



La Verite Qui Scelle – Guadeloupe  
'No New Message - Equality' Camp Meeting  
April 2021

Tess Lambert – 02.04.2021

*1. The Ship of Alexandria - Revisited*

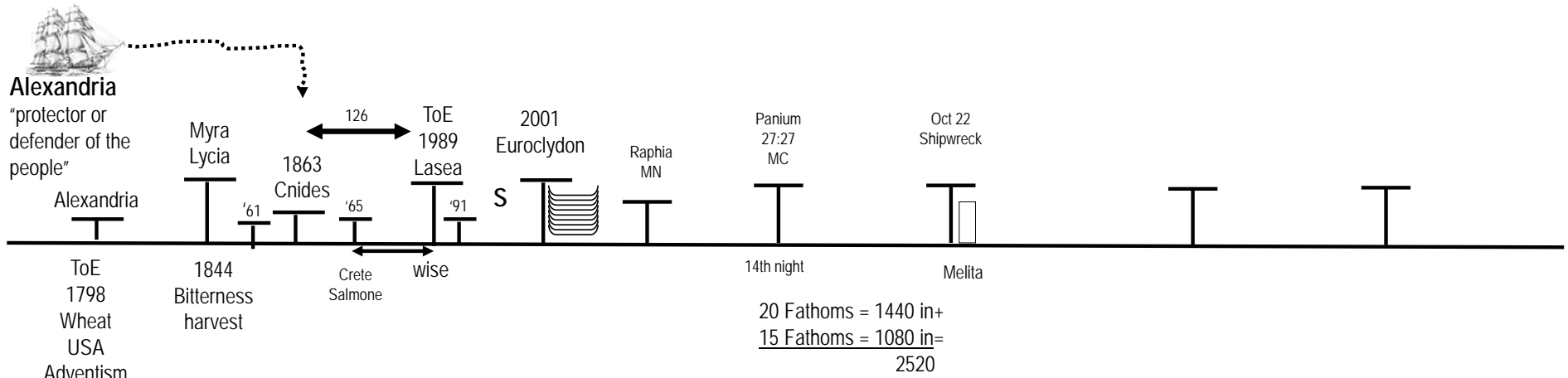
It was a little bit difficult to consider what should be taught today because it feels like we have many loose ends and many things we need reminding of. I've decided to begin with Acts 27. I want us to have a short revision of Acts 27 then I would like to also at this camp meeting return to our document, 'How the Constitution Became Christian' and tie up the final point that I wanted to make. Then you would remember that if you watch the last Sabbath presentation I did for Oceania, we were repeating and enlarging the line of Eden to Eden and then I also wanted us to consider sources. All of the things that I'm trying to cover are current questions I see echoing in the movement.



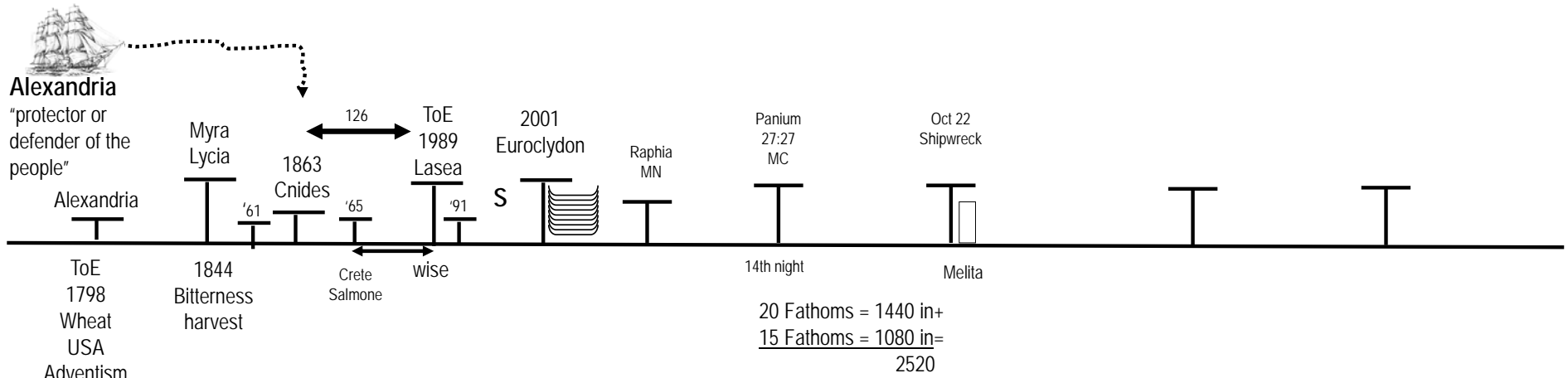
At the last camp meeting I said that the Midnight Cry gave us three stories. It taught us of the **Counterfeit, Protestantism, and Modern Israel**. What all of these three stories have in common is their repeating pattern, through three successive histories.

- First, the **Counterfeit 1899 to 1945**, a history of failure; John Paul II in 1989 and what he attempted was a history of failure. Then under Benedict and Francis 2001 we see the beginning a history of success.
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- Then **Protestantism** in 1888, 1950s, and 1979 to the Sunday law, failure, failure, success. For space I'm not being more precise with the dates.
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- Then **Modern Israel**: the Millerite history, 1888 history, and 1989 till the end; failure, failure, success.

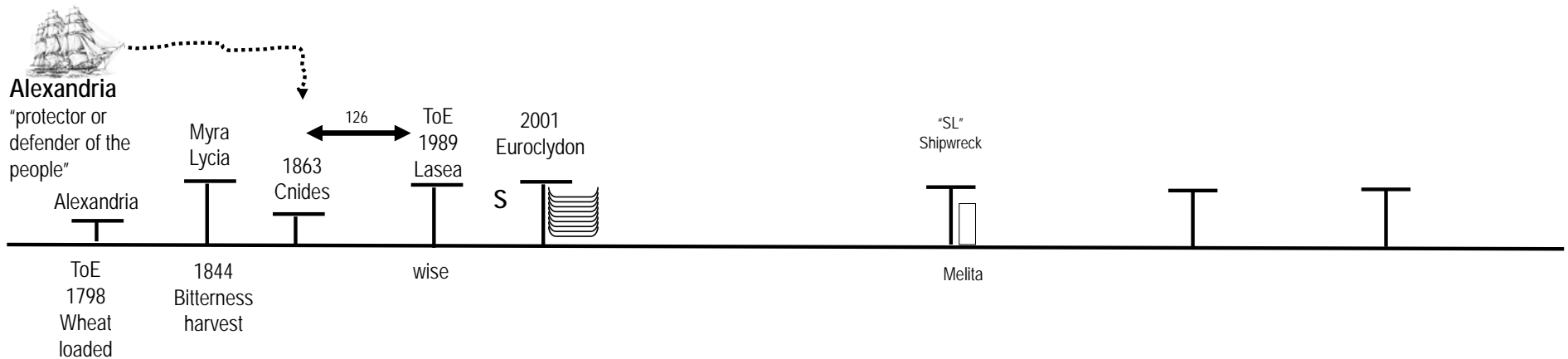
Theme	Structure		FAILURE	FAILURE	SUCCESS
Adventism	1) Modern Israel	→	Millerite 1798-1844; 46 years	1888	144,000
Papacy	2) Counterfeit	→	1899-1945 46 years Pope Pius XII	1989 John Paul II	2001 Benedict and Francis
Protestantism	3) "In God We Trust"	→	1863-1900 Christian Amendment Movement	1950s Judeo-Christian Nationalism	1979-SL New Christian Right



