship between church and state. But you also have Agrippa here. Agrippa is with Berenice and who is Berenice? His sister. And that was a scandal. Even the Romans were horrified. They said not

even a Roman with all our immorality would do that. But you see Agrippa here was actually in a relationship with his sister. So both of them have a problem.

So we talked about Felix represents the United States. You see Felix changed to Festus the same way we see Regan change to Bush, and then we have Agrippa in Acts 25:22.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

Skip over to Acts Chapter 26:1 - 3

Acts 26 King James Version (KJV)

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

So what is Paul able to say to Agrippa that he can't say to Felix? Thou knewest. He's able to say to Agrippa, "You're an expert you already know all about Jesus. You already know not only what's been happening in his time, but also the books of Moses - all the customs and questions." He can't say that to Felix.

If we were to go down to verse 22

Acts 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Acts 26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Acts 26:25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

Acts 26:26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

Acts 26:27 King Agrippa, believest thou the prophets? I know that thou believest.

What else can he say to Agrippa that he can't say to Felix? Everything that's happened for the last years with the birth and work of Jesus, the cross, all of those events, Pentecost. He can speak freely to Agrippa because Agrippa already knows about them. He's familiar with the Jewish system. He is a Jew himself. Agrippa was part of the **Triumvirate** he was one of the three men that run the temple, chose the High Priest. He's a leader of the church. And he's able to say to Agrippa, not only do you know all of our current history and all the prophecies that point to it you believe those prophecies. But Agrippa said to Paul, "**Almost thou persuadest me to be a Christian.**"

And Ellen White says that even though he saw the logic what got in his way was pride. He knew it, he believed it, but he couldn't humble himself.

Agrippa if we went to the Life of Paul (LP 255.2)

Did the mind of Agrippa at these words revert to the past history of his family, and their fruitless efforts against Him whom Paul was preaching? Did he think of his great-grandfather Herod, and the massacre of the innocent children of Bethlehem? of his great-uncle Antipas, and the murder of John the Baptist? of his own father, Agrippa I., and the martyrdom of the apostle James? Did

he see in the disasters which speedily befell these kings an evidence of the displeasure of God in consequence of their crimes against his servants? Did the pomp and display of that day remind Agrippa of the time when his own father, a monarch more powerful than he, stood in that same city, attired in glittering robes, while the people shouted that he was a god? Had he forgotten how, even before the admiring shouts had died away, vengeance, swift and terrible, had befallen the vainglorious king? Something of all this flitted across Agrippa's memory; but his vanity was flattered by the brilliant scene before him, and pride and self-importance banished all nobler thoughts. { LP 255.2 }

So she questioned what went through grip's mind when he's given this message. And how many generations does she speak of?

Four. First of all his great-grandfather Herod, then his great-uncle Antipas, then his own father, Agrippa I, his great-grandfather Herod killed the children of Bethlehem, his great-uncle Antipas John the Baptist, Agrippa I his father, the apostle James. So Agrippa is what generation? He represents the fourth generation.

So we have the rejection of the First Angel's message. And then if you go back to Acts 27 we'll read verse 1-5 and lay out the course of this ship.

Acts 27 King James Version (KJV)

27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

And there they change from the ship of Adramyttium to the ship of Alexandria. So the ship of Adramyttium is only verses 1 - 5 of the chapter. Everything else is the second ship. So Adramyttium takes you from Caesarea to Sidon, to Cyprus, to Myra the city of Lycia.

Sidon = “a refreshing” What’s a refreshing? Rain. And when does rain begin on our reform line? 9/11

Sidon = “a refreshing” = Rain = 9/11

We won’t go through them for time, but I’ll give you the quotes. I want us to see Sidon as it’s represented. If you were to go to Genesis 10:15. This is the introduction of Sidon. Sidon is named after the man’s son. And I just want us to note in case we get confused when we search for it. It’s spelled two different ways in the Bible and we’ll demonstrate that in a moment. So if you’re searching for him you would find every reference for two different spellings.

Genesis 10 King James Version (KJV)

15 And Canaan begat Sidon his first born, and Heth,

So in Genesis 10:15 who is Sidon’s father? Canaan. Who is Canaan’s father? Verse 6

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Ham. Who is Ham’s father? Noah. So what generation is Sidon? Fourth.

