

Ellen White's Vision of the Path, part 2

Tess Lambert, July 10/2020 - WSF Weekend Prophecy School

We might begin with a silent prayer. Amen.
Welcome back everyone.

Just to remind us in a few sentences what we did in our first presentation. We went to the DA and we saw Ellen White compare and contrast 2 histories. She's going to take the history of the time of trouble and compare and contrast it to Jesus's experience in the wilderness. That's something we were already doing in this movement. She's going to make that comparison. She talks about the last great conflict with Satan—compares and contrasts that with Christ's conflict in the wilderness. And in that history he's not just suffering from the temptations, He's also suffering from the hunger. So when he comes to the temptations, what is his bodily condition? He's weak. He doesn't have much strength to be able to withhold those temptations. He's not strong. So he meets those temptations from a position of weakness and yet still has the power to have a victory based on a correct understanding, correct use of a "Thus saith the Lord." So we've already made application of that history to our own reform line. We've already connected it to where we stand now through the 30 years. We connect it to the time trouble after the cross, through that time of trouble for the first group called. Jacob's time of trouble for that first group, a fractal. And we just went to the DA to see Ellen White do the same thing. Although she isn't speaking about a fractal version.

We spoke what it meant to have no bread, no message, nothing to feed you with. So in absence of the bread, there is a condition of starvation, of weakness. There's been Christ's experience, listening to the messages of John and then, through the baptism, experiences that were to encourage him and strengthen him and hold him in those 40 days. But now comes the hard period. So here we have overlaid the Jacob's time of trouble with the fractal version of that for the disciples. We specifically talked about John the Revelator, how he went through that in detail with his imprisonment, with their attempts to kill him and on the island of Patmos. So we see he already went through a time of trouble as that first group called in the history after the cross. Then we overlaid that with the baptism time period after wilderness temptations. And we understand that's the history that we're in right now. So you can understand we're in a history where we're weak. Why are we weak? The message has gone silent. I'm not saying there are not presentations. People are putting out material that must be followed, but that key testing message has come to a conclusion. And there's one other issue that also creates that weak condition. So just after October 22, 1944, what shook the movement?

I don't know if it's just me, but I don't see that we have a Q&A box yet. So I'm not sure if that's one of the technical difficulties we're having. So I just know that for me, I don't have that—unless there's something I haven't done right.

So just after October 22, 1844, what's their doubt? Does anyone in the movement understand what happened on October 22? No. There standing here. (X)
They don't understand this waymark. Now that's a history of failure.

Oct. 22, 1844
| | X

I found the Q&A box.

That's a history of failure. They also have doubts. They also don't fully understand October 22. They over time receive an understanding of what happened internally. Do we ever hear an explanation of the external events for October 22? No. So they never get to that point of understanding the external events of October 22. So, characteristic of their history of failure. Being a history of failure, how can we apply that today? We can find another history

Oct. 22, 1844
| | X

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It's the cross. Just after the cross, did the disciples understand what happened? No. Can they explain it? No. And that is a history of success. That's one that we can apply to our own more than any other. End of Ancient Israel; End of Modern Israel. History of Success; History of Success.

Just after the baptism, what is Christ's doubt? What doubt would come in? He'd be led to question his baptism. If Satan is going to tempt him, tempt him about his job function, his role, tempt him to take over the kingdoms of this earth, what is he going to have to abandon? His baptism. So we can see on multiple lines, there's also a question about that waymark. Whether it's a history of failure or a history of success. It's the same story in both. With some subtle differences. For this application, the same story for both.

So after overlaying those histories, placing where we are, when all earthly support is cut off, we went to Ellen White's dream from the RH January 12, 1869. We recognized it was written in 1868. We reminded ourselves why 1868 was a subject of prophecy regarding time. Because of the 151 to the 2019, bringing us directly to our COP.

Someone has asked the question: But the disciples understood the cross at some point, didn't they? Yes. What was that point? At what point did the disciples understand the cross? We might do the lines of Christ with more detail in coming presentations, just looking at that one period. So I might not answer that now, if no one wants to shoot through an idea.

Coming back to the dream. [Good question!](#)

We spoke about there being a large body of people. A portion of the assembly starts out on a journey. They have heavy loaded wagons. The road ascends. So this road is ascending.

This road is ascending. On one side is a tall white smooth wall. On the other side is a deep precipice. As they journeyed on the road grew narrower and steeper. So the road is going higher, it's also becoming more narrow and the crevice over the side is becoming deeper and deeper. As they travel higher, the precipice becomes more and more deep. The road narrows to where they can no longer safely travel with the loaded wagons.