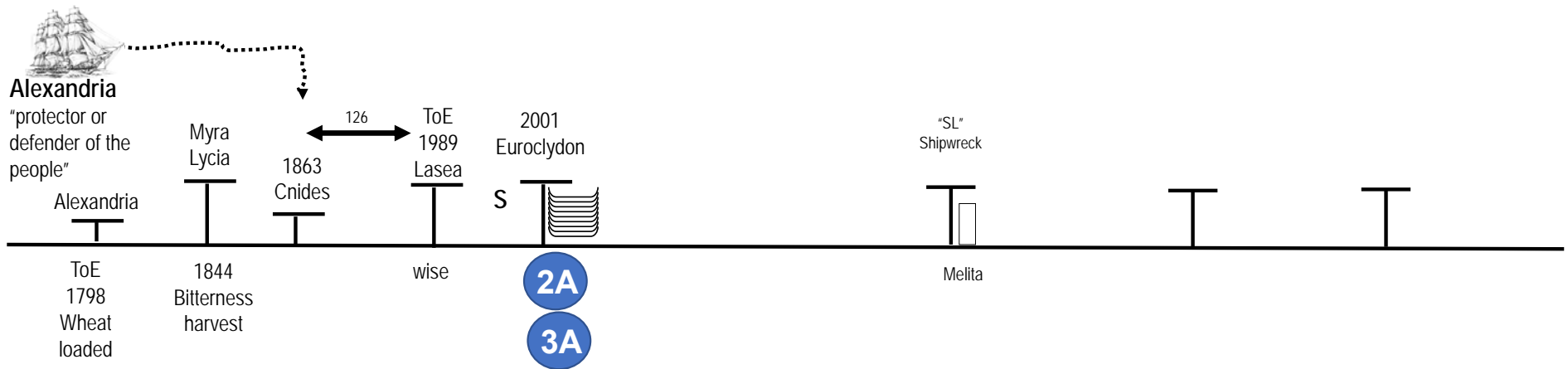
Before these three histories were fully dug out the whole Midnight Cry began with a different structure. It took us back to a distant vantage point and what God showed us was the history, the story of two institutions from 1798 to the Second Advent. We had a broad overarching view of the entire time of the end. That's the story of Acts 27, a sweeping view of the whole time of the end before, again using structures, God shined a spotlight on the Papacy, Protestantism and Modern Israel. I love this study of Acts 27 because when we start to feel overwhelmed or confused, when we start to get cross-eyed with details, it enables you to step back and look at the big picture.



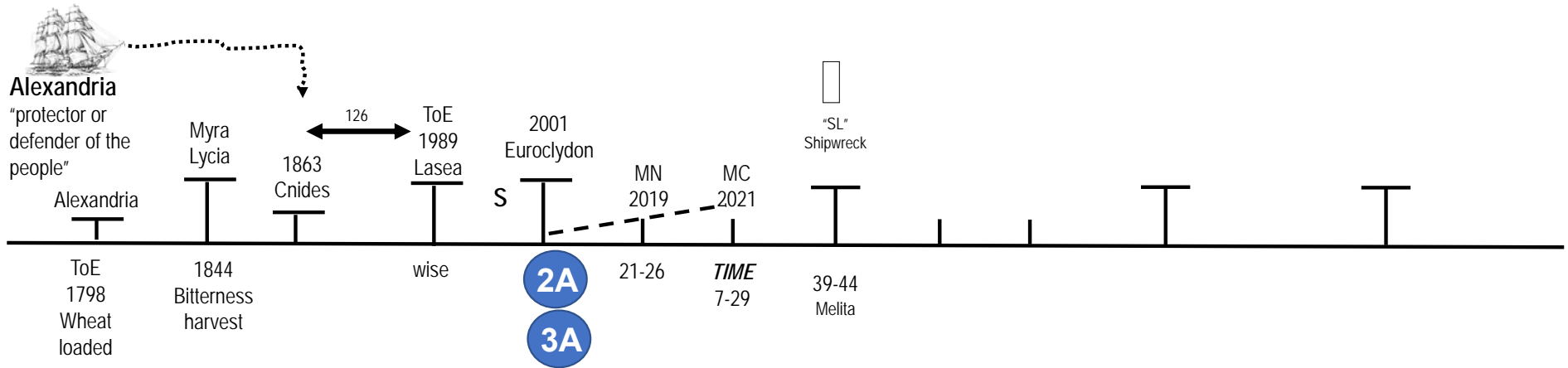
I just want to make a point, when we say Adventism and Modern Israel are we talking about the same thing? When we talk about the ship of Alexandria and Modern Israel? I might be asking a trick question, but I would suggest no. Because our history for Modern Israel is a history of success and we all know what Acts 27 says about the institution. We need to be able to look at Adventism with two different perspectives, just as you would have to think of Ancient Israel with two different perspectives. Ancient Israel as an institution, it failed. As a movement it succeeded, as a movement that had failure, failure and then success in the time of Rome, but the institution of Ancient Israel crumbled. This is what we see repeated. When we have the structures of Modern Israel, as a movement it's success, as an institution it's failure. I think everyone gets the point I was trying to make now.



What I want to do is just tidy up this second line, the ship of Alexandria and then remind us of a couple of things. This is the line I love; it's going to take us from the Time of the End to the Second Advent. In 1798 it leaves the port of Alexandria, that's where the ship begins its journey because **the theme of this line** is not Paul, **it's the ship**. And this ship represents two institutions, both rising up in 1798, it's the United States and Adventism. It takes us through Myra and Lycia, the bitter experience and harvest of 1844, which was a bitter experience for both institutions, both lose their way in 1863. We have 126 years and for time I'm skipping that part of the voyage, and we pick it up in Lasea where Paul gives a message and he's ignored. We come to 2001 Euroclydon, it's here that the ship is largely destroyed. What destroys Adventism in 2001? What's the destruction that comes to Adventism? My focus today in this history is particularly Adventism.

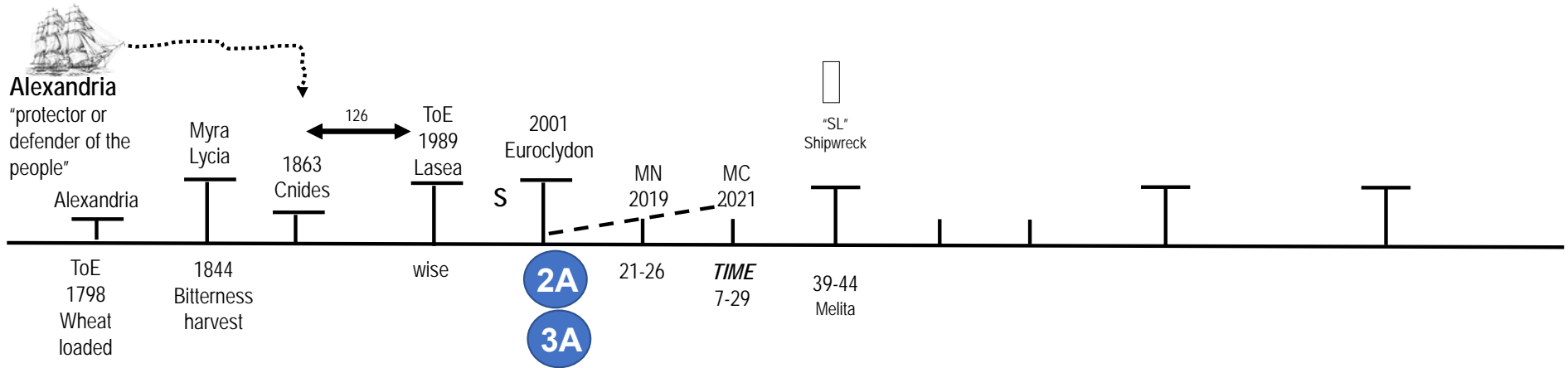


I want to suggest the following, we say Adventism rose up in 1798. Not only had William Miller not yet converted he hadn't even yet become a deist. But even though there's all that history still to come spiritually we mark Adventism as beginning there because of the arrival of the first angel, even though he was far from doing a work yet. He's not actually doing that work until 1833, He's years from even beginning to study. But I hope we're all comfortable why Ellen White marks it at 1798. So when that institution is largely destroyed at Euroclydon, I'm not so concerned about finding an event and the year. This is the arrival in the Second and Third Angels messages and these are the messages that are going to destroy Adventism. Parable teaching, the Midnight Cry message, it condemns two institutions. It condemns Adventism as an institution, and it condemns the United States as an institution. And when the Angels arrive whether people recognize it or not, just as no one living in 1798 recognized it here, the ship's destruction became inevitable.

