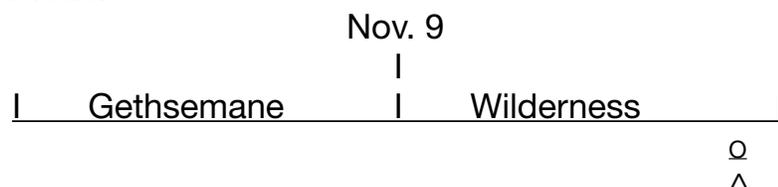


The Speaking of a Nation - part 1  
Tess Lambert, The Midnight Watch 08/08/2020

So I hope everyone can hear me OK. Hopefully that's all well. I just want to continue with some understanding of Millerite history and what seems to happen every time we begin, we spend quite a bit of time on review. So last week was almost entirely review and particularly of a few key things we really need to understand and be comfortable with before approaching Millerite history. So there are still a couple of things that I want us to go over but not in the same way or the same detail. So what we have reinforced over and over again since particularly beginning at the German conference last year and then in a greater fashion since at the school in Uganda at the beginning of the year and that is: the end of Ancient Israel typifying the end of Modern Israel.

So I understand that these presentations are translated and it's ideal that it's a live translation because then you have breaks in your sentences for the translator to come in and fill. And as I have no live translation, I am told, which is a reasonable concern, that I speak too fast. So I am making an effort to slow down, if you think that I'm speaking strangely. For the sake of those who come in afterwards and translate it, who are already doing a difficult and wonderful job, I need to try to speak slower when there's no live translation.

Coming back to subject. We're considering the end of Ancient Israel, the reform line of the end of the Jewish nation under John the Baptist and Christ and what I have wanted us to see, perhaps what we need to see in this dispensation more than anything else is that we have two back to back tests. This is November 9 and using the two lines from the end of Ancient Israel you can place Gethsemane at the end of the last dispensation and the Wilderness at the beginning of the current dispensation. These are two back to back sequential time periods. And what that enables you to do is to compare and contrast the two testing time periods.



So considering that we are here and considering that we are in this time period, the shaking and the split that occurred, it becomes very important that we understand this time period. And it's not my intention to go any deeper into that in this presentation. We're going to transition toward studying Millerite history. But that is a life and death message to understand, which is why we have spent school after school, campmeeting after campmeeting having everyone possible aware of this compare and contrast. And it is by no means a completed study.

So that needed to be done first. Then we began to look at Modern Israel and what we reviewed last week was that we could understand clearly that Christ was to return in the

history of the Millerites. In 1863, to be precise and then in the history after 1888. So we spent part of last week's class looking at those two histories and reviewing that subject matter. Then we brought that concept to the triple application to understand that to understand our own (history) is to understand the first and the second, particularly Millerite history, the Alpha, to explain the Omega.

So again, there's a couple of other things I want to put into place before going any further into Millerite history. The first bit is how light opens up. So I'm going to use a couple of examples, because what I see happening is that as light grows and our understanding of the message increases, we look back on what we taught before, what we understood before, and we increasingly feel that our understanding in prior history was, put nicely, too simple, or to be put in a more ugly, ugly fashion was wrong. And people today are feeling unsettled, particularly considering how we have understood the Sunday Law differently over the last 12 months. But in other areas as well, there's a great deal of feeling unsettled at how we are, as some people place it, changing the message. If we made mistakes back then, how do we know that we are not making mistakes now? And the suggestion people are putting out there is that our message or what particularly Elder Parminder and myself are doing is pointing to things that used to be taught in this movement and calling them error. And that makes people feel, I don't want to put it on an ugly fashion on those people, I don't believe they have any of that type of intent, so I'm just going to say that it unsettles them and that is reasonable. But I want to explain how I see it from my perspective and I'm going to use an external secular example and an internal example.

My favorite subject through my years of education was chemistry. And when someone says that, it can make them sound intelligent. I'm not suggesting that I understood chemistry. I just loved it. I loved the concepts. I loved what I could grasp of it. I loved what I couldn't grasp of it. But chemistry, the foundation blocks of everything that makes us up and makes up the universe is fascinating. The way molecules interact. There's been an absolute awful occurrence in Lebanon this week. When you look at what happened in Beirut and aside from the devastating human toll, how is it that this substance can wreak such damage. This enclosed substance, stored in this compound that something happens to that compound and you have such an awfully incredible reaction, if you've seen the videos of that explosion. Science and chemistry are incredible subjects. So as I studied chemistry in the earliest grades where that was introduced, what did essentially teach me? That everything, everything is built up of this common little tiny dot called an atom.

