

THE MESSAGE AND IT'S DIVINE DEVELOPMENT

BY TESS LAMBERT

15.08.2020

I'm aware as we're doing these studies that we have a mixture of an audience between those who are less familiar with what this movement teaches. Some may be quite unfamiliar, quite new to what we teach that participate now, and some who have been are following this movement for quite some years. So there is a mixture and there is an attempt throughout these studies to try and reach both, but for the progression of the message we do find that we have to move on beyond what many people might be familiar with. So I am hoping those if they have those questions from these studies that they will speak to people, speak to the leaders in their area and also go back to prior presentations.

If you see what happened last year the same message was taught and re-taught through a series of schools and camp meetings. So you had something like Acts 27 that was taught and re-taught and re-taught because of the amount of teaching slots that were available and the message really grew through being repeated and repeated.

As we've had to handle this pandemic we haven't been able to do that. So some of the things that were presented inside Australia over the last two or three months would normally go to another school, another camp meeting and they would be repeated again with more information, may be condensed, maybe summarized, maybe stretched out over a school and developed further. But none of that has been able to happen because of the pandemic. So a subject like the Apis Bull is not being repeated in any school or camp meeting as it was done here.

So it becomes important that if things are strange to us or new to us that are taught in this time that we go back and study through that, through those series of classes to make sure we understand that what was being taught. It's a danger that's happening at the moment that if we miss something we're not necessarily going to find it at the next camp meeting because right now there are none. So if you have those questions about something like the Apis Bull or church and state in America, the seven mountains, those earlier studies take us through it. But they're not getting repeated the way that we would normally expect them to be repeated.

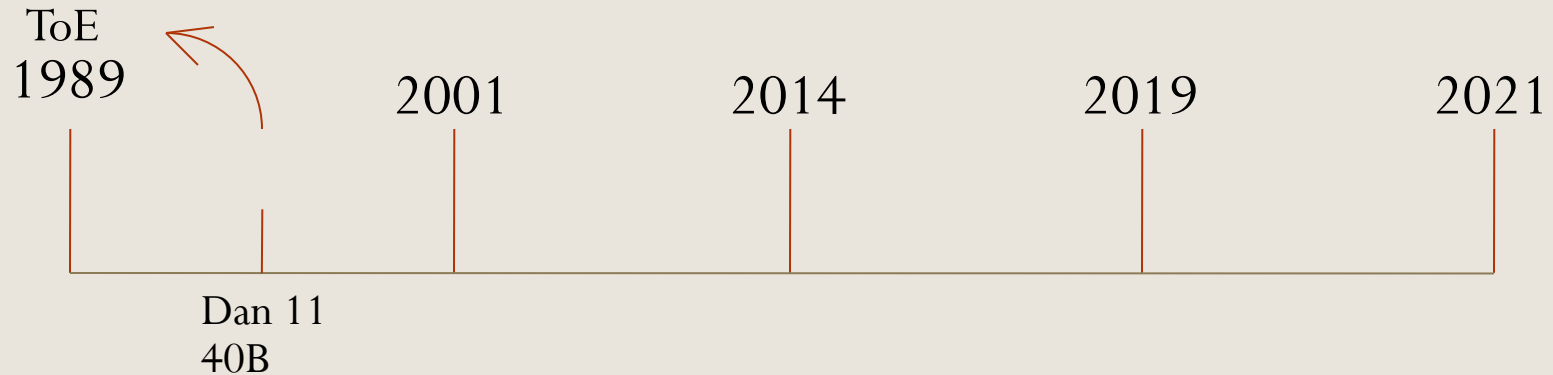
I want to begin with a quote it's from Third Selected Messages 3SM 162.3. "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as our leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us and his teaching in our past history". This was written when if you go to the quote, in 1893, and why is 1893 significant? It's the 126-2019. "We have nothing to fear for the future, except as we forget the way the Lord has led us".

I started addressing this point last week, and I am still continuing to hear people's fears and doubts that relate to how God has led us. So I want to repeat and enlarge on what was taught last week on this subject. It becomes concerning to me when I see that many of the problems or questions we have in the movement right now, many of the issues that people have are subjects that have been already addressed, already explained in previous studies.

There are already stumbling blocks that should have been removed out of our pathway if we're familiar with the history of the last 18 months. And yet a stumbling block a year ago are being remade, and it's a stumbling block now, and it's something that has already been explained by how God has led us.

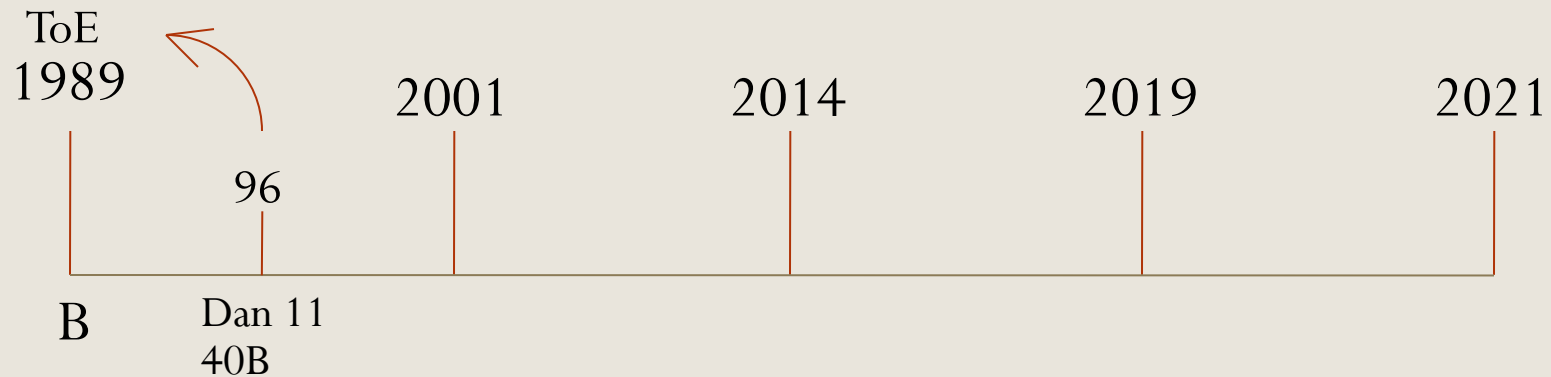
So I want to give a further explanation on the message of the King of the North and the King of the South. And then take that to the subject of the **Sunday law and 2014 particularly.**

So we discussed last week how God teaches us. It's essentially the way you would teach a little child the structure of an Atom, and how that becomes more detailed depending on how you view it both more complex, but in some ways more simple as time goes on.

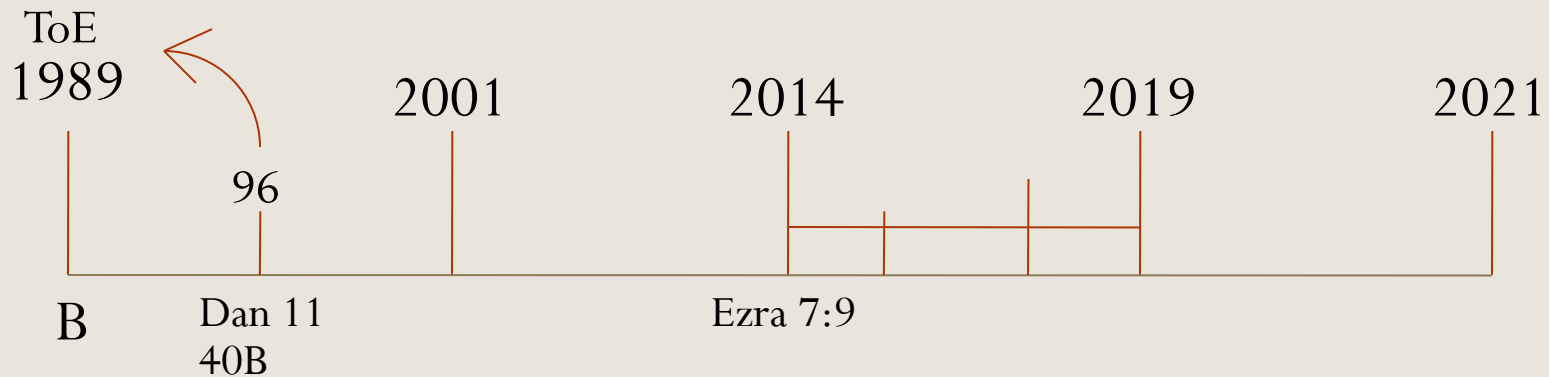


And we particularly looked at how God has done that with the message of Daniel 11:40 part b, the King of the North and the King of the South.

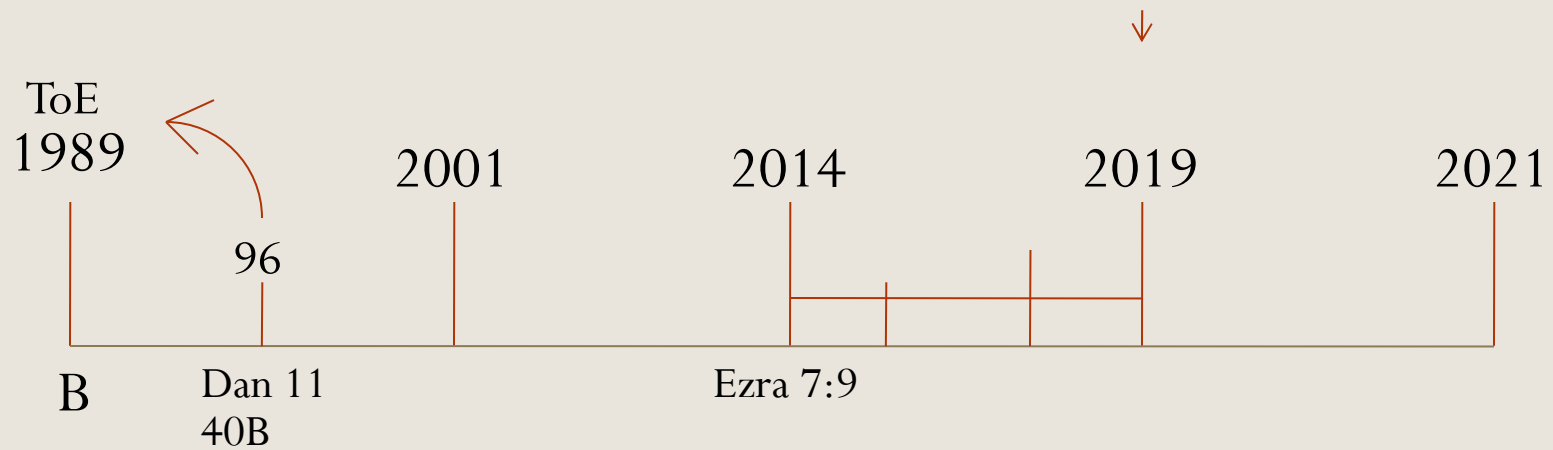
So **1989, it's the time of the end.** 1989 marks the increase of knowledge, and then what we're going to begin to understand is the opening up of again the book of Daniel 11:40 part b. And what do we begin to understand? What we understand is 1989.



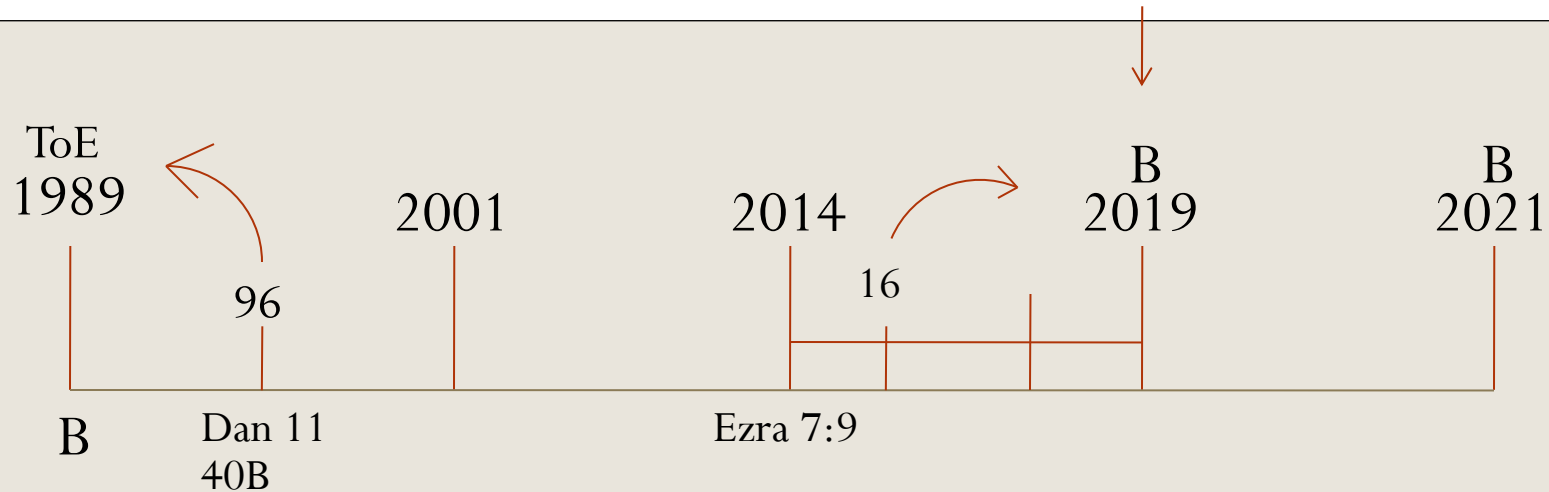
That's what you find in the Time of the End magazine that 1989 is a battle between the King of the North and the King of the South. I'm going to roughly say that we understood that in 1996. So there's an increase of knowledge in the history of the plowing where we start to understand Daniel 11:40 part b. We understand that it is explaining a prior battle in history. It's opening up 1989 as a fulfillment of part b.