While we’re here we’ll do the next one. The word **Cyprus** comes from the original word Kittim.

Go to **Genesis 10:4**

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

This is where you see Tarshish come in. Really the genealogy of the men that founded these cities. So Cyprus if you were to trace back the word comes from Kittim. Kittim is the son of Javan. Who is Javan the son of. Verse 2?

2 *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

Japheth. And who is Japheth the son of?

10 *Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.*

Noah. What generation is Kittim? Fourth. We have the fourth generation repetitively marked. So I'll just give you for your own research into Sidon. If you'll turn to 1 Chronicles 1:13

1 Chronicles 1 King James Version (KJV)

13 *And Canaan begat Zidon his firstborn, and Heth,*

This is just a repeat of Genesis 10:15. Both say the exact same thing, same wording. What's the difference? One's with an 's' and one is with a 'z'. It's the same person, the same city. So for your research if you want to look into Sidon you need to look for both spellings. Can everyone see that? Because some of the more interesting references to this city are with the 'z' zed.

Genesis 10:15 = Sidon, 1 Chronicles 1:13 = Zidon

The same thing where we find the spelling for the two different mountains. One with an 's' one with a 'z' but it's the same person and it's the fourth generation.

So I don't want to go through all the quotes so I'll just reference them for you.

Jeremiah 25:22 *And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,*

How many groups? Three.

Joel 3:4 *Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;*

How many groups? Three.

There's always two: Tyre and Zidon and then a conglomerate. You have the 'kings of the isles' or the 'coasts of Palestine.'

I'll give you two chapters: Ezekiel 28, 29 If you were to read those chapters, Ezekiel 28 is a judgement on Tyre, Ezekiel 29 is a judgement on Egypt, and in Ezekiel 28 it describes the power of Tyre. How does it describe Tyre? It says you're in a Garden of Eden. The city of Tyre and a Garden of Eden. So is this literal or spiritual? It has another meaning. In Chapter 29 it talks about Egypt. It says it's the great dragon. Is it literal or spiritual? It has a literal application, but it also has a spiritual one.

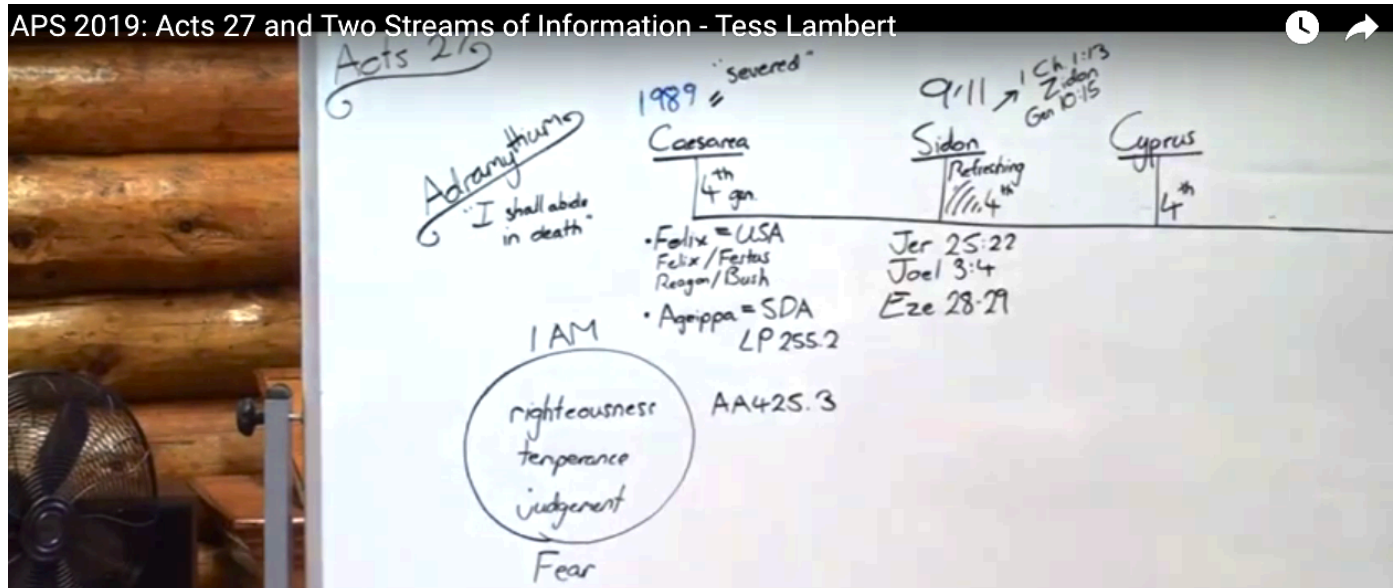
And wedged between the judgement of Tyre and the judgement of Egypt in those last verses of Chapter 28 it's the judgment on the city of Zidon. So there you have **three**. You have **Tyre, Zidon and Egypt**. Three powers connected, all being judged. If Tyre has a spiritual application, if Egypt has a spiritual application then Zidon must have a spiritual application. I'm suggesting this is the dragon the beast and the false prophet. Whose Tyre? **The papacy**. Whose Egypt? **The dragon**. Whose Zidon? **The false prophet = The United States**.

