



Camp Meeting
Guadeloupe

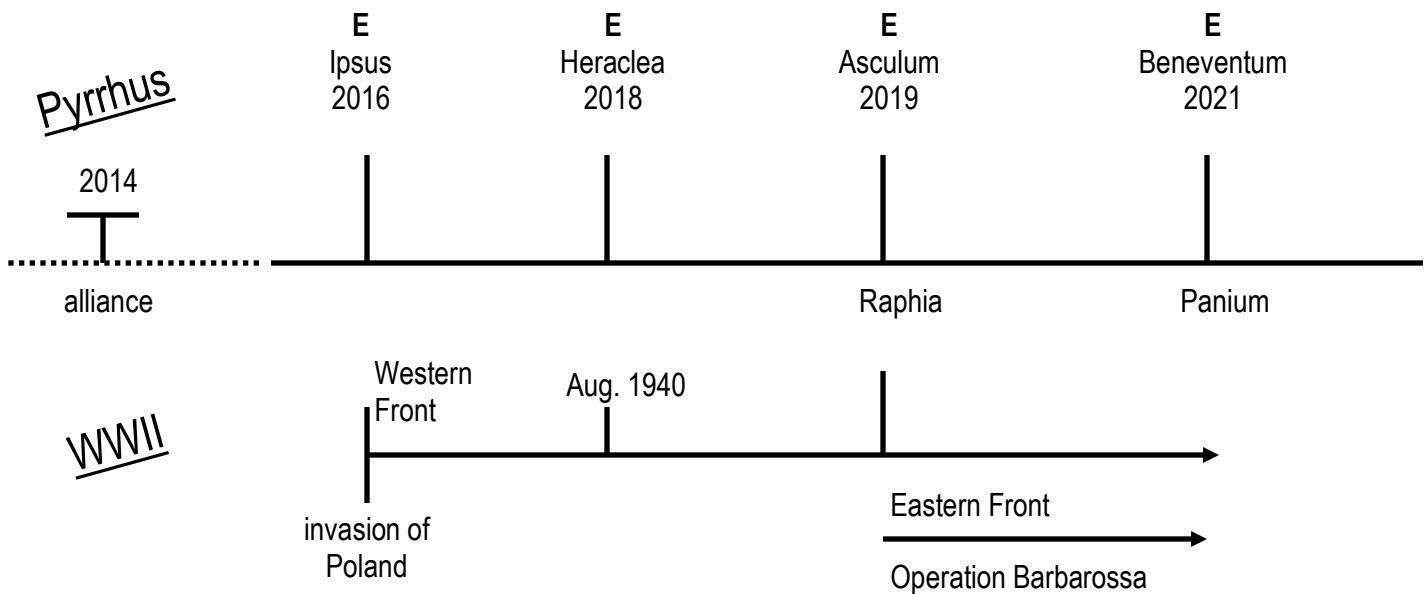
**THE
MIDNIGHT
CRY**

**Battle of Ipsus
9 of 15**

**Elder Tess Lambert
April 2019**

#9 Battle Ipsus 9 of 15 1:11 minutes April 2019

Elder Tess Lambert, Guadeloupe



We have been looking at four battles. We combined the lines of Pyrrhus and we can see four battles: Ipsus, Heraclea, Asculum, and Beneventum. Two of these battles are identified in Daniel 11 between Seleucus and Ptolemy. What are those battles? Raphia and Panium. And where do we place them? At Asculum and Beneventum.

We have Raphia under Asculum and Panium under Beneventum. In the history of Pyrrhus, what decided the victor of Ipsus? Elephants. Each battle, Ipsus, Heraclea, Asculum, and Beneventum is decided by the same 'Mode of warfare.' Elephants decided Ipsus. They decided each battle, and they decided Beneventum. We described a little bit about that dynamic. That is the theme or the story that Pyrrhus gives us about these battles.

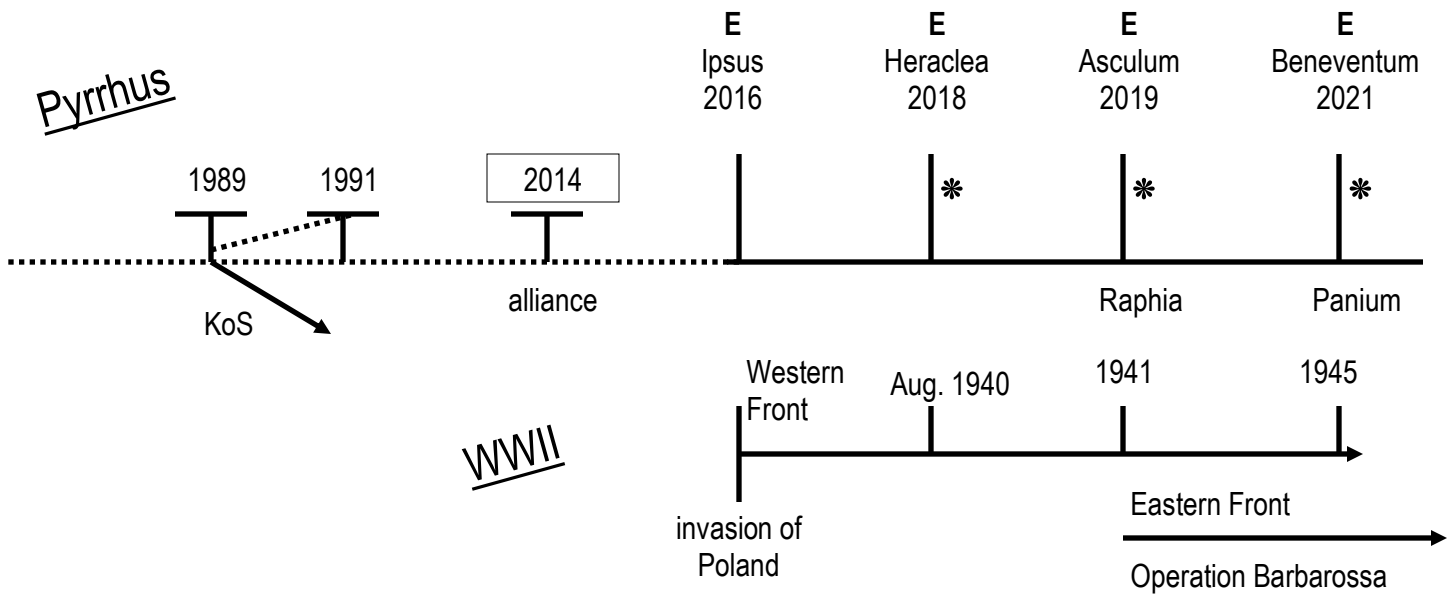
When we come into the history of WWII, what would we place over this history? Now it's not talking about battles. Now, what it wants to speak about is invasions. What was Ipsus? Ipsus is the invasion of Poland. If we talked about WWII, it begins at Ipsus, and it continues through. And this is as much a part of war as is the war between the Soviet Union and Germany. This is the war on the Western Front with the invasion of Poland.

We marked Heraclea as August 1940, and we want to describe a little of what that looks like. And then Asculum was the beginning of the Eastern Front with Operation Barbarossa and now we have the King of the South ('KoS') against the King of the North ('KoN'). So, we can see that their warfare doesn't really start until Raphia and what Pyrrhus and WWII give us is a history that leads up to that war. But the history that leads up to that war tells us what that is going to look like. Because of this first battle (Ipsus), you have the 'KoN' and the 'KoS' fighting as Allies because they went into an alliance back before (Ipsus), and we'll call it the Molotov-Ribbentrop Pact. In both histories it begins with an alliance and if we were to talk about application we found this to be 2014 and there is an agreement. Ipsus 2016, Heraclea 2018, Asculum 2019, Beneventum 2021.

