

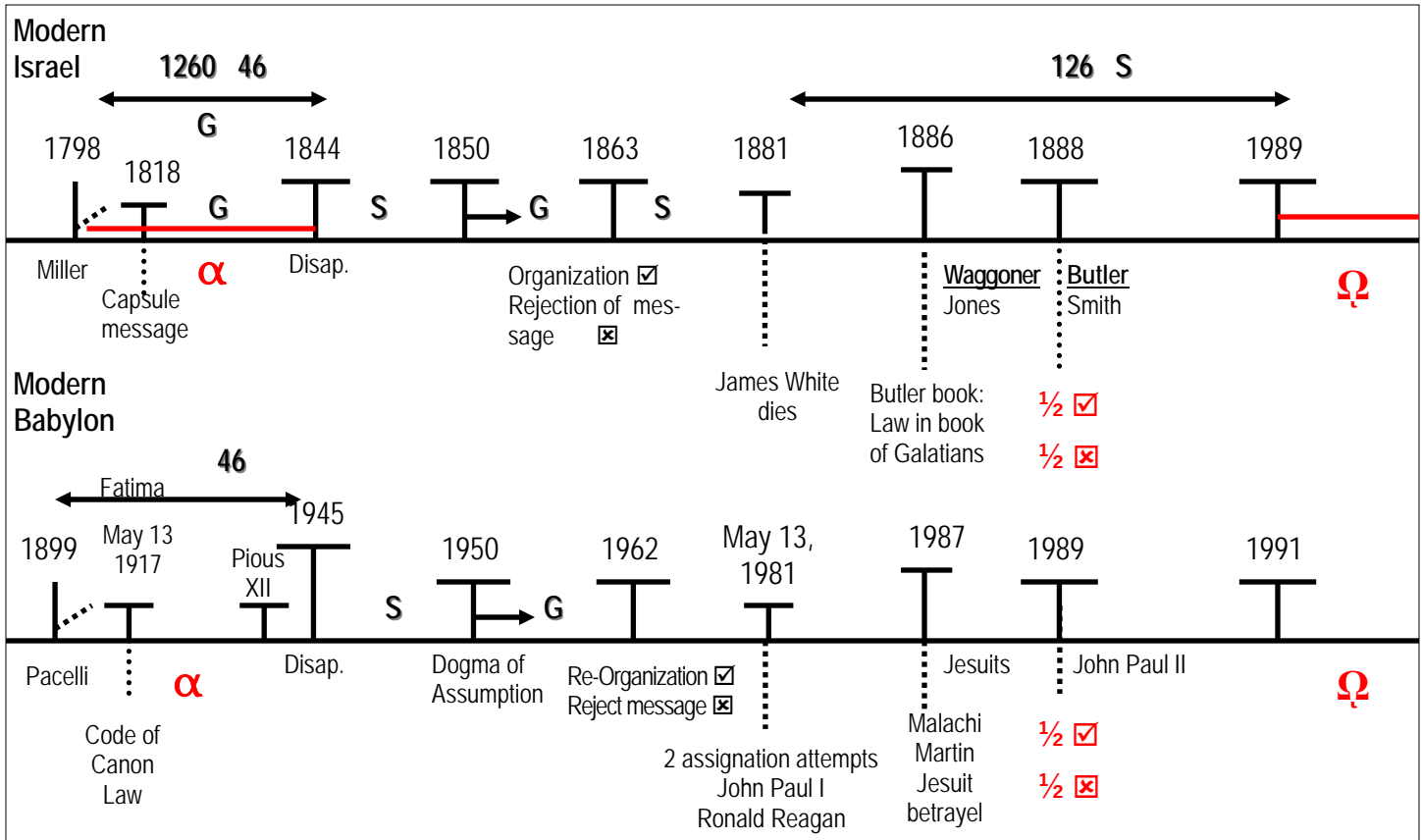
Let's begin by encouraging us to not go through this study independent of our last study. Keeping up with the videos in order is necessary. When we don't, we might find ourselves disagreeing with arguments, that if you took the time to work your way through, you would see it quite reasonable. It takes time to build evidence to make a point. It's recommended we not take this study out of sequence to better understand and continue going forward. This is/was a deliberate study in light of what Elder Jeff began teaching. It's also important that we not post on forums independent videos not in sequence. It encourages people to go to small segments that they find the most interesting and not to step through the evidence and logic. In doing so it brings deviciveness and we can cause harm to others.

In our last study we did a compare and contrast with Modern Israel and Modern Babylon. Modern Israel comes out in 1798. Modern Babylon comes out in 1899. We find it is in two histories, alpha (1899 – 1945) and down in this history (our time period), there is an omega. So we have the alpha history and the omega history.

We're going to just add a couple of details to some of these waymarks. We've already included another one, we lined up 1881 with the death of James White with 1981 and the assassination attempts on the leader of the United States and the leader of the Catholic Church.

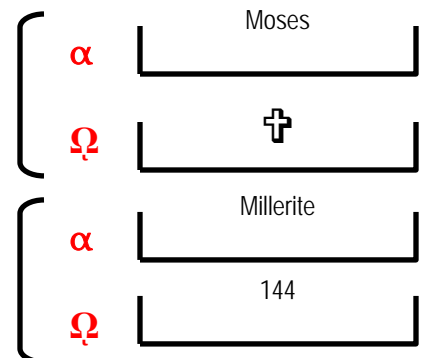
We'll talk for a moment about the history of 1989 that lines up with 1888. So in 1888 you have a conflict, particularly between Waggoner and Butler. It's over the book of Galatians. You also have arguments between Jones and Smith. And we're highlighting Waggoner and Butler.

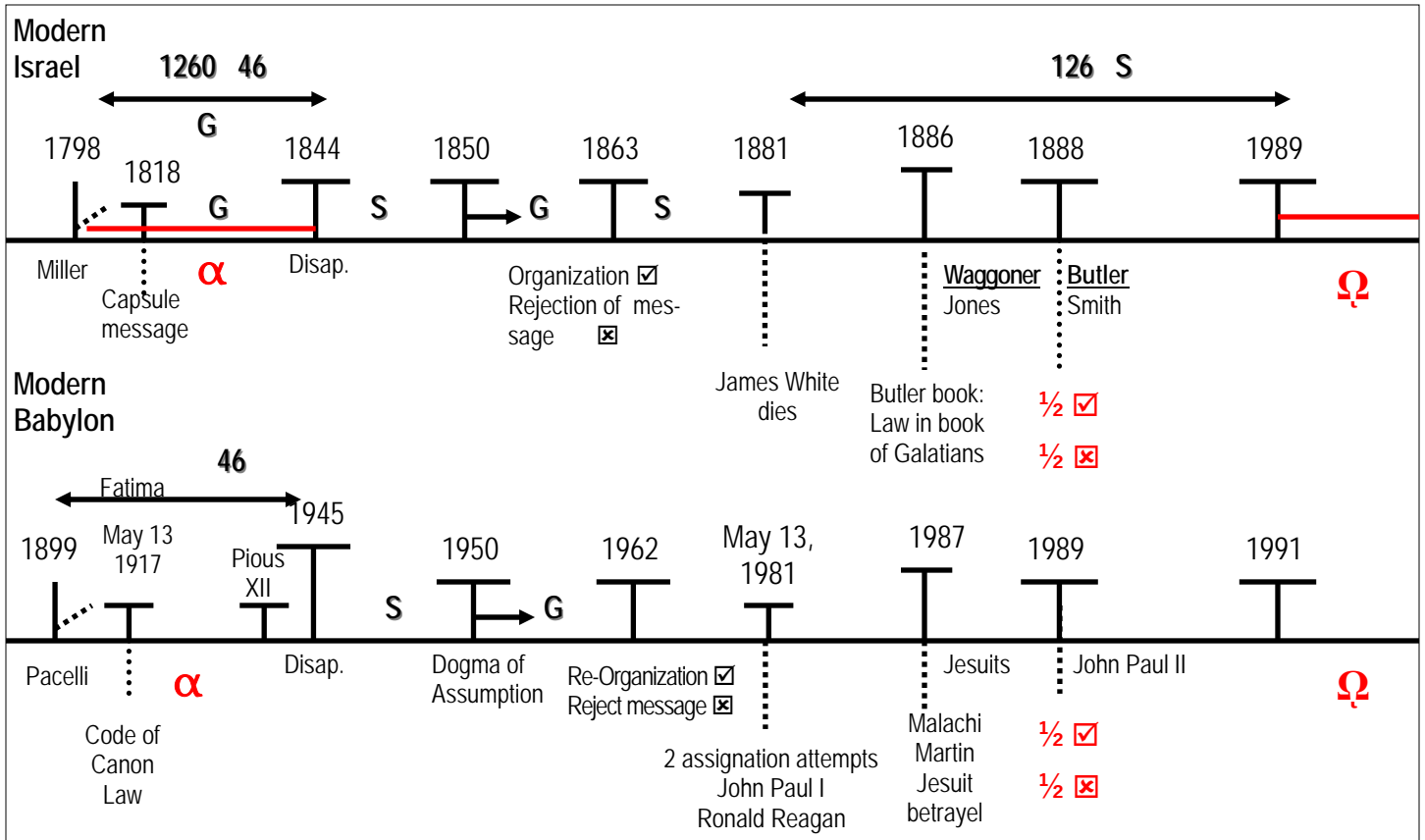
In 1886, Butler releases a pamphlet where he defends his traditional viewpoint on the book of Galatians. This is in 1886, and this is Butler writing a book really attacking the message of Waggoner, and it's titled "The Law in the Book of Galatians". And he's fighting against the message of Waggoner which is righteousness by faith. In this pamphlet he says that the message of righteousness by faith, he calls it "this much boasted of doctrine" as he opposes the message of Waggoner. Ellen White releases a statement in 1888 and she says that neither Waggoner or Butler has all the light on the law in Galatians. She speaks of an angel guide beside her who stretches one arm to Waggoner and one arm to Butler. He says, "neither have all the light on the law, neither position is perfect".



So to use the language that is currently being used in the movement is that Waggoner and Butler on this issue are **half right and half wrong** each. We bring that down to 1989. John Paul II, the leadership of the church is engaging in a battle with the King of the South that going successfully but he has an internal conflict with the Jesuits over church doctrine. The Jesuit's views are progressive, John Paul II is holding to the traditional views of the church. **The structure tells us that they're both half right, and half wrong.** John Paul II in that history should not have opposed the work of the Jesuits. He has a friend, you may be familiar with this name, Malachi Martin. He writes a book in 1987 about the Jesuits. What he says in this book is that they are the traitors, they betray the Catholic Church. It's a book by Malachi Martin titled, "The Society of Jesus or the Jesuits, and the betrayal of the Roman Catholic Church". So this is Malachi Martin, writing a book on the Jesuits, on Jesuit betrayal, 1987. Counterfeit of Butler's book in 1886. Butler is condemning Waggoner and his group. Malachi Martin in connection with John Paul II is attacking the Jesuits who they say are betraying them by the Jesuit interpretation of church doctrine.

So we have a couple of histories to look at. You may or may not notice it, we are dealing with not two but three, we are dealing with alpha history, and the omega history, and the history wedged in between. So let's consider this thought. We have already gone through the history of Pyrrhus, we have gone through the history of WW2. And what we have said, is that we have Moses, Christ, alpha, Omega, - Ancient Israel. Then we have Millerites, 144,000, alpha, omega, - Modern Israel. This is a simple concept. It could grow because it's missing history. If we look back into that history, we see the same pattern as we saw in the battles of Pyrrhus. Pyrrhus in Italy, battles between the King of the North and the King of the South. There's three. It's not failure and success. It's failure, failure, success.

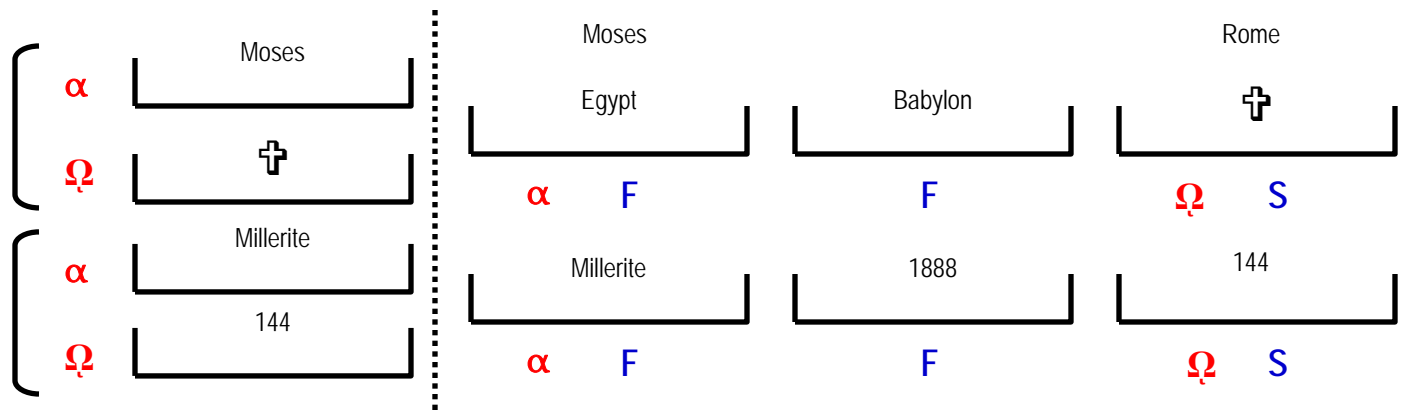


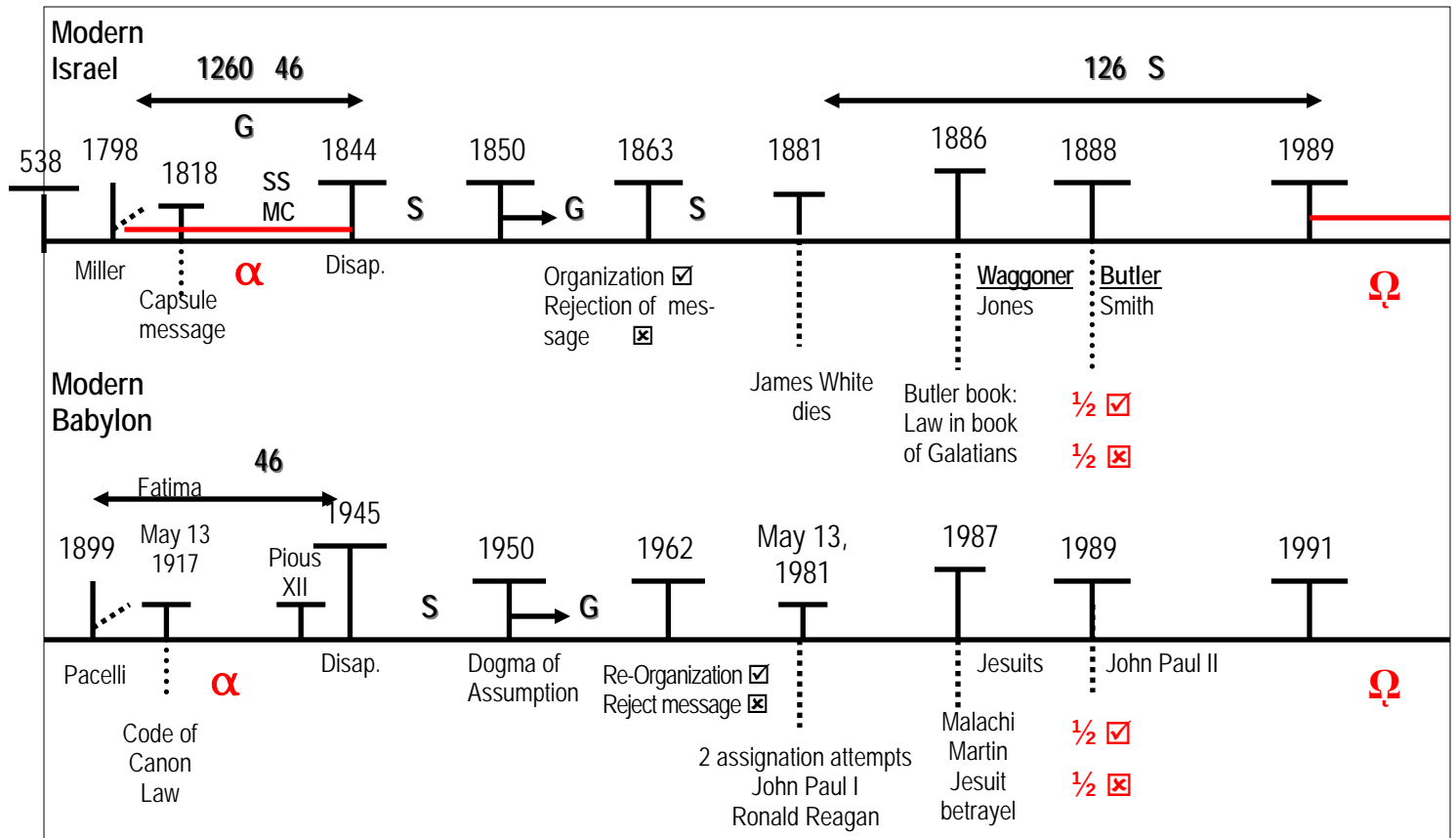


So if we were to redraw this with more detail, more accurately, it's not just alpha and omega, alpha, omega. It's failure, failure, success. Go back to the history of ancient Israel and what you have is a call out of Egypt, and then a call out of Babylon, and then in Christ's history you were then in captivity to Rome. You could say Moses – Egypt, Christ – Rome. That's accurate. Alpha (Moses), and Omega (Christ), but there is a middle history where they are called out of Babylon to reconstruct the temple. Was that success or failure? Failure. All it gave rise to was the Pharisees. Failure (Egypt), Failure (Babylon), Success (Rome). So when we go to ancient Israel, we can see beginning and end, failure and success. But if we want to expand on that concept, there is this middle history where they are called out of Babylon, and it's also a history of failure. They go into captivity to Rome.

