

# Ellen White's Vision of the Path, Part 3

Elder Tess Lambert July 11, 2020 - WSF Weekend Prophecy School

Silent prayer. Amen  
Welcome back.

Over the last 2 presentations we placed ourselves in the time period of Jacob's time of trouble. We saw that in 2 lines from the End of Ancient Israel we're after the cross, we're also after the baptism, Christ had temptation in the wilderness. Then we began looking at Ellen White's dream. She had it in 1868. And we read through that whole dream, that whole passage. We plotted it on a line as we read and at each point there is a growth in the intensity of this journey.

There's only a portion that even begins this journey. Most of this large group don't even start the journey. A portion begins, but they begin it in relative ease and comfort and then at each point along this journey that way becomes more and more difficult. They have to leave their things behind. The things that made this journey comfortable—the luggage, the wagons, the horses. They don't even have to walk at the beginning of this journey.

In that early period God had to lead in a special way, because they had not yet let go of their baggage. Whilst they're finally ready to go on foot, there are cords released from over the wall. No one knows what they're attached to, but no one's questioning it. They're just trusting in God. Those cords begin small. They grow along the path as they journey along the path. They grow from small to about the circumference of a person's body. So you go from holding onto it with your hands to holding it with your entire body.

Arrival of 2nd Angel, then 3rd Angel

Arrival of parable methodology as small cords—increasing in size

TOE			9/11			2014	IoK	MC	2019	2021/Paniam
1989	IoK	Form.	Cords.	2009/2005	2012	Almost whole	Weight on cords		All weight.	Pentecost
	line/line	Dan.11:40			*fall away*	* cords>size				heaven
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood	<b>CHASM</b>		
Begins	Wagons	Horseback	Loosed			from above!		Wilderness		Gethsemane

Then they let go of their shoes. They let go of their stockings. At that point, she mentions how at every point people are lost along the pathway. And what can they hear coming up from beneath them?

She describes music in 4 different ways. So I didn't intend to make a point about that. But I think that it's relevant. There is the anguish, there is the war music, there is also the music of dancing and revelry, there's also laughter, the swearing. So you have more than one experience that they can hear coming up from the chasm.

At each waymark people are swept off that path and down into that chasm and they are broken on the rocks. She specifically marks people being lost on that path, falling off the path, at this point in time, which we've identified by the context of the line as being between 2012 and 2014, right where we begin to have our intense internal shakings.

There's a point in time where she says it became much more intense.

...The danger increased, we then suspended nearly our whole weight upon the cords... (RH January 12, 1869, par. 6-7 paraphrased)

Arrival of 2nd Angel, then 3rd Angel

Arrival of parable methodology as small cords—increasing in size

TOE			9/11			2014	IoK	MC	2019	2021/Panium
1989	IoK	Form.	Cords.	2009/2005	2012	Almost whole	Weight on cords	All weight.	Pentecost	2nd Adv.
I	I line/line	IDan.11:40	I	I	I	*fall away*	* cords>size	I*	I	I heaven
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood	CHASM		
Begins	Wagons	Horseback	Loosed			from above!		Wilderness		Gethsemane

We marked that at 2014. This was the empowerment of the 2nd angel and the 3rd angel, that's when those lines become much more life and death. If you don't trust the lines in this history, when almost the whole weight is suspended upon them, you will fall off the path. And many people did in this history.

A sister mentioned about FFA and its July 18 prophecy. What went wrong with them? Somewhere between here (MC) and arriving at the beginning of the chasm, people were no longer willing to suspend almost their whole weight upon the cords. FFA was not willing to do that, why? FFA was no longer willing to do that because, what did those cords represent? Parable teaching methodology. And parable teaching methodology in this time period—what is it telling them? Equality, equality, equality. It's telling them that their entire social conservative, evangelical, conspiratorial, nationalistic mindset was incorrect. That was too much weight to put on parable methodology. It was too great a test. So, they were swept off the path into the wicked world below. They had to let go of parable teaching and lines. That's the only way that in the history when you are meant to be in the wilderness, you would accept and pursue a message like July 18, that in itself does not use parable methodology, but also to think that there is such a message in that time period, is also to reject parable methodology. And so, at each point some are swept away.

Then they come to the chasm. Now there is no ground beneath their feet. Now they must put their entire weight upon those cords to get them to the other side. All earthly support is cut off. We spoke about that earthly support.