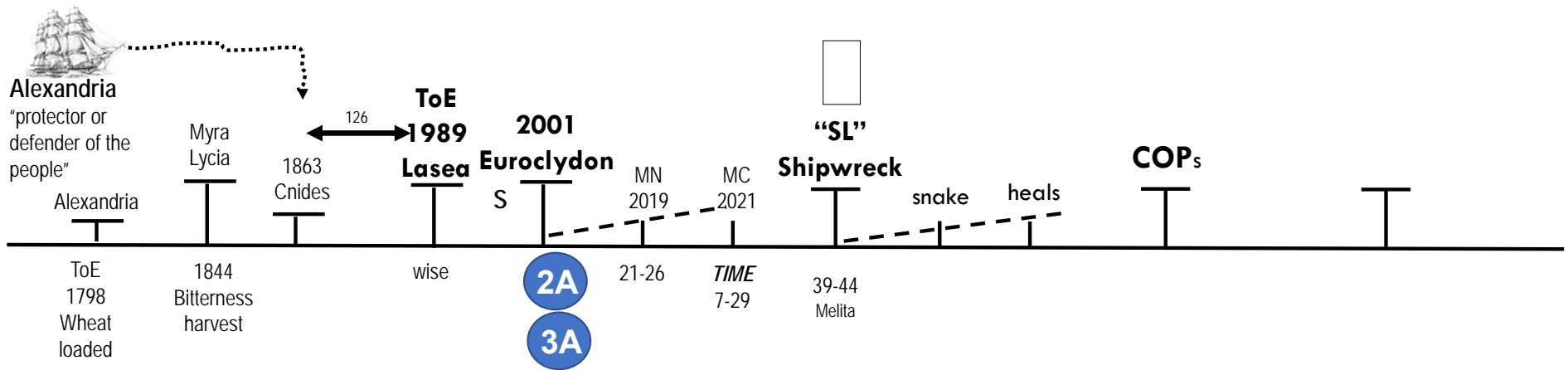


Now coming back to Acts 27, I'll fly through this quickly. There are two messages in this history between your Euroclydon and shipwreck at Sunday law. This first waymark there is an increase of knowledge about the shipwreck. You'll find that story in Acts 27 beginning at verse 21 to 26. And this is 2019 and they have an increase of knowledge of the Sunday law. That's increase of knowledge for the shipwreck we'll find in verses 27 to 29 and we have covered it many times, symbology that connects this to the Midnight Cry; Midnight, Midnight Cry and shut door at the Sunday law. Shipwreck becomes inevitable at Euroclydon, an angel comes down and there's an increase of knowledge, it's formalized, the Cry is made, they have some understanding of time and then shipwreck is versus 39 to 44.

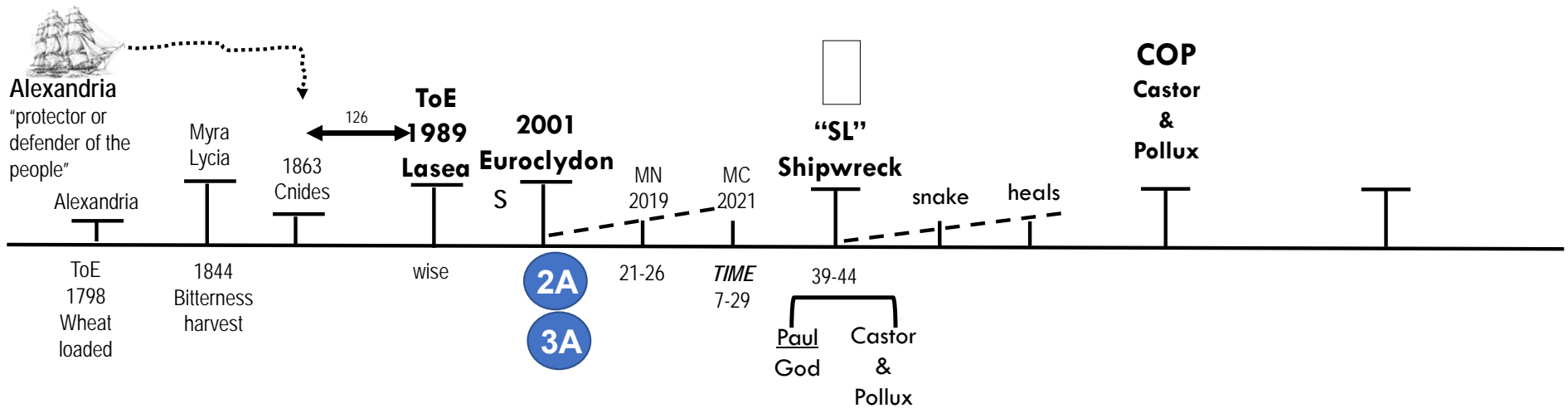




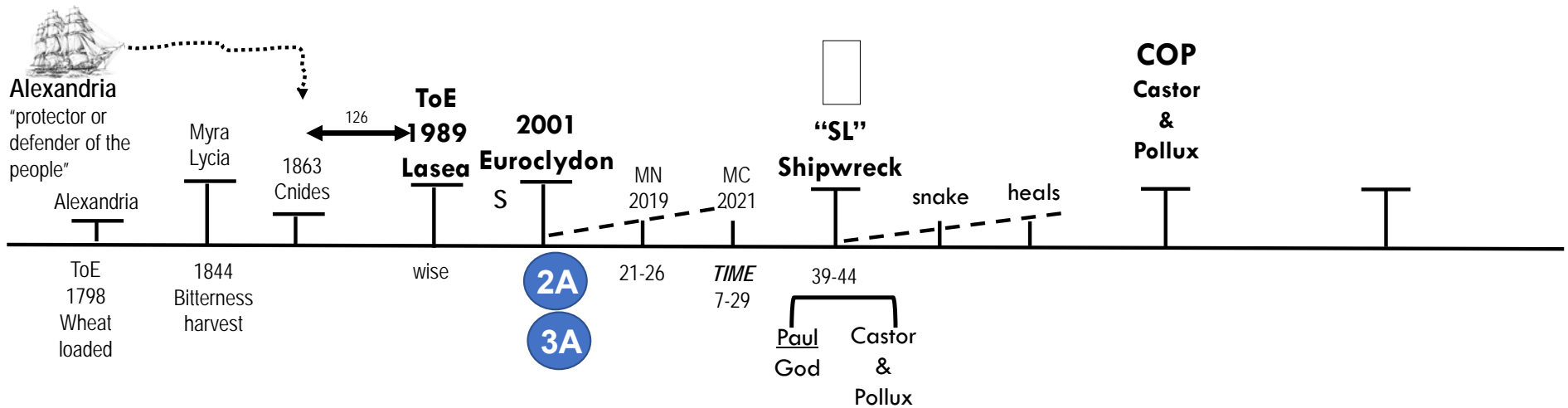
When this boat is shipwrecked, they all make it to the shore, and they stand in two companies. One part joined with Paul in praising God and those who have not accepted God through that experience, who are they praying to? Who do you pray to if you're a shipwrecked sailor? The god of the sailors: Castor and Pollux. So in that religion they believe that there is a father, Zeus. This father has two sons, Castor and Pollux. One of them is going to die and the other son is heartbroken at the death of his brother, his brother is resurrected but forever must maintain the human form. What does that sound like? You have three members of a godhead; one of them dies, resurrects and maintains a human form. This is a counterfeit story of the Godhead. So at this waymark you have the choice between the true God and a counterfeit god. The true God and a pagan counterfeit, a true God and an Apis bull. That's the division that occurs on the shore after shipwreck.



On the island there are two events: Paul encountering the snake, he begins to gain the attention of the Islanders here. But then when he heals, the father of the chief man of the island, Publius, his father is healed by Paul and when that healing occurs people begin to flock to Paul. He works on that island teaching and healing for three months. We've marked this as the time period between the Sunday law and the close of probation, it's Paul's ministry to that third group, the Nethinims.