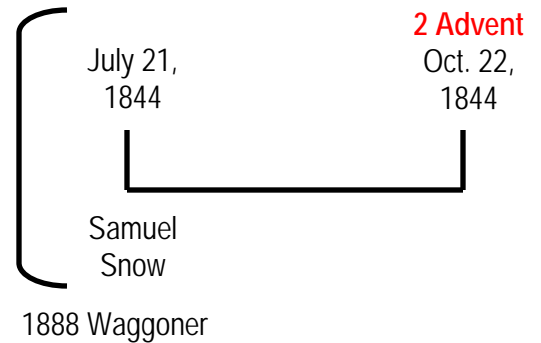
We take that to Modern Israel. We have 1844, Millerites, history of failure. 144,000, history of success. Right in-between them, we have the 1888 message. So this is Millerites, this is 144,000. All are getting called out. In the middle, you have 1888, and another attempt to fix the condition of God's people.

So we recognize failure and success, but if we go into that history, you don't have one history of failure, you have two. Millerite history, and then this history of 1888.





What is being taught in our movement is that they are taking the history of 538-1844, particularly the history of 1844, the message of Samuel Snow, the midnight cry message, they are taking this message, and the message of Waggoner in 1888, and they are dropping those messages in that time period straight onto our history. What is being said is the following: we come to 1844, and we have the message of Samuel Snow. What is Samuel Snow saying? He is saying in July 21, 1844 that there is going to be a second advent, Oct. 22, 1844. This is the message of Samuel Snow. So on July 21, what he is saying is that there is about to be a second advent, Christ is about to return on Oct.22, 1844. He says that this is the second advent. Was he correct? No. He had the date right, Oct. 22, 1844. Where is his problem? He has the event wrong. He has the date right and the event wrong. So this story is being taken and it's being combined with Waggoner in 1888. Waggoner in 1888 is in conflict with the leadership or Butler.

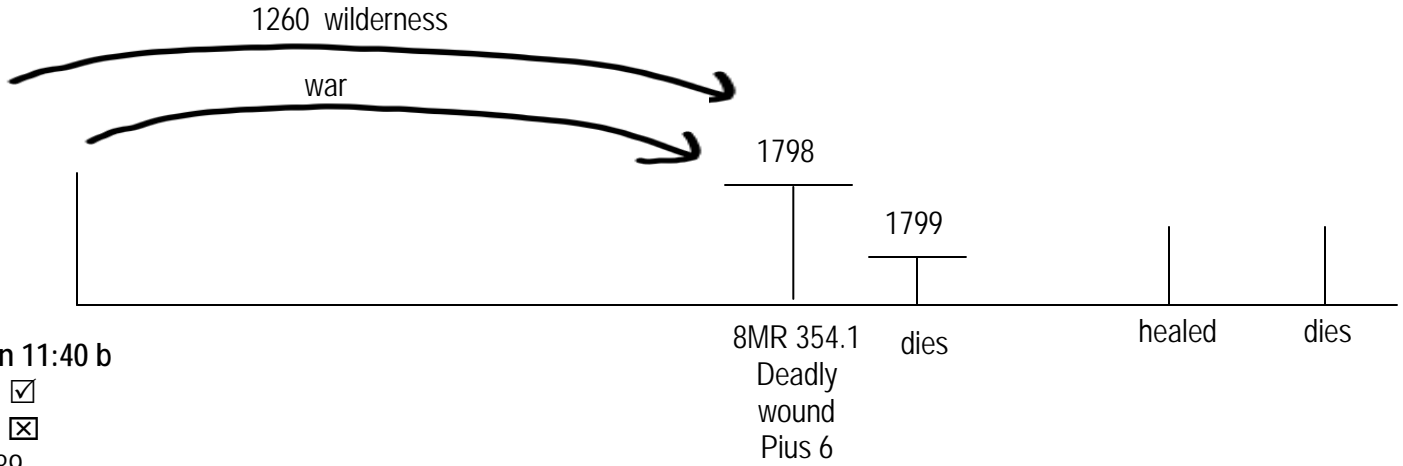


So they are using the story of 1844 and 1888. Samuel Snow, and Waggoner. In taking these two histories, they are combining that concept into our own. They are saying in 2012 there is a prediction of a Sunday Law in 2014. This work (2012) is done by Elder Parminder. So in 2012 a Sunday Law is predicted for 2014. In 2012 Ezra 7:9 has not yet been opened up. Ezra 7:9 gave us our different groups. We began to understand fractals. So when this Sunday Law was predicted in 2012, what was expected was a Sunday Law on a line of the 144,000 not that of a fractal.

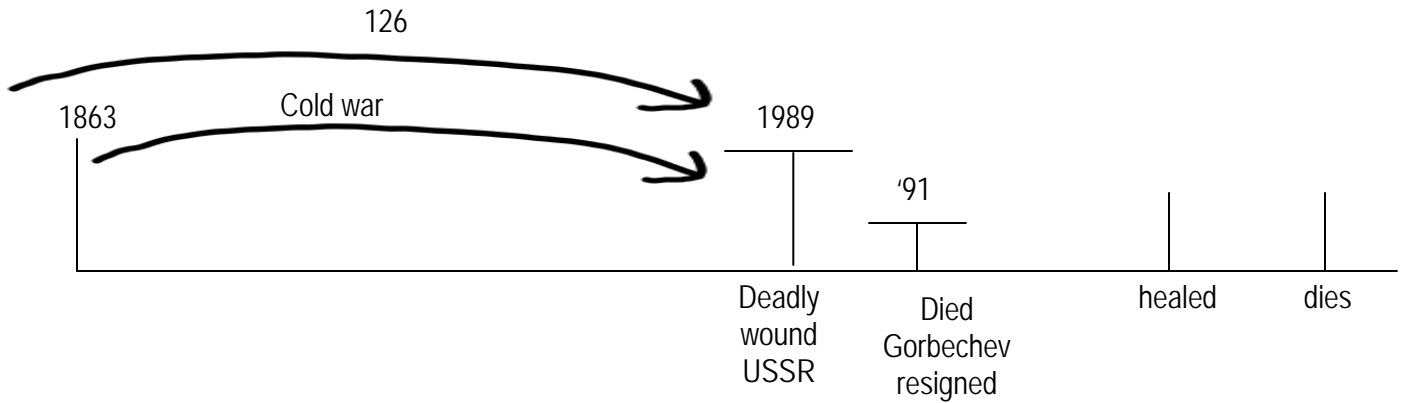


COMPARE AND CONTRAST

Dan 11:40 a
KS
KN
1798



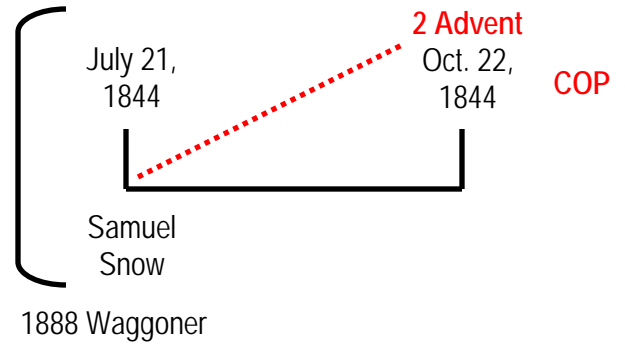
Dan 11:40 b
KN
KS
1989



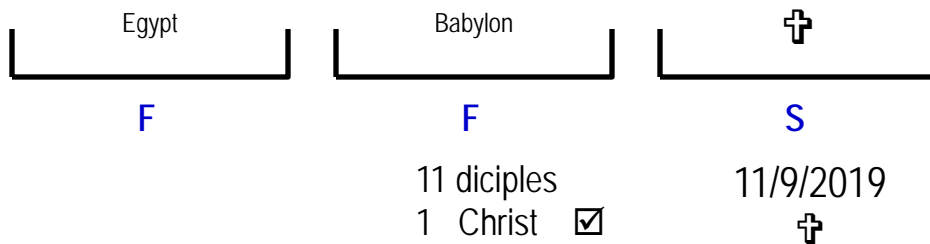
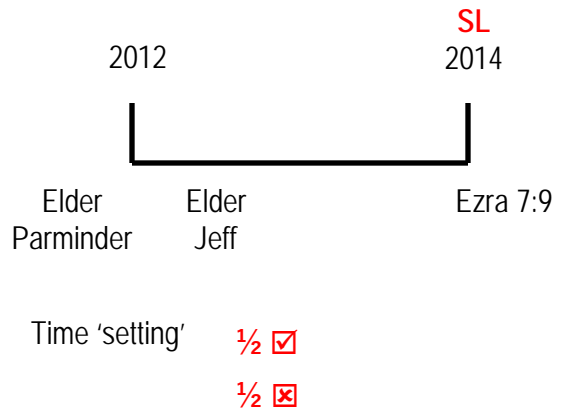
So in 2012, you have Elder Parminder teaching this new concept, time setting, and you have facing him the leadership (Elder Jeff) opposing. What is being taught, is that using the history of 1844 and 1888, the prediction of 2014 is half right and half wrong. Because if we take 1844, drop it onto 1888, drop it onto 2012, which if you have watched previous studies of the midnight cry, then Elder Parminder and Elder Jeff, are each half right and half wrong. What is the problem with this logic? Without any other information just use parables. If you use parables anyone can see it. What is the problem with this logic? What history do we have in 1844? Failure. What history do we have in 1888? Failure. What history are we in now? Success. It's not correct methodology to take a year in history and drop it wholesale into our reform line, particularly when we can see that there's differences in our history.

In 1844 Samuel Snow predicted the second advent and what he got was a close of probation. Did they have the light to know it would be a close of probation in this history? I'm going to say "yes". Let's remember a quote that was read in our last study, where Ellen White describes this time period. She says, "man has erred, but there was no failure on the part of God." If they did not have the light to understand that, then we blame God because He did not give them that light, but they did, they could understand it.

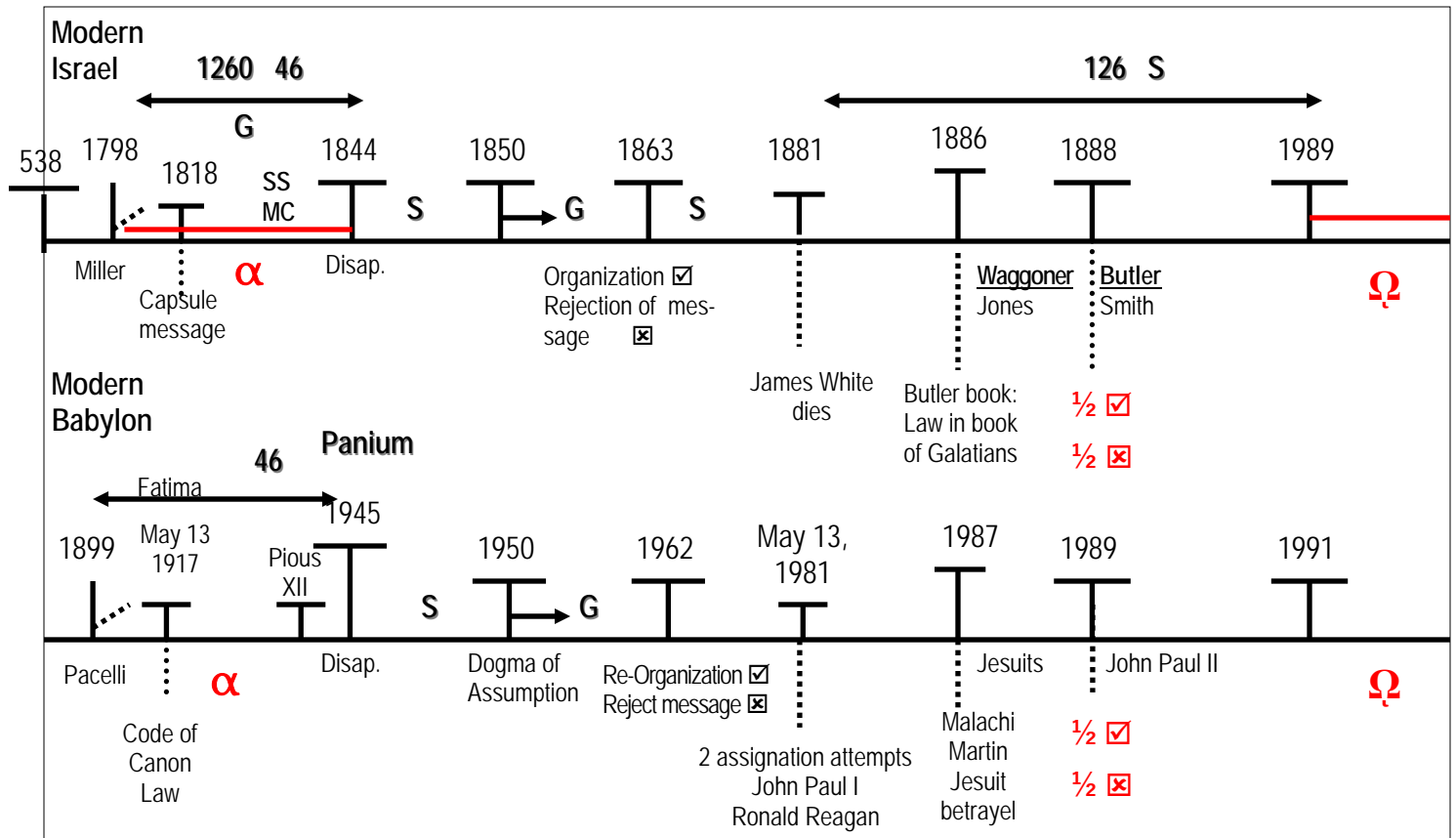
In 2012 a prediction is made that there's going to be a Sunday Law in 2014. Had the light of Ezra 7:9 been opened up yet? No. It was opened up in 2014. These two models are not equal. To predict an event and get a different event when you have all the light necessary to make an accurate prediction, is not the same thing as predicting an event, getting that event and then learning to understanding it better. They are not equal. But what is being used to say that messages are half right and half wrong in our history, is two histories of failure. 1844 and 1888. When we compare and contrast that with our history, they are not equal.