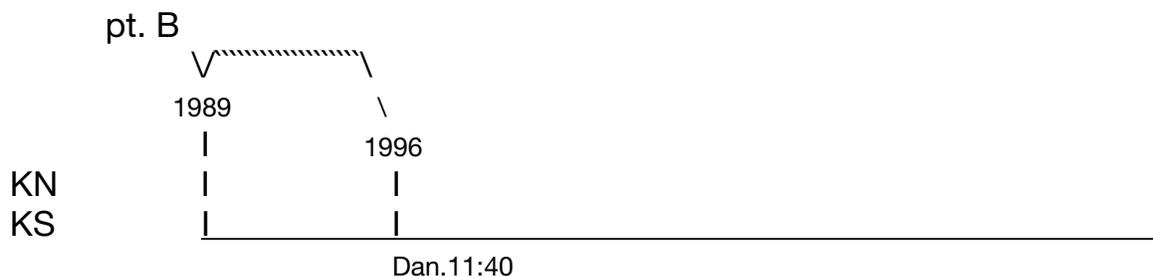
Atom .

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That you just have this little dot and it composes everything you see around you, from water to gold to human skin, is composed of the atom. And that's how the subject is introduced. And then as you advance they will start teaching you that actually there are smaller parts of this atom. And I will take H<sub>2</sub>O for example. Water and say that it's essentially this hydrogen atom, this hydrogen element with these 2 oxygen elements attached. And it'll start showing you that this building block is more complex. And this is just a simple one. It will start showing you all the different atoms that compose the universe.

So that does you for the next grade and then I'll skip to the last year of chemistry that I did. And once I was looking at that level, it was about the last year of my education they approached again the subject of the atom. What the teacher said in this chemistry book was that an atom was so complex that even many of the scientists who don't specialize in the atom, do not understand how it is composed. There are very few scientists in the world, specialist scientists who have delved deep enough to have a somewhat accurate understanding of the structure of an atom. It does not look like this. (She points to the illustration of "atom") What they essentially had to admit to is that, they teach you, if we wanted to be harsh, teach you something that is, in actual fact barely connects to reality, because that is the level of which we can understand and absorb it. So whether or not there's someone in preschool and they are introduced to this little tiny building block, or as you go through schooling and you start to have an explanation of how electrons work and all these different components to build up an atom, to as you get into the later grades and they start showing you that it's not actually composed this way, they actually begin to admit that it's so broad a subject, that there's so much complexity to it, they have to take us through these simple understandings and build upon them to where someone as a little child to someone who is studying in advanced chemistry can begin to understand the foundation blocks of the universe. And I think this is a little how God has to operate. That's my external example.

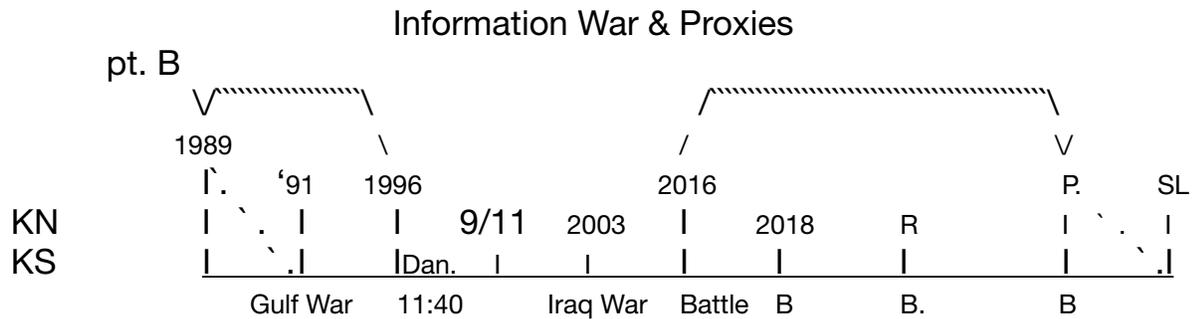
I want us to think of the internal examples. We'll speak about the King of the North and the King of the South. So we start to understand the KN and the KS in our ploughing history.



