

## FFA - The Final Rebellion

Good Morning Happy Sabbath!

You may have noticed that we began with a prayer. I know that may surprise some people, it is being suggested in various quarters that we no longer believe in the power of prayer. I want to make one point before we begin today's study. Before I was in this movement, while I was still a nominal Adventist, I heard it taught in those circles that practiced evangelism that what you would commonly face is when you went to a Protestant Community or a Protestant friend and you tried to explain to them our understanding of The Seventh-Day Sabbath, you would lay out the Bible evidence for a Seventh-Day Sabbath and the protestant response is, give me time I need to go away and pray about it". And what I was taught in the Advenist church was that response is foolishness, dangerous foolishness because if that's their response their not willing to take the authority of the Bible and the weight of evidence for the Seventh-Day Sabbath. Instead they used that as a back door exit. To say regardless of the evidence for the 7th Day Sabbath I'm not going to accept it based on your word, I'm going to go away, pray about it, and wait for the Holy Spirit to convict me that the Seventh Day is the Sabbath. This is one example and there is not time and I don't think that we are contemplating responding to every misrepresentation that is being presented of our viewpoints and what we share. But I want to make that point because you'll notice before we began we prayed because we believe in prayer. What we don't believe is that when a certain heavy degree of evidence, we could call the latter rain is laid before God's people, that a wise response is to say I need to pray about it. That type of response is recognized within Adventism as foolishness on every other doctrine we believe in. And yet all of a sudden those within this movement who are given evidence of a prophetic subject utilize that same Protestant response as a back door exit. Not only that, they don't just say I need to go away and pray about it they wait for the Holy Spirit to tell them personally that it is truth and then they start finding evidence in such things as car number plates. That is foolishness. We believe in the power of prayer. But we believe that God demonstrates what is and isn't truth based upon prophecy based upon inspiration being understood through correct methodology. I just give that introduction as we did pray to begin.

We all know the current condition of the movement we know that there has been a shaking the greatest of which we have not seen before in this movement. This is my first response since that split really become formalized. So there are a couple of things that I particularly want to lay out today, really it's just an introduction. I want us to remember before we begin, not just the current position of the movement, where we are, the obstacles currently being faced but exactly the time frame of when that happened. August 31st was a Sabbath the final day of the camp meeting, on that day I was ordained an elder, it was the first female ordination. Along with sister shequeta August 31st that Sabbath it was at night meetings began with FFA that did not go well. Immediately everything began to change, Sept 1st the movement was divided and the greatest shaking we have ever faced began. I want us to remember the time frame for that. That those things occurred back to back almost simultaneously.

In the German International Campmeeting Prophetic argument with laid out in detail one that has been in development since 2016 at our increase of knowledge, formalize 2018 but it was laid in stone at that German camp meeting and that strong prophetic argument was about equality. And you can really see that in two different ways. There was a strong prophetic argument laid out for equality between male and female. That was put forward on every level of life, function and duty. Equality between male and female being the first point. The second point equality in leadership that there are now two equal leaders of the movement one male who had up to this point already been universally recognized as the leader of the movement and now a female equal to him. That is what was put into place with the August 31st ordination. since then August 31st, September 1 events started to occur one after the other that brought us to where we are today.

Everyone is aware of the shaking that we are currently in. What became apparent soon after September 1 is that there are now those rebelling against this movement and what they are doing is really a game of Jenga. I don't know who is familiar with that game. It's a game where you have all of these prophetic blocks. You have all of these little wooden blocks and they're all stacked and different formations pointing different directions and then as a game, each person takes a turn at pulling out of one block, and waiting to see how many blocks you can pull out before the tower collapses. What those rebelling against this movement have been doing is playing a game of Jenga. They're taking a block at a time and pulling it out. And what they themselves do not see, I believe that they themselves are not aware of the consequences of what they're doing. They will make statements such as the following, "The lines are correct but not the application", and then they'll start cutting down that application, they don't realize what they're doing, in taking away the blocks, the entire structure is already collapsing. So even as you follow their progress over the last couple of weeks, as studies are coming out. From what they were saying at the first, they're having to remove more and more of their prophetic understanding. Backtrack further and further because they're realizing, perhaps subconsciously that as they remove one block the tower begins to collapse, you have to remove another and another begins to fall. They're attempting to use a certain amount of methodology.

But I want to give one example. We have taught about the events that are currently taking place between Donald Trump, Jerry Falwell Jr, and the Christian right within America. And what we have taught is that from 1979 to 1989 you have a 10-year Moral Majority. 10 years of the Moral Majority begins and 79 and dissolves in 89. Then you see 1996, Jerry Falwell goes on a tour of the United States. From before 1979 the Christian right within America had formed a close relationship with the Republican Party. 1996 that is formalized with Fox News. 2001 we line that up with the Civil War, not just the civil war, we line that up with the history of the 1950's. We see "In God We Trust". The stones are crying out and right now the stones are being called the dragon power. But we know that the stones have been crying out ever since Adventism lost their voice. In 9/11 the stones are crying out, saying that church and state are coming together. In God we Trust, it's a National Crisis. And then we follow the progression of the Christian Right through 2014, 2016, 2018, and 2019. And it's not just the prophetic waymarks it's a story. You can go into 1990, 2004, 2005 and 2006 and trace one whole story within it's context. This is

what we call connecting a thread. This is taking a line and connecting it as a thread through way marks, seeing the whole story. And the key is that if you're going to start the thread, we recognized the 10-year history before 1989. If we want to we can take it all the way back to 1798. But the pin that your thread must begin in, is 1989, the time of the end. You cannot pick up a thread down in this history (2014) and we begin to say that in a much stronger fashion once we started dealing with the world wars. And then again, Elder Jeff has claimed that this is great light, the concept of the opening up of an information war and the information age. When we saw 1989 the Big Bang of the information age and we saw that grow and develop, into what we know now, that we're already in the history of World War 1 and World War II. But it must begin at the time of the end. The invention of the World Wide Web. Claiming to thread way marks what is instead being taught, is that if we find Hillary Clinton in 1996 and we find her in 2016 and we say that we think she did something wrong in 1996, that we think she did something wrong in 2016, that we've threaded a way mark. That's not connecting waymarks or building any type of story. It has to begin at the time of the end and then you can't start skipping way marks to build your story. So that's one example.