So, we have this lead up from 2014. It gives us this history that leads to this war, and this war does not truly begin until the Battle of Raphia. But the first battle as allies, and the first argument between the 'KoN' and the 'KoS,' they show us what 'Raphia' and 'Panium' will look like because it's the same 'Mode of Warfare.' Whether they were fighting as allies or as enemies, they're using the same techniques and when they turn on each other they're going to do the same thing, that history that leads up to it.

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In our last study we talked about 2014, but we didn't begin at 2014; we connected our thread from 1889. We spoke about why we needed to do that, 1889 to 1991. In this 'Increase of Knowledge' ('IoK') it gives us information about what methods have been developing that led to these battles.

We discussed the World Wide Web, the internet's Big Bang, and as Trump put it, the rise of the internet is at the same time of the rise of the United States as the world's only superpower. That is the history of 1889 to 1991 with the fall of the Soviet Union. We are going to discuss that more the next time to see what that looks like.

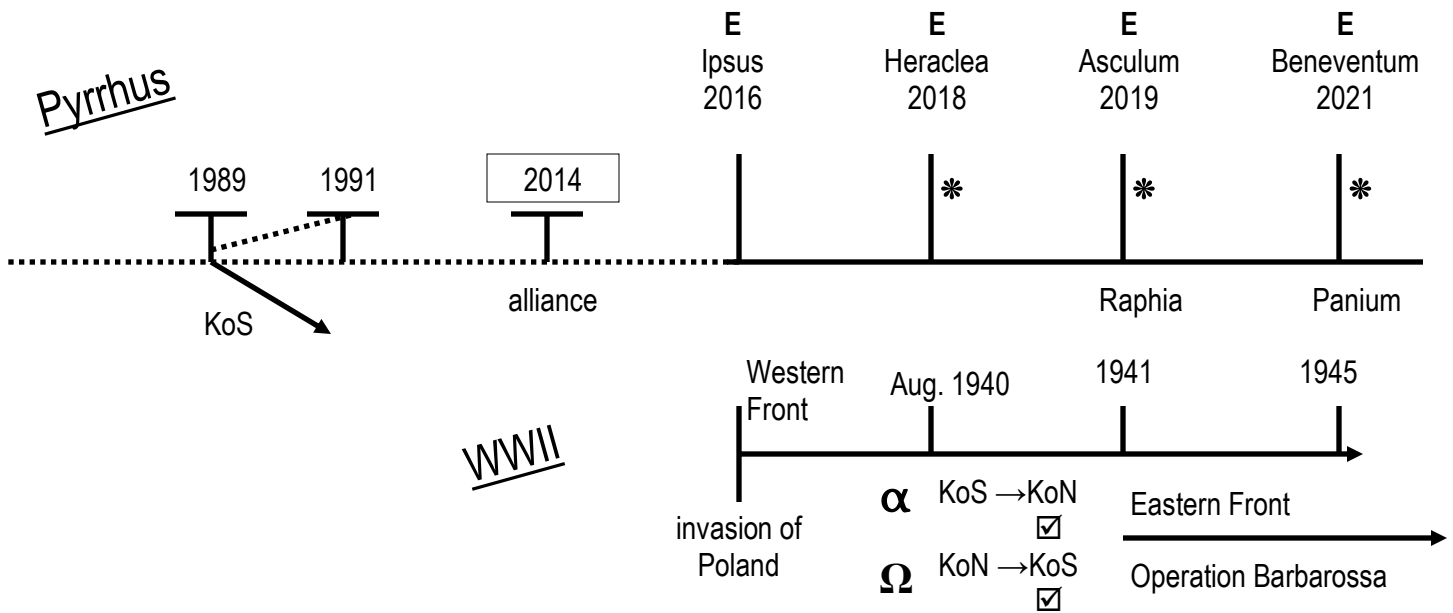
We saw the 'KoS' fall, but we know by 2014, that he's back on the scene and to be going into an alliance he has to have already come back into the picture. So, in 2014 he's ready for an alliance with the 'KoN' and that is part of his strategy. They start off as allies even though behind each other's backs they know the other side is their enemy.

First the invasion of Poland, war on the west, this suits both of them. To attack the west suits Donald Trump as much as it would suit Vladimir Putin, so in this they are together. Their relationship deteriorates in August 1940, their alliance breaks down, and we are going to discuss why. It's temporarily repaired until we come to the history of 1941 or Asculum where both sides are prepared for war. And now it's open war between the King of the North and the King of the South. And we have the two battles of Raphia and Panium.

In the history of WWII, which is less restricted by the ancient 'Modes of Warfare,' it's not battles but invasions. It gives us an extra layer to consider because an invasion is not the same thing as a battle. First Germany invades the Soviet Union in 1941 ('Raphia'), and then the Soviet Union invades Germany in 1945 ('Panium'). We also need to juggle the concepts of 'Success' and 'Failure.' This dynamic of 'Success' and 'Failure,' we see in the battles where they're facing each other or fighting each other, which means that we then went to these histories and we switched the aggressor and the victor in Heraclea, Asculum and Beneventum. Heraclea – August 1940, Asculum – 1941, Beneventum – 1945.

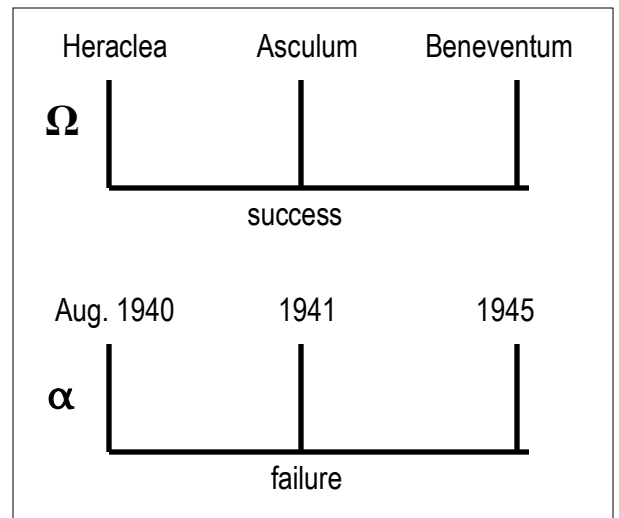
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To remind us, there are four lines, we've got three histories, the 1st one is Pyrrhus in Macedonia, and we have actually drawn that story on this board. While it can also teach us, I want to keep to these two models (Pyrrhic War & WWII) to discuss the Battles of Ipsus and Heraclea. But Heraclea is Pyrrhus' history in Italy, which means it's a history of 'Success.' So when we look at Heraclea, Asculum, and Beneventum, what are we discussing? This is 'Success.'