When we consider ancient Israel, they had failure, failure, success. Failure coming out of Egypt, failure coming out of Babylon, how did they go in the history of Christ? As a nation destroyed, but was it failure or success? Ellen White is clear that this was complete and total victory. As we've been studying, there's eleven disciples, or 12, and then 1, Christ. In going through this history, when you come to the cross, which by the way is Nov. 9, 2019, you have foolish and you have wise. Was Christ half right and half wrong? No. He had the date right, Passover, and He had the event right. The people that have it wrong in that history were the disciples who were holding on to their preconceived ideas. They're the ones in danger because they are not listening to His words. And we bring that into our history, and we find, this is not a story of Christ being half right and half wrong. I am making Him the movement and the message, the problem is that people are not listening to it. We find ourselves 7 month from Raphia, people agreeing verbally, and then dooms day prepping, preparing for a hot war. Then you don't believe.



The wise virgins have no mistake in their message. Ellen White says, the cross was a complete and total victory. If you want to use parables correctly, the history of Moses goes over 1844. Coming out of Babylon goes over 1888. If you want to talk about the message in our time that leads to the Cross, it's Christ's words that go over this message, and He was not half right and half wrong.



You'll notice from the lines, 1945, the battle of Panium, and the battle of Panium, is this half victory, is this disappointment. Have they gotten the job right and the beast wrong? Or are they fulfilling their job function, using the lamb-like beast? They have their job function correct, they are using the correct beast. Correct on both fronts. A history of **success** on no reform line is half right and half wrong. There is no history of **success** where the message is half right, and half wrong.

There's a couple of other points we want to make before we close. There have been mistakes, this isn't connected with our message but the exact same thing that we've struggled with in past histories is the same thing the Catholic Church is struggling with now. It is the same thing the Jews struggled with in the time of Jesus, and that is that prophecy and its fulfilment looks different than what we have expected. That is the issue. So we can see that built into that are our preconceived ideas.

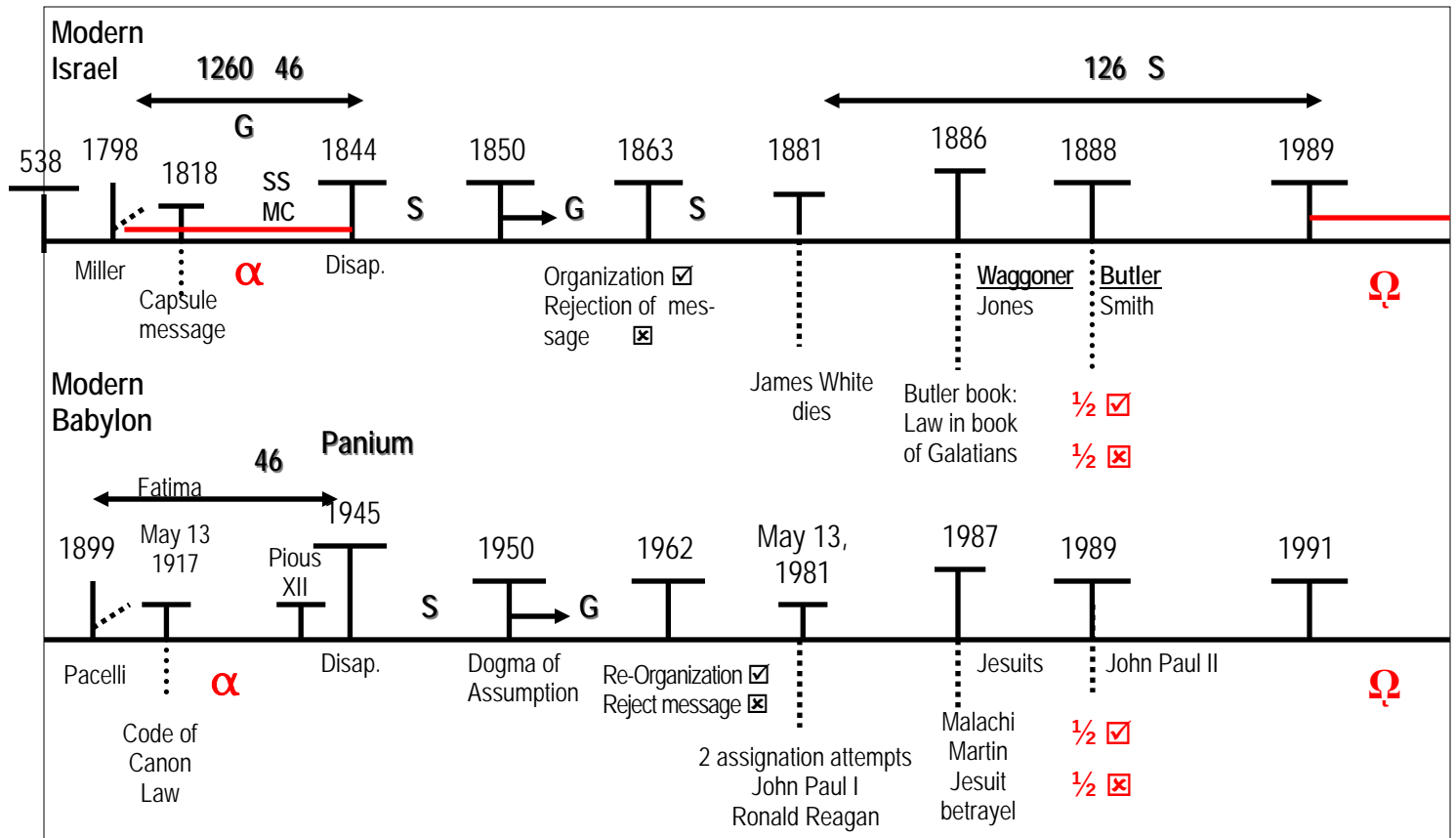
2012 is an example.



2012 – rejection of time because it doesn't fit with our preconceived ideas.

2016 – the rejection of Clinton because it doesn't fit with our preconceived ideas.

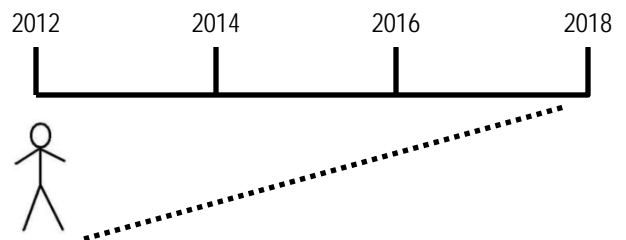
2018 – time setting is accepted and then throughout that year, people are sitting at tables pulling out their pocket calculators, trying to calculate Raphia. Raphia was never uncovered by that form of methodology. So we have made mistakes throughout this history (2012-2018), and they are not connected to the path of the movement, but our preconceived ideas.



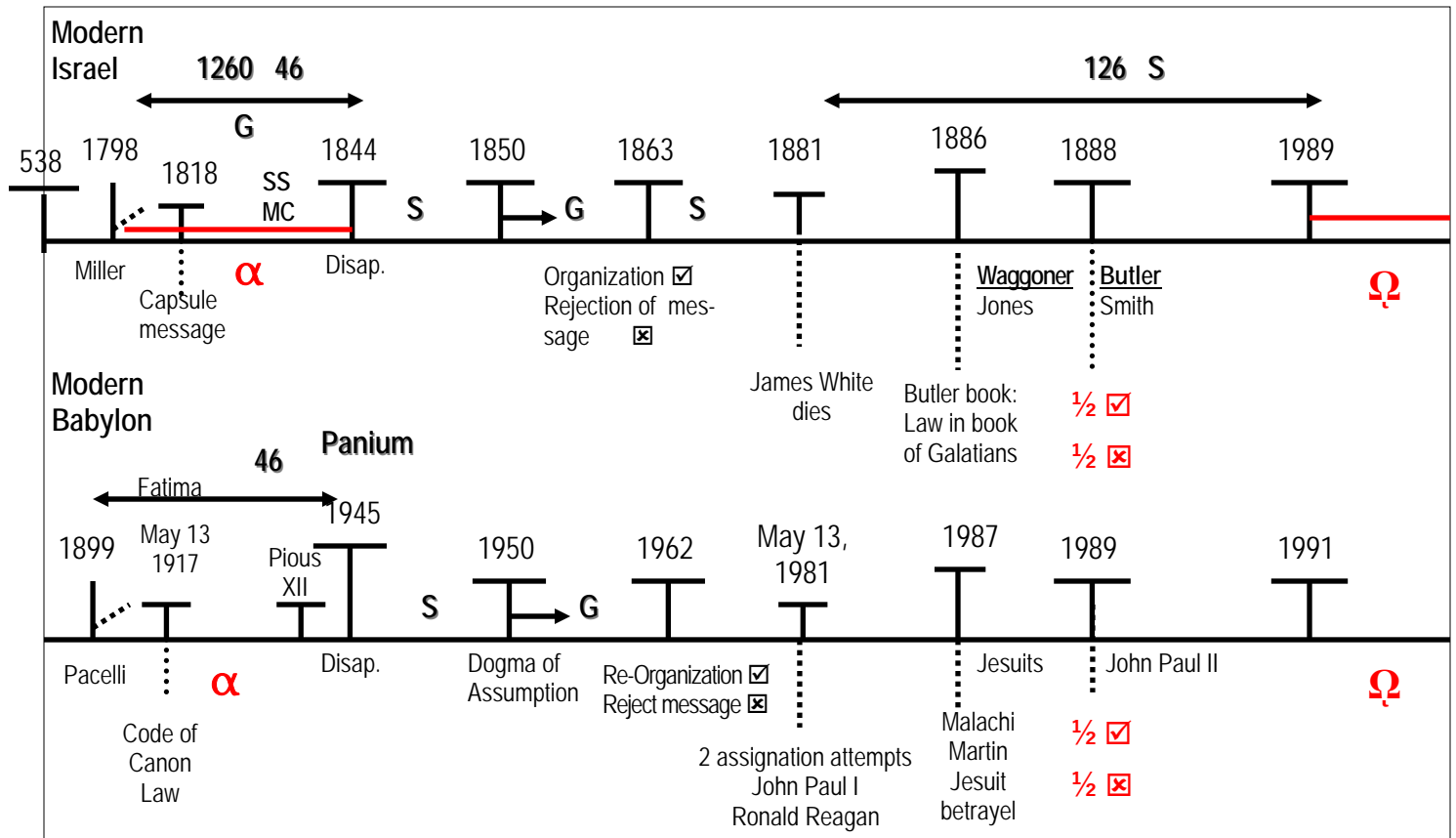
There is a couple of things we want to address, one was this concept of half right and half wrong. Incorrect study in its foundation. "The 2nd concept is this suggestion, I don't remember it, apparently I have in previous studies suggested that there is this need for repentance. I think that statement has been misunderstood. When some people heard that concept of repentance, I think what they thought I meant was something moral like a bad feeling, standing up in front of people, feeling bad, apologizing. I never meant that. If I've said repentance before, I would still agree with that if we define repentance in the following way":

Step back to 2012, see what went wrong, don't just accept that a mistake was made. We need to consider "why"? And then change our methods of study to follow the methodology of parable teaching as it was opened up progressively throughout this history (2012 – 2018).

Go back to 2016, consider the mistakes made and ask "why"? So that we can learn. And then in 2018, see how that was uncovered, and then rethink our thinking.



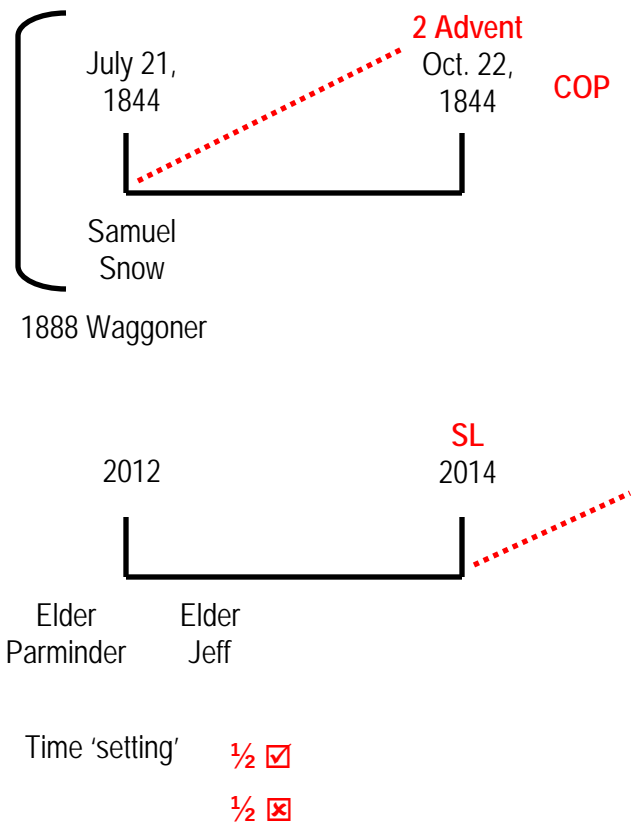
Instead what has happened is the same type of studies that happened in this history, are brought in the "midnight cry message" and people try to tie them on. And they are making mistakes in typology, and can go back to Italy and watch videos, how we use typology that has already been addressed. But sitting in classes there are those that misused typology and start breaking up the messages of Pyrrhus. And then we misuse history, and then it's 2019, and we're taking dates in history and dropping them wholesale onto waymarks into the history of success. These concepts might have expanded slightly, but understanding failure and success was all laid plain to see in October. We're just reviewing what it means.

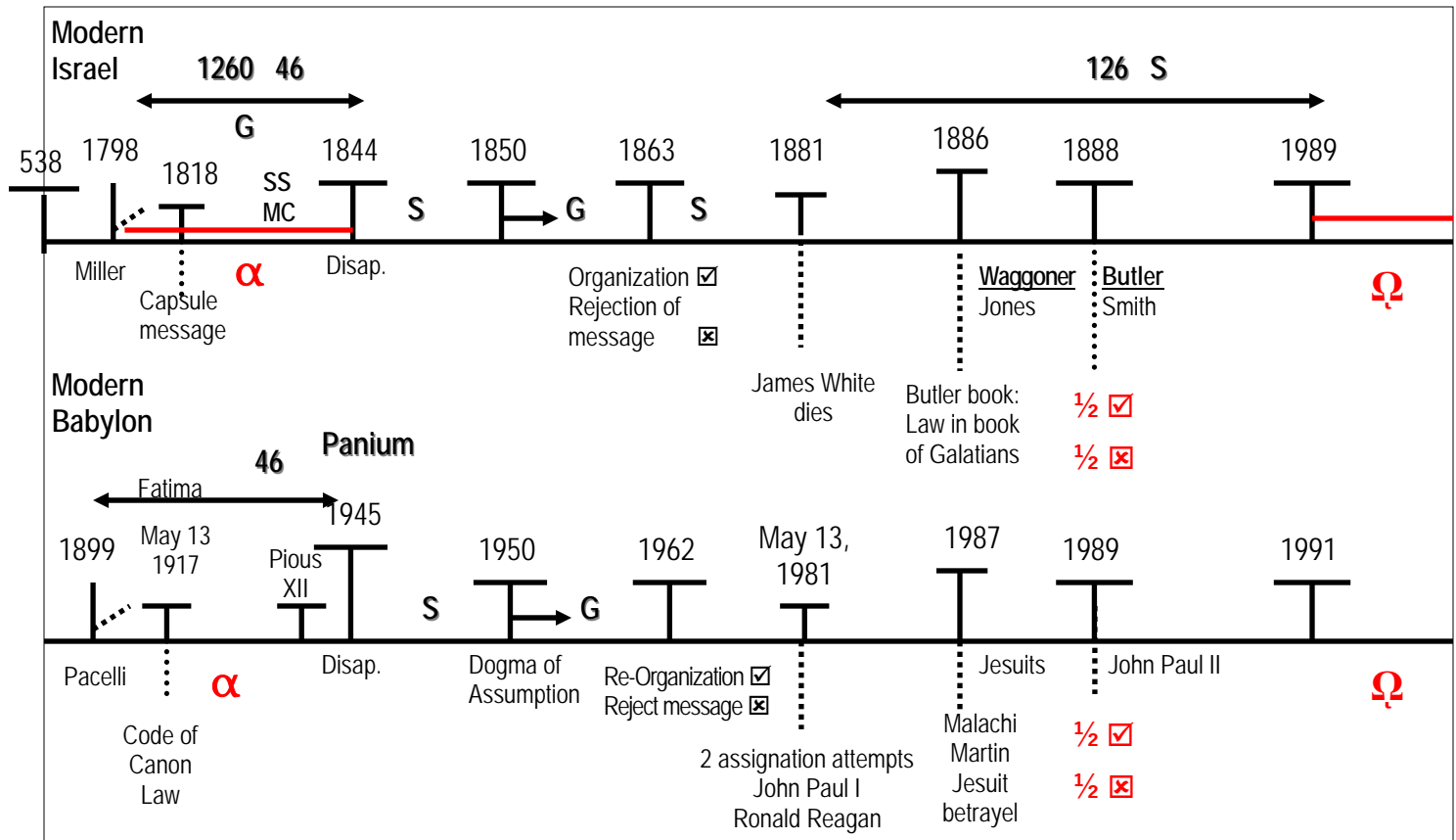


So when we speak of repentance, we're not talking about feeling or apology. We need to be thinking that we should start rethinking about decisions we've made in the past, and if we can see them, that they have lead us to wrong conclusions, not continuing to make those decisions in the future because the studies now that bring us to our close of probation centered on the basis of parable teaching.

