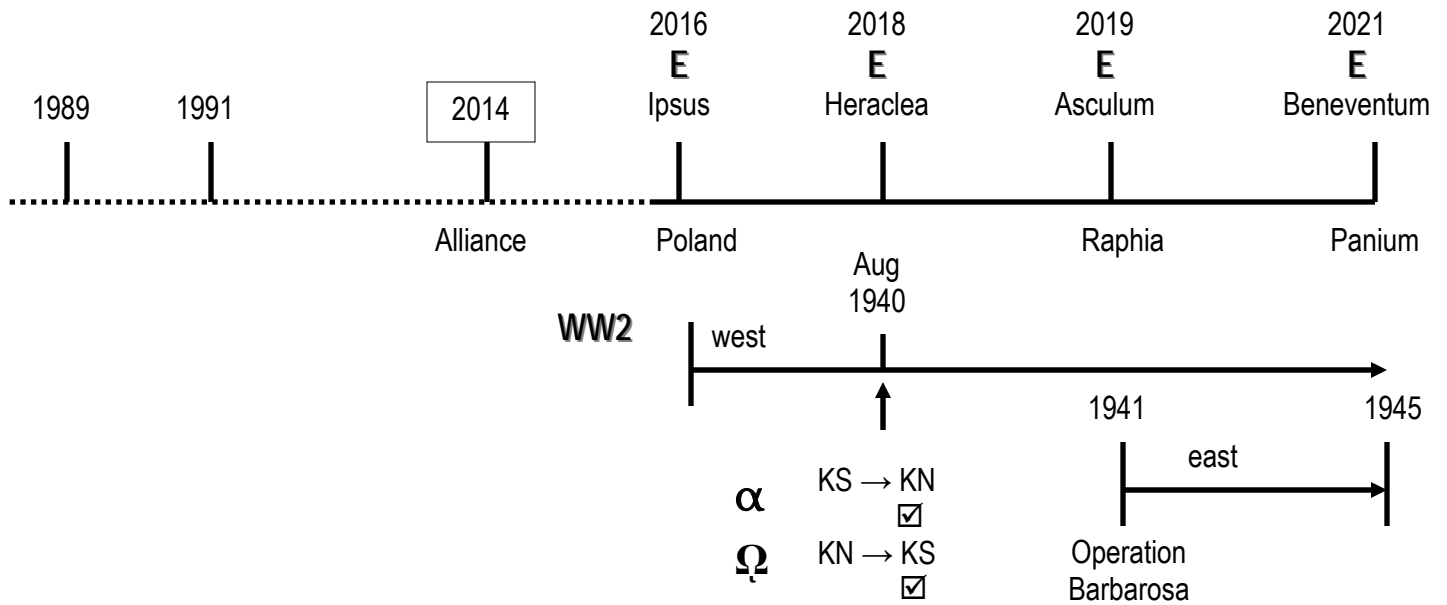


Tess, Guadalupe



We discussed our four battles, we have three histories we have been overlaying. Pyrrhus in two parts and WW2. We particularly took these four battles of Ipsus, Heraclea, and Asculum and Beneventum. And the first element that we needed to see, is that Ipsus is the key to understanding the others, because it is the same modes of warfare that is being used, the same method of fighting.

So we discussed the 2016 election, and we noticed that in three different histories, Demetrius and Pyrrhus, Seleucus and Ptolemy, Hitler and Stalin, the KoN and the KoS always begin in an alliance. And that's first seen at the battle Ipsus. We didn't go into the history of 2016, and explain on how Vladimir Putin helped Donald Trump. That would be another useful exercise to understand what method they are using to fight, we can go back to the Arkansas Camp Meeting or the Brazil SOTP.

Then we looked at 2018, and lined it up with Aug 1940, and we traced that relationship between Hitler and Stalin as it broke down and was then repaired. And late last year we followed that same relationship, this time it's between Trump and Putin, and it broke down and was then repaired. And they were the same issues.

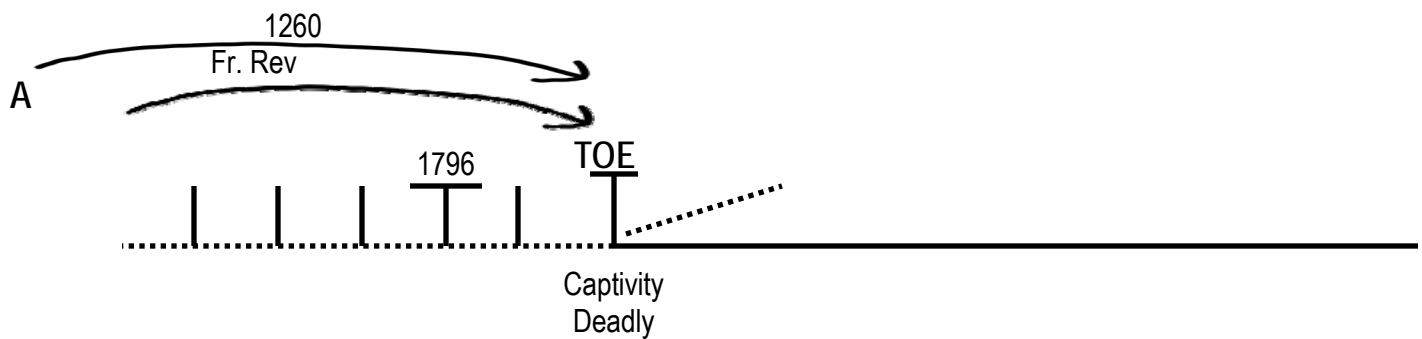
Just like Seleucus and Ptolemy in Dan 11, what they are fighting over is spheres of influence, because when it comes to world power, that's where you hold it, how you can manipulate world affairs. We understand what these two battles will teach us about Raphia.

What undergirds all of these studies is the primary principal that the KoS was defeated in 1989 to 1991. When we come back into our time period, he's fighting again, so we know that he has come back. What we want to do today is see how we can demonstrate that by taking Dan 11:40 and treating it as a parable. We'll look at Dan 11:40:

11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Daniel 11:40 comes in 2 parts, we are going to see the first phrase, first sentence, where you see the KoS defeat the KoN. So that first phrase the KoS pushes or wars against the KoN and it pushes at the time of the end.

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If we were to go into the GC we want to paraphrase a couple of quotes. GC 356.2 she's talking about the message about the 2nd Advent, the message given by WM. She says "No such message has been given before" Paul couldn't teach it, The reformers couldn't teach it, Martin Luther couldn't teach it. But it could begin to be taught in 1798. She says "that since 1798, the book of Daniel has been unsealed, knowledge of prophecy has increased, and many have been sharing the message of the judgment. So in this phrase EGW says in 1798 the book of Dan is unsealed and there's an increase of knowledge. We read Dan 12:4 But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased.

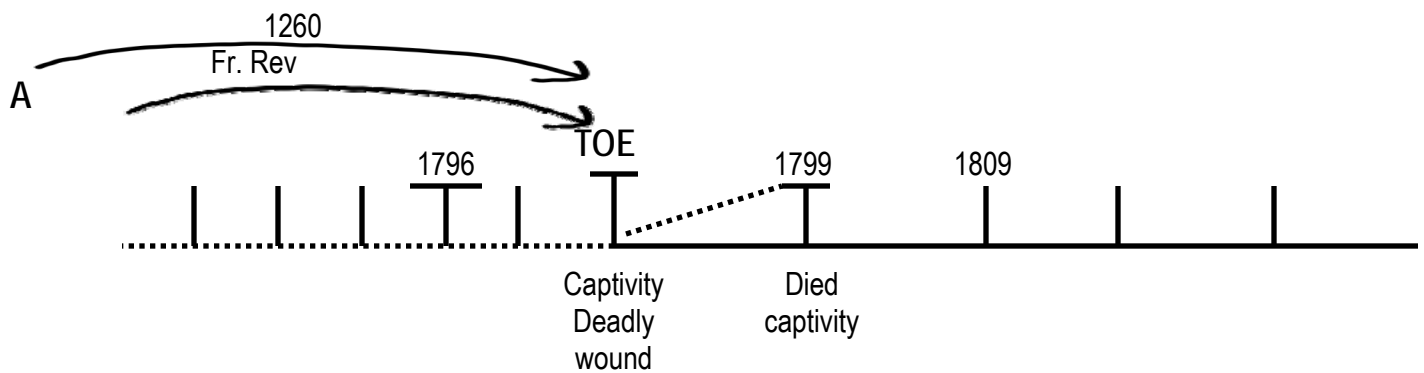
So in Dan 11:40, Daniel introduces the TOE, and in Dan 12:4 we have some information about what is going to happen at the TOE. The book of Daniel is going to be unsealed and knowledge will be increased. And EGW says the Book of Daniel was unsealed and knowledge increased in 1798.

We could go 18 MR 15.2 and cut into the middle part, she says "Daniel was unsealed at the TOE when the first angels message was given to the world. So we have the TOE, the book of Daniel is unsealed, the first AM arrives in history, there's an increase of knowledge and EGW says that was in 1798. This is where WM buys a concordance and begins to study the prophecies.

We'll go to another GC quote, we want to see something else that happened in 1798. GC 439.2 - She's talking about the papacy, she says that he is given power for 42 months, for 1260 years. And then what happens at the end of this period? So we have the 1260 years, extends to 1798, then at the end of that period what is going to happen to the papacy? "Says the prophet, I saw one of his heads as it was wounded to death. And again he that leads to captivity will go into captivity, he that kills with the sword, must be killed with the sword". She says that the 42 months is the 1260, and the 1260 is the time period that the papacy was given to oppress Gods people. It began in 538 and ended in 1798. And in 1798 the pope was made captive by the French army and the papacy received it's deadly wound, fulfilling the prediction, he that leads into captivity shall go into captivity. So we mark in 1798 captivity of the papacy. And we know he had to go into captivity, because for 1260 years he led others into captivity, so he that leads into captivity must go into captivity. We call this the deadly wound. EGW ends this paragraph with mentioning the deadly wound and the fulfillment of the prediction, he that leads into captivity shall go into captivity. And this is a direct quote of Rev 13. 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

EGW says "that this event in 1798, the deadly wound fulfilled that specification and this is when France came against the papacy and took the pope captive. In Dan 11:40 what's described as the KoN coming against the KoS and the KoS coming against the KoN, and if is a battle, when is the war? When do you see the conflict of France coming against the papacy? We'll mark that it is before. When you come to the way mark that is marked in prophecy, you have a series of events. This is the French Revolution, and in this time period of the French Revolution you have various events, the major one is 1796, hen the french army and the Papal army fight in an actual battle and the papal troops were defeated. So prior to coming to the deadly wound, you have an ongoing war.

Tess, Guadalupe



So when it says in GC that 1798 was the deadly wound and fulfilled that verse in Rev 13 that he that leads into captivity will go into captivity. But that isn't the only part of the verse EGW mentions. If you back into that quote in GC she also mentions the other part, he that kills with the sword must be killed with the sword, the first phrase in Rev 13:10. If this is captivity and this is the deadly wound, and the deadly wound fulfilled that, does the Papacy die? And when does it die? Because to be wounded is not the same as death. Did the papacy just stay wounded since 1798, it died when? There's a really good quote 8MR 354.1.

That afternoon [November 2] he [Elder Bourdeau] had us accompany him to the Cathedral [in Valence, France] and look upon the bust of Pius VI who was noted in prophecy, who was led into captivity and died in captivity. Here was the one marked in history who received the deadly wound. His heart is encased in the marble monument beneath where the bust is located. We felt rather solemn as we looked upon the monument of this man noted in prophecy.--Letter 110, 1886, p. 2. (To W. C. White and wife, November 4, 1886.) Released June 21, 1978. {8MR 354.1}

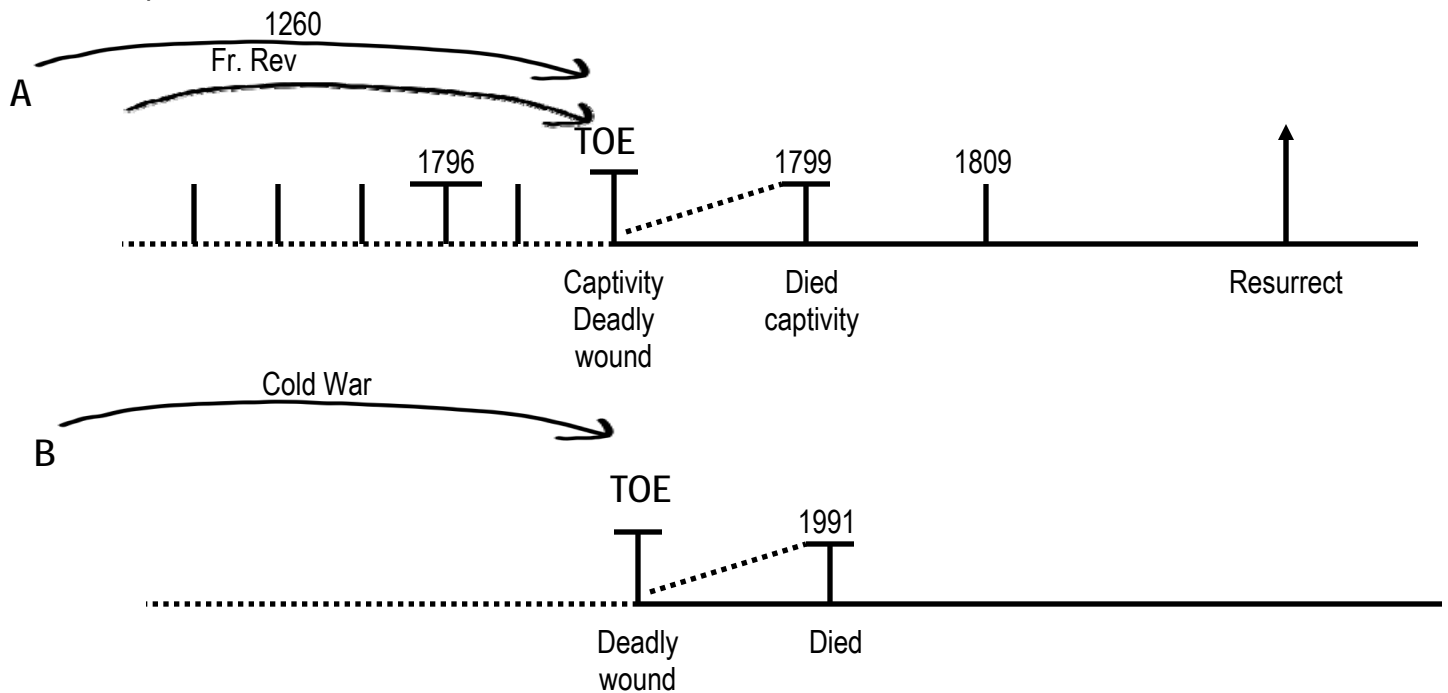
EGW is traveling through France and she comes to Valence and she is with an Elder Bourdeau. She says that Elder Bourdeau takes her into a Cathedral, and in this Cathedral is a bust of Pius the 6th, and that this is Pius the 6th that is spoken about in Bible prophecy. And wherein Bible prophecy do you find Pius the 6th? People say you don't find Pyrrhus in the Bible, and you won't find Pius either by name, but he is noted in prophecy. To find him you need to do a little bit of search in history, you might need wikipedia to help you. But if you search in that history Pius the 6th was the pope in 1798, and EGW says that he is the one spoken about in those prophecies, he is the one who went into captivity and died in captivity. So he went into captivity in 1798 and he died in captivity in 1799. We spoke in a previous study about the concept about a King and a Kingdom, how Nebuchadnezzar was the head of gold and they become inseparable. So in this history when the Bible verses talk about the papacy, EGW isn't marking the papacy in this paragraph, she is marking the pope himself. She says he is the one who went into captivity and died in captivity. Here is the one who is marked in history and receives the deadly wound. And EGW and her associates felt solemn as they looked at this monument of this man spoken about in prophecy. This is the story of Pius the 6th. He went into captivity where he received a deadly wound, he died in captivity the following year, in 1799.