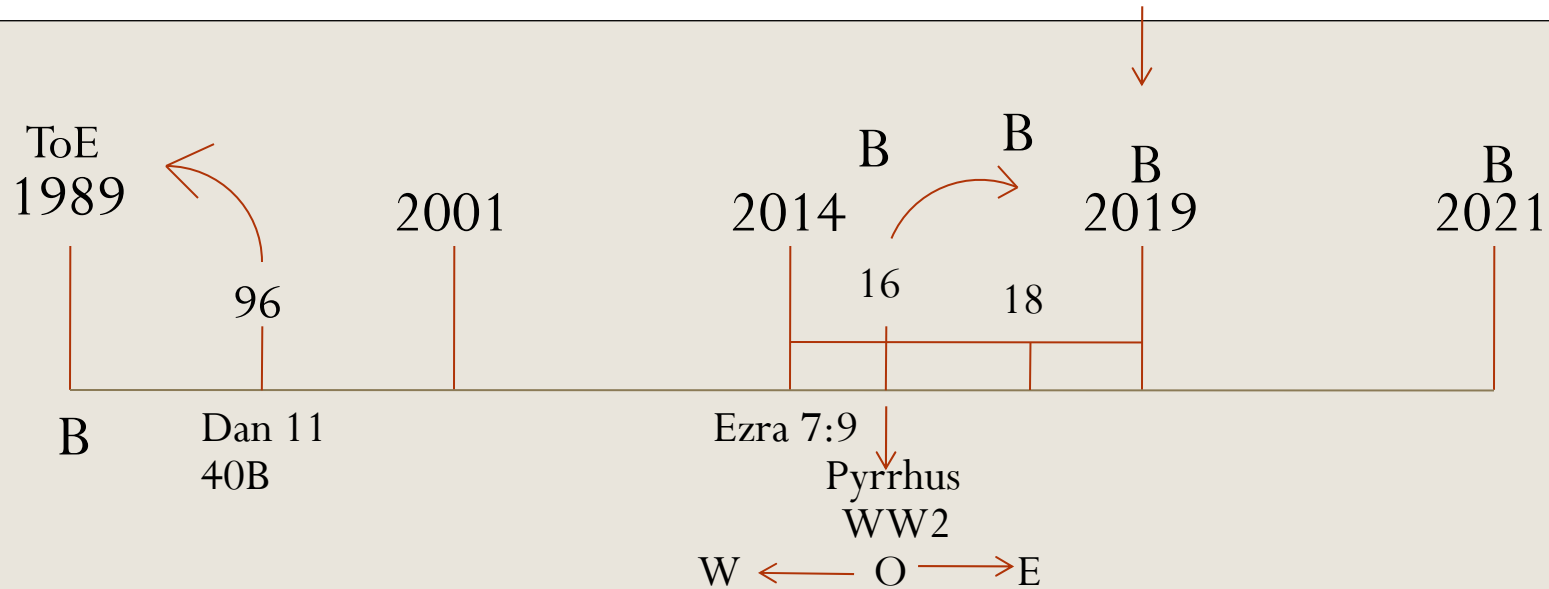
And then what happens to that message of the King of the North and the King of the South? That's 1996 through 2001, through 9/11 there's no significant change on that message. You come to 2014, this is 18 years later is there any significant change? No, we do begin to understand in 2014 the understanding of Ezra 7:9 of fractals.



But now once we get into this dispensation, we're looking forward to this way mark, commonly known as **Raphia**. So the subject of the King of the North and the King of the South becomes much more immediately relevant .

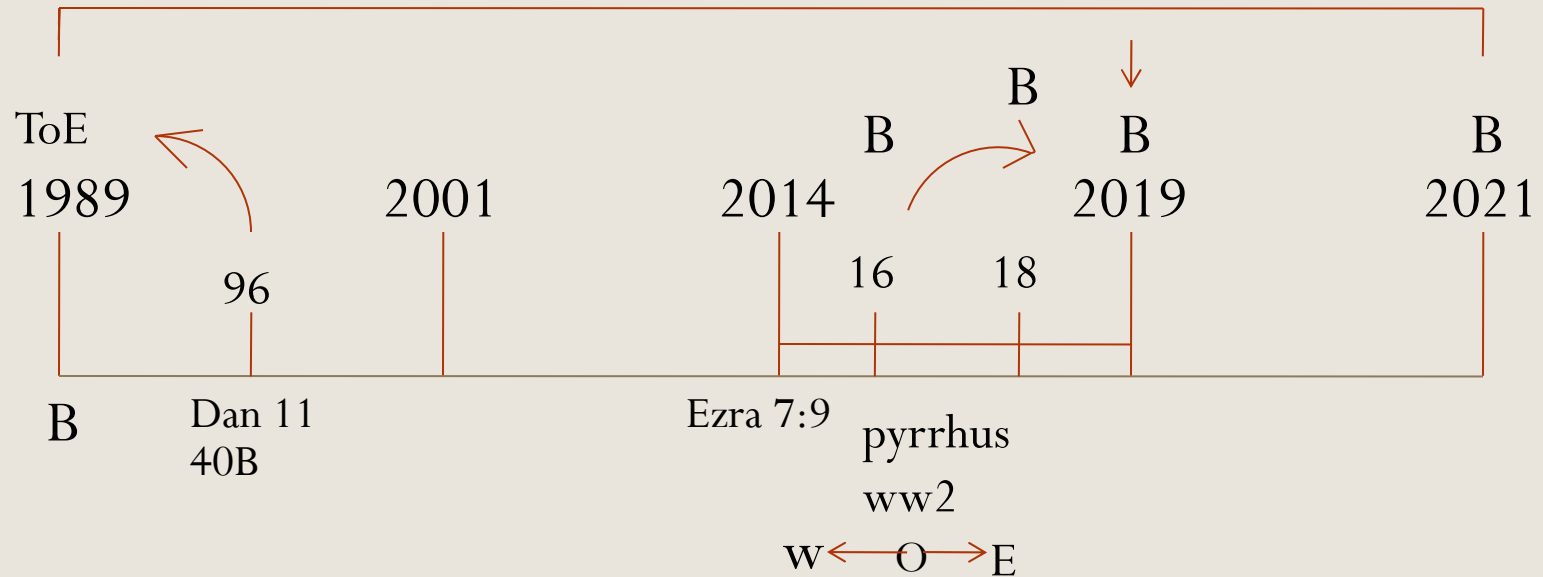


So for about 18 years there's been no significant further development on the message of Daniel 11:40 part b all the way till 2016 20 years after the Time of the End magazine is published saying that part b was fulfilled prior history done. 2016 what do we begin to understand? 2016 says we're not finished with Daniel 11:40 part b. In fact the King of the North and the King of the South are going to fight again, they're going to fight two battles, **Raffia**, and **Panium**. So we understand that in 2016.



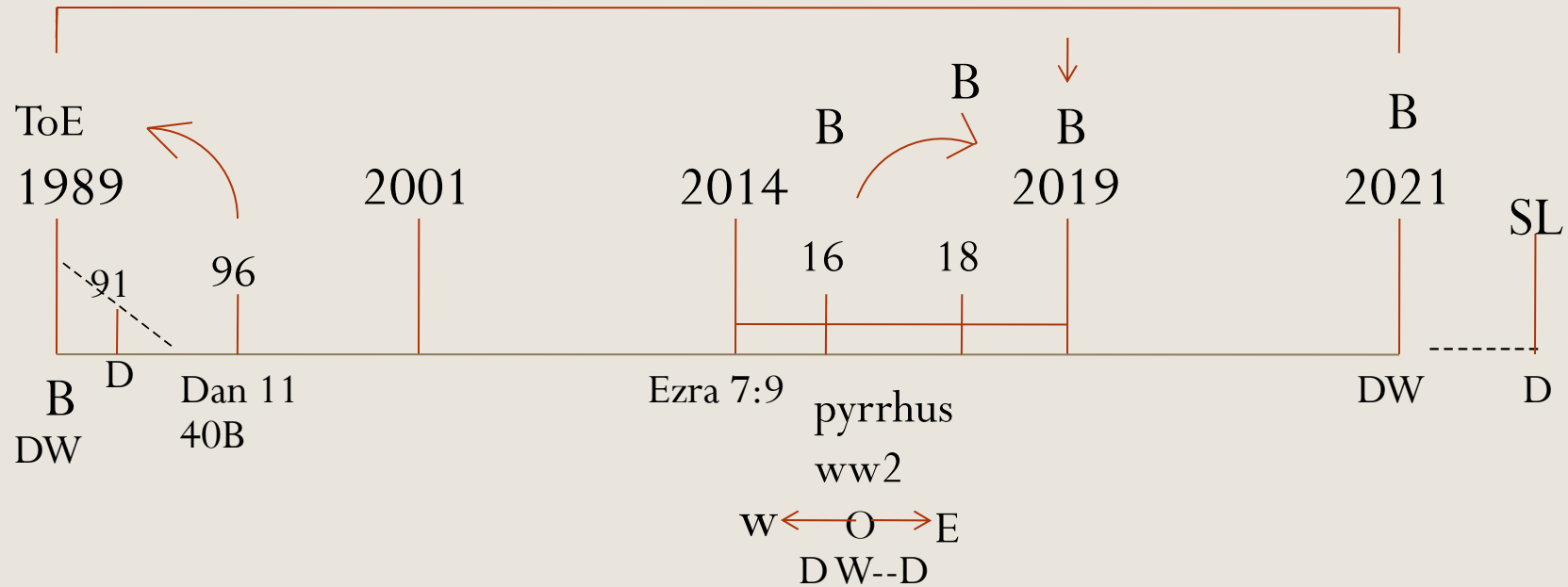
Another study begins to be developed in 2016. Acts 27 leading by the end of that year to a study on Pyrrhus and World War II. So now we have Pyrrhus and World War II being added to that model, and what do they do give us? They tell us there are not two battles there's four battles: **2016** is a battle, **2018** is a battle, and they give us the two fronts of this war.

Information War



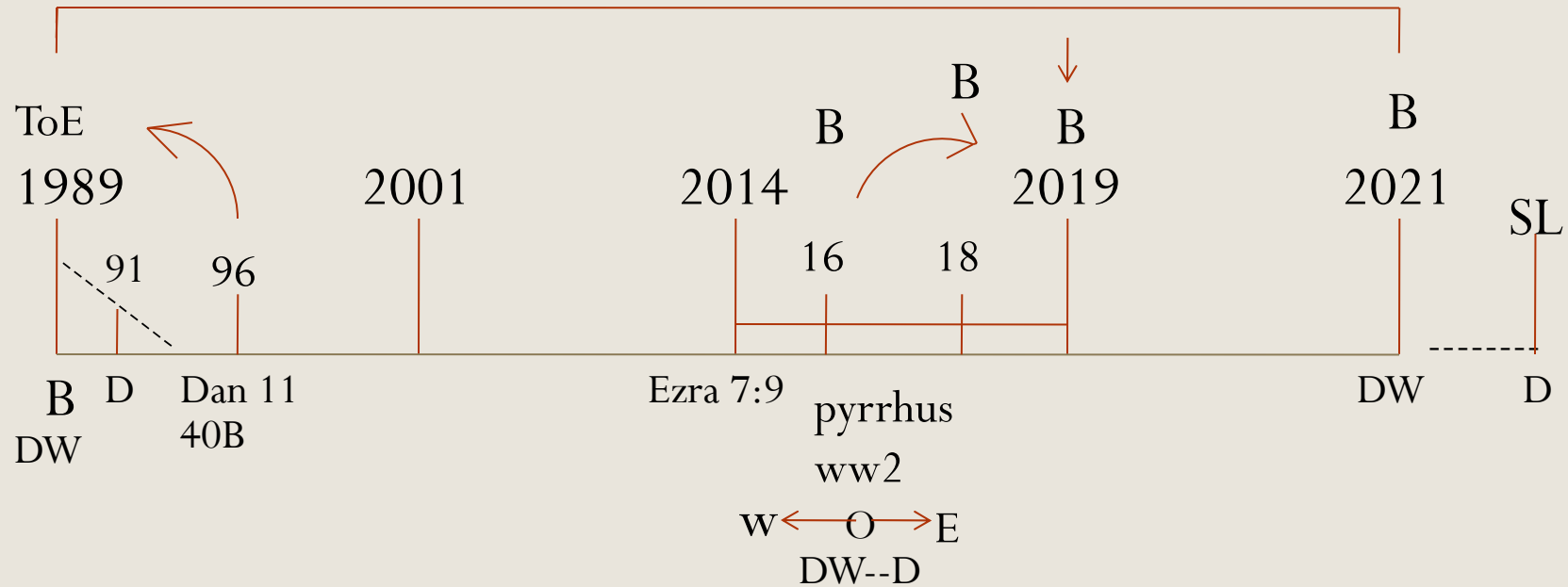
Now this is a war not just fought in the East, it's not something that's just visible between Russia and the United States, but it becomes an internal Civil War in the West. With that we begin to understand that all of this is an information war. Stone Age stone weapons, information age information weapons which start to give us an understanding of conspiracy theories, of the rise of the World Wide Web from 1989 of these platforms. So we're fighting with information weapons on both fronts of this two-front war.