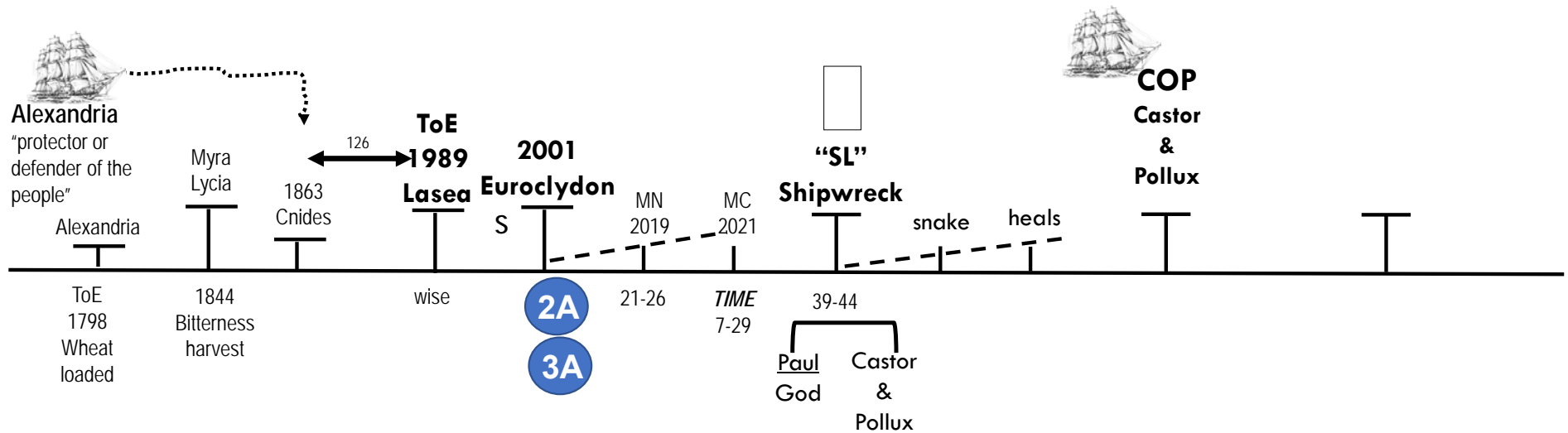


That's as far as really has been taught before, Sunday law to Close the Probation, when Paul's work to that third group comes to an end and they're taken away on the ship the Castor and Pollux. So what arrives to take Paul to COP? It's the counterfeit. Now I don't claim to have any clear literal understanding of the final time of trouble. As long as we're in our current dispensation I don't believe we can have a clear understanding. We've long said that after the Sunday law we will have a clear understanding of the time of trouble and of the counterfeit. But what I want to do is lay out the structure without attempting to make any serious application. I've said before that the ship of Alexandria, it takes you from the Time of the End to the Second Advent. And all I want to put into place is that history between the close of probation and the Second Advent. I don't want to do this making application about the time of trouble.

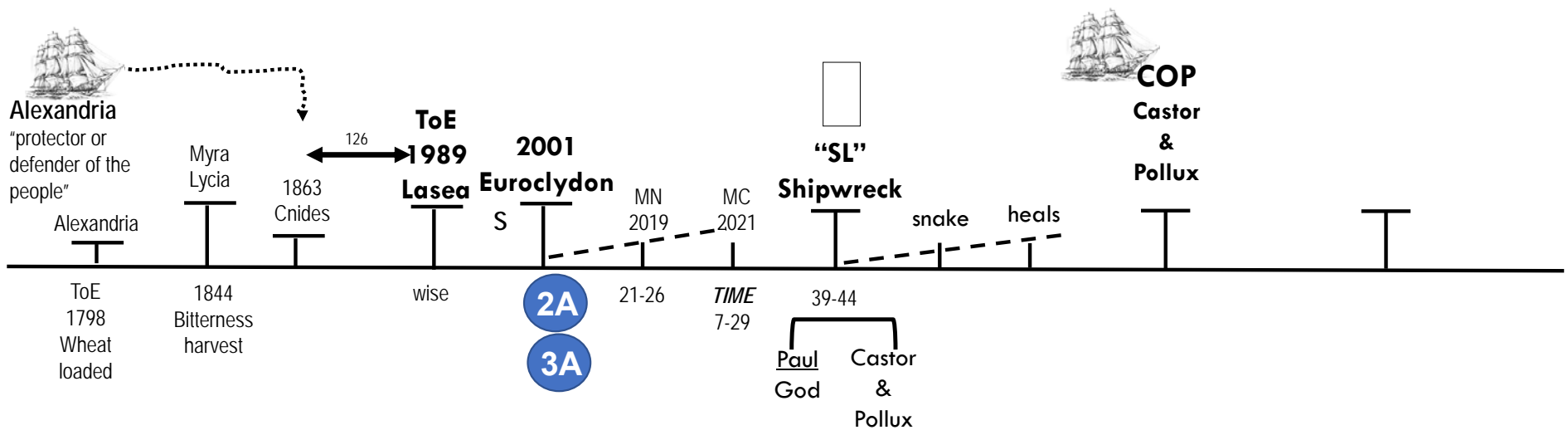


So we have the journey of the ship of Alexandria from 1798 to 1863, it loses its way, goes off course. We pick it up in 1989, failed to listen to a message, destroyed from 2001 by the arrival of two messages that predict the shipwreck. Through two messages, through an increase of knowledge that shipwreck is explained to them. It divides the people of that institution into two groups, it divides Adventism into two groups. Adventists who will stand with God, the God revealed by the Second and Third Angels message or the Apis bull of their own invention. They go to work for the world, the third group, two events draw Paul to the attention of the whole island, his work for the third group is severed when this ship arrives to take him away.

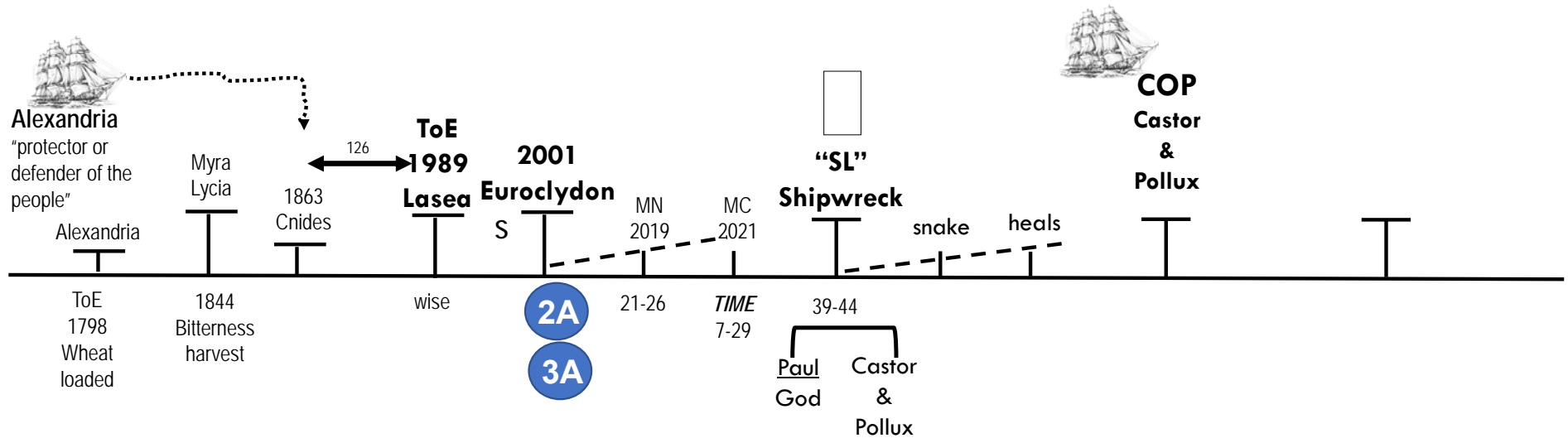
**Now what's the theme of this line? Who is it telling the story of?**



Acts 28:11 is talking about the ship the Castor and Pollux and **it's called a ship of Alexandria**. So this ship the Castor and Pollex is also a ship of Alexandria and **the theme is the ships of Alexandria**. So to repeat the Castor and Pollex is a ship of Alexandria, a grain ship and where is its destination? Where do the ships of Alexandria go? This first ship of Alexandria goes to the shipwreck but where was it heading, where was its destination if it had made it? Everyone says Rome. I want to suggest no. If you go back to chapter 28 to verses 12 and 13, in verse 11 they leave on the ship and in verse 12 they go from the island then they land at Syracuse then Rhegium, then Puteoli.