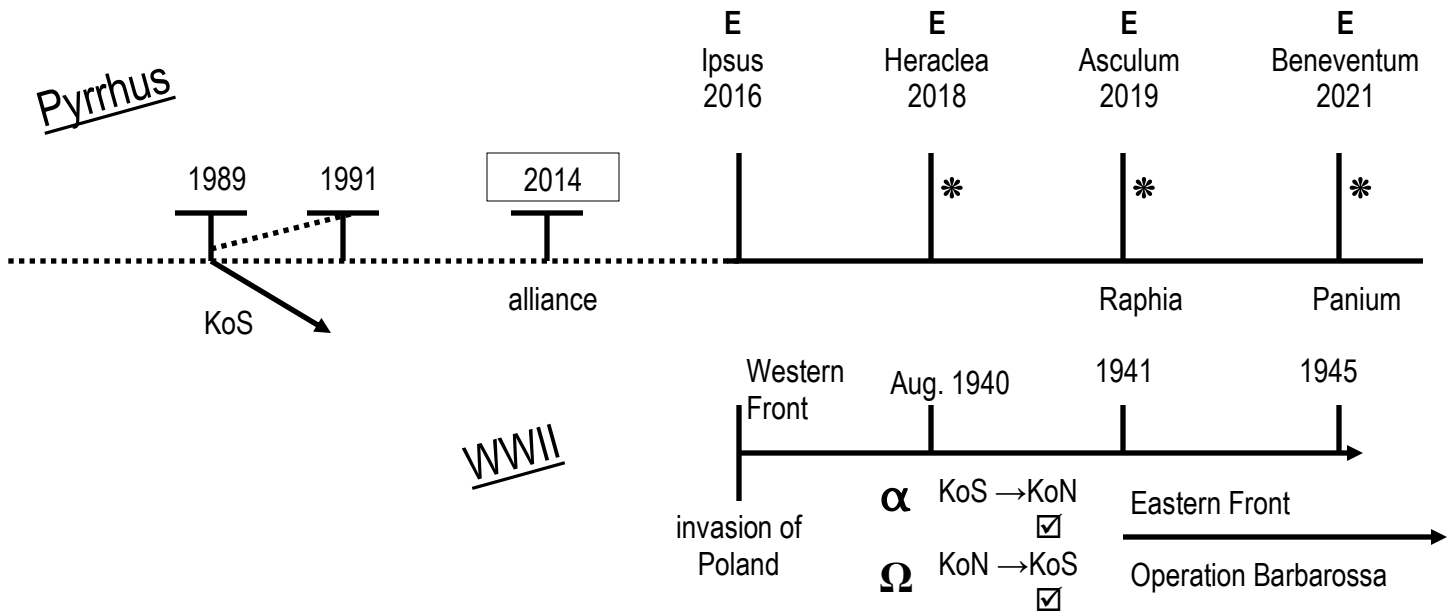
When we come to the history of WWII, what history is this? When we talk about August 1940, 1941, 1945, is it 'Success' or 'Failure?' 'Failure.' That will become important when we discuss August of 1940. When we look at the dynamics of August 1940, we need to make a change between the aggressor and the victor. In August 1940, the aggressor was the 'KoS' who came against the 'KoN,' the victor was the 'KoN.' So, you know in our history back in the 'Alpha,' the 'Omega' of this history has to show the 'KoN' coming against the 'KoS' and it has to be a victory for the 'KoS.' This is what we need to see in 2018.



Before we get to 2018 we'll start with Ipsus. This is the first battle they go into as allies. We want to look at this battle from two perspectives, and we began to consider that from the last study. You may not have noticed the thought introduced, but we talked about Daniel 11:4 and Daniel 8:8. Both of those are telling the story of where Alexander's Empire goes from one king to four. It is divided into four at the Battle of Ipsus. So, the story of Ipsus is in that verse, even though it isn't named. Daniel 11:4 and Daniel 8:8, they talk about the death of Alexander and the division into four, and that happened at the Battle of Ipsus. So, when we approach Ipsus, we came at it from the direction of Pyrrhus, and it's Pyrrhus' history we were considering. We were considering Pyrrhus and his alliance or relationship with Demetrius. That's the first aspect that we want to consider, the first direction or perspective.

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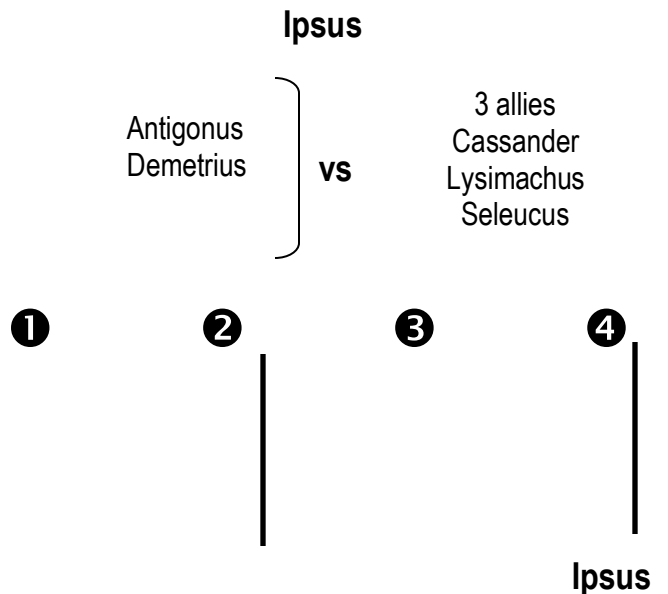
When we consider the Battle of Ipsus from that perspective, we find that it's a war between our Generals who are in an alliance. Those Generals being Seleucus, Ptolemy, Cassander, and Lysimachus. These four Generals, our famous Generals are Allies and they have united in an alliance years before because they all have one common threat and unless they combine all of their strength, they are unable to defend themselves against him. This great threat was the General Antigonus, the most powerful general after Alexander.

We discussed the four Diadochi Wars and through those wars, particularly the third and fourth. At the end of the second war Antigonus had become so powerful that he was named the Master of Asia. He had made himself a king through his victories, not only himself, we also find his son Demetrius who was also fighting in this battle.

So, in the second Diadochi War, because we have four towards the end of the second, Demetrius defeated a powerful General which gave him much more control over the Empire. And he became so powerful at the end of the second war that at the beginning of this third war, what began the third war were these Generals going into an alliance against him, and they fought two wars. The Battle of Ipsus ended the fourth.