Information War

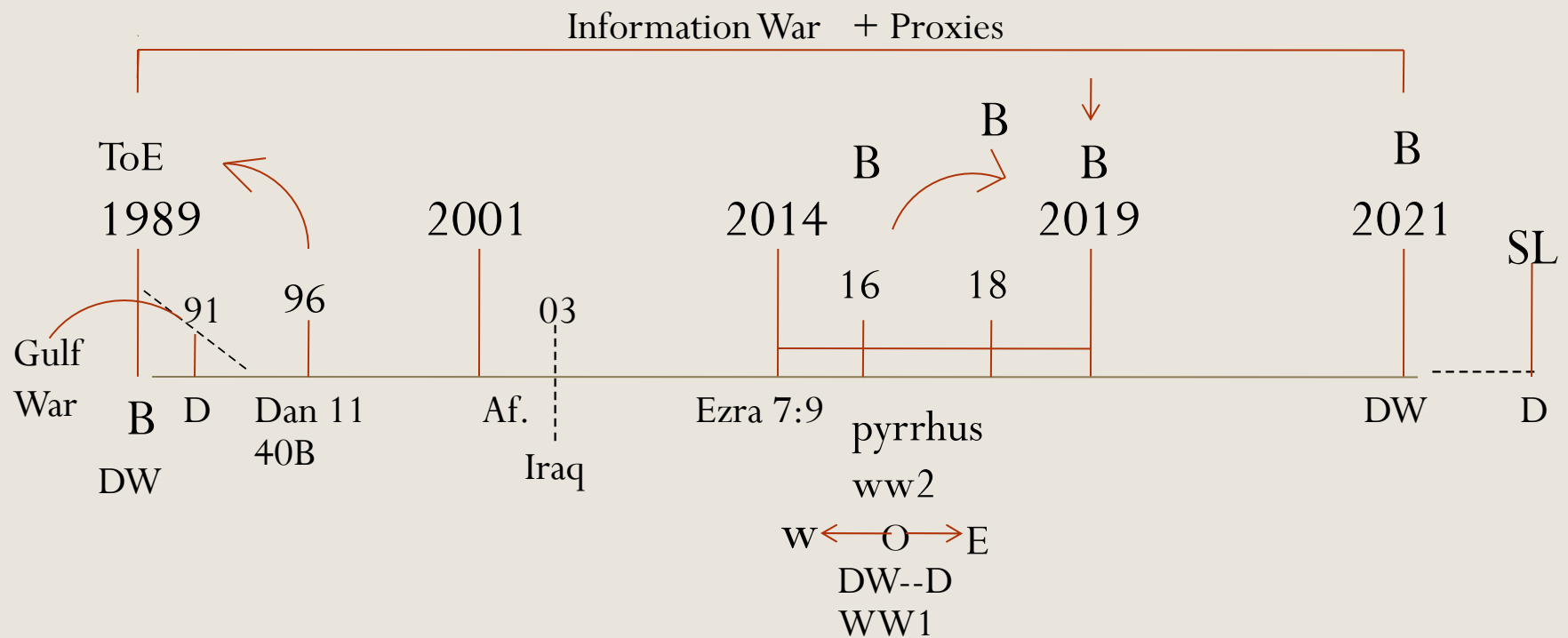


We then understand the concept of the deadly wound and the death. **1989 is the deadly wound**, leads to the **death in 1991**. **2021 Panium the deadly wound**, leads to the **death at the Sunday Law**. Now for the first time we have an understanding of Daniel 11:40 part b that takes us all the way to Daniel 11: 41. So before what we had was Daniel 11: 40 part b empty unexplained space verse 41.

Information War

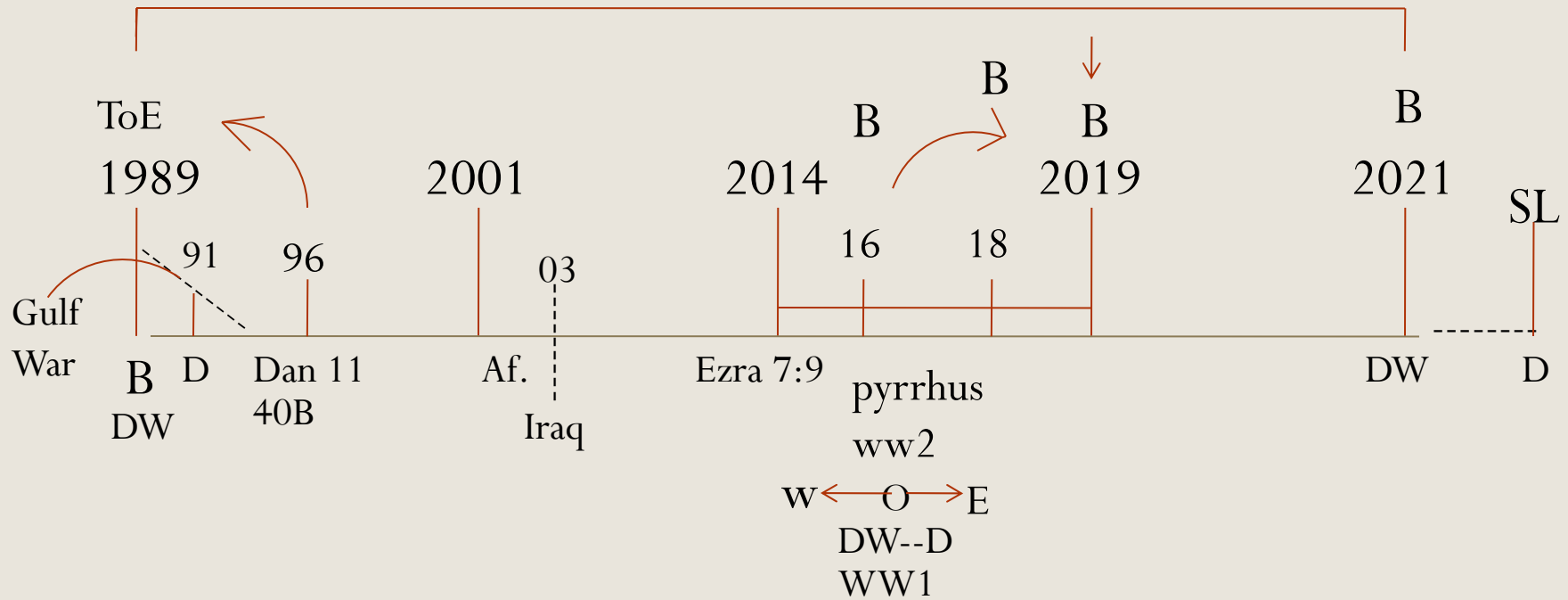


With World War II we were able to see Daniel 11:40 part b to here, then still empty space 41. When we understood the deadly wound and the death we finally saw the full extent of verse 40 that would take us all the way to verse 41, all the way to the to the Sunday Law way mark, no empty unexplained space.



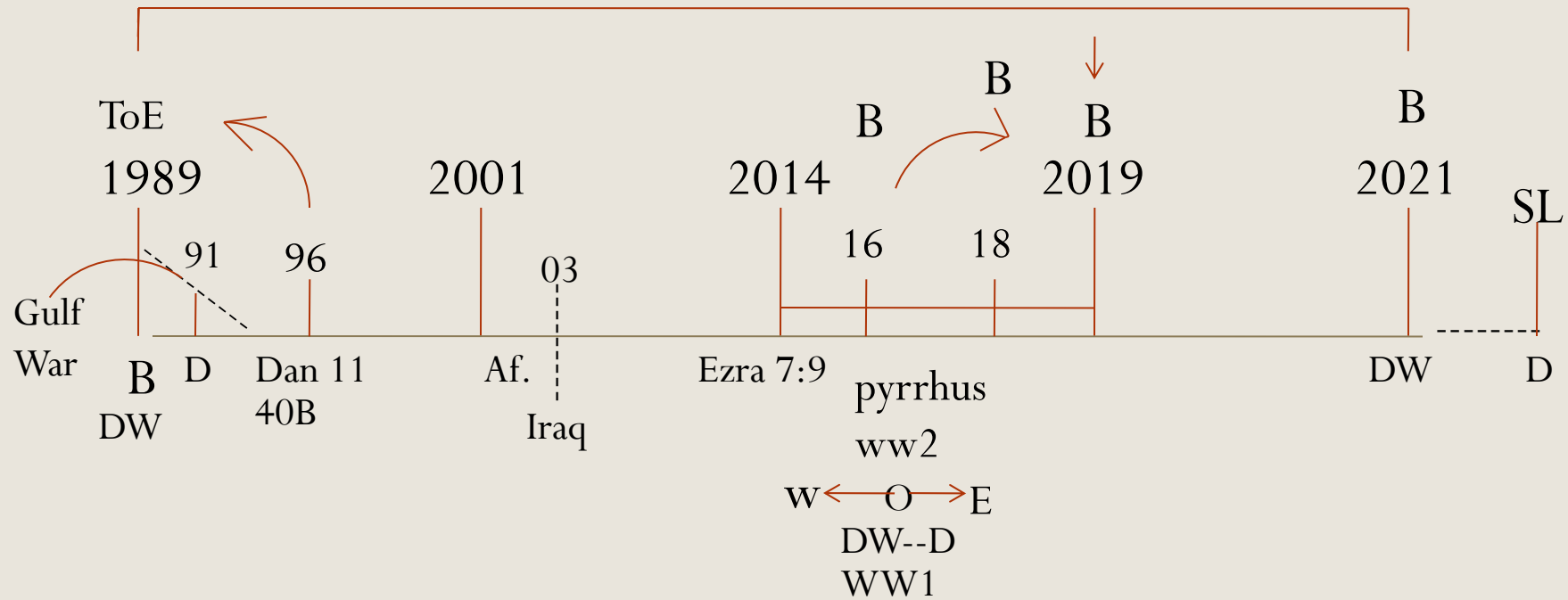
Then came World War I. Now it's going to explain to us other elements that had not been understood, particularly this Gulf War, Desert Storm, Afghanistan, Iraq. So we start to be more introduced to the significance of these spheres of influence because this is an information war, but it's also fought out with proxies.

Information War + Proxies



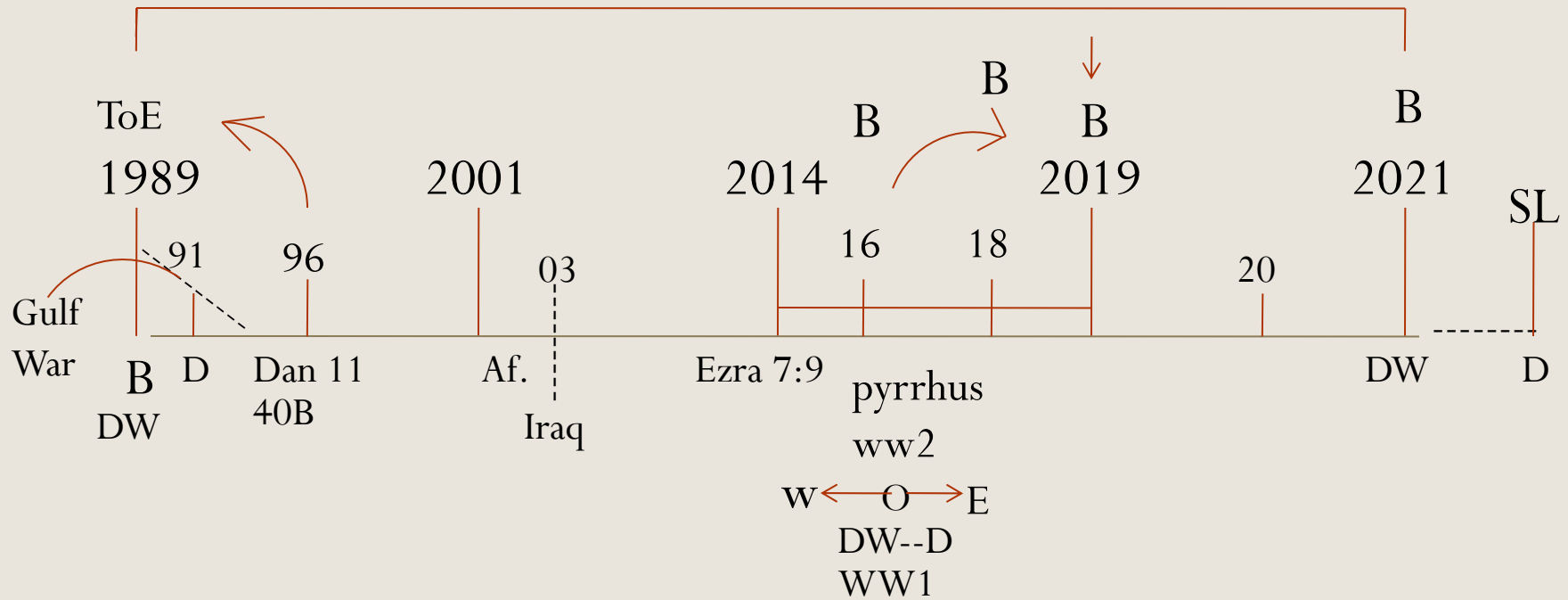
And then in just about three years, and in 16, and in 17, and in 18, and of 19 it grows to where it encompasses all the history from 1989 through all of those proxy wars through 2014 all the way up to the Sunday Law .

Information War + Proxies



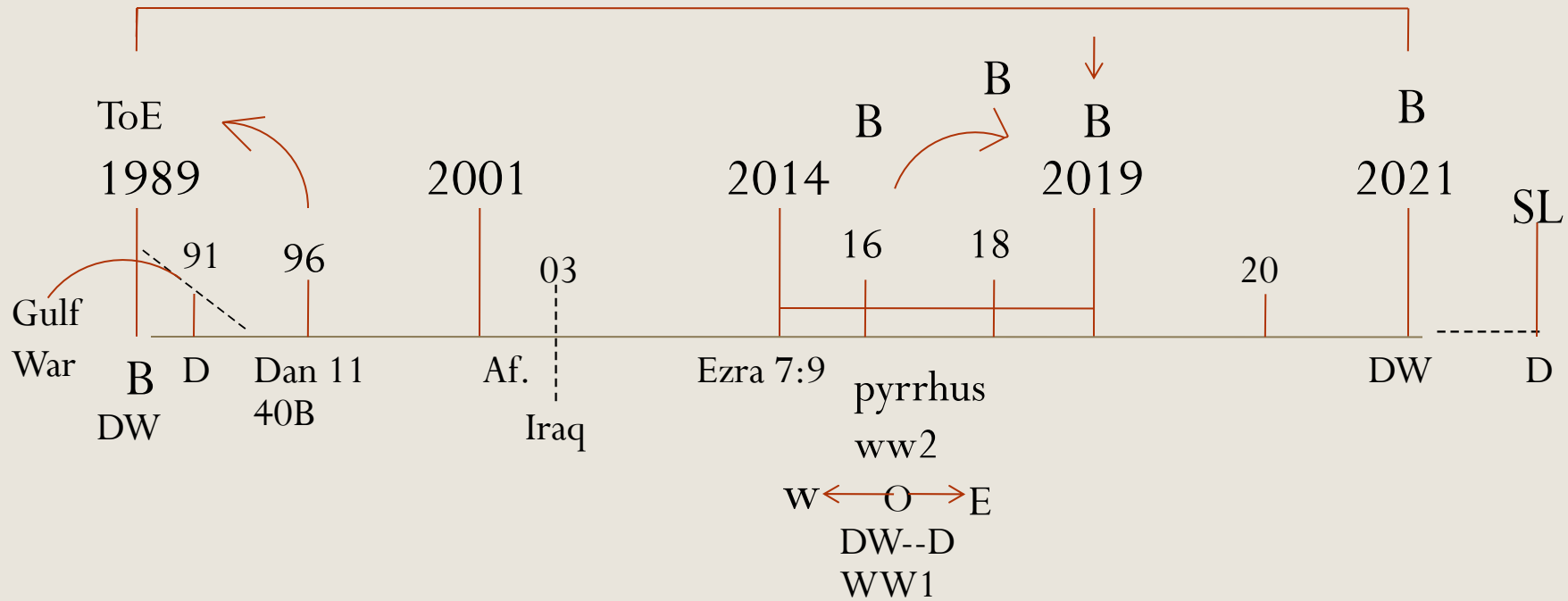
So you have something that looks incredibly simple. Verse 40 part b fulfilled in 1989, and then God has to expand on that and package that and in that process we start to see that our initial understanding was too simple, it left too many gaps. And then as God opens that up it becomes so much more detailed, so much more precise.

