

THE STRUCTURE OF OUR ALPHA

Elder Tess Lambert

September 5, 2020

We're going to review some concepts that were already familiar with. We need to remember not to be quick on making applications but to be able to remember how we arrived at those applications. We need to be led through the steps of application and that's really where the authority and power for that study comes in, remembering that parable methodology. We cannot go over these truths enough and almost every time the message grows it seems to be 90% review and 10% pushing in further direction.

We're also going to review some of the things that we have learned at the German International Camp Meeting and what we studied about Millerite history. We can't make application of Millerite history if we're forgetting what's already been taught, it's absolutely crucial we remember what was taught there and how this has developed.

When it comes to the external events of Millerite history most of us in this movement have not understood well the external events of that 65-years, from 1798 to 1863. We haven't understood it well at all. And because we haven't understood it well at all, we also need to catch up, we need to see the broad sweeps of external events that led us all the way into that Civil War time period, the successive steps that they took. But to get that broad overview we need to study that history, understand that history well before we begin to make application. So as we discuss this history please do not assume that there's application being made. When we speak about the external events that occurred then it's to catch us up, there will be applications made. But first of all we actually need to be familiar with the history, mistakes occur in the movement when we quickly jump to application without correctly understanding the history.

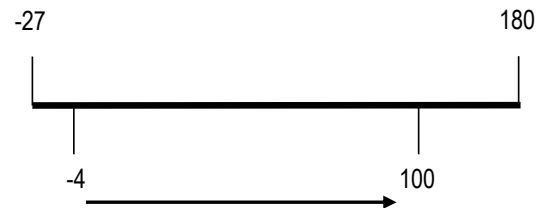
We're not going straight into application. We're going to just familiarize ourselves just a little with those external events. Obviously there's application already made, we understand 1840 that the events of August 11 and all of that. So we did make one application last week and we spoke about the advances in information technology and in the ability to communicate. We spoke about the end of Ancient Israel, the Pax Romana, that was the Roman peace on land but also on sea. How they cleared the sea of pirates, all of this sets up Acts 27 and Paul is able to not just take that fourth missionary journey, but the proceeding ones before it on ship. Then, one of the things that enabled him to do that was that Rome had cleared the sea of pirates. There's this nearly around 200-year time frame where the Gospel can spread in relative safety. So this Roman peace that had not been heard of before in earth's history, 200-year time frame on land and sea, the network of Roman roads that had been built, so when Paul is traveling by road what enables him, it's this network of really quite advanced road building techniques. Feet deep into the earth, many of them surviving till today, 2,000 years later. So you have everything external to that time period set in place so the Gospel can go forward and spread through as much of the known world as was then humanly possible when God is working through humanity.

End of Ancient Israel

-4

(*don't go back to Pharisees to learn)

*Pax Romano/Roman Peace on land and sea
Roads/Communication



The term "**Pax Romana**," which literally means "Roman peace," refers to the time period from 27 B.C.E. to 180 C.E. in the Roman Empire. This 200-year period saw unprecedented peace and economic prosperity throughout the Empire, which spanned from England in the north to Morocco in the south and Iraq in the east.

We spoke about the Protestant Reformation -- what gave the Protestant Reformation the ability to spread, its power was in that 50-year time period previous to the Protestant Reformation. The invention and perfecting to a reasonable degree of the printing press. The ability to print quickly, print and distribute material. So Martin Luther wants to nail his thesis on that door he can then have it printed and spread like the leaves of autumn. This gives power to the Protestant Reformation. That technology just on time.

Protestant Reformation

1518

(don't go to Papacy to learn)*

*Printing Press
Communication

The Role of Printing in Medieval and Reformation Europe

<https://speccoll.library.arizona.edu/online-exhibits/exhibits/show/reformation/role-of-printing>

Beginning of modern Israel - this is where we began to make application to the beginning and the end of our own people's. Beginning of modern Israel, what year were the train systems developed? The first passenger train month and year? **First passenger train begins operation December 25, 1830.** Just in time, a few days before 1831. In 1831 what is William Miller going to do? He's going to begin to travel and teach his message of the second Advent.

Beg. Of Modern Israel

1798

*(*don't go to Protestants to learn)*

*Trains/Steamboats

Communication

Trains: Dec. 25, 1830 first steam power passenger service

Track laid and open for operation:

- Miller: 1830-1840 1800 miles of track
- 1st Call: 1840-1850 9000 miles of track
- To world: 1850-1860 more than 30,000 miles of track – network serving all states

So you have trains but you don't just have trains. You also have steamboats. We don't think much about the steamboats but they were a serious means of travel and communication back then. The most famous state-led creation of the market revolution was undoubtedly New York's Erie Canal began in 1817. It was a 364 mile man-made waterway that flowed between Albany on the Hudson River and Buffalo on Lake Erie. The canal connected the Eastern seaboard and the old northwest. 364 mile man-made waterway. It set off a canal frenzy. But along with the development of the steamboat created a new and complete national water transportation network by 1840. So when the Millerites we're conducting their camp meetings they're coming by passenger trains and steamboats. And only a generation early that would have been heard of.

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The transition from an agricultural to an industrial economy took more than a century in the United States. But that long development entered its first phase from the 1790s through the 1830s. When you look at that reform line, 1798, 1790s to when the message must begin to spread, 1831, the 1830s. From the 1790s to the 1830s you have the first phase of the industrial revolution. And it revolutionizes how information can be spread. So when they say of August 1844, when the midnight cry arrives and it spreads across the United States with such power and such speed in August, September, October, in just a couple of months, what gave it that power, that speed beyond the message itself was the ability to travel by steamboat, by railcar. And also by then although not in regular usage till a little later in 1844 you have the telegraph. Morse code what God has wrought. And it's going to broadcast two important things:

- What God has wrought
- The other focus on everyone's mind except for a millerite **1844 presidential election**

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So when we talk about this century long industrial revolution, we had a couple of interesting thoughts from people and it seemed that most of the research being done further on that was coming out of Wales actually. So a brother currently residing in Wales messaged Elder Tess about the work of the industrial revolution in the 1888 history. And that's an interesting thought. A sister in Wales also, speaking about our going back much further into history, and the time in Egypt, the beginning of ancient Israel. Elder Tess suggests this is something that we're seeing a pattern of how God works externally to also be able to spread His Gospel messages at those key points in history. We haven't covered the beginning of ancient Israel and we haven't covered 1888. But we've covered the end of ancient Israel, the beginning of modern Israel and the end of modern Israel and the Protestant Reformation. End of modern Israel 1989 the big bang of the information age, that year, the time of the end, the development of the world wide web.

End of Modern Israel

1989

(don't go to SDA pastors to learn)*

*WWW

Communication

There is no life outside this movement

That was where we did make application, just simply, a simple thought that one of the evidences that we are in a reform line, that God is having a specific movement, with a specific message that is to spread and give light to the world, one of the evidences for that is that there is this big bang in the way that information can be communicated. The evidence is no more evident than what we're doing right now when we are covering multiple continents at one point in time, unheard of in 1830.

End of Modern Israel

1989

(don't go to SDA pastors to learn)*

*WWW

Communication

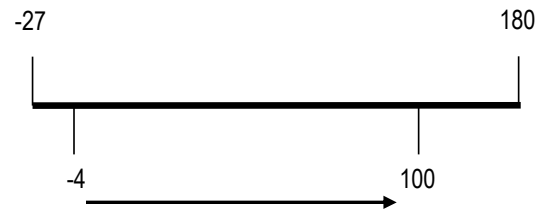
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End of Ancient Israel

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*Telegraph 1844:
What has God wrought
To spread results of election*

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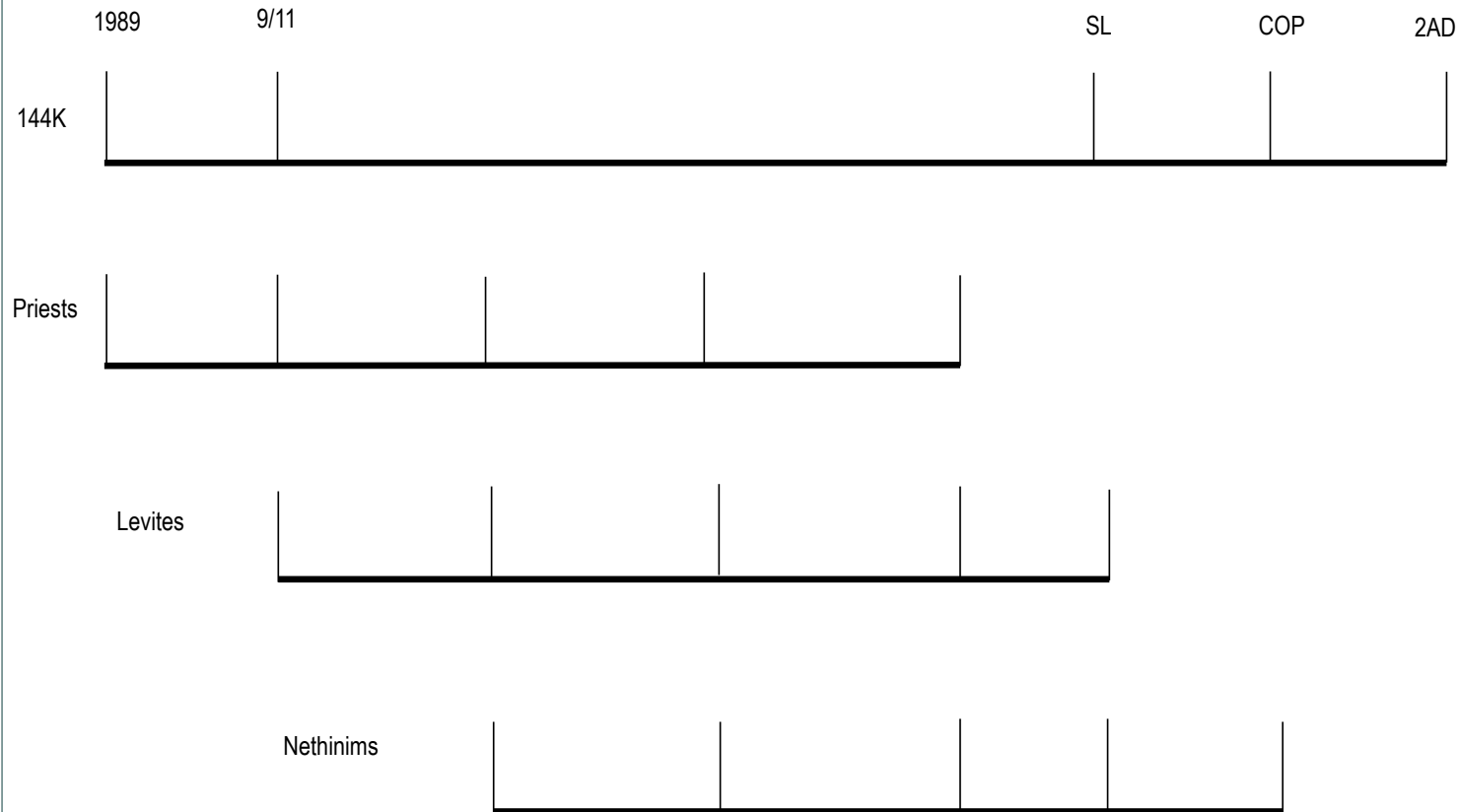
*WWW
Communication

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The lines that we have drawn are the Omega histories of ancient and modern Israel and we're yet to fill them in. **Omega of ancient** What we're placing with that is the **Omega of modern**.

We've begun by laying out the Omega of modern, 1989, 9/11, SL, COP, 2nd Advent, five key waymarks. It's the hand of God, it's His method of drawing out a people. So we have this line of the 144,000. Then we have priests, levites, and the nethinims. We've gone through all of that in the previous studies. If that's entirely new to people, if you're new here then I would encourage you to go back and watch this series from its first presentation, titled the Apis Bull. It's the first in a series that we've done here in Australia. It will cover these histories of ancient and modern Israel.