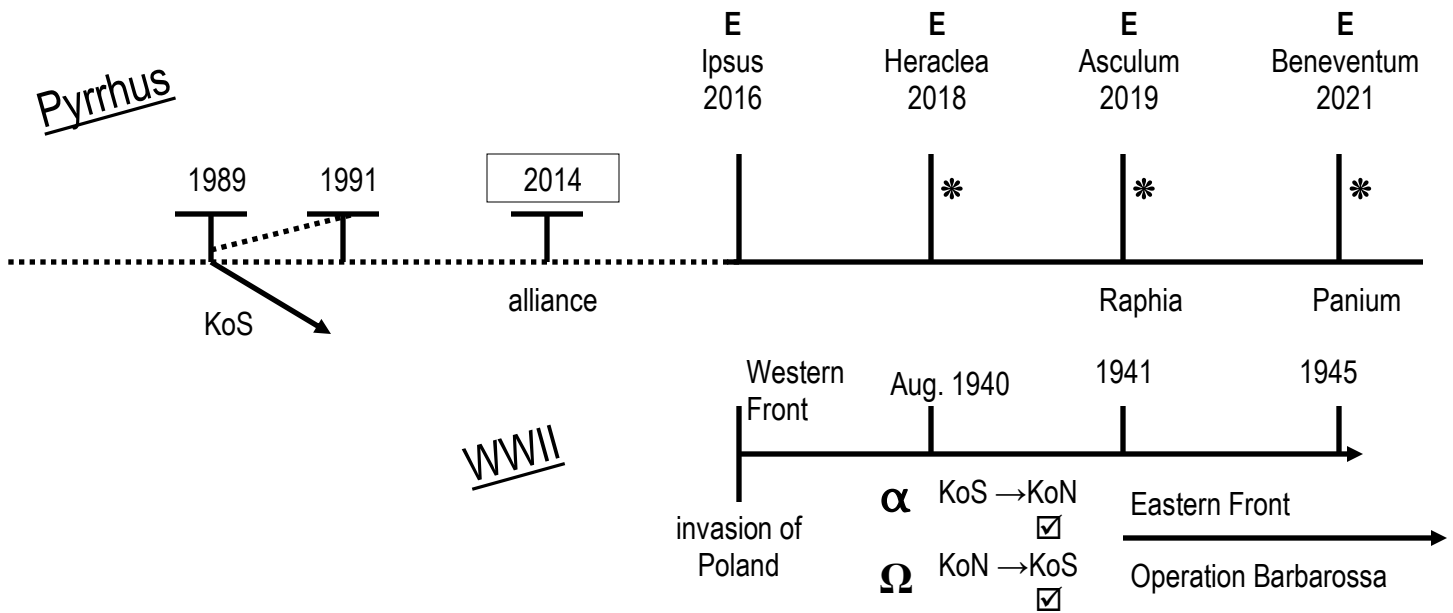
Near the location of Ipsus these Generals met each other. First of all it was just Cassander and Lysimachus who were facing Antigonus, but at the last moment Seleucus arrived unexpectedly.

Between the third and fourth war Seleucus had established his empire and he had gone east, and he returned just in time for this battle. He heard reports that there was going to be a battle, and that this alliance was ready to destroy Antigonus. So, he returned from his eastern campaigns just in time as the battle was starting.



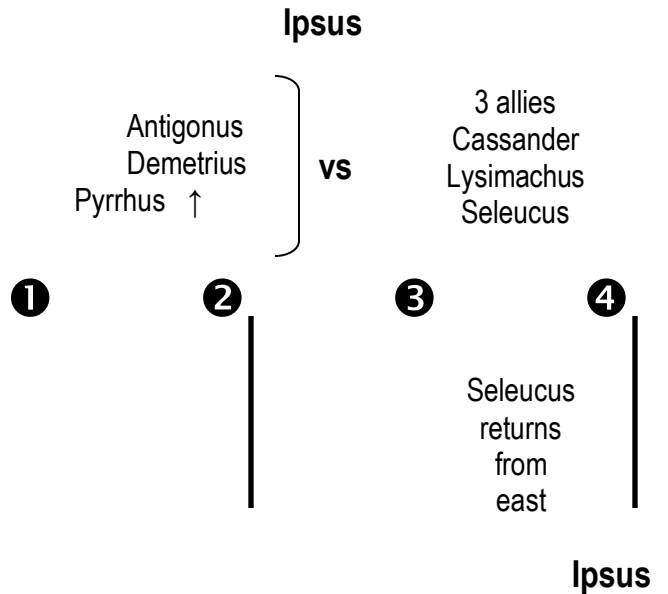
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Ptolemy was south of Ipsus. He was besieging a city, that city was Sidon which we've already spoken about in Acts 27. Ptolemy had not yet arrived at the scene of battle when he hears a report that says that the battle has been lost and Antigonus won. Ptolemy thinks that these three Allies have been destroyed. So, he flees back to Egypt knowing that he needs to prepare himself to protect his country. That was a false report, the battle hadn't even begun. Ptolemy had a bad habit of running away from battles. Ptolemy doesn't turn up, whether or not he ran away or he really heard that report, we don't know. That was a trend he continued throughout the wars.

When it came to Ipsus, it was three allies. They were known as the Allied Forces of Seleucus, Cassander, and Lysimachus fighting against Antigonus and his son Demetrius. Both were managing separate armies. Demetrius had a division of the Army, and Antigonus had a division of the Army. Demetrius has a General as an ally. This ally is not an ally of Antigonus, but an ally of Demetrius. That ally was Pyrrhus fighting as his General. We saw in this battle that Antigonus was defeated.



When Seleucus returned from his eastern campaign between the third and fourth wars, he came with a massive army of elephants. It's around 400. As Antigonus charged, the distance between Antigonus and Demetrius became greater and greater until Seleucus saw an opportunity and he drove his elephants between their two armies. And when he created division, he was able to direct his forces against Antigonus. He waged war with just half of the army until Antigonus died fighting. Antigonus by this stage is over 80 years old. He still fought to the death.

So, Antigonus is killed, and Demetrius flees from the battle. But I want us to start considering this perspective, knowing that we are going to make another. You have two kings, Antigonus and Demetrius, but Demetrius is controlled by his father. You have three allies (Seleucus, Cassander, Lysimachus), facing both of them (Antigonus & Demetrius).

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If we were to talk about the 2016 election, consider this perspective: you have two people fighting against an alliance. The name of Antigonus means “compared to” or “like the ancestors.” And compare “the ancestor.” singular, “in comparison to the ancestors.” So, if we discussed his name, it means “like in comparison to the ancestor,” “equal to the ancestor.” In the history of Greece who could that ancestor be? Alexander the Great.

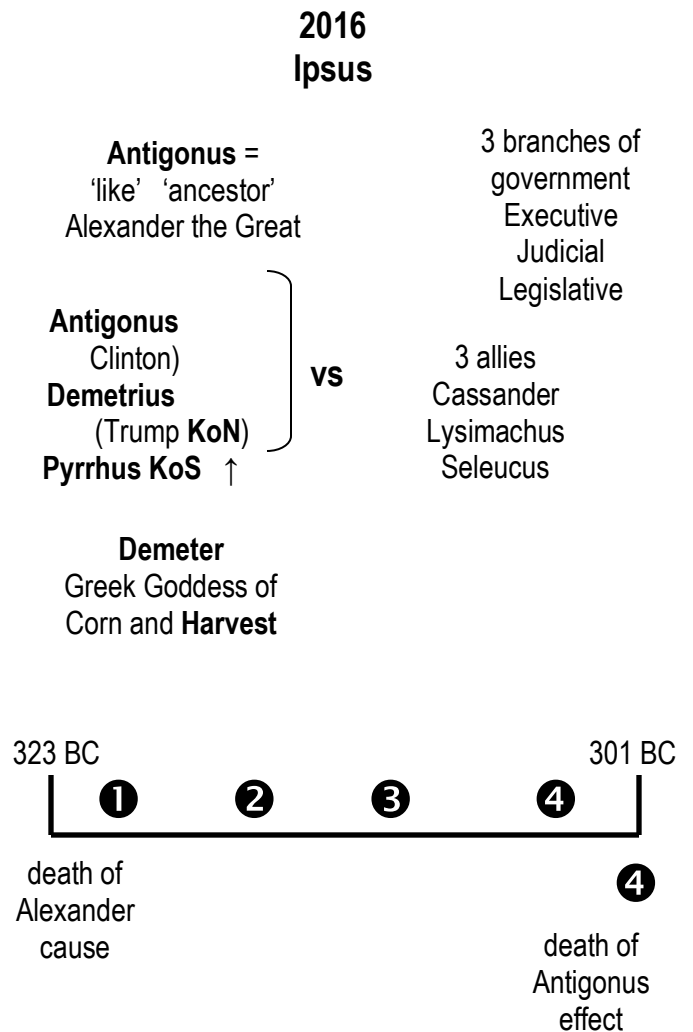
We already discussed that the structure Daniel gives to verse four of chapter 11, when he is under inspiration composed that verse, he’s content to skip twenty-two years and go straight to the Battle of Ipsus where there is the division into four and he skips four wars, goes to the end of the fourth which is Ipsus.