Information War + Proxies



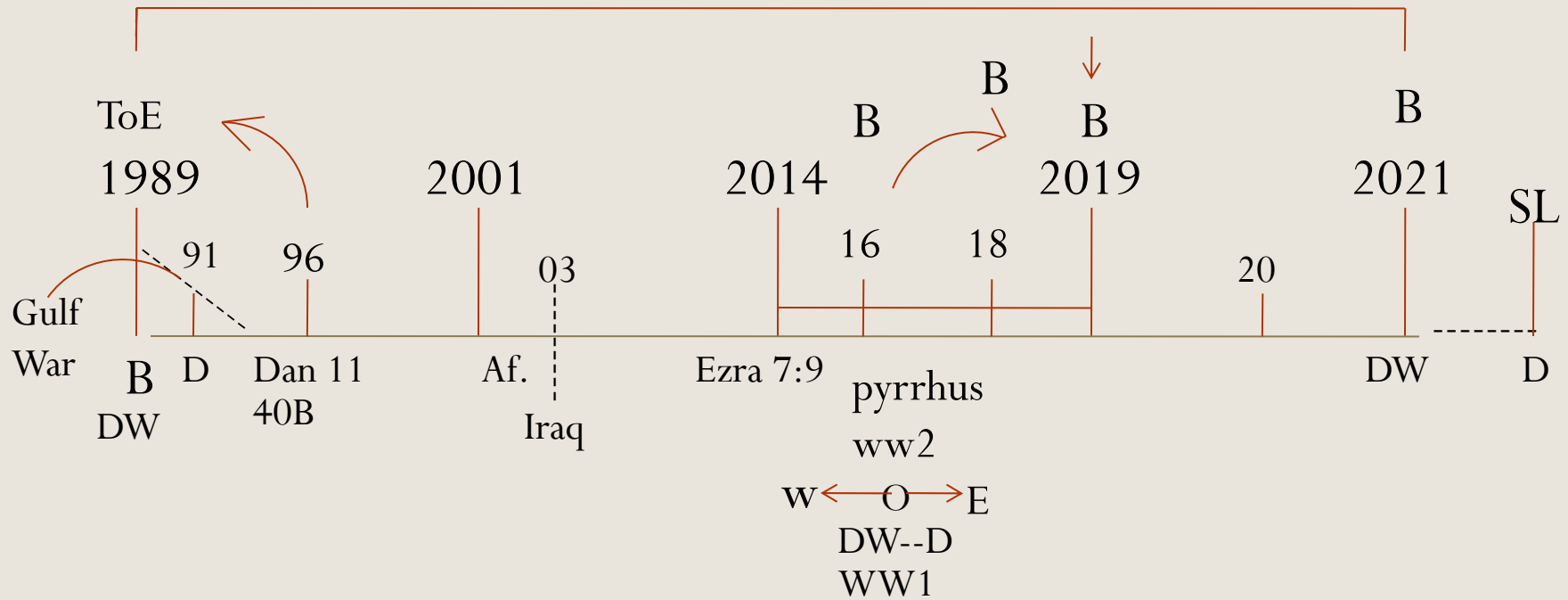
“We have nothing to fear for the future except as we shall forget the way the Lord has led us and his teaching in our past history”. Our understanding in 1996 was not our understanding in 2016 was not our understanding in 2018, was not our understanding in September of 2019 is not our understanding in 2020. It has continued to grow and develop.

Information War + Proxies



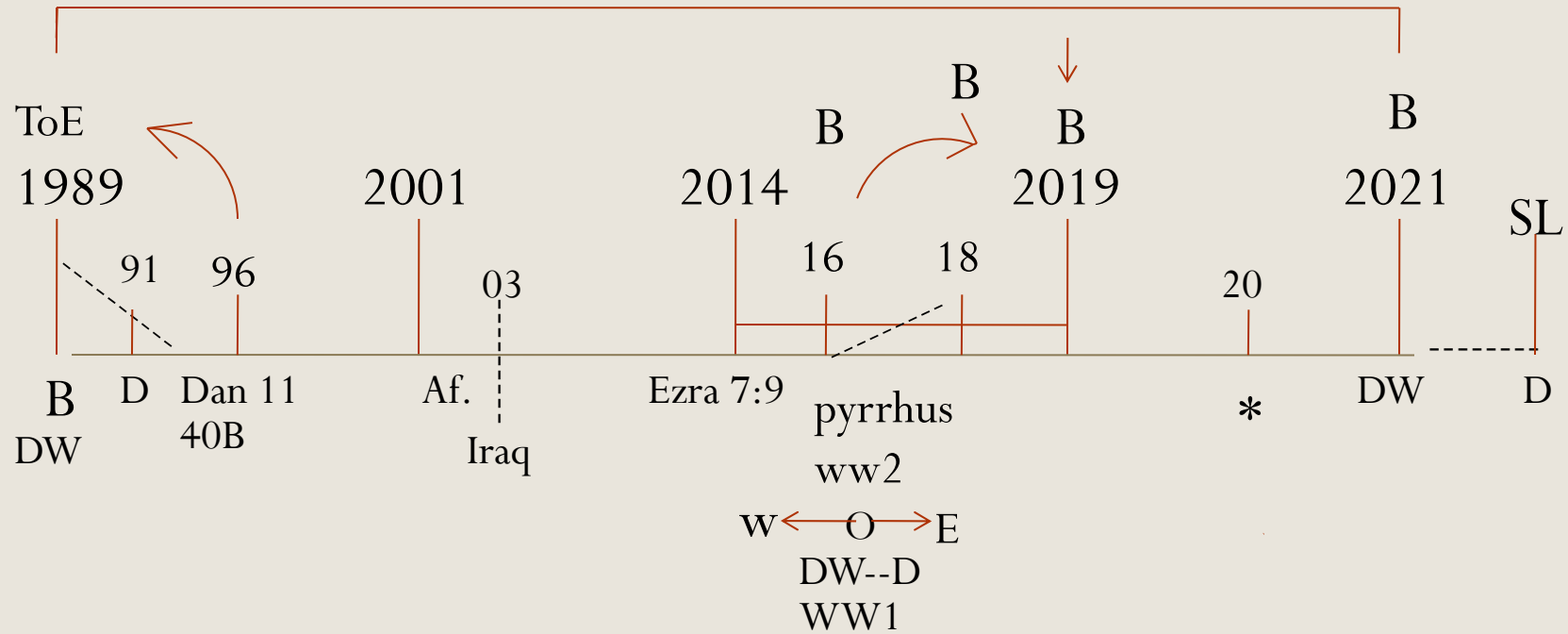
But there was a reason that it particularly needed to swell in this dispensation, and why is that? Because this way mark is characterized by a battle between the King of the North and the King of the South. This is the history of the beginning of those battles, in fact three of those four battles. So once we enter into this dispensation we need to understand this if you follow me Boston way mark we need to understand October 22, **we need to understand the test.**

Information War + Proxies



So the increase of knowledge, the formalization of that increase of knowledge is going to direct us to understand our test. So it's going to shine light on 2019 way mark. In that process whenever you shine a torch light and you shine it at an object it also disperses and shines some smaller thinner light beyond.

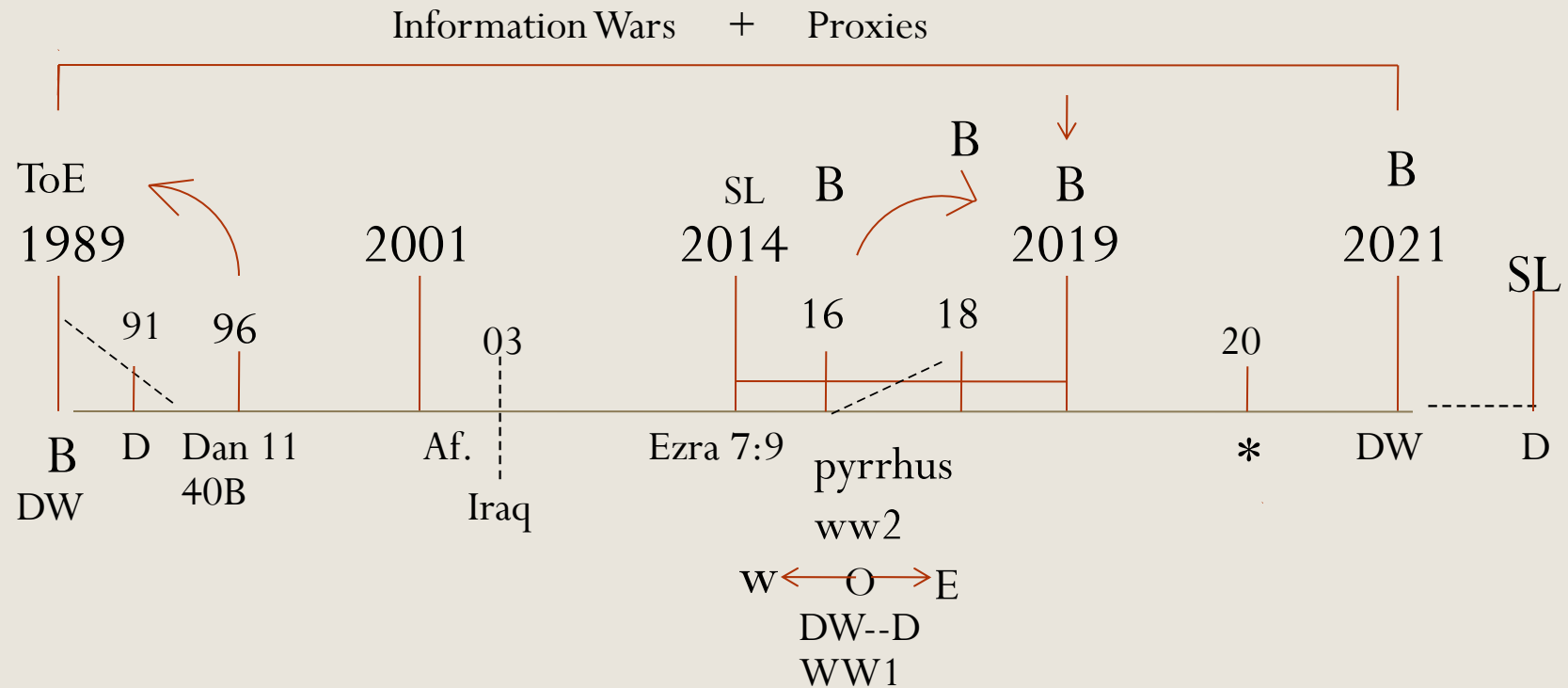
Information War + Proxies



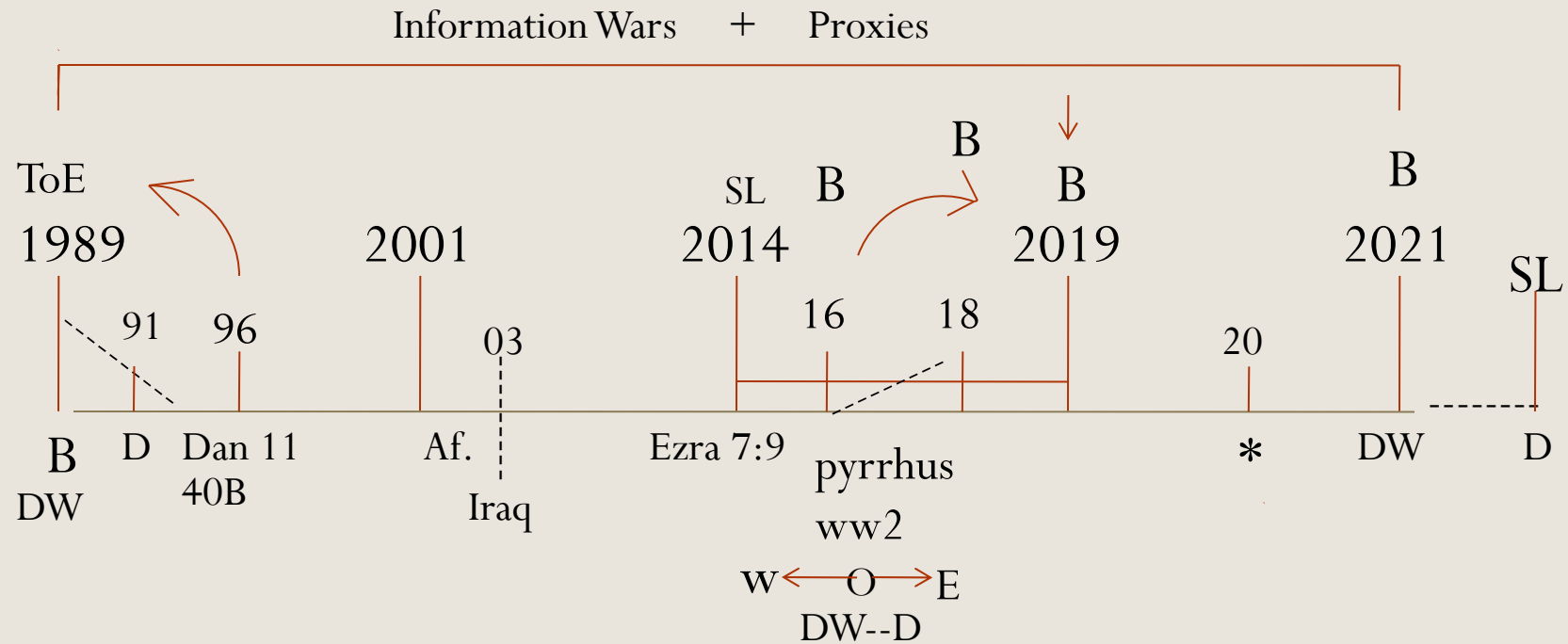
Do we understand the battle of Panium? No. Do we need too, yes, will we, yes because we're here? So we have more to learn. The fear the danger is that unless we can look back and see how God has led us we start to see advances in knowledge as either threatening the previous knowledge that we had, or as discrediting it as if there were mistakes in the past that we need to be ashamed of that we need to repent of.