Many people sat through the classes and saw only light, which tells us a couple of things. First of all, they don't understand parable teaching. Second of all, they don't understand the midnight cry message. Because both of those demonstrate that there is no half right and half wrong in that midnight cry message which was predicted in 2012.

Midnight is Sunday Law. 2014 is our Sunday Law. We want to talk about a prediction of that, that waymark is 2012. But the natural consequence if we accepted that 2012 is half right and half wrong, that the midnight cry that develops from this history (2014), then 2014, 2016, and 2018 is half right and half wrong. If you follow through with their logic, the people that are sharing this, you have no hope of seeing what is wrong until after your close of probation. That's too late and it's dangerous to expect to see the message to be half wrong before your close of probation.





So there was a few issues on my perspective on a few subjects that I wanted to share. I wouldn't normally share, I'm not so sure my opinion is needed, no one needs to listen to me. But I am hoping that no matter how new you are, even if you are new in the movement a few months, if you accept the methodology of parable teaching and see it on a reform line, you can ascent to the truth because you can see that there is failure, failure and success. It doesn't become a question of how much you know, you know that you can have faith in the messages that God has been opening up.

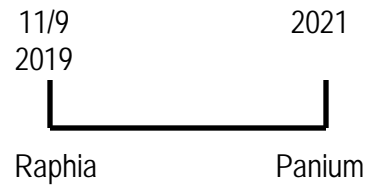
We have on other subject to look at. We've discussed half right and half wrong, we've discussed what was meant about repentance because I must have said that. I don't remember but I'm sure I have for people have mentioned it. There is one other subject I want to address.

If you were to go back to the videos in October, and you followed through those videos, a conclusion was made cautiously, not about 2019, that was not cautious. I believe that is solid. At the time I was more cautious, but from my perspective, we can mark 2021.
 2019 - Raphia.
 2021 - Panium.

You may have noticed in these studies, 2021 has not been mentioned. It had never been put on the board, and it hasn't been a subject discussed publicly or private. There's reasons for that.

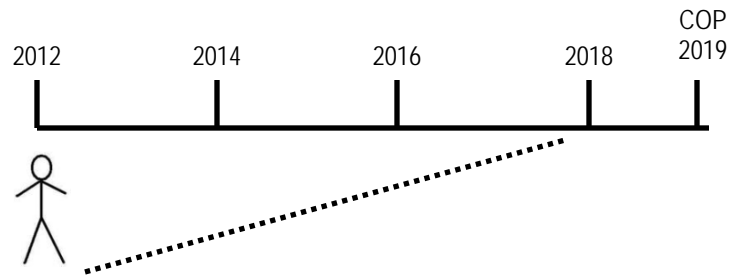


The conclusions that some people are coming to, they say that 2021 is accurate, they interpret the silence of Elder Tess and others as rejection, and the conclusions that they are coming to, is that to reject this waymark equals to reject 2014 and 2012. So it is equal to rejecting "Time Setting", and it is equal to "rejecting 2520". We won't go into why. This is what is being shared. It's being stated publically that 2021 stands. The movement holds to this position. The reason it hasn't been shared, one of the reasons is it can be a distraction. 2019 is our close of probation and if we were to do a work, that work as much as we can draw people's attention, would be to review our history, external as well as internal, understanding Putin and Trump, as well as the internal dynamic so that by the time we get to our close of probation, we know we are safe.



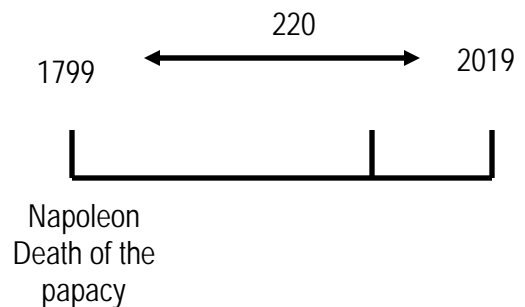
Rejecting 2012, 2014
= rejecting time setting
= to rejecting 2520

2019 is (was) the waymark that we need (needed) to understand prior to 2019 We have made mistakes in this history 2012 – 2018 that put us in danger at our close of probation. If we don't make sure that our preconceived ideas are put aside, and we're following



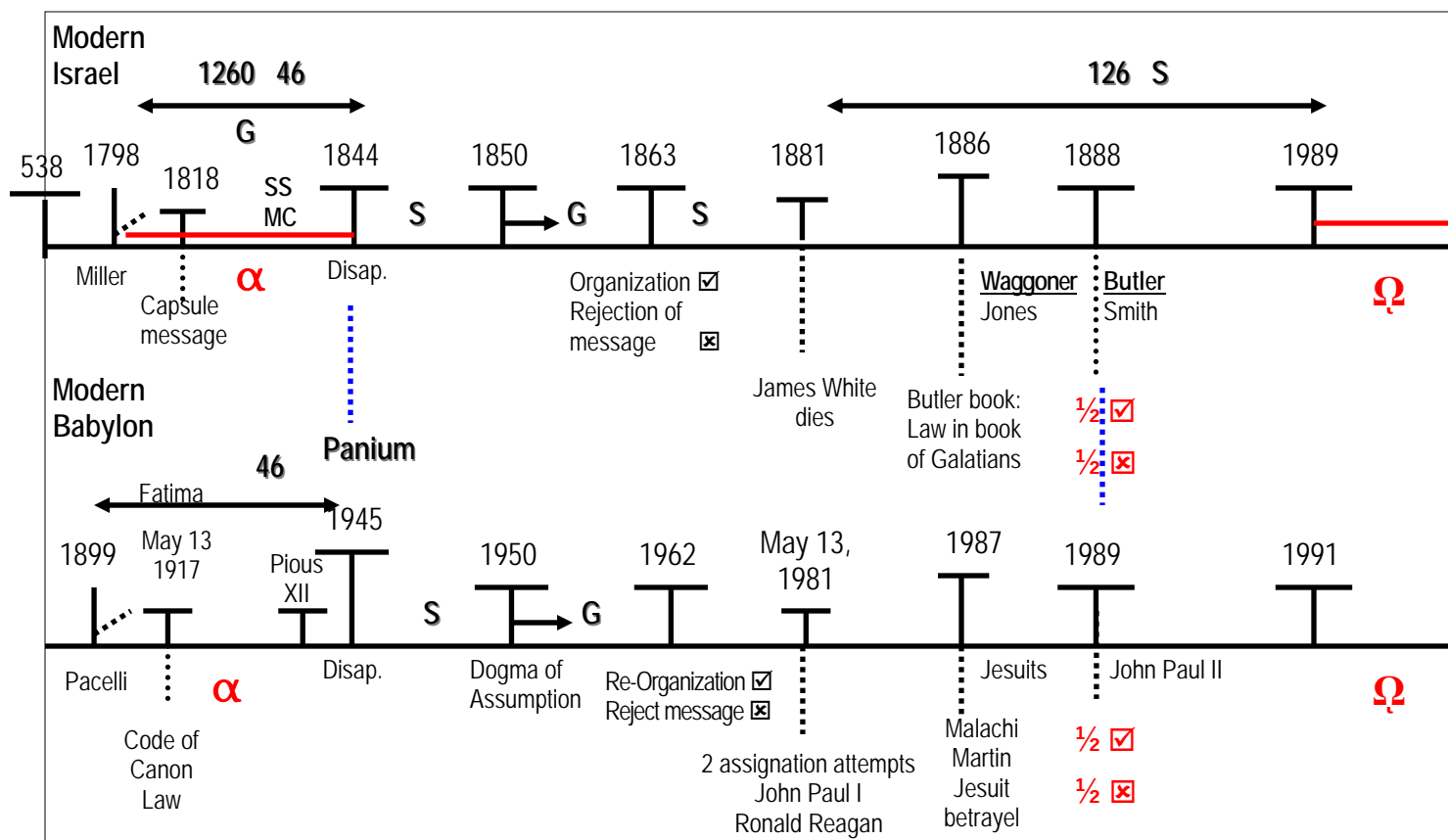
not just the growth of truth, but the laws of the methodology that undergird it. What happened, 2021 becomes highlighted, and it's being studied out and made a subject using the same type of methods where we've made mistakes. 2018 and pocket calculators. There's numbers being built into that message. But we are not at the right point in time, to have a clear understanding of what 2021 looks like. Because you may have noticed, it's not enough to have a date. You have to know what it looks like. To know what it looks like, requires an increase of knowledge on more than just time, and a degree of unlearning, and that's a process. That methodology is being developed.

We'll look at a demonstration. One of the reasons we believe 2019 is Raphia is because you can go to 1799 and see the rise of Napoleon, and take it to 2019. We discussed this in our previous study, what is 1799? The death of the Papacy. So we have another problem. We want to take a waymark (1799) and drop it wholesale onto another waymark (2019). We have to have a good logic for taking a thread and bringing it into our history, because 1799 is the death of the Papacy, and the rising up of Napoleon. 2019 is the rising up of Donald Trump, not the death of the Papacy. And if you want to make this the story of "death" and "resurrection", this resurrection is far too late. It's already begun. So you can't even do death and resurrection. Maybe there is something you can learn from this thread (1799), but we can't just take the events of the waymark and drop them wholesale. The same way that we can't take 1844 and 1888 to 2014 without considering the structure of those histories and the stories of failure and success.



The purpose of parable teaching, one of the purposes is to equip us. It's not so that we don't have to watch presentations, we do. But if we know how parables work, people become much safer, so even if your new, you can look at a parable or a study that's being presented and say that "it doesn't look right". It equips us and it keeps us safe.

Tess, Guadalupe



Everyone has the responsibility to understand this methodology. And if you do, no matter how new you are, then the idea of failure in these histories, shouldn't concern you, and make you to lose faith on your own, because it fits the structure, and it is in its own way perfect.

1844 is a disappointment because Samuel Snow is half right and half wrong.
 1945 is a disappointment because Pope Pious XII was half right and half wrong.

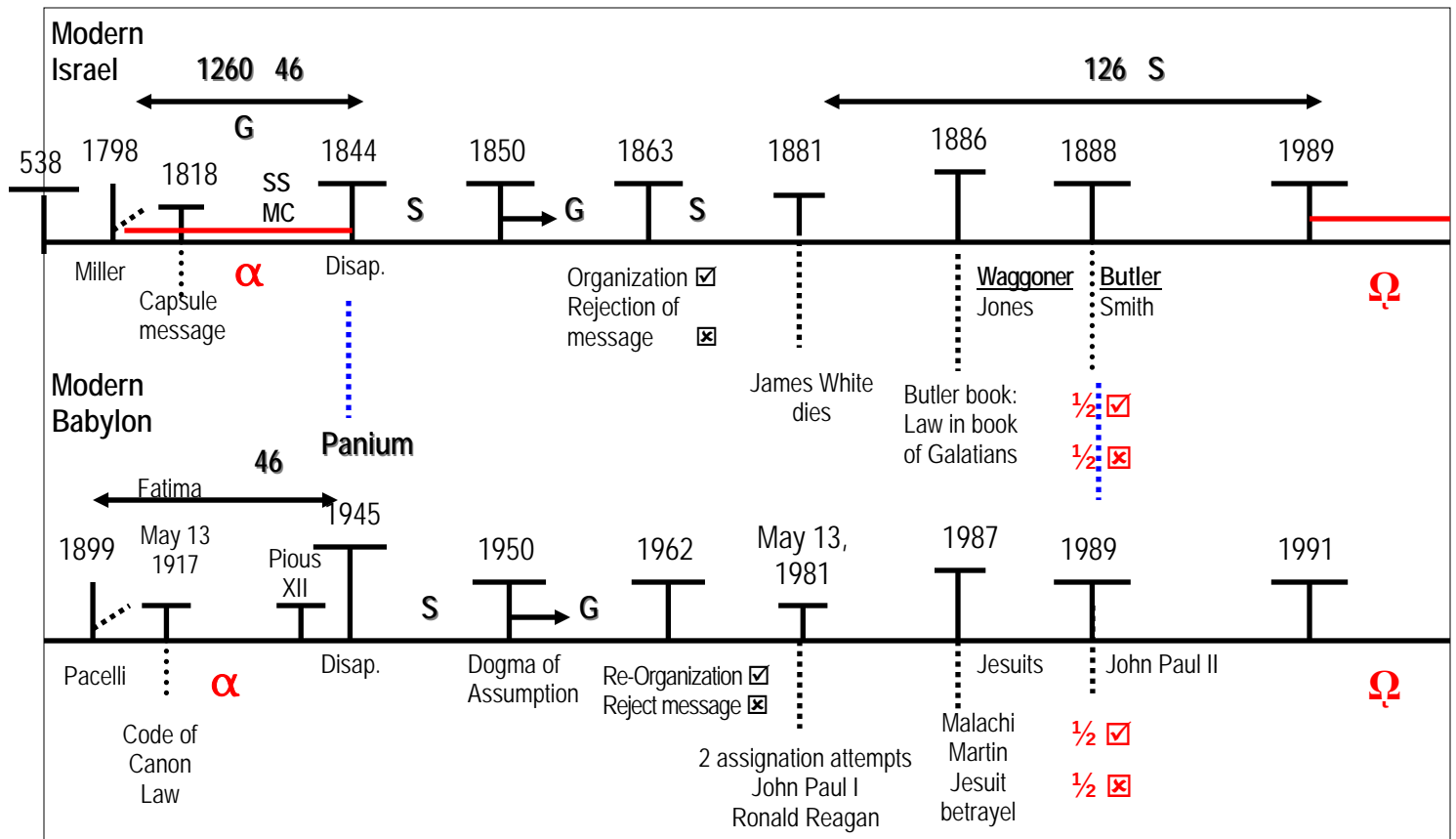
1888, it's a failure – Waggoner and Butler were half right and half wrong.
 1989 John Paul II facing the Jesuits, half right and half wrong.

But we understand that 1945 and 1989 do not tell us the complete story of Panium and Sunday Law, because that's success not failure. So we cannot take 1844, 1888 to 2012 or the Midnight Cry Message. If that makes sense to you, you understand the parable.

The reason for caution about addressing 2021 is because we're using parables correctly, and until we do, it's distracting and a little dangerous. Because based on our history to this point, we're in for surprises, it's going to look differently then what we expect. But I know when we do understand it, it will be complete 100% accurate.

So a few points, half right and half wrong, these lines say that that cannot extend into our history. Repentance, this is what is meant, to reconsider our past history. We're not talking about something moral, or feelings or apologies. That's never been the concept. Thirdly, 2021 was not rejected, no more than time setting or 2520.