What is opened up to us is Daniel 11 verse 40? I'll just place 1996 to be broad there. And what does Elder Jeff come to understand in 1996 through Daniel 11:40? He comes to understand that Part B of that verse was fulfilled in 1989. So essentially what he says is that in past history, in fact 7 years ago, in 1989 there was a battle between the KN and the KS and the KS was defeated. So he's brought to the subject of KN/KS and says this is a subject of past history - KS was defeated. The next thing we need to see is the Sunday Law. That is an incredibly simplistic understanding of the KN/KS, but it satisfied us in the dispensation of the ploughing. It was what was needed to introduce us to this subject.

Then we come to 2016, it's 20-25 years after this chapter of Daniel to be unsealed began. Then what do we understand in 2016? We understand that this Part B in Daniel 11 also includes future events. And that this war between North and South is not completed. I'll just put (R) Raphia and (P) Panium, to be simplistic. So now we see they are going to fight again in the future.

Then comes the studies from 2016 to 2018 and what they open up is Pyrrhus and WW2. What that opens up for us is not just Raphia and Panium, but a broader context. And then we start to see 2016 is itself a battle. That there's a battle again in 2018. And in Raphia and Panium. Then we start to see that this is all an information war.



This is a present information war taking place. And as we study information war, we also see that it involves proxies. It is a proxy war as well. Then we start to understand the concept of the deadly wound and the death. That explains to us 1989 to 1991. And in connection with that, Panium to the SL. So now even the SL itself becomes part of the subject of KN/KS. Then we start to understand WW1. And that goes back and explains two particular previous wars, The Gulf War and the Iraq War. And other waymarks as well.

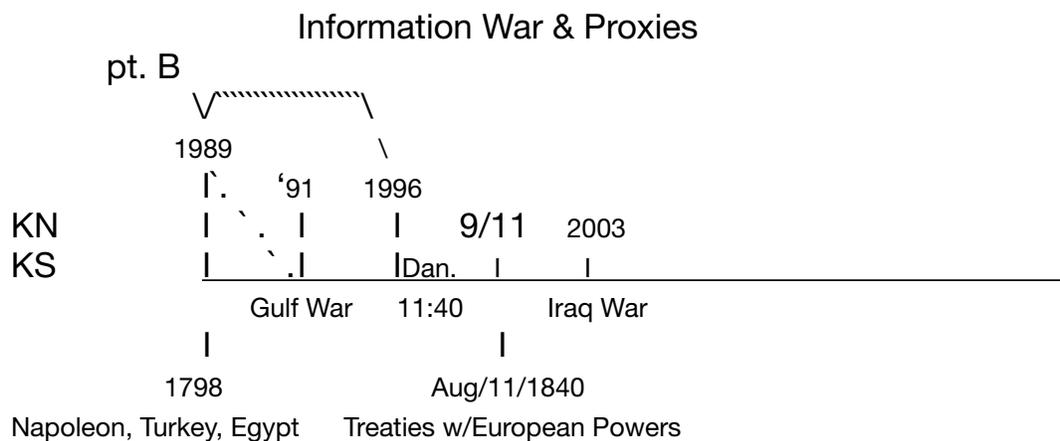
So this is just a very quick overview. There are other details that start opening up. And now we've gone from the ploughing history where we've gone from this simple explanation, if you would think of the atom, and say 1989 KN/KS complete. And we end up instead with a complex, I think beautifully constructed, understanding of the Time of the End all the way to verse 41 and the Sunday Law. Information War opening even the subject of Islam and proxy wars. The connection between this war and the KS and the subject of Islam. How they relate to spheres of influence. Saudi Arabia and Iran, Libya, Yemen, Syria, Afghanistan, Ukraine, Venezuela. It becomes a global message beyond Russia and the United States.

So we have been following quite a similar train as how we need to be educated about the atom. It starts simplistic. You look back and you think Elder Jeff was wrong to say that Daniel 11:40 Part B was fulfilled in 1989. But was he wrong? He couldn't say anything more. He's limited because we are limited. We could only absorb so much at each step. So it has to take 20-30 years for that to develop to the understanding that we have today. And we still have more to learn. This is how the subject of KN/KS has opened up. But it also applies to other studies. Studies like, what does the US look like at the SL? What does a dictatorship in the US look like? And we may be tempted to think that what we have taught in the past is error and that can do two things. It can shake our faith in this movement and the leading of God or it can build our faith in this movement and the leading of God. To be frank, I do not understand why this process shakes people's faith in God's leading of the movement. For me, it is, I just feel like a little child at His feet as He's explaining parable by parable, more and more complex things. I could not have understood this when I came into the movement. It couldn't have been properly understood from 1996. He had to lead us through steps. And if it applies to this study, it applies to others. More than anything we should see how it applies to the character of God. Because, if he had to teach us the

external events in this fashion, how slow are we to understand the nature of Christ's kingdom and the character of God? That is also done through these gentle, incremental steps. They may not feel gentle if you're in them.