Ω ANCIENT

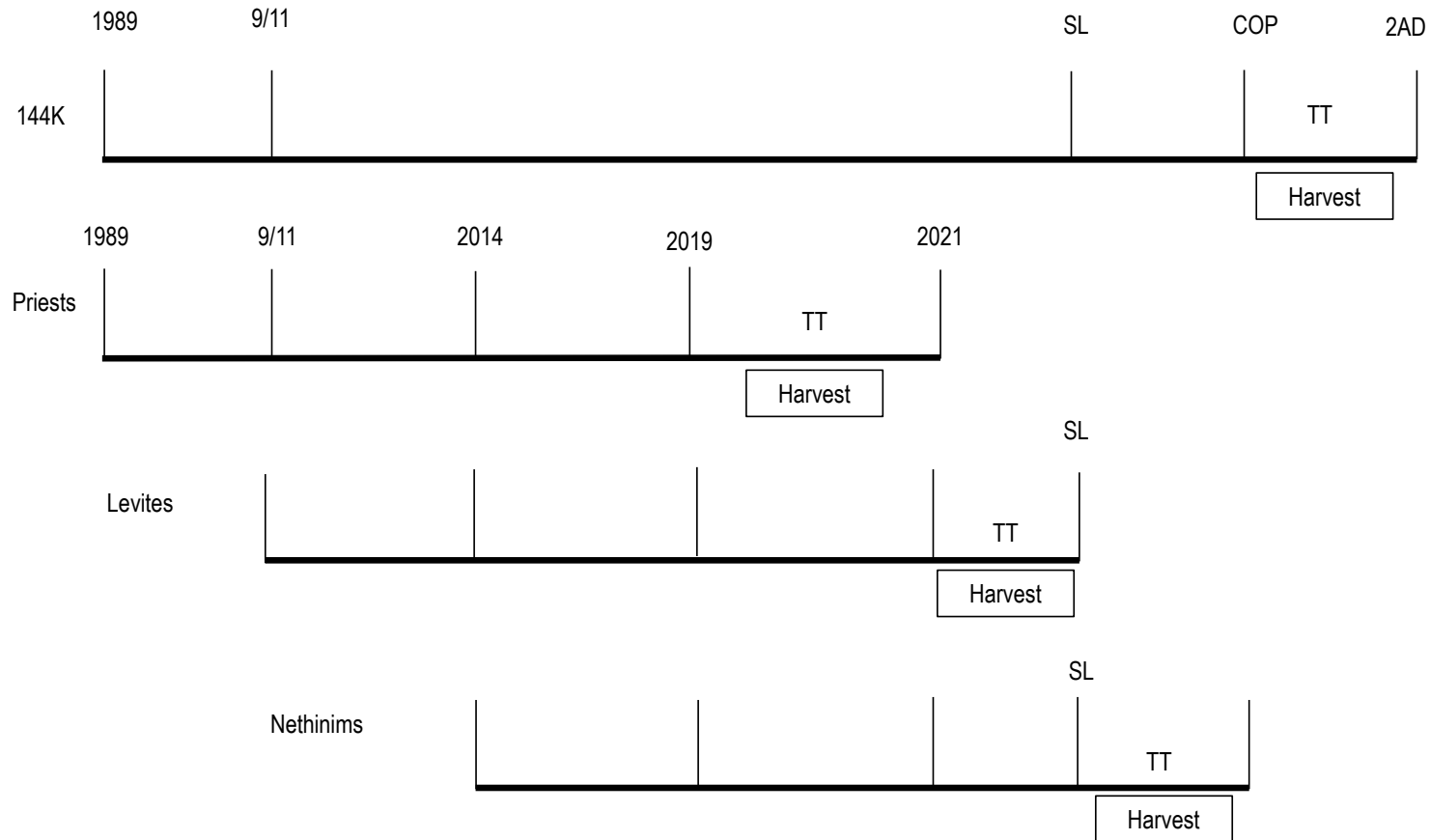


Ω MODERN

We have four groups priests, levites, nethinims, and 144,000. We have 1989, 911, 2014, 2019, and 2021. November 9th 2019 through 2021 marks Jacob's time of trouble for the first group called. The first of four successive periods of the time of trouble. The first of four successive harvests.

We have the Sunday Law waymark on the line of the 144k and bring that down to Levites and Nethinims.

Ω ANCIENT



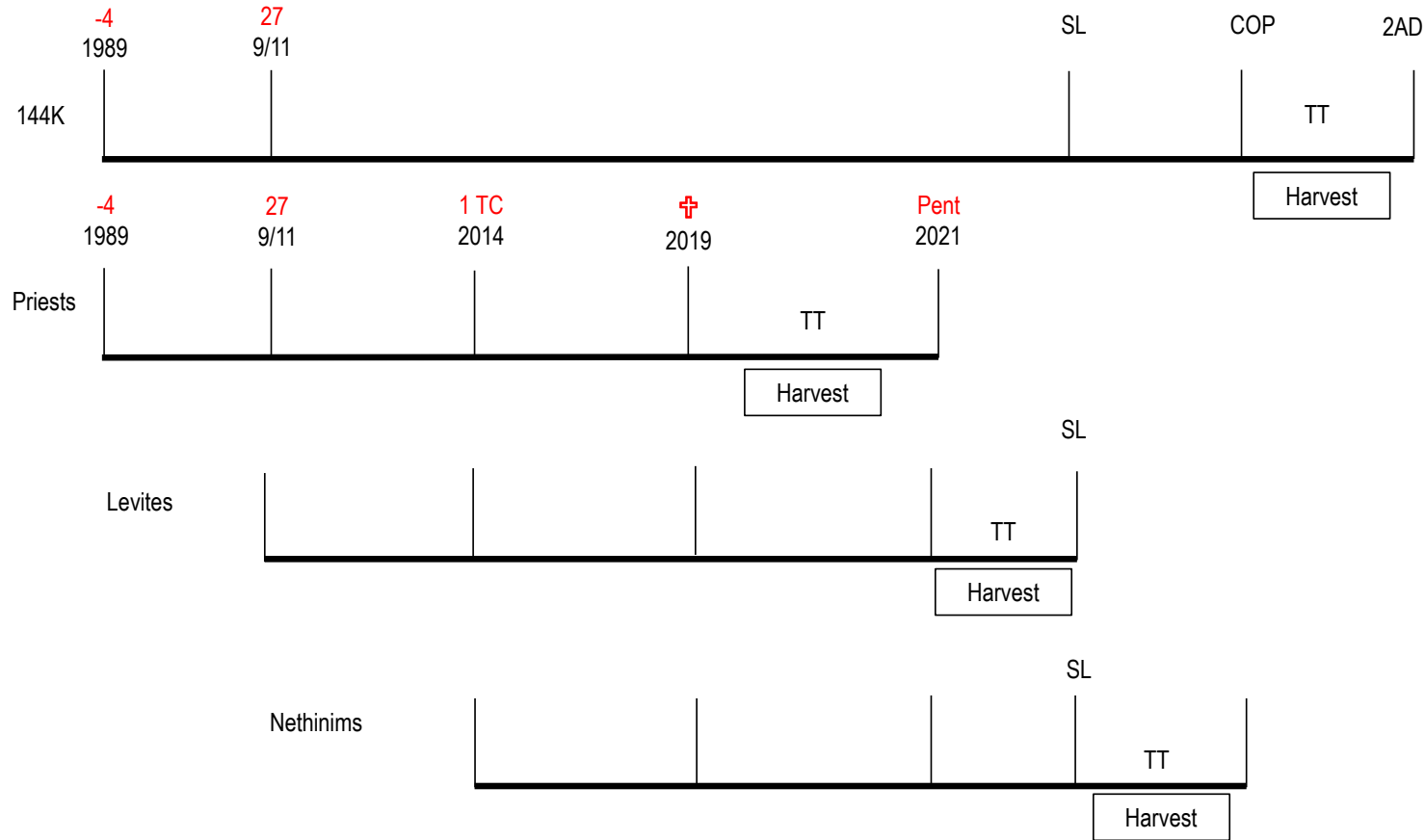
Ω MODERN

End of ancient Israel

4bc, 27 ad the baptism of Christ arrival of second angel. 2014 is the first temple cleansing. The second angel arrives at 9:11 and then 2014 he begins his work between 2014 and 2019. 2019 is the cross. And 2021 is Pentecost.

So you have the preparation, the four steps, plowing, early rain, latter rain, harvest of the first group called. This is the disciples. The disciples are plowed under the administration of John the Baptist.

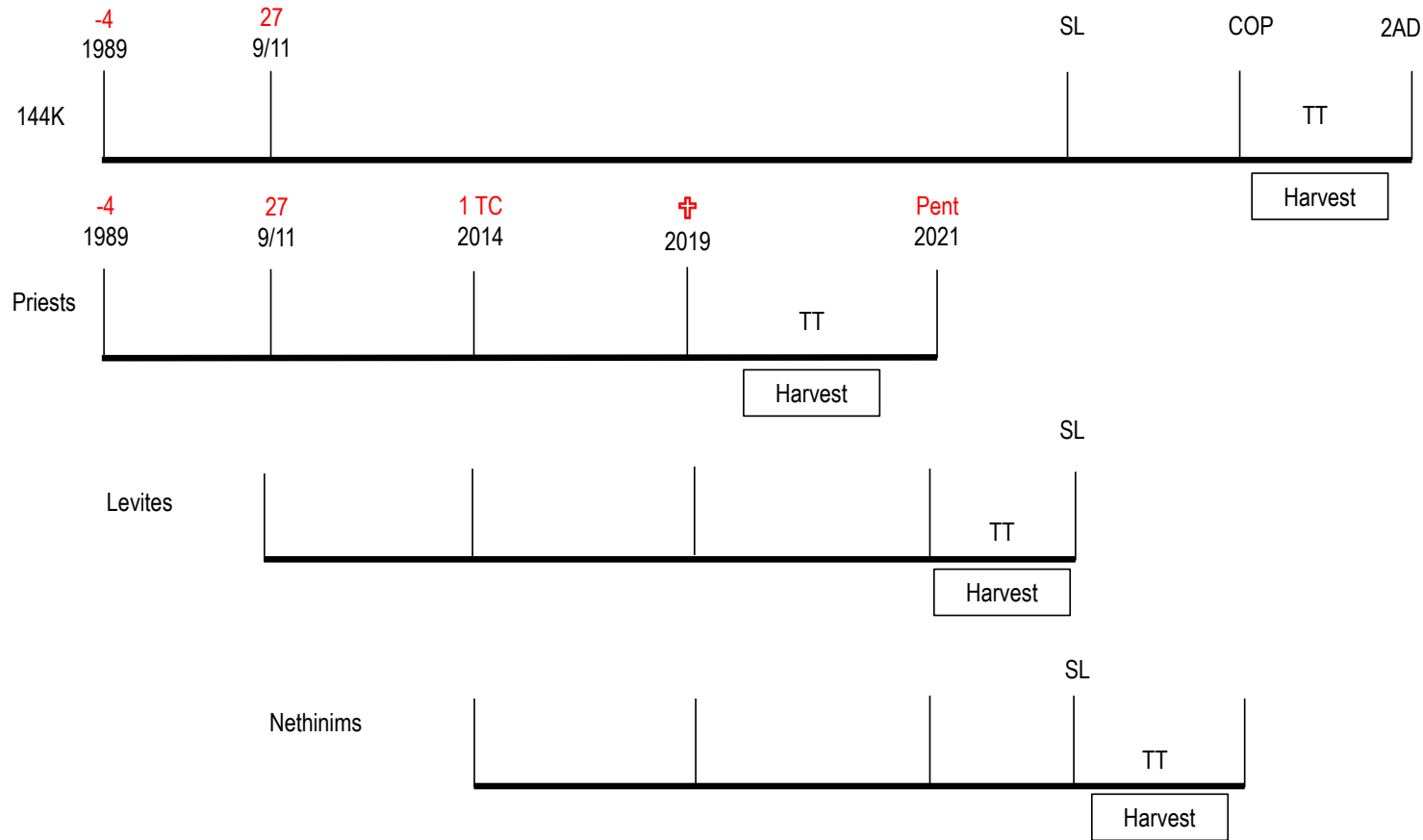
Ω ANCIENT



Ω MODERN

At the baptism you have the second angel, Christ arrives. He goes through this time period in the wilderness and He doesn't yet begin his work. At the first temple cleansing He announces the beginning of His work. John the Baptist begins to cease teaching and he is in prison. From that first temple cleansing through to the second temple cleansing (2019) which is in the time period just prior to the Cross through Gethsemane, the upper room. The Cross marks the close of probation and the beginning of the time of trouble for the first group called, the disciples. They are scattered .