She says: We then loosed them from the horses...

So a portion begins on the journey with all of their things. At one point, they can go no farther, they loosed the wagons from the horses. They take a portion of the luggage from the wagons and place it upon the horses and journeyed on horseback.

(Paraphrase: RH January 12, 186, par. 2)

1989

Portion	Loose	Luggage...
Begins	Wagons	Horseback

...As we progressed, (paragraph 3) the path still continued to grow (more) narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice.

So as the path narrows, they press closer and closer to this wall.

...In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice.

So if you imagine that you're on horseback and you're traveling along this path that is narrowing. You're on horseback, but there's also luggage attached to the horse. As the path narrowed and you get closer to the wall, as that luggage hits the wall, it drives you towards the edge of precipice.

...We feared that we should fall, and be dashed in pieces on the rocks.
(RH January 12, 1869, par. 3)

...We then cut the luggage from the horses, which fell over the precipice.

So they start with wagons and luggage, a lot of luggage. Then they loose the wagons and take a portion of the luggage, attach it to the horses, continue. It starts to hinder them as the path narrows. They cut off all the luggage and they continue.

1989

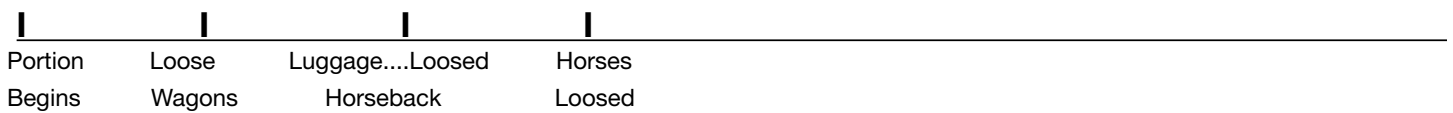
Portion	Loose	Luggage....Loosed
Begins	Wagons	Horseback

...We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that

we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another. (RH January 12, 1869, par. 4)

So they reached this point and then leave behind the horses.

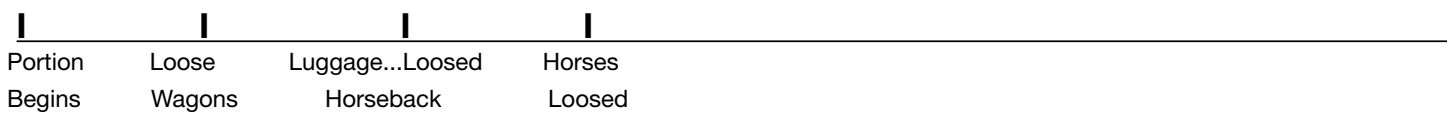
1989



Over this time period, what're the luggage and the wagons and all the horses doing to them? They haven't yet been willing to let go of that baggage. So they become endangered that it's going to drive them off the precipice. Not yet willing to let go of that baggage, God directly intervenes. He takes the bridles of the horses and guides them, almost forces, along that narrow path, until they get to the point they're willing to go on foot.

So a portion begins, they loose the wagons, then they loose the luggage, finally they loose the horses. Now they're in single file, one following in the footsteps of another.

1989



...At this point, small cords were let down from the top of the pure white wall,...

At what point? At what point do the cords let down? At the point where they leave behind the horses. So it's here, as they leave the horses, that you have the cords come down.

...At this point, small cords were let down from the top of the pure white wall,... (which we eagerly grasped, to aid us in keeping our balance upon the path.)

So you have this wall... You have this wall and a person is climbing along a path, a steep path. And they're holding onto this cord... at the point where they leave behind the horses and go on foot, they're now given the cords to hold on to.



1989



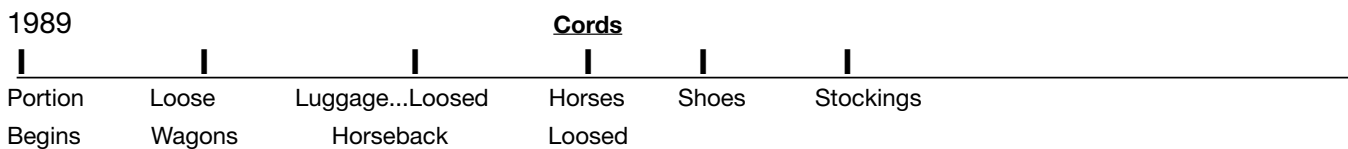
...As we traveled, the cord moved along with us.