Either it damages our faith in God's leading of the movement or we start becoming defensive about old positions and unwilling inflexible to advance. And there is nothing more dangerous than not being willing to learn if we can understand how this is how God has led us in understanding Daniel 11 verse 40. How do you think he's going to open up Daniel 11:41?

If this is verse 40, ware your expectations of verse 41? We should expect the same thing if we forget how God led us in understanding verse 40. **The danger is that when we see Him open up 41 it will shake our faith.**



So I want to briefly address not just verse 41 but 2014, because what is 2014 for a priest? This is the Sunday Law way mark. So 1989 there's an increase of knowledge and what does that increase of knowledge say about the Sunday Law? It says the Sunday Law is coming, the Sunday Law is approaching. Does it give much more information than that?

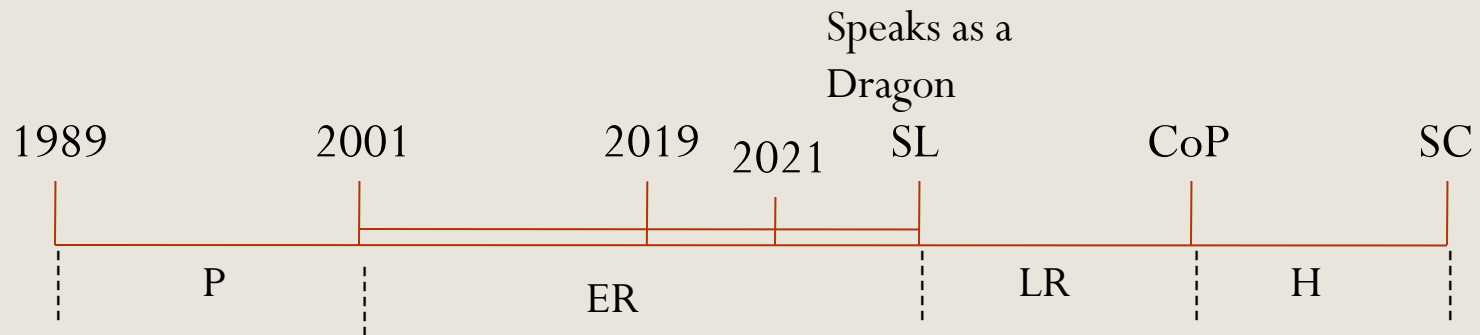


If we understand the reform lines the message is the Sunday Law is in our lifetime. It's now directly in front of us, a way mark in our current dispensation, we are in the final generation. So the difficulty is saying that you are on this line but you're also on another line. There's **two different lines** that we're currently walking across is the Priests and what is the other? Remember this dispensation when much of that light opened.



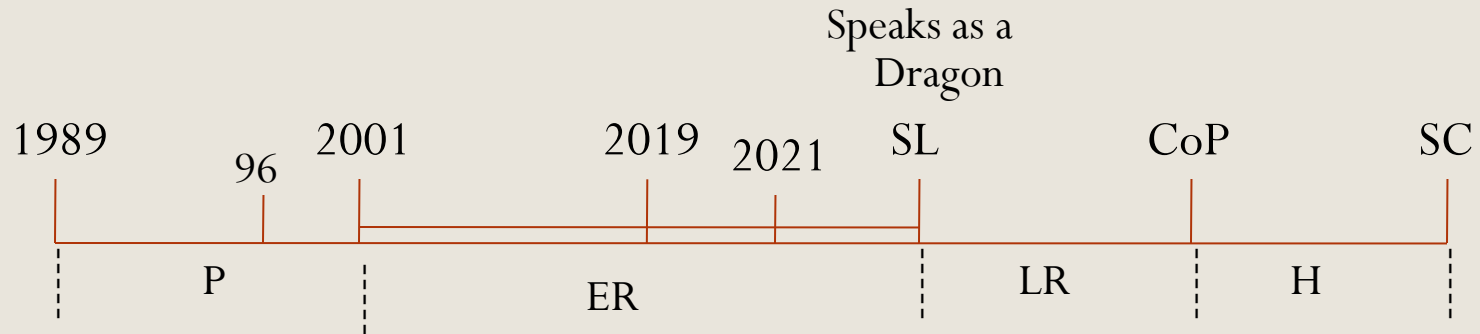
So what two reform lines are we on, particularly thinking about Sunday law way mark? The reform line of the Priests where 2014 becomes the Sunday Law. And what did we say happened at the Sunday law from last week? **At the Sunday Law the United States speaks as a Dragon.** So in 2014 you expect to see a speaking of the United States as a Dragon.

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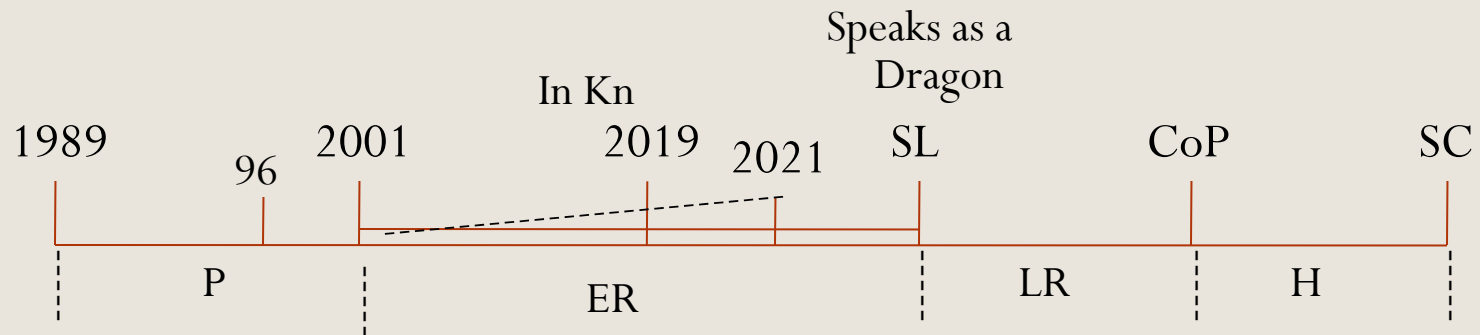
But we're on another reform line, the reform line of the 144 thousand. **Five key way marks, plowing, early rain, ladder rain, and harvest.** And where are we? I want us to become comfortable that we are in the dispensation on the 144,000 heading towards the Sunday law the same way we were in the dispensation of 2014 to 2019 heading towards Raphia.

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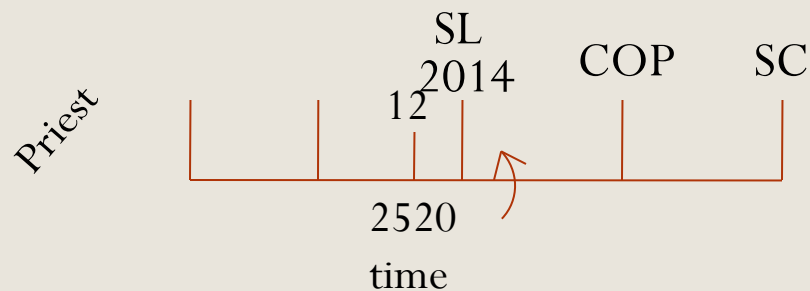


So what do you expect to happen with the subject of the Sunday Law? Just as verse 40, just grew like popcorn when it pops it went from so big to just an explosion of information. So when we're approaching the Sunday Law what should we expect? We should expect to come back here 1996 and what are we going to see about our understanding of 1996? It's too simple it gives us the that kernel that's going to grow into an oak, it gives us that point, Sunday Law in this generation, present truth reform lines, but it doesn't give us that explosion of information that we should expect we should expect it if this is 2014.

144,



2014 we don't have much of an understanding about Raphia and Panium. We have virtually none, 2015 we don't, 2016 we start to, it's the increase of knowledge. At the increase of knowledge you would expect to see that message grow, swell, and develop, and the danger is that **in looking back we lose faith in God's leading**, because we could argue why he didn't tell us that from back then. Maybe this movement has taught error in the past the same way it taught that 40 part b was fulfilled in 1989.

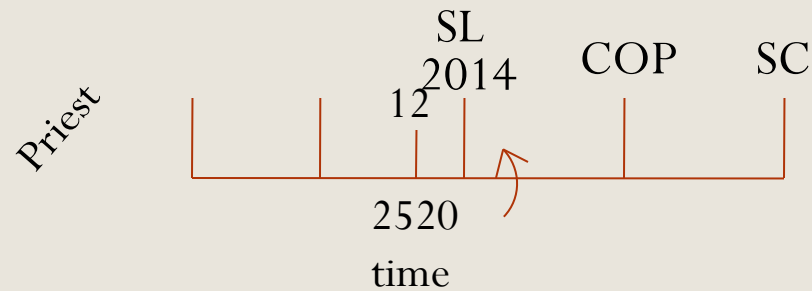


We need to come out of that mindset and see how God has led in our past history which explains how he's leading in our present history.

So 1996 that kernel of truth Sunday Law in our lifetime just before us. We begin to understand it the Sunday Law a little earlier because it did become part of the test of the early rain of the Priests. Increase of knowledge of the early rain of the Priests was the 2520 that developed into time. And 2012 what is said? That 2014 is the Sunday Law, were they wrong?

Spot quiz; were they half right and half wrong? No, 2014 was the Sunday Law way mark. It's that dangerous half right half wrong thinking that makes us look back at 2012 and expect to see error. **It was not error; it was perfect for the dispensation that it was in.** What had to happen was a new dispensation came upon us and with that new dispensation, if we go back to the idea of a classroom of grades. We just needed the next grade, and with the next grade came an understanding of fractals.

In 2014 came an understanding of Ezra and the three groups we discussed last week **Priests, Levites, and Nathinims**. Once we had that light we understood 2014 was a Sunday Law, not for the 144,000. Therefore it's not Daniel 11:41 but a Sunday Law for the first group called. So we started to have in 2012 a greater understanding of the Sunday Law just because we needed to understand time setting and that would be further explained once we understood fractals.

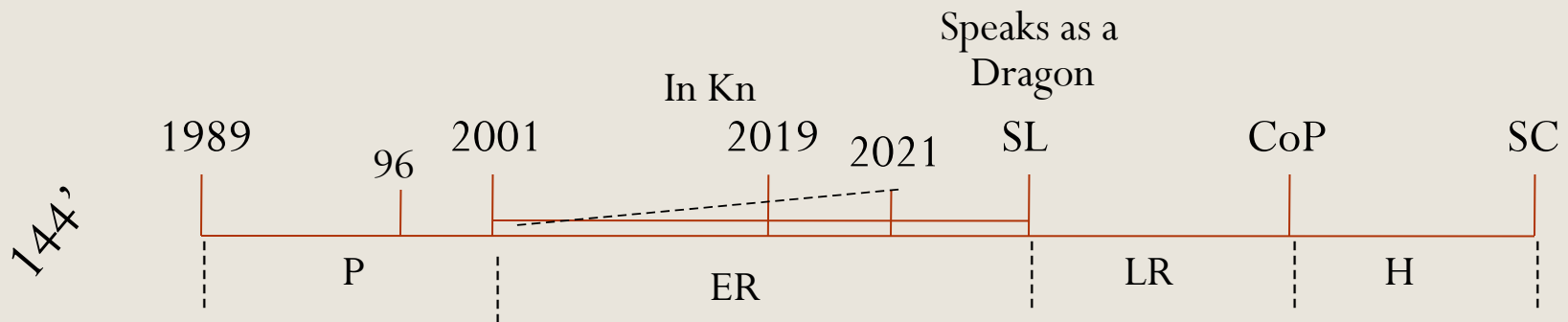


But what that Sunday Law actually looks like had not materially changed. So 2014 we start to understand fractals. So I want us to understand 2014 in two different ways if we can try and conceptualize both ways. **When it comes to the reform line of the Priests this is the Sunday Law there is no other it's just simply for that group of people the Sunday Law way mark.**



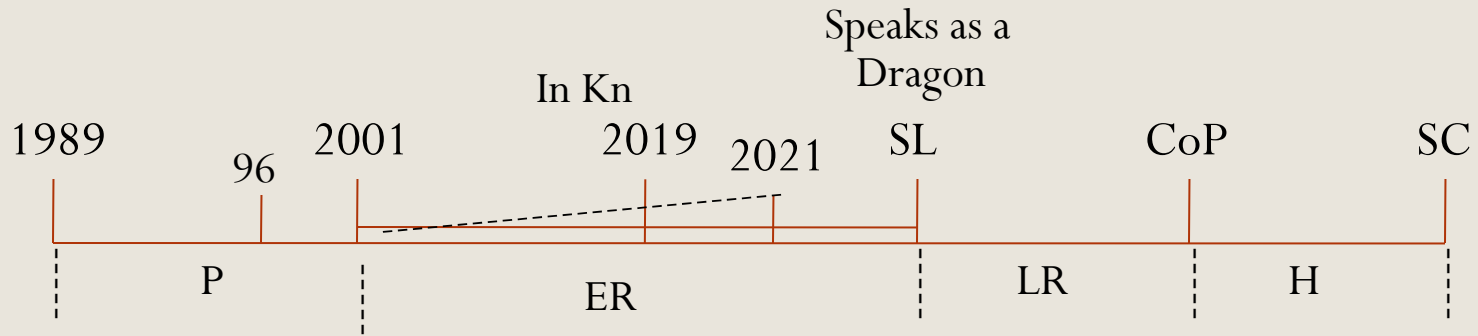
But when we start to construct our lines with the fractals we start to see another view of what God is trying to teach us. And when we see it that way **2014** is a Sunday Law for the **Priests**, **2019** Sunday Law for the **Levites**, **2021** Sunday Law for the **Nethinims**, **Daniel 11: 41 Sunday Law for the 144,000**. And we see that evidence when we go to the end of Ancient Israel.