So you go into captivity and you die in captivity, and this is the completion of Rev 13:10. He that led into captivity will go into captivity. 1799 also fulfills Rev 13:10, where it says he who kills with the sword must be killed with the sword. He's led into captivity in 1798 but he isn't killed, the death is 1799. And we can mark from 1798 to 1799 the fall. So the papacy has gone into captivity in 1798. And then you can mark all through its history, way mark after way mark and their experience and captivity. They loose the papal states. In 1809, the next pope is taken captive, but all through this history they are trodden down.

We'll read Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

So what's going to happen to this power? Go back to Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

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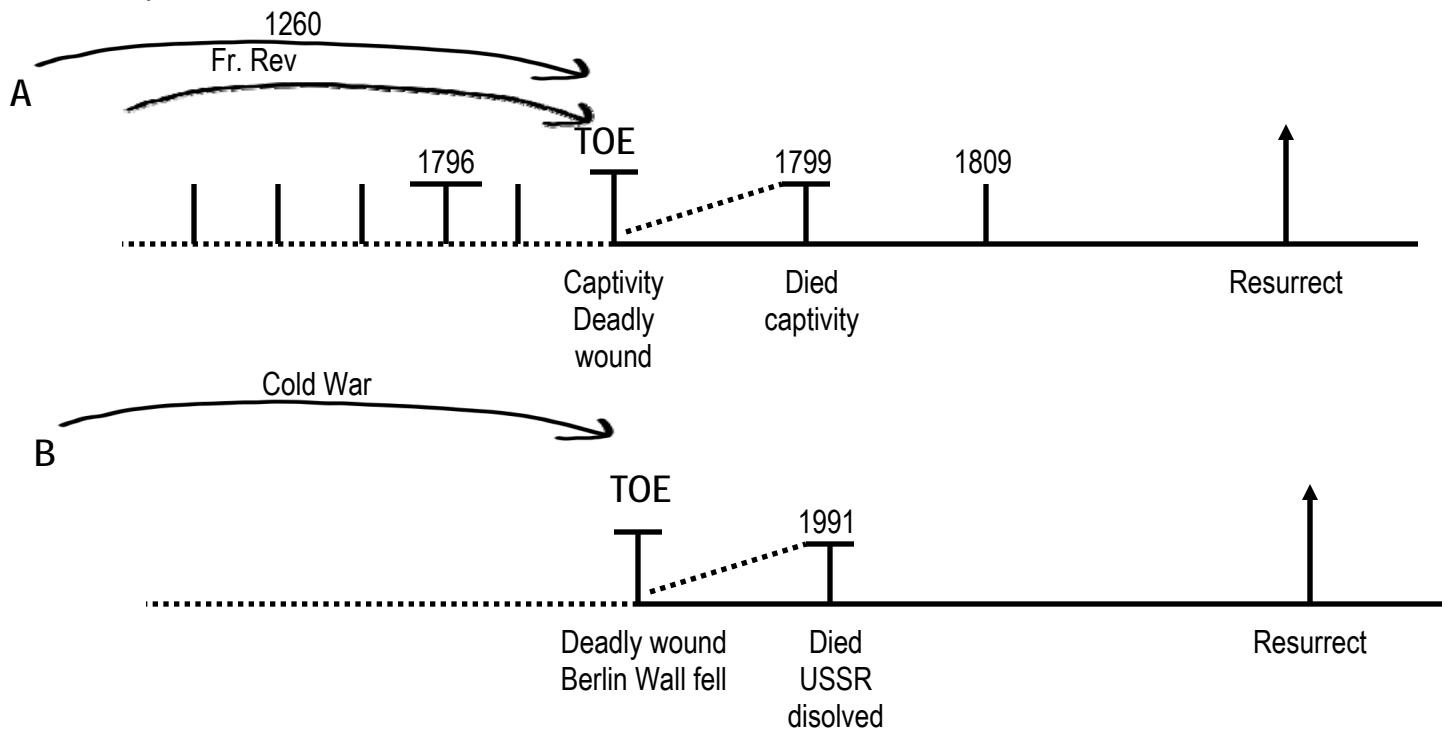


So is this the end of the Papacy? What's going to happen? You could say the deadly wound is healed, but if I am in a pit, where am I? What is a pit? It's a grave. So if it's going to ascend out of a pit, it's going to come out of a grave, resurrect. It's going to resurrect in the future, it's going to come out of the pit, it was wounded, died and buried. And we need to remember also that all of this is the work of the counterfeit, and it is counterfeiting the death and resurrection of Jesus. And Jesus wasn't just wounded on the Cross, He was wounded and He died, and He resurrected and this is a counterfeit.

This is where we consider our methodology, we are going to study verse Dan 11:40, then we need to study it as a parable. And what parables can do for us is help us see information that isn't in the verse itself. Now we come to part B of Dan 11:40. It's a different story. We will read that. ...and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

So now we come to a separate history part B. This is the TOE, 1798, the book of Daniel is unsealed, and we bring that down to 1989 the Book of Daniel is unsealed, particularly the verse that we are currently in. And now we find another battle, this now is the KoN retaliating against the KoS. And what we are now able to do, if we approach it as a parable, is to compare and contrast. So when we come to 1989, This is now between the Soviet Union and the USA, and if this is a battle, when is the war? Before, and what war do you want to call this? There's been an ongoing war between the USA and the Soviet Union from 1945. There recognize that some people will mark it in 1947, you can mark it in 1949, I'm starting at the end of the WW2, and I think we can give strong logic to do that. But when you come to 1989, if we compare and contrast we have to line it up with 1798. And in 1989 the KoS is defeated. Problem: the Berlin wall fell in 1989, but was that the end of the Soviet Union? No. What happened in 1989 was just the beginning of a process. So if this is a deadly wound, the events of 1989, the fall of the Berlin wall and the elections that began to happen in Eastern Europe, just mark the beginning of the process. From 1798, a deadly wound is inflicted. There's been a much larger battle or war, but its fall is inevitable, because this wound is mortal. It isn't yet dead but it's going to lead to death in the future. So when the Berlin Wall fell, what everyone recognized was that this was mortal for the Soviet Union. The fall was now inevitable but it hadn't yet fallen, it hadn't yet died. They fell in 1991, this is the deadly wound this is the death, it falls progressively from 1989 to 1991.

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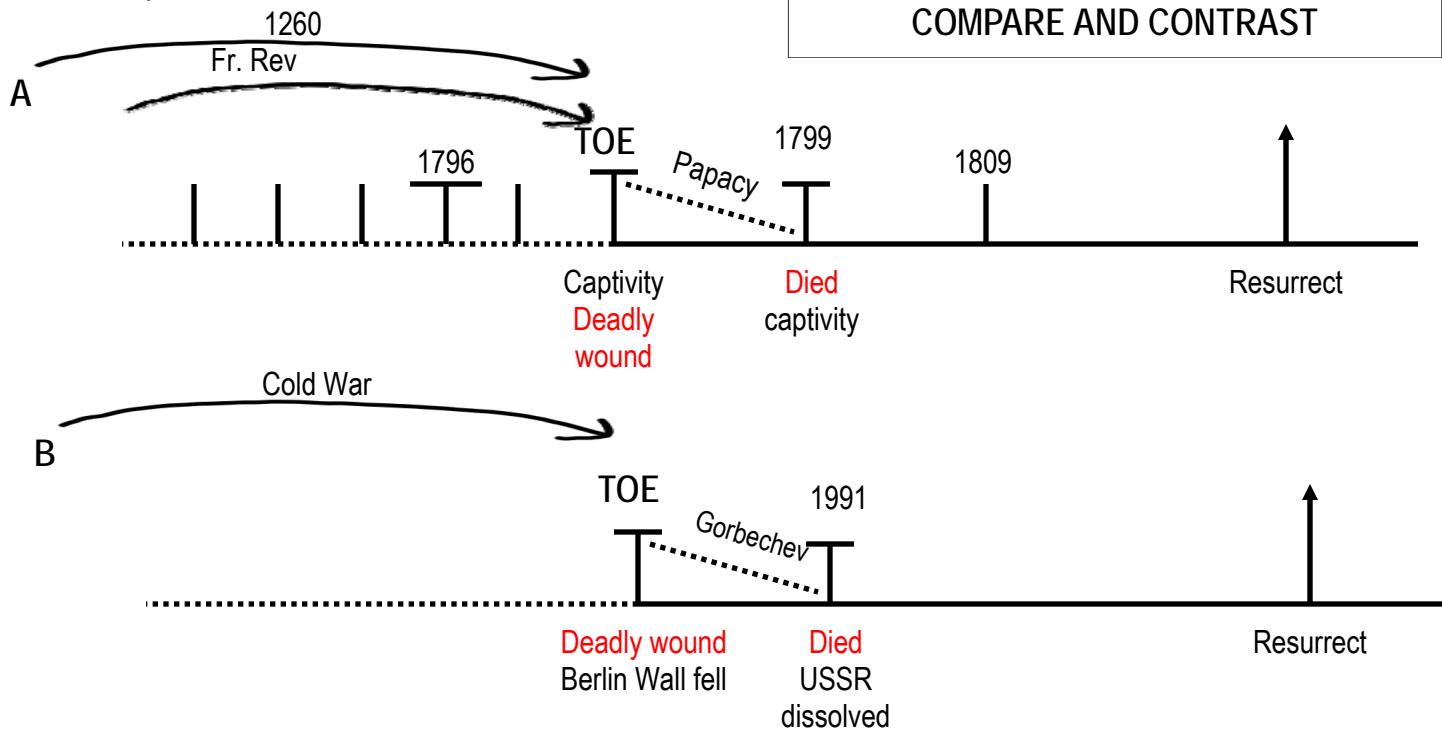
In the first history we mark a king and kingdom, the Papacy, Pius the 6th. When we come into this history, who is the king and the kingdom? This is the Soviet Union versus the USA. So whose the king? Gorbachev, and when did Gorbachev lose his power? It began in 1989, but he is president until 1991, when the Soviet Union was dissolved.

We're going to read from the Washington post archives, an article that was written in 1991 by a representative who was there in the Soviet Union on the day it was dissolved, Dec 25, 1991. He said that "Gorbachev resigned today as a President of the Soviet Union, transferring power to Boris Yeltsin, as the Soviet flag on top of the Kremlin was lowered for the last time. Within half an hour of his resignation, the flag of the Soviet had been lowered, symbolizing the end of the Soviet Union, and the White, Red and Blue Russian flag was flying over Gorbachev's former residents above the Kremlin office".

So at the same time exactly, Gorbachev stood down as president, symbolized in the first line as death, he surrenders all power, the Soviet Union was dissolved. And it is interesting, the quote from the photographer who was at this event and he was also in 1989 at the Berlin wall when it fell, and he said it was strange how little reaction there was. When the Berlin Wall fell, everyone came on the streets. The events of 1991, when the Soviet Union was dissolved, were events of the same magnitude, but he says no one seemed to care. Because all of the attention was on the events on 1989. Time Magazine never wrote a book on 1991. So history and prophecy agree. And when prophecy speaks of history, what is marked as significant is not the death, but the deadly wound. Prophecy brushes over the history of 1799 and 1991, even though you can see it. EGW gives it to us. But the focus is on the wounding, on the deadly wound. So if we treat this as a parable, we can add information that isn't readily available. And what needs to be completed on our line? What are we missing? The resurrection. So we can know with compare and contrast part A the KoN received a deadly wound, died and resurrected. Part B the KoS received a deadly wound, died and was resurrected. So just with understanding parable teaching, we can go back to the verses that were opened up in 1989, and find the message of 2016, and see that the KoS was not finished in this history. But we have to have future battles between the KoN and the KoS. That's one thing we can learn from these verses. That pattern is a deadly wound and a death and resurrection.

