

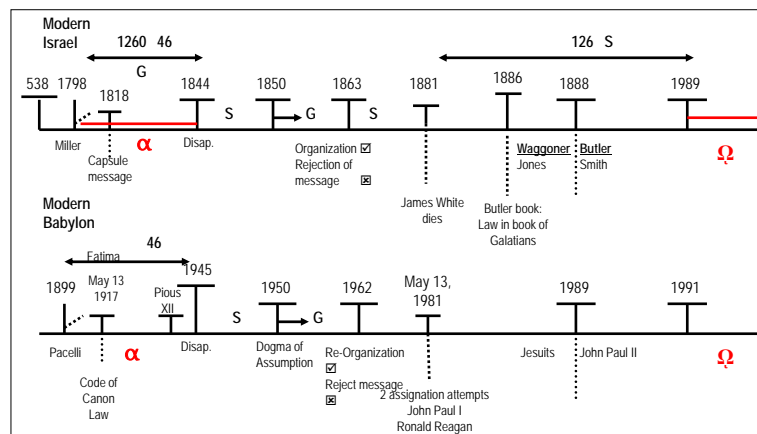


Camp Meeting Guadeloupe

Half Right and Half Wrong
13 of 15
Tess Lambert
April 2019

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We start 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 divisiveness and we can cause harm to others.

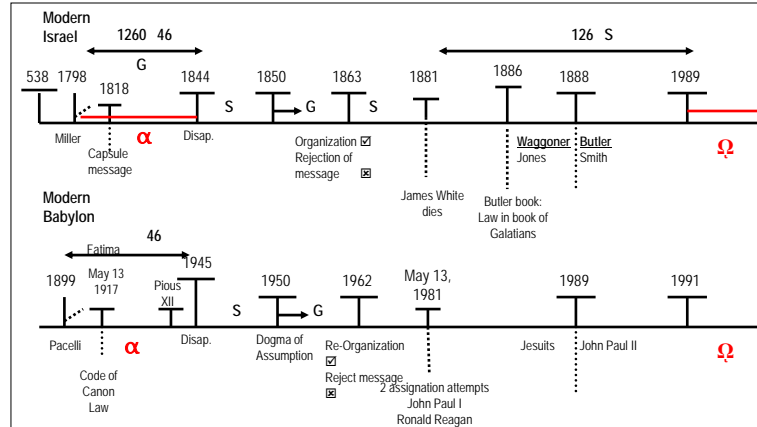


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In our last study we did a compare and contrast with Modern Israel and Modern Babylon. Modern Israel comes out in 1798. Modern Babylon comes out in 1899. We find it is in two histories, alpha (1899 – 1945) and down in this history (our time period),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

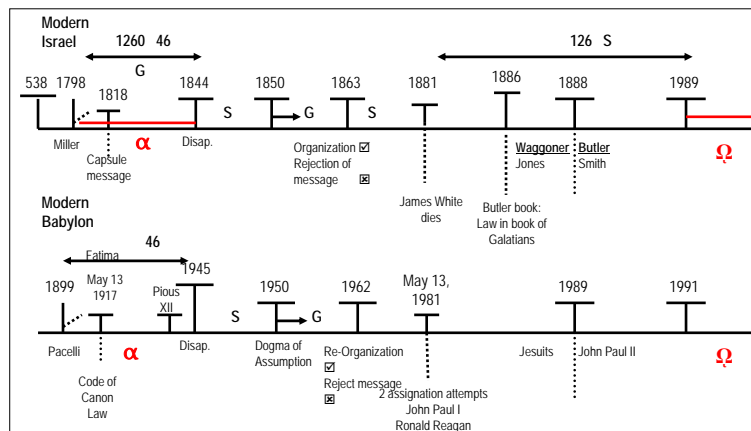
We're going to just add a couple of details to some of these waymarks. We've already included another one, we lined up 1881 with the death of James White with 1981 and the assassination attempts on the leader of the United States and the leader of the Catholic Church.