If I was to keep to the lines, outside of individual experience, there are 2 particular earthly supports in this time period. 2 lines that show an incorrect understanding of the nature of this kingdom. Both of those will not get you over this chasm. Both of those require a

letting go of reform lines. Whether we believe in an activist liberal movement that can not be defended upon the lines—that will sweep us over the cliff. If we believe in a socially conservative movement—if we believe in nationalism, in sexism, not just on a surface level, we have to go deep. If that is what we believe deep down, hold on to and practice, we will not make it through this time period.

On a personal level, if we are here holding to those things because of family and friends and comfort and a desire for position and power. If those are the things that have kept us on the path all along, it will no longer do that work. And for many, this makes the pathway, or for this time period, lack of pathway, one of agony. I don't want to suggest everyone who is struggling is somehow failing or somehow here for the wrong reason. James and Ellen White, they're on this pathway and what are they saying?—"What are these attached to?" She knows she's questioning; he's questioning. Everyone is struggling. Everyone is suffering. That is the experience of Jacob in his time of trouble. But we must get to the point where by faith we say—"God holds the lines!"

That is why I said 2 weeks ago—2 weeks ago I asked everyone to go back to those lines and place yourself. Know where you are. That line will hold. Don't hold it with your hands. Go back, place yourself on those lines, wrap your arms around them, trust that they will keep you secure, that they will show you what is truth and what is error.

In those same presentations, I spoke about organization. Now I just want to show us one example of the danger that we are in. There was a conflict between those presentations 2 weeks ago and today. I won't name the brother, but there is a brother still considering himself as part of the movement, but in rejection to leadership. There's issues with sexism. There's a few different issues. He wrote to me upset about some discipline that had been taken against him. And what I did was, I sent him presentations of Sabbath (from) 2 weeks ago down in Australia and I said, "In these presentations, through the reform lines we talk about organization. If you watch the presentations, you'll understand why the leadership has done what they have done." He replied to me the following, "What you have said in these presentations is nothing new. It has been existing before. There's nothing new that you're going to bring out in these presentations. I will not watch them." So he hadn't watched them to know that. He knew that, that I am saying nothing new, that I'm not teaching anything new, I'm going back to the reform lines that we have already had. He says, "You have been repeating the same thing over and over again."

This is a man who believes that he has a new message this movement must accept. I've heard parts of it. It's what we've already taught, so I don't understand his point. But he believes that he has a voice and a message this movement must listen to and he will not watch any more of my presentations because he says I am just repeating the same thing, bringing out nothing new, I'm only saying what has already existed, therefore he will not watch. So I know full well that he's not watching now. Yet he's still in the movement, leading out disciples, leading innocent people to follow him to join his and other's private chat groups where he's sharing his version, his ideas of truth and error, of the nature of man, of the nature of God—of his understanding of equality. He will not watch my presentations because I'm repeating the same thing. If he'd (have) watched those

presentations from last Sabbath, he'd (have) heard me say, "Come Canada, I'm going to repeat the same thing". And that's all I intend to do here. We are repeating the same reform lines, but they are growing in size. They have been growing in size from the time that they were given to us.

So we're repeating the same lines. We're repeating the End of Ancient Israel, the Beginning of Modern Israel. We will repeat Acts 27. We will repeat the revolutions. And if we bring out nothing new in this camp meeting, I hope people have the faith in God's leading to understand why we are repeating ourselves. These lines are what brings us over the chasm. We can't afford to say, "If there's nothing new, I won't listen." We can't afford to say, "If I don't get a new line, I'm not going to hold on to this one."

There is a growth in these lines. But in this time period, we have had no new message. So what holds us? What we've already seen and experienced in these lines.

So I want us to come back to Acts 27. And all I want us to do, at least through the next few presentations, there are a couple of other things I want us to look at. I want us to place ourselves on the lines that we have been given, particularly over the last 2 years. We won't get through all of them, but there's some specific ones I want us to relook at.

A sister asked, "are they're chat rooms in this movement we need to avoid? Which ones?" We will at some point make a statement about which chat rooms people have created who are not in the message. They may say they are, but they are not. If people are joining those chat rooms to hear studies from brothers who have already rejected equality in practice, who are teaching what is not endorsed by the movement, we do need to say so, so people know they are not getting messages that this movement accepts.

Another answer to this question. Please avoid all chat rooms. I don't like chat rooms. I think people tend to think that somehow in online discussion and debate truth comes out and it doesn't. It does more damage than good. But that's a separate rant for a separate day. People have freedom to join chat rooms, if they like.

So we're going to come back to Acts 27 and I just want us to briefly place ourselves on those lines and then we're going to move on to another study.

So I won't redraw the whole lines. I want to keep it larger so we can see it on the boardwork. Acts 27 also gives us 2 reform lines. 2 ships: Adramyttium and Alexandria.