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COMPARE AND CONTRAST



There's one other lesson we need to consider. We've compared and contrasted the history of the defeat of the KoN, with the history of the defeat of the KoS. That's one compare and contrast. But we can go into this history and make another compare and contrast. **We've seen a deadly wound, death.** We can compare and contrast the deadly wound and death. But can we compare and contrast the history of captivity? Does the KoS ever go into captivity? No, you don't find captivity as part of the story of the KoN and the KoS. If you want to speak about captivity, who do we have to speak about? Now we need to do a different compare and contrast. We are going to do two. We're going to overlay the KoN with the KoS and then we are going to compare and contrast. Which is what we have done here. Now I want to leave that aside, we've looked at the deadly wound and death, but the papacy is being punished, because it led into captivity, it has to go into captivity. And who did it lead into captivity? Not the KoS, that's a different story. To understand what it means by captivity, we have to compare and contrast the true KoN, and with the counterfeit KoN.

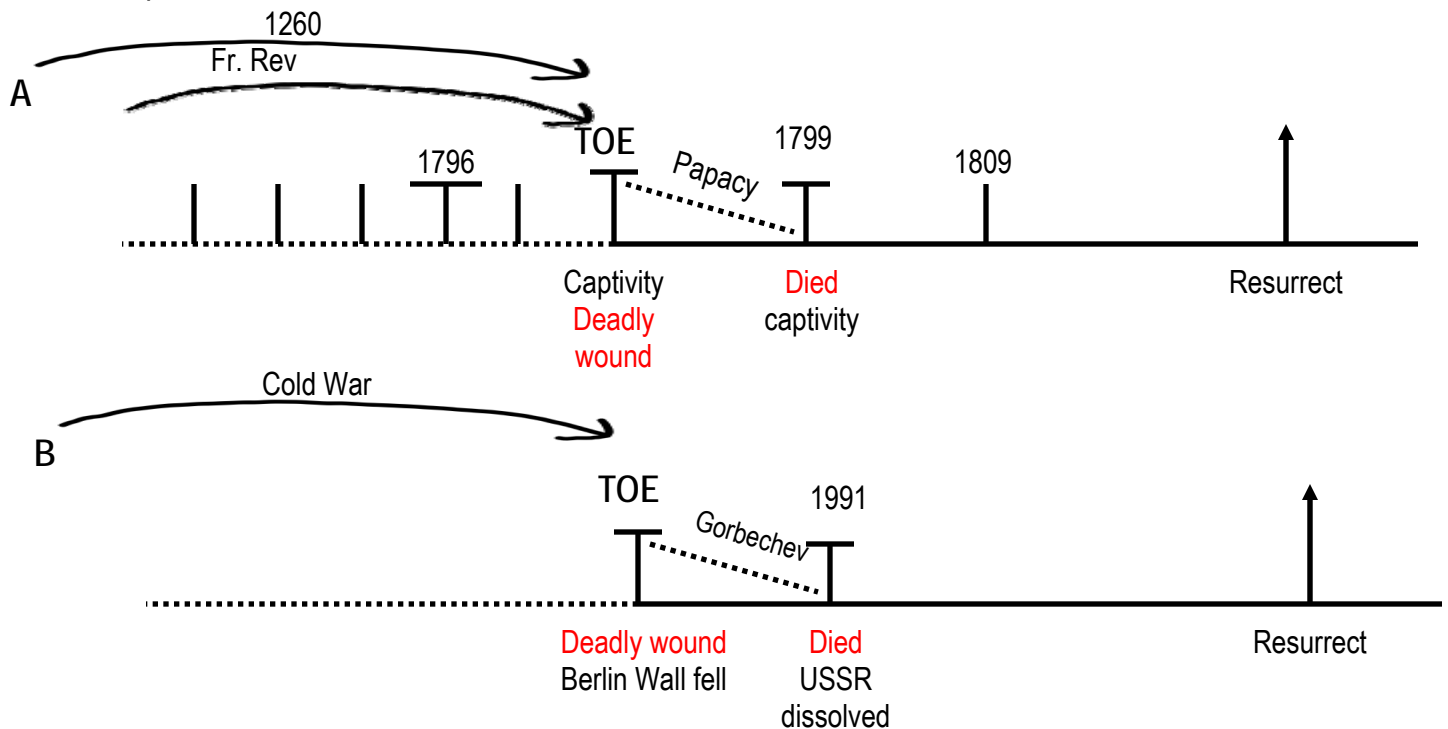
COMPARE AND CONTRAST

KN	KN (True)
KS	KN (counterfeit)
	Israel
	Babylon

What we need to compare and contrast is the history of Israel and the history of Babylon. Because we understand that all Satan does is counterfeit. So when you come into the Christian dispensation in the time of Christ, you go from those old sanctuary services into a new dispensation. And now you leave behind all of those types and shadows, all the Sanctuary service and moved into the Christian dispensation, which required Satan to make the same transition. And soon after his religion transfers from paganism, left behind those types and shadows and became a closer counterfeit as papalism. So Satan watches what God does with His people, and he copies it. Not exactly, a counterfeit does not have to be an exact replica, it cannot be of the same quality. And when Satan counterfeits it's not of the same quality, you can see it's filled with mistakes. But they are following the same pattern.

So in 1798, the papacy goes into captivity. When Israel went into captivity, why was that? Disobedience to God. So when the papacy goes into captivity, compare and contrast, why? Who did that to them? Compare and contrast, Israel goes into captivity because they rebelled against God. Papacy goes into captivity because they rebelled against their boss, who is Satan. What was the papacy's job function? They had two jobs they were to do in the 1260 years. The first was to control the kings of Europe. The second was to persecute God's people. Who was doing that work for them? And this becomes important. When we get into the history of the reformation, who begins to do that work? The Jesuits.

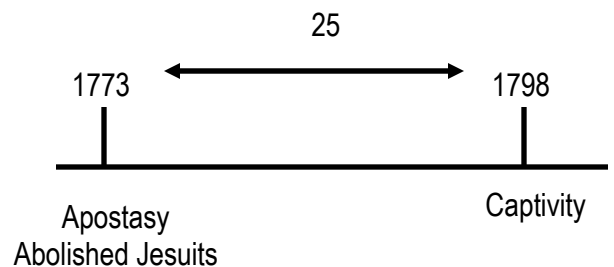
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GC 306.1 In this quote we won't read all of it, we just want to note the last few sentences. In the last few sentences begins a 1260 days or years ended in 1798. But persecution of God's people ended 25 years previous in 1773. Why did the papacy stop persecuting in 1773 when their boss satan, has given them a job to do, control the kings and kill God's people? In 1773, the pope of this time is given a choice. The kings of Europe came together and they decided they wanted the Jesuits expelled from their countries and the order abolished. They wanted the pope to abolish the Jesuit order. And they recognized that the papacy would not do this willingly so they gave them two choices, because the mentality behind it was that if the papacy was given two choices they wouldn't like to say no to both of them, they would consent to one and reject the other. So the Pope was approached with two options, two requests. 1) We, the kings of Europe, request that you abolish the Jesuit order. Or 2) We, the kings of Europe, ask you to give us of your land and your wealth. And part of the wealth that belonged to the Papacy was supposed to be divided up between the kings of Europe. So the Papacy is given a choice. They can choose between their prophetic job function or between temporal prosperity. And what's their problem in 1773? They choose temporal prosperity, instead of fulfilling their prophetic function given to them by their boss, Satan. And this was apostasy.

They say no, they won't give up their wealth, but to please the kings they abolish the Jesuit order. And as we learned from Ancient Israel, when you go into apostasy against your boss, He sends you into captivity to teach you a lesson.

It's interesting to spend some time thinking on this thought. Does Satan have problems with his church? Can someone wicked look to Satan and say I'm not doing what you're tell me to do? Or does he have absolute control over his subjects? If he had absolute control the papacy would not be so split. You would not have popes in recent decades, siding with the KoS. So God has problems with His people, we go into a Laodicean condition, just like Elder Parminder has taught. We choose temporal prosperity, our money and our land, decide that's more important than our job function. And in 1773, the papacy is in a laodicean condition. They are going to choose their wealth and their land instead of performing their job function to abolish he Jesuits. And if satan counterfeits, he knew exactly how to handle his rebelling church. And 25 years later, they go into captivity. And just like Israel they died in captivity.



### Job Function:

1. Control the kings
2. Persecute God's people

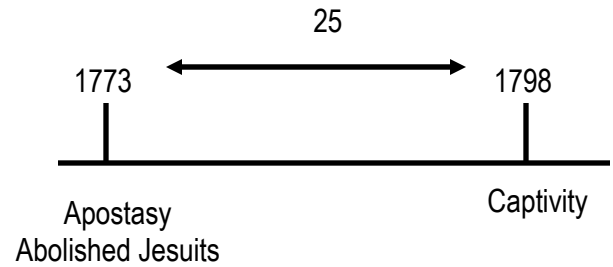
If we compared and contrasted, the papacy, the counterfeit KoN with the true, we can also see information that isn't there in the verses. So if this is apostasy and captivity, God's people coming out of captivity. So in 1798 the papacy goes into captivity, and in 1798 God's people comes out. When God's people come out of captivity, it's in the history of Modern Israel. And in this history how many histories do you have? Two. We take the history of the Millerites, and the history of the 144K. We say there are two histories of Modern Israel, an alpha and an omega. And it begins with the coming out of captivity. Compare and contrast Modern Israel and modern Babylon. Modern Babylon exists in how many histories? They went into captivity, when they come out after 1798, how many histories will you find Modern Babylon in? Two, an alpha and an omega.

So just based on the structure, you can see Modern Israel and Modern Babylon. Modern Israel comes in two histories of an alpha and an omega. So Modern Babylon must come in two histories of an alpha and an omega. And what brought God's people out of captivity? Three Angels messages. A three step prophetic testing message. 1818 the message of William Miller.

So what brings the papacy out of captivity? You need a 3 step prophetic testing message. When do they get their 3 step prophetic message? 1917, the messages of Fatima. And if that message of Fatima comes in three parts, something, Satan, impersonating Mary, visits three children at Fatima in Portugal and gives them a three step message. The first one is a vision of Hell. They see this vision where the Catholic idea of Hell is presented before them, they see a bottomless pit, all of these people burning for eternity. So they see the Catholic vision of hell. Remember these children are young, they are like 6,7, and 9 yrs. So first of all it's fear.

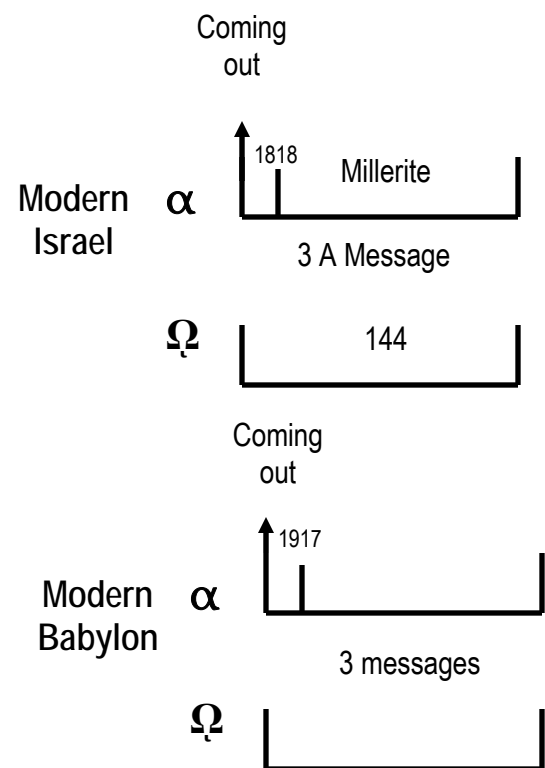
What is the 3rd? They have a vision of Judgment. And what they see, is all of the papal church, first the Pope, then all the bishops and cardinals, then all the lay people are being led through this town, and this town is full of people who are dead. They go up this mountain, and one by one they are slaughtered. The Pope is killed, the people are killed. It's a message of judgment.

And the 2nd message gives the purpose or point to this whole story. It's the point of the messages of Fatima. It's a message to dedicate Russia, the message is to defeat the KoS. So the three messages of Fatima, counterfeit the three Angels messages. Fear Satan, Give him glory, because judgment is coming. How do you give Satan glory? His people, his church is in apostasy, and he is calling them back to their job function. And before he gets to us, what's their job function? They have to defeat the KoS.



**Job Function:**

1. Control the kings
2. Persecute God's people



**Fatima:**

1. Fear
2. KoS
3. Judgment



And why are they being told this in 1917? What's happening in 1917 in Russia? It's the Russian Revolution. These visions of Fatima are given a few months before the Bolshevik ended that revelation. But Satan can already see that Russia is transitioning, and he can see what he saw in France. Lenin is about to take power, it's about to become communist. And in the middle of this Russian revolution he gives his church a message, counterfeit the three Angels message.

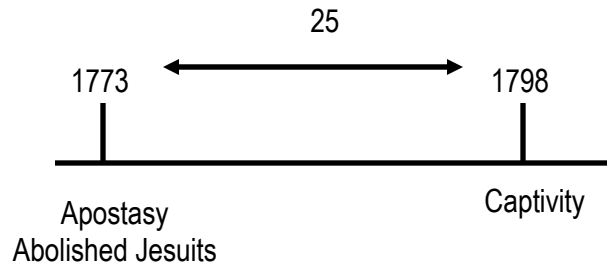
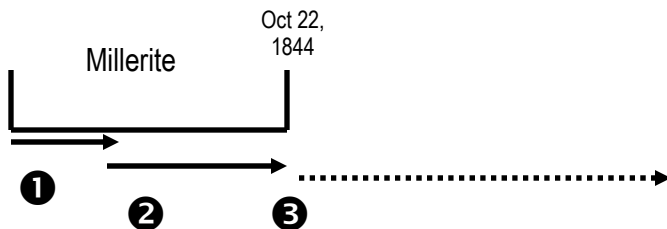
If we went into Millerite history, we saw the three AM's. Would those three AM's meant to be put into some type of time capsule, and kept for the year 2000 & something for us to open up and understand? Or did they have direct meaning for their time? The three AM is given in the Millerite history and is given to the Millerite's. We have a direct connection to them, but what they were for their own history.