The point I was trying to make is what they're playing is a game of Jenga. There's a certain amount that they think they can remove and still claim that the lines have been opened up by God. But once you start to dissolve part of it they themselves do not realize that they must come to the place where they reject all of it. And that's already starting to happen. Perhaps in another presentation we might go into more detail on that subject exactly how that has to happen.

I want to remind us of our reform lines, particularly that of the 144,000. Over the last five years we've had an increase of knowledge on those lines. Particularly how it comes to our timeline (the hundred and four thousand) and the fractals. If we were to consider that line, we see that it has five primary way marks - 1989, 911, Sunday Law, Close of Probation, and the Second Advent. It has been likened to a hand. As light has increased on our reform lines I would suggest they have also become more simple to understand. It can be likened to a hand with fingers, five fingers and four histories or spaces between them. So you could say (1989, 911, Sunday Law, Close of Probation, and the Second Advent). You could say (Plowing, Early Rain, Latter Rain, Harvest) 4 histories and 5 key way marks. I want to remind us for those who have watched Elder Jeff presentations recently, he said, "My argument is about application not about lines, the lines are sound. I don't have a problem personally with Boston, Concord and Exeter."

Boston - an unsealing (the key waymark)

Concord - an increase of knowledge

Exeter - a formalization

.....and then a test in every dispensation.

He says, "I don't have a problem personally with Boston, Concord, Exeter and a test, it fits, it is powerful." So there is an acceptance of this structure seemingly. Let's just take those lines then. This is the line of 144,000 - five key way marks and four dispensations. We say it is the hand of God, the right hand, that brings his scattered people and gathers them. What I primarily

want to focus on in this history of 1989 to the Sunday law. We're going to zoom in on that a little. Before we build up the lines of the Priests, Levites and Nethinims.

I want to remind us of the increase of knowledge of this message Acts 27, which began to open up in 2016. Acts 27 gives us some history and it also zooms in on this history of 1989 to the Sunday law. I want us to consider the line of the second ship, it's the ship of Alexandria. That ship of Alexandria begins its journey in Alexandria, which we place the 1798, though studies have been in the record for for many months now. But I want us to focus on its history from 1989 to the Sunday law. So I'm going to expand on this. This is the ship of Alexandria. 1989 is the way mark of Lucia. 1989 to the Sunday law. I just expanded that line. It leaves the harbor of Lucia. Paul has there given a message, then we came to Euroclydon, which is 9/11. The east wind strikes, they undergird the ship and Paul is given a message. He gives that message to the ship and then they begin to look for land. A cry goes over the boat, it's the midnight cry, it's the 14th night of the voyage and they sound the cry. We identified that as the midnight cry. They spot land, they check the distance, they calculate time, and you can see the 2520 in that history and then shipwreck. This is the story of Acts 27, the ship of Alexandria. At shipwreck which we identified to be the Sunday law, the ship is destroyed. And we laid out that fifth line that shows Adventism as an institution that began in 1798. How it journeys through history represented by this boat that's finally shipwrecked at the Sunday Law. At this point they go to the third group. First of all you have Paul, then in this history (MC-SL) he goes to those on board the boat, the heathen on board the boat and then they go to the island. So there are three groups clearly within that final journey.

We can see on the line of the 144,000, as they still believe in this (Boston, Concord, and Exeter structure). The message is unsealed at Boston, the increase of knowledge is at Concord and it is formalized at Exeter, which means that between 9/11 and the Sunday Law on the line of the 144,000 there must be those two-way marks. A message must be unsealed at Boston, receive an increase of knowledge at Concord which is formalized at Exeter. And the two-way marks that we have between 9/11 and Sunday Law, at that scale, are the way marks of Raphia and Panium. And we have identified on the ship 1989, 911 and then this angel comes down, gives Paul a message, this is the increase of knowledge - Concord, it's formalized when they spot land and calculate time - Exeter. These are the way marks of Raphia (Pauls Msg) and Panium (M/C). 1989, 9/11 Raphia, Panium, and Sunday law. You have your five key way marks, the five fingers or the hand.

I want us to see this as the line of the institution's. Shipwrecked at Sunday Law - Adventism. Going back to our fractals we then understand that there are three groups, not relating to the institutions, but to people. The first group, the Priests, they begin in 1989, they go through this history, their line ends at Panium. So they have 1989, 911, 2014, 2019 Raphia and 2021 Panium. Five key way marks, five fingers, and four history's. So this is the line of the Priests and they're harvested here (2019-2021). So this is the line of the Priests.