One of the reasons I think this process makes us feel so uncomfortable, is perhaps an overly simplistic understanding of past reform lines. So if you were to go back to Millerite history as was discussed this morning, there may be a temptation to think that Aug. 11, 1840 was such a simple subject. I certainly thought, at one point in time, that there were no other events that surrounded it, no other larger context and all that happened was essentially that, my incorrect understanding then was, that Egypt said we will do whatever you say, we'll submit and that somehow that happened on Aug. 11, 1840 and then the prediction was fulfilled.

When we go back and look at what the Millerites were actually seeing in that time period, the external events that actually surrounded them, we become more comfortable with this concept here, because August 11, 1840 did not occur in a vacuum.



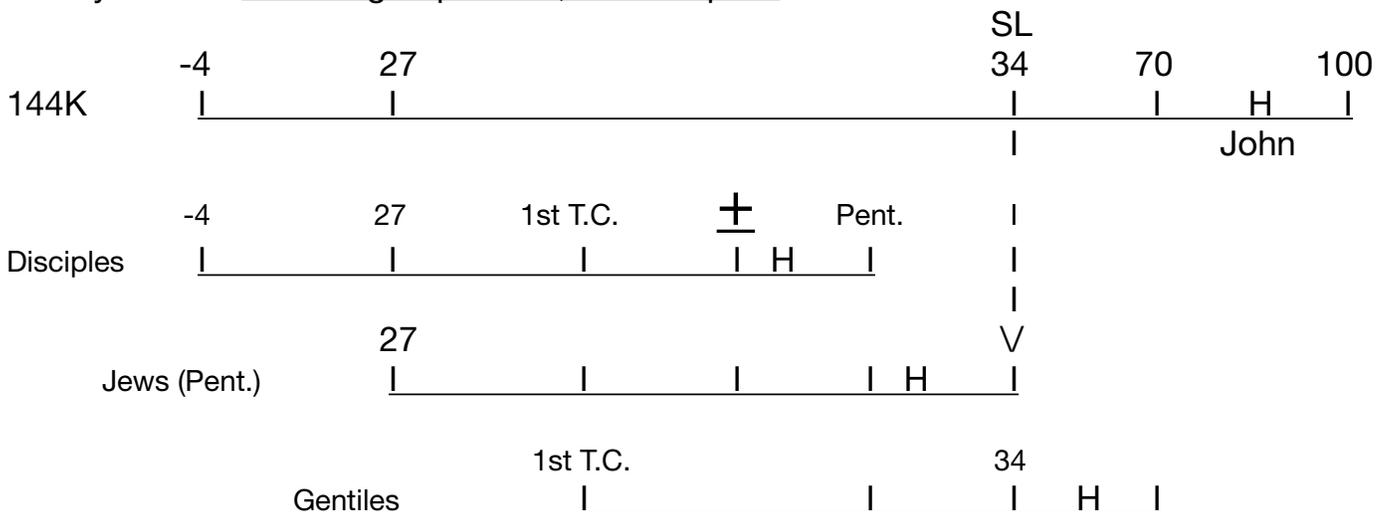
You had the events of 1798, Napoleon, Turkey, Egypt. You had all the events, all the treaties that occurred with the European powers. And as was discussed this morning there were other key events that some people might observe and say that August 11th was such a minor thing. Should it be this event? Shouldn't it be that event? It was a much broader picture. So our overly simplistic views of other reform lines can make us feel uncomfortable with our own when we see the complexities.

When the disciples go to Christ and say, Tell us what are the signs of the end of the world? What kind of answer does he give them? I won't say it's a preschool answer, but he can't answer them directly. So he gives them an answer that someone who doesn't understand the steps he was taking might consider were erroneous, at the very least, misleading. But he had to give them an answer that could satisfy them at the time that could give them some type of comfort and structure and then over time they understand more and more clearly what the actual signs of the end are. So by the time you get to Paul, he's saying that whatever was said by Christ in the book of Matthew, I understand that, but the man of sin has to be revealed. It's not happening in your lifetime. So they have had to go through the same gentle step by step education. It's not gentle, it doesn't feel gentle when you're in it.