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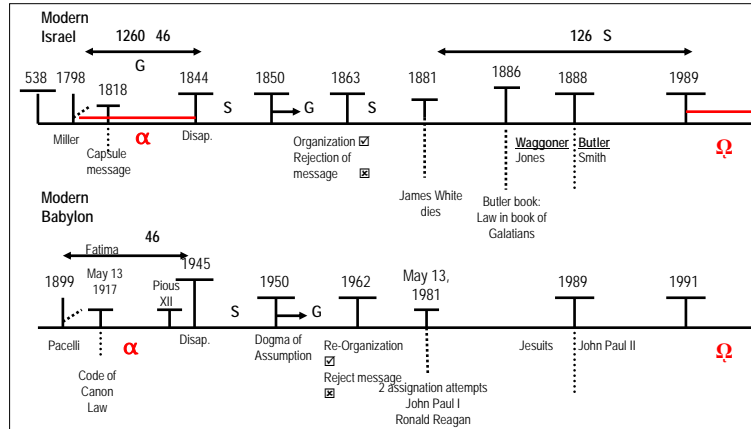
We'll talk for a moment about the history of 1989 that lines up with 1888. So in 1888 you have a conflict, particularly between Waggoner and Butler. It's over the book of Galatians. You also have arguments between Jones and Smith. And we're highlighting Waggoner and Butler.



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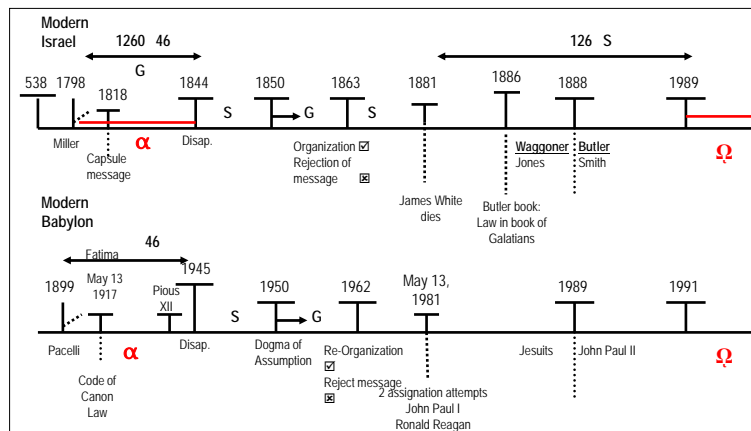
In 1886, Butler releases a pamphlet where he defends his traditional viewpoint on the book of Galatians. This is in 1886, and this is Butler writing a book really attacking the message of Waggoner, and it's titled "The Law in the Book of Galatians". And he's fighting against the message of Waggoner which 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".



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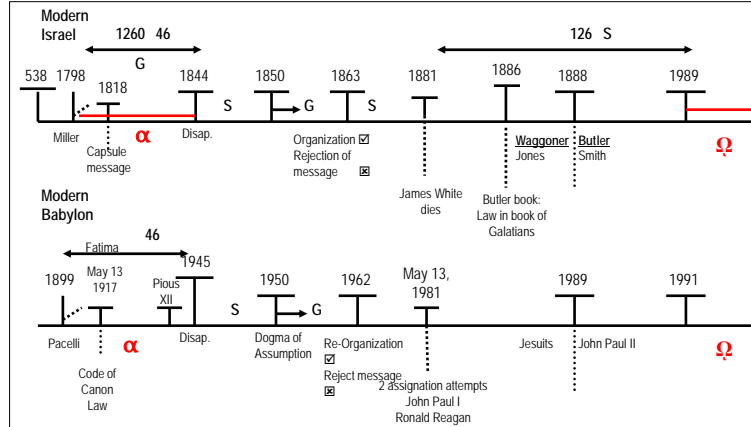
So to use the language that is currently being used in the movement is that Waggoner and Butler on this issue are **half right and half wrong** each. We bring that down to 1989. John Paul II, the leadership of the church is engaging in a battle with the King of the South that going successfully but he 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.**