We saw the need to have left that date because it could be a distraction and because the methodology used to understand it is different to the type of parable teaching that we're being taught to use.

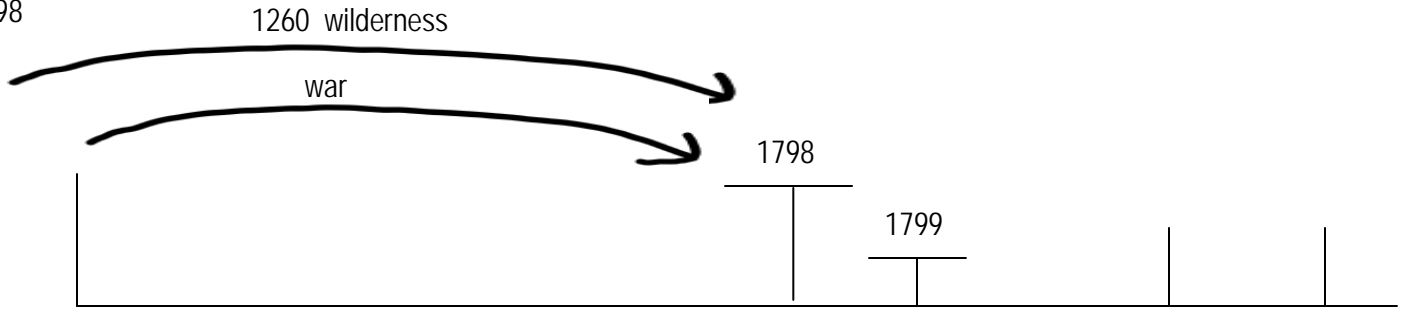


The purpose is not to critic someone else's studies. We don't want to do that, and no one needs approval. People can study and teach as they choose to. But I'm not rejecting the 2520. I do want to say, that if we go back to the messages of the Midnight Cry, they lay some of these arguments to rest. We are in a time period where the misuse of parable teaching and come up with arguments like these is dangerous, because people who don't understand or believe it, follow it to their destruction in seven month's time. (Nov. 9, 2019)

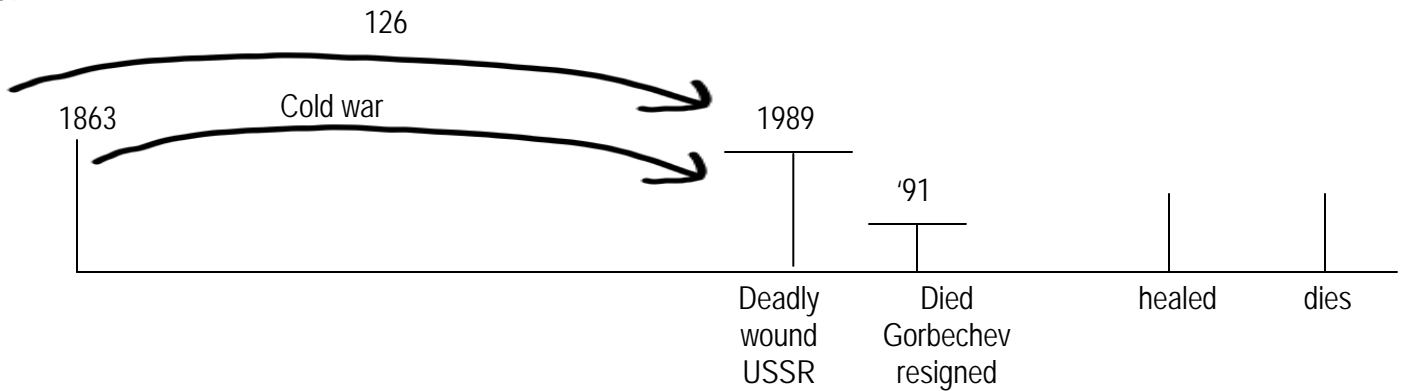
Failure, Failure, Success.
 Ancient Israel, Modern Israel, Modern Babylon

COMPARE AND CONTRAST

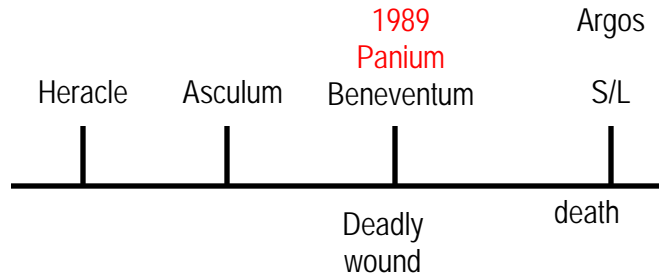
Dan 11:40 a
KS
KN
1798



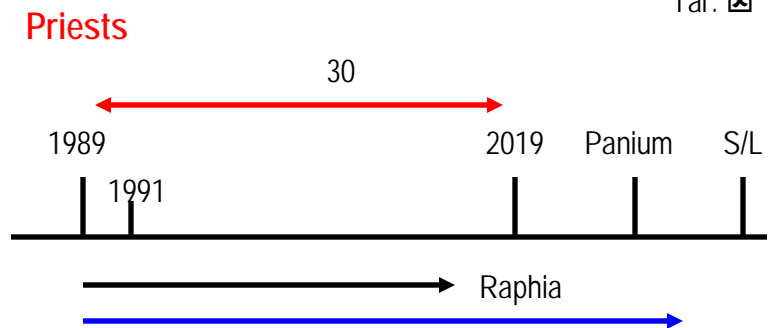
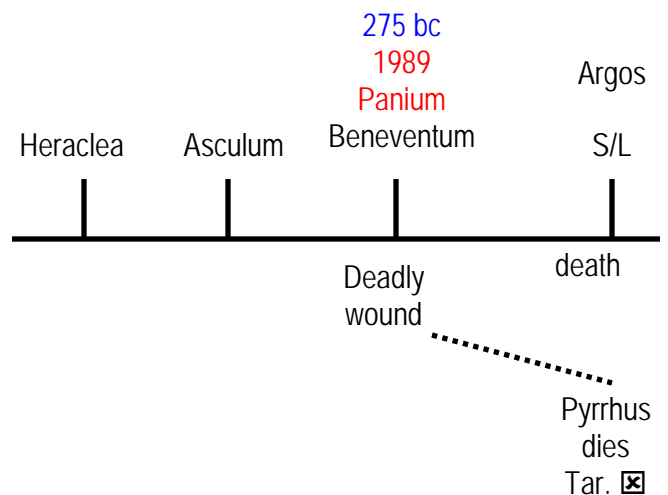
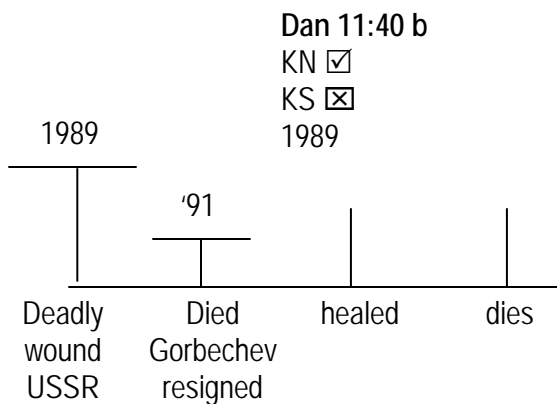
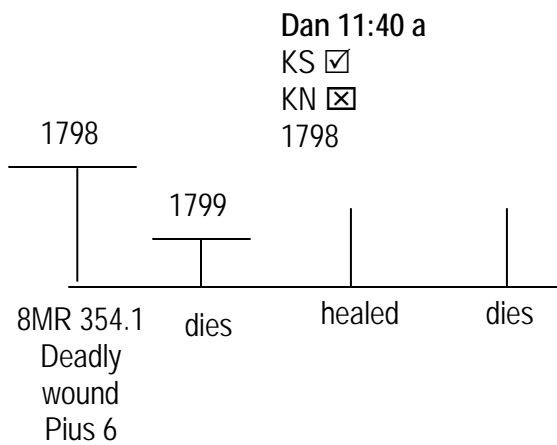
Dan 11:40 b
KN
KS
1989



In our last study we began to look at Dan11:40, and our purpose was to compare and contrast part A and part B. And when we looked at part A and B, we could form a pattern. And this pattern said that there would be a deadly wound, a death, and resurrection. We saw this most clearly with the KoN which then enabled us to see it with the KoS. That if the KoN received a deadly wound, died and resurrected, then the KoS must have also received a deadly wound, a death and then resurrect. And we could see that the deadly wound could happen in 1798, in 1799 the death. This is the for the KoN. And then for the KoS, deadly wound and death, 1989, 1991. 1989 was the deadly wound, 1991 was the end of the Soviet Union. The end of Gorbachev and the death.



When we consider the deadly wound and death of the KoS, If we went back to the lines of Pyrrhus in Italy the omega, when is the deadly wound? Pyrrhus, the battles of Heraclea, Asculum, Benaventum, and then S/L - Argos. Where would you place the deadly wound on this reform line? Beneventum? Why? This is where Pyruhs is defeated at Beneventum. Dan11:40 defeated in 1989. A defeat and a defeat. So in this context, where do we line up 1989 when this history repeats? **1989 becomes Panium**, which is the battle of Beneventum. If the battle of Panium the deadly wound, when is the death? S/L.

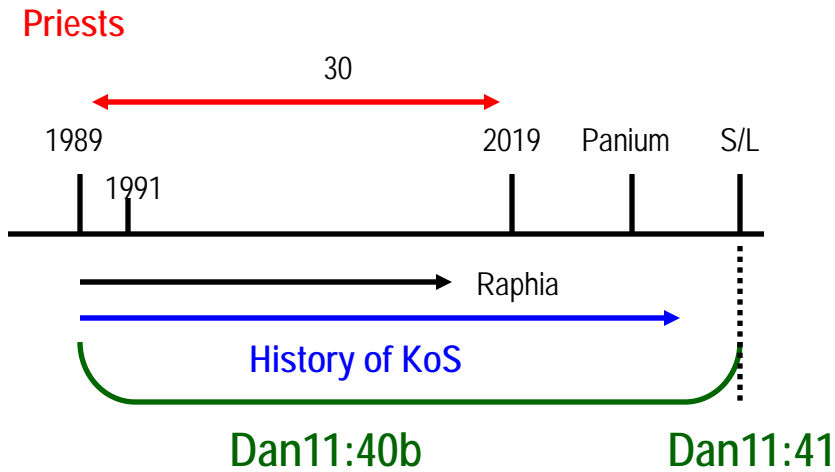


History of KoS

We saw this exact same dynamic, 1989 the Soviet Union begins to fall, in a fashion that is irretrievable. With the fall of the Berlin wall and the elections in Europe, its defeat was inevitable. This is why it's deadly. At the battle of Beneventum or Panium, Rome's defeat of the South was inevitable, but it had not been completed. What was the problem after Beneventum? Was Pyrrhus still alive? So at Beneventum Pyrrhus had not died, has Tarentum fallen? No, so at Beneventum Rome defeats Pyrrhus, [this is 275 BC](#), it takes them 3 years to 272 BC from the defeat of Pyrrhus to where he dies. It took also these 3 years for that chief city of the south, Tarentum, to be conquered, they held out under siege for this period.

So in the lines of Pyrrhus towards the end of our reform line, we see the same pattern. 1989 to '91 is the deadly wound and the death of the KoS. Which means when we come to our history it can't all be done at Panium, it's not a hard point. We can see what ever occurs at Panium, makes the fall of Russia as a global super power, inevitable. But it just begins that process and is completed at S/L. On the streets of Argos, harvest, Pyrrhus dies, the same year Tarentum fell.

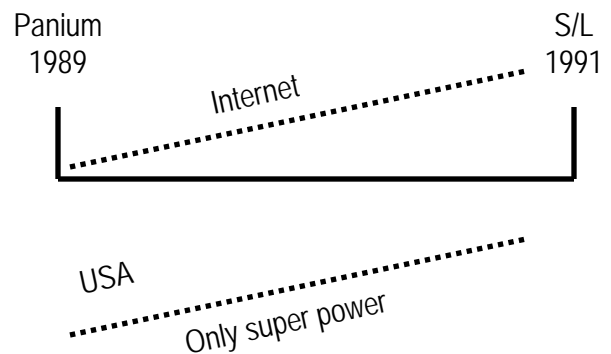
So this pattern of deadly wound and death becomes another story, Panium and S/L. It's a repeating pattern. So in this context, when we consider 1989, what story does it tell us? Because we understand 1989, the beginning of the line of the priest, and it's a 30 year process of training. So we have the 30 years of the priests. We're not going to go into that study, we just want to see that symbols have more than one meaning. 1989 is a story of Raphia, not because of the KoN and the KoS, but it's the story of the priests. That's our theme, that symbols can more than one meaning and if we take 1989, the TOE, and we want to understand the KoN and the KoS, and their relationship in this time period, it's also a story of Panium. Because 1989 is a deadly wound, and Panium is a deadly wound. They tell us the same story. These 30 years are the story of the Priests and then the story of the history of the fall of the KoS. And when we consider 1989, we began to consider what that looked like, was the USA there? Who took down the KoS, from the inside? So when we consider these concepts about what this war looks like, some people are inclined to say Raphia is not a hot war, but it's coming. But 1989 is not a battle of Raphia, it's a battle of Panium. And it's telling us a story of the KoS falling in this history, then falling in this history.

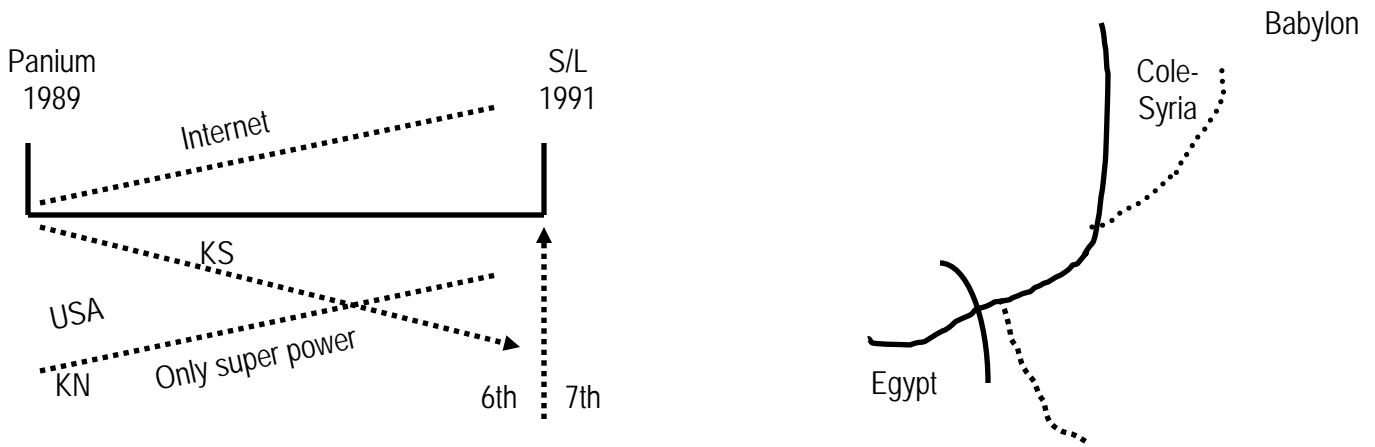


1989 to 91 is the story of Panium to the S/L.. And all of this from 1989 to S/L is what verse? Dan11:40b. 1989 to S/L is 11:40b and it covers this entire history. Because 1989 to 91, what we see at the beginning we see also at Panium to S/L the end. Then at S/L what verse do we have? Dan11:41. So just in this verse we can expand it out as we've been doing in this movement since 1989, and seeing it more and more clearly. We have a deadly wound and a death, and this history is telling us a story of a deadly wound and a death. So when we try and consider what 1989 looks like, it's the end of this unconventional war. Panium is the end of an unconventional war. The KoS in 1989 was destroyed from the inside. The KoS will be destroyed from he inside at Panium. So when we discussed our mode of warfare, we went back to 1989 and we traced its development. It's giving us evidence of what war looks like, not just for Raphia but for this entire period. Because 1989 is not just telling us about Raphia, were going to see it as a defeat of the KoS. The primary thread is Panium. It's the end of the war that looks different to what people expect. In the history of 1945 to 1989, both parties were restrained. There's a division of spheres of influence and they are using information tactics, subterfuge to undermine each other.