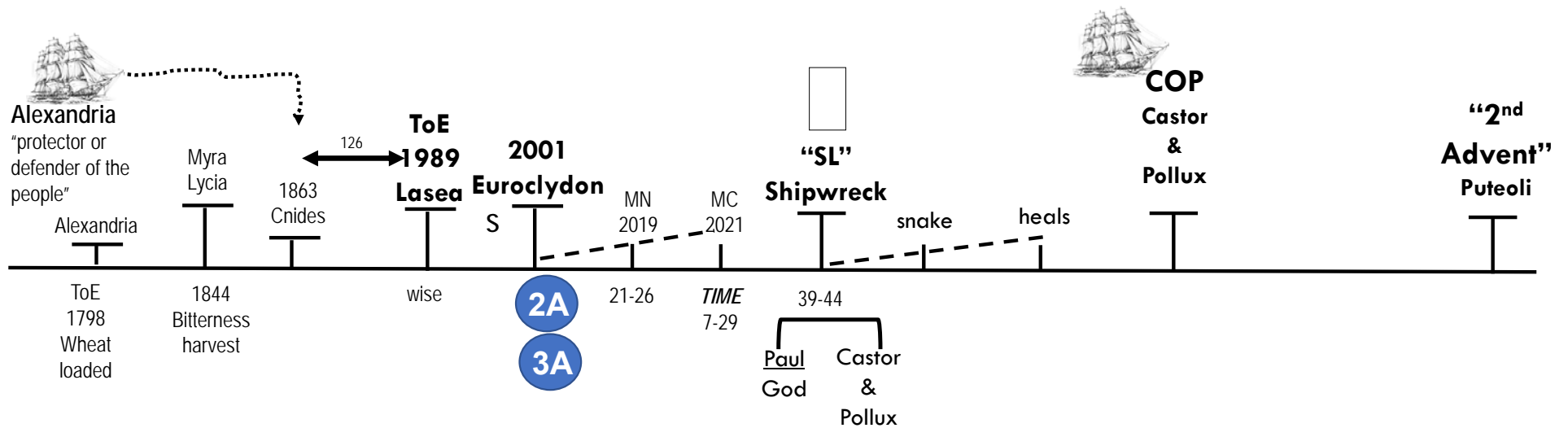


I want to read a little information on Puteoli. This is from a website called World Archeology. "In the first century Puteoli was the most important town in the area." So there were two very special ports, Puteoli and Ostia. Ostia was at the mouth of the harbor. But the problem with Ostia is it was not able to take in the 300-ton grain ships from Egypt and from Africa. So these massive ships never went to Ostia, they went to Puteoli and from Puteoli they would be distributed. This countryside was the economic powerhouse of central Italy and would be able to provide the goods that would be swapped for the grain. So grain is taken from Alexandria to Puteoli, it's unloaded at Puteoli and there it's loaded up with Italian goods transport back.



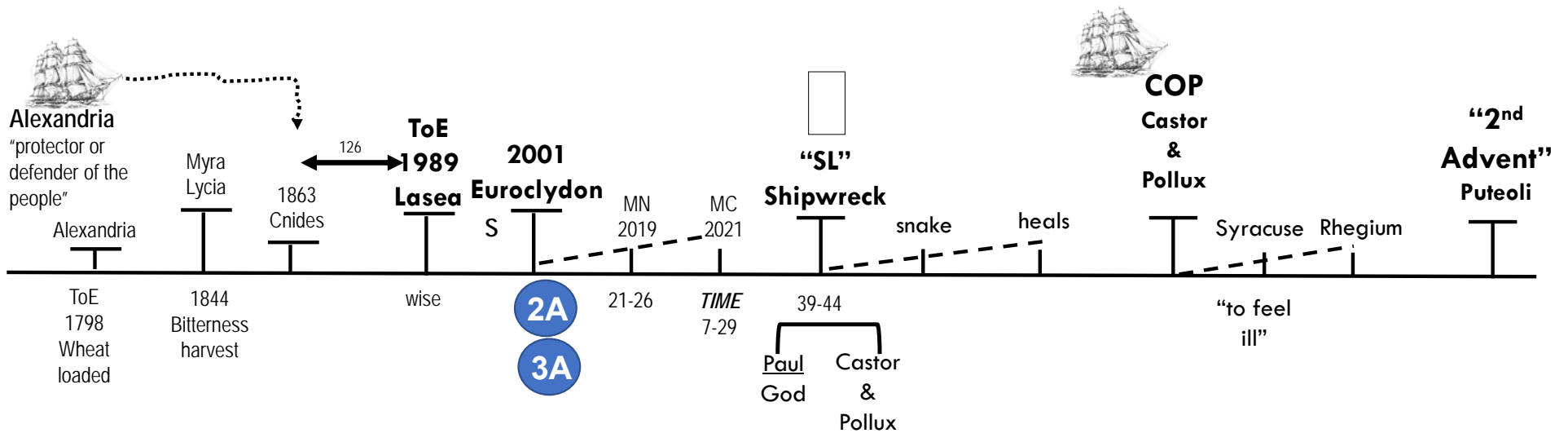
The Eastern Bible dictionary: 'Puteoli was the great emporium for the Alexandrian corn ships.'

From The Smiths Bible dictionary: calls Puteoli the great landing place of travelers to Italy from the Levant and a harbor to which the Alexandrian corn ships brought their cargos.



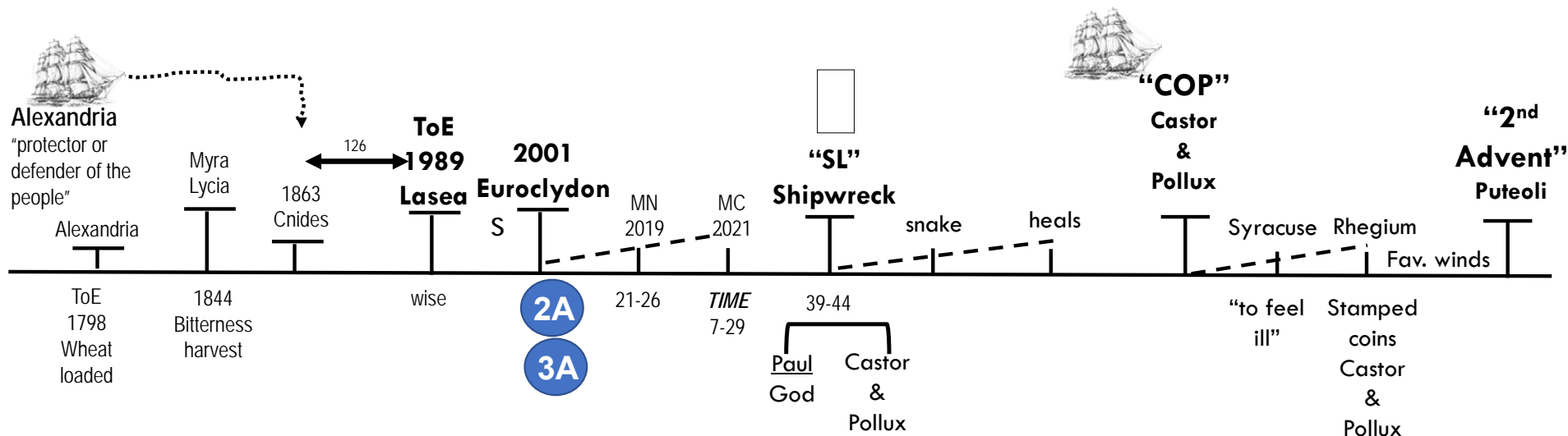
The ancient writer Seneca, he would describe how the Peteolins would watch for the appearance of the Alexandrian corn ships. You didn't have 300-ton grain ships sailing into Rome. They left Alexandria they sailed to Puteoli and back. So while Paul journeys on to Rome Paul is not the theme of this line. **The theme is the ship of Alexandria.** And this ship if it hadn't been wrecked at Sunday law, the precious grain that it was invested with in 1798 was not destined for Rome, it was destined for Puteoli. That was the course of the ship, it's shipwrecked at Sunday law and another ship completes that process. Does that make sense?