So the three messages of Fatima, are they for some type of war between Russia and the USA? Or were they to be utilized in the history the history of 1917?

The message William Miller was given, was relevant to their history. To play out in that 46 years, that ended in disappointment and failure. The three messengers of Fatima, were for this time period. Our history is connected. But the three AM's counterfeit messages of 1917, was specifically for this history 1917, which means it must have a beginning and an end. And a war between the KoN and the KoS. And where is there a war between the KoN and the KoS in this history? WW2. Hitler and Stalin. And who sided with Hitler? Pope Pius the 12th. Why did Pope Pius the 12th ally himself with Hitler in WW2? Because pope Pius the 12 was the first pope that accepted the messages of Fatima, and he recognized that in his generation, not in a future generation, he had to attempt to defeat the KoS.

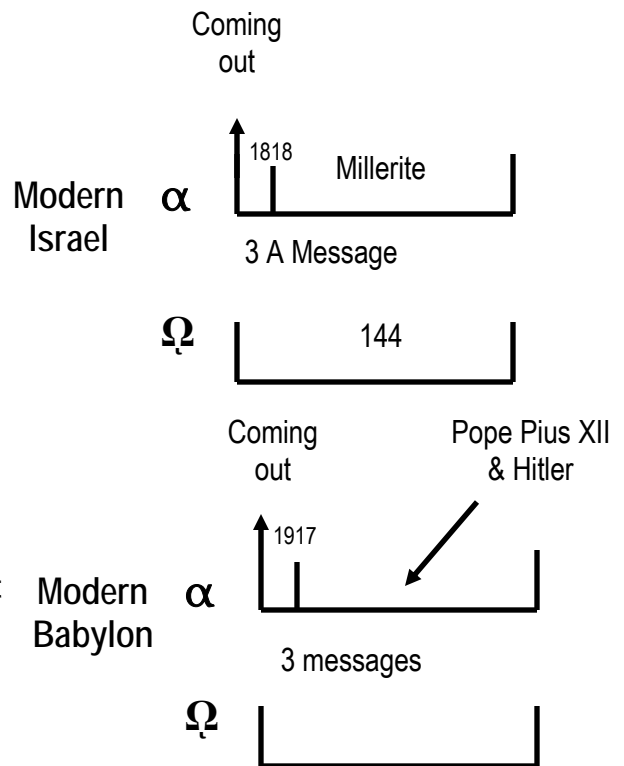
So when we look at WW2 we say it's an alpha history in the war of the KoN and KoS, we mean that quite literally. It's not just an interesting history that has a pattern for our day. It's the alpha of Modern Babylon. They are given the messages of Fatima, and they attempt to fulfill the second in WW2.

When we come to Millerite history, EGW will tell us that this is the history of the 1st and the 2nd AM. Then she will say on Oct 22, 1844 the third began, and it's going to travel through history until its empowered.



**Job Function:**

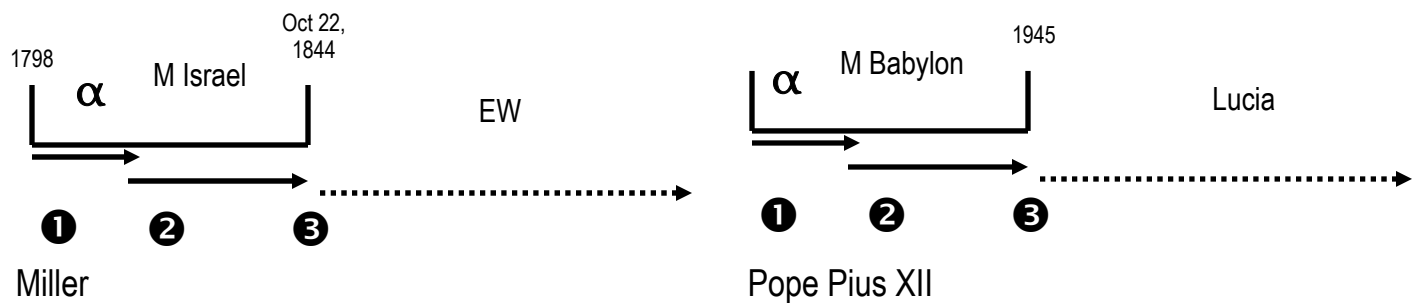
1. Control the kings
2. Persecute God's people



**Fatima:**

1. Fear
2. KoS
3. Judgment

Tess, Guadalupe

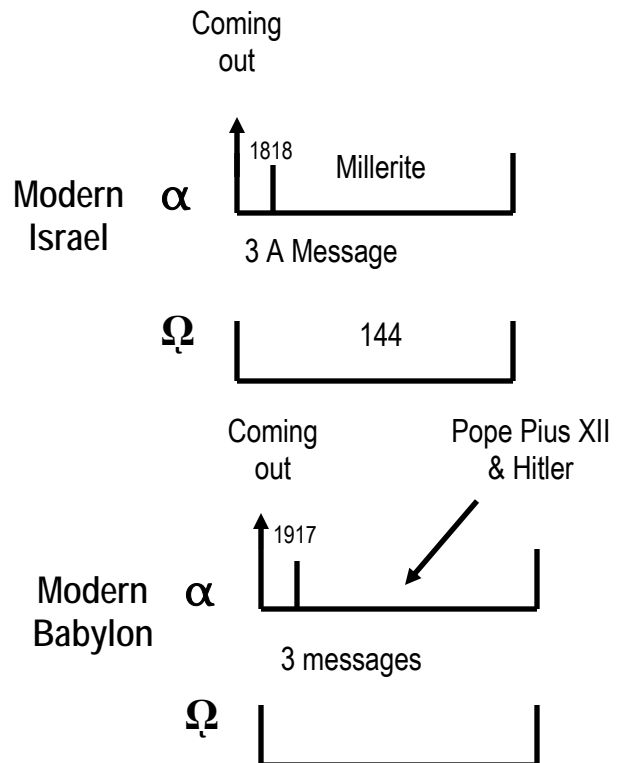


The history we are going to discuss in our next class, we're wanting to make a specific point that is separate to just understanding the counterfeit. So I'm not going to go into the detail, but you can go into. But what I want to say, this is Millerite history. It's the alpha of Modern Israel. And this is the alpha of Modern Babylon. And it's the history of the 1st, the 2nd WW war. The 3rd Begins the Cold war, in 1945, it's going to continue through history until its empowered. This isn't the only way we draw out the 3 Angels messages, but it is a way EGW describes them. And the counterfeit matches. Because that first attempt of Modern Babylon was done in the history two WW's, that ended in a disappointment, and failure. In this history, 1798 to 1844, you have William Miller beginning in 1798 to be raised up.

Question: Lucia, she is a prophet for the Papal church from the history of WW1 all the way to 2005 when she dies. She was having visions and dreams that told the whole time period. Who is Lucia a counterfeit of? EGW. You have Lucia, you have EGW. So when we talk about Lucia, she is not the counterfeit of William Miller? Because he was raised up in 1798, he became the leader in this time period. Who is the counterfeit of William Miller? Pope Pius the 12th. And he is raised up in 1899 and he has an increase of knowledge. So when we look at Modern Israel, you can compare and contrast with modern Babylon.

We'll summarize, we went to Dan 11:40, we made one compare and contrast. Part A and Part B. And we saw that the papacy received a deadly wound and died and it was resurrected, then the KoS had to receive the deadly wound in 1989, progressively it fall until it ended in 1991, and therefore using the rules of parables, has to resurrect. And that's why we have the KoS in our history again. Then we took this theme of Captivity, we cant take that to the KoS, they have no boss to rebel to. We have to take it back to Israel. Compare and Contrast Modern Israel and Modern Babylon. So Modern Israel came out of captivity in 1798 when the three angels messages were given, they had an increase of knowledge and a new leadership was raised up. But they come in two histories, an alpha and omega. Modern Babylon went into captivity in 1798, which means they must come out in an alpha history where they are given three counterfeit messages and a new leadership is raised up, and a prophet having dreams and visions. But it's going to end in disappointment and failure and return in our time period.

We see the history of the 1st and the 2nd AM that did a work of Gods people. And we see the history of WW1 and WW2. Beginning with the 3rd that runs through history, and from 1945 what we've already discussed the war between the KoN and the KoS.