What we discussed when we drew this thought of why you could build this structure, and the thought that we considered was that he is going from the cause to the effect. He has the prophetic license to see these wars as noise, as insignificant to the parable he wants to create. Because the death of Alexander doesn’t cause an effect until the death of Antigonus. This is where the empire is truly divided. Antigonus was just like Alexander. We find that embedded in his name and also in the work he was doing. The last of the unifiers of the Empire. So it’s not truly divided, not at the death of Alexander but at the death of Antigonus. I would suggest, that’s why Daniel can go straight from the death of Alexander to the four.

The death of Alexander is the “cause” and the division is the “effect.” You don’t see the results until the death of Antigonus. You can make the argument that these are the same persons (Alexander & Antigonus).

Then we come to Demetrius. He’s a separate character. We’ve already identified him in that history. He’s the ‘KoN’ at Raphia and Panium, so we know who Demetrius represents. Demetrius represents Trump. We find his (Trump) role also embedded in his name and his (Demetrius) role, his name comes from the goddess Demeter. Demeter was the Greek Goddess of corn and harvest. So Demetrius’ name tells us of harvest. And at Donald Trump’s election we find the harvest of the United States becomes inevitable. He’s the one that leads the world into ‘Harvest’ because without him there would be no ‘Raphia’ and ‘Panium,’ there would be no Sunday Law (‘SL’). It’s Trump that leads the world into ‘Harvest.’

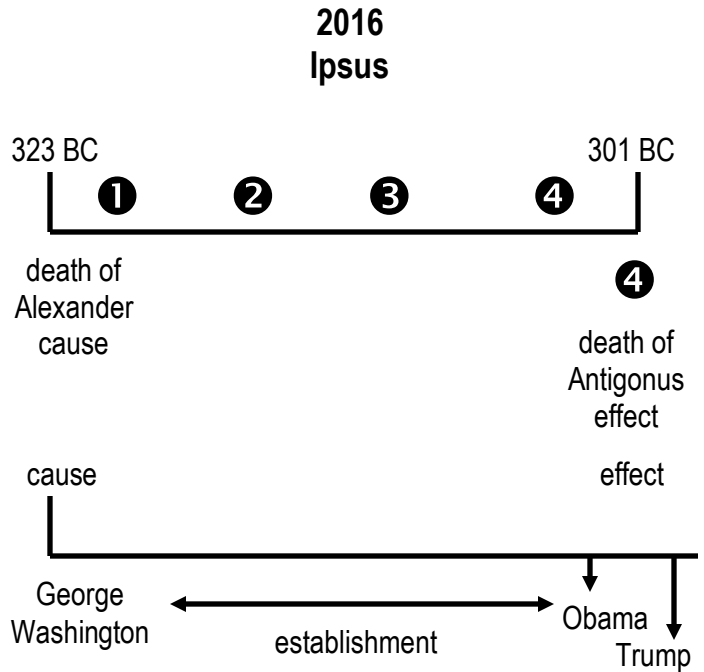
When we come to the 2016 election (Ipsus), we find two people opposing three allies (Seleucus, Cassander, Lysimachus). Demetrius is Donald Trump, who is Antigonus? Clinton. When you came to that election, were they fighting each other? No. Did Clinton want Trump Tower? Did she want his wealth? His job title? No. He has nothing she wants. Clinton has nothing that Trump wants. He doesn’t want her houses, or her wealth, there is nothing she has that he wants. They’re fighting for something separate to themselves. What they both want are the three branches of the US government. There is the Executive, the Judicial, and the Legislative. The three branches of the US Government. That is what these two people want in the 2016 election.



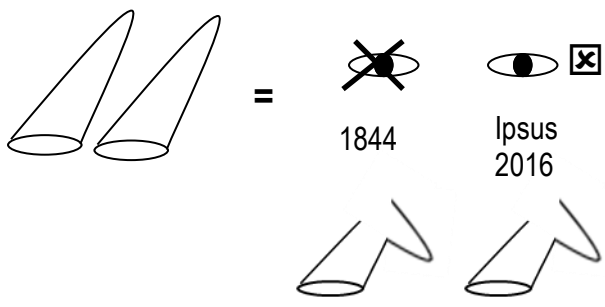
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When we talk about Clinton, who does she stand with? Who is she? She is "like the ancestor." Who is the ancestor? You could go back to the beginning of American history, talk about 1798; you could go through this history of America as the lamb-like beast. Talk about George Washington, the founders of the Constitution. You could step through this history, talk about Roosevelt, come down to Ipsus and the death of Antigonus, talk about Obama, and what is Donald Trump's argument against Hillary Clinton? He says "she's part of the establishment." And people should have said "yes, we want the establishment." We want the history of the United States from 1798 through Obama. Donald Trump's other argument, "You're going to have another Obama in the White House." The people should have been content with another Constitutional Lawyer. But for various reasons, people are turned against the establishment and they voted in the same person who's going to lead that country to harvest, or to its destruction, both on when we consider the people and when we discussed institutions in Acts 27, and also their shut door.

So, when we bring this to the 2016 election, we find the story of two people, Clinton and Trump. Antigonus went into this battle wounded. In previous battles he fought back and in his past history he'd suffered an accident. So, when he was born and when he began fighting for Alexander he'd been born with two eyes as you would expect. Two fully functioning eyes. In a previous battle an arrow had struck one of his eyes and he had been blinded. And he comes to Ipsus with just one eye which is why he was known as Antigonus "the one eyed." It had become part of his name. Antigonus the one eyed.



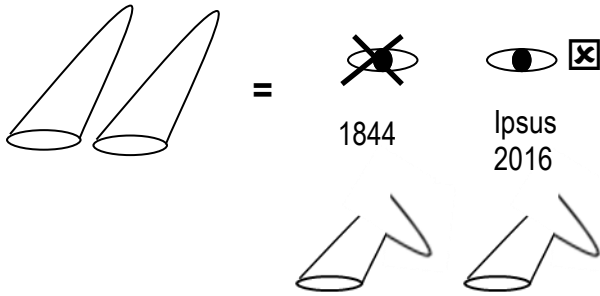
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|---|---|--|
| <p>Antigonus = 'like' 'ancestor' Alexander the Great</p> | <p>3 branches of government Executive Judicial Legislative</p> | |
| <p>Antigonus Clinton)</p> | <p>vs</p> | <p>3 allies Cassander Lysimachus Seleucus</p> |
| <p>Demetrius (Trump KoN)</p> | | |
| <p>Pyrrhus KoS ↑</p> | | |
| <p>Demeter Greek Goddess of Corn and Harvest</p> | | |



In the Battle of Ipsus, he loses his second eye. I don't want to discuss eyes, I want to go to the language of Revelation. We're discussing the lamb-like beast. That lamb like beast begins its conquest and rises up with two horns. By the time you get to 2016, in a conflict long ago, what had happened to one of its horns? It's broken. Do you have a date? Since 1844. So when we come to 2016, what happens to its other horn? Their Republican horn? It's broken.

With the election of Donald Trump, you can see the breaking of the Republican horn. They chose a leader, not the leader who stood with their 200 plus years of history but a new leader, already showing himself as a dictator.