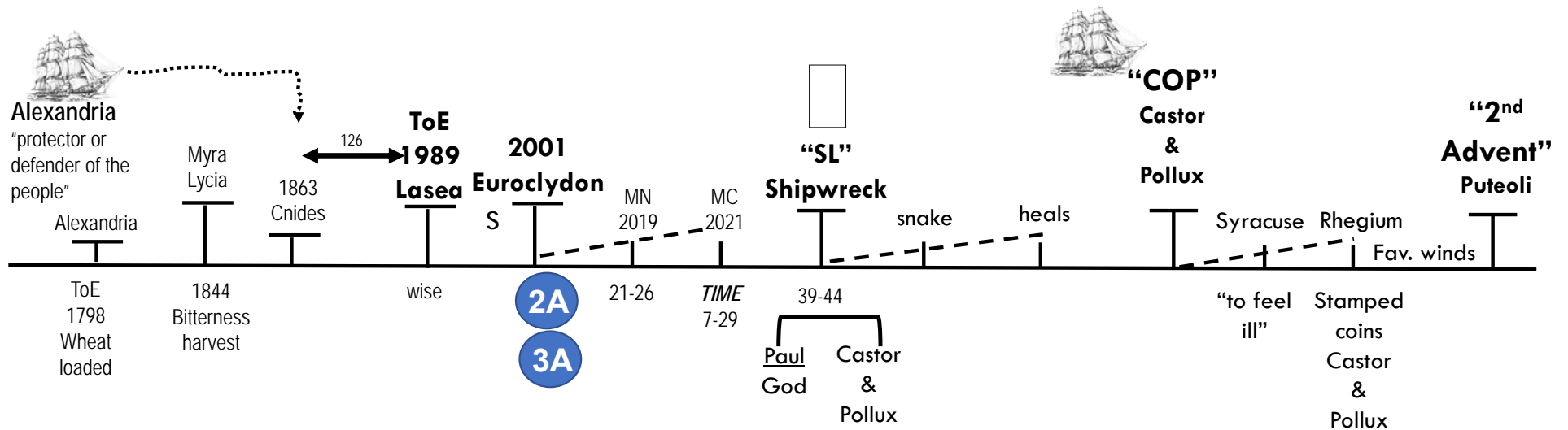
So as you would expect there are two stops between the island and Puteoli. I'll mark the structure but I'm not trying to make application except to say that it doesn't look pleasant; Syracuse and Rhegium.

It's a little tricky to find the meaning of Syracuse but it is believed to have come from the Phoenician word Syra which means to feel ill or sick. They believe in reference to the location of the city near a swamp.

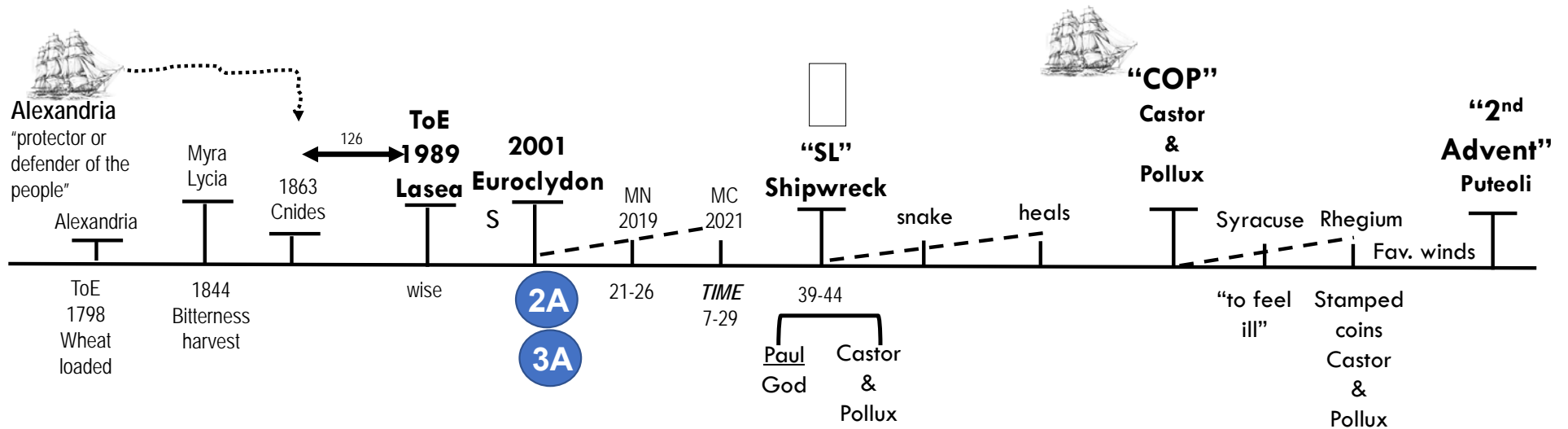


Regarding Rhegium, reading from Faussets Bible dictionary, it says that it's quite curious, a curious coincidence they call it, that the coins of Rhegium are all stamped with the twin brothers Castor and Pollux which they find a curious coincidence because that's the ship.

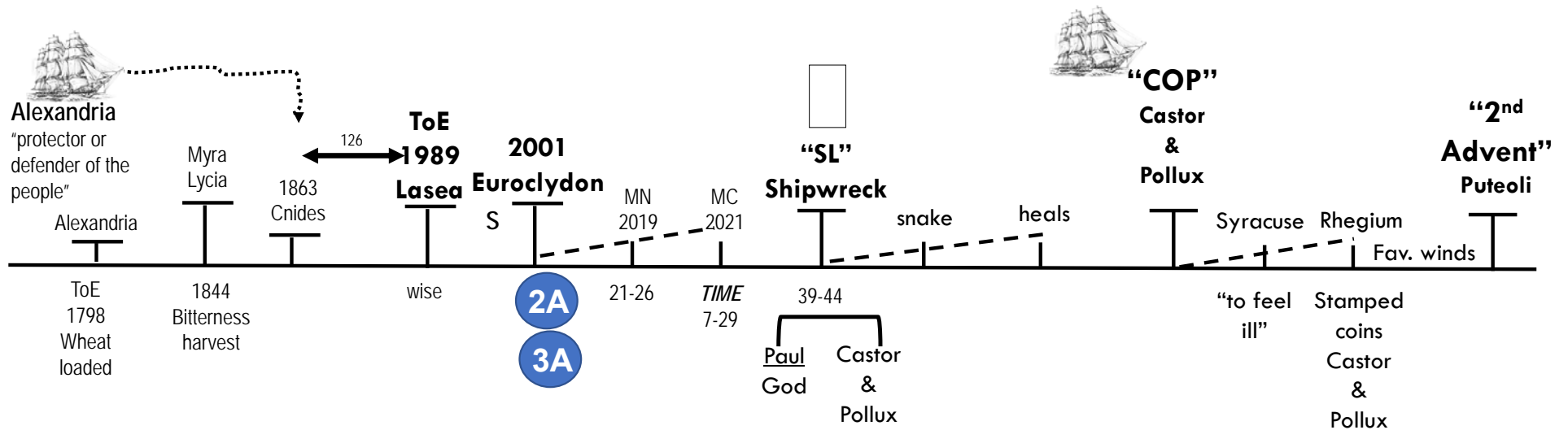
So there's something on this line about Castor and Pollux, we find it located three times. They have unfavorable winds between Syracuse and Rhegium, but after Rhegium they get favorable winds that take them quickly from Rhegium to their final destination.



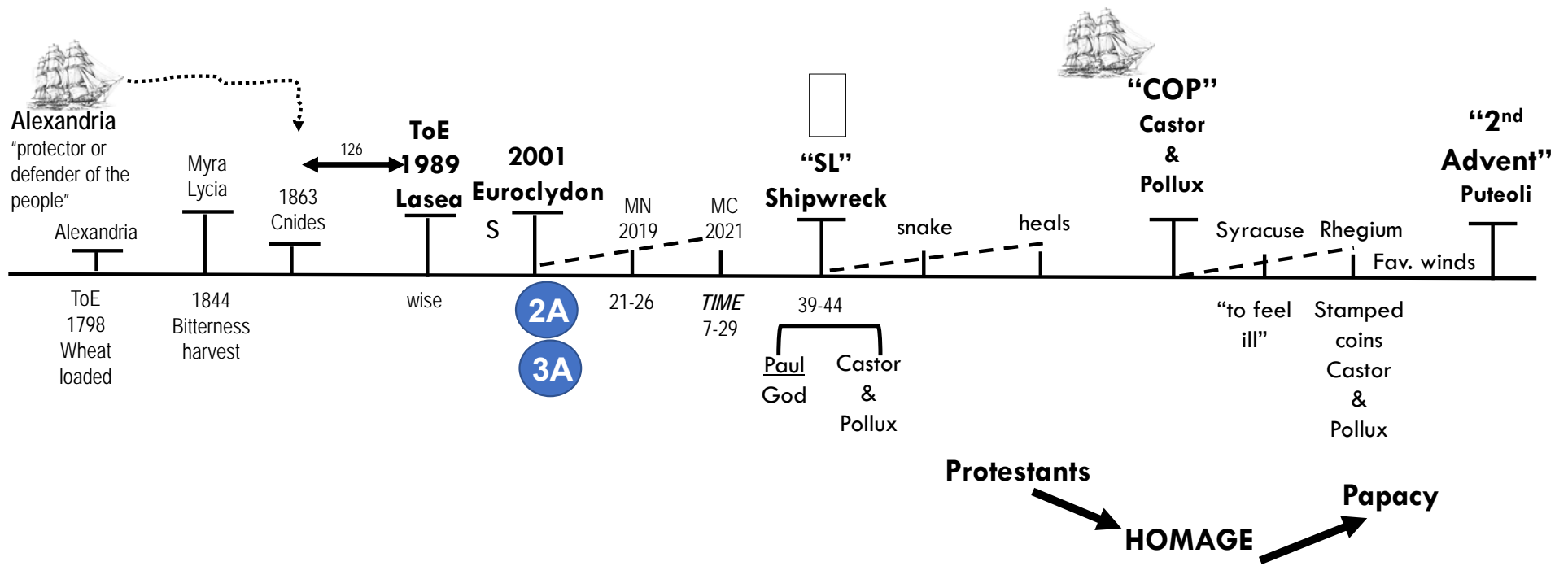
So I'm going to suggest this is Acts 27, the line of Alexandria and it's giving us a neat overview of 1798 to 1989. Then when we get post 2001 in our own history it becomes much more detailed. You have an increase of knowledge and a formalization, a perfect structure in all three dispensations on this line of the 144,000; that 2001 to Second Advent time period. So while that ship of Alexandria takes us from 1798 to the Sunday law, the story of ships of Alexandria isn't over yet, because Paul's going to do a work in that time period and then a second ship of Alexandria is going to complete that journey.