Coming to our history and we'll recall the quote from a Russian general, "*There's no distinct line between war and peace*". So the USA and Russia can be at war without war ever being declared, without it being obvious to see, that's essentially what he's saying. And sometimes if you listen to what these people are saying, both Putin and his generals and even Donald Trump, it just connects with prophecy.

1989 to 1991, what did Donald Trump say this history was? 1989 what is invented? You have the Internet, and Trump says the rise of the Internet corresponds with the rise of the USA as the world's only super power. 1989 to 91 gave us the clues where this battle is fought. Whether it's hacking, cyber attacks, like we saw happened last year, or whether it's manipulating public opinion, as happened in 2016. This gives us the clue where this battle is fought and the tools that he used. And it corresponds with the rise of the USA as the world's only super power. So if we make this 1989 Panium and 1991 the S/L, what's happening? The rise of the USA as the world's only super power, because whose falling between 1989 to 1991? The Soviet Union, the KoS. Defeated in 1989, deadly wound, killed in 91.



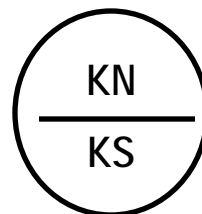
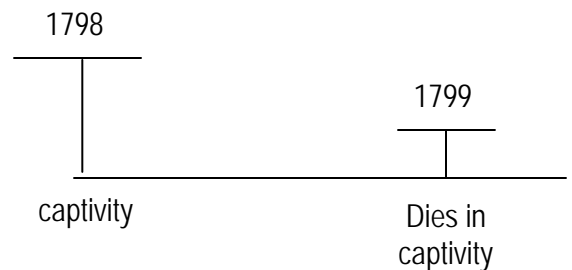


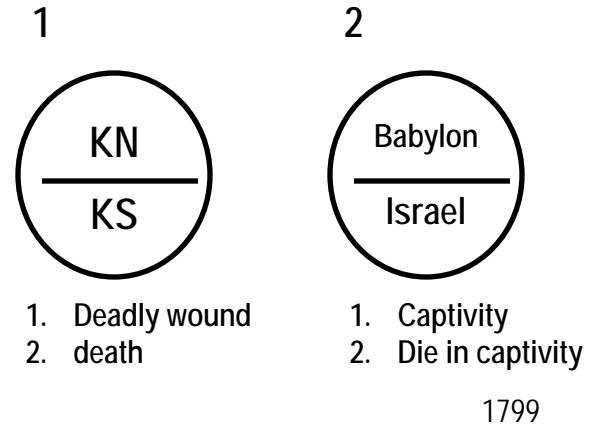
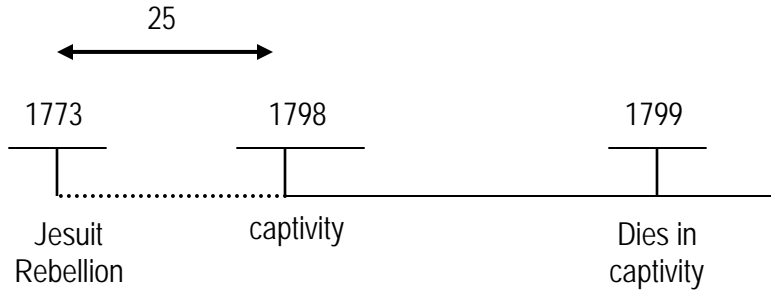
So at Panium is the defeat of Russia, the beginning of its fall until S/L. So whether this is 1989 to 91 or Panium to S/L, these histories overlap. And we have the rise of the USA as the world's only super power. Which is why by 1991 or S/L, you have a change. S/L the USA is prepared to start acting like a different power. And you have the transition of the 6th head to the 7th head of Bible prophecy.

So when we discuss what 1989 looks like, and as the Soviet Union gradually began to lose control of those spheres of influence, 1989 they begin to hold elections. 1991 they fully split. What the Soviet Union lost was its spheres of influence. So what do you expect Russia to lose? Its core country, Russia? No, their spheres of influence. That's what is lost between Panium and S/L that leaves it so weak. And we considered the spheres of influence when we talked about Ptolemy and Seleucus. They're not fighting over Egypt or Babylon. What are they fighting over? At Panium they are fighting for Cole Syria, for this sphere of influence. And whether it's 1989 or 1991, Panium or S/L, it never goes past the neck, it never has to. Because at Panium, all the KoN took was Cole Syria and down here up to the border of Egypt.

This is one of the reasons it's important for us to be following the news, because if we want to see this war being played out, we need to look to Afghanistan, Venezuela, these different countries. And when we do that we see that much of the world is divided in two spheres of influence. Some of them still feel powerful enough that they can try to play both sides. But most of the world doesn't have that freedom, and they are coming under the USA or under Russia. And as they begin to see both countries exhibit a dictatorship it makes that decision more difficult, and a lot of these countries are afraid. So what is happening right now looks disconnected, but it's intimately connected between this war between the KoN and KoS. So 1989 can tell us a story of Raphia and of Panium, depending on which thread we want to pull.

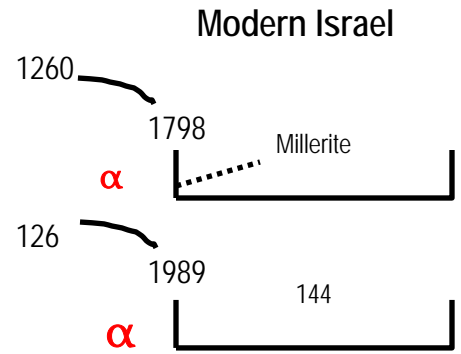
So we compared and contrasted Dan 11:40 and we saw the story of the deadly wound and a death, but we also saw this isn't just a deadly wound and death. It's also described as 1798 1799 and we are saying here that the papacy went into captivity and then it died in captivity. So when we consider the story of captivity, we couldn't compare and contrast the KoN and the KoS. Because this is the story of the papacy, it's a church, it's Satan's kingdom. So if we were to consider Satan's kingdom going into captivity, we can't take that to the KoS. Because the KoS is no one's kingdom except their own. So if we are going to see it as captivity, we need to go to another story that tells of captivity. And that's the story of Israel. So instead of comparing and contrasting, the KoN, and overlaying him with the KoS, this is our first model.





Our second one was to take Babylon, satan's kingdom and over lay it with Israel, God's Kingdom. This first one will tell us the story of the deadly wound, and the death. The second one will pick up the concept of captivity. It also comes in two parts. Deadly wound and death, go into captivity, die in captivity. Both concepts have two steps. And what EGW describes what was fulfilled in 1798, she quotes the verse in Rev 13 that uses both themes. "Deadly wound and captivity" The only one that she says was fulfilled in 1798, she talks about the deadly wound. But she talks about captivity. He that led in captivity must go into captivity. But there is the first part of that verse which she also quoted where she says "He that killed with the sword must be killed with the sword". And she can give us the story of captivity, she didn't talk about the death, because this isn't 1798. 1799 is the death.

So when we compared and contrasted satan's kingdom and God's kingdom, we went quite quickly and we went over the history of Modern Babylon compared to modern Israel. Israel went into captivity. When they came out as modern Israel, how many parts did they come out in? When did Modern Israel come out or emerge in history? 1798. We have Millerite history. This is the alpha. And then there is an omega, the 144K. Both beginning at the TOE. 1989 is Modern Israel. It comes out of captivity in 1798, but in its existence as Modern Israel, there's a captivity in between. The story of the 1260, and the story of the 126. Modern Israel emerges in 1798, comes out of captivity, this is the end of the 1260. 1989 coming out again, it's a 126.

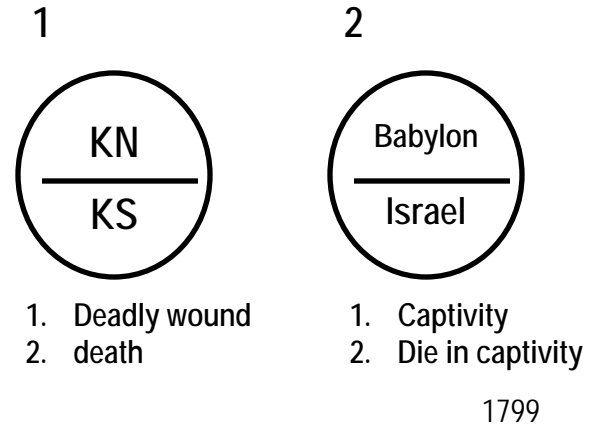
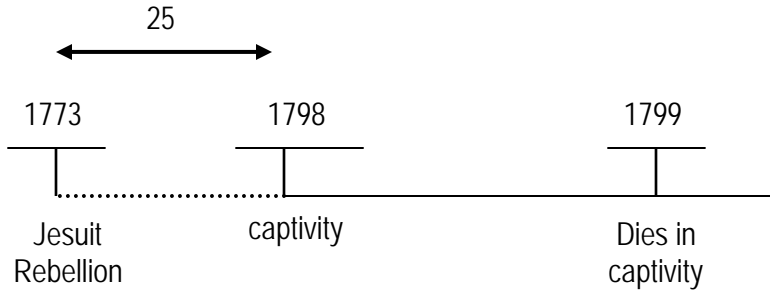


So when we come to modern Babylon, it went into captivity in 1798. Why? Why was it in captivity in 1798? 1773, 25 years before, what did the Catholic Church do, the papacy? She forgot her prophetic mission. She was in a Laodicean condition. She chose her temporal wealth and prosperity. She saw herself rich and increased with goods. And what need does she have to bother with those people that she is trying to kill, she would rather just rest and enjoy her wealth. And when she does that, she disobeys her boss and goes into captivity. This was rebellion.

Modern Babylon



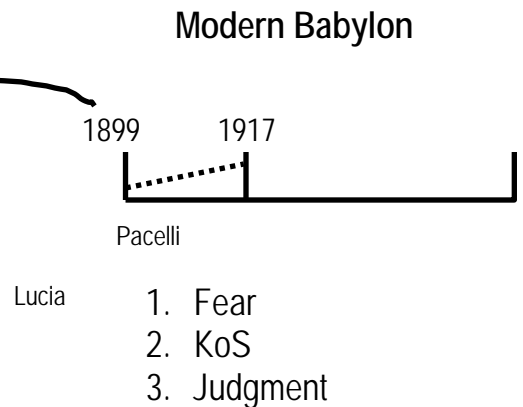
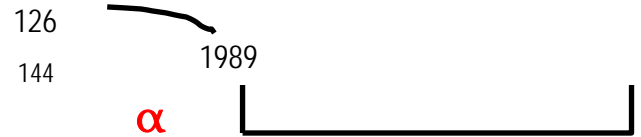
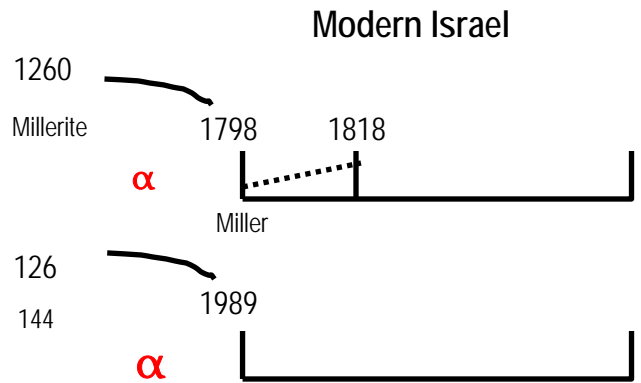
So rebellion is followed by a period of captivity. It began in 1798. Without proving it in detail, it comes out in 1899. 1798 the beginning of an increase of knowledge. This is the work of William Miller.



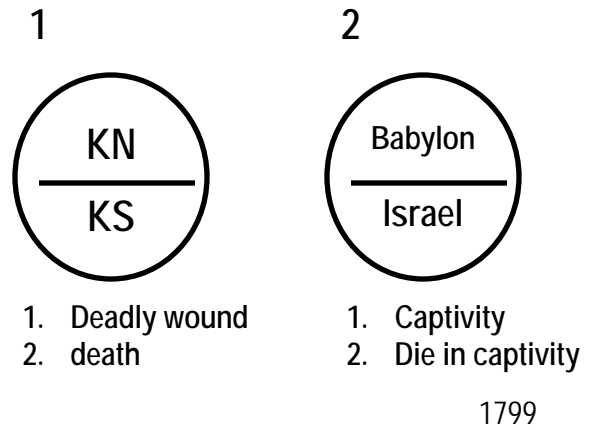
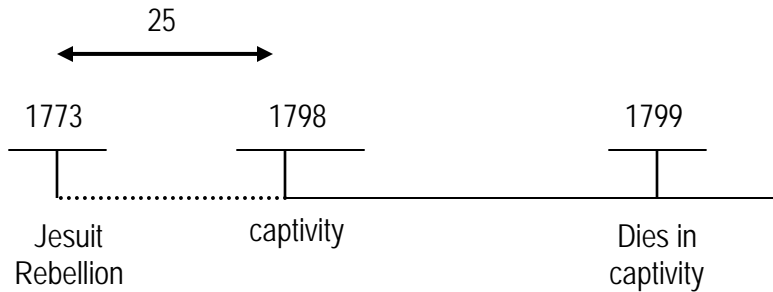
1899 is the beginning of an increase of knowledge. So we have Miller and Pacelli. He is made a priest and he begins studying the Code of Canon Law. William Miller completed his studies in 1818. Pacelli completed his studies in 1917, when Code of Canon Law is completed.

So the process began in 1798 and ended in 1818. And in 1818 William Miller makes that statement in about 25 years. Pacelli begins studying in 1899 and completed in 1917 when he has that code published, that he has been working on with Cardinal Gaspari. And these are the same core group of people, we discussed his brother in connection, that brought about the Lateran Treaty. So they are doing a work within the Papacy to resurrect it.

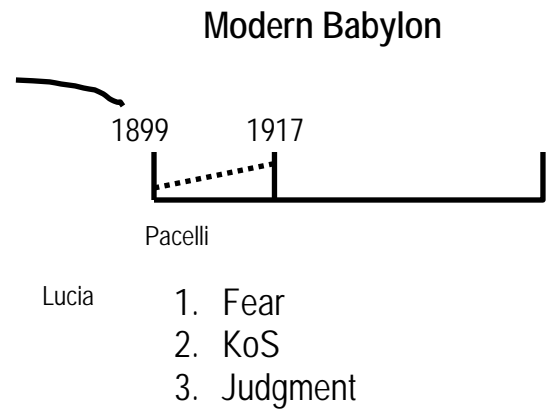
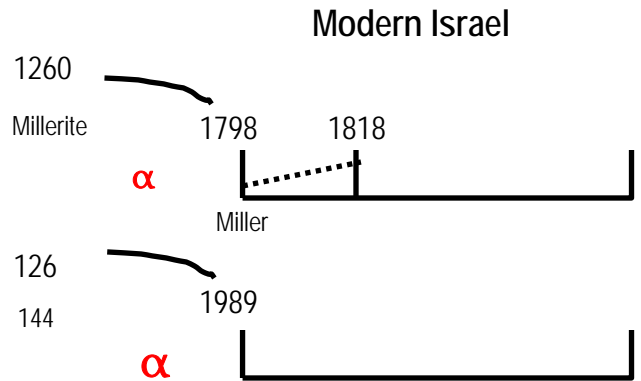
The same month we also have the three visions of Fatima, and this was sister Lucia, she became a nun. Three visions; fear, take down the KoS, and judgment. Satan wants to bring a message to his church, it took the papacy 100s of years to accept a pope that wasn't Italian. So if you were to consider the politics of this, you have a church in Italy, that only accepted Italian popes for about 800 years. They also don't allow their women to speak, you would never see a woman in the front. So why would Satan go to a young girl, about 10 years old in Portugal in an unknown location, no where prominent and give her a message to take to his church? Why didn't he go to the Vatican and speak to his pope? 1798, while these messages going to the leaders of the Protestant churches, the leaders are in rebellion, they are not listening, they are bypassed. Bypassed in 1798, and it takes time for that to develop and be recognized.