Tess, Guadalupe

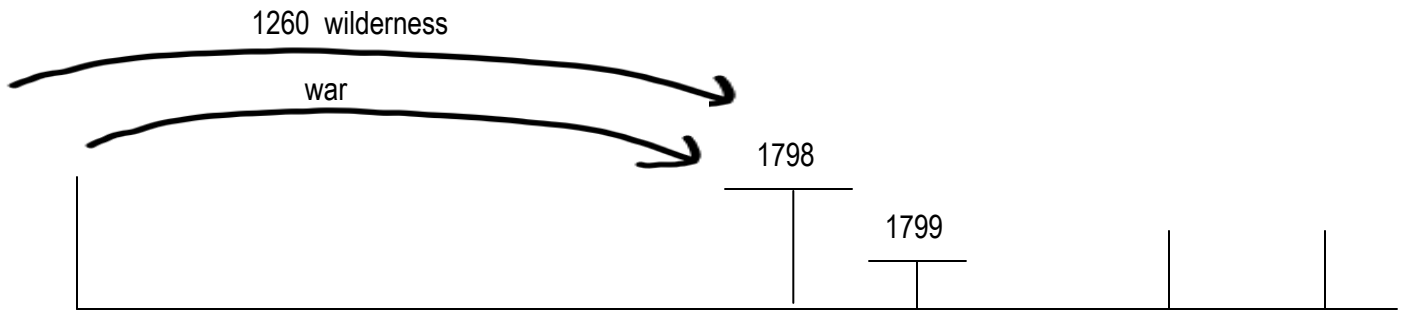
Dan 11:40 a

KS

KN

1798

COMPARE AND CONTRAST



8MR 354.1

Deadly wound  
Pius 6

dies

healed

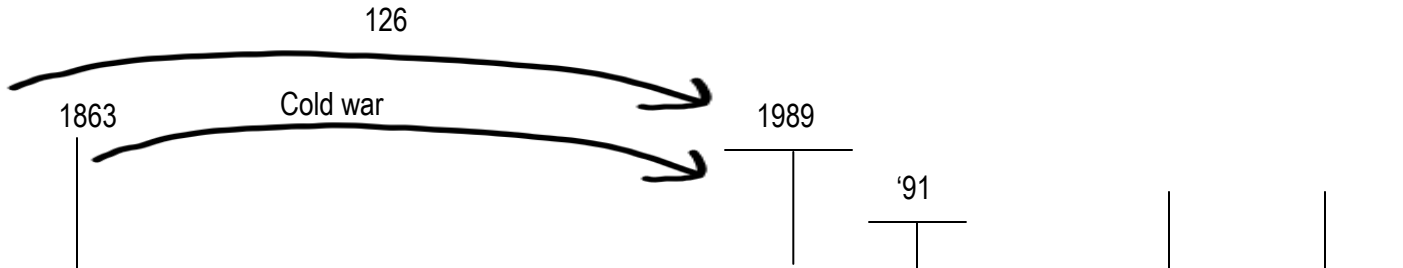
dies

Dan 11:40 b

KN

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1989



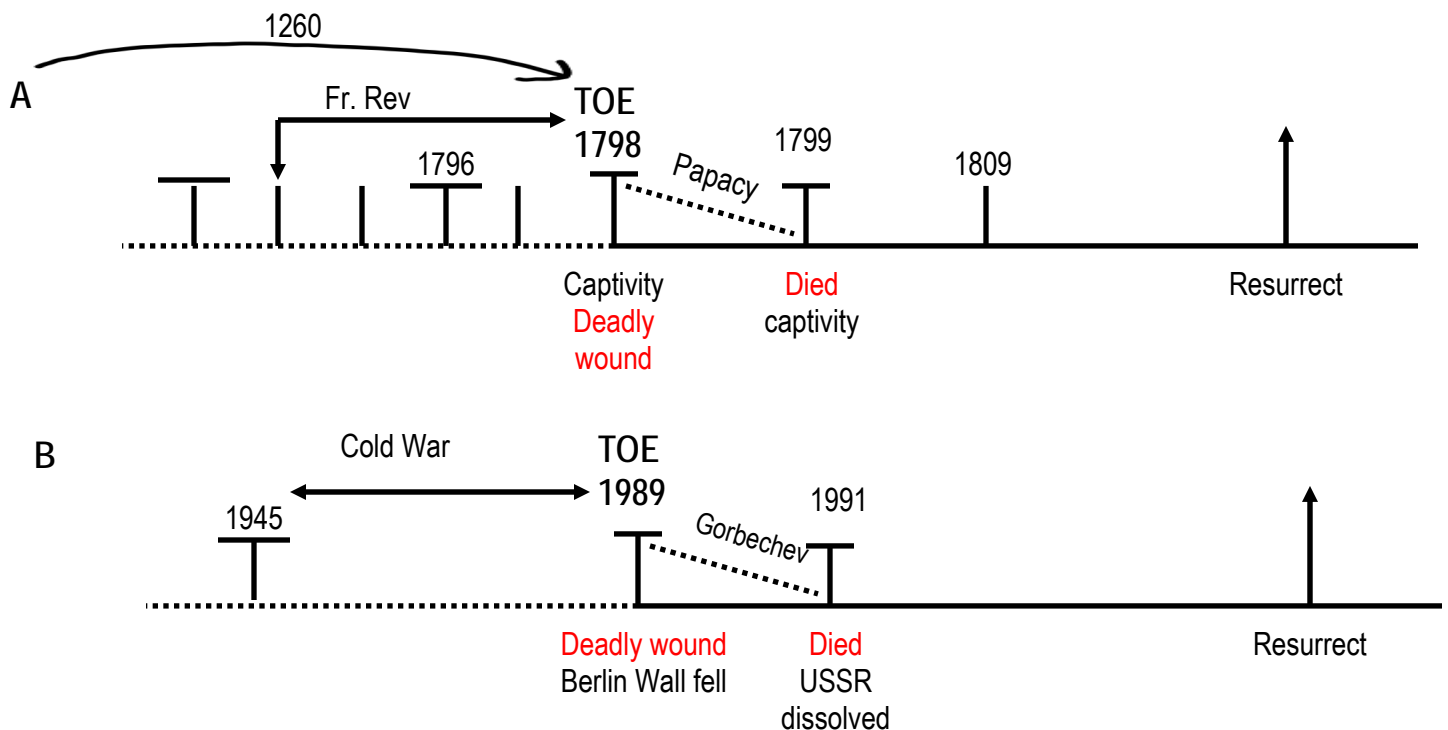
Deadly wound  
USSR

Died  
Gorbechev  
resigned

healed

dies

Tess, Guadalupe



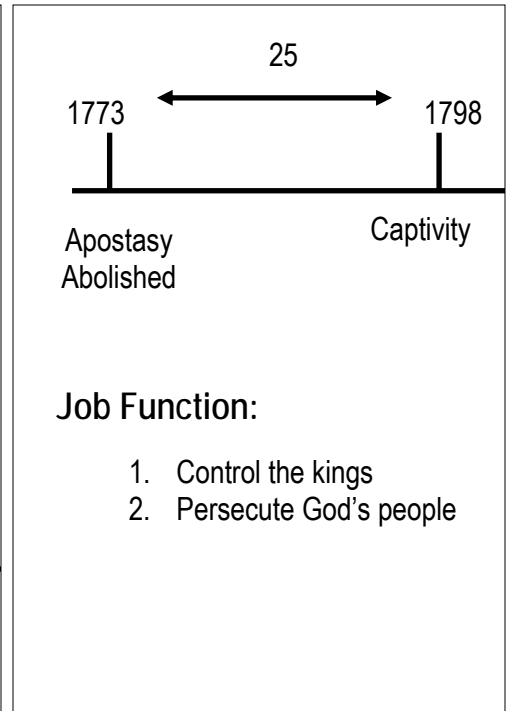
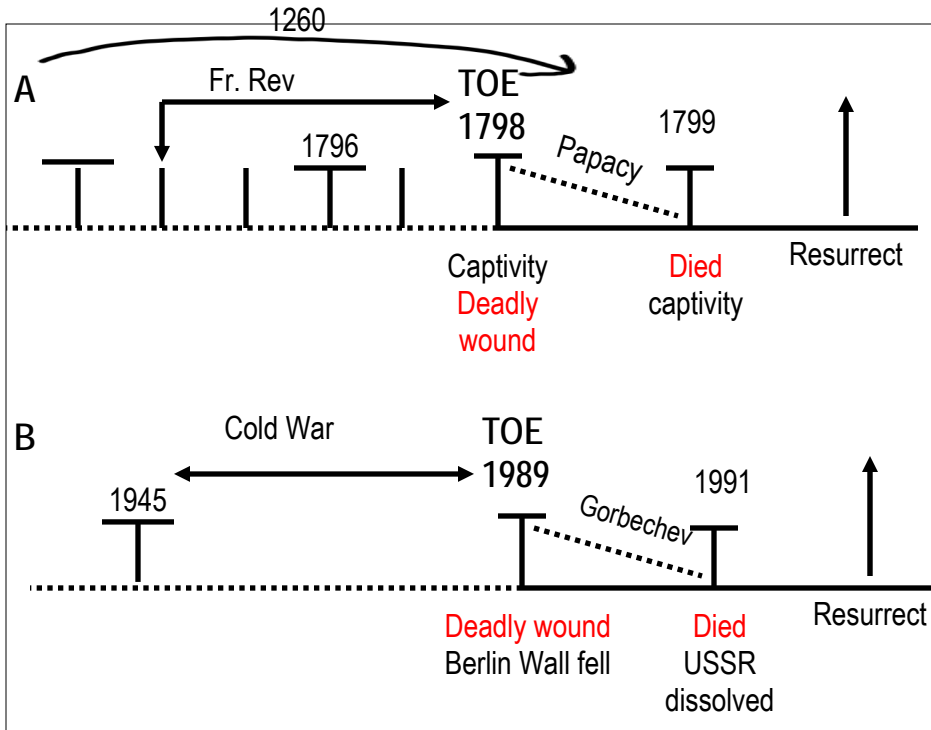
We'll do a review—we went to Dan 11:40 and wanted to see just in that verse and by how we are understanding parables that we can come to the same understanding that we are also reaching by studying history. So we went into the history of Pyrrhus, first Acts 27 and then into Pyrrhus and saw that there are two parts, an alpha and omega. We also saw Dan 11, with Seleucus and Ptolemy, there was the history with Raphia and Panium. And those things helped us understand that in our history, post 1991, that there would be another war between King of the North and King of the South.

So we went into Dan 11:40, and we did a compare and contrast. We took the history we know well, the French revolution, the deadly wound in 1798, and the knowledge that it would resurrect. We perhaps needed reminding, that this is also a captivity, and that there would also have to be a death, and it's preceded by a war. So once we had all these details laid out; the 1798, we were ready to approach part B of verse 40.

We can see a cold war, that takes us to 1989. And again we have a story of a deadly wound. But we have always known that the Soviet Union did not end in 1989. So 1989 is the deadly wound, its death is 1991 with a dissolving of the Soviet Union.

This is the captivity and death of Pius the 6th. And we see Gorbachev, his rulership is irretrievably weekend in 1989. In 1991 the same day he resigns with in the same half hour the Soviet Union is dissolved.

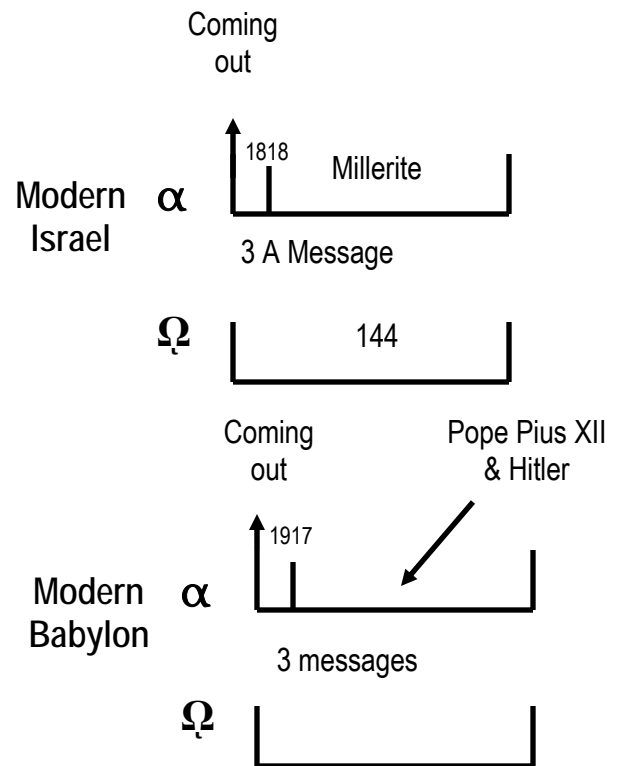
So we also have the story of Pius the 6th and Gorbachev, then we can also draw the conclusion that it can resurrect. So even if the King of the South died in 1991, we already know we are entering into a time period that there is going to be a war between the King of the North and the King of the South, as we have already understood through the eastern front of WW2. But if we're going to see this as a deadly wound and death, He that killed with the sword must also be killed with the sword. But he that brought God's people into captivity, must also go into captivity. And to understand the captivity requires a different compare and contrast.



Now our parable is between modern Israel and Modern Babylon. What happened to Modern Israel when it came out of captivity will show us what must happen to Modern Babylon when it comes out of captivity. And very briefly we discussed why the papacy went into captivity. And began to consider the thought about whether or not Satan's church can be in rebellion to him. If Gods church can live outwardly moral lives, and yet look to God and say we will not do what you request us to do, like the Pharisees did, and choose their own way, why can't the papal church? Look to Satan, live moral or immoral lives, and say despite what you have asked us to do, we would rather rest in our big houses, and enjoy our wealth, instead of entering into hardship and undertake the work you have asked us to do. To protect the Jesuits, and continue their job function, they would have needed to surrender temporal prosperity.

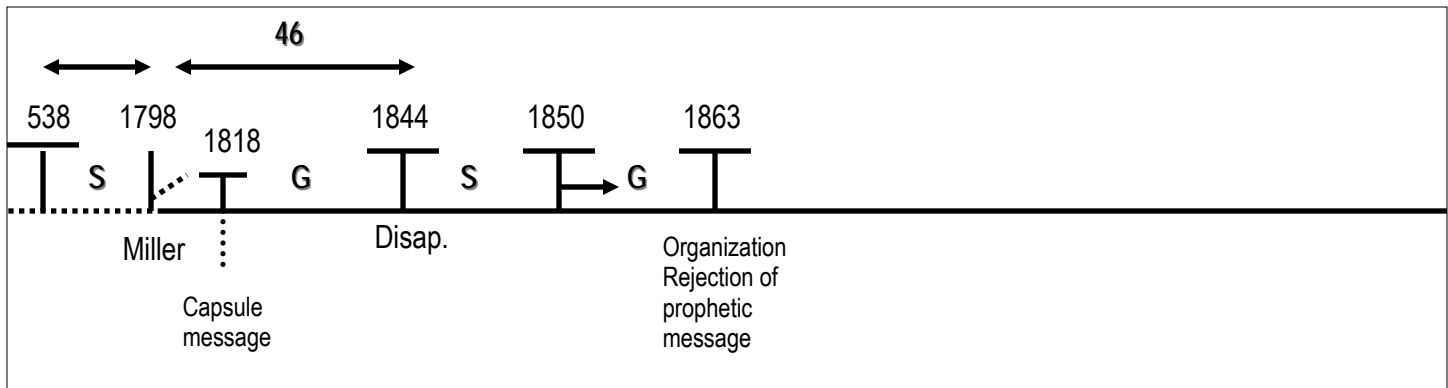
But just like God's people, the papal church decided against that in 1773, and that's apostasy. And if you go into apostasy, sooner or later you go into captivity. Which is why you see that the papacy went into captivity in 1798. And if they are going to go into captivity, then when they come out of captivity, they come out as Modern Babylon. And Modern Babylon is going to look like Modern Israel. Modern Israel is brought out by a 3 step prophetic testing message: Fear God, Give Him Glory, because judgment is coming.

In 1917, we have a 3 step message; fear Satan, give him glory, or you're going to be judged. And the midpoint, the core message is to defeat the king of the South. Because it's 1917, Satan can see what is happening and he needs to get his house in order before they can do a work. We've just began to consider what this looked like, 1798 and 1899.



**Fatima:**

1. Fear
2. KoS
3. Judgment



So what we want to do now is compare and contrast Modern Israel and Modern Babylon. And in doing this I'm not going into as much detail. We can spend quite a few presentations reading quotes and going into the history, but there is a separate purpose to go over this history, separate to just understanding the counterfeit, or as an exercise in parables. And there are a couple of points we need to see.

We're going to take the history of modern Israel and see how well it lines up with the history of modern Babylon, how closely Satan is counterfeiting. We began to do that work, we discussed 1798, and we said this is when modern Israel emerges into history and comes out of captivity. So without trying to prove any of it, we just want to see the history of modern Israel as the movement currently understands it.

From 538 to 1798 there's a scattering time, the time of captivity. I'm going to call it a scattering. In 1798, God's people come out of captivity, this enters into a gathering time. It's a scattering and a gathering. 1798 there's an increase of knowledge, and someone is raised up who is going to become a new leader for God's people. This is William Miller. This gathering time lasts until 1844. There's a 46 year history of gathering, rebuilding the temple and it ends in a disappointment, a bitter experience. We discussed that when we looked at Acts 27. God's people were scattered until 1850. And in 1850, there was a renewed effort at gathering. You may be familiar with the 1850 chart, and that was part of this process.

We'll paraphrase a couple of quotes:

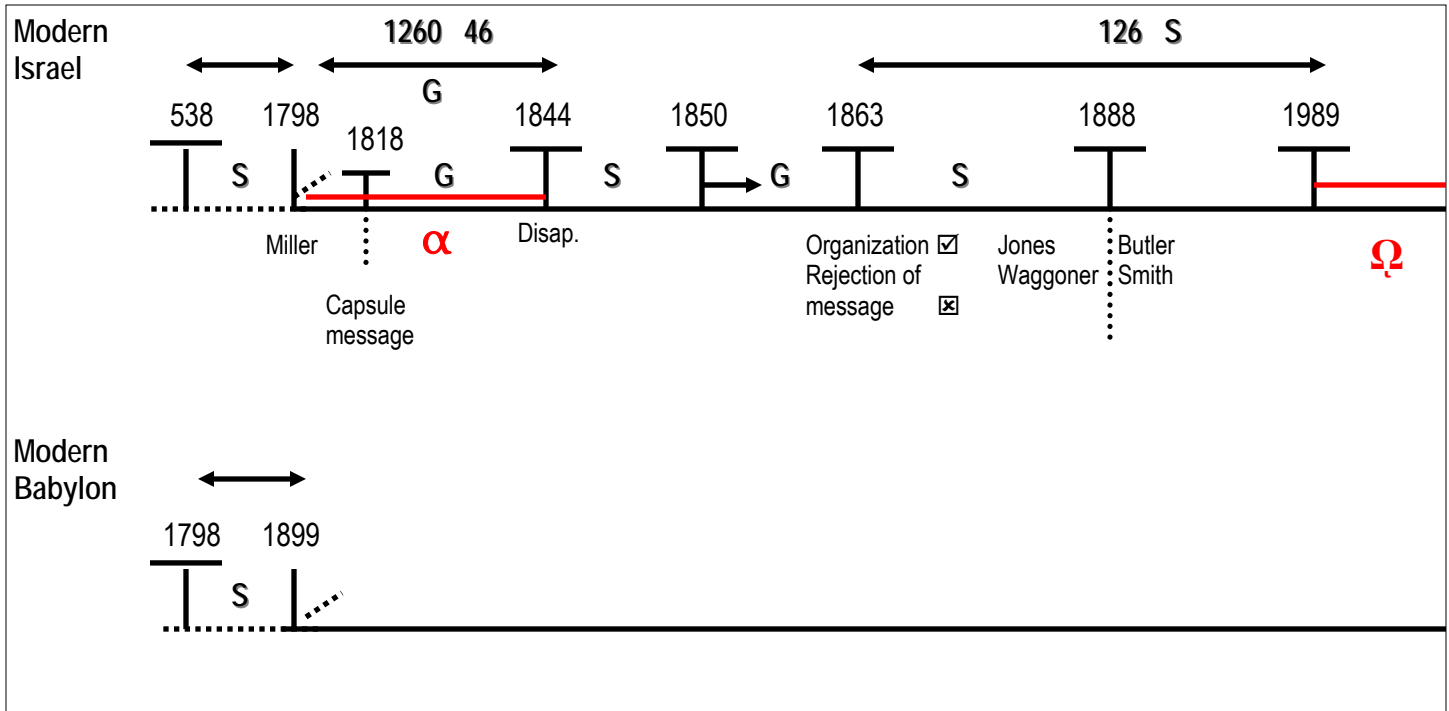
This is just in GC, 1888 pg. 329.2, we will just read the first two sentences.