Then we go to the line of the Levites. They begin at 9/11 and they journey until Sunday law. They have 911, 2014, 2019 Raphia, Panium and Sunday Law. They're brought into the movement and harvested between Panium and Sunday law. Then we go to the Nethinims and we can see they would begin in 2014 and I won't finish their reform line. I want us to focus on this history of the Sunday Law. It's at the Sunday Law that they begin to be brought into this movement. From 2014 their plowed, 2019 - early rain, Panium - latter rain, Sunday Law to Close of probation their harvest. The reason that we've gone and reviewed these lines is I want us to see that there are three groups. First of all the Priests, second the Levites, and third the Nethinims. There are three groups. Twice we go to the church and then we go to the world.

We go to the world at Sunday Law. As we've long known, if we go to the world at the Sunday law. It's not until here (SL) that we go to the third group. This is the call to the world, before this it's the church. I want us to see that this is the structure of our reform line. We have done not just the fractals but also the ship of Alexandria, to show that shut door for the institutions. The reason I want to do this is I want to transfer this knowledge onto another reform line. I want us to go from considering 144,000 to considering the history of Christ.

If this is how we construct our reform line. How should we consider the history of Christ? We have four primary reform lines. Moses and Christ - This is the alpha history of ancient Israel. And in this Alpha history you have an alpha and omega. You have a history of failure and then a history of success. We come to our time, we have the Omega History. It's the Omega and it's the history of modern Israel. You have the history of the Millerites, our alpha, it ended in failure and disappointment. Then you have the hundred and forty-four thousand the Omega - success. We cut these lines here (between the alpha and omega histories) and we overlay them. But the reason I've drawn it this way is that I want us to be able to identify while we have all these different reform lines the primary example of our history, you could argue from one context, above and beyond every other reform line, is the history of Christ. This is the reform line that should above any other be demonstrating to us what ours looks like. It's a primary reform line. We can talk about Moses and the Millerites, they have their special characteristics. But when you look at the context of these reform lines, it's Christ that we're most closely repeating.

So when we come to Christ's history, what do we see? How many groups are called? First of all you have the disciples, then they go back to the church and then they go to the Gentiles. You have built within the Reform line of Christ, that end of ancient Israel, you have three groups. This is the beginning of ancient Israel. This is the end of ancient Israel. The beginning of modern Israel. And the end of modern Israel. But if we're going to understand the end of modern Israel, we should primarily go back to the end of ancient Israel to understand that. So I want us to take this understanding of the end of modern Israel and transfer to the end of ancient Israel. So let's do that first.

We understand when it comes to Christ's history we should expect five primary way marks. So this is the hundred and forty four thousand. I just want to call this the end of modern Israel. To understand that, I want us to consider the end of ancient Israel. We should expect five primary

way marks. We understand the time of the end as being the birth of Christ. Baptism, which lines up with 9/11. Then I want us to consider these three, this way mark here (SL), it's the third, the midpoint on the line of 144,000. What is its characteristic? It's a shut door for Adventism and the gospel goes to the Nethinims. So when you see the end of ancient Israel, this way mark (the third) what should it be? We know this is the close of probation (4th way mark) and we know this is the second Advent (5th way mark). This history (Sunday Law to Second Advent) I want us to put aside for one moment. It's this history I want to focus on, 1989 to the Sunday Law. Transfer that to the end of ancient Israel, the birth, the baptism, and then what is the next way mark? It's at the Sunday law that the gospel goes to the world. So at this way mark here (the 3rd waymark) what must it be?

I want to go to a quote from The Great Controversy 328.1

**The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world.** The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21. {GC 328.1}

So at this way mark, the Sunday Law, it's the shut door for Adventism as an institution and the gospel goes to the world. It's 34 A.D., that's a shut door for the Jewish nation, the end of the 70 week prophecy and the gospel goes to the Gentiles.

Continuing reading the next paragraph of The Great Controversy 328.2

**Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34.** From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary--which was almost universally believed to take place at the second advent--was definitely pointed out. {GC 328.2}

And then she goes into an explanation of the 2300 day prophecy. So it's at this point in A.D. 34, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel, by the

martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people to the Jewish nation, is given to the world.

And then she describes the work of Philip of Peter and also increasingly of Paul. So if we're going to see this line at the end of ancient Israel you must go from the birth, to baptism, 34 A.D., Close of Probation, and Second Advent. And focusing in on this history what we would mark here? Sunday law a shut door for Adventism and the gospel goes to the Gentiles. Here in 34 A.D., it's a shut door for the Jewish nation, the end of the 70 year prophecy and the gospel goes to the Gentiles. So you can see that if we were going to construct a line of an institution from the time of the end, that the point where it is passed by, where its doors are closed is 34 A.D. Which lines up in our line as Sunday Law. So when we consider Christ's history and we want to consider the gospels. What do the gospels become? They become relevant to a fractal. Everything that we have written within the gospels, which regards the work of Jesus, the cross, the resurrection, and pentecost. They must then be primarily describing the experience of those fractals of the first two groups.

So we consider the disciples, first group, and we mark it from the time of the end, through to baptism. From the birth to the baptism. Birth, Baptism then Jesus goes into the wilderness. He comes out of the wilderness and He begins His work. His work from here (baptism) to here (cross) the close of probation, the test, the cross. The second group from baptism, we're just transferring our knowledge of the line of 144,000 to that of Christ. The second group, the church. When are they brought in? It's not at the cross, it's at Pentecost, at the midnight cry, at Panium. At Pentecost the call goes out, back to the church. And they're called from Pentecost to 34 A.D. The Levites in this history, the second call to the church, from Pentecost to A.D. 34. And then the third group, as Ellen White lays out for us, they begin to be called from A.D. 34. The gospel goes to the Gentiles, the gospel goes to the Nethinims. So we can learn a lot through the gospels, of the history between 1989 and the Sunday law. If we bring them into a reform line, their primarily describing the experience of the first group, of the Priests. So when we come to the history of the cross, the cross in its primary application, is which way mark for us? For the first group, it's their test. For the disciples in our time 2019 it's the test for the priests, the cross and its primary application becomes 2019 or Raphia. We can revisit these reform lines and learn a lot from them.