So a quick reading of this dream, my imagination in time past, is that they are almost leaping from one cord to the other, Tarzan style. Somehow they're moving from one cord, holding onto another cord, kind of like going up a ladder, but on a sideways. They're just holding on one to another, another bar to another bar. That's not the case. You take hold of this cord. Each one takes hold of a cord and then those cords move with them. These cords are not stationary cords.

...The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet,...

Now they have to let go of their shoes.

...we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. (RH January 12, 1869, par. 5)



So they start with all of their things. They had them loaded onto wagons attached to horses and they're going up this wide path with a not very steep precipice. As they climb higher the path is narrowing, the precipice keeps getting deeper and deeper beneath them. They let go of the wagons, then they let go of their luggage, then finally their horses. Cords drop down that are coming from over the top of this white wall, then they loose their shoes, then they loose their stockings and finally they're journeying on with bare feet.

...We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships.

So at the beginning you had a large body of people. Only a portion of this begin this journey and then every single time something must be left behind, this portion becomes smaller and smaller and smaller.

...The privations of the way only made these (those who had prepared to endure hardship) (only made them)...more eager to press on to the end.

So these hardships, where they must leave behind—some people fall away, some people become more eager to continue.

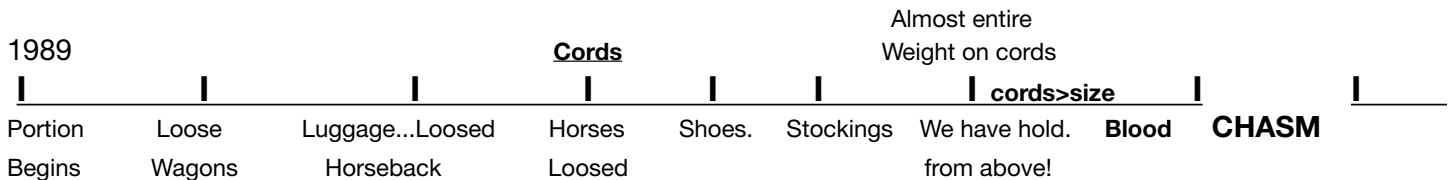
...Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. (RH January 12, 1869, par. 6)

So the path is now so narrow that it doesn't cover the breadth of the foot.

...We then suspended nearly our whole weight upon the cords,...

So when marking the points of escalation of this journey—portion begins, loose the wagons, loose the luggage, loose the horses, we're given cords to hold onto, loose the shoes, loose the stockings. Now it's marking another point where it's so narrow, they sometimes have to suspend nearly all their weight upon the cords.

Remember they're not going from cord to cord, they're holding onto these cords. These cords are traveling with them. There's not constantly new cords. It said in paragraph 5, how big were the cords? Small. They're small cords. The cords travel along with them. Now they're suspending almost their entire weight upon the cord.



...We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.
(RH January 12, 1869, par. 7)

So what is beneath them? It's interesting she mentions music 4 times—low, vile songs; war songs; dance songs; instrumental music—it covers about every aspect of society. Along with laughter, there's mirth, there's also cries of anguish—they can hear the wicked world below them. It keeps them more anxious to keep to the narrow path.

...Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed. (RH January 12, 1869, par. 8)

So at the beginning, it's a small cord. As they travel, the cords travel with them and the cords are growing in size. So these cords are increasing in size and they travel with them.

...I noticed (paragraph 9) that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained.

Now what is she noticing? They've lost their wagons, their luggage, their horses, their shoes, their stockings. They're traveling barefoot and she's starting to see that the white wall is stained with the blood of the feet of those who have gone in front.

...This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain. (RH January 12, 1869, par. 9)

Paragraph 10:

...At length we came to a large chasm at which our path ended.

The path has ended. They come to a large chasm.

...There was nothing now to guide the feet, nothing upon which to rest them.

What do they have? Nothing beneath their feet. They have no earthly support.

...Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" (RH January 12, 1869, par. 10)

Back over here the cords are let down over the white wall. Do they know what the cords are attached to here? No. They can't see over that wall. They don't know what the cords are attached to. While they're walking this pathway in their shoes, they don't ask that question. In their stockings, they don't ask that question. They're suspending most of their weight upon the cords. They don't ask that question. Then their feet start to bleed and they look at the blood on the wall of those who have gone before and still they don't ask the question— to what are the cords attached?