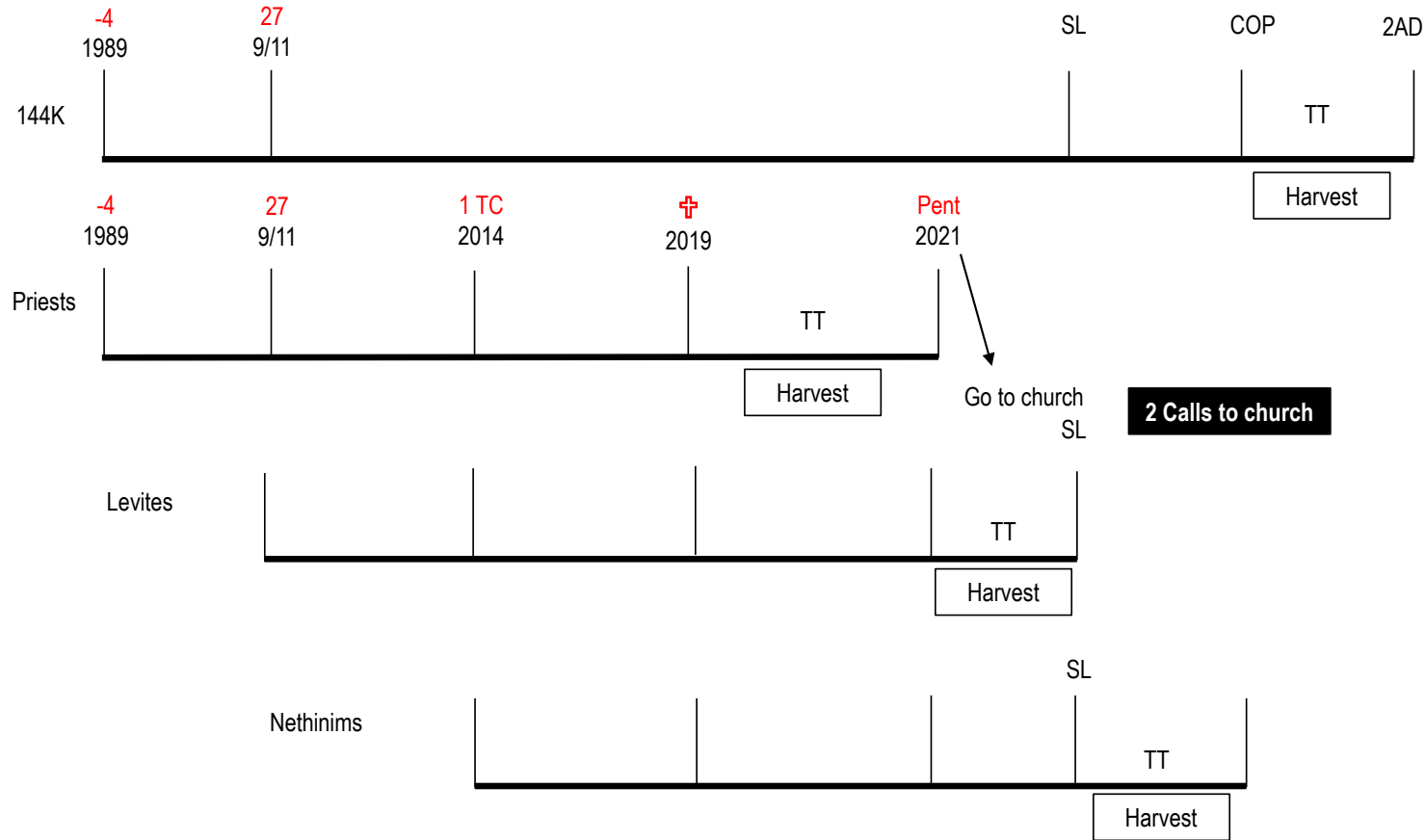
Ω ANCIENT



Ω MODERN

This is their time of trouble from the Cross to Pentecost. At Pentecost they come out of that time period of trouble, they're united and they have a message and what are they going to do? They're going to go to a second group, they go back to the church to the Jews that they reach at Pentecost. So they go back to the Jewish nation. You have a second gathering in, two calls to the church, two calls to God's people. First the disciples under John the Baptist and Christ and then they're going to go back to that same nation at Pentecost.

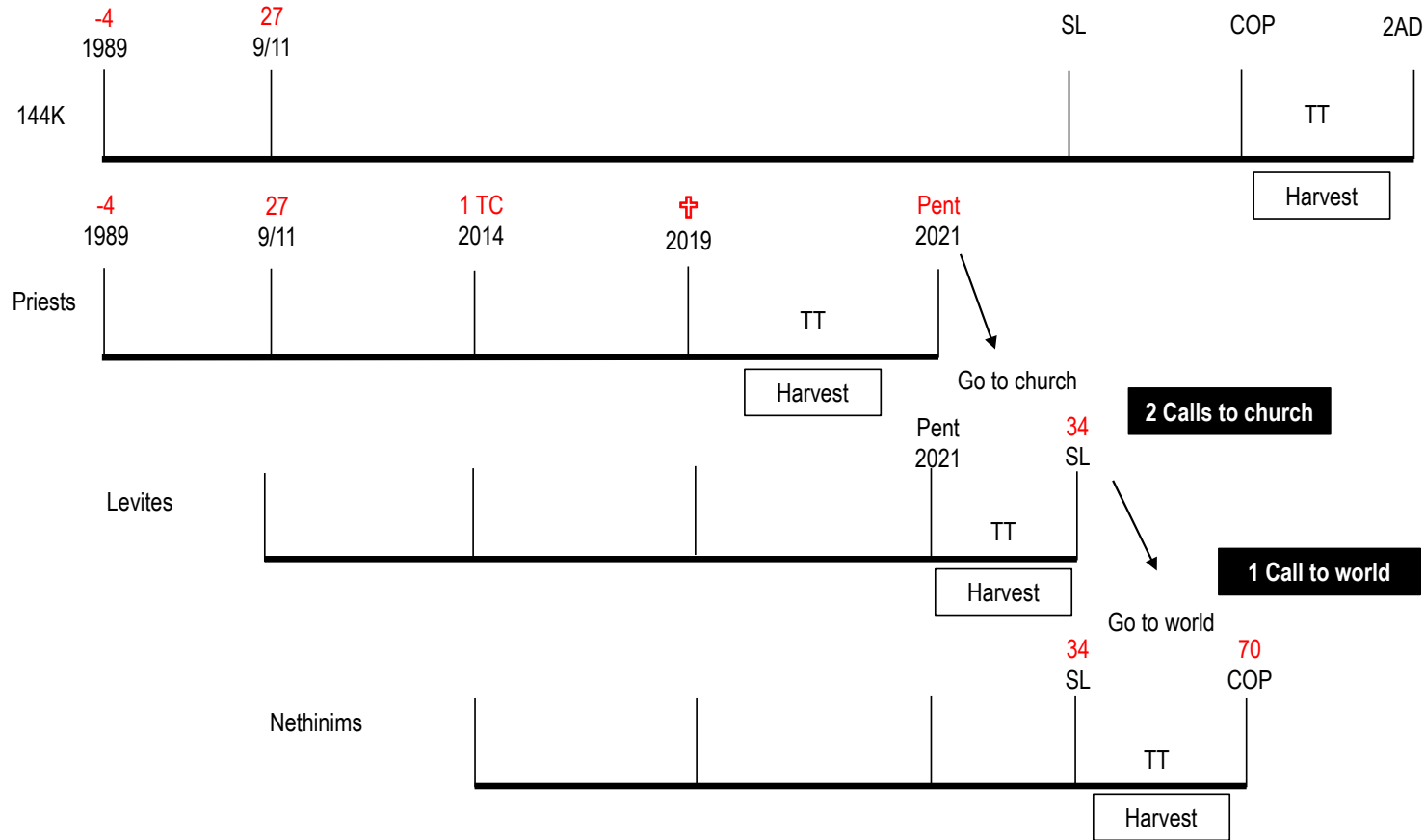
Ω ANCIENT



Ω MODERN

From Pentecost to 34 ad and 34 ad is which time prophecy? The stoning of Steven, 70 years, 70 weeks, 490. This is that 490 year time period at the end of which the Jewish nation is cut off. So 34ad lines up with the Sunday law. 34 ad what do they do? First the church then the world, 34 ad they go from the church, from taking the message to the church now probation has closed for that institution and now they're going to take it to the world, to the gentiles. So from 34 ad to 70 AD. Next you have the second Advent 100 AD the island of Patmos and John the revelator.

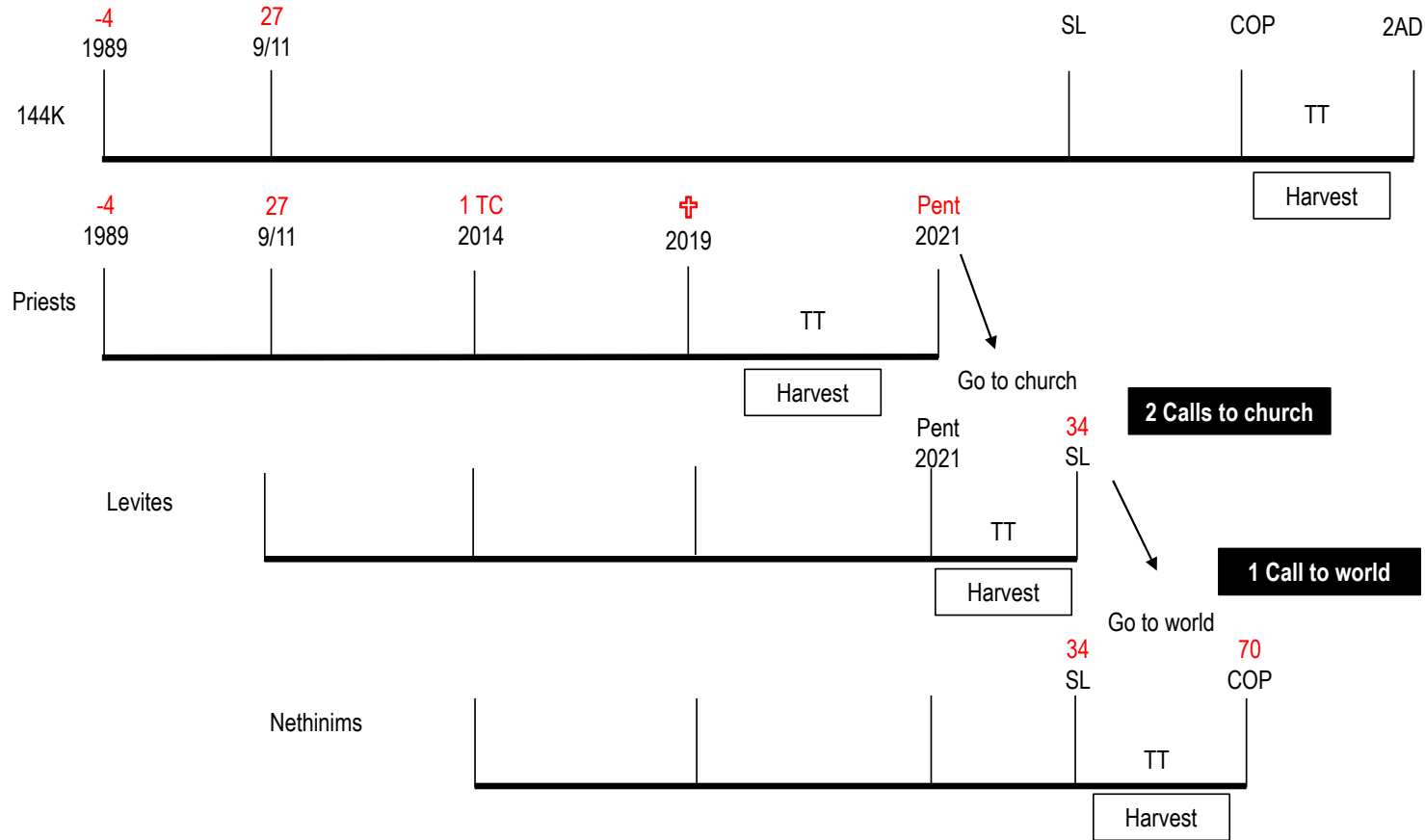
Ω ANCIENT



Ω MODERN

So you have two groups that belong to the church and one to the world. Matthew, Mark, Luke, John, first portion of Acts is all to tell us of what occurs before God's people go to the world, before 34 ad, before Sunday law. **That becomes so important for us to understand because what is Adventism looking for? It's just looking for the Sunday law.** That is as if a Pharisee is walking through history, walking through that 490 years just waiting for 34 ad and what does he miss, what does he fail?