What are the gospels designed to teach us? Matthew, Mark, Luke, and John into Acts. What are they designed to teach us? **They're designed to teach us all of the history that must happen, the steps that must occur before 34 A.D. before the gospel goes to the Gentiles.** The gospels are designed to show us the history prior to the gospel going to the world, **the history prior to the Sunday law.**



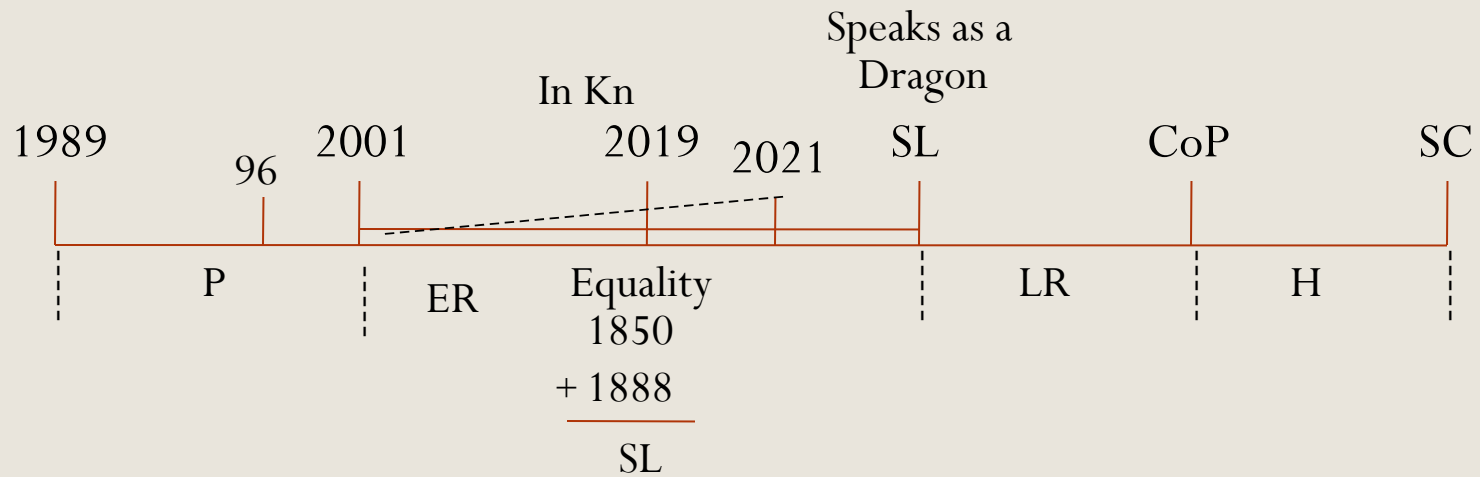
So what these lines are teaching us, what much of our message is teaching us is of the history leading up to the Sunday Law. 2014, 16, 18, 19 the focus of that increase of knowledge was to prepare us for this event, **Raphia**. In that history so much of what we're understanding is designed to prepare us for the Sunday Law not the history after the Sunday law not the history after Panium that wasn't the focus, **but on the dispensation that we were currently in the test that we were approaching.**

144,



So we should expect in this history in this dispensation to have an explosion of information about the Sunday Law, both in the timing of the Sunday Law, and in the characteristics of the Sunday Law what it looks like. And that all began at the increase of knowledge. From 1996 to 2019 is 23 years, has there been any material change in our understanding of what the Sunday Law looks like? No.

144,



Now what do we understand, King of the North King of the South leading us to the subject of church and state, church over state, state over church, dispensationalism , Eden to Eden, equality. So we understand in 2019 equality. We understand here an increase of knowledge on reform lines which explains to us **1850 plus 1888 equals the Sunday Law.**

Now we start to see that this way mark has as much to do with slavery as it has to do with the Sabbath Sunday question. So our understanding of this way mark begins to change and what do people start doing? What they start saying is you're fighting against the Time of the End magazine.

This advancement in understanding is a direct attack on the knowledge we had 23 years ago. Why are they saying that on this subject, on the Sunday Law subject? They never said that when it came to the subject of the King of the North and the King of the South.

People can be very logical when they see knowledge increased on subjects that don't directly challenge their set way of thinking. Once that methodology, once God's leading, advancing begins to challenge their deep held fundamental beliefs then it starts to become a fight. Now people start to see the advancement of knowledge as either two things; **either a rejection of prior knowledge** that people in this movement are attacking the foundations of this movement's beliefs.

So it's either an attack on foundations, or it is seen as evidence that **God was never leading us to begin** with because if he was leading us to begin with then for 23 years we wouldn't have a wrong understanding of the Sunday Law . I want to suggest both thoughts are a serious life-threatening danger where we forget how God leads his people in his past history.



In the latter rain of the Priests when it came to the subject of verse 40, now it starts to challenge us and now we start to question God's opening up of verse 41. All that God is doing now is leading the same way he always has. So 2019 we begin to understand equality. Coming back to 2014 we need to see it in two ways; it is first cutting out all other noise, the singular Sunday Law for the priests, put that thought to one side. it's not a contradiction both are correct 2014 is a small step towards Daniel 11:41. Step, step, step United States speaks as a Dragon.

If we can visualize our fractals in this way you have the hundred and forty four thousand plowing, early rain, ladder rain, harvest, middle way mark verse 41 Sunday Law, swelling to the loud cry that Revelation 18 come out of Babylon my people, close of probation end of intercession, beginning of the time of trouble, death decree, time given for the second advent, the literal second advent of Christ.

If you can picture that reform line of the 144 000 what is a fractal? However you conceptualize fractals I want to suggest in this way that a **fractal is a shadow**. So does a shadow have all the form and substance of the whole? No it doesn't have all of the substance; it's a shadow of it.

Which is why when we come to Panium, is there a literal present second advent? No stepping back is there a death a decree right now? No. Are we in the time of trouble, yes, can you feel it, yes, does it hurt, yes, are we experiencing a death decree, no, you have the outline, the structure, **but a shadow of the experience.**

So when you come to 2014 it is not Daniel 11:41 the same way the death decree of the 144 000 is not a death decree now. It becomes a **shadow** of it if you can understand that type of parable. **So 2014 for the Priests, that is a rock-solid stand-alone reform line, 2014 being the Sunday Law.**



If we step out and see the hundred and forty four thousand and the overall picture that God is trying to show us, is he showing us the steps that lead to verse 41? 2014 becomes a key step in that process, 2019 becomes another one, 2021 becomes another, this is the process of events that lead us to Daniel 11: 41. So you're not going to find all of the characteristics of the Sunday law verse 41 in 2014.

I'm convinced that when we fully understand the Sunday law, when we're living through it we will look back with greater clarity than we have now and see that step-by-step progression in the United States. **The United States is not going to speak like a Dragon in a vacuum.** These things take a progressive succession of events just the same as you would not be able to come to 34 AD and understand the stoning of Stephen, without understanding John the Baptist , the ministry of Christ, the crucifixion, the work of the disciples, and the early church.

If you have no visibility of them, the stoning of Steven means essentially nothing. We have to see the sequence of events that led to the stoning of Stephen that demonstrated, explained what was then happening, the final rejection of the Jewish nation. If you don't know John, if you don't know Christ, if you don't understand the cross and the resurrection, the veil being torn in the temple, the rejection of the Jewish nation of that message, the work of the disciples at Pentecost; If you don't understand all of those things the stoning of Stephen becomes meaningless in a vacuum.

If Adventists reach the Sunday Law way mark it will become meaningless unless they see the steps that have taken us to the Sunday Law internally in this movement and externally in the United States. **So these lines and histories are designed to show us the sequence of events.** 2014 depending on your view is either the Sunday Law for the Priests or it is the first of four events leading us to the fourth, the Sunday Law.

This does not do away with what we have taught in the past. It doesn't call it error; it doesn't diminish its significance we just look back and see **that kernel has grown into an oak,** And it has quite some growing to do yet. This is essentially this way mark of 2016 how much did we understand about Raphia in its details in 2016; information war, two-front war, peace treaty, world war one, we understood very little.

Do we understand the Sunday Law just because we understand the message of equality, no that's another trap people think that we've arrived we have the message. We don't need to keep watching, keep studying; we have so much still to learn about that way mark. It's only begun to grow it is not yet formalized we have not yet reached 2018 Exeter.

So coming back to 2014 we read last week from the Great Controversy beginning in page 440.2, and I'll just remind us of the steps that we took. What nation of the new world was in 1798 rising into power? So Ellen white is saying all of this in the context of Revelation, and the coming up of the lamb-like beast. So she quotes extensively from that portion of Revelation. The lamb-like beast spoke as a Dragon.

The lamb-like horns and Dragon voice of the symbol point to a striking contradiction between the professions, and the practice of the nation thus represented. So you have lamb like horns, and a Dragons voice, and we went through that. What are the horns? **The horns are what the United States professes. What is the Dragon voice? the voice is what it practices.**

So you have the profession and the practice, and the profession and the practice are in a striking contradiction. They contradict each other, the practice contradicts the profession, and that is what that picture is trying to teach us. **A Dragons voice is a contradiction to the lamb-like appearance of the two horns.**

She goes on to talk about the founders of the United States how they wisely tried to separate the church and the state; how they sought to guard the employment of secular power on the part of the church.

And a reminder, go back to the earlier presentations that talk about the Apis bull, that talk about the seven mountains theology to understand where the United States is now when it comes to that sentence. **That the inconsistency of such action is no greater than is represented in the symbol.** It is the beast with lamb-like horns that speaks as a Dragon. So when it speaks as a Dragon here at Dan 11:41 it still has its horns.

That's what we tried to go through last week and explain our understanding of those horns being broken. It's like an early understanding of the Atom. It's sufficient for its dispensation because it helped us to see that the United States was not going to act after its profession not when it comes to Protestantism, not when it comes to republicanism.

So to help us see that we're given the imagery of the horns breaking. We've advanced in our knowledge; now we see that dictatorship that war that civil war in our own time does not look like the Hollywood World War 2 Alexander the great type of imagery in modern day.

Now we see that the attacks on the constitution are much more subtle. **So the profession doesn't end, the United States continues to make this profession well after Daniel 11:41. The horns don't break, because the United States never stops professing.** We talk about this entity as being the false prophet. What's the problem with the false prophet? Do they ever profess, raise their hand and say I am the false prophet? No. What are they professing? They're professing to be the true



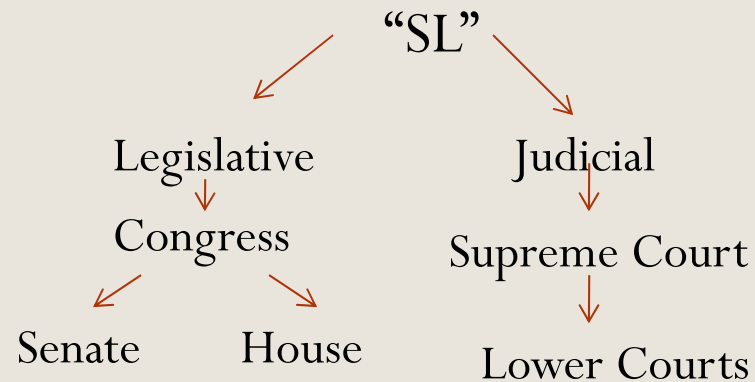
So just the imagery of a false prophet should make us more comfortable with the idea that the United States whatever it practices never stops professing to be true, otherwise it has no power of deception. If those lamb-like horns are broken when it speaks as a Dragon or before it speaks as a Dragon where is the deceptive power where is the deception there is none because **it's visible is only in those lamb-like horns that give it its power of deception.**

And then the key point we also took from these verses. The speaking of the nation is the action of which branches of government? The Legislative and the Judicial. So how many branches of U.S. government are there three; you have Legislative, Judicial, and Executive. Ellen White intentionally cuts out the Executive and names **the speaking as coming through the Legislative and the Judicial.**

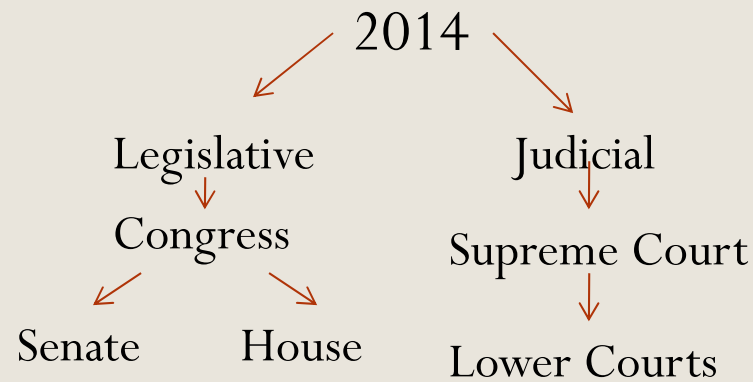
So when we had an earlier understanding of the Sunday Law it's predicted in 2012, **it's rejected by almost everyone who has now left this movement in 2020**, it's rejected back then in 2012. We go through 2014 and it is gradually accepted as the Sunday Law way mark, as fractals are understood it couldn't be ignored. But people are still debating still arguing about what the Sunday Law itself was in 2014. And why are they arguing, why are they fighting? Because they're looking at 2014 and their saying what? Obama didn't do anything.

What did Obama do in 2014? The problem is many of the people saying this how do they feel about Obama? He's not very popular. So they have extra reason to look to Obama as being the one that evil Clinton-associating globalist that's going to bring in the new world order, unite world governments, take everyone's guns away, and institute a Sunday Law. So they have an extra reason to look to the Executive Branch. But the quotes themselves tell you which branches of government to look for.

The fact there was an Obama Presidency in 2014 does not mean that a Sunday Law could not take place because it doesn't come through the Executive Branch. So I've had a couple of questions about what happened in 2014. For many people this might be some revision but as I've had questions and I just like to do a little bit of revision about what actually happened in 2014. Not in the Executive Branch because Obama, I think we're all comfortable if we can say it overly simplistic, remember our message is always simple till it grows, **Obama is a good guy.** So we can't look to the executive it's not Obama care. We're going to look into the Judicial and the Executive Branches.