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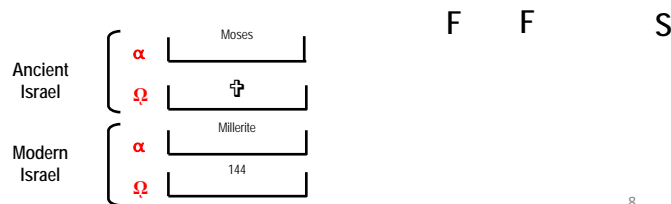
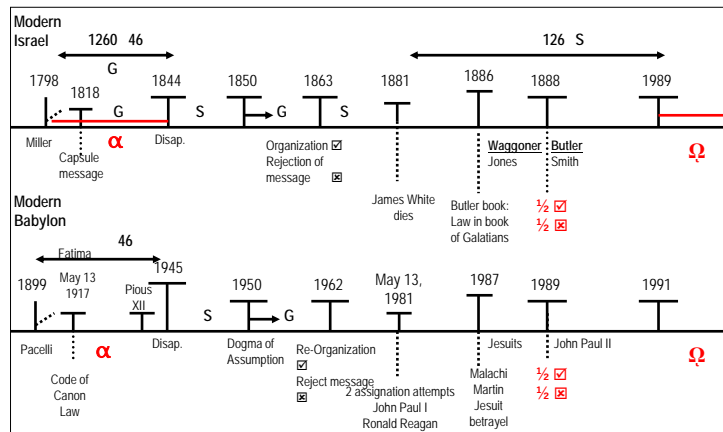
John Paul II in that history should not have opposed the work of the Jesuits. He has a friend, you may be familiar with this name, Malachi Martin. He writes a book in 1987 about the Jesuits. What he says in this book is that they are the traitors, they betray the Catholic Church. It's a book by Malachi 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.



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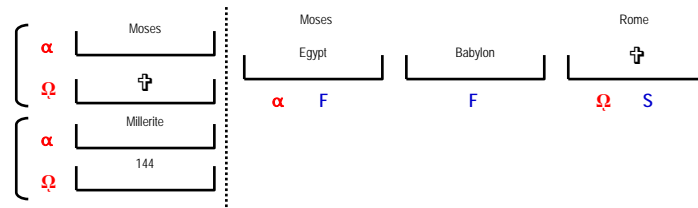
So we have a couple of histories to look at. You may or may not notice it, we are dealing with not two but three, we are dealing with alpha history, and the omega history, and the history wedged in between. So let's consider this thought. We have already gone through the history of Pyrrhus, we have gone 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.



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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.

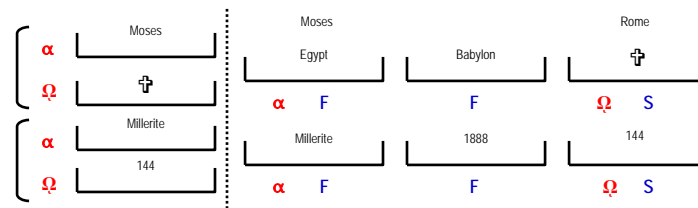


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We take that to Modern Israel. We have 1844, Millerites, history of failure. 144,000, history of success. Right in-between them, we have the 1888 message. So this is Millerites, this is 144,000. All are getting called out. In the middle, you have 1888,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

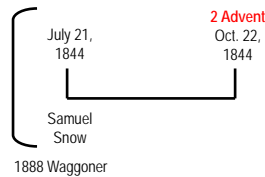
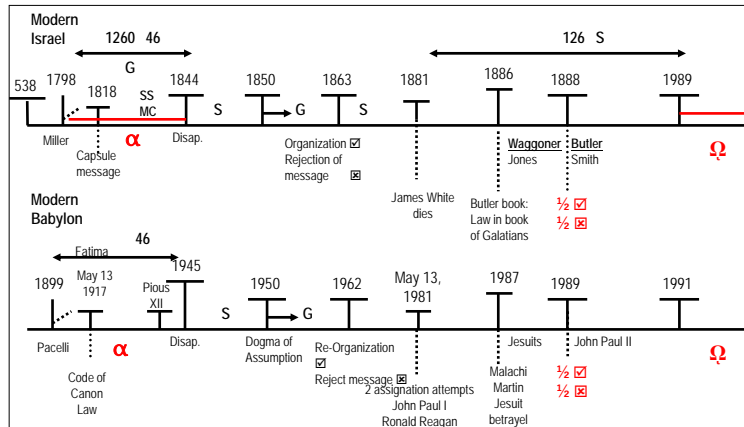
So we recognize failure and success, but if we go into that history, you don't have one history of failure, you have two. Millerite history, and then this history of 1888.