*He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. ... {GC88 329.2}*

So in 1818, what William Miller is saying is that in 1818, he reached the conclusion that Jesus was going to return in about 25 years. So there's an Increase of knowledge, by 1818, WM has his message. And it's all in a capsule form. There's more details to come, but he understands what is happening.

This is a quote from RH Nov 1, 1850. EGW says that the Lord has shown her that He has stretched out His hand a second time to gather His people, this is towards the end of 1850, and what she is saying is that God is attempting a second gathering of His people in 1850. And we saw that also related to the 1850 chart and the work that they were meant to do. So there began a gathering time. But we see that by 1863, what has happened to that message? They rejected it.

In 1863 there's a couple of issues in the church. There's organization going on. Is that good or bad? It's good, not everything in 1863 was negative. But at the same time they are organizing their work, there is a rejection. Rejection of what? Of their prophetic message. Organization was a good work, it's necessary. Rejecting the prophetic message is suicide for their mission.



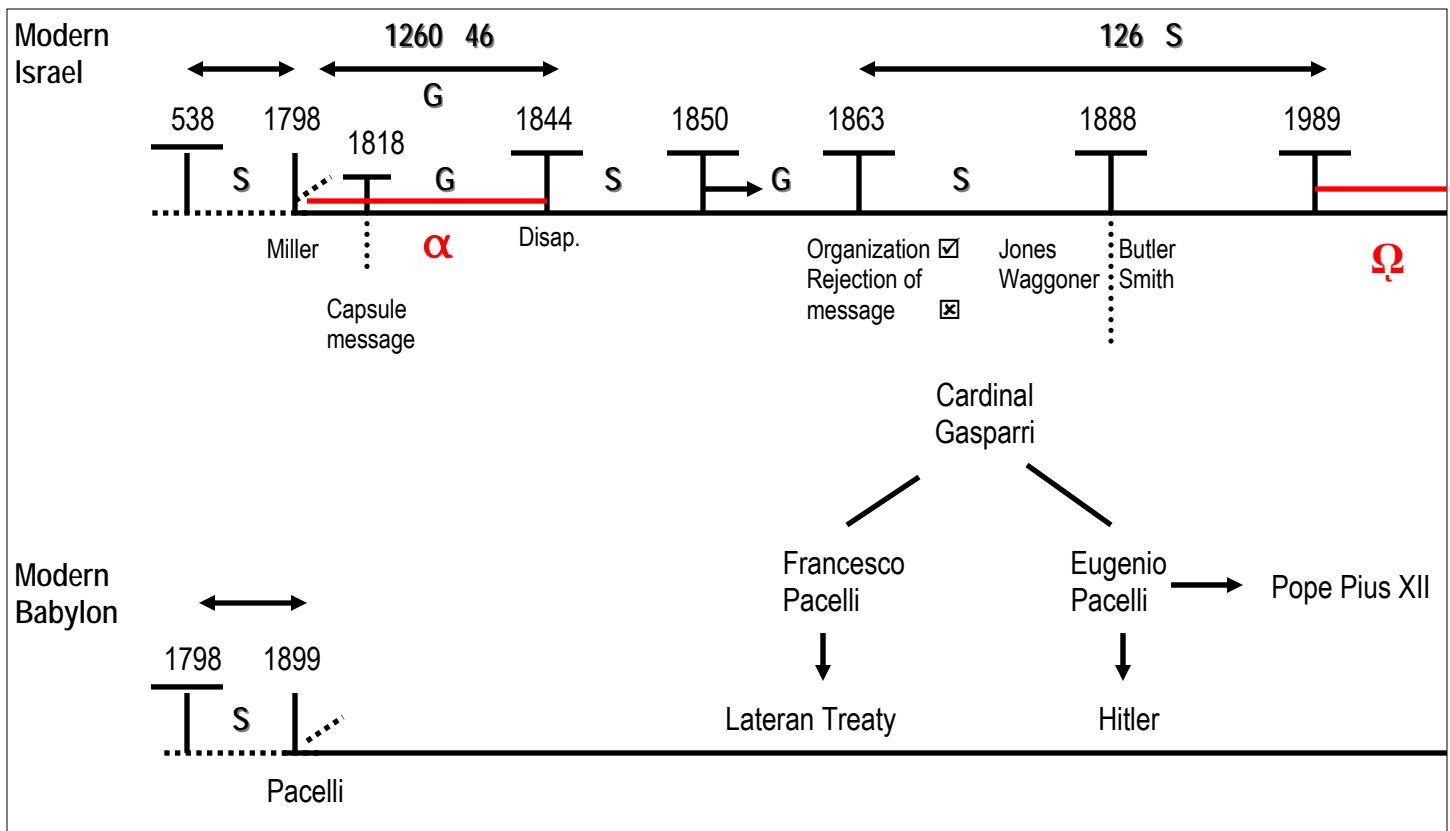
So in 1863, we know they are back in a scattering time. We come to 1888 and what's meant to happen? We have the messengers of Jones and Wagner coming into the church. And it's Jones and Waggoner verses the leadership, Butler, but you could also write Smith. There's different leaders opposing Jones and Wagner. And Butler and Smith are holding to the traditional view of Adventism. Jones and Wagner are coming with new ideas and it's opposed by the leadership who are supporting the traditional definition of righteousness by faith. The traditional view based on the book of Galatians. We will discuss this more. 1888, is a failure, yes? It's a failed attempt.

Then we come to 1989. So from 1863, even through the history of 1888, this is a time of scattering. These 46 years, were a time of gathering. So first of all we have a time of captivity, then they come out with the three angel's messages and they enter a time period of gathering from 1798 to 1844. It ends in a disappointment, and we mark 1818 when they have their message collected. 1844, they're scattered. 1850, there's an attempt to the gathering but it goes no where, because they are entering into the Laodicean condition. 1863 to 1989 is a 126, is a scattering ....538 to 1799 is a 1260.

1798 to 1844 is the alpha, it's the beginning of modern Israel. 1989 forward is the omega, it's the end of Modern Israel.

So I want to compare and contrast what's been happening with the counterfeit since 1798. We are not going to go into all the quotes and all the proof, partly because of time and partly because we would read from some books that we don't have with me, and partly because we're wanting to make a separate point. But we're hoping to see the logic and start to consider some of these things for ourselves.

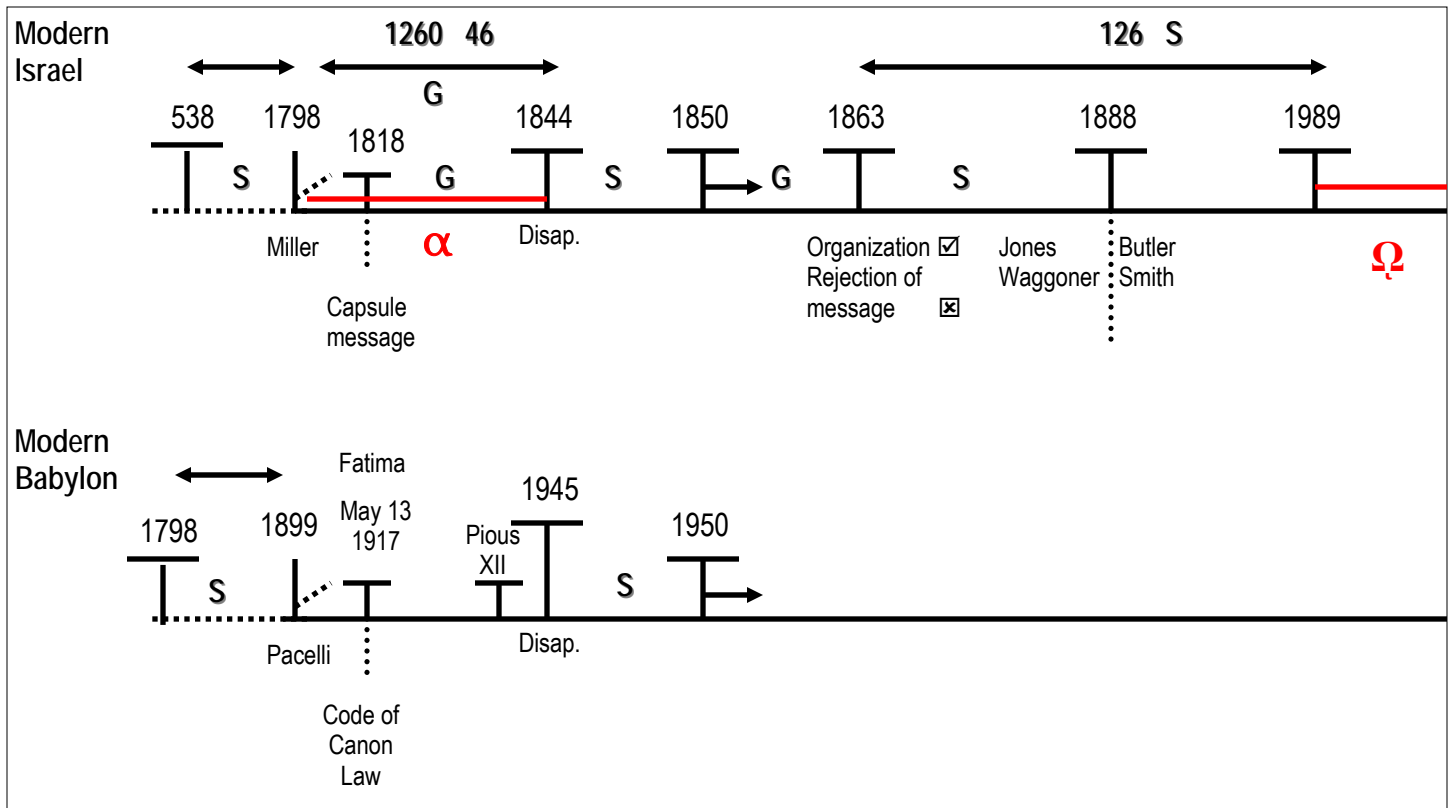
In 1798 the papacy goes into a scattering time. And it begins its regathering in 1899. And this is the beginning of Modern Babylon. 1798 is the rising up of William Miller, he buys his concordance and begins his study on prophecy.



1899 is the rising up of a different man. This Eugenio Pacelli. Pacelli comes from a family of Vatican lawyers extremely dedicated to the papacy. To give a little context, he is the grandson of Marcantonio Pacelli, who became the primary lawyer for the pope about 60 years before, so they have always had a close interaction with the papacy. His grandfather is Marcantonio Pacelli, And he has a brother, Francesco Pacelli. So there two brothers, Francesco and Eugenio. They are both trained under a particular Cardinal, Cardinal Gasparri. And what this family believes is what many Catholics believed in that time period, is that it's a sin that the Catholic Church is being treated the way it is. They see it as the papacy has lost its worldly power, and they live their daily lives in protest, of what they see captivity. There are different ways they do this. They live in poverty even though they have a wealthy occupation to mirror the condition of their church. They will leave their door open to their house as a witness to people that the pope no longer has his own home, because all those papal states have been taken away so neither should they. So they are directly protesting the condition of the papacy, this whole Pacelli family. And these two brothers, Vatican lawyers, become involved with Cardinal Gasparri. It's Cardinal Gasparri and Francesco Pacelli who write and negotiate the Lateran Treaty. These two men are responsible for the Lateran Treaty with Mussolini. It's cardinal Gasparri and Eugenio Pacelli who go into an alliance with Hitler in WW2. And Eugenio Pacelli becomes Pope Pius XII, the first pope to accept the messages of Fatima. So these two brothers become extremely important in this history. One is responsible for the Lateran Treaty, and an alliance with Mussolini that places Mussolini in power. The other one is Eugenio Pacelli, he goes into an alliance with Hitler, and allows Hitler to have absolute power. So you can see also the interaction with the papacy and fascism, which is why they supported Germany, Italy with Mussolini and also Franco in that civil war we talked about. And it's Eugenio Pacelli who we want to primarily discuss, who became pope Pius the XII.

To negotiate this alliance with Hitler, he starts to study church law. First of all he becomes a priest. Then he begins to study the code of Canon law, the Canon Law that the papacy uses to negotiate its relationship with state governments. April 2, 1899, Pacelli was ordained a priest. In the autumn of that year, he began at an institute to study Canon Law. And it's in this studying of Canon Law that he begins his relationship with Cardinal Gasparri and they begin to rewrite the Canon Law, that they want to primarily introduce into Germany. All of this begins in 1899, Pacelli begins to study church law. That church law is crucial with the alliance to Germany.