Tess, Guadalupe



In 1899 the leaders of the Catholic church are also bypassed. If you read that history, a good book to read, "Hitler's Pope". It covers some of this history in really nice detail. From Pacelli's birth, it traces his early years, it discusses 1899, it discusses Fatima, the impact on Pacelli, it discusses the popes in this history. Not necessarily good men, but they are not doing the work they were supposed to be doing. And they would not listen to these messages from Portugal because they were afraid of them. The leadership was afraid of these messages, why? What the leadership was afraid of is why would Mary send a message to Portugal and these children and not to them? That's their fear. There's a rejection and they know it. If Fatima is true these are messages going straight to the church that they do not have control over. And the Popes in this history were well aware that they were losing control. By the 6th aberration of Fatima, about 70,000 people arrived on the day it was predicted. 70,000 Catholics came to this tiny town to catch a glimpse of these three children and try to experience what was happening there. That's in October in 1917. So the people are coming to this location trying to see Lucia, trying to understand what's happening and the papal government has absolutely no control over what's happening. So they take Lucia from Fatima and put her in a boarding school far away. They try to split her from the location, hoping people will stop making pilgrimages and drawing attention to this. Because these messages that were coming at this time these three were still secret, but they know that whatever is happening, in Rome they have no control.



We bring that up into our history and the leadership of the churches have no control over those messages so they begin to fight it. It looks different when you take it to the Papal structure, it's a little bit more difficult to see an overturning of leadership because they just have continuous Popes. And in this history, you have a variety of people involved. But when you come to the Catholic church you don't quite have that same structure because they only answer to one man. So you don't have Miller and Snow down in the counterfeit. It's just Pacelli all the way through. It begins in 1899, he's made pope on the eve of WW2, he has already gone through an alliance with Hitler.

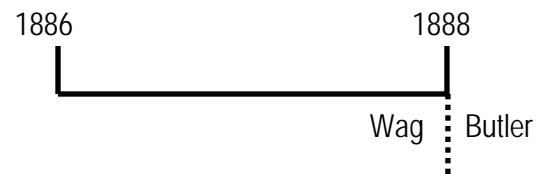
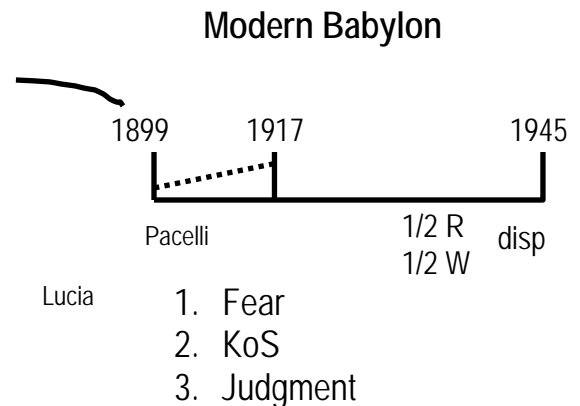
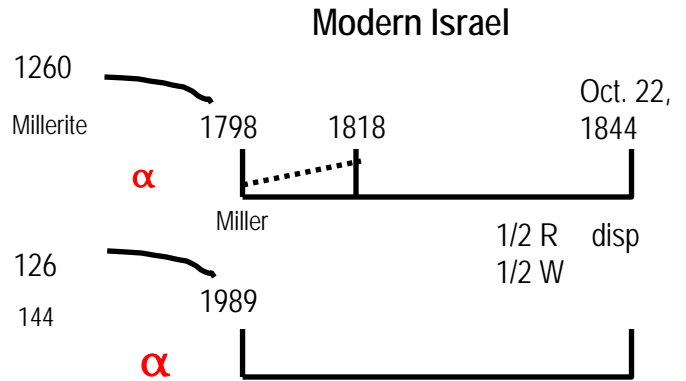
And we come to Oct. 22, 1844 and 1945, and how did that end? This was a disappointment. Why a disappointment? Because the message of Samuel Snow that he gave was half right. The date was correct. We drew that out in a previous study.

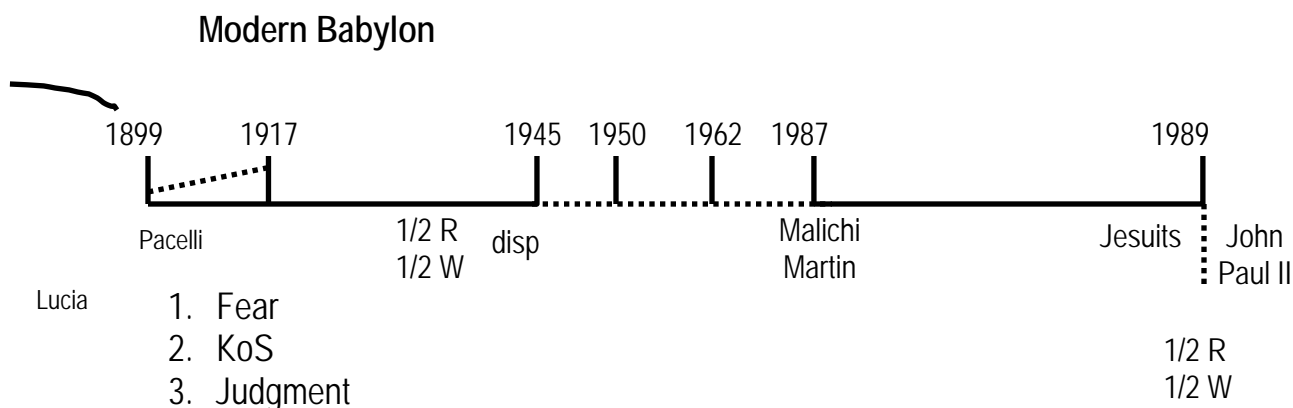
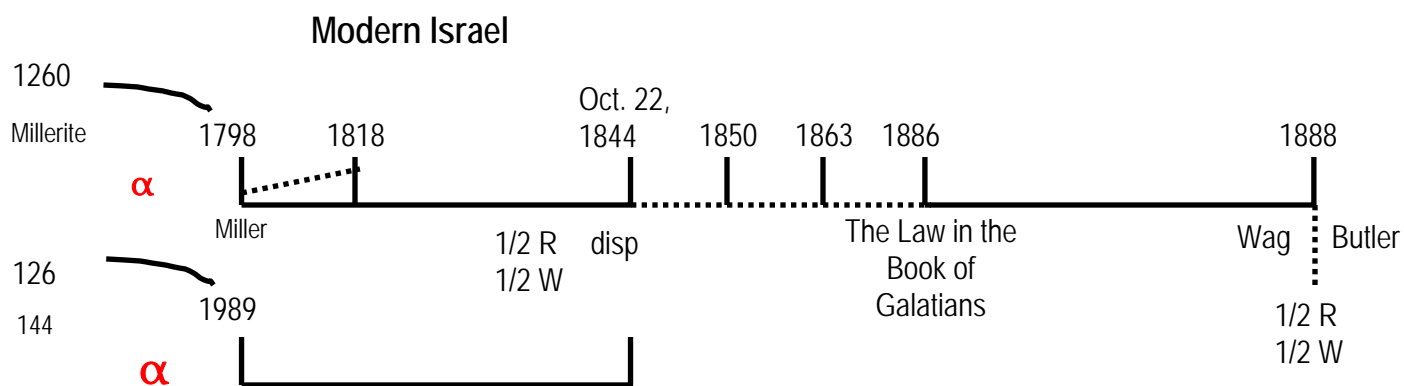
July 21 his prediction is given of a close of probation Oct. 22, 1844. But Samuel Snow does not say it's a COP, what does he say it is? **He says it's the 2nd Advent.** So a message is given predicting a 2nd Advent, where as in fact it was a COP. And did they have the light in that history to understand the difference? Yes, EGW makes it clear that this was not because God withheld information, but the mistakes of His people. So in this history they make a mistake. Samuel Snow was half right and half wrong.

When we come into this history prior to 1945, Pacelli understands his mission to defeat the Soviet Union. And he attempts that by going into union with Hitler. He tries to go with a union with the USA, but the USA told him literally in a letter from Roosevelt, "We disagree". Roosevelt told (by this date) pope Pius XII, your number one enemy is the Soviet Union and ours is Germany, so we are not going to agree. And despite what ever Pacelli tried to do, the USA was determined to fight Germany first. And it was Germany that Pacelli thought he needed an alliance with. So he was half right and half wrong. He needed to defeat the Soviet Union, but he was impatient and he tried to attempt that with Germany and that ended in a disappointment. It isn't until just after this date, after the end of WW2, we have the beginning of the cold war. And what Pope Pius XII then did was start to work with the USA, they recognized their mistake in 1945 and they started to change the their plan. They had the vision in the field and they saw their mistake. We talk about Reagan and John Paul II working together, that's the latter end of that history. Soon after the end of WW2, Pope Pius the XII already begins working with the USA, it didn't take him forty years into the future for the Papacy to see their mistake.

So Reagan and John Paul II, the Unholy Alliance, it began in 1945 with pope Pius XII. And the USA starts funneling millions of dollars into the Vatican, to help them fight communism in Eastern Europe. So this is the alpha history.

We talked about 1850 and 1950, but then we came to another history in between these two. The alpha and the omega bookend another history. And this one we could go into more detail, I just want us to look at 1886, 1888. And there's an attempt here in 1888 to fix the problems of the church. A message comes from Jones and Wagner. We just discussed Wagner, and in conflict with him is Butler. And they argument is over the book of Galatians.

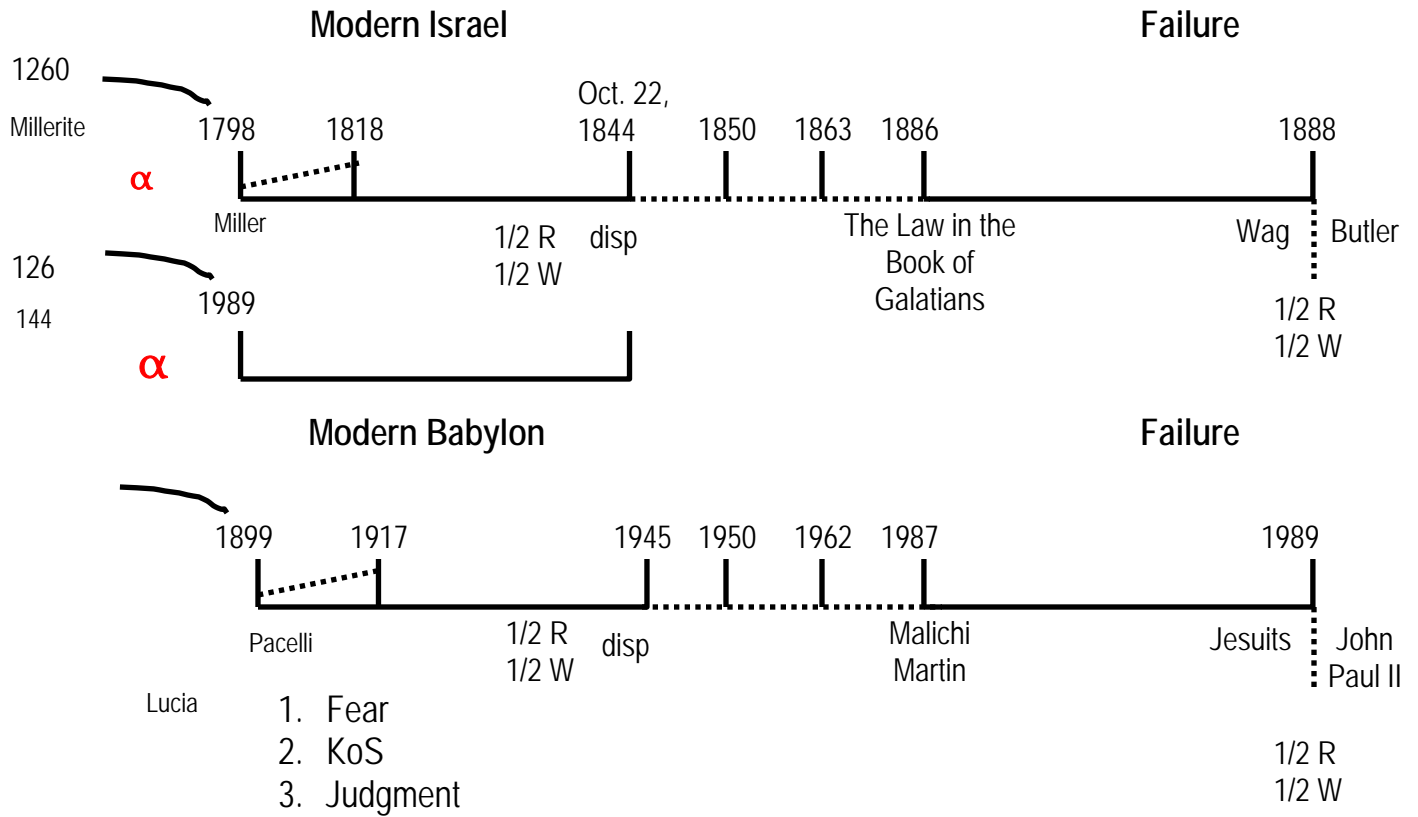




In 1886 Butler writes a pamphlet, "The Law in the book of Galatians". So Butler writes a pamphlet, attacking Waggoner and his position on righteousness by faith. EGW in this history, she's very supportive of Waggoner, but she says that neither have all the light on the issue. She demonstrates that they are half right and half wrong.

We bring that down to counterfeit and 1989. As we discussed in WW2 the mission is the same, to defeat the KoS. We understand 1863, we have 1850 and 1863 on church organization and there's an issue over our prophetic message, they reject the prophetic message. 1950 is an attempt at revival, and 1962 a rejection of Fatima and their prophetic message. They're starting to solve those problems when they come into the history of John Paul II who recognizes Fatima. But he has an issue with the Jesuits in 1989. And let us remind our selves of how the Jesuits come into these histories. In 1773, they are fighting the Jesuits. 1989, they are still against the Jesuits. So who is the one who is supposed to be doing this work? Jesuits. And in 1989 you have this warfare between John Paul II and the Jesuits. And it's really over the traditional view. Butler upheld the traditional view of the church on the Book of Galatians. John Paul II upheld the traditional views of the church. Waggoner are seen as being new and bringing in dangerous and radical ideas that oppose tradition. It's the same problem with the Jesuits, they were seen as bringing in these radical ideas that oppose the traditions.

Two years previously in 1987, you have a book written by Malachi Martin, and it's on the Jesuits, "The Society of Jesus or the Jesuits, and the betrayal of the Roman Catholic Church". It talks about the Jesuits and says that they have betrayed the Catholic church and it is a direct attack on the positions. John Paul II was doing the right work, trying to defeat the KoS. When you come into this history they're half right and half wrong.



When we went into the story of Pyrrhus we saw two histories, beginning and an end, alpha and omega. We built a chart and had three battles over four histories.

But we went through four different histories, We built a chart and what did that chart say? All of this is from the perspective of the KoN when we talk about success or failure. So in 1844, you wouldn't talk about that as success for Satan, we take it from the perspective of the KoN, the true KoN is God.