So I won't draw the whole line. I want to draw a particular dispensation. 9/11 to the Sunday Law. What's the theme of these lines? Someone can give me the theme in the Q&A box. Theme of the lines? Sister L says, "time setting, 2520." "Acts 27 (is) going to take us from 9/11 to the Sunday Law." So the theme of the whole lines? 9/11 for the ship of Adramyttium is the waymark of Sidon. After Sidon comes Cyprus.

I'm going to agree with the answer: "institutions." "These are 2 institutions," Sister C. What are the 2 institutions, Brother B? That's plural. "USA and SDA." Agreed. So there's 2 institutions, the USA and Adventism, both raised up in 1798. Both are going to go through this experience from 1798 through to the Sunday Law. At SL those institutions are destroyed; they come to their end. So in the ship of Adramyttium, it takes us from Sidon to Cyprus to Myra. 9/11, MC, SL. So in this line there's only one waymark for Midnight and Midnight Cry. Where do we have a precedent to do that?

Adramyttium	9/11 Sidon	MN/MC Cyprus	SL Myra
	<b>I Tarrying</b>	<b>I</b>	<b>I</b>
		Elymas Simon Magus	Shut Door

Where else do you only have one waymark for midnight and the MC? There's another Bible story that will take you from 9/11 to one waymark for MN and the MC to a shut door. What's that story? "Matthew 25." "The 10 virgins." Where we get MN and MC from.

So if you were to go to Mathew 25 verse 5: "While the bridegroom tarried, they all slumbered and slept." So verse 5 is what waymark? The bridegroom tarries, they slumber and they sleep. The tarrying we mark at 9/11. What did Paul do at Sidon? He tarried. So we have Sidon lining up with 9/11 and there's the tarrying time.

Verse 6: And at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps."

And shortly after that we have the shut door. So there is the tarrying time on one side, the shut door on the other and it speaks of MN and MC as being one waymark. So this is not something that does not have precedent.

Adramyttium	9/11 Sidon	MN/MC Cyprus	Cilicia/Pamphylia	SL Myra
	<b>I Tarrying</b>	<b>I</b>		<b>I</b>
		Elymas Simon Magus		Shut Door

And what is their experience at this waymark Cyprus? So that we know that from this time period, MN/MC, he combined into one, he begins the Sea of Cilicia and Pamphylia. This is the overturning of a nation made up of every tribe. So what is being overturned here? A nation made up of every tribe is being overturned. And what do you have rising? Unilateralism, dictatorship. So as the US, you can take this a couple of different ways, you can see this as the fall of the 6th kingdom, the rise of the 7th. You could also see the fall of globalism, the rise of nationalism. At the same time, it's the fall of Adventism and the rising up of this movement. So there's a couple of different applications you can make of that time period; we're not going to get into it for time. But that experience begins here. It occurs between Cyprus and Myra.

At Cyprus what do they encounter? This history of MN/MC. 2 false prophets: Elymas and Simon Magus. So I'm also not going to go into these false prophets. I don't want to go into the details of every reform line. But just to remind us, what did we do last year? 2018, last year. We made application. I'm not sure everyone understands that clearly.

	9/11	MN/MC	Cilicia/Pamphylia	SL
Adramyttium	Sidon	Cyprus		Myra
	<b>I Tarrying</b>	<b>I</b>		<b>I</b>
		Elymas		Shut
		Simon Magus		Door

That when Acts 27 was taught over the last 18 months, we used an application in understanding Elymas and Simon Magus. Really from the very beginning of the sharing of Acts 27, post October 2018, we were making the point that there is an internal counterfeit message to the MC. We began explaining that, expressing that very early on. So we didn't look at this at the scale of Adramyttium, on the scale of institutions, we took that story and we made application. Elymas is Jewish, although he has 2 names. He has an Arabic name and a Jewish name, which I find interesting. But the internal particularly that we looked at, Simon Magus, he's a baptized member of the movement and he has a counterfeit message right at the point that you expect the MC message to be. And who did we make that Simon Magus? If we were to name someone, I don't think he'd mind now, we named him Theodore, because we understood that right when there was a MC message, right when we were using time-setting correctly, there was another version of time-setting, a counterfeit to time-setting, a counterfeit to parable teaching, a counterfeit to the MC. So when we took this line, we made application. If for the institutions, there was an internal counterfeit at the MC, then for this movement, there's an internal counterfeit for the MC. And we used that to identify, to prepare people for what was already developing inside the movement. So on the scale of Acts 27, that was an application. So we would need to look at that again to make an application on that scale of 9/11 to the SL.