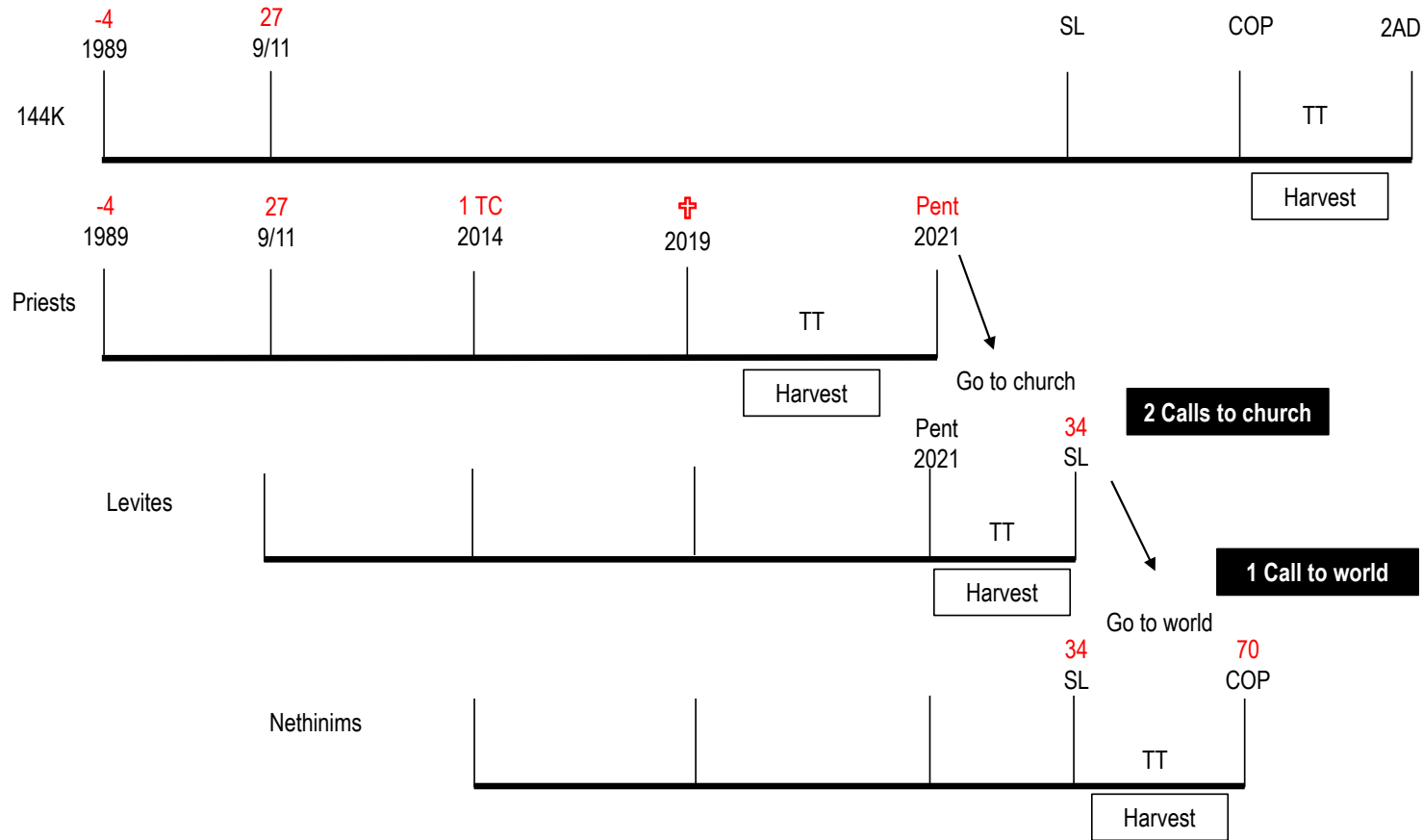
Ω ANCIENT



Ω MODERN

By the time he gets to 34 ad it's too late. John has come and done his work and died. Christ has come done His work, that message is already there, it's already rejected, it's already failed. If they're waiting to 34 ad that's as if they're not going to study for a test, you're not going to study for a test you're just going to wait for it to arrive. Sign up for university, travel, enjoy yourself, do nothing and then sit that bar exam and see how you do. That was the behavior of the Jewish nation. They failed to see the steps that led to 34 ad.

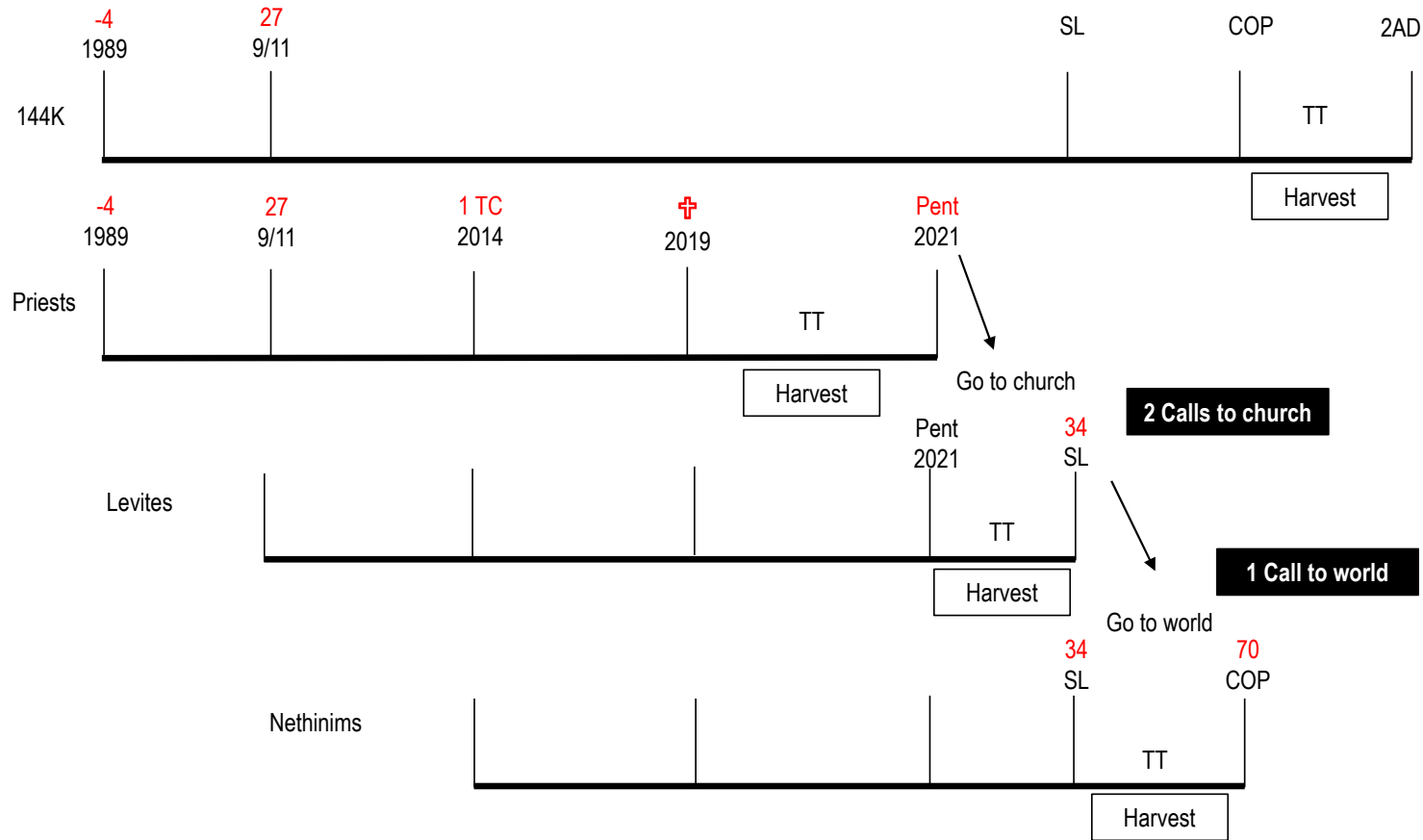
Ω ANCIENT



Ω MODERN

And if they failed in those steps where did they end up in 34? Failure. That's the exact mentality of Adventism today. They go into those Gospels and make neat lovely moral applications and don't realize that they're looking at a prophetic history that was designed to prepare God's people prior to them giving a message to the world, prior to Sunday law. What did the Jews have wrong? What did they not understand? The nature of the Kingdom. What else? The nature of Christ or to rephrase that as His character, what He looks like, present truth, time, they didn't know the time of their visitation.