So we can see the United States marked here and we can also see judgement. And we want to discuss 9/11 and that history and why the United States is being judged.

I think we have much more to learn about Zidon based on those references that hasn't yet been investigated fully.

Board Work @ 57:56

APS 2019: Acts 27 and Two Streams of Information - Tess Lambert



So Paul is refreshed. He comes to Cyprus. And **Cyprus** means "fair". What does it mean to be fair? There's a quote, Song of Solomon is not my favorite books of the Bible, its not one I understand and its language, but there is one of my favorite quotes in the Book of Song of Solomon. Chapter 4 verse 7 and if we are to follow the way to read a verse, which in its poetic sense is, what do you do when you see two parts of a verse? Like in Psalms. What's it doing? What would we call that? There are all kind of different ways of framing the same concept which you have. I want to say repeat and enlarge. So first of all its going to say something and then its going to repeat it in different words to explain what it initially said. So what does it mean to be fair? It says, "Thou art all fair, my love;" And then it defines what it means to be fair.

Song of Solomon 4 King James Version (KJV)

7 Thou art all fair, my love; there is no spot in thee.

There is no spot. Where? **In you.** On you? **In. There's no spot in you.** That's why I like this verse. It's not external. To be fair means that there's no spot in you. If we were to go to Early Writings 238.1. She talks of an experience that the Millerites went through.

Near the close of the second angel's message, [see appendix.] I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!" { EW 238.1}

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" { EW 238.2}

In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another. { EW 238.3}

So she describes the people in this time period. What do they have? **The living testimony.**

And what does it mean to have the living testimony? How do we define that? **Without spot.**

Inside. This is the characteristic of the living testimony. **To be fair.** And this is what she connects with the Midnight Cry. It's a characteristic that she places at that waymark.

Living Testimony = Without spot. Fair inside.

There is also one other characteristic as well. We're talking about Cyprus. What was the problem with Cyprus in the Book of Acts? It gave them so much trouble, because two men came from Cyprus that both impacted the work. One was Elymas and Simon Magus. Elymas is he external or internal to the early church movement? External. Simon Magus is he external or internal? Internal. A baptized member of the early church movement.

Elymas = External Simon Magus = Internal

In the Book of Acts what is the characteristic of Simon Magus? What's his problem? It's in the verses, we'll look it up. They actually define the root of his problem. Acts 8:23.

*Acts 8:23 For I perceive that thou art in the **gall of bitterness**, and in the bond of iniquity.*

Bitter. It gives it a particular phrase. They say he is in the gall of bitterness. What does it mean to be in the gall of bitterness? First of all gall is green, which I think give us a clue, but Ellen White gives us a description of what it looks like. Exactly. It's a letter, a letter she's written about Dr Kellogg.

SPTB 0761.4 Special Testimonies Series B.

Chapter 14—Come Out and be Separate

Sanitarium, Cal.,

November, 1905.