Now we're talking about 2019 to 2021. Now we're talking about the time period we're currently in, not the MC of 2018. Now the swelling cry that we are currently in must also have an explanation for an external and an internal threat.

That's all I want to say on that point for now.

The ship of Alexandria. I'm not going to draw that whole journey again from 1798. Again we will do it from 9/11 to SL.

So now in the ship of Adramyttium, ([Tess misspeaks, she means Alexandria, it will be corrected later](#)) it divides the MN from the MC waymark. Remember the theme is "institutions."

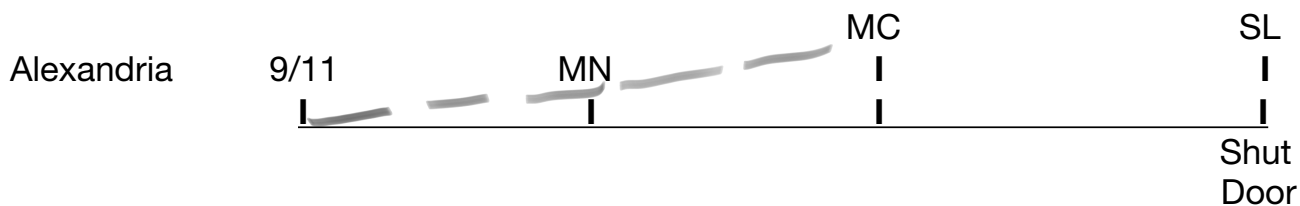
Question was asked: “what was the external threat 2018-2019? In terms of the 2 false prophets?” Does anyone else want to answer that? Does anyone else want to give their suggestions in the chat?

What was happening externally through those waymarks? 14, 16, 18?

So Brother E...says, “Moore’s 11/9 vs the Trump Prophecy?” I would agree with that. So externally you have 2 streams of information. Internally you have 2 streams of information. So there is a true stream, a true prophet at that point in time. And for the Nethimins, whose their true prophet? Michael Moore, 11/9, saying this is the last president of this Republic. He’s going to end the Republic, linking him to 11/9, the events that have occurred through history on 11/9. Then you have a false prophet, The Trump Prophecy, the idea that Trump is raised up of God, as a modern day Cyrus. The problem is, is those inside the movement are impacted by both. It divides Nethimins, it divides externally, it divided these 2 institutions. I hope we can see what’s happening, not just then, but what continues to happen is dividing those institutions. And a house divided against itself can not stand. So you have an external false prophet and also an internal false prophet. The external false is nationalistic and sexist and homophobic. The internal false prophet is nationalistic, sexist and homophobic. One speaks more to the external; one speaks to the internal. Both streams, both sides, use Bible prophecy to justify their positions. The true sides, both true sides use parable teaching. Michael Moore understands 11/9 in the history of WWI and WW2. We understood 11/9 in the history of WWI and WW2.

Coming back to the ship of Alexandria. Now it divides MN from the MC.

(Someone points out error on board where Adramyttium was written rather than Alexandria) Oh, sorry. (Tess corrects the board)

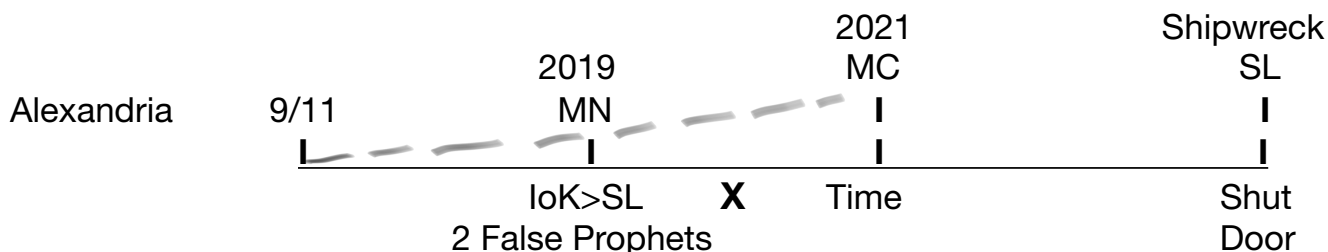


Now when we are speaking about these lines in the context, they are speaking about the US and Adventism. They are lines of institutions. So when we speak about 2 false prophets in the lines of the institutions, does that relate to this movement exactly? I want to suggest that it actually doesn't. I want to suggest that if we're going to discuss this, we have to think about the institutions and what is happening with the split within the institutions. I think we will do this more broadly at another time. I just want us to actually start thinking about that and then if we do that at another time, people can bring their questions and their thoughts. But this is describing false prophets at the level of institutions and there's 2 of them.