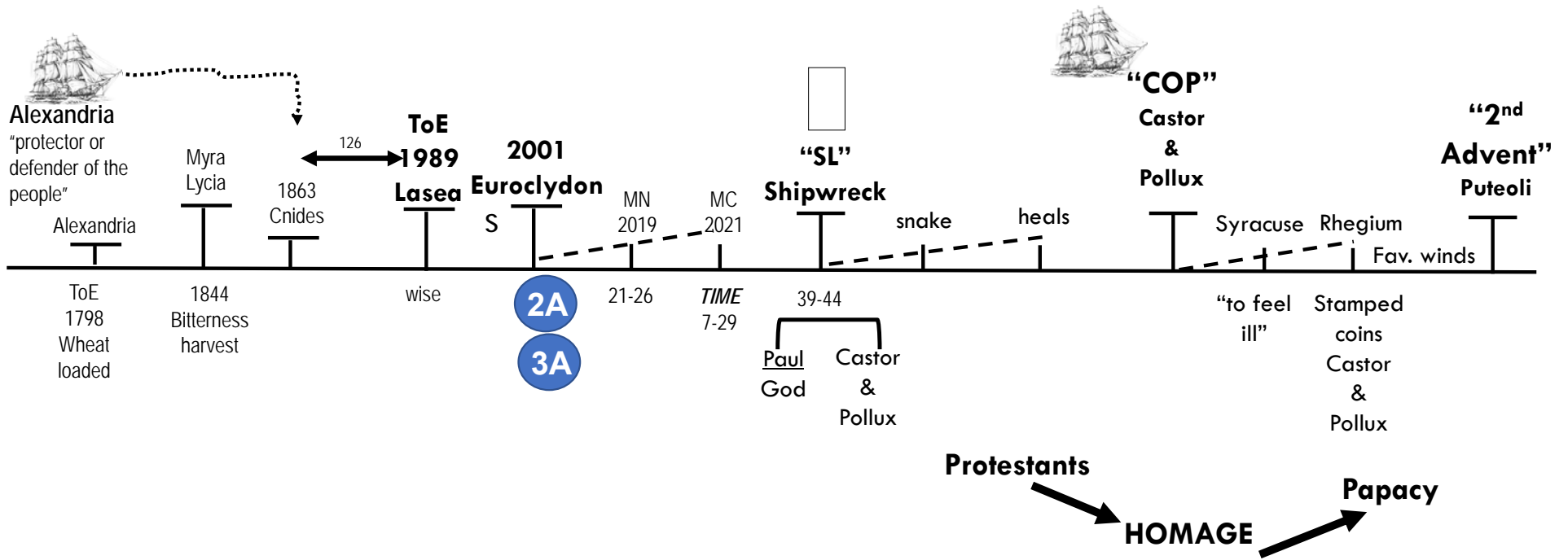
This is particularly to answer the question of a dear friend but it's also taking us back to the story of the Adventism and the Apis bull. We know that Adventism as an institution is shipwrecked at the Sunday law. What happens at the Sunday law? In the Great Controversy page 442.1, just one thought from this paragraph, "the prediction that it will speak as a dragon and exercise all the power of the first beast plainly foretells the development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard like beast." There's a lot in this passage that makes it famous, but I'll keep going to my main point. "In the statement that the beast with two horns causes the Earth and them which dwell therein to worship the first beast indicates that the authority of this nation is to be exercised in enforcing some the observance which shall be an act of homage to the papacy."



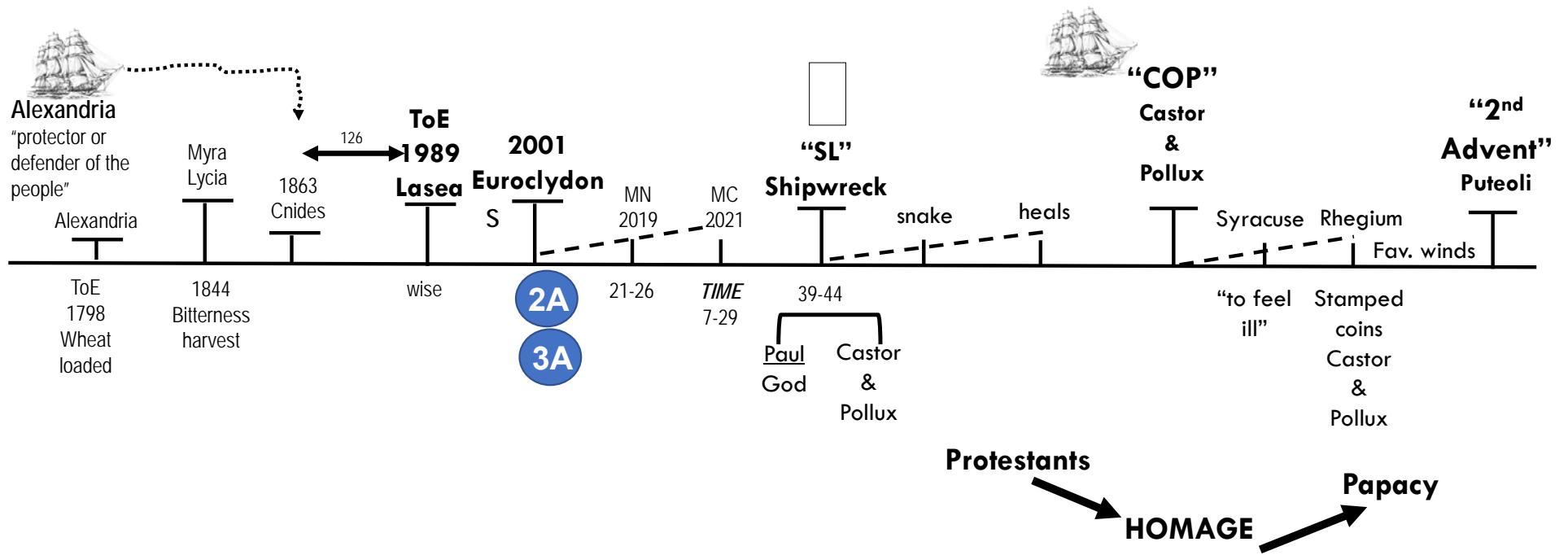
So the point I want to bring out of this, at the Sunday law the United States pays homage to the papacy how? How does the United States pay homage to the papacy? It copies it, intolerance. In the words itself, what does it mean to pay homage to something? **By enforcing an observance**, that's what it says in the passage. It doesn't say intolerance is the homage or persecution is the homage, the very last sentence gives us a word and its definition. **The act of homage is the enforcement of an observance.** Can we see that in the last sentence? **It's in enforcing the observance of something that is the act of homage.**



We have to be careful of this conspiratorial mindset that looked at 2001 and said this is all friends coming together behind the scenes, and a great globalist conspiracy with this evil laughter in their sneaky handshakes as they plot our destruction in secret. What goes wrong at the Sunday law is the United States pays homage to the papacy, and what United States is this? **This is Protestant America, so Protestant America pays homage to the papacy.** Now does the quote say that they do that by plotting behind closed doors? Through some secret alliance?