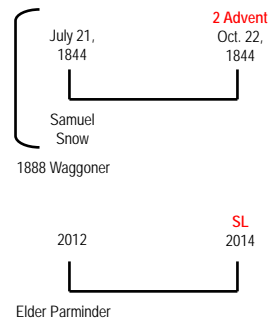
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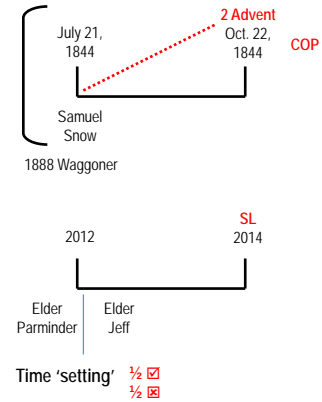
What is being taught in our movement is that they are taking the history of 538-1844, particularly the history of 1844, the message of Samuel Snow, the midnight cry message, they are taking this message, and the message of Waggoner in 1888, and they are dropping those messages in that time period straight 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. the work of 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.



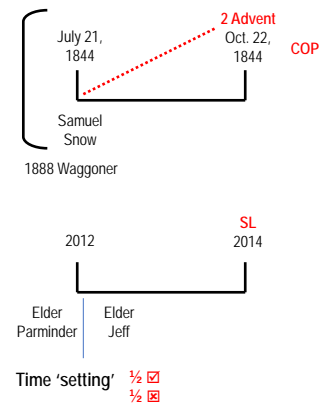
So in 2012, you have Elder Parminder teaching this new concept, time setting, and you have facing him the leadership (Elder Jeff) opposing. What is being taught, is that using the history of 1844 and 1888, the prediction of 2014 is half right and half wrong. Because if we take 1844, drop it onto 1888, 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.



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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? 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.



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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.

Time 'setting' 1/2 1/2

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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 months from Raphia, people agreeing verbally, and then dooms day prepping, preparing for a hot war. *By doing that, you don't believe.*

Time 'setting' 1/2 1/2

Egypt

F

Babylon

F

11 disciples
1 Christ

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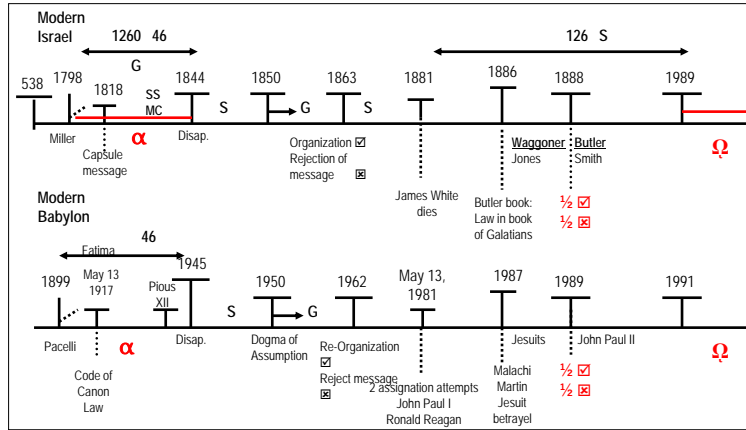
11/9/2019
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The wise virgins have no mistake in their message. Ellen White says, the cross was a complete and total victory. If you want to use parables correctly, the history of Moses goes over 1844. Coming out of Babylon goes over 1888. If you want 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.