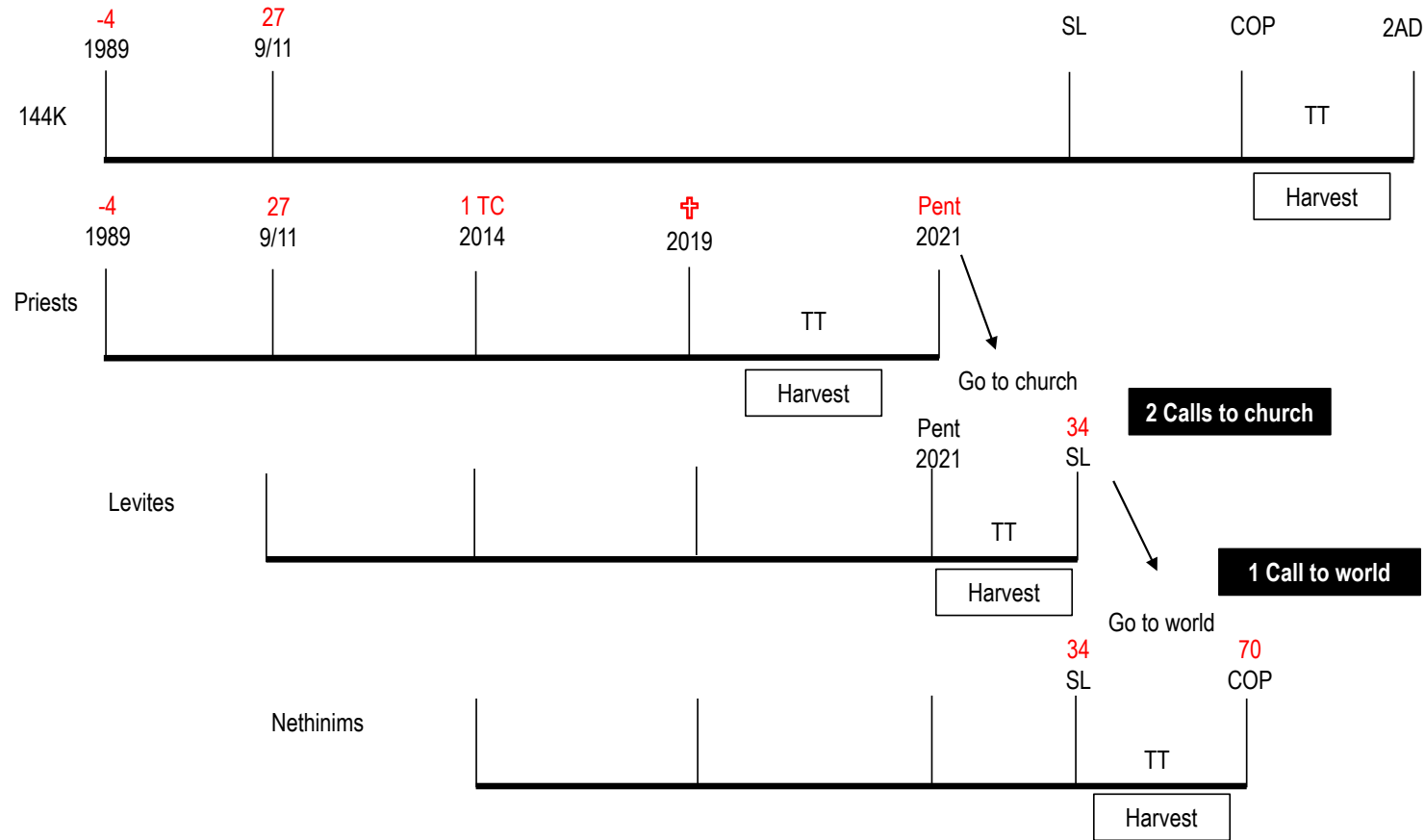
Ω ANCIENT



Ω MODERN

They did know some of their time of their visitation. There's some that are studying the prophecies, they know it is soon and all of Adventism says the Sunday law is soon. But do they know when? They don't understand the prophecies, so they have a rough idea of time but they don't have things clear, they don't have the dates. It isn't clear in their mind, they just know they're close. Just like Adventism today, they know that they are close. But because of their misunderstandings they're letting go of that prophetic message. They don't have a structure to work with.

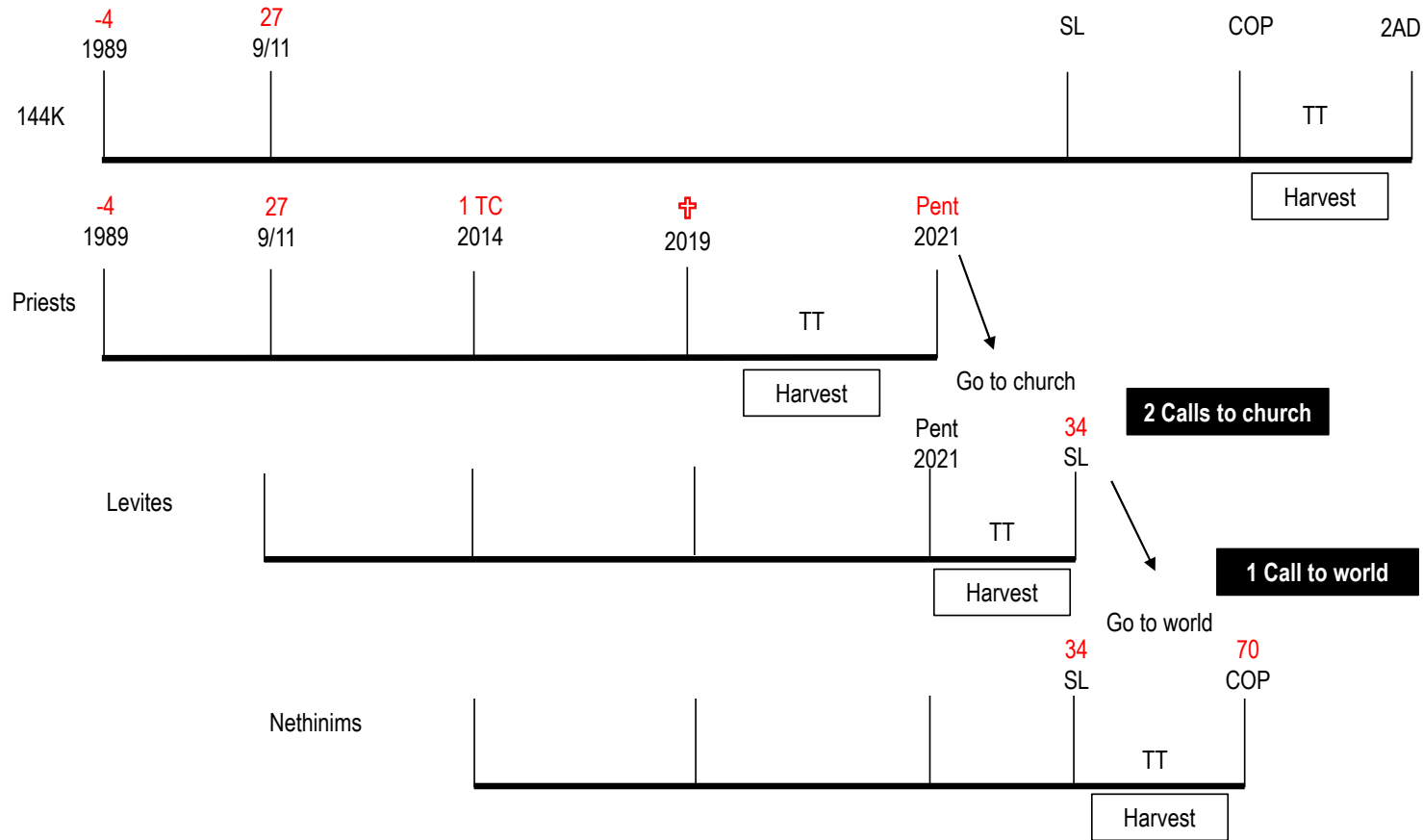
Ω ANCIENT



Ω MODERN

The nature of the Kingdom and the nature of the king, if you don't understand the kingdom you don't understand the king who runs the Kingdom. So they don't understand the nature or character of God's kingdom but then they also don't understand the character of God. And when you don't know what a God looks like and you want to construct one, what do you do? You build one in your own image and that is idolatry. They built one in their own image and when their God was before them they could not recognize him. That is Adventism today.

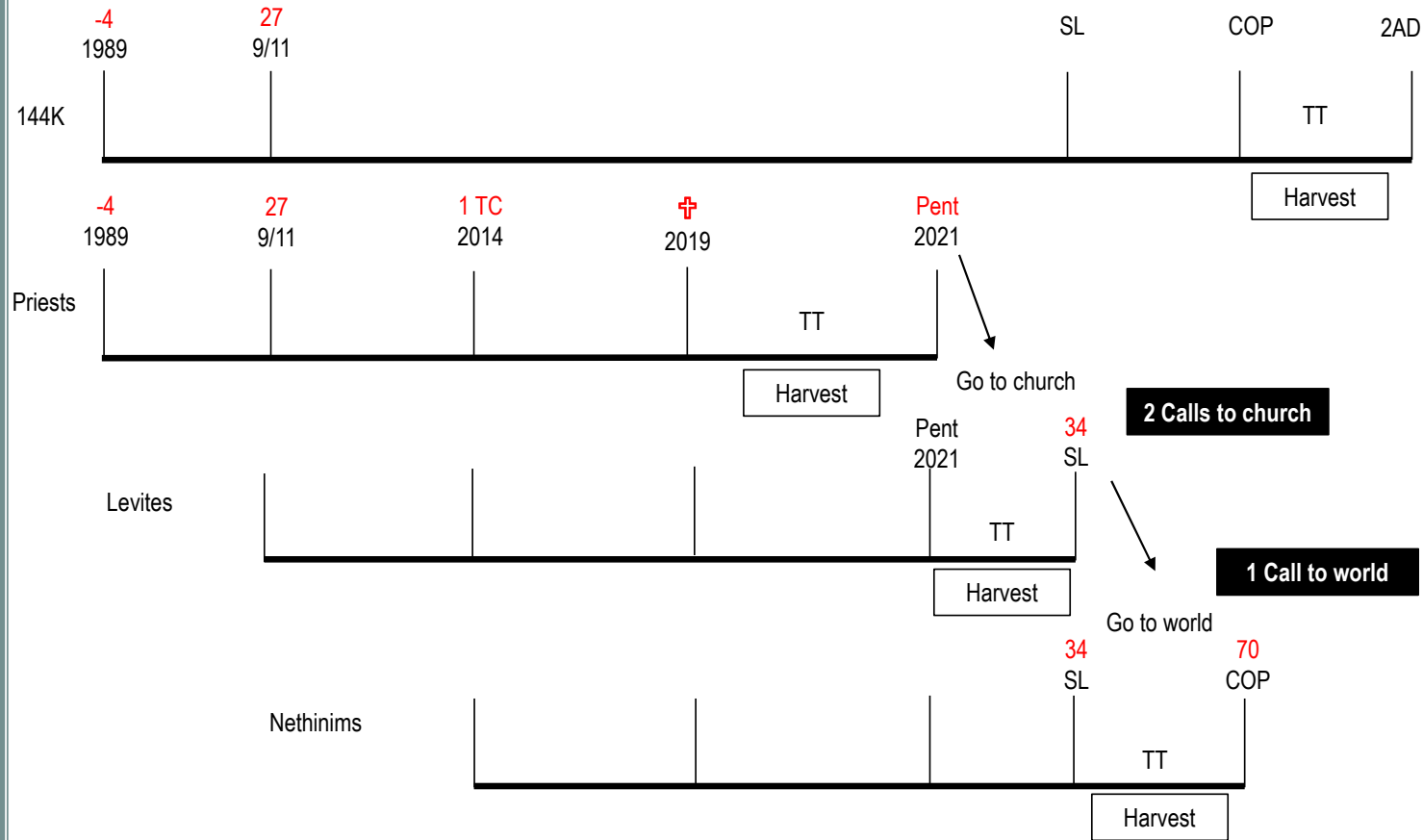
Ω ANCIENT



Ω MODERN

They cannot recognize God because they have built a picture of God built in their own image. God had to come through messages and messengers that were designed to teach people His character. And people fight against that when it goes against their own set worldview. What did the Jews not understand? They did not understand the character of the king, they did not understand the nature of the Kingdom **and key they did not understand the external events.** This isn't just about their internal experience. **This is all about what was supposed to happen to Rome.** They don't understand the external events. **That becomes also a crucial failure.** So when we see the events today it's not just the internal understanding of the kingdom of God that causes failure, **it's not understanding correctly the external events.**