Alexandria divides MN from the MC. You have 9/11, the eastwind strikes, the ship is severely damaged, it's undergirded. Then comes MN, an angel comes down to Paul and

he gives him a message. This is 2019. What was this message? It's an increase of knowledge (loK) of what waymark? The angel is warning Paul that the ship is about to be shipwrecked. It's an loK of this waymark, an loK of the SL. This is the dispensation of the Early Rain (ER) for the 144K. That's why we're seeing Paul go through this experience. He represents the 144K and he has an loK on the shipwreck.

So we have it open up on 9/11, a message unsealed. An angel comes down, he's given an loK on the shipwreck. (loK swells toward) 2021. At MN there was a cry. That cry is that they can now see land in front of them and they can now measure the distance. So we have the symbol of time. So are we on these reform lines? We are here, **X**. We are between MN and the MC.



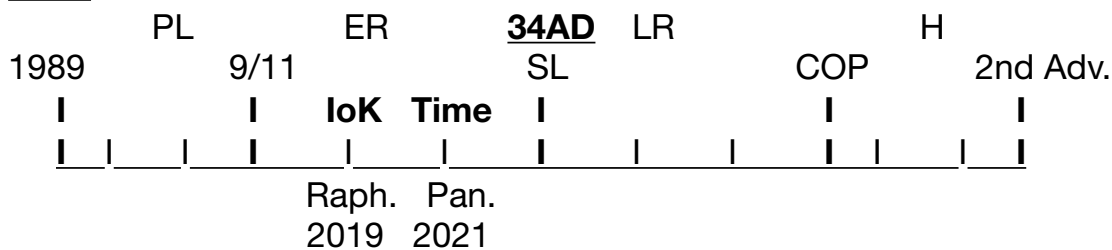
So in 2019, what did we have? An loK on the SL waymark. What did we understand was that sin at the SL? We understand it will have something to do with nationalism, sexism and homophobia. We understand it will have something to do with equality. We take that from the history of slavery in America, particularly the 1850's and 1860's.

So we have that loK. The same time we have that loK, we also have these 2 false prophets. These 2 false prophets are preaching a nationalistic, sexist, homophobic message and they're using Inspiration and the Bible to justify that.

So we are standing in the history of the loK, between when that loK is first pronounced and when it reaches a cry. When it reaches a cry, time will be given. Time until the distance between that point and land, that point and shipwreck—that point and the SL.

So we know where we are standing in Acts 27. We can have the assurance that right when we're supposed to have that loK, that we, in fact, had it. We began these presentations by drawing up the line of the 144K, then the Priests, Levites, and Nethimins. And when we did that, we were able to identify that the loK for the 144K has to occur at the same waymark of the COP for the 1st group called. So already in the structure of those lines, they demand you have an loK of the SL at the same waymark as is the COP for the Priests. And that occurred just as you would have expected. I hope

**144K**





that that knowledge anchors us. There was no need within the MC message itself for that MC message of equality to change our understanding of the SL. We could have drawn lines that showed Eden to Eden. Eden to Eden when it comes to nationalism. Eden to Eden when it comes to sexism. We could have done that, left it there, given the message of equality without that changing our definition of the SL sin. We did not need to change what the SL sin was to give the message of equality, but it did change our definition of equality—not in 2018, when the MC was first given, but in 2019. Our understanding of the SL could not have changed in 2018 because 2018 was not the COP for the Priests. The message of the SL had to come connected with our COP. And the fact that that was given last year should give us an assurance that the waymarks are fulfilling just as the structures dictate that they should.

How much longer do I have? Ok.

So we're finished with Acts 27. We understand that we have been given that loK. We are continuing to understand and refine our understanding of what that sin of the US is. It continues to swell. We are in that swelling. Come Panium, we know that the cry will be made. We will have a more complete, more thorough understanding of what that SL waymark looks like. As much as it seems easy right now to say "equality," the waymark is more complex. Equality over what issue? Is it something that relates to nationalism? Is it something that relates to sexism? Is it something that relates to homophobia? Is it something in congress? Is it something in the judicial branch of the US? We have a more complete understanding to grasp of the SL. We are in the swelling of that message. The loK was given just as it should be. The formalization will be given just the same.

So if you don't mind, I might erase that boardwork. "We ok to erase that?" We are a little short of space. If you have any questions, please put them in the Q box. No questions? You're a good crowd.