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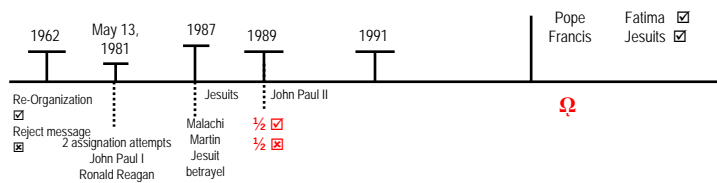
So we can speak about Samuel Snow and William Miller, and Waggoner and Butler. We can speak about Pope Pious XII, by the way, was he half right and half wrong? He was following the message, what did he do wrong? He chose the wrong beast. Germany does not fulfill prophecy. He got the message right, the beast wrong. Pope Pious XII was half right and half wrong. You come into our history, 1989, but it's a counterfeit of 1888. John Paul II, half right and half wrong. He's doing the right work but he has a problem with the message. It's a message based on works, your traditional Catholic doctrine.



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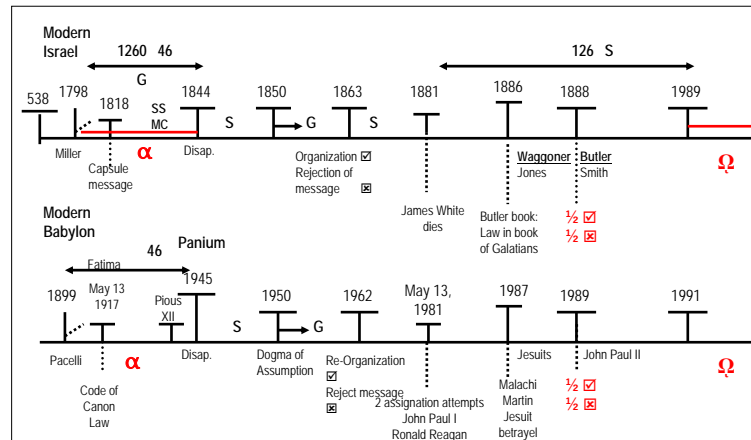
In discussing our history, without proving it, Pope Francis is the last pope. Is he half right and half wrong? How does he stand on Fatima? (Supportive) How does he stand on the Jesuits? (Supportive) He is one. He is a Jesuit. John Paul II is half right, half wrong. Pope Francis is perfect. The problem with Pope Francis is that he looks different then to what his church expected to see. And our messages looks different then to what Adventism had expected to see. So you see it becomes a cause of division. But the work Pope Francis is going to do, demonstrates that he is not half right and half wrong.



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You'll notice from the lines, 1945 -- the battle of Panium, is the battle of Panium 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.



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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.

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There is a couple of things we want to address, one was this concept of half right and half wrong. It's an 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 the history of 2012 – 2018.

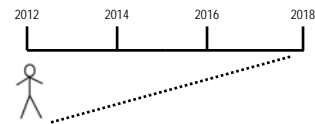


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Go back to 2016, consider the mistakes made and ask "why"? So that we can learn. And then in 2018, see how that was uncovered, and then rethink our thinking.

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.

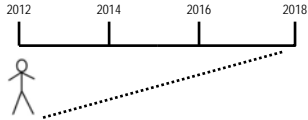


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So when we speak of repentance, we're not talking about feeling or apology. We need to be thinking that we should start rethinking about decisions we've made in the past, and if we can see them, that they have lead us to wrong conclusions, not continuing 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.

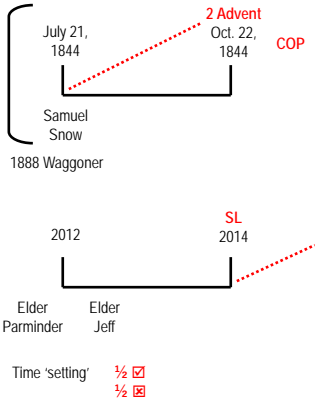
Many people sat through the classes on half right and half wrong and saw only light, which tells us a couple of things. First of all, they don't understand parable teaching. Second of all, they don't understand the midnight cry message. Because both of those demonstrate that there is no half right and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



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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.