I'm wanting to go to highlight particular points so I can I can make my point, this is really just the introduction. So the cross, the test for the Priests. So question, prior to the cross there's a cry isn't there? And what do we call that on their reform line? We call this the Triumphal Entry. This is the work of Jesus from 2014 to 2019, the work of Jesus to the cross. In here there's a way mark that we associate with the Midnight Cry and that is the Triumphal Entry. And how many are shouting Hosanna? Everyone's shouting Hosanna! Does Jesus know that those shouting Hosanna do not accept his message? Yes, He lets them anyway. He had lost people all through this history, He'd lost the 70, various had fallen away. But for the reform line of the disciples of that first group. When is their largest shaking? When is their great shaking? The great and final shaking of that first group called, is that before or after the Close of Probation? It all happens

before. The division between those who believed His message and those who didn't occurred before the cross not afterwards. It's before the cross that you have the rebellion of Judas and those who fled. So for this reform line, the birth, the baptism, Jesus goes into the wilderness, He begins his public ministry. You have the triumphal entry and the cross. The rebellion in this history occurs before the close of probation not afterwards. It's before the cross that you see the division already manifested between those who do and do not believe His message. I want us to consider this in more detail. If we're currently in, and I think we can demonstrate that quite firmly, the last great rebellion. Where can we go to understand that rebellion? If it's the last for the Priests, where can we go? We would go to the first rebellion and it's the first rebellion that will teach us of it.

So if you don't mind I want to I want to erase this reform line because I'm going to need the board space. So what I might do, I'm going to put some elements of it down here. I want us to keep that concept in our minds. So I will erase this side and then put some of these under here so we can still keep it in our minds.

When we lay out the three groups. This is the first Raphia to Panium. The second Panium to Sunday Law. The third Sunday Law to the Close of Probation. The third are characterized by the Nethinims or the Gentiles. So when we combine those two lines, we know that this way mark must be 34 A.D. If that's 34 A.D. we can go back and see the beginning of the call to the church after the cross, it's at Pentecost. And then we can line up the Close of Probation for that first group, that great test, as the cross itself. Then we've expanded this history of 2014 to 2019 to see it's the work of Christ. We've seen that in this history you can mark the Triumphal Entry. Many shouting Hosanna! Very few understanding or actually accepting His message. And then you come to the cross, the test. So I've just combined those two reform lines of the end of ancient Israel and the end of modern Israel. We've seen that the great division, rebellion against leadership, for the line of the priests or that first group, occurred in this history before the cross. When Judas leaves the table and the disciples run away. If we're going to understand the last great rebellion, we need to go to the first great rebellion and I want us to consider that.

We're going to go through some quotes now and lay out what that actually looked like. The Rebellion in Heaven. We'll begin with The Story of Redemption 13.1

**“Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone.” {SR 13.1}**



The point I want us to take from that paragraph, is that Christ had the preeminence over all the angelic hosts. He was one with the Father before the angels were created. So from the beginning is there equality? You have the Father and the Son and are they equal? Yes! He was one with the Father before the angels were even created. So they're equal from the beginning.

Next quote but we're going to refer back to this one too. I Spiritual Gifts 17.1

**“The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors. Until this time all heaven was in order, harmony and perfect subjection to the government of God.”** {1SG 17.1}

So in our first paragraph SR 13.1 it says that, 'Christ and the Father were equal. And then the last sentence, **“Lucifer is envious of Christ and was gradually assuming command which devolved on Christ alone.”** So there's already an envy. And then in Spiritual Gifts it tells us when that envy begins. **“Until this time all heaven was in order, harmony and perfect subjection to the government of God.”** So first of all there's equality but then there comes a point in time when the Father and the Son say, “let's make man in our image, let's form the earth.” And He brings Jesus into a private relationship with Himself regarding the future work. And all of a sudden Satan goes from this harmonious existence, to one of increasing jealousy and envy. So this is harmony and then there is a secret meeting. Is it really a secret? Everyone can see what's happening. They can see that the Father and the Son are working as equals and Satan doesn't know why he has been left out of that partnership. And he begins to feel jealous, so this harmony begins to be corrupted. The Father and the Son begin to make plans. They begin to work together and the working together is obvious for all of heaven. We said the Father and the Son are equal does satan know that they are equal back here? We know they're equal but does satan know they're equal? Somehow this working together for satan has come as some type of surprise. So the Father and the Son begin to work together it looks like secrecy. Satan doesn't know why he's not a part of that and this causes jealousy to arise.

Next quote, we will go back to SR 13.2

**The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself;** so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily

as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. {SR 13.2}

They've been equal since the beginning but somehow heaven doesn't know this, the angels and Lucifer have not discerned that. And as long as they don't discern that, there is harmony. Then they begin to work together and all heaven can see the Son work with the Father as some type of equal. They don't understand this and it causes Lucifer to start feeling left out, jealous. It comes to the point where the father gathers the angelic host and makes a proclamation. I'm going to call it a different word based on the paragraph. **“The father then made known that it was ordained by Himself that Christ, His Son should be equal with Himself.”** This is an ordination. The equality already existed but it had not been seen.

Continuing to read from the quote (bolded portion).