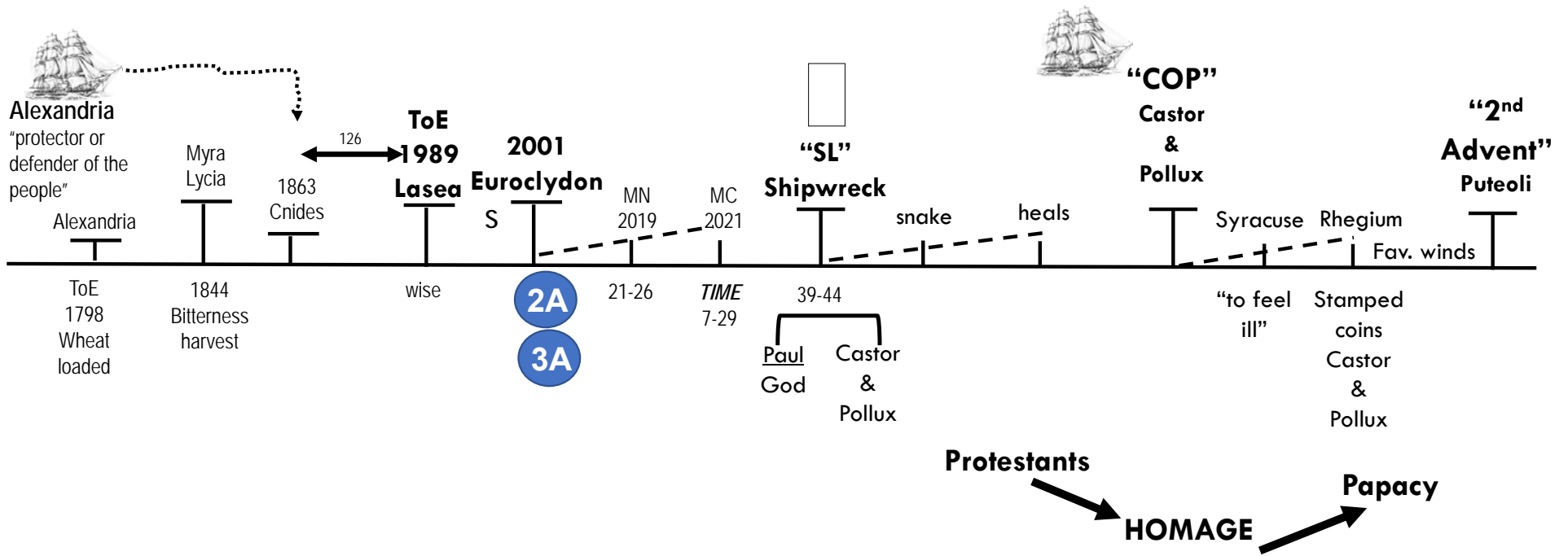


We're going to come back to the subject of homage. But I want to make the point that homage is the enforcement of the act. What does the word homage mean? I just want to pull out the word, **submission**, **respect**, **the idea of submission and the idea of respect** and we'll come back to that.

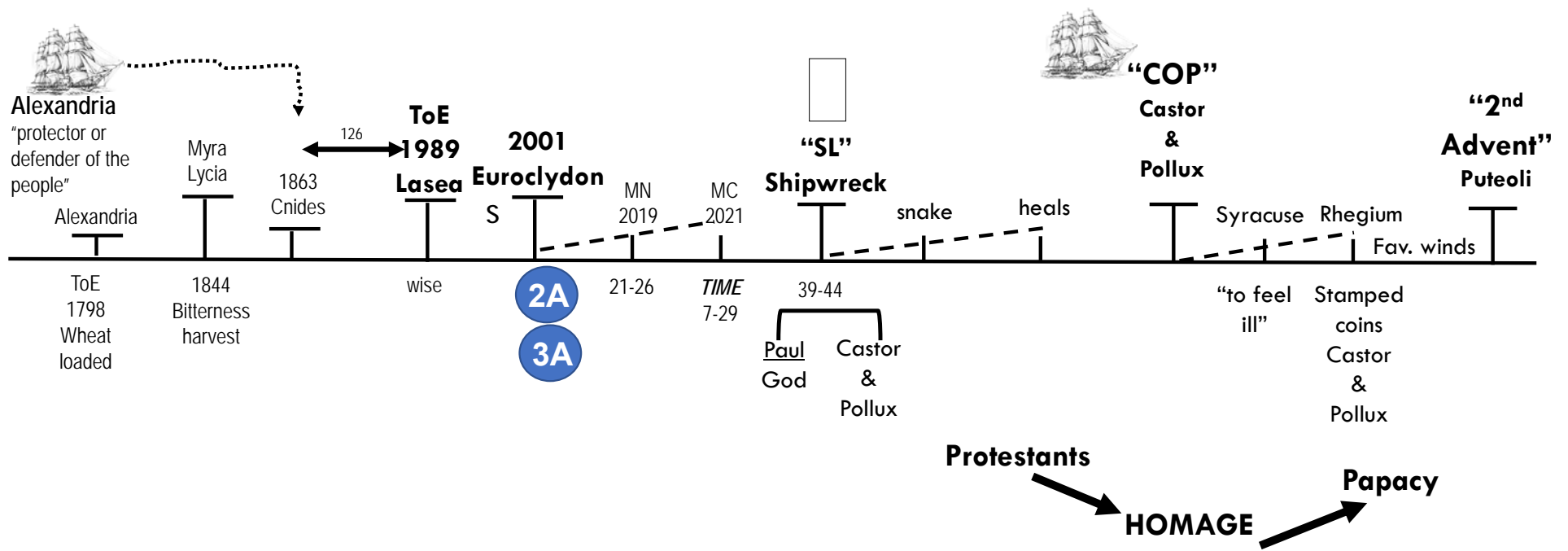


So Adventism is shipwrecked at the Sunday law and the United States is shipwrecked at the Sunday law, why? What does Adventism do at the Sunday law? What does the General Conference do at the Sunday law? Now, does the president of the General Conference go and kiss the foot of the pope? Does he like the Pope? Does he support Catholicism? Does he stop teaching that the Catholic Church is that great evil beast of end time prophecy, the antichrist? So how does the General Conference pay homage to the Pope? When an act is introduced to the United States, who takes part in this act? Adventism, through the support of the act Adventism as an institution will pay homage to the papacy without ever thinking, intending, planning to do so.





How the Constitution Became Christian, I want to rename this document. Three times the United States tried to pay homage to the papacy. The first homage failed, the second homage failed, and the last homage succeeds. The first homage the eyes of Adventism are wide open, the second homage we're sailing around somewhere we were never meant to be, completely off course, terribly worried about being called a cult, that's the 1950s history and we can barely understand what's going on, barely raise a cry. So 1888 history we stand on the right side, 1950s history we're running blind, when it comes to the history of the third attempt to pay homage **at the Sunday law we stand with Protestantism and figuratively bow down to the papacy.**



When we come to our next study, we're going to have one last look at this document, but we want to go back to 1888. I want to make sure everyone in this movement, all of us need to understand what homage looks like. 1888 showed us what homage looks like. We have a perfect example of that and if we can see it in 1888, we will know what how much looks like today.

If you kneel with me, we'll close in prayer,  
Dear Lord, thank you for this opportunity to meet, thank you for  
the warnings you send. We don't want to be deceived, none of  
us do Lord. May we not just tolerate this message, may we love  
every part of it. Lord it's not enough for us to just identify what  
sin is; the racism the sexism in the homophobia. May we not be  
content until we hate them, when we can look back with horror at  
our past course because only when we look back with horror,  
when we see what you identify as sin and hate can you have  
trust in us not to bring it back a second time. Show us sin as you  
see it, not the comfortable idea of sin that we've taken from our  
idolatry. I pray Lord that we would be willing participants in this  
transformation, clay in the hands of the Potter.  
I pray this in Jesus' name, Amen