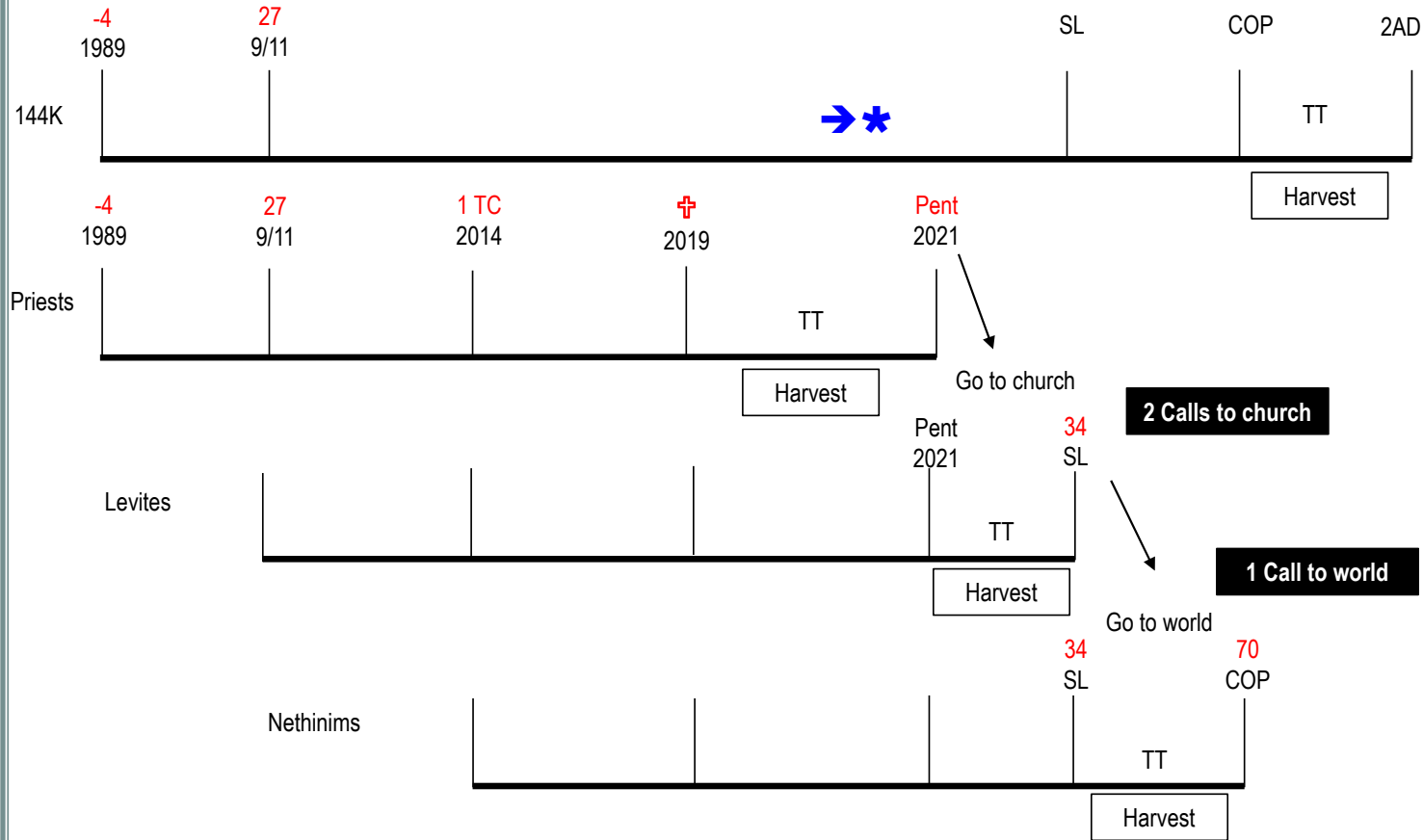
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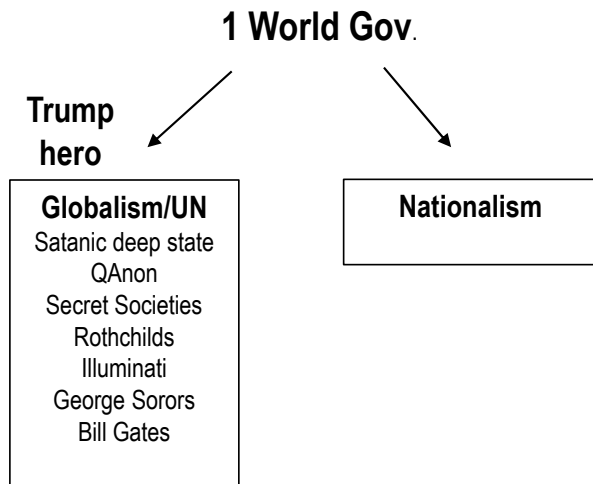
Ω MODERN

In their history the Glorious land is Israel. They don't understand Rome but you could also argue they don't understand the Glorious land. And what is going to happen to the Glorious land? Each waymark in this sequence is a point where they should have recognized external and internal events and they failed. When you think of Adventism, [Adventism stands prior to the Sunday law](#). They've been through 1989, 911, 2014 and 2019. They've been through over 30 years and just like Jews of old they are looking to the Sunday law, looking to 34 ad with no prophetic framework and a complete misunderstanding about the character of God and the external events. **This is why we say over and over again a correct understanding of external news sources, what you can believe, what you can't believe, what is truth, what is conspiracy theories is life and death.**

Ω ANCIENT



Ω MODERN



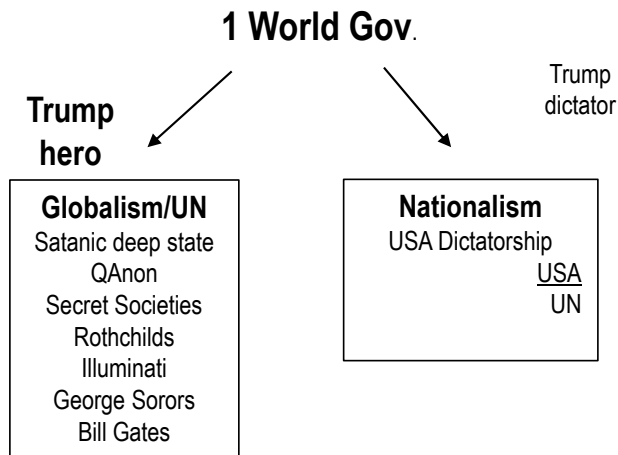
We've done this before, we all believe in one world government, that that is what is coming. But then there's two different things to fear

- You can fear globalism. UN
- Or you can fear nationalism

Externally people all across the world are split by whether they see globalism as the threat or nationalism as a threat. Whether they're in the United States or Germany or Russia or Spain or Brazil or India, they are split between which threat they see as being the one to fear.

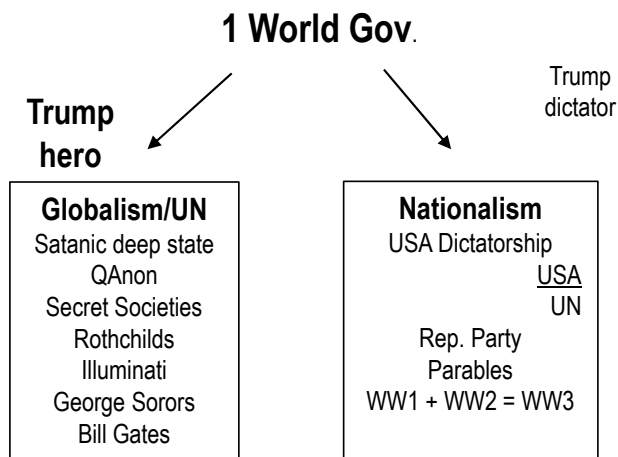
Globalism, it's that wicked UN. It's these satanic deep state, that's the theory of Q Anon. Secret societies, the Rothschilds, the Illuminati, George Soros, Bill Gates, growing immorality, signs the 666, song lyrics. If you believe this is the world view that you're to fear, you stand in line with Q Anon and who is their hero, the only one that can save them? Trump is the hero.

You can do all of this not through Adventism, certainly not through Walter Veith. All he's done is poach conspiracy theories from Protestantism . He has no peculiar Adventist message. It's poached Protestantism.



If you fear nationalism you see the seventh Kingdom as a US dictatorship. You look at ancient Israel and see the tribes, one as a dictator controlling the others through manipulation and force.

When you're a country like Mexico for example, you're watching your population get more unhealthy, there is growing obesity crisis, people are eating a lot of junk food, and Mexico decides they want to bring in food labeling laws to help people make better choices about what is healthy and what is unhealthy. So they want to bring in more clear packaging. So junk food can't be as sold without people being aware of the dangers to their health. Just as you would put it on cigarette packaging. Mexico wants to do that, what does the United States do? The United States likes to export junk food. So they control Mexico through their trade agreements. If Mexico wants to trade agreement with the United States they're not allowed to put on their own packaging health safety labels.



Kenya wants to ban plastic, ban the use of plastic bags. Where does the United States want to dump all of its plastic trash? In Kenya. Who has the upper hand in those trade agreements? There are countries trying to do the right thing for their own people when it comes to plastic, when it comes to food labeling and they can't get that done because of these American trade agreements, NAFTA. They force junk food on South American countries because they have that export market and they can control that. That's just one small sub issue where the United States already acts as a global bully, where it already controls the manipulates. Mexico can't go to the UN and have the upper hand. It's controlled through America.

We see this as a union between the Republican party and corrupt socially conservative Protestantism. We understand this based on parables, World War I plus World War II equals world War III.

Ω ANCIENT



1 World Gov.

Trump hero

Trump dictator

- Globalism/UN**
- Satanic deep state
 - QAnon
 - Secret Societies
 - Rothchilds
 - Illuminati
 - George Sorors
 - Bill Gates
 - Vaccines

- Nationalism**
- USA Dictatorship
 - USA
 - UN
 - Rep. Party
 - Parables
 - WW1 + WW2 = WW3

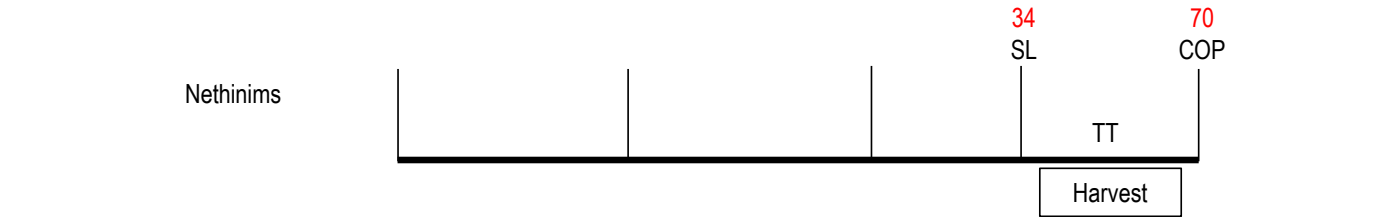
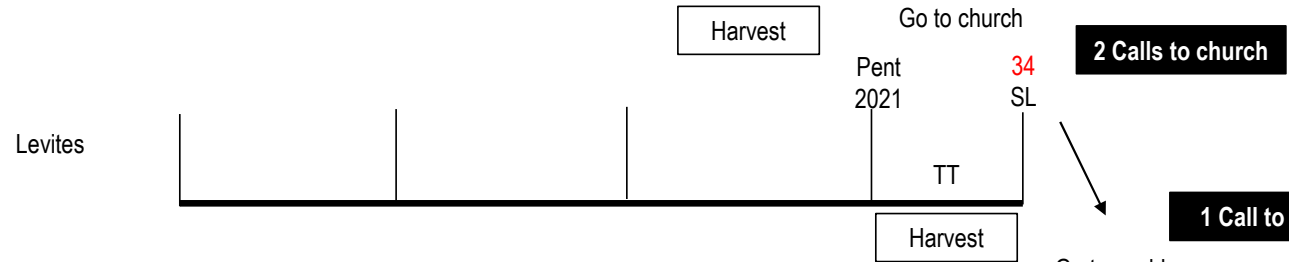
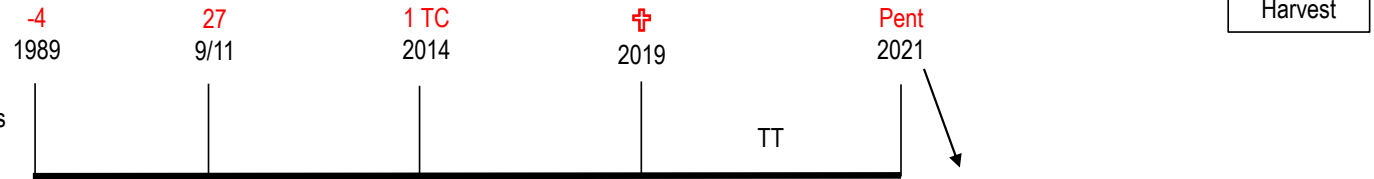
Walter Veith's message

And someone in the world, a gentile, not in the sophisticated way this movement can do that, but they can see that. And if you see nationalism is the global threat Trump is a dictator. So when you have 34,000 people marching In Germany, marching in Berlin, saying we believe in Q Anon, and by the way we are aware of the Rothschilds and the Illuminati threat and George Soros and Bill Gates and that wicked World Health Organization that's trying to vaccinate us all, control us through this pandemic, through secret societies, through this satanic deep state, this is Walter Veith's message. Where does Adventism stand? Whether you're a conference attending member, whether you're part of an independent ministry, [where does Adventism stand when they're standing before Sunday law?](#) Whether you're a Pharisee or whether you're a Sadducee, the greatest threat is that they all stand under globalism because they don't understand the character of God and they don't understand the nature of his kingdom and they don't understand the external events.