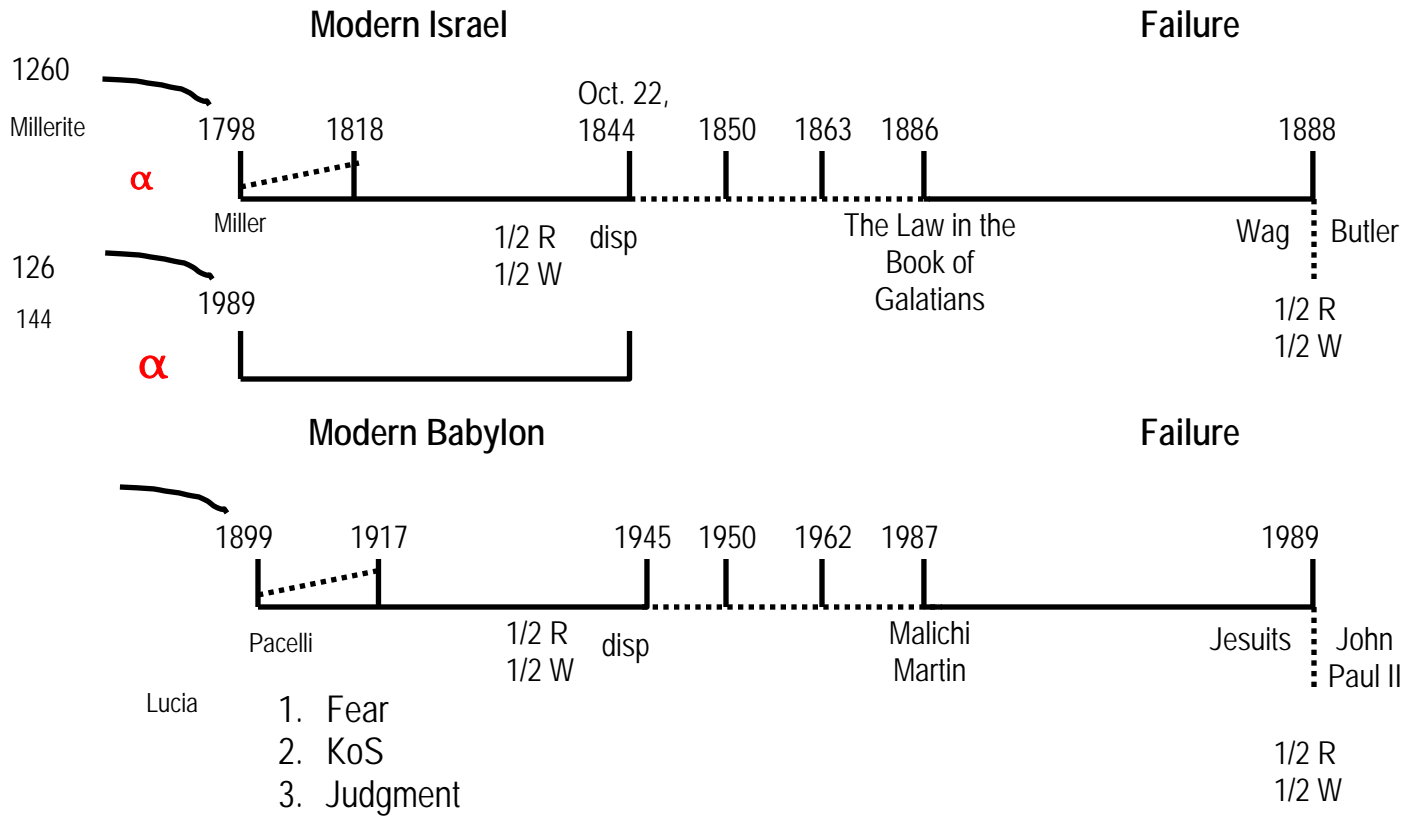
In 1945, We don't talk about that as a history of success for the Soviet Union. We approach it from the prospective of the papacy. It just makes more sense to do it that way. So we talk about failure and failure when talking about it from the perspective of the KoN. So when we looked at these three battles we talked about success and failure. All of that is from the perspective of the KoN, who ever in that history is representing the KoN, and we're able to identify a pattern.

In an alpha history from the perspective of the KoN, this first battle is success, the second is success. The third is failure.

History of WW2 Aug 1940, Operation of Barbarossa, 1945, the story of Nazi Germany. Success in 1940, success in 1941, failure in 1945.

When we come to a history of the omega the first battle failure, the second failure, the third success.

	Heraclea 1	Asculum 2	Benevetum 3
Pyrrhus 	Thessaly KS → KN S	Epirus KN → KS S	Macedonia KS → KN F
Pyrrhus Ω	Heraclea KN → KS F	Asculum KS → KN F	Beneventum KS → KN S
USSR WW2 	August 1940 KS → KN S	Barbarosa KN → KS S	Germany KS → KN F

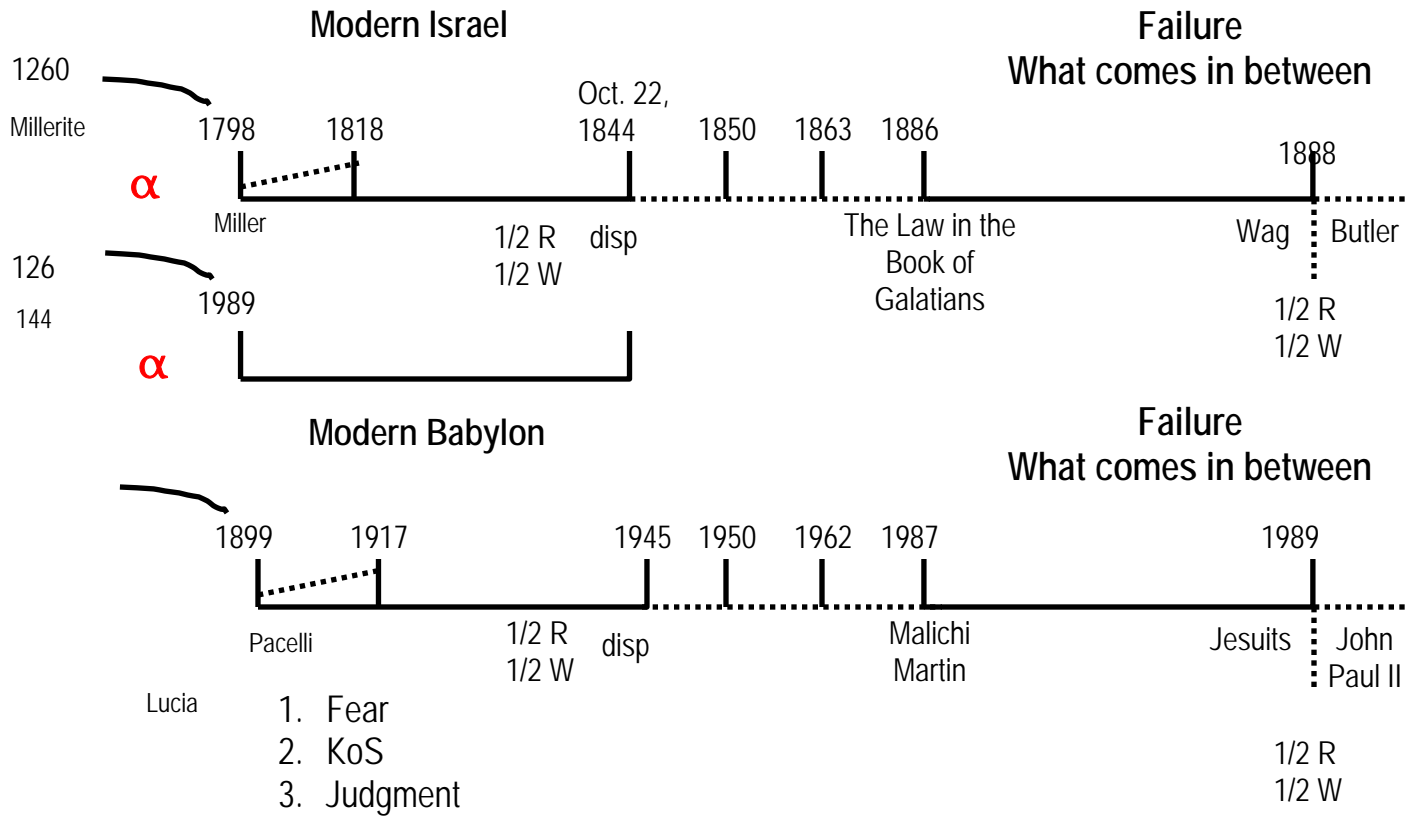


The history of the omega first battle Heraclea failure, the second Asculum failure, the third Beneventum success. And it's these last two that have been recognized by the movement first. KON failure at Raphia, success at Panium. And when we approached this graph, we also talked about who initiated each conflict. We again saw the exact same pattern. It also fits perfectly and shows who initiates each battle and it again forms the exact pattern between alpha and omega history.

And if we were to take the story of Panium and we were to place it on 1945, is it a success or failure? **Its failure 1945**. Success, success, failure, it's the history of Nazi Germany and WW2, and you over lay it over Panium, 1945 tells of Panium. 1945 is a disappointment and failure. Because the message is half right and half wrong.

1844 is a disappointment and failure. The message was half right and half wrong. What we can't do is take Macedonia history and WW2 history and drop it whole sale on our history. We can't do it with the counterfeit. We cant take 1945, drop it straight on to Panium and make it look like a history of failure. And we know we can't do that with the counterfeit, so we shouldn't be doing it with the true. We shouldn't be taking 1844 and the prediction of Samuel Snow which is half right and half wrong and drop in on 2012 or 2014 or 2018. It's not half right and half wrong.

	Heraclea 1	Asculum 2	Benevetum 3
Pyrrhus 	Thessaly KS → KN S	Epirus KN → KS S	Macedonia KS → KN F
Pyrrhus Ω	Heraclea KN → KS F	Asculum KS → KN F	Beneventum KS → KN S
USSR WW2 	August 1940 KS → KN S	Barbarosa KN → KS S	Germany KS → KN F 1945
Russia Ω	1 KN → KS F	2 KS → KN F	3 KS → KN S
		Raphia	Panium



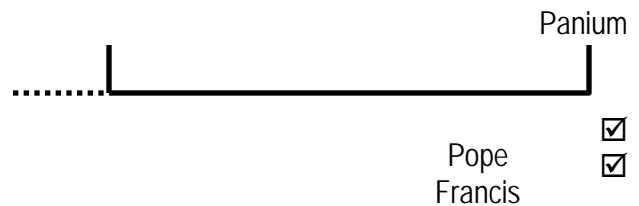
1773, they are fighting the Jesuits. By 1989 the Jesuits have a lot of influence again, but they are still fighting the Jesuits. What we need is a Pope who is going to defeat the KoS, also conveniently he is a Jesuit.



So this is an alpha history, this is what comes in between.

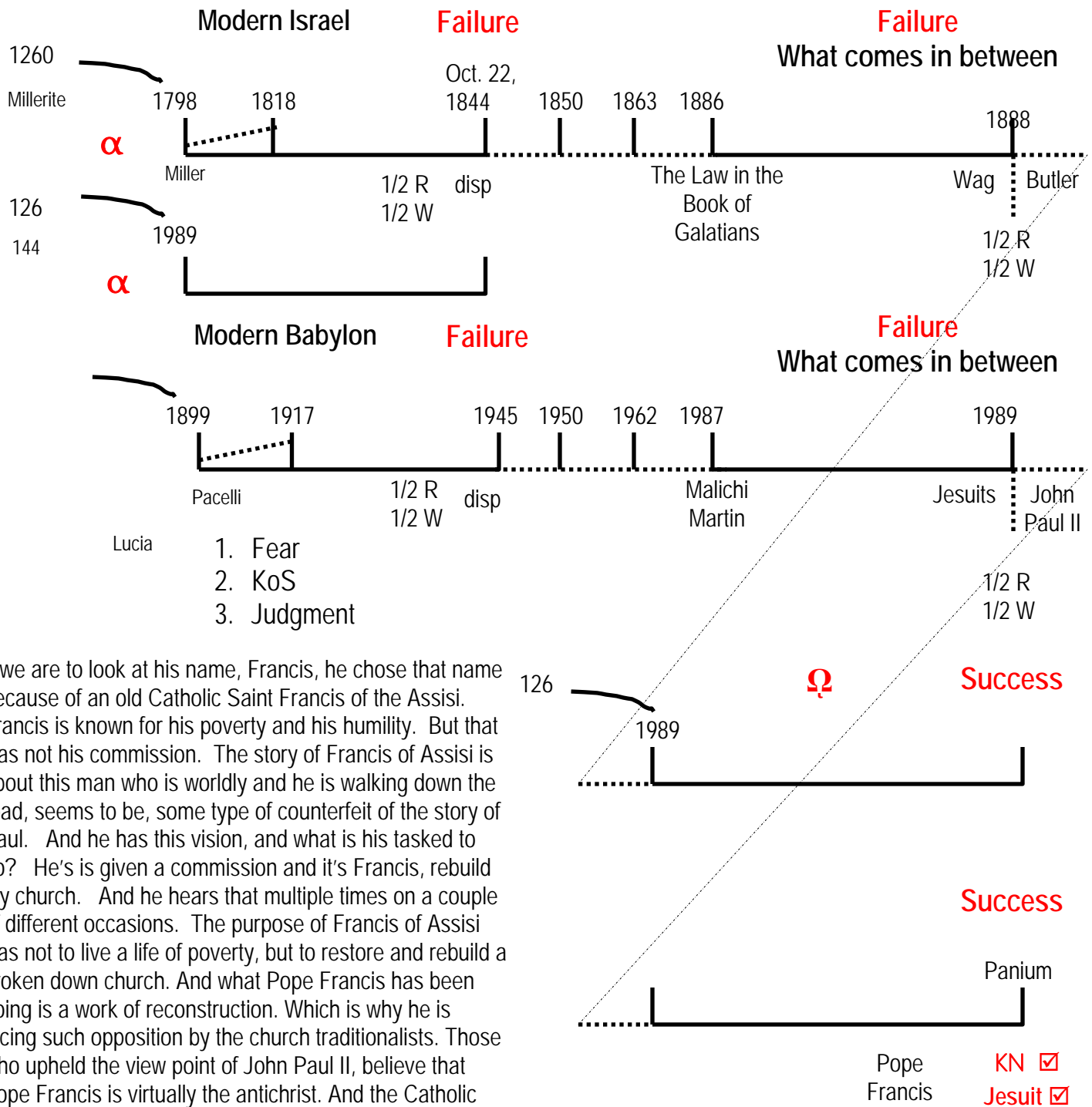
Now we have the omega history. And we are going to mark the end, 1945 as Panium. It's a success, complete and total.

1989, the beginning of the omega history, the end of a 126. 1798 is alpha, 1989 is omega.



We come down into the history of the counterfeit, We're not going to be hard about this date, when the papacy comes out of it's scattering stage because if we do address this we would need to go in and prove it. We'll just say it's already happened. 1989, we begin to be regathered. In the history of the counterfeit, the papacy begins to be regathered. It's going to take them to Panium or a repeat of 1945. And in this history it's a story of Pope Frances.

Pope Francis ✓
✓



If we are to look at his name, Francis, he chose that name because of an old Catholic Saint Francis of the Assisi. Francis is known for his poverty and his humility. But that was not his commission. The story of Francis of Assisi is about this man who is worldly and he is walking down the road, seems to be, some type of counterfeit of the story of Paul. And he has this vision, and what is he tasked to do? He's given a commission and it's Francis, rebuild my church. And he hears that multiple times on a couple of different occasions. The purpose of Francis of Assisi was not to live a life of poverty, but to restore and rebuild a broken down church. And what Pope Francis has been doing is a work of reconstruction. Which is why he is facing such opposition by the church traditionalists. Those who upheld the view point of John Paul II, believe that Pope Francis is virtually the antichrist. And the Catholic church is right now in a state of a civil war. Because without us realizing it, their leadership was bypassed.

This pope is going to see about the defeat of the KoS, he's going to do that and behave in the church in a manner that is strange and new from those in traditional church view point. And more and more in this movement, we're doing the same thing. But not only is he going to defeat the KoS, he's also a Jesuit. He's right on both fronts.

When we went to our chart, we had failure, failure and success. We cannot take 1945, 1989, and put them on Pope Francis and think he is going to be half right and half wrong in this history. Because Rome did not half defeat Pyrrhus. It's success. That's the same when we bring up to our reform line. In our next and last study, there's just a couple of other peaces we want to connect.