Then they come to the chasm and now what are they going to ask? To what are the cords attached? Why? Because there is no earth beneath their feet. There's no earthly support. And if there's no earthly support, where do you have to place it? You have to place it upon the cords and that requires a degree of faith that they have never had to place in these cords before. And the whisper starts to spread, what was this cord ever attached to anyway?

...My husband was just before me.

So James White is in front of her.

...The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught.

What does this experience sound like to you? ...large drops of sweat falling from his brow, the veins in his neck and temples increased to double their usual size; suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us... What experience is that?

If anyone has the Q&A box open on your zoom meeting, please feel free to participate. Sister A...says Gethsemane. That was my answer. I agree.

She's describing the experience of Gethsemane. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught.

It's Gethsemane and it's one other experience. Ellen White describes this experience in the context of an Old Testament verse, if anyone has that Old Testament verse, put it in the Q&A.

But she describes Christ going through that experience twice. The verse says: his image was marred more than the form of any man—paraphrased. When did Christ go through that experience...when did Christ first go through that experience?

There you are. I have to scroll down on the Q&A, I'm not getting anyone's responses, my fault. The temptation in the wilderness. Yes. So is it the time of trouble Sister D... that he does go through that?

There's those 2 times. Temptation in the wilderness is described that way. His experience in Gethsemane is described that way. At the beginning of his work and also at the end of his work. If he failed in the wilderness, all the difficulties of his journey had been experienced for naught. There would be no hope of Christ completing his mission. If he failed in Gethsemane, then all that he had been through would be for nothing. Both time periods, both trials that Christ went through, the entire Great Controversy hung upon and the entire previous experience would be for nothing, if there was not victory in the wilderness and victory in Gethsemane.

This is the experience that they are now facing as they look over this chasm. That James and Ellen White are facing. So this is the wilderness experience. This is the experience of Gethsemane.

1989			<u>Cords</u>			Weight on cords		2nd Adv.
Portion	Loose	Luggage...Loosed	Horses	Shoes.	Stockings	We have hold.	Blood	CHASM
Begins	Wagons	Horseback	Loosed			from above!		Wilderness Gethsemane

...Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field. (RH January 12, 1869, par. 11)

So on the other side of the chasm does she see the sun? No. But there is light. Nothing she had seen on earth could compare. So where is this? Not on earth. What is she looking across to? She's looking across the time of trouble to where? Not earth. The sun does not light this land. This is heaven. She's looking across to the 2nd Advent, to heaven.

...But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds this cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now."

What do they have to hold to? The cord that has been with them all the way.

...Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far safely." (RH January 12, 1869, par. 12)

...My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. (RH January 12, 1869, par. 13)

...I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve on my being seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue. (RH January 12, 1869, par. 14)

She's writing this 5 months later and she's still saying that, the experience that this dream left her with.

So I want to make application.

Their end goal is heaven. It's the 2nd Advent—going to a place that is nothing like what she has seen on earth. It is not lighted by the sun. Between the path and heaven, there is this chasm where there is no earthly support. To get from one side to the other, what do you need? You need the cords. The cords that were given when? Here? (Points to Chasm) No. These cords have been given way back here. (Points to horses loosed) Those same cords have traveled with them. They started small and have grown in size. They have become larger and larger as the path narrows, till by the end, you're not holding just with your hands. What do you have to hold to? You can't hold the cord with your hands—you'd be hugging this cord with your entire body, like you would hug a tree the size of your body. It's to that that they must hold to reach from one side of the chasm to the other.

They start this journey with all of this baggage. To travel this path, they must let go of the baggage. I've already marked the beginning in 1989. That's when we started along the path. At each point something is lost. First the wagons—increase of knowledge. Then the luggage—the formalization. You could mark these with messages. A portion begins and then what comes in increase of knowledge? Line upon line. Where's that going to lead you

to? Daniel 11:40. Then you come to this waymark. The cords are given—9/11. They're traveling by horseback, then you have them loose the shoes— 2009/2520. Then they're going to travel on barefoot, now the feet will start to hurt—this is time setting (2012). And it's right here that she makes the point, that at each point where the way gets more difficult, where something must be left, people fall away. What is this time period for us? This is

TOE 1989	loK	Form.	9/11 Cords.	2009/2005	2012	2014 Weight on cords	2019	Panium/Pent. 2nd Adv.
	line/line	Dan.11:40			*fall away*	* cords>size	*	heaven
Portion	Loose	Luggage...Loosed	Horses	Shoes.	Stockings	We have hold.	Blood	CHASM
Begins	Wagons	Horseback	Loosed			from above!		Wilderness Gethsemane

2012 to 2014. Now people are left behind all along the way at each point where the journey requires more sacrifice. But it's specifically here (2012) that she mentions it, which is relevant for us, because this is where we mark a major shaking. That's when we experience the split with the Path of the Just—that shaking that occurred between 2012 into the early months of 2014. So the placing of that statement is not irrelevant. From 2014, she then speaks about how these cords are increasing in size. She speaks about the increase in size, but now they're having to suspend their weight upon the cords. What are these cords?