I have not been able to sleep during the past night. Letters have come to me with statements made by men who claimed to have asked Dr. Kellogg if he believes the testimonies that Sister White bears. He declares that he does, but he does not. He sent a sensible letter to me while I was at Melrose, Mass., saying, "I have surrendered," But he has not spoken or acted as a man who has surrendered. He has felt bitterness of soul against the Lord's appointed agencies who have occupied the position of president of the General Conference. He has hated them. **Has he surrendered that gall of bitterness?** The Lord will not accept anything that he affirms which is false. { SpTB07 60.3 }

The whole of the matter is not revealed. I have been waiting to see the least evidence of surrender. The word of the Lord to me is, "He is only gathering his forces for another display to magnify himself. The ministers of God are being drawn in and deceived by his science. He is doing all in his power to create a division between the medical work and the ministry of the word. He has his messenger going forth to test the pulse of God's people, and please him by disparaging the strength of the ministerial force." { SpTB07 61.1 }

This large work and its sure results are plainly presented to me. I am so sorry that sensible men do not discern the trail of the serpent. I call it thus; for thus the Lord pronounces it. Wherein are those who are designated as departing from the faith and giving heed to seducing spirits and doctrines of devils, departing from the faith which they have held sacred for the past fifty years? I leave that for the ones to answer who sustain those who develop such acuteness in their plans for spoiling and hindering the work of God. { SpTB07 61.2 }

If---had come into line, the work of God would have been years in advance of what it now is. He would have connected himself with the Lord, and Christ would have worked through him. { SpTB07 61.3 }

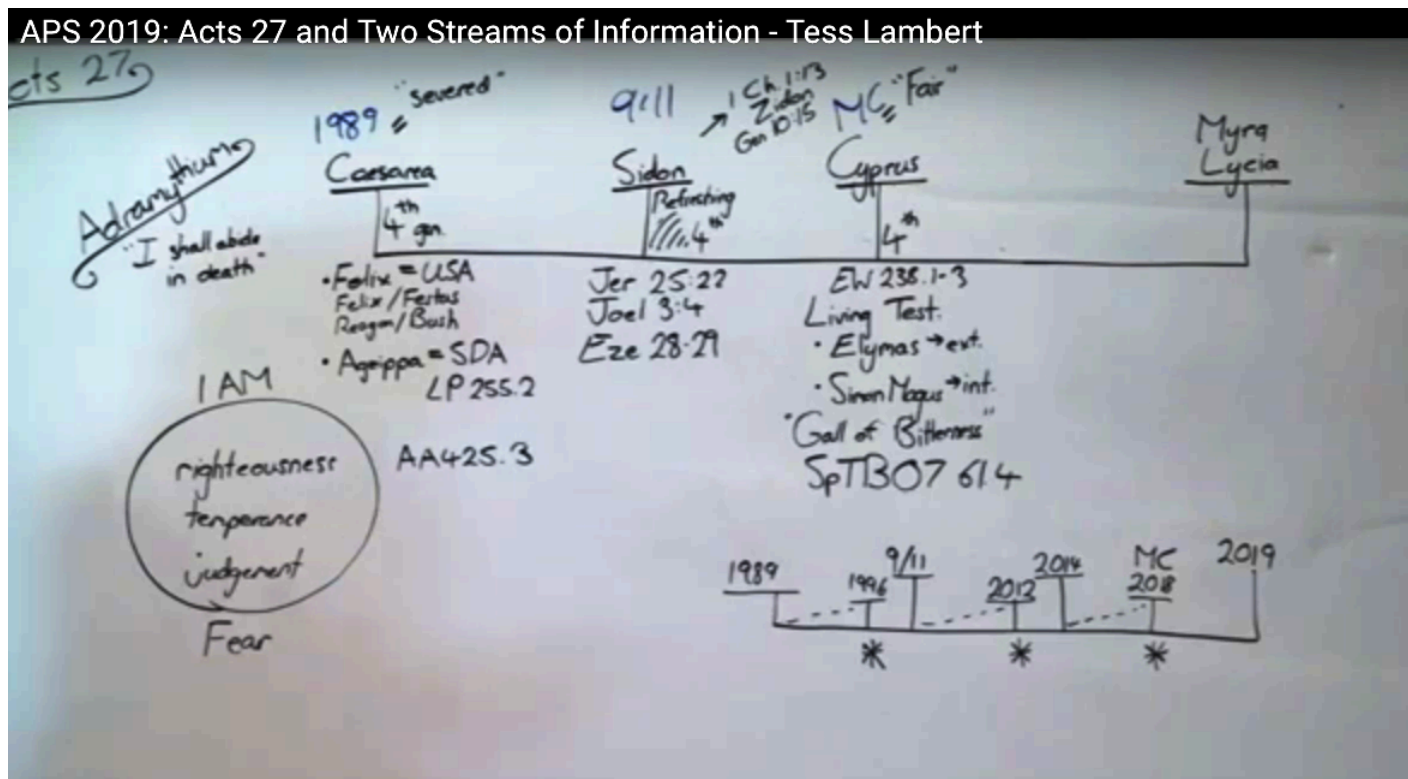
The Lord would now have a straight-forward, decided testimony borne regarding every point of present truth. We are a denominated people, and we are not to yield up our faith to the science of human sophistry. { SpTB07 61.4 }