Elder Tess Lambert, Guadeloupe



In 1844, the lamb-like beast suffered the breaking of its first horn, Protestantism. This is its religious element separate and distinct with the state. Republicanism is the system of government. That horn is broken in the 2016 election when they elect Donald Trump. Neither of these (Clinton & Trump) are fighting each other. They're fighting for something separate to themselves, the Executive, Legislative and Judicial branches.

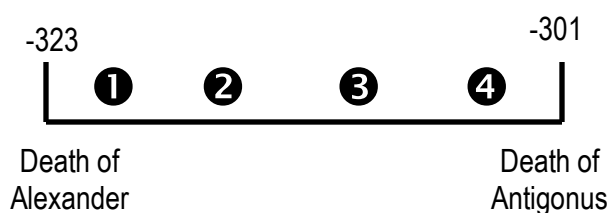
If we were to bring this into WWII, it becomes a story of Poland, France and Britain: a Triple Alliance. A triple alliance with Seleucus, Cassander, Lysimachus. A triple alliance with the three branches of Government: Executive, Legislative and Judicial and 2016 is the invasion of Poland. And what happens to Poland? Adolf Hitler is taking on all three, but very quickly he takes one. Poland is wiped out. Then it's an ongoing war on the Western Front with France and Britain.

When it comes to the 2016 election, it's facing the three branches of the US Government and quickly Adolf Hitler, supported by Stalin, takes the Executive branch. Donald Trump took the Executive branch in 2016. Now, he faces an ongoing war with the Judicial and the Legislative branches. And that is the war going on in the United States right now. Poland was taken quickly. The Executive branch which is the Presidency was taken quickly. Now there's an ongoing war with the Judicial and the Legislative branches.

This is one perspective. I want us to consider another. We'll read Daniel 11:4, 5.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

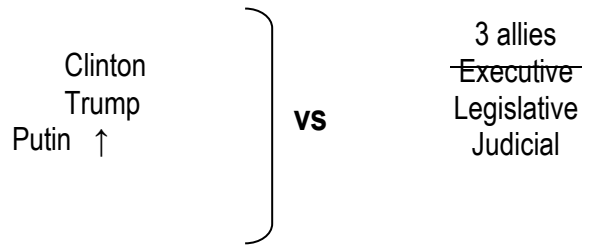
Daniel 11:5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.



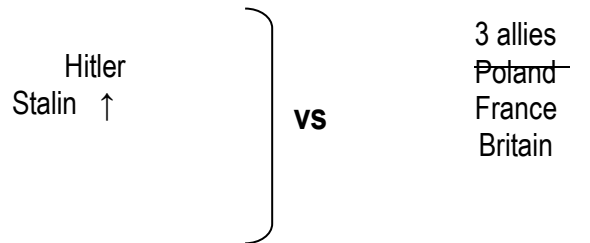
So, it's taking this history from a certain perspective, and that perspective, is the death of Alexander to the death of Antigonus. Also, the history of the thread that Daniel is pulling is giving just enough history to explain the background of two people. He only goes to the fourth as an introduction to the two. And the two he is considering is Seleucus and Ptolemy.

Dan. 11:4
8:8
• Seleucus
• Ptolemy

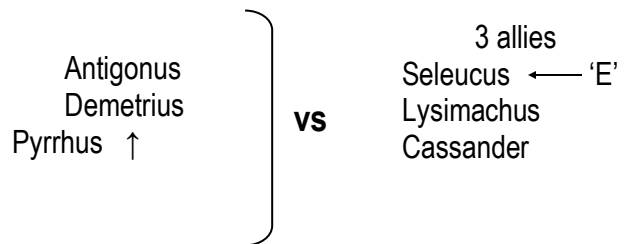
2016



Hitler begins WWII



Ipsus



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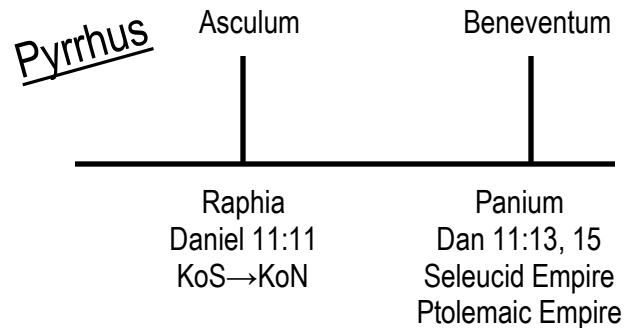
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In 2016, Daniel 11 was opened up and with it our understanding of Raphia and Panium. We'll read Daniel 11:11, 13, 15.

11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [shall there be any] strength to withstand.



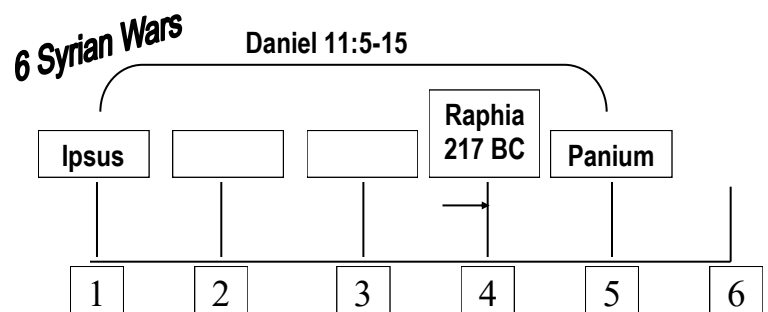
So, in between we have more details. He starts to introduce Rome, different concepts, but you look at the theme of these verses, I don't want to go all through Daniel 11, that's been done publicly many times since 2016, but these verses are what gives us 'Raphia' and 'Panium.' In verse 11 we have the Battle of Raphia, and this is where the 'KoS' comes against the 'KoN'. We identified that in the history of Pyrrhus as Asculum. So, in verse 11, this is Raphia which we overlaid with Asculum, and verses 13 & 15 are the history of Seleucus and Ptolemy. By this stage they have different kings; different names and I just want to refer to them as Seleucus and Ptolemy to keep it simple. The Seleucid Empire and the Ptolemaic Empire. So, in verse 11 we have the Battle of Raphia and it's in understanding these verses in 2016 that we realize that the 'KoS' was not finished in our history.

Dan. 11:4
8:8

- Seleucus **KoN**
- Ptolemy **KoS**

So, we want to look at Ipsus from another perspective. This perspective is one of Demetrius and Pyrrhus. When Acts 27 brought us here, we were able to identify Demetrius as the 'KoN' and Pyrrhus as the 'KoS.' But if we were to go to Daniel 11 and look at this history, who is the 'KoN' and the 'KoS?' It's not Demetrius or Pyrrhus. It's telling us the history of Seleucus the 'KoN' and Ptolemy the 'KoS.'