So priest, Levite, Nethinim, 144,000 all are being torn by this one issue between globalism and nationalism.

144K

Ω ANCIENT



Ω MODERN

1 World Gov.

Trump hero

Trump dictator

Globalism/UN

- Satanic deep state
- QAnon
- Secret Societies
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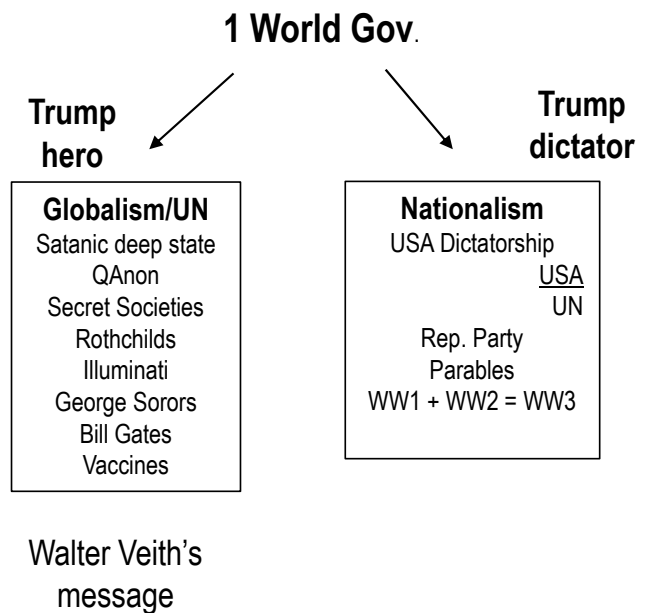
Nationalism

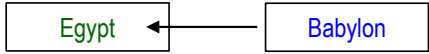
- USA Dictatorship
- USA
- UN
- Rep. Party
- Parables
- WW1 + WW2 = WW3

Walter Veith's message

Why do you have two sets of protesters in the United States fighting? Across the world there is now a division between two groups of people. **It can be summarized as simply as saying globalism or nationalism.** Globalism taught through conspiracy theories or the threat of nationalism taught through parable teaching. Once you see that divide it starts to impact every area of your life. Once this message grew and spread, all of the sudden we had to reinvestigate our individual position on vaccination. Because what does the globalism side say? Those 34,000 people marching through Berlin holding up Q Anon signs fighting against the satanic deep state, fighting vaccinations. It's part of one mindset and one methodology.

The world is divided, Adventism is divided. But as an institution whether it's the general conference or even worse if it's an independent ministry they stand by and large on the globalism side of the issue on the wrong side of the issue. That's why ancient Israel was overthrown, shipwrecked in 34 ad. That's why we can see what Adventism is heading towards, the rocks that will destroy it at the Sunday law. But God has a movement that understands the external events, that understands increasingly from 1989 the character of God.

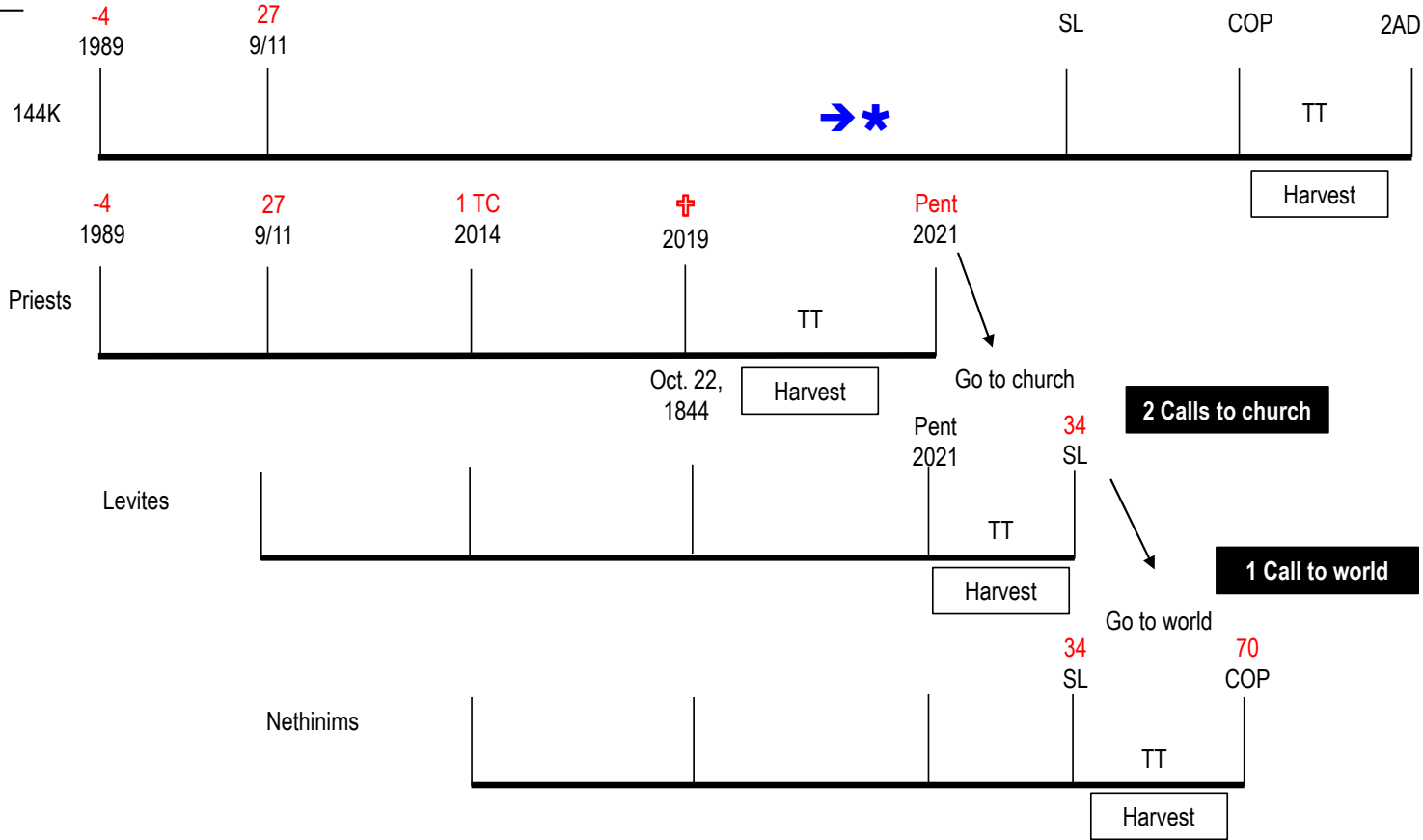




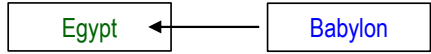
We're talking here about the Omega histories. We want to step back some. As we've discussed before we have the three histories. **This was ancient Israel and it will come back to the history of Babylon.** And this is the **omega of ancient, they're in captivity to Rome.** This middle history they come out of Babylon and they were meant to complete that work, build the temple, reform. Going back to **the beginning of ancient Israel their calling out of Egypt.** We need to go back to the studies of the Apis Bull to see how these three histories are linked.

Ω ANCIENT

Rome



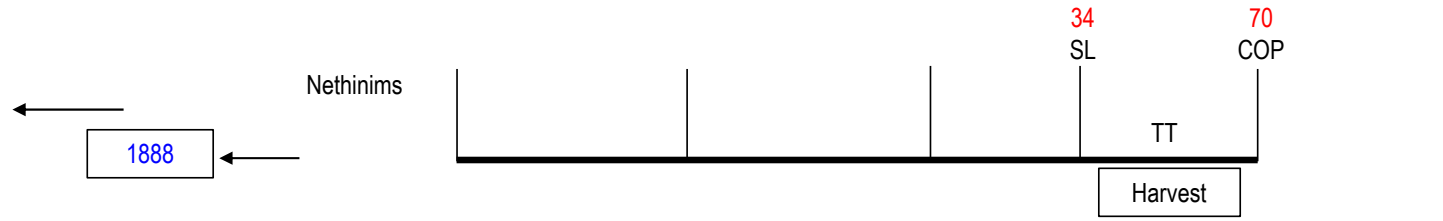
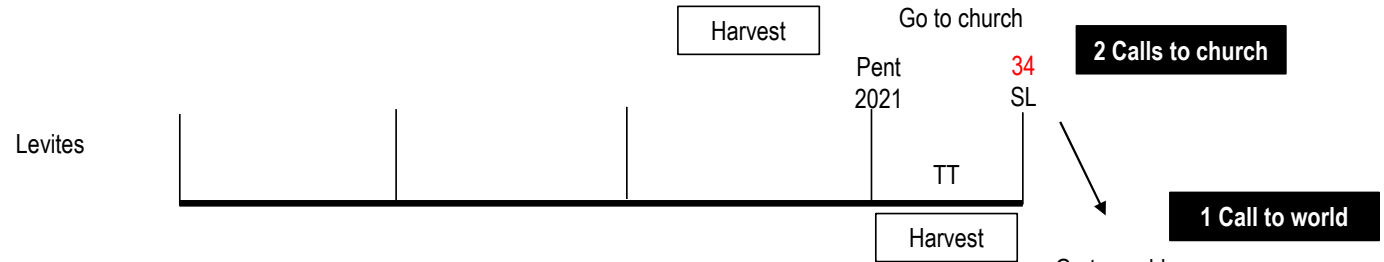
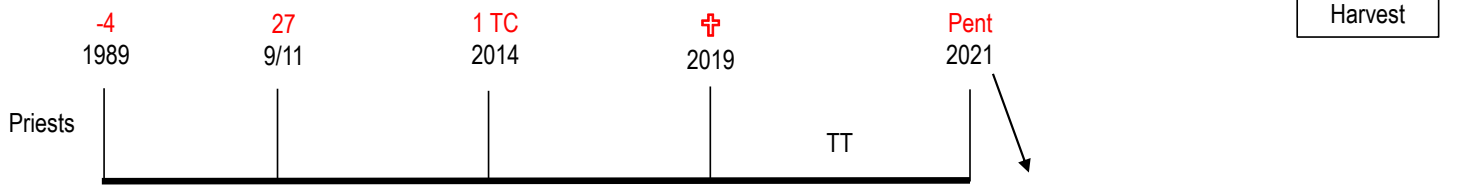
Ω MODERN



Then we want to take modern Israel backwards as well, this is the end of modern and this middle history when the work was to be completed. **That was the 1888 history.** Then we come back and what we are discussing now is our alpha. The alpha of modern Israel, we want to see this structure for our alpha.