What is "that gall of bitterness?" It's jealousy. It's a hatred of leadership.

So she is writing this about Dr Kellogg and she says he claims to believe her writings and the message but he does he? No. And **his core problem is bitterness of soul, gall of bitterness, it's PRIDE.**

So if we were to come to our reform line I want us to see that we have 1989, IOK - we'll just mark 1996, and then we have 9/11, and then we have an IOK - we come to 2012 - formalization, and then we have an IOK we come to 2018 formalization, and then we have 2019.

When we talk about the MC I want us to see that this is (2018) the MC waymark- but this is a formalization of a message and it carries with it certain characteristics.



At 1996 what's the problem for the church? For the leadership of the Adventist Church? Resentment. Why? The message is not coming from them. They've been bypassed. They have to surrender their pride and submit to a new leadership in that time 1996.

2012 what starts to happen inside the movement? The same thing. Now it's internal. Now you have Path of the Just. They're being drawn into recognizing the leadership of Elder Jeff. And what's their problem? They've got "bitterness of soul" against Elder Jeff.

We come to the 2018 waymark and what's happening in our leadership? It's the same thing. It has to be because it's on a reform line. But the danger now is that we have a new leadership. We understand that we have Moses to Joshua, Elijah to Elisha. There's always a switch and a particularly happens in this history. And now who do they have bitterness against? Elder Parminder. But it's a characteristic of this waymark and you see it with Simon Magus.

We call Dr Kellogg - What do we call that? The Alpha apostasy. We're in the history of the Omega but it's not done yet. It's a characteristic of this waymark and it goes all the way through. He was the Alpha and now we are in the Omega. But they have the same core problem. And I also want to note what other problem did Kellogg have? Did he ever sleep with his wife? No. He practiced marital celibacy. Why? He had a problem with women. You want to go into these apostasies. If you were to go in to see Path of the Just. If you were to look at Mark Bruce, William Pitt. If you were to start naming and I don't like naming them, but if you were to start naming these people who have left the movement because of their hatred of leadership - they also have a problem with women, and so did Kellogg. Alpha and Omega repeat.

So we leave Cyprus. Well we'll stop now for time, but what we next want to discuss is this history here. This is the Sea of Cilicia and Pamphylia. What does Cilicia mean? It means "to overturn." And Pamphylia? It means "a nation made up of every tribe." So what is happening to our. . . what is our theme? What is this ship? It's the United States and Adventism. So if this ship is the United States and Adventism what's happening to it between Cyprus and Myra?

What happens between Panium and the Sunday Law? And I know this is going to perhaps ___if you haven't already followed these studies. I am marking MC/SL. I just told you we can't do that. We are going to explain why we can. Particularly if I prefer to call that Panium. What happens to the US and Adventism between Panium and SL? They collapse. They both come to their end. The US is overturned. The Sixth Kingdom - the end of the Sixth Kingdom and the beginning of the Seventh. The same for Adventism. Between Panium and SL the Levites are coming in. By SL the last Levite has joined, there is nothing left to the church structure. They've been completely overthrown. So when we come back we want to discuss what this looks like. What Panium to SL looks like.

Closing Prayer:

Dear Father in Heaven,

Thank you for our blessings. Thank you that you show us where we are in history and that we can have faith in your leading and your guiding in this movement. I pray Lord that we will be prepared to do a work. We all have loved ones in the church and in the world and we want to help them find truth and be part of your Kingdom. I pray that we'll be ready to do that when the time is right. And thank you that you have been so patient leading and guiding your flock. I pray that we'll be brought together again and you'll bless, not just the meetings Lord but our interaction between them as we fellowship and speak together.

We pray this in Jesus name. Amen