So I wanted to start with Acts 27 because that's where we particularly began, that's usually my first thought, and because it gives us that loK towards the SL. The SL is the shut door, the lines of institutions. It gives us more of an anchoring of that history, of that swelling of the message of the SL. Because, while it is about institutions, that same dispensation that we drew is also the ER for the 144K. So you can look at it from 2 perspectives. It is that swelling of a message for the institutions that will show their fall at the SL. It's also the swelling of the ER for the 144K. So we looked at it from both perspectives. Where I would want to go to now is to the lines that I think we must review before we go onto any other line. We really have to come back and look at the lines of revolutions. Without understanding where we are on the lines of the revolutions, will determine where we'll place ourselves in other reform lines. So to come to understanding the lines of the revolutions, we need to go back some and see how they developed into those lines.

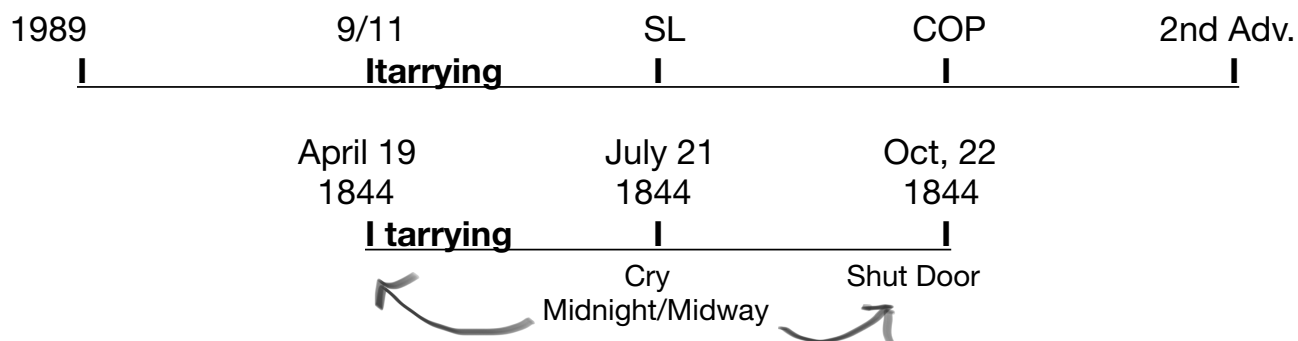
A couple of questions: Someone asked, "If you don't mind clarifying for me-were you speaking of the loK already having taken place on the line of 144K?" So if I can just remind us of that line.



So that's our line of the 144K. We have particularly these 3 middle waymarks. (\*) I want to focus on those. 9/11, SL, COP. When we come to the Beginning of Modern Israel, the history of the Millerites, what are those 3 waymarks? Someone can tell me in the Q&A box. What's the waymark of 9/11, SL, COP? Start with COP. I'm doing the Millerites as we've taught it in the past. In the past we did not teach 1861. When was the shut door for them? October 22, 1844. So the shut door was Oct. 22, 1844. What about the waymark of 9/11? Sister E...has drawn them out for us. "April 19, August 15, October 22." Maybe not so far back into our teaching, sometime when I entered the movement, but people don't know when that is. I agree with the first and the last, but I would put July 21, lining up with the SL. So you have April 19, July 21, October 22. What's the theme?



What theme are we following? We're following a particular thread, a particular story. If I was to do their lines as I would for the 144K in 2 groups, I would agree that I would put April 11, 1840, but we're tracing a particular story. That's why I put April 19 and what story is that? What story gives us a shut door in October 22? I want to suggest that this story that places April 19 here, and traces July 21 and October, is the story of Matthew 25. This is tracing that parable story through their experience. So April 19 what happens? Yes, 10 virgins. April 19? Matthew 25? What verse? The tarrying time. So you have a tarrying at April 19. We discussed this before when we talked about Acts 27, the way it combines MN and MC, but we're going to mark it as July 21st here, the beginning of that cry. So you have April 19, a tarrying time, then you have July 21, what begins here? A cry is made. "The bridegroom is coming, go ye out to meet him." And then the bridegroom comes October 22. So this story that places us in April 19, marking 9/11, then takes us through the tarrying time, the cry, "the bridegroom is coming, go ye out to meet him," that now has time attached and takes us to October 22, when 5 of those virgins are foolish. They find the door closed and they can not enter, the division. So this story, that we've been drawing on these lines, is just the story of Matthew 25.



It's in the context of this story that it's going to talk about July 21st. At MN there was a cry made, "Behold the bridegroom cometh, go ye out to meet him". Midway between the spring of 1844, where it was first supposed that the 2300 days would terminate, and that point in the autumn of 1844, to which it was afterwards ascertained that they really extended, just such a cry as this was suddenly raised. So midway between when they thought the bridegroom would come, April 19, to when they later understood he really would come, October 22, midway between those 2 understandings a cry was suddenly raised. That cry was raised on July 21st. In the parable of the 10 virgins, this is Midnight.