The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that **wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing** that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. {SR 13.2}

Next paragraph SR 14.1

**Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred....** {SR 14.1}

The envy and hatred had already begun to grow in Lucifer from the secret meeting, from when Father and Son had begun to work together in plain sight of the heavenly hosts.

**Christ had been taken into the special counsel of God in regard to His plans, while Lucifer was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself. Lucifer thought that he was himself a favorite in heaven among the angels. He had been**

highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God had shone especially upon him. He thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself? {SR 14.1}

He left the immediate presence of the Father, dissatisfied and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. {SR 14.2}

There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. {SR 15.1}

Next quote 7BC 973.4 I just want to pick up the middle sentence. We'll start from the beginning we won't read all the way through.

**The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words.**"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." {7BC 973.4}

I want us to note some characteristics. Lucifer highly exalted he was greatly loved and he had a strong influence.

## Patriarchs and Prophets 36.1

**To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God.** But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy. {PP 36.1}

Lucifer had a preeminent position position and authority.

Just to recap. The Father and the Son are equal at this point in time but it's hidden. It's hidden all through this history, up until God makes a proclamation. Before angels were created they were equal. There is harmony through this history as the angels do not yet realize. As Lucifer doesn't yet realize the position of the Son. This harmony begins to be disrupted once it becomes visible that they are working together in plans and operations that Lucifer is not permitted to enter into (secret meeting). This begins to create jealousy in his heart. It comes to the point where the Father decides it's time and is going to make a proclamation that Jesus is equal with Himself and in authority over the angels. Now you have at this point in time (Ordination) two leaders of the movement.

Going back to SR 15.2

**Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created; and that He had ever stood at the right hand of God, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to execute....** {SR 15.2}

So those that are siding with the Father and the Son are trying to reason with him now, in this history (after ordination). They're trying to convince Lucifer and the Angels siding with him. They say, "Isn't it clear now? Couldn't you have seen that there was already this equality? Couldn't you have already seen they were equal? Why is there such a surprise now?" To them it's also new knowledge, but they can see it, it makes sense. And the position of Lucifer is no less profound than it was before.

**They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? {SR 15.2}**

Next paragraph SR 16.1

**Lucifer refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Lucifer was successful in his effort to incite rebellion. He promised them a new and better government than they then had, in which all would be freedom... {SR 16.1}**

So what is Lucifer's promise? A new government, a better government. And the true angels are surprised, as they see that he's actually successful in his effort to incite rebellion against the two leaders.

**Great numbers signified their purpose to accept him as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God Himself, and his voice of authority would be heard in commanding the entire host of heaven. Again the loyal angels warned him, and assured him what must be the consequences if he persisted; that He who could create the angels could by His power overturn all their authority and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as Himself! They warned the rebellious to close their ears to Lucifer's deceptive reasonings, and advised him and all who had been affected by him to go to God and confess their wrong for even admitting a thought of questioning His authority. {SR 16.1}**

There's a point where his reasoning has turned deceptive in this history.

Back to I Spiritual Gifts 17.2

**It was the highest sin to rebel against the order and will of God. All heaven seemed in commotion. The angels were marshaled in companies with a commanding angel at their head... {1SG 17.2}**

You have organization.

**All the angels were astir. Satan was insinuating against the government of God, ambitious to exalt himself, and unwilling to submit to the authority of Jesus. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of God, wished to look into his unsearchable wisdom to ascertain his purpose in exalting Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son of God,.... {1SG 17.2}**

Who were they really rebelling against? The Father or the Son? The Son.

**....and all the angels were summoned to appear before the Father, to have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined with Satan in the rebellion, should be turned out with him. Then there was war in heaven.** Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven. {1SG 17.2}

### **Recap**

The Father and the Son were equal before the angels were ever created. There's harmony in heaven but during this period of harmony, Lucifer does not realize that Jesus is in a position above himself and that the Father and the Son are equal. Until they start working together, in a way that he can't discern, and he isn't invited into this work. This is obvious for the heavenly hosts but they do not understand yet the equality and jealousy begins to arise. It comes to a point in time where God decides that He's going to make it official. He's going to make a proclamation, so all the Angels understand this equality. He makes the pronouncement that the Son is equal to Himself and His voice is as equal in authority to the voice of the Father. Out of this comes rebellion, now it's open. It's no longer a secret hidden in the heart, the rebellion is open and all of a sudden there's a division that occurs. Two groups of angels are forming and there is a war in heaven, until the point where they are cast out.

Desire of Ages 21.3

**In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and**

terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. {DA 21.3}

So what is Satan doing with his deceptive reasoning? He is saying that it's God who is exalting Himself. It's God who is practicing self-exaltation therefore he is misrepresenting God and attributing to God the evil characteristics that belong to himself. This is the first great rebellion. Coming to our dispensation, we understand that the great rebellion that precedes the cross, which is 2019. It is currently underway, that great division. Just like in the history at end of ancient Israel, now in the history of the end of modern Israel the division occurs before the Close of Probation, not afterwards. We come into our dispensation from 2014, there's a new leader that's given his place, Elder Parminder. Does anyone have a problem with that, once that begins to be taught? I've been teaching this, Elder Parminder has been the leader of the movement from 2014 for months now, many months, really since at least the beginning of the year. There has been no open opposition to that teaching, no one had a problem, all was relative harmony. From 2014 there's harmony, until one point in time, when he begins to work with someone else. That's October of 2018 and already it can be seen in October that there are two people working together. It's obvious, everyone begins to observe it, but no one understands what is happening. From this point forward, from October 2018 forward, it becomes more and more clear that there are two people working together in equality. But people still don't know that that equality exists. It comes to a point in time where it's going to be manifested. There is an ordination, this is at the German Camp Meeting, this is August 31st, almost one month ago. It's taught and enacted that there are two equal leaders of the movement. In fact, if you follow the lines of prophecy, how it's prophetically laid out. That equality exists from 2014 and it's into two different levels.