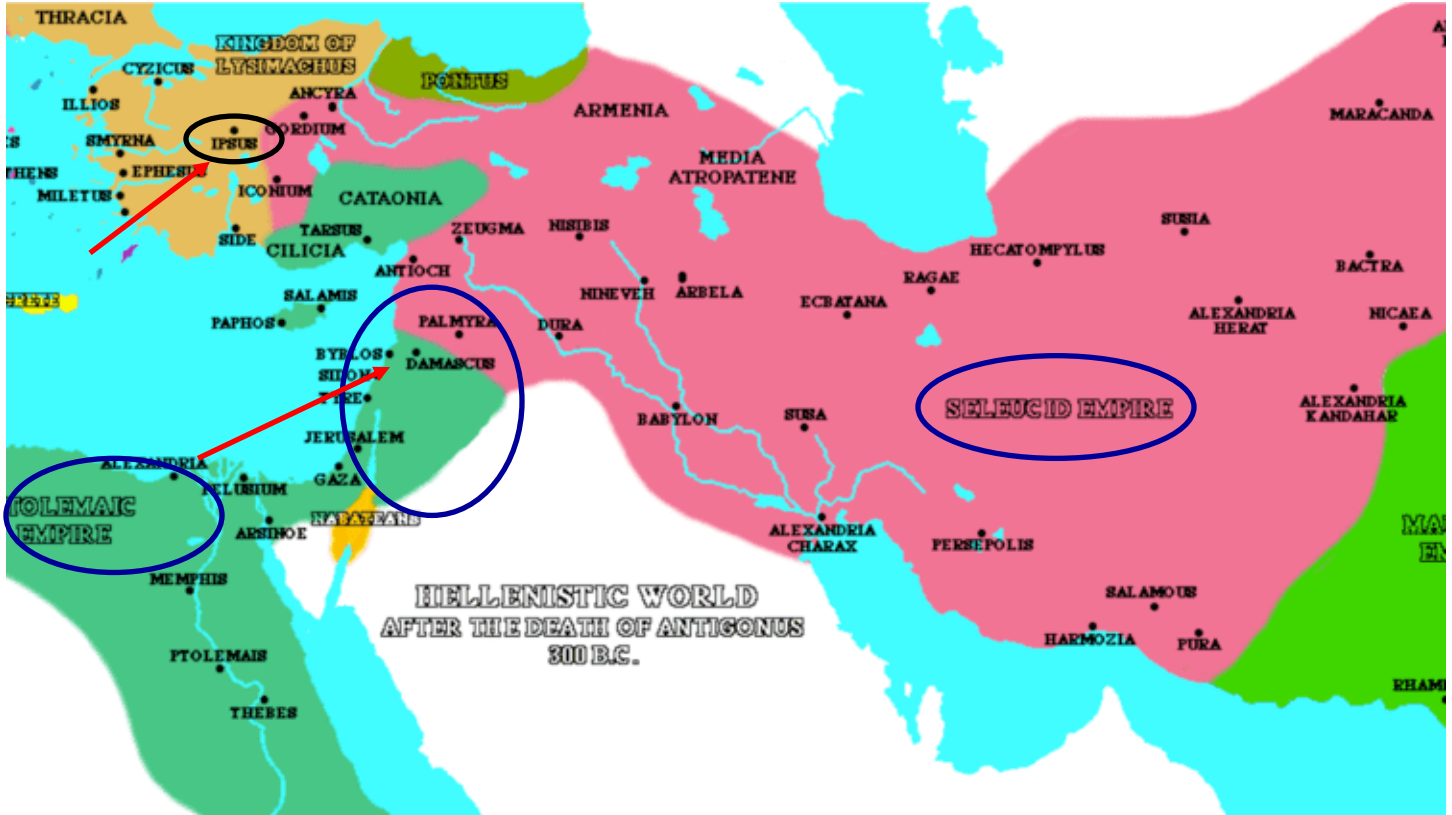
If we were to study Raphia, we would find that this is a war between Seleucus and Ptolemy, and the context of this chapter, for many of these verses, really from verse four forward, they're tracing the relationship between these two Empires. This is the history of the Syrian Wars. There are six of them; the end of the fourth takes us to 217 BC and the Battle of Raphia. This is the end of four Syrian Wars. And where does this story begin? Where does Daniel begin this story? In verse four with the Battle of Ipsus. We discussed Raphia, we can discuss Panium. What Daniel 11 does not tell us is why they are fighting. Because when we come to Ipsus, what is the relationship between Seleucus and Ptolemy? They're Allies. Seleucus and Ptolemy are Allies at Ipsus.



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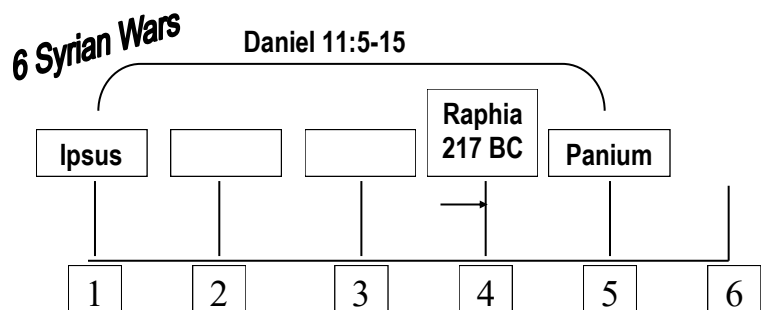
We'll describe a little of what happened between those two at this point in time. Looking at the map, we see Egypt in the south. Ptolemy, as he expanded his empire in these wars, he tended to expand it up through Palestine to an area which was of great strategic importance known as Coele-Syria. There's the Mediterranean, and the Battle of Ipsus. All this territory, Coele-Syria, up through this area had all been part of Antigonus's Empire. These three, (Seleucus, Cassander, Lysimachus) defeated him.



We already said that Ptolemy didn't turn up to this battle, but he had traditionally in his past history also been able to win this area (Egypt to Coele-Syria). When Antigonus is defeated these three Generals take Antigonus's Empire and divide it between themselves. Seleucus is East of Coele-Syria, and Seleucus was given control of Coele-Syria. Before Seleucus could take this country, Ptolemy rushed up and took control of the region.

As Daniel 11:5 showed us, these two were close Allies, closer than any other General. So, Seleucus had been one of Ptolemy's Generals which it describes in the verse as "one of his princes." So at the beginning of their relationship Seleucus and Ptolemy, the 'KoN' and the 'KoS' are in an alliance.

We've already said that Ipsus is the 2016 election. When we went to our first perspective, the 'KoN' and the 'KoS' are in an alliance. But I also want us to see that right in the chapter of Daniel 11, discussing this 'KoN' and 'KoS' - Seleucus and Ptolemy, which Daniel is building the exact same structure that the north and south are in an alliance and then he takes Ipsus as a cause. There are four Syrian wars. We're going to do the same thing as Daniel and call them "noise." Cause and effect. Ipsus was the cause for all the Syrian wars. When Ptolemy took the Coele-Syria area, this sparked not straight away, but soon into the future their children started fighting. Because Seleucus' son, he said "my father was given that territory, and for



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Again in chapter 11, Daniel cuts out the parts he doesn't want to include, the parts that he says are noise. And by noise, they aren't building the parable he wants us to see. He doesn't even include the 6th in Daniel 11. There's no record of it.