The Millerites took that symbology and they called it "midway" and they understood that not just as a symbol was it midway, it was a literal fulfillment in their time. July 21st was midway between April 19 and October 22. So when we understand Millerite history, is this talking about 9/11, SL, COP? No, and that's where people were saying that from the very beginning. Some were already starting to express those thoughts. July 21st is not SL. 1850 is SL. July 21st is MN, is that middle mark, is the beginning of the cry for what group? The first group called.

So this is a direct application, not for the lines of the 144k, but for the priests. In that context, April 19 is 9/11, July 21 is what waymark? 2014. October 22 is what waymark? 2019. This experience, this parable of the 10 virgins, is speaking about one group of people. The experience of one group through their time of preparation, then the tarrying, they fall asleep, they're awakened by a cry, they go forth to meet the bridegroom, they face that shut door. One group of virgins called. And they understood that this was directly them. This was the experience of the Millerites. The Millerites were one group called. The first group called in our own history, we may call them the Priests. But they are the Church, the preparation of the Church before the message must go to the world. The preparation of a people to give that message to the world. October 22 was not the COP for that reform line. We know that now. But it still marks a shut door and we can take that shut door, even that symbol comes from the parable of the 10 virgins. So all our symbology here is also come from that parable. The tarrying, the cry, MN, the shut door, all those symbols are from this parable. And this is the tracing of those symbols on our reform line. Their reform line for that history directly correlates to the reform line of the Priests, the first group called from the Church. Therefore, July 21st, in its primary sense, is 2014. 2014 takes on the symbol of MN. The symbol of "midway". So just before we close. July 21st is MN, midway between 9/11 and 2019.



July 21st=midway. 2014=midway. Is July 21st midway between April 19 and October 22? Yes, it's literally midway. But what do we do when we make an application? Does it stay literal to literal? Remember the presentations we've done in the last weeks. Who does literal to literal? Conservative evangelicals. We don't do literal to literal. Not in this

context. We do literal to spiritual. Literal to symbolic. 2014 does not have to be literally midway between 9/11 and 2019. The SL also takes on that symbol of being MN, the SL is not going to be midway between 9/11 and the COP. If we believed that, we'd be looking at over 20 years between the SL and the COP. It's already been 19 years since 9/11. It takes on the symbol of the midway or MN. So our original history, that we're learning from, becomes the literal. It is the parable. We make an application and it has a symbolic application. So our first step to understanding 2019, to understanding the revolutions, the revolution in America, in the US, is to understand 2014 as MN, as midway —as a midway point between 2 other points in time, is understanding that the literal now is the symbolic.

Question asks, "What day would mark the 2nd Advent on that fractal?" So if we have time later on in this camp, I want us to have a much closer look at the history of the Millerites, not necessarily to make application, but to understand its structure—if we can just place its structure. But we would do that at another point in time, if you don't mind holding on your question, and we will come back to that.

So we're due to close now. So just to summarize. (She summarizes part 1, 2 and 3)

We began by placing ourselves in the history of the End of Ancient Israel. This history is our key. It is the history of success. End of Ancient success explains End of Modern success. We traced the whole overarching reform lines, 144K, Priests, Levites, Nethimins. And then we did John the Revelator, the 144K and then the disciples, back to the Jewish nation at Pentecost, Gentiles 34AD. That structure holds sound for the End of Ancient and for the End of Modern. In both histories there is a group successfully prepared to bring that work to completion. Then we looked at John in the time of trouble. We recognized after 70AD that he went through that experience. Every earthly support cut off, could not buy or sell, a death decree, but he lives to witness the 2nd Advent. We recognize that the time of trouble for the first group called was a history between the cross and Pentecost. Of particular pain is the period shortly after the cross, before they go into the upper room. There is the particular suffering. Then we understood that we can also link that with the experience of Christ in the wilderness after 30 years of preparation for the priesthood. So we overlaid them. Jacob's time of trouble, the history after the cross, which is Jacob's time of trouble for the first group, then the history of the wilderness after the 30 years preparation and the baptism. We place where we are in that time period.