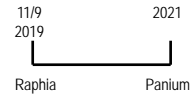
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So there was a few issues on my perspective on a few subjects that I wanted to share. I wouldn't normally share, I'm not so sure my opinion is needed, no one needs to listen to me. But I am hoping that no matter how new you are, even if you are new 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.



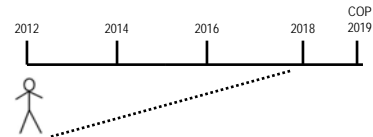
You may have noticed in these studies, 2021 has not been mentioned. It had never been put on the board, and it hasn't been a subject discussed publicly or private. There's reasons for that.

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 publicly 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

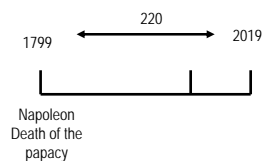
2019 is (was) the waymark that we need (needed) to understand prior to 2019. We have made mistakes in this history 2012 – 2018 that put us in danger at our close of probation. If we don't make sure that our preconceived ideas are put aside, and we're following not just the growth of truth, but the laws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



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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.



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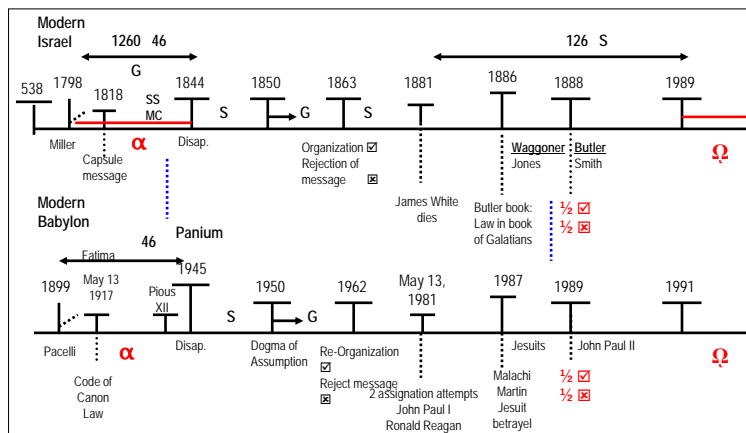
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The purpose of parable teaching, one of the purposes is to equip us. It's not so that we don't have to watch presentations, we do. But if we know how parables work, people become much safer, so even if your new, you can look at a parable or a study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

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.

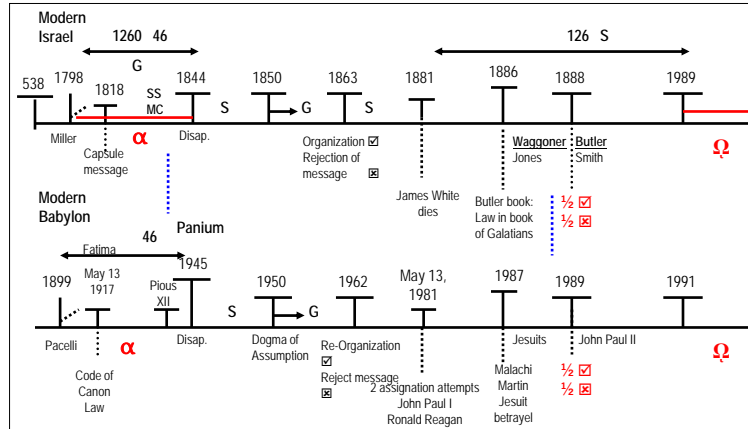


But we understand that 1945 and 1989 do not tell us the complete story of Panium and Sunday Law, because that's success not failure. So we cannot take 1844, 1888 to 2012 or the Midnight Cry Message. If that makes sense to you, you understand the parable.

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.