[What are the cords? Sister A...says that they're lines. Does everyone agree with that?](#)

I would suggest that the waymarks are where they leave things behind, but that the cords are helping them get from one waymark to another. It's the lines that bring us from one waymark to another.

[Sister R...says it's Christ. I agree with you, but what does that look like for us?](#)

This is lines methodology. I want to be more specific. Not really more specific, describe it a different way. They come down here at 9/11. What arrives at 9/11? The arrival of the 2nd angel, 2nd and 3rd angel. They're the lines arrive and what's the characteristics that happens under the 2nd angel? What did Christ bring with him?—that John didn't have? Parable teaching.

So I find it interesting. ([Amen, Sister R...](#)) I find it interesting; they don't have them in this history (prior to 9/11), but what else do they have? Because they haven't let go of their baggage, what does Christ have to do? Outside of the lines, it's the only time he personally intervenes, where he grabs the bridle of the horses and forces them along that path. Because they haven't let go of their baggage, there is this personal intervention where Christ brings them. He takes hold of the reins of those horses and pulls them along this narrow path until the people are willing to let go of their baggage.

Once they reach that point, he gives them the lines, he gives them parable methodology. At the beginning how much weight to they need to put on these cords? There just small cords. They're not holding them. They can still walk along the path. Finally they must let go of their shoes, it's narrowing to smaller than a breadth of a foot. Then they let go of their stockings,

then they come to the point where they must suspend weight upon them. This is the beginning of the MC. There's going to be an increase of knowledge about parable methodology, about the lines that are holding them. And they're all shouting, "we have hold from above". They know their security is from those cords. They're saying they have confidence in those cords. They mark that the blood of others—how others have suffered along this pathway. But then they get to this point (chasm) and now it all changes, because now they're not just suspending most of their weight upon the cords, now they would have to suspend all of their weight upon the cords—and this makes a massive difference for them. Why? As long as you have some earth beneath your feet, it's a feeling of security. Now they're facing a chasm. All earthly support is cut off at the beginning of that chasm and now those cords, those lines—that parable methodology is the only thing that's going to get them from one side to the other. And only now do they start to question—to what are the cords attached? This is describing the time period that we are in now. It's describing the period after the COP when all earthly support is cut off. It's describing the experience of the disciples after the cross. It's describing the history of Christ in the wilderness.

TOE 1989	IoK	Form.	9/11 Cords.	2009/2005	2012	2014 Weight on cords	IoK * cords>size	MC All Wgt cords	2019 Wgt cords	Panum/Pent. 2nd Adv.
	line/line.	Dan.11:40				*fall away*				heaven
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood	CHASM		
Begins	Wagons	Horseback	Loosed			from above!		Wilderness		Gethsemane

All earthly support has been cut off. Our only safety, the only thing to hold us, is those lines, is that parable methodology. So what does this look like for us? What is our earthly support?

[What is our earthly support? You know the lines aren't failing. The parable methodology isn't failing. Sister A...says our old understanding? I agree with that, but that should have largely gone under the message of the MC. But it's not so simple as that, as I think you know.](#)

I want to make my application. I want to suggest that it's different for everyone. This is perhaps personalizing it more than—you could do a more generic, general application. But for this application I want to suggest that it is different for everyone. People are in this movement for many different reasons. Some are in this movement because they are women and their husbands joined the movement and they dutifully follow their husbands into the movement. Then what happened in the MC? Husband leaves. Now what holds them to the movement? If it's not the parable methodology—they're not holding onto the lines themselves, then they will leave the movement. There are people here because their children are in the movement—it's their security. There are children here because their parents are in the movement—that's their security. There are people that are in the movement because they have a belief that by keeping to this movement, they will have some type of benefit. They will find position, power, influence—some incorrectly hope wealth. They have other things that keep them on this path. All of that is cut away when there is no earthly support. Anything else that holds us onto this path, except those lines, will no longer hold us. The old understanding should have gone under the MC message. But people did not understand that MC message. We know that from the line of the disciples, don't we? After the cross