What composes the Judicial Branch? It's the Supreme Court, and it's also the lower courts, and the circuit courts. But its highest level is the Supreme Court. What is the Legislative branch? This is Congress, to simplify its composed of the Senate, and the House.



So this is where we would need to look to see things happen in 2014. 2014 we'll begin with discussing this Judicial Branch, but to explain the Judicial Branch I have to begin with the Legislative. So just one point about the Legislative Branch: because if you want to appoint people to the Supreme Court where does it have to go through, the Legislative Branch.

So just to begin on the Legislative Branch; 2014 is a midterm election and what happens at that midterm election? Quoting from CNN; “A Republican tide ripped the Senate away from Democrats Tuesday giving the Republican Party full control of Congress, and the power to pin down President Barack Obama during his last two years in office”.

The thumping win appends the balance of power between the White House and Capitol Hill only six years after Obama's Democrats swept to power in the House”. CNN projected the Republican Party will have at least 246 seats its largest majority since World War II. So what happens in the midterm election in Congress? There is a historic sweep of both the Senate and the House and the Republicans gain a vice-like grip on both. In the House, the largest Republican majority since World War II. So what's going to happen now? It's going to impact both branches of government In Obama's two final years as President.

So I want to take a step back and discuss the Federalist Society. Now I don't want to spend a long time on this so I'll try and give an overview of what some of the research says, for now I'll just try and give a brief overview.

In November 15, 2007 nearly 2000 people filled the great hall of Washington's Cavernous Union Station for a black tie celebration of the 25th anniversary of the Federalist Society. **It was started in 1982.** President George W. Bush attended. Chief Justice of the Supreme Court, John Roberts sent a video salute. Three other sitting justices, Antonin Scalia, Clarence Thomas, and Samuel Alito appeared in person to pay tribute.

So you have four justices of the Supreme Court, you have the sitting U S president. Scalia and Thomas spoke about the group's origins, a story that is critical to its mythology. **The Federalist Society was founded in 1982** by three law students at the University of Chicago and at Yale. Scalia was the group's first faculty advisor at Chicago where he was then a professor. The advisor at Yale was Robert Book who was later nominated to the Supreme Court by Ronald Reagan.

So it begins at the University of Chicago, and at the University of Yale. In Chicago it was Antonin Scalia who later became part of the Supreme Court. At Yale its Robert Book who was nominated for the Supreme Court by Reagan but was not placed there. As the Federalists see it the Society's founders were scrappy outsiders who were waging a lonely struggle against the pervasive liberalism of America's law schools.

Scalia said at the anniversary party, we thought we were just planting a wild flower among the weeds of academic liberalism, and it turned out to be an oak. Elaborating on this point Thomas said, “I look at this huge audience and I can only imagine the courage of a few young people who came up with yet one more idea let's start something let's start an organization where we can actually talk about ideas”.

Within a few years the group was embraced and funded by a number of powerful wealthy conservative organizations which eventually included foundations associate with John Olin, Linda and Harry Bradley, Richard Scaife, and the Koch brothers. The funders all got the right idea right away.

I am quoting Amanda Hollis-Brusky a professor of politics at Pomona College, and the author of *Ideas with Consequence*, a study of the Federalist Society, she says; “The founders got the idea right away that you can win elections, you can have mass mobilizations but unless you can change the elites and the institutions that are by and large controlled by the elites like the courts in America there are limits to what you can do.

The idea was to train credential and socialize a generation of alternative elites. In the late eighties the Federalist Society was known primarily as an organization for law students with few opportunities for members to stay involved after they left school.

“Federalist Society”



Leonard Leo

But now we introduce another fellow, Leonard Leo he becomes important. Leonard Leo founded the Federalists chapter at Cornell Law School before he graduated in 1989. But then decamped for DC. Quoting Leonard Leo; “When I was in the midst of my clerkship the society came to me and said hey we're not sure the lawyers division of the Federalist Society is working, so would you be interested in coming to work for us”.

And Leo started at the society in 1991. Leo set himself a clear goal. The key was to figure out how to develop what I call a pipeline, that's quoting him. He wanted to develop a pipeline where you have these alternative conservative lawyers being trained up in these law schools, and **create a pipeline where you can get them into key positions in the legislative branch.**

Quoting Stephen tells a professor of political science at Johns Hopkins University, and the author of *The Rise of the Conservative Legal Movement*. He says; “The Federalist Society is not a hierarchy it's a network without its center Leonard Leo”. In 2008 after the election of Barack Obama their convention was a downbeat affair, not least because the outgoing George Bush's attorney general gave a speech at the Federalist Society convention and passed out mid-speech.

It wasn't a very happy year for them partly because of this issue internally, partly largely because of the election of Barack Obama. This was not the outcome the Federalist Society was designing. The article that will be posted later on the media broadcast, I won't go through all the steps but it describes George W Bush trying to get conservative judges appointed to the Supreme Court and key spots in the lower courts.

And you have these people one Alberto Gonzalez. He comes to Washington, he's an outsider, he's a strong conservative but he isn't part of the Federalist Society. George Bush tries to appoint him to the Supreme Court, and what does the Federalist Society say? We're not going to let that happen.

They launch a campaign to block it. He's conservative but he's not one of them, that gets blocked. Next George Bush in 2005 chooses Harriet Myers another conservative to join the Supreme Court. What does the Federalist Society say? She might be conservative, we don't care she's not one of us, she's not a member of the Federalist Society we don't know her however conservative is, we're blocking It.

So they launch a campaign against her, it's so intense she withdraws her own nomination after one month. Republicans quickly understand that if they want judges, if they want to influence the Judicial Branch they have to work with the Federalist Society. So you come to 2008 it's a sad year for them, Barack Obama. We go through those successive years we'll come back to 2014.

I want to go to 2016. Donald Trump is running for President of the United States. At this point he's only running to be the Republican nominee, he doesn't have it yet, but he needs the conservative vote. And one of the attacks that Donald Trump is receiving is from one of these other people like Marco Rubio, standing up in debates and saying, who is this Donald Trump. You don't know that he's conservative, he's given money to the Clintons before, funded the Democrats, and he's been a Democrat before.

There is likely going to be Supreme Court positions open up within the next presidential term. Do you really want to trust Donald Trump with appointing Supreme Court justices? You can't be sure that he's conservative enough. So Donald Trump is under attack for not being conservative enough. So he does a very key tactical move, he reaches out to Leonard Leo, he says come meet with me. And the two meet in 2016 at the law firm's offices in Washington.

Trump was getting closer to getting the republican nomination, but because of his political history funding Democrats people were wary. So what he went did is he went to Leonard Leo who was at this stage I believe he was the vice president of the Federalist Society, and he said what I want to do what I Donald Trump want to do is you create a list for me of all of the judges that the Federalist Society want appointed to the Supreme Court, to the Judicial system, you give me your dream list and I'll stand on TV and say I have this list everyone can read it of the judges that I will appoint to the Judicial Branch.

So what he does is he hands all that power to Leonard Leo and the Federalist Society. Leonard Leo then writes Donald Trump that list. He writes trump a list of all of the judges the Federalist Society would approve of the most extreme, the most conservative that over the last 30 years now they had been preparing and training up.

Quoting Leonard Leo; “No campaign in history had put out such a list he said to Trump, that's a great idea you're creating a brand” He then discusses how he formed this list with Donald Trump. On May 18, 2016 Trump released Leo's list of 11 judges as his possible nominees, 11 key judges. In September Trump put out another 10 names, now he has 21 in a group that included Neil Gorsuch who was later nominated and placed on the Supreme Court.

The Supreme Court as it stands now you have nine judges; five of them are members or former members of the Federalist Society. So they've now have a majority of their own people that they had seen trained up, prepped worked with, put through that pipeline straight onto the Supreme Court, five out of nine. One of those was the name given to Donald Trump, Neil Gorsuch, but those other 21 names it hasn't stopped there it's been through not just the Supreme Court but the Judicial branch.

Democrats have not paid enough attention to this branch of the US government, they don't see the significance of the courts in the same way the Republican Party does. They began to take notice of it in 2001 when you had the Supreme Court's decision handed the Presidency to George W Bush the Republican nominee. Then they started to see the power the Supreme Court had when it chose the President. And prophecy tells us the Supreme Court made the right decision or the wrong decision, the wrong decision but they handed it to the Republican.

May 21, 2019 the Washington Post puts out a short documentary it's about 21 minutes titled "The Conservative Movement Transforming America's Courts". It's all based on the Federalist Society. In that Leonard Leo is interviewed he speaks. His Executive Vice President he says, "What you are seeing now is the culmination of over 30 years of work. I was here long before this President, and I'll be doing what I'm doing God willing long after".

January 2019 the Washington Post magazine wrote that the Federalist Society has reached an unprecedented peak of power and influence. Of the nine members of the Supreme Court, five are current or former members of the Federalist Society. Brett Kavanaugh appointed by Trump on the list, Neil Gorsuch appointed by Trump on the list, Clarence Thomas, John Roberts Samuel Alito.

Politico magazine wrote that **the Federalist Society has become one of the most influential legal organizations in history**, not only shaping law students thinking but changing American society itself by deliberately, diligently shifting the country's Judiciary to the right. Quoting Donald Trump; “You put the wrong justices on the Supreme Court and this country will never ever be the same again”.

So this is not something that happened in a vacuum, and we didn't want to discuss 2016. It began in 2014 because Mitch McConnell when the Republican Party took greater control of the House to what it's ever had since World War II. When it had that historic takeover of Congress what power did that give to Mitch McConnell? From 2014 every time Obama tries to appoint a judge to the Judiciary, what are the Republicans going to do? Whether it's lower courts or Supreme Court they're going to block that appointment.

And when you come to 2016 all they were waiting for was a president who could fill those places with conservative Federalist Society judges. Mitch McConnell says that, **“This is the most significant thing he has ever done in his entire political career”**, because he understands the significance of what the steps he began in 2014 led to. So this began in 2014 this is Mitch McConnell a Republican-controlled Congress now blocking Obama from filling any of those positions that had vacated. There was a historic void in the Judiciary Branch by the time that Trump came to power. So much so that it’s a heavily Republican branch.

I'll just remind us of the Legislative Branch. We know they took Congress, but now what was happening inside the Republican Party was similar to what you see the Democrats now. There's a fight within the Democratic Party between those who are seen as extremists: Alexander Ocasio-Cortez, Bernie Sanders, that bunch, and the Biden's, essentially the Centrists. You have this split, that's what happened in the Republican Party in 2014.

You had the extremists, and you had the Centrists, and this again was a planned attack in 2012 by Steve Bannon, Stephen Miller, and Jeff Sessions. I referenced last week the zero tolerance documentary by Frontline. In 2014 Mr. Bannon jumped from the political sidelines into the arena when a little-known Republican candidate named David Brat challenged Eric Cantor. Mr. Brat's victory stunned Republican elders it, was a foretaste of the white hot movement. **Mr. Trump would soon lead one of the most stunning primary election upsets in congressional history.**

And what was Eric Cantor? So this is the toppling of Eric Cantor. Why did Steve Bannon want Eric Cantor out? Why did Stephen Miller want Eric Cantor out? He's seen as a Centrist compromising with Obama. What was Eric Cantor compromising on for the Republicans? Immigration; Eric Cantor was not strong enough in their view on immigration. So this whole issue in the Republican Party was centered on the subject of immigration.

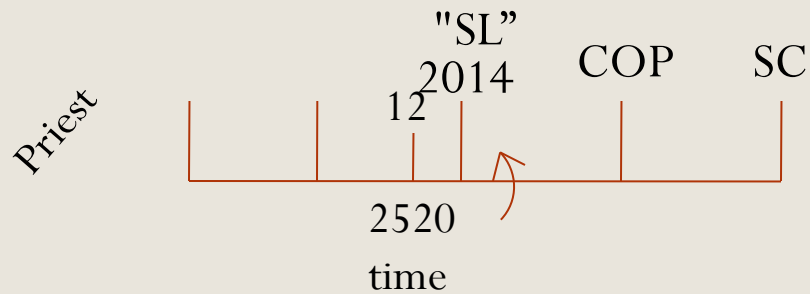
So I'm just going to summarize we may have a quick look at that next week before we move on but I just don't want us to lose the point of what we're doing. 2014 is two things it is the **Sunday Law for the priests**. You would look and expect to see the actions in the Legislative Branch, and the Judicial Branch. Why can't we see it in 2014? Two problems first of all we're on the wrong side. We're looking to the Executive to Obama to do that work because we don't like Obama, we don't like those Clinton globalist, UN conspiring so-called deep state. That's our first problem, what is our second? **We're looking for a Sabbath Sunday issue.**

What was the issue with this Legislative Branch in 2014? Did they not like Eric Cantor because he is against Sunday legislation? No they don't like him because he is willing to compromise on immigration. This is all about **equality** and we also can't see that in 2014. We had to have the latter rain to explain to us 2014. It isn't a mistake of this movement that we went through 2014 and didn't see it.

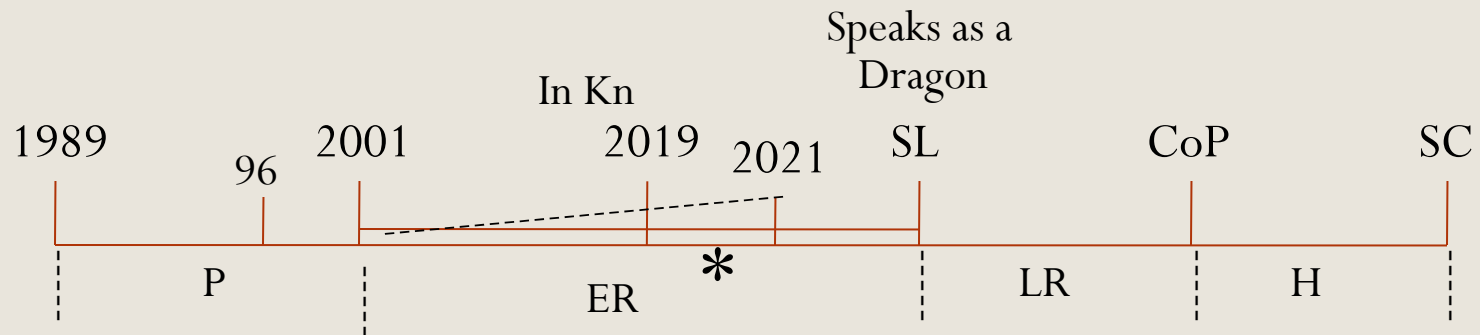
We are not responsible for light that God has not yet given to us. Does that mean that we had the license to reject 2014 as the way mark? No even with what we couldn't explain we had to accept it based on the structure, and it became a life and death testing message to recognize 2014 as the Sunday Law, the Sunday Law for the Priests. We could not reject it because of what we didn't understand. We only understand it more completely six years later because of the light of the latter rain, and the increase of knowledge of the Sunday Law Daniel 11: 41.