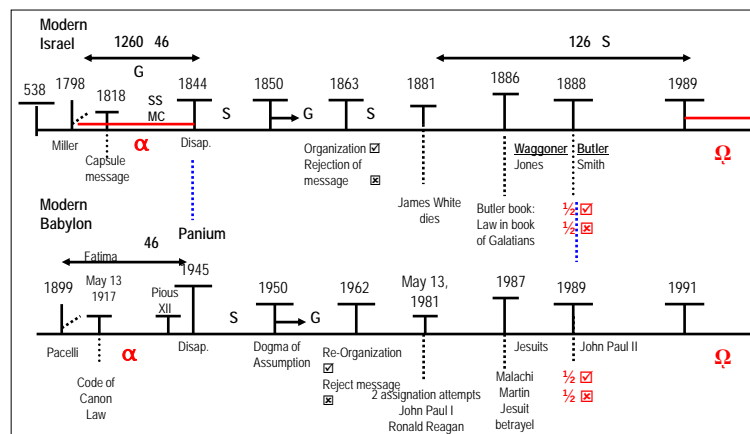
So a few points, half right and half wrong, these lines say that that cannot extend into our history. Repentance, this is what is meant, to reconsider our past history. We're not talking about something moral, or feelings or apologies. That's never been the concept. Thirdly, 2021 was not rejected, no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





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In 1888 what is the conflict between
Wagonner and Butler?

It's over the book of Galatians

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In 1886 what is the purpose of Butler's
pamphlet: The Law in the Book of
Galatians?

To defend his traditional views on the Book of Galatians
And
to attack the message of Waggoner

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What was Waggoner's message?

Righteousness by faith

36

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What does Ellen White do?

Releases a statement in 1888 and says neither
Waggoner or Butler has all the light on the
Law in Galatians

How does she know?

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".

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In the line of Ancient and Modern Israel, how many
histories are we dealing with?

Three, an alpha, an omega and a
history wedged in between

38

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We see this pattern of three where else?

In the battles of Pyrrhus in Italy
Battles between the KN and KS

There's three, what is this pattern?

Failure, failure, success

39

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In the history of Ancient Israel, what three histories
do we see?

A call out of Egypt, a call our of Babylon and then
In Christ's history they were in captivity to Rome
Failure, failure, success.

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What did the middle history, called out of
Babylon to reconstruct the temple result in?

It gave rise to the Parisees.

Was it failure or success?

Failure. They go into captivity to Rome.

41

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What is in the middle of Modern Israel?

Millerites ?? 144,000

Failure failure success

In the middle, you have 1888, and another
attempt to fix the condition of God's
people.

42

42

What was the failure in 1844,
What is Samuel Snow saying?

He says on July 21, 1844 that there is going
to be the second Advent on Oct. 22, 1844

Was he correct?

No. He had the date, Oct. 22, 1844 correct.
He had the event, second Advent wrong.
He's half right and half wrong.

43

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What did FFA do with these two histories,
1844 & 1888?

They combine the concept of half right
half wrong and bring it into our history.

How?

By taking the prediction in 2012 that in
2014 there would be a SL - they were
expecting a SL on the line of 144,000, not
of a fractal

44

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How do we know our history, 2014 is not
half right half wrong?

Use parables, we are in a line of success.

What does this mean?

We can't take two histories of failure and
drop into our history (success) and call it
half right and half wrong.

45

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Pope Pious XII was half right half wrong.
What did he do wrong?

He chose the wrong beast

46

46

1989 is a counterfeit of what year?

1888

Pope John Paul II is doing the right work, what does he have wrong?

He has a problem with the message, it's a message based on works, traditional Catholic doctrine.

47

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How did Ancient Israel do in the history of Christ?

They were destroyed as a nation, but Ellen White is clear that this was complete and total victory.

Was Christ half right and half wrong?

No. He had the date right – Passover, and He had the event right.

Who had it wrong in that history and why?

The disciples, they were holding onto their preconceived ideas.

48

48

Christ is the message and the
movement, what's the problem?

We are not listening to the message.
People agree verbally, but are preparing for a hot war.

Bonus question: how do we know this
will not be a hot war?

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.

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