So when I and others, I don't want to suggest that those coming before taught all these terrible errors that we need to repent of. All that we're saying is that the movement is advancing with the advancing light and that can tend to make the previous light look, I'm just going to say too simplistic. That light was exactly what we needed, what we could absorb to get to the point in that dispensation. I hope that, through my muddled words, that the point of that is clear. And I'll remind us of that as we go through.

So that's the first thing that I want to put in place before proceeding. The second thing that we'll begin to discuss is, I'm going to take you again back to the end of Ancient Israel. As much as we try to move into Millerite, it seems impossible to move on from that history, but it's just to make one point, if you can bear with me.

You have their overarching reform line. (144K)  
 Then you have the first group called, the disciples.



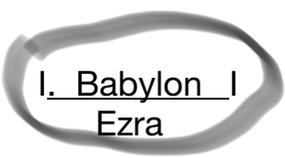
Harvest, Harvest, Harvest, Harvest. So when we look at the structure for the end of Ancient Israel, you have 3 groups called. And I want to make the point that it's 3 groups. 3 groups or 4? I'm going to argue that it's 3. You have the Disciples, then they go back to the Jewish nation at Pentecost. Then you have the Gentiles. Beginning their harvest from the world at 34AD which lines up with the Sunday Law. So you have 3 groups called. 2 belonging to the church and 1 belonging to the world. The reason I say 3 groups called, because who represents the 144K? John. So John is over here in his time of trouble, in his death decree, getting thrown into boiling oil, getting sent to the Island of Patmos, witnessing the Second Advent. So John does not become, we can conceptualize it as a separate group, but he's composed of this first group called. So there are 3 groups called. There are select few who live for this dispensation who are called to be among the 144K, but they are drawn out of these groups, to be precise I'll say group. So you have these 3 groups called. So I want to ignore this group (144K), because it's not separate to these 3. In fact it's just composed from what was already called. And we've titled these the Priests, Levites, and Nethinims.

So we're ok with that. 3 groups called: 2 from the church, 1 from the world. When did we understand those 3 groups? Where did we get them from? Because it wasn't from this structure. Understanding those 3 groups at the end of Ancient Israel occurred after we

understood that there needed to be these 3 separate calling outs. Ezra. Correct. We got it from our understanding of Ezra. So I just wanted to remind us that it fits perfectly with the end of Ancient Israel. But we didn't get it from them.

We didn't understand those 3 groups from understanding this reform line. To rephrase, there are 3 groups for Ancient Israel, 3 histories for Ancient Israel, 3 histories for Modern Israel.

The time period for when they're called out of Ancient Egypt.  
Called out of Egypt. Called out of Babylon. Called out of Rome.

Ancient Israel	I. <u>Egypt</u>   Alpha	 I. <u>Babylon</u>   Ezra	I. <u>Rome</u>   Omega	Church: Priests Levites
Modern Israel	I. <u>Millerite</u>   Alpha	I. <u>1888</u>	I. <u>144K</u>   Omega	World: Nethimins

Those are the 3 histories for Ancient Israel. There's an Alpha and Omega. We have 3 histories for Modern Israel, Millerite, 1888 history, history of the 144K. Also an Alpha and Omega. And it's this history that we've been studying for over the last months to understand most clearly our own. When we discuss the 3 groups that are called out, which history did we first understand that from? Because it wasn't this one. (Points to Rome line.) And we've had a brother and a sister say Ezra. And which history is Ezra written in? This one. (Points to Babylon.) So it was from this history, the calling out of Babylon where we first saw that there are these 3 groups. 2 groups from the church, first the church is called, then the church is called again and then once the church has been dealt with, then the world.

Whenever I've taught it, I've taught it from how we see it in the structure at the end of Ancient Israel. But where it was originally understood was from this structure, the calling out of Babylon. You find that in the Book of Ezra. When the people are being called out, Ezra 8:15: "And I gather them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi." So he's seeing that he's called out of Babylon these Israelites. The priests have come out, but what problem does he have? No Levites. So they need to make a second call into Babylon saying, "Come out."

So you have 2 calls into Babylon to call out God's people, the church. Priests, then Levites. But then there was a 3rd group, a 3rd group that they needed to return with them to perform the services of the sanctuary. And that was the Nethinims. I want to give a little context of where we find them. Of how we understand the Nethinims. So we have Ezra 8:20 and I want to read a concordance explanation not of this verse. I'll move to another. Ezra 8:20 says, "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims; all of them were expressed by name."