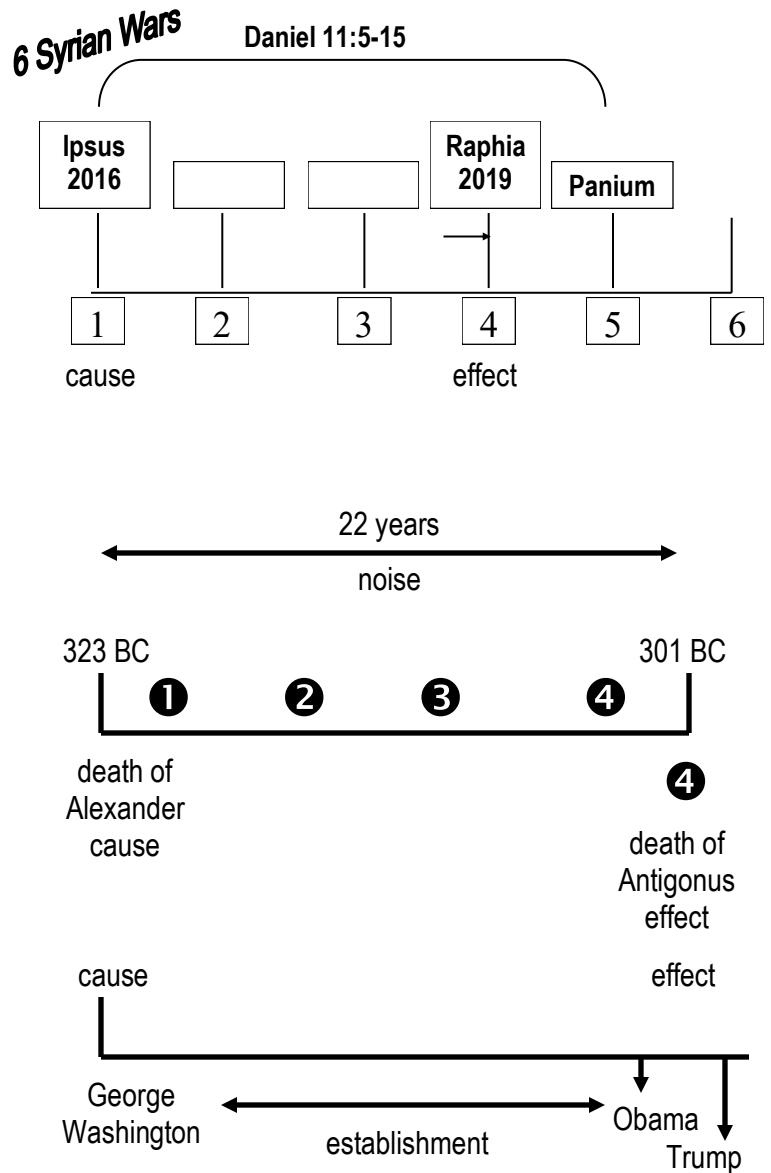
So, Daniel took the death of Alexander, skipped the four Diadochi Wars and took us to the death of Antigonus. Cause and the Effect. We're taking the four Syrian Wars, the Battle of Ipsus, skipping those four wars and calling them noise. Ipsus 301 BC is the cause of the conflict. Raphia 217 BC is the effect. 'Ipsus' is 2016. 'Raphia' is 2019.

If we look at Ipsus from this perspective, we have Antigonus, and he is being opposed by whom? Seleucus. And who killed him? Antigonus is Clinton. Now who is Seleucus from this perspective? Demetrius is the 'KoN' in this parable, but in Daniel's parable, who's the 'KoN?' Trump. And who killed Antigonus with a new 'Mode of Warfare?' 400 – 500 elephants. Who is supporting the 'KoN,' that doesn't turn up to the battle that is part of an alliance? Ptolemy, the 'KoS.' So, even if we want to go to Daniel 11 and consider Seleucus and Ptolemy, they begin in an alliance before they ever get to Raphia, and that alliance again takes us back to the same battle.

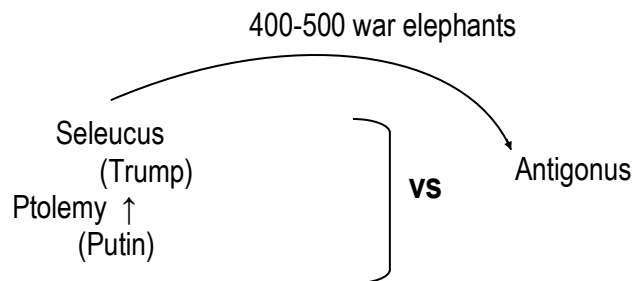
When we see how Daniel structures history and he skips four wars, he calls them noise and details that they are not relevant to his parable. So, he skips them and goes from the death of Alexander (323 BC) to the death of Antigonus (301 BC), cause and effect and he skips twenty two years. We're doing the same thing, taking that exact same pattern or structure. We see the Battle of Raphia, this war, it's only an "effect." We want to trace it back to its "cause" which is the same Battle of Ipsus, we have to skip four Syrian Wars and go to the end of the fourth which is the Battle of Raphia. And at the beginning, we find an alliance between the 'KoN' and the 'KoS.' What that alliance does is destroy the last hope for the Empire of Greece.

The last person that could have made it great again, the last person who stood with the likes of George

Washington and those who framed the Constitution. They rejected a Constitutional Lawyer, they rejected Clinton. We have to remember or we are required to go back into the history of 2016 and consider what choices the world made, not just the United States, but across the world. When we come to the history of 2016, it's not just this movement that is forced to make choices. This became a worldwide choice whether we voted or not or what we thought either party represented.



**2nd Perspective
 Ipsus/2016**



#9 Battle Ipsus 9 of 15 1:11 minutes April 2019

Elder Tess Lambert, Guadeloupe

On one side you have apostate Protestantism. Note a correction from our last study - Steve Bannon is a very strong Catholic and not an apostate Protestant. He's a Catholic. The rejection of the leadership was 2012. But Steve Bannon and Fox News are a large part of apostate Protestantism. They did not like what they saw in Obama or Clinton, and they think that their saviour is Donald Trump. And many of them are willing to say that he's raised up by God to save and restore the nation. Some of them even go to the prophetic level into Isaiah 46 and they call him Cyrus. And it doesn't matter what he does because Cyrus wasn't a godly man. They don't care because they think what their country needs is to go back to that same apostate Protestant way of thinking, which means you oppose gay marriage, you fight against immorality, you recognize and protect Christianity, and whether we like to talk about it or not, usually not, we don't like a woman in leadership. People say that in the world, they say that in apostate Protestant Churches, they say that in this Movement. (March 2019)

We need to ask ourselves some questions. When Obama introduced gay marriage, is that a violation of the Constitution? Or is it a fulfilment of what it requires? In 2016, what choice is the American public required to make? When people in this movement say that a woman should not be a boss, or in a position of leadership, then the American public had a difficult decision, in fact then they had no choice. They either choose someone who stands with the ancestors, with the founders of the Constitution, or they choose their 'Harvest' and their 'Shut Door.'

When we come to this movement, I think we need to go back into our own thinking. We're being called out of an apostate Protestant way of thinking. How much of that work has been done? How much of it still needs to be done? The work of God's movement and of this message is to teach us. The problem God always has with His people is that we might be willing to learn, but how much are we willing to unlearn. There is a big difference between learning and unlearning. We could be willing to learn, are we willing to unlearn? We've all been called out of an apostate Protestant mindset.

If you were to go back to the people like AT Jones who stood for the Constitution, how many of us would be comfortable with what he stood for? Because we're required to know the Constitution, and about the separation of church and state. I think that's another area we need to be instructed in because the idea that drives apostate Protestants, even the Evangelical Movement in the United States is the idea of protecting the Christianity of the Nation. AT Jones says that the United States is not a Christian Nation. It never has been a Christian Nation. What exactly are they trying to enforce?

We have a work of learning and a work of unlearning and that is what prophecy is there to do for us. Not only to give us security so we know what's happening externally, but it also needs to create an internal change in our own thinking and in the choices of our movement.