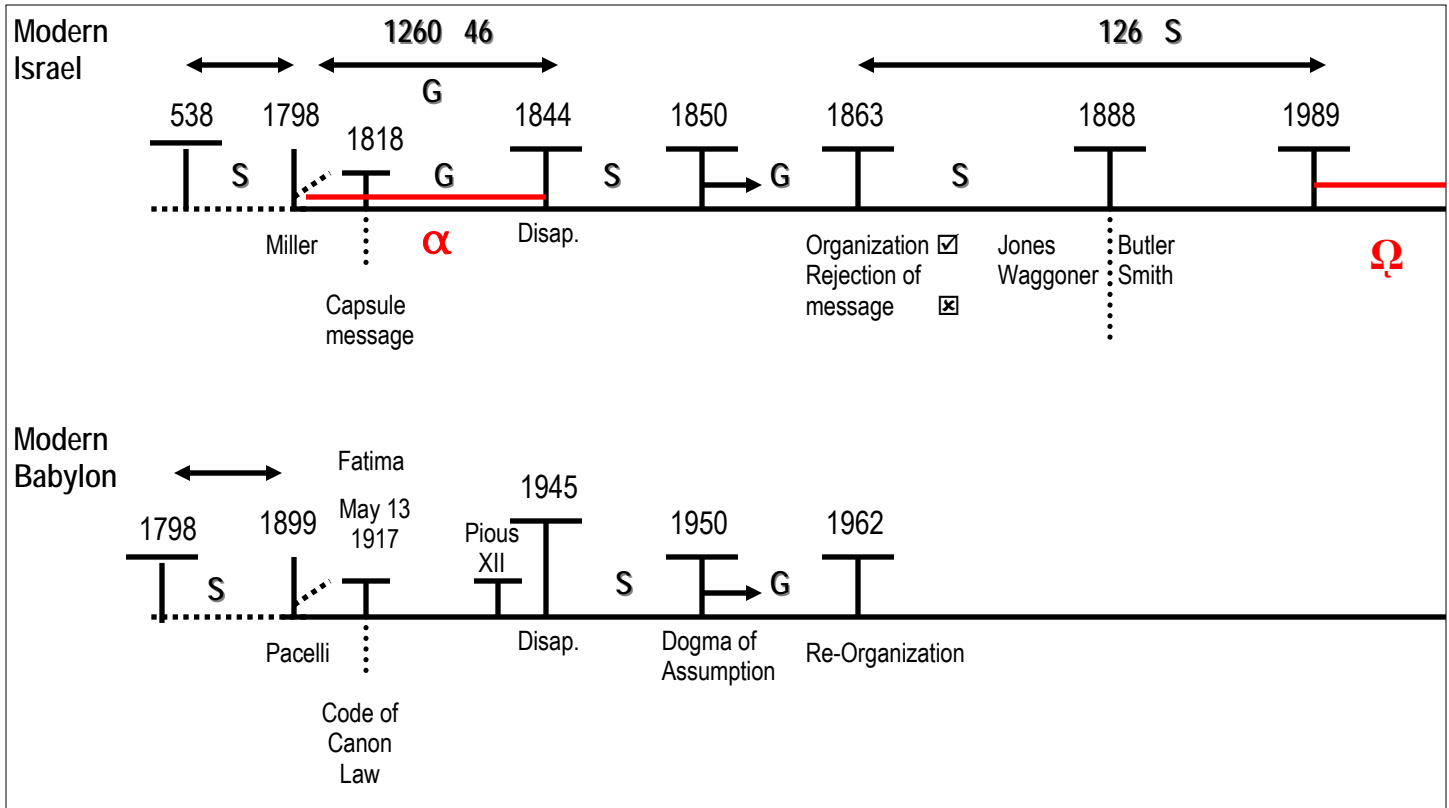
We find 1917, the messages of Fatima. So 1917, an impersonation of Mary comes down to 3 children, primarily Lucia, and gives her a 3 step prophetic testing message. There's a number of visions the children have with Mary. There is 6 or 10. They begin on the 13<sup>th</sup> of May. On the 13<sup>th</sup> of May, Mary first appears to those children.

And on the 13<sup>th</sup> of May, that exact same day, Pacelli is made a Cardinal with the direct purpose of having him sent to Germany and negotiate an alliance with the government. So as Mary was appearing in Fatima, Pacelli, now as a cardinal and arch bishop directly by Pope Benedict XV, with the purpose of sending him to Germany. So the same day, the 13<sup>th</sup> of May, you have the beginning of the work for Pacelli, and the beginning of the visions of Fatima.

And May 18, five days later, Pacelli sets off for Germany. Also in May 1917, in this month, the code of Canon Law is fully published. So you have Fatima, but you also have Church Law in the same month, same year. And this is for their alliance with Germany, the work of Pacelli.

We understand internally, we have the work of the church; we go to the church and then to the world. First the church and then the world, and this is the first activity we see of the Papacy. If they are going to do a work with the governments in the world, they first need control again over their own people, and this was the purpose of the code of the Canon Law.

So Pacelli goes into an alliance with Hitler that lasts through the history of WW2. How did that alliance end? It ended in 1945 with a disappointment. Why? Why is it a disappointment? He is allied to Hitler to take down the Soviet Union, Hitler lost in 1945. It was a failed attempt. You can see the Papacy in a scattering time period from 1945 – 1950. Between 1917—1945, actually in 1939, Pacelli becomes Pope Pious the XII and he is still Pope through the history of 1950. In 1950 he brings back to public consciousness the messages of Fatima. So from 1945 to 1950, the Catholic Church is in a “scattering”, they've watched the Soviet Union sweep away Eastern Europe, the fall of the iron curtain, they are fighting for Italy to not become Communist as well, and it's a dark time. 1950 is a Catholic Jubilee year. Pacelli can see they need a revival. So what Pacelli introduces in 1950 is the Dogma of the Assumption, he brings Mary back. The formal definition of the Dogma of the Assumption is that Mary was assumed in body and soul to heaven.

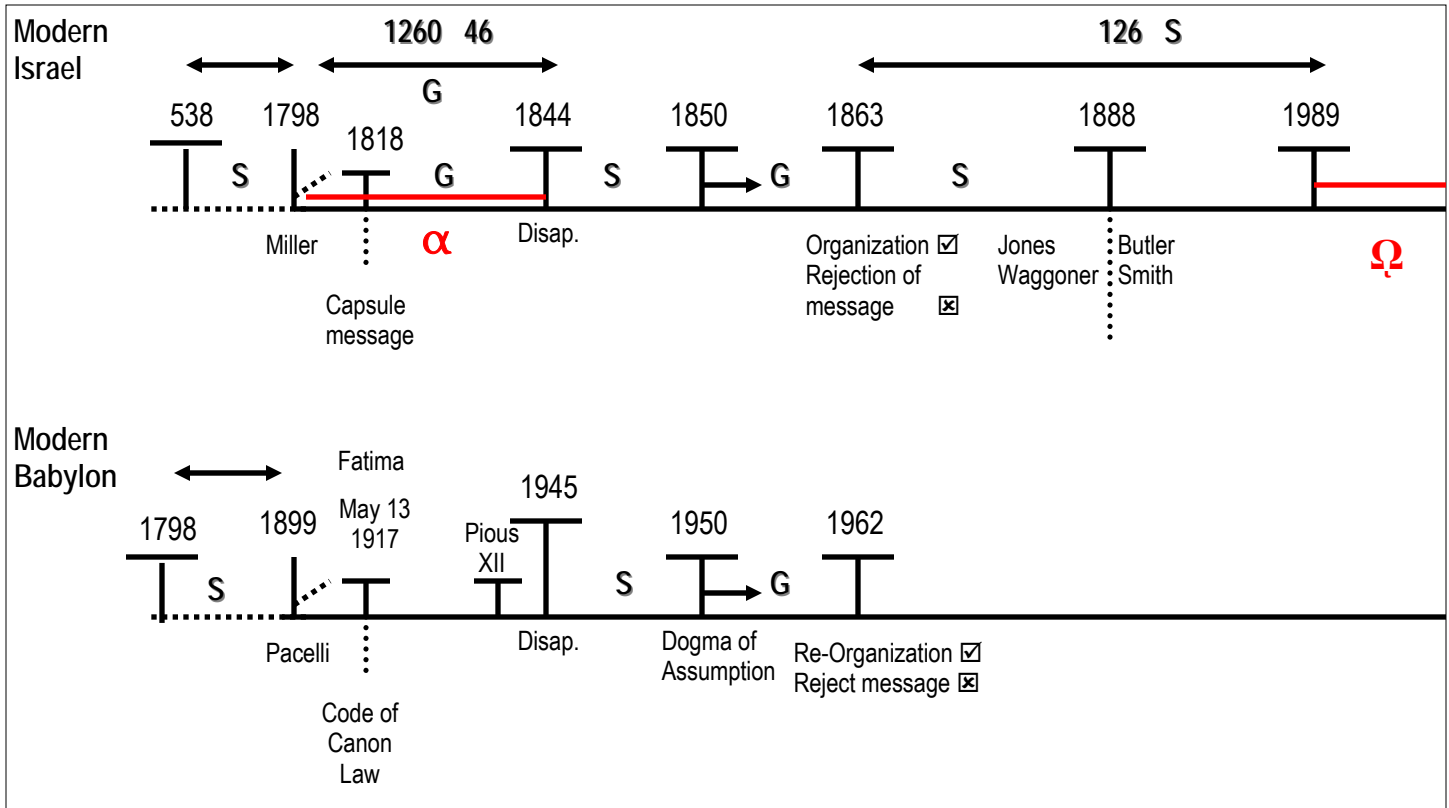


When we talk about Papal infallibility, does it mean everything that they say or do can be claimed to be infallible? It does mean when they see something they can't prove, they can sign their name to it and say that as a representative of God, they are making a formal declaration that what they have just written is infallible. 1950 is the only time that it's been used in history, on the Dogma of the Assumption. What Pacelli is trying to do, as someone that is dedicated to the messages of Fatima, is bring back Mary.

We're reading from a book, "Hitler's Pope" and he says that the timing for the Dogma of the Assumption was intentional. Because Franco in Spain, another fascist, was using Mary and her assumption as a rallying cry against communism. In this history of 1950, Pacelli claims to see the same mystical experiences experienced at Fatima. He says that he actually experiences Fatima in 1950, all the signs in the heaven they claim to have then. All this attempt failed. 1958, this Pope dies, and in comes a new Pope. Pope John XXIII.

In 1959, Pope John XXIII called a council that he wanted to look at the renewal of the Catholic Church, bring back Christian unity in the second Vatican Council. The second Vatican Council begins. What is the second Vatican Council about? The second Vatican Council in 1962 was a reorganization of the Catholic Church structure. This is what conservative Catholics have warded against ever since. A strong conservative Catholic would say that this was of Satan, that their church is in apostasy, and that the leadership is in apostasy, even the Pope himself. There is tens of thousands of conservative Catholics who say that the Pope today is a representative of the antichrist because they go back to the second Vatican Council and called it apostasy.

From a Catholic point of view, we'll go back and discuss that briefly, this call for unity, to reorganize their church was not a bad thing. All conservative Catholics wanted to use the second Vatican Council to condemn modern heresy and new doctrines, but that didn't happen. Instead the thought that was introduced, was that the Catholic Church should develop and change with society and history and experience radical reformation. From the view of the counterfeit, that was a good thing, they needed it.

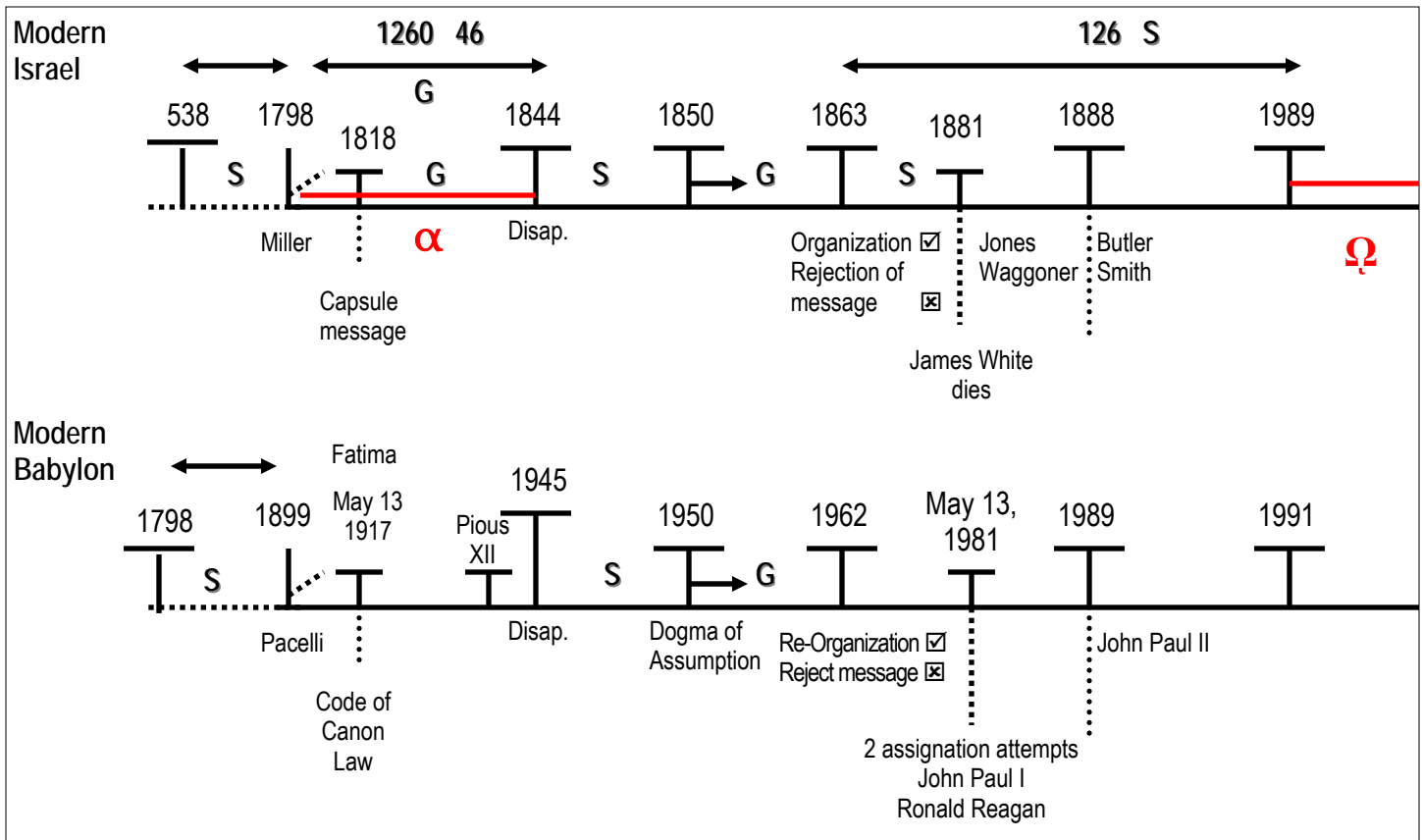


Something else happened in 1962, because this second Vatican Council went over a period of time. In 1962 there was a meeting. So what is the purpose of the Catholic Church now? It is not to persecute God's people, or control the kings. They have been given a job function in 1917. What is that job function? To destroy the King of the South. And this is a new Pope, John XXIII.