First of all male and female, they've been equal a long time but it hasn't been made a test. It's hidden, that fact is hidden, even as they begin to work together, it's hidden. Male and female are equal. Second point, two equal leaders, Elder Parminder and Tess. August 31st Tess was ordained and it was taught, said emphatically without a vote, that there is now two leaders of the movement who are equal, who are male and female. One is ordained an Elder therefore the other must be ordained an Elder and that is instituted, August 31st that ordination occurs. And I was not alone in that ordination, Elder SheQueta was also ordained as an elder, as relating to the United States. She was ordained alongside me, August 31st is a Sabbath. Sabbath closes and we're going to our first meeting with Future for America. Everything immediately begins to turn. The night of that ordination everything begins to break apart. The next day, September 1st, everything split. They (FFA) leave the venue and it all begins to be enacted. The employees begin to be fired, the bank accounts begin to be shut down, passwords changed and the split has occurred. You have two groups, two movements forming. Why is it that throughout all of this history Parminder's leadership is not challenged? In April his leadership is not challenged, in June his leadership is not challenged, everyone is okay with that. They're okay with Elder Parminder, but it gets to a point where there's something occurring that they are not okay with.

Next quote SR 16.2

**Many of Lucifer's sympathizers were inclined to heed the counsel of the loyal angels and repent** of their dissatisfaction and be again received to the confidence of the Father and His dear Son. **The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences, for to bow in servile worship to the Son of God he never would;** that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them. [THUS IT WAS THAT LUCIFER, "THE LIGHT-BEARER," THE SHARER OF GOD'S GLORY, THE ATTENDANT OF HIS THRONE, BY TRANSGRESSION BECAME SATAN, "THE ADVERSARY." --PATRIARCHS AND PROPHETS, P. 40.] {SR 16.2}

So who's the problem for Lucifer? Is the father or the Son? It's the Son.

Next paragraph SR 17.1

**The loyal angels hastened speedily to the Son of God and acquainted Him with what was taking place among the angels. They found the Father in conference with His beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this archdeceiver from heaven; but this was not His purpose. He would give the rebellious an equal chance to measure strength and might with His own Son and His loyal angels. In this battle every angel would choose his own side and be manifested to all.** It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God, and this is incurable. If God had exercised His power to punish this chief rebel, disaffected angels would not have been manifested; hence, God took another course, for He would manifest distinctly to all the heavenly host His justice and His judgment. {SR 17.1}

In the battle that we're currently undergoing, you could call it a war. There are two sides, two groups of priests. As Elder Jeff has himself said, two movements. He chooses to call them the Alpha Movement and the Omega Movement however you want to title it, there are two movements. One of them is forming under Lucifer, who's trying to reform the government of heaven. The other movement, has from this point in time (2014) from when you have the leadership established, it has two leaders. And what causes this war is the beginning of these two leaders working together and then the ordination of the second leader, who prior to that had not been recognized as an equal in the government.



Let's continue reading SR 18.1

**All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before Him. He stood up proudly and urged that he should be equal with God and should be taken into conference with the Father and understand His purposes. God informed Satan, that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, "These are with me! Will you expel these also, and make such a void in heaven?" He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength. {SR 18.1}**

So they meet. Satan, unblushingly makes known that his problem, his dissatisfaction, is with Christ. He expected to be the one that the Father would negotiate with, to discuss with, to take into private conferences and reveal his secret purposes. Lucifer expected to be the one that the Father would work with as an equal. Instead of it being himself and the Father working as equals, he sees that instead it's the Father and Jesus and this is what causes his rebellion.

Another paragraph SR 19.1

**Then there was war in heaven. The Son of God, the Prince of heaven, and His loyal angels engaged in conflict with the archrebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in heaven. All was again peaceful and harmonious as before. Angels in heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. {SR 19.1}**

We're going through a similar thing at the moment, many of those who have been our companions in happiness and bliss have left and their loss is felt. We are in this war as we speak.

I want to give us a key characteristic of Lucifer, we will read Patriarchs and Prophets and then we'll go to The Desire of Ages. Starting with Patriarchs and Prophets.

**A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of**

**God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship. {PP 39.2}**

The name Lucifer means light bearer, he is the light bearer. What are we in prior to 1989? We're in darkness. What brings you out of darkness? The light bearer, the light bearer brings you out of darkness. And that was Lucifer's characteristic, he's known as the light bearer, and the sharer of God's glory. He's the light bearer all through this history and then it comes to a point where he turns from the light bearer to the adversary. Where he goes from Lucifer to Satan.

Now reading from the Desire of Ages.

**Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve. {DA 761.3}**

So you have a choice now. You have a choice in this history, the Prince of Light or the prince of darkness. And why is this so hard for the angels? Because as you choose between the Prince of Light and the prince of darkness, who is the prince of darkness also be known as? The prince of darkness was the light bearer, he who was the light bearer becomes the prince of darkness. He has been highly exalted, greatly loved, wields a strong influence, is next in authority to the two ordained leaders and he turns from being the light bearer to the prince of darkness. There is equality from 2014 with a new leadership. One leader is already exhibited, already known. No one protests. All through this year, people do not protest openly, generally, against the leadership of Elder Parminder and all is harmony. October 2018, two people begin to work together and many can see that there is already an equality between them. This causes increasing tension among the angels. You come to the German Camp Meeting and it's time where that's formalized and it's proclaimed that they are in fact equal and one is ordained. Now you have two leaders. Two leaders, equality, ordained (Heaven). Two leaders, equality, ordained, already in existence now made public (144k). Immediately that evening, the same day, a split begins to happen between he who was the light bearer from the Time of the End. And now you have two movements, two forms, two movements of Angels and two movements of Priests, choosing what government they want to come under. One wants to reform the government, claiming that he can do it better. He claims that the reason they formed this

structure is because of their own self exaltation. That's not their characteristic, it's his own and there is war. There's a division until one group is cast out, the shut door.

Go back to the history of Christ. From 2014 when Christ came out of the wilderness, Jesus began to do His public ministry. We can learn much from this reform line but I just want to highlight a couple of points. Jesus begins His public ministry. For the most part do people understand what He's doing? Really no one does. It comes to October 2018, this is the Midnight Cry, this is the Triumphal Entry. And what happens? The multitude shout Hosanna! How does everyone feel about the message here in Oct 2018? They're all in agreement, they're all accepting, they love it. Even with all that has happened Elder Jeff has been forced to say, 'the lines are powerful'. And as it has been taught throughout the year, whenever those lines are laid out, there has been so little resistance that I actually can't remember any. I know that some individuals have, but so little resistance because of the power of the reform lines. People shouted Hosanna in October but did they actually accept Jesus or His mission? Because the same ones shouting Hosanna here (Aug 31) are the same ones shouting crucify Him here (2019 - the cross). They did not accept. From this way mark here (Secret meeting/Oct 2018) Lucifer has started to have a change where he is disaffected with the government.

This is I think one of our final quotes Patriarchs and Prophets 41.2

**God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt....{PP 41.2}**

So the disaffection begins here (Secret Meeting/Oct 2018) and it ripens at this point (Ordination) when the Son is ordained it opens into active revolt.

**It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage.... {PP 41.2}**

External information war and internal information war.

**All his acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character or see to what his work was leading. {PP 41.2}**

From October 2018, people came and said to me, 'You must be so happy at how the message is being accepted, Elder Jeff accepts the message'. Many people, everyone, at that point in time say they are accepting the message. And many people saw that as so encouraging. I knew, we knew, that wasn't really the case. The message had not been accepted but you couldn't tell anyone that. As you step through this history you saw more and more signs, increasing signs, that the midnight cry message was not either truly understood or accepted. You couldn't say that publicly because it would not have been understood correctly, even by those on the true side. And there's also the hope, throughout this history (Oct 2018-Aug 2019), is that we are a history of success, surely we can rewrite a different ending. When it's a history of success at the end of the world, it doesn't have to look like this. I live in the same hope. So it isn't throughout this history (Oct 2018-Aug 2019) this kind of understanding that there's some type of predestination and it has to end in this way, that wasn't the conclusion we came to. But it was known through this history, from the time the Midnight Cry message was presented (Oct 2018), that it was neither fully understood, nor accepted by Elder Jeff or by those individuals now leaving. The people now leaving, as I've travelled throughout the world and visited their countries, for the most part have not come as a surprise. They have shouted, "Hosanna!", when they heard the message, but it was clear that it was out of some type of feeling that they felt they had no alternative. And it was clear that the minute they had an alternative government, they would not side with this message. For the most part it has not been surprising and yet we have lived in hope this whole time that it would end differently. And so those who rejected are allowed to carry out their disaffection, until open revolt, for the sake of all.

There's many things Elder Jeff is currently teaching, very few of them are prophetic or based on any reasonable prophetic argument. The vast majority of them are deceptive moral arguments, that people should not decide their eternal destiny upon. But there is one argument that creeps into many of his presentations, it's suddenly in there and it's utterly influential. And it's one that I think has a great deal of influence over people. And that is this concept that they are the victimized minority.

Throughout these presentations that I've watched, even the latest ones he's saying, 'We-FFA, under the leadership of Elder Jeff, as he goes back and erases his understanding of this leadership (2014-now), they are the minority, the minority goes through, you can't be safe in the majority. And he continually, even subtly reinforces that point of trust in the minority. Go back to the first rebellion. How many did Satan take?

Signs of the Times, October 25, 1883 paragraph 25

**It was Satan's desire for the supremacy that caused discord among the angels. The mighty Lucifer, "son of the morning," claimed the right to honor and authority above the Son of God; and this not being accorded him, he determined to rebel against the government of Heaven. He therefore appealed to the angelic host, complaining of God's injustice, and declaring himself deeply wronged. His false**

**representations won to his side one-third of all the heavenly angels;** and so strong was their delusion that they would not be corrected; they clung to Lucifer, and were expelled from Heaven with him. {ST, October 25, 1883 par. 25}

You have two sides here, one is under Elder Jeff and one is under two equal leaders, when they are made equal this division happens. Two equal leaders, when they are proclaimed equal this division happens. One side stands under Lucifer and one side stands under two, the Father and the Son. Question, do you want to be in the minority? One-third side with Lucifer, and two-thirds side with the Father in the Son. So the argument made through presentation, after presentation, after presentation, that they are misused, unrecognized, suffering minority and therefore that gives them the feeling of safety. This is disproven by the very first split the universe ever experienced. That very first split you did not experience safety by saying, 'We must be right we're the minority.' Those foolish arguments are influencing those people who are on the fence, who aren't sure how to make their decision. Those foolish arguments are pulling them to the wrong side. Not based upon line upon line methodology, of understanding where we are in prophetic history.