As we understand better the Sunday Law it's natural we look back and understand better 2014. Two things, the concrete Sunday Law for the Priests, but what happened in 2014? By the time we get to Daniel 11: 41 we'll be able to look back and see that's the steps that led us to here. What took place in 2014 changed the Judicial Courts for a generation. If there was ever going to be another generation and we know there won't be they might be able to undo the damage of 2014 but we know that there is no new generation therefore **the damage is irreversible in the Legislative.**

What happens within the Republican Party? That purging was the first sign that led to Donald Trump. **That has changed the Republican Party in a way it will never recover from.** So 2014 fits, the Legislative Branch the Judicial Branch we cannot look to Obama and the Executive Branch, we cannot look for a Sabbath Sunday issue, it's about immigration, racism, and nationalism.



2014 we don't look back and see and lose faith how God has led us as we understand it better. **Instead our faith should grow**, our faith is growing because as knowledge increases it doesn't look back and diminishes the Time of the End magazine, and it doesn't go back and diminish 2012. Instead we expand upon it and we see it in even more glory than it was then but we should have the warning of 2012.



Can we wait for all the information to decide whether we accept or reject? No it's life and death to hold on to the cause and the structure even when we don't have all of our questions answered. We're here we have much more to learn about the Sunday Law. We have far from arrived in understanding that way mark. But we are well on our way to having verse 41 expand the same way verse 40 did. That should increase our faith. We should be excited to see what we still have to learn and unlearn, **that process should excite us.**

We are coming to the point where we will understand 34 AD but it can't be understood in a vacuum. So I wanted to put this in place before we move on with Millerite history, but because it becomes inevitable that as we advance we learn and unlearn and we should be careful that we don't forget how God led in our past history if we forget how he opened up verse 40 we will struggle to accept how he is opening up verse 41 and all of the subjects around verse 41. Verse 41 we call it a Sunday Law because that is what Adventism recognizes. **It becomes a symbol, but this is the way mark when the United States speaks as a Dragon,** it is all to do with external events in the United States. So we should expect to both learn and unlearn and my hope is that for each one of us that grows our faith it does not shrink our faith.

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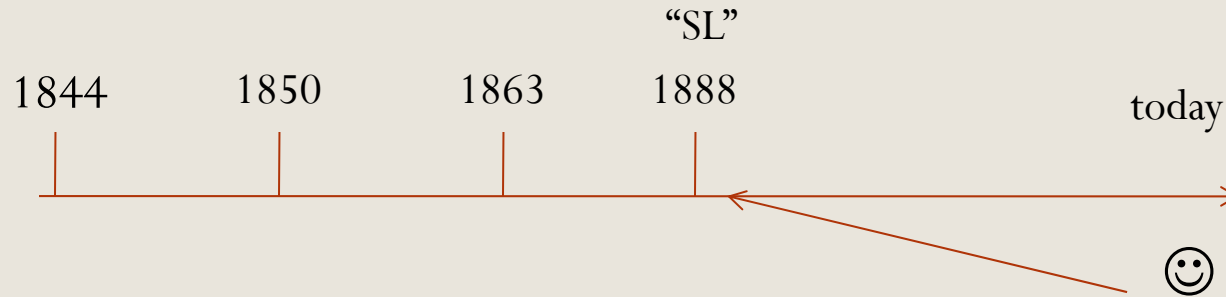
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Someone asked since the Legislative and Judicial Branches can bring in the Sunday Law without the Executive Branch the view that Trump is the last president may not hold true. So we have this study of the last president, and my question would be last president of what? Last president of what kingdom? This is where we need to understand that our prior understanding is too simplistic.

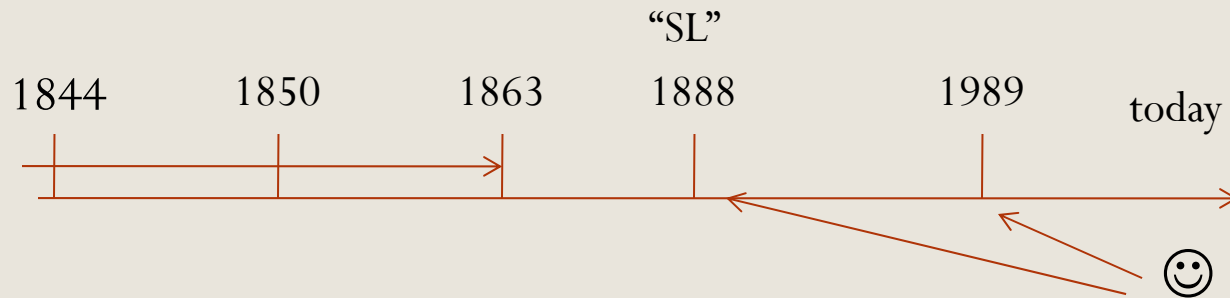
We had that study come out in 2016 at the same time as we're in an increase of knowledge that's going to bring us to the King of the North and the King of the South that culminates in September 2018, and what was the point of the message in September of 2018? Come November 9, 2019 what's the problem with the United States? **You can already market there on a fractal level you no longer have a republic from November 9 on the fractal of the Priests.** So as we look at the study of the last president I would suggest that we need to expect an increase of knowledge.

Someone has asked before, so I have two questions now. I'll answer both of these and then we'll close. One of them is private. Someone has asked why do we call it the Sunday Law when it is not about Sunday? Elder Parminder answered this really well and I remember in him explaining that and I know I'm not going to do it the same way or the same justice. I don't have it in my mind now or in the way that he explained it. So I'll just try and give it how I see it which I think is in agreement with what Elder Parminder said.

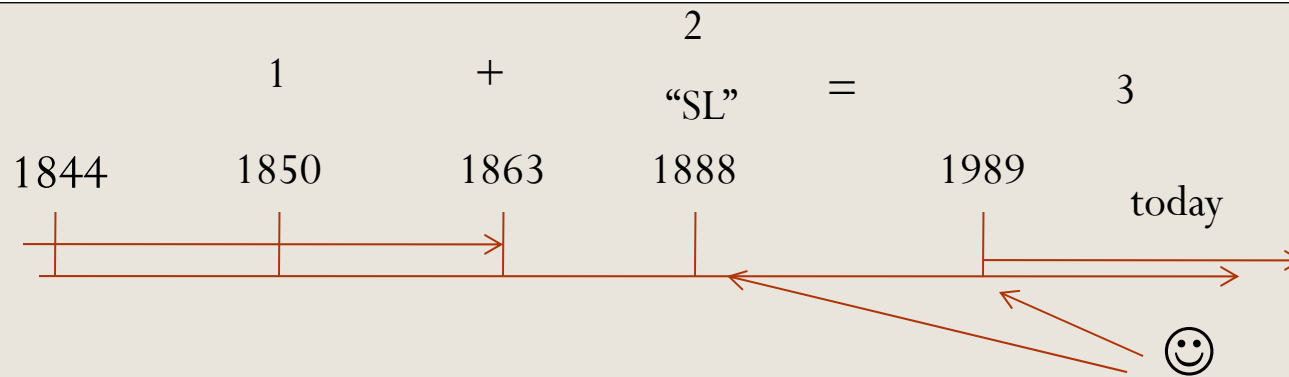
What else are we going to call it? If we were to go to the Levites and back to the church, we're going to end up stuck when we're going to talk about this way mark, and Adventism we'll have no idea what we're talking about. Adventism when you say the Sunday Law they recognize what way mark you're talking about when you say those words. So that's why I put it in little parentheses because **I'm treating it as a symbol not as a Sunday law**, but that is the symbol you take to that way mark.



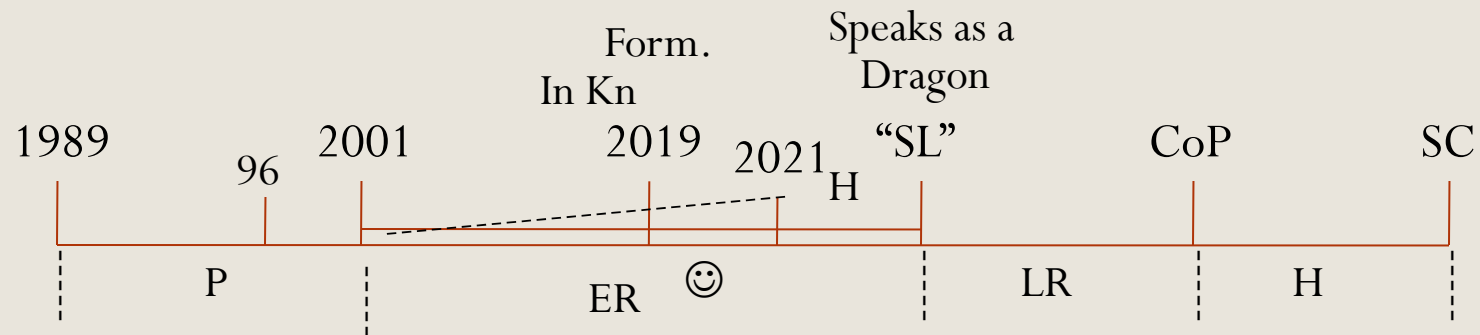
The problem with Adventism is; we've been on this journey of Adventism for a long time 200 something years. We've been on this journey a long time, and Adventism has been through many way marks. It's been through 1844, 1850, and 1863. We've kind of been going step by step through many way marks, and for many Adventists today if they're standing here and your Adventist today, they don't understand 1989 they don't understand a new reform line so the last way mark that they have to go back to look to and hold on to is a way mark that's about 130 years ago.



So they go back here, it's over 130 years since 1888 and those Sunday Law movements. But what else have they got to hold on to or grip onto? It becomes reasonable that they're going to take the last, if you're on monkey bars you hold on to the last one you've got, they don't have anything else. They don't understand 1850 even if they did that's past history. This is the last thing that they have.

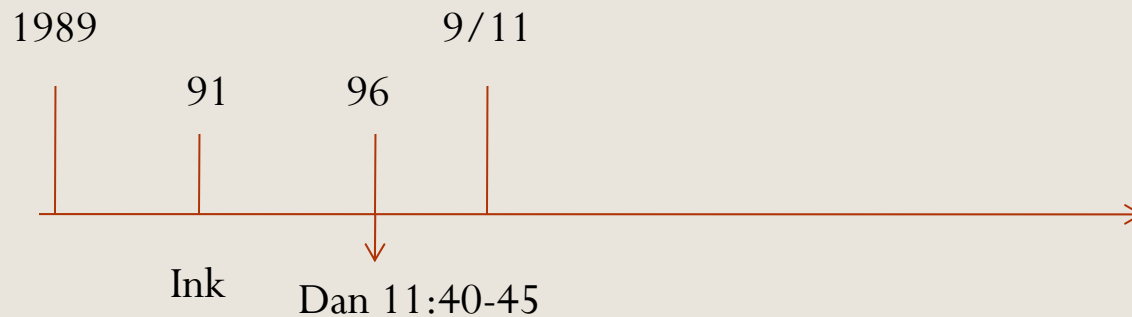


So if we're going to be able to explain this message to Adventists we need to be able to help them understand 1888, that they shouldn't be looking here. They need to see a new reform line, and when they do that you put 1888 back in its context which is one plus two equals three. 1850, 1888 it takes on the same characteristics as 1850 a symbol. So if we're going to be able to do that for the Levites for the church, if we were to take that Sunday Law way mark and remake it, the first problem we have is we don't actually understand that way mark very well. Yet we can call it equality but that's a poor very broad term.



We're here we need to be careful that we don't get into the trap of thinking we understand equality, therefore we have the Sunday Law figured out. If we did we'd be here already. So we don't have a proper term to call this yet. And between here and here between 2021 and the Sunday Law what's our job description what is this dispensation? It's the harvest for whom, the Levites. So of course the message of the Sunday Law has to be formalized here because what message are we going to bring to the Levites? **We're going to tell them next way mark is the Sunday Law you better get ready.**

So we haven't even reached this formalized message, we don't even have a formalized message to take back to the church about the Sunday Law. As soon as we do we're ready for duty. So we can't just say equality, it's not precise, it's not formalized and when we go back to the church the problem that we're going to face is if we say just a different term for this way mark none of these people will have any anchoring to know what we're doing or what we're talking about. So it becomes necessary to keep using that term in context saying **it's a symbol**, if that makes sense.



Last question; can you see a pattern in terms of external internal in a racing history tearing down statues, tearing down way marks? Yes that's my answer. You can see that pattern but I might go into further detail on that at another time.

Question: We mark the increase of knowledge of the dispensation 1989 to 9/11 as reform lines and formalization. So increase of knowledge 1991 this is reform lines formalization Daniel 11: 40-45. Do you mind explaining how the increase of knowledge was the reform lines again, thanks?

It was the very first thing given to this movement. If you were here two weeks ago we put up on the screen share the end of Ancient Israel overlaid with the end of Modern Israel, and we saw how those reform lines give an explanation of the one that we're currently in. **It's the absolute foundation of everything that this movement has and believes and teaches. All of our present truth becomes built upon reform lines.** So the first thing that Elder Jeff was given was an understanding of reform lines, that there are **four key histories** where God is going to do a work of reform within his people.

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Ancient, Alpha of Modern, if
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1989 Omega

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So I might not be answering your questions sufficiently. I'm sorry if that's not clearer but **those reform lines are absolutely crucial to what this movement teaches.** You can't even understand Daniel 11: 40 part b without seeing a reform line begin in 1989 right here **that's what Adventism needs to recognize.**

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THE END