So 3 groups: priests, then they saw there were no Levites and then they need Levites, and then there were people appointed to the church for the service the Levites, the Nethinims. I want us to have a quick review of where these Nethinims came from. And you find the story in Joshua Chapter 9 about the Gibeonites. And I won't read that story for time. We might paraphrase some. This is the Gibeonites deception. When the kings gather themselves together to fight with Joshua and Israel with one accord and the Gibeonites had seen what had happened to Jericho and Ai and to save themselves, because they were fearful of what had happened at Jericho and Ai, to save themselves they engage in this deception of Joshua and Israel. And by this deception, Israel comes into league with the Gibeonites. And then they realize they have been deceived but they can't go back on their word. So they're stuck with the Gibeonites now. I'll read 27 now: "And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose." So these Gibeonites, they're not Israelites. They have formed by whatever means of deception, this alliance with Israel and Joshua appoints them essentially for the service of the sanctuary. They are to assist the Levites.

To read a commentary on this: "Their lives were spared and they were incorporated with Israel in the association with the service of God's house. This position made them as unlikely as possible to seduce Israel from loyalty to Jehovah." So if we can see the wisdom of what Joshua has done under God's direction. You have people who are not Israelites that are now in league with Israel. So what is he going to do? So they don't draw the people away from the sanctuary, away from the worship of God, he gives them a position in that sanctuary service itself. The Gibeonites were afterwards known as Nethinim, that is "given".

So this is where the Nethinims are said to have come from. To quote PP 506.2. She speaks about this incident with the Gibeonites. That they were permitted to live, but were attached as bond men to the sanctuary service. They gratefully accepted these conditions, conscious that they had been at fault and glad to purchase life on any terms. "Behold we are in thine hand, they said to Joshua; as it seemeth good and right unto thee to do unto us, do." For centuries their descendants were connected with the service of the sanctuary. They became the Nethinims and this makes the other kings of Canaan furious and dismayed. They immediately decide to take revenge upon the Gibeonites and the Israelites and Joshua are forced to defend, then, the Gibeonites. So if we can see, I don't want to distract with a lot of time on this, but this is a fascinating picture of what happens. You have this group who don't rightfully belong with Israel, but they see that Canaan, that the enemies of God's people are about to be destroyed and what do they say? "Purchase life on any terms." So they decide, by whatever means necessary, to link themselves to Israel and they do that. And to save, not just themselves, but also the Israelites from being drawn into paganism, they are connected to the service of the sanctuary and instructed to participate in the sanctuary services, in the running of the Jewish religion, if I can put it that way. They're incorporated into it, instead of being separated from it, to save both them and the Israelite people from being drawn out into worldliness, into apostasy. And when they do that, the people, the kings of Canaan, outside of the Gibeonites, become infuriated at them and they decide to make war with them and it's the Israelites that are forced to step in and defend them. So without going any farther into that, if you can picture in your mind the type of the parable that is creating.

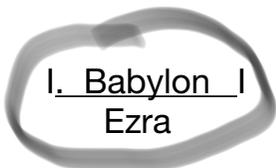
All I wanted to do was explain this third group. That there were 3 groups associated with the service of the sanctuary. 2 were Israelite, but 1 was not. 1 came from outside of Israel. 2 belonged to the church, 1 belonged to the world. So when the people are being called out of Babylon to go back to Jerusalem, to reinstitute the sanctuary services, they need 3 groups to leave Babylon. And you have Priests called out, Levites called out, Nethinims called out.

We first understood that from the Book of Ezra which explained this middle history as they're called out of Babylon. And when I have taught it and we've gone into this history (Rome), we demonstrate how this is evidenced in the calling out of Roman paganism, if I can simplify or remind us of Apis Bull. And we discussed then, what people were being called out of.

So those are 2 separate thoughts that I wanted to put in place that all seem disconnected, but are crucial as we go forward to understand what we are discussing.

The first point that we must understand is that, as we advance along the reform line, the truths taught before might be seen to be overly simplistic. As our understanding grows and develops, not just of the message, but of the methodology used to unpack it and if we can be comfortable with that concept.

The 2nd point I wanted to remind us of is where we get these 3 groups from: Priests, Levites, Nethinims. 2 from the church, 1 from the world. We got it from here (Calling out of Babylon), but we drew it most clearly in the reform lines associated with the end of Ancient Israel. And then we apply that to the end of Modern Israel and we see 2 calls from the church, then to the world at the Sunday Law.

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Once we establish those 2 points, I want us to come back to this history, (points to Millerite line). The one we've been intending to discuss.