Then we went to Ellen White's dream. We started to discuss why we would say, every earthly support is cut off in this time period. We see how we have had earthly support this whole journey, whatever that earthly support has looked like. We have had our pet doctrines, our baggage from Adventism, which is really baggage from apostate evangelical Christianity. We've managed to take that baggage so far. At the beginning, to get us over that first hurdle, God had to work with us in a special way. He took the reins of the horses and He guided them Himself. But then He gives us the cords, the parable methodology that travel with us through our entire period. We hold on to those cords. We start just holding on with our hands. We have confidence in the placement of our feet.

We have confidence in our shoes and the way that they grip, and then we lose that confidence. We have to take off our shoes. Then we have to take off our stockings. Then we go barefoot, and then we see that the feet start to bleed and this path hurts.

These cords continue to grow, till you can no longer hold them with your hands. Then you must hold them with your entire body. You reach a chasm. This chasm is described in the language of Jesus at Gethsemane. It's also described in the same language as Ellen White uses for Christ's experience in the wilderness, when he had no bread, when there's no message. And right in the midst of that agony, people are required to cross this chasm to heaven, to the 2nd Advent, with no foundation beneath their feet, no earthly support. The only security they have is in the lines in a parable methodology. That is sufficient, if they are trusted.

It is no time to say, "You're repeating what we've already heard before, therefore, I will close my ears." I hope we can see that is dangerous. We must understand and have faith in those lines.

At that point, everyone starts to question, what holds the lines? They must get to the point of recognizing, first of all, the experience in their past history cannot be forgotten. They must recognize God holds the lines. Once they trust them, those lines will bring them to the other side and out of this time of trouble.

We understand that people leave all along this pathway. It's only those lines that will bring us to the other side. So we start to review those lines. We started to discuss what else holds us to this movement. What has held us, that earthly support that we are now losing. This isn't earthly stuff. These are ideas, doctrines, world views, misunderstandings about the kingdom of God. Those are the things that have held us on this pathway, other than the lines, that will no longer support us in this time period. We either choose to trust the lines and travel with them or we go over that cliff-face holding onto our wrong understanding of the nature of the kingdom.

As I've said before, there's more than one error regarding the nature of the kingdom. There is more than one ditch. There are 2 ditches. 2 sides of the road to fall into.  
[Different road; different parable. \(Referring to ditches\)](#)

We went back to review our lines. We went back to Acts 27. We showed how both the line of the institutions and the line of the 144K show us this swelling of the message. A message that warns the institutions that they're about to be shipwrecked. But it also prepares the 144K for the SL. It helps us understand what this waymark looks like and how to prepare for it. And that loK came right on time in 2019, understanding that the message of equality had implications for the SL itself, for the sin of the US itself.

Once we established that in Acts 27, we then moved on to understanding, to starting to review the lines of the revolutions and we wanted to go back. We needed to. Before we could understand the revolutions, we had to first understand how we got to them—how we made 2014 MN and midway. When we remind ourselves how we made 2014 MN and

midway, then we can start to understand the literal histories of revolutions that built up that study. And we will continue with that tomorrow.

Please, as people have questions, please continue to write them in. Even if they don't relate directly to this study, we will be looking at other studies. We will be looking more closely at the line of the Beginning of Modern Israel, the history of the Millerites, because we need to apply ourselves after October 22. We need to understand the 2 lines for that history. We're after October 22, we are also, as was presented 2 weeks ago, after 1861. On 2 lines from the End of Ancient Israel, we're after the baptism and we're after the cross. We particularly want to leave this campmeeting with those 4 lines locked into place. But first of all (we will look at) the revolutions.

If you kneel with me, we're going to close with a word of prayer:

Dear Father in heaven, thank you for our blessings. Lord, we know people are suffering in this time period. People are suffering in different ways, with different battles. We know that we have still held on to our old sins, just as did Jacob. That we must remove these, Lord, to have victory. That we must trust your guiding. You have guided us successfully all these 30 years. You have prepared and trained, and still we are not fit for duty. I pray, Lord, that you will help us. Help us see what must fit us up for this work. May we submit to your guiding hand, whatever it looks like, even if it hurts. Even if our feet bleed, Lord, even as we sweat and we look at that chasm with fear. I pray, Lord, we will trust your guiding. I pray, Lord, for all those in the movement all across the world who are meeting today. There are others who cannot meet. Lord, the hour is late in portions of Europe. The hour is late in Africa. We know that not everyone is able to participate across the world, with time zones, with trouble accessing internet. But, Lord, we pray that they may be able to be anchored to these reform lines, to where we are in history. That as brothers and sisters, those who do understand will help stabilize those that are struggling. That we will not put tests before our brothers and sisters that God has not yet given us a message on. That we will work to build up your cause, not take down. May we each take responsibility, our personal responsibility in this movement. I pray this in Jesus' name, Amen.