In 1962, he is in the second Vatican Council and he wants to encourage unity with the other churches. There is one church that he wants but he doesn't have access to, and that is the Russian East Orthodox Church. And they can't come because the Soviet Union won't let them. So in 1962 there was a secret meeting. They met in France and this was between representatives of the Soviet Union and representatives of the Catholic Church, one cardinal in particular. What they negotiated was an agreement.

Come 1962, the Catholic Church is ready to do something at the second Vatican Council. They have drawn up all these papers, this document that is a strong condemnation of communism, and they were supposed to make the strongest condemnation of communism that they have ever made. They never read that or release that document, it is in their archives. You can find it but it is still written in Latin, and it was never read. The reason they chose not to condemn communism, is because they go into a secret agreement with the Soviet Union. If the Eastern Orthodox Church is allowed to attend the council, the Vatican promises not to condemn Communism. They compromise, and it is a clear rejection of their job function given at Fatima. This (1962) is compromise, the secret alliance between the Papacy and the King of the South they were meant to destroy. The Popes in that time, beginning with John XXIII, were not so against Communism, because they were not listening to their prophet.

This is all the history of Lucia (1917 – 1962). She is alive until 2005, but these Popes were too proud to meet with her and refused to listen to her. Particularly the ones that come in this history (1950 – 1962), they rejected the messages of Fatima. There was some pretense, but they never lived up to that.



So we have a series of Popes, all rejecting Fatima until 1989, and you have a new Pope, John Paul II. We've discussed this briefly, John Paul II was made Pope in 1978. A couple of years later, 1981, there are 2 assassination attempts. Who? One's John Paul II, the other one was Ronald Reagan. Close together were two assination attempts on the leadership. I just want to note, when did James White die? 1881. 1881 parallels 1981.

When John Paul II is shot, he almost dies and then when he survives and he can communicate, the first thing he wants access to is the written messages of Fatima, because he was shot on the 13<sup>th</sup> of May 1981. He isn't entirely sure what this third message meant.

The 1<sup>st</sup> is "Fear"

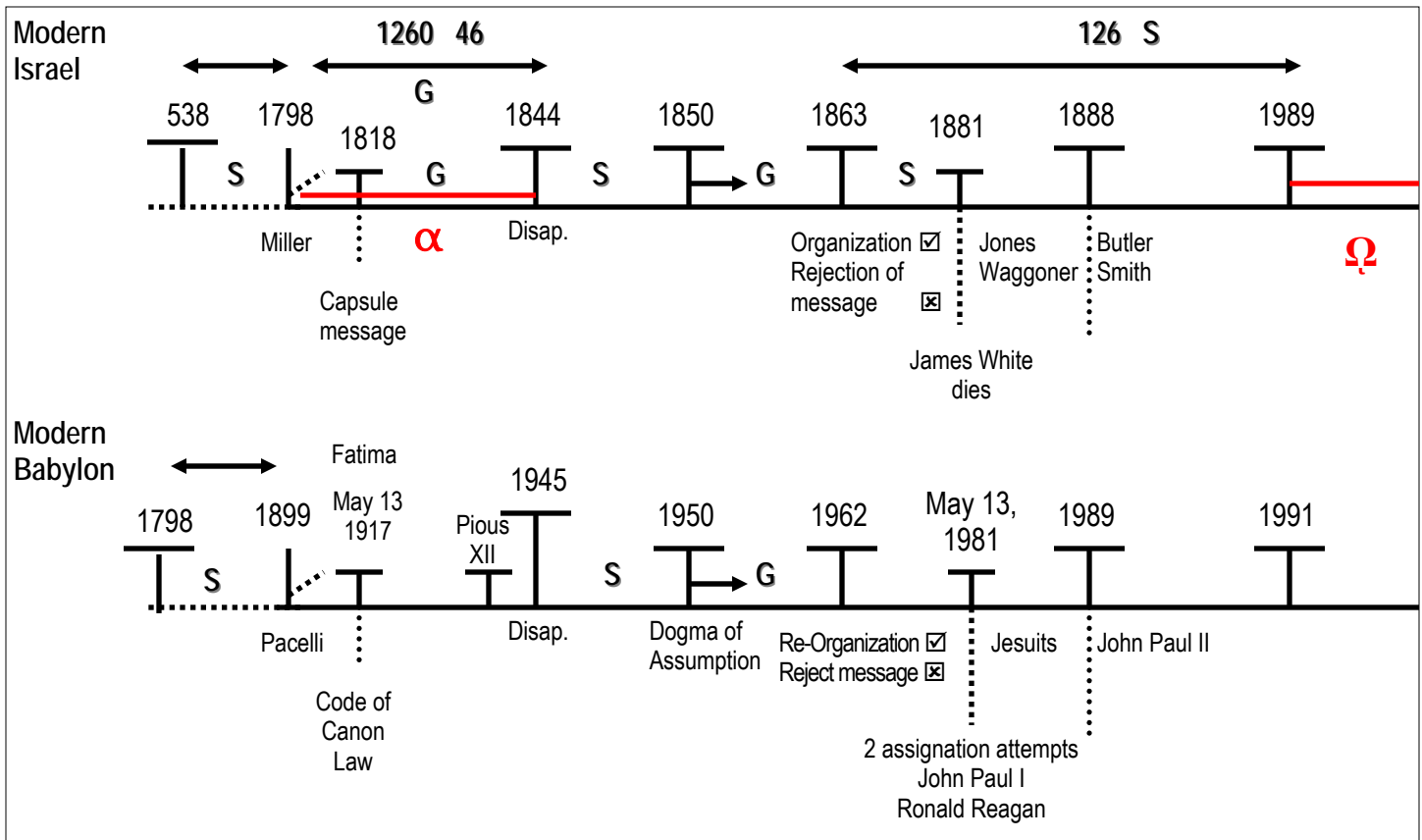
The 2<sup>nd</sup> is "the King of the South"

The 3<sup>rd</sup> is "the Judgment" that will happen if you do not fulfil the 2<sup>nd</sup>.

He well knows in this history (of the past) that they have failed the second. His church has been in apostasy, and he connects the 13<sup>th</sup> of May in 1917 with the 13<sup>th</sup> of May in 1981 and believes that this is an assassination attempt with the "Judgment" because he didn't dedicate Russia; which is why from 1981 particularly through this history, John Paul II is determined to break down the Soviet Union. It's not all about freeing Poland. It's a life and death message for the Catholic Church.

When we come to the history of 1989, we discussed this before, was it success or failure? What did Jean Paul want? He wanted more than the fall of the Soviet Union. He failed on a number of fronts. One of them was external. The satellite states of the Soviet Union, as the Soviet Union was collapsing, chose Western Democracy as their leadership and that was never meant to happen.

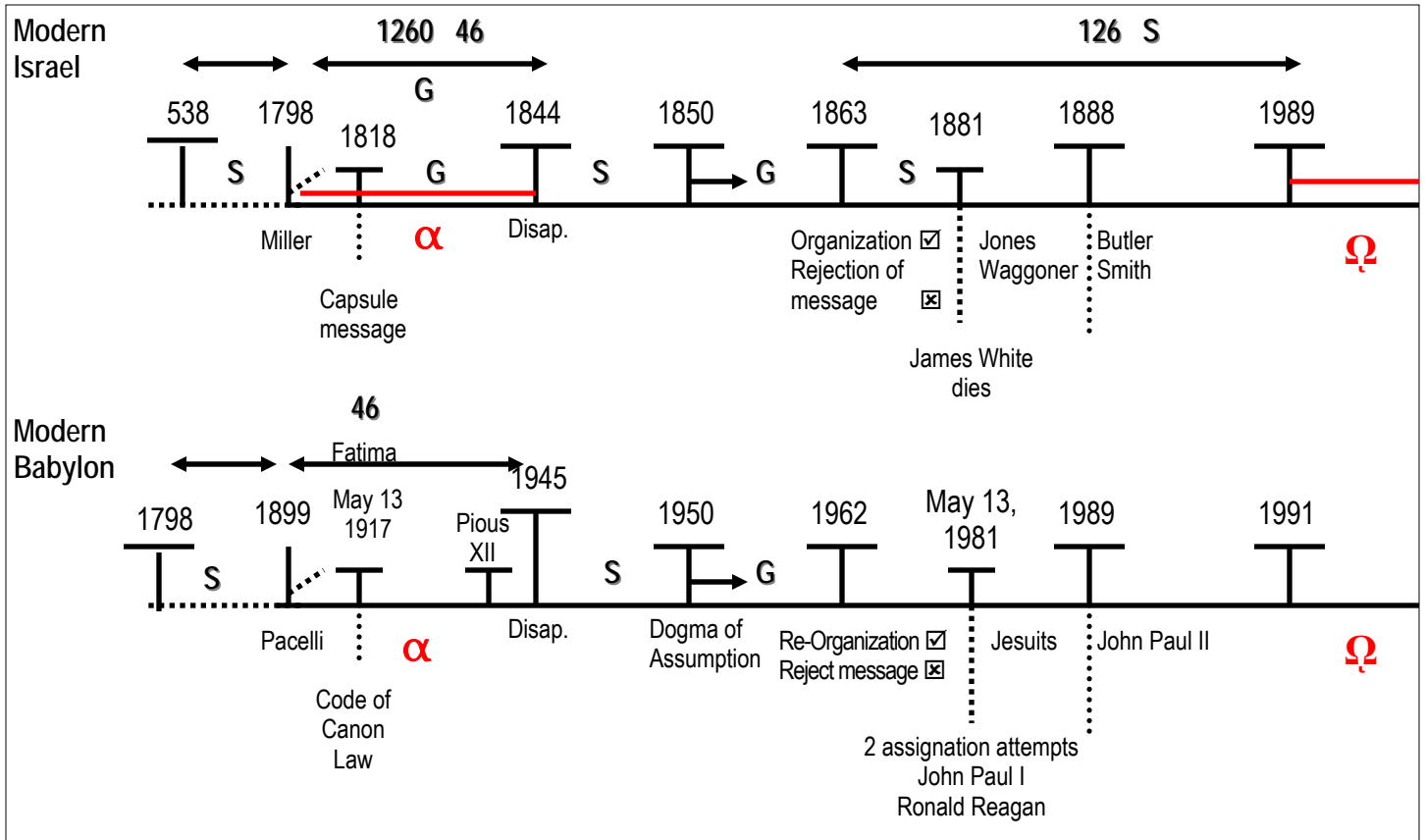
John Paul II was almost as much against Democracy, as he was against Communism, and he was vocal about that. What they were supposed to choose was the authority of the Papacy. After this history in 1991, he becomes so angry, that when he visits eastern Europe in this history (after 1989), we don't hear much about those visits. Before the fall of the Soviet Union, tens of thousands of people would show up. The vast majority of them never show up after the fall of the Soviet Union.



The reason they don't is because he has offended so many of them. Time after time, he is condemning them for their choices, for not listening to the authority of the Catholic Church, for choosing Western Capitalism and Democracy, for not sticking to church teachings, and all their strong conservative issues. It's internal issue is directly related to that, because John Paul II is a strong conservative. He believes in the traditional teaching of the Catholic Church that it has held for over a thousand years. And he is directly opposed by the Jesuits, so the Catholic Church is split on the inside.

1888 failed, it was split on the inside between Butler and Smith, and the leadership who were holding to the traditional views of the church. And they were in opposition to this new light, Jones and Waggoner, and justification by faith.

John Paul II is all about works, hold to those old Catholic ideas of birth control, the role of women, their priesthood, all those different issues, and in with radical new views were the Jesuits. It's a split within the Catholic Church.



So this is the history from the beginning of modern Israel into their omega history. This is the history of the beginning of modern Babylon. We would go back to the scattering time (1798 – 1899), they come out of scattering in 1899 with the rising up of Pacelli.

Can you pick the counterfeit?

- 1798 (rise of Miller) = 1899 (rise of Pacelli)
- 1818 (Miller's message) = 1917 (Message of Fatima)
- 1844 (Disappointment) = 1945 (Fatima Disappointment)
- 46 years (1798 – 1844) = 46 years (1899 – 1945)
- 1850 (Chart) = 1950 (Dogma of the Assumption)
- 1863 (Organization and rejection of their Message) = 1962 (Re-organization and rejection of their Message)
- 1881 (Death of leadership – James White) = 1981 (Assassination attempts on John Paul II and Ronald Reagan)
- 1888 (Jones & Waggoner vs the Traditional Church Leadership – Butler) = 1989 (the Jesuits vs John Paul II)

The Jesuits Radical New Thoughts vs John Paul II Traditional Church Teachings

The Jesuits radical new thoughts are really regarding to our counterfeit of righteousness by faith.

So when we are coming to our reform line, the history of the Papacy becomes much more detailed because they are having troubles like we are having. Satan counterfeits Christ's work with his church, and repeats the same with his own. So the history of 1899 to 1945, two world wars, counterfeiting the first and second angels message.