They are not constructing proper reform lines, it's a patchwork prophetic methodology, cutting a piece out of one reform line and pulling it into our reform line and twisting the application. However innocently that may be being done, that is what is being done. We know where we are not based on connecting 1996 and 2016, that's not how you connect way marks. Not by going to Baal Peor and pulling that out of a whole reform line and pulling that into somewhere it does not belong. Or to go to Wartburg Castle, go back to October 2018 and see where Wartburg Castle is placed on a reformed line. It is not placed in 2019. That is being done over and over and over again. Whole reform lines are not being constructed. Instead they'll take a whole reform line, take on that reform line what applies in 2014 they're going to cut it out, like you would a patchwork and apply that to 2019. That's not line upon line methodology.

The first great rebellion there is no safety in being in the minority and the test was equality. The angels are tested about whether or not they can see equality instituted between the Father and the Son, the first great test for the universe. Our test was about equality, not just for myself, not just to have two co-leaders of the movement, two co-leaders of the universe but to see equality between male and female. It was their great test, it is our great test. And you can say the foolishness in deciding what side you're going to stand on by saying, 'I need to pray about it, I need to wait for the Holy Spirit to tell me, I need to wait to see a car number plate'. That is not the evidence upon which we place our faith. He was the light bearer at the Time of the End. He was the Son of the morning, he's still greatly loved even by those who know he is wrong now. He was highly exalted, he has a strong influence, he has position, but he has chosen to become the adversary. And you can trace that from this point in time (Oct 2018).

We understand based on a whole reform line, the end of ancient Israel, that we are in this time period (2014-2019) prior to the cross. We know that it's after the Triumphal Entry and before the Crucifixion. This is where we're walking through right now. I want to go back to the history of

Christ in another presentation and make a couple of more points. As simply as seeing that a minority is not safe, disapprove the other arguments being laid against the movement. But you can see where we are in this history. Right now I would suggest, without proving it now, that we're in the Judgement Hall. And in the Judgment Hall what happens? False witnesses start to misrepresent what has already been taught by Christ. And Jesus, how does He answer them? If it's going to be moral, I have no interest in answering. I have nothing to say against a moral argument. But the High Priest says, Tell us whether thou be the Christ the Son of God'? And Jesus says unto him, 'You said it.'" Elder Jeff has from the previous presentations he's been doing, saying, 'Sister Tess says of herself that she's the leader of the movement from 2014.' I've never taught that, but as he wishes to suggest, who I am, then I would say, 'You said it'. From 2014 you have prophetically two Co-leaders of the movement and there is harmony. No one protested when this leader received the mantle in April, in June, all through that history you do not have an open rebellion against that. But there is an expectation that he (Parminder) would be working closely, privately with someone else, with Elder Jeff. Instead in October 2018 what is happening? He is working with someone unexpected, me (Tess). You have two people working in unison, people are shouting, 'Hosanna!' But a disaffection is rising up against the message. That jealousy continues, that disaffection continues, with this organizational system. August 31st there is an ordination. Why is it that the very day that equality is ordained and put into practice that rebellion breaks into the open? And from the beginning of that rebellion you have a division into what has been called two movements. It has been said that the minority is the safe side to be on. I would suggest if you're on the side of the minority, that should be more of a warning call than a source of comfort. Two leaders equal. Elder Jeff who was the light bearer, reforming organization under himself and there is war in heaven. People must decide who they stand under, all the angels had to decide which banner they would stand under in that war. And that becomes the choice of this movement. I know that for many people who don't understand that we're applying a parable, this sounds toxic and it will be for them, if they do not understand parable methodology. But I want us to see that from the beginning-the first great division, to our history-the last great division, the issue is equality. And to be safe we should stand on the side that is saying two people are equal, male and female are equal. As I've traveled throughout the year, even through that ordination, that Sabbath and that Sunday, I didn't have people coming to me saying, 'Oh this message gives you such glory, I'm amazed by your glory'. That's not the response people have had, the latter rain has been falling on heart all around but some cannot discern it, those who have discerned the latter rain what they have been coming to me and saying is, 'Now I see God's glory, because now I understand His character, now I understand what equality looks like'. They're not seeing glory in an individual or a human being. They're seeing glory in the revelation of God's character. But for those who have not experienced the latter rain, when it has not fallen on their hearts, they have not seen that this message has given glory to God in opening up His character, in this understanding of equality. And they have, as many expected, taken this side of the argument (Jeff's side). It was discerned from here (Oct 2018) but the rebellion must develop. In a later presentation I want us to go back to the line of Christ and show just how much can be opened up to us. But you can be sure that from the first great rebellion, to the last rebellion of the priests, there are co-rulers and that to be on the side of the rebellion in the minority, supposedly, is not the safe option.

If you kneel with me we'll close with prayer.

Dear Father in heaven we know that we are speaking in parables, we know that we are still deeply tied to those that are rejecting this message. Lord we have a deep love for them, all of them. We have a deep love for elder Jeff, for his family, for our brethren who have left. I pray Lord, that it doesn't have to end this way. If you can see Lord, the way we can draw them back, if they can see line upon line the danger of their course in rebellion and come back under the leadership of this movement. I pray Lord that you will give us wisdom in engaging with those that are still deciding. That they will be convicted in their hearts to decide based on inspiration, based on the lines that you are unraveling before us, what side is truth. Not on foolish arguments, not on emotional arguments, not on moral arguments. I pray for their salvation. May they have faith in Your leading. May they not run away. I pray this in Jesus name, Amen.