what did they say? If he can resurrect, he can destroy the Romans. We are more settled on that than we were before. We didn't know he was that powerful a general. They still had their old understandings. All of that is getting ripped away from them in this time period. Anything else that holds them to this movement—all of the answers I see are correct, but it changes from person to person. Some are in this movement because they have an incorrect understanding of the kingdom of God, but there are 2 misunderstandings about the kingdom of God. That's why we have 2 reform lines drawn from the End of Ancient Israel. So this also changes from person to person. Some people are in this movement, because they think somehow it will be a political movement that will bring an idea of freedom that they are not actually going to find is what God is teaching. Other people are in this movement because they are still holding onto their conservative, evangelical idolatry. It changes from person to person. Other people are in this movement out of loyalty to a husband or a family member. In this time period, what people are finding is their earthly support is being cut off. And people are messaging me constantly in different despair—despair but for different reasons. Some of it is personal. Some of it they can't even explain except to know that life no longer has joy for them—except to know that they don't look forward to tomorrow, there is agony and despair. Some of them because of their family members they've seen walk away. Some of them are not messaging me; they're running ahead with their own idea of a message about freedom and liberalism that this movement never taught—not under the MC, not now. Other people are running ahead because they believe they understand equality, but they do not. They still have evangelical idolatry. And piece by piece, people are realizing that there is no earth beneath their feet. Unless they trust the lines, the parable methodology, they will not make it through. Now are these new lines that are given at the COP? No. These are the lines that have journeyed with them through all of that time period—all of that experience. There's no new lines here. They must hold onto the lines that they were already given. That is what will take them from one side of the chasm to the other. People are lost at every point along the way, but those who make it to this waymark—those who make it to the COP, they have never said before: what holds the lines? Now comes in doubt, now comes in fear. What were those lines that were taught about the history of the End of Ancient Israel? What was that line that spoke about the 30 years to the wilderness? What was that line of Millerite history, the lines of Moses? What was the line of Acts 27, of World Wars? Where are those lines now, what holds them? And because of the amount of faith people must now hold in those lines, the questions arise even in the best and the greatest of those who have faith, even in the minds of James and Ellen White comes the questions, what holds the lines? It's not until they have the faith in who holds those lines, who gave them to them, who is at the top of the wall holding them, that they can have the confidence to reach the other side.

This may sound in some way simple. We know the lines are what bring us from one side to the other. I don't think we realize or perhaps have thought about enough the amount of faith that we are now required to exhibit. A sister asked before, Do these lines show that FFA can not have a message about Islam given to them after the COP? After November 9, 2019? Yes. The lines tell you that. You have faith that the message is wrong, because it was a message given in a time period when there is no message from God. So it didn't come from Him. The lines tell us what is truth, what is error. If our faith is not centered in that, established in that, we will not make it from COP to the 2nd Advent—from Raphia to Panium, from 2019 to 2021.

So the question we should all ask is, Who holds the lines? And if you believe it is God, then question everything else that you're holding on to, every other earthly support that holds you in this movement. Only when we're willing to hold onto those lines with that degree of faith will we have security to get to the other side.

We'll have another 15 minute break and then we'll have another hour. If you'll kneel with me.

Dear Father in heaven, thank you Lord that you hold the lines. I pray that we will each individually see what this means. See what it means corporately for this movement, but also see individually, What is that ground that has been beneath our feet? What are our own ideas and misconceptions? What were our hopes that have been destroyed in this time period? What did we believe that this movement that it is not proving to be? Lord, what kept us here? Was it family, was it hopes of position? Was it the desire for authority? If there is anything else that keeps us here, may we transfer our loyalty, our faith to those reform lines. May we know that you hold them. I pray that we will go through this experience, that no one needs to go over the precipice. I pray this in Jesus name. Amen.

										Arrival of 2nd Angel, then 3rd Angel	
										Arrival of parable methodology as small cords—increasing in size	
TOE				9/11		2014	IoK	MC	2019	Panium/Pent.	
1989	IoK	Form.	Cords.	2009/2005	2012	Weight on cords		All Wgt cords	2nd Adv.		
	line/line	Dan.11:40			*fall away*	* cords>size	*			heaven	
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood	CHASM			
Begins	Wagons	Horseback	Loosed			from above!		Wilderness			
								Gethsemane			