Ω ANCIENT

Rome



Ω MODERN

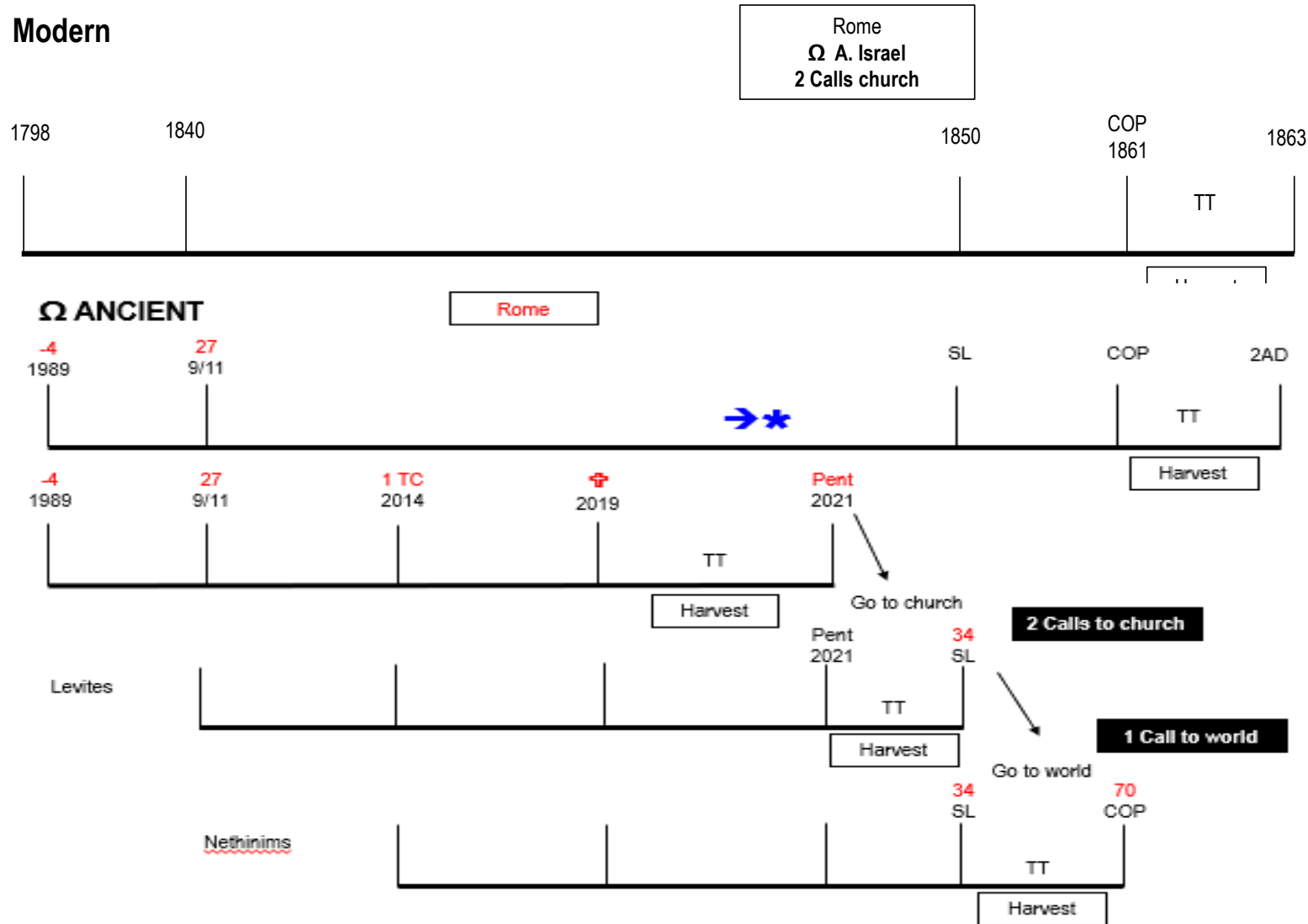
1888

2 Calls to church

1 Call to world

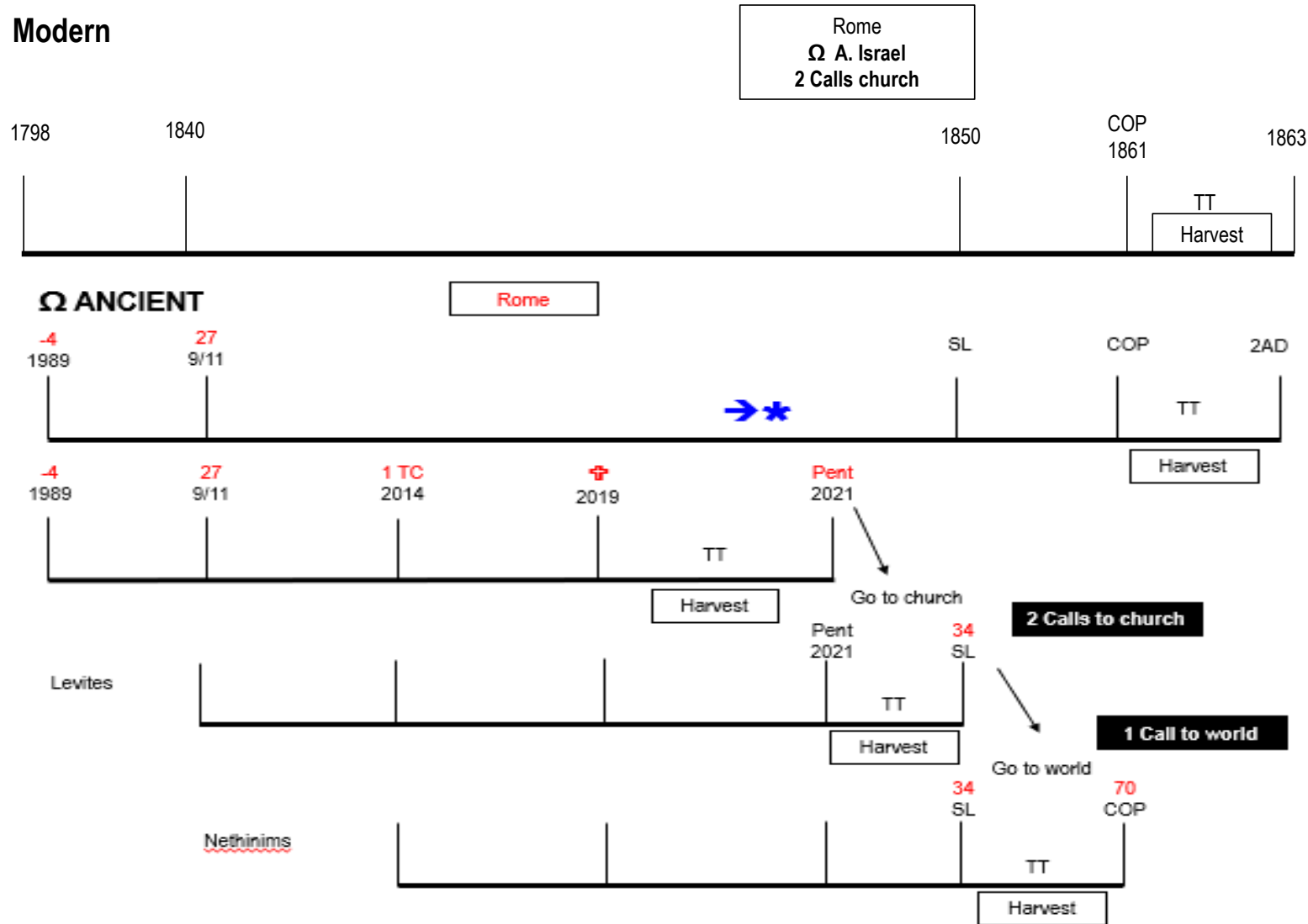
α Modern

This is our alpha history and we're constructing the line of the 144,000. We've constructed that last week and it was done in Germany last year. 1798, 1840, 1850, 1861, 1863. Just to remind us we come back to the omega history of ancient and modern and you have two calls to the church and one call to the world. So two calls to the church and one call to the world. The 144,000 being part of this number.



α Modern

Coming back to the alpha history of modern Israel we have 1798, 1840, 1850, 1861, 1863. How many of these have external events attached to them? Coming back to 1798, all of them have external events attached to them. We discussed this a little last week, particularly 1850 but you have 1798, you have the events in Rome, the taking of the Pope captive. You have Napoleon go to Egypt, the beginning of his Egyptian campaign. So there's a lot of events in 1798.

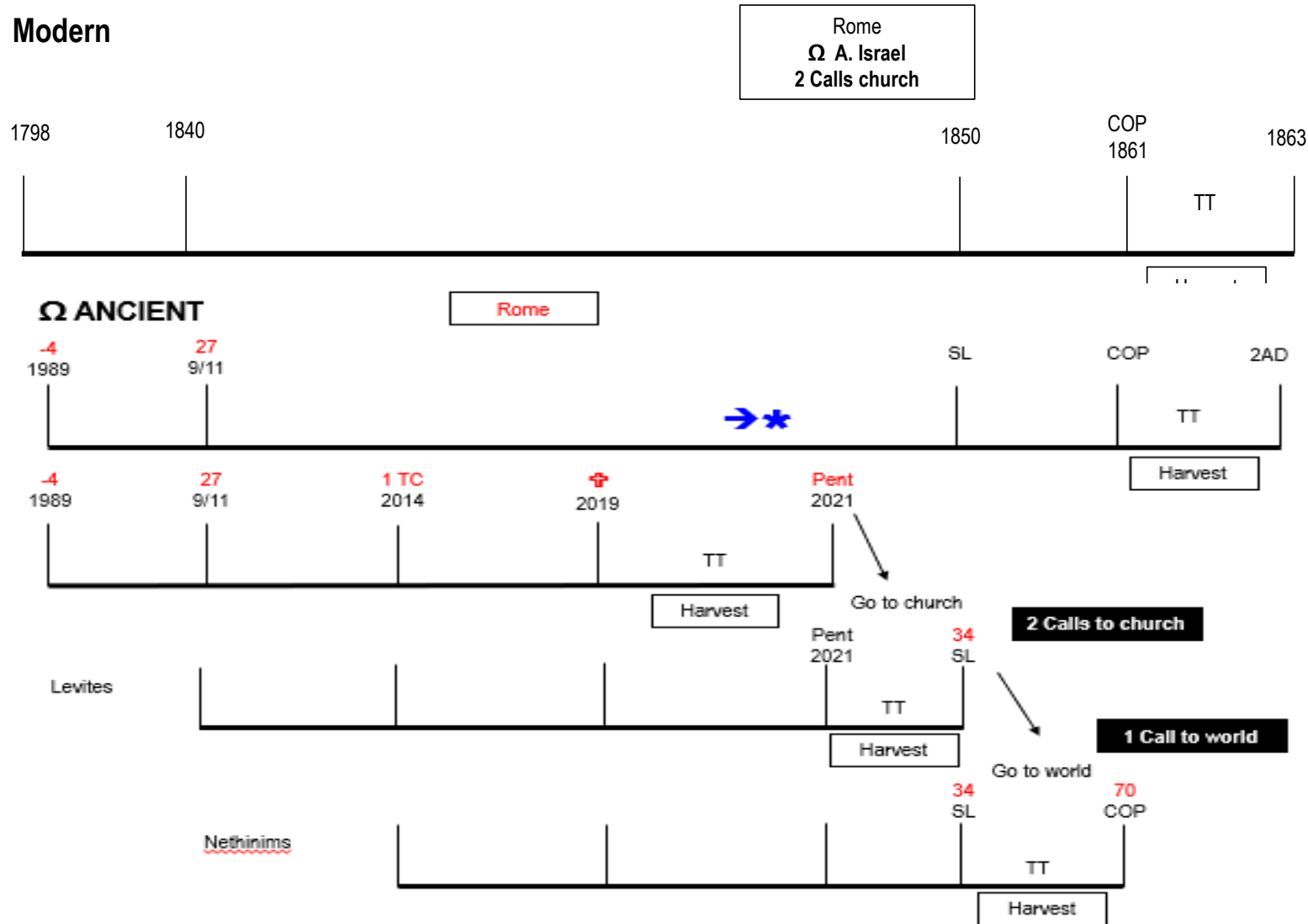


α Modern

1840, we'll discuss more of 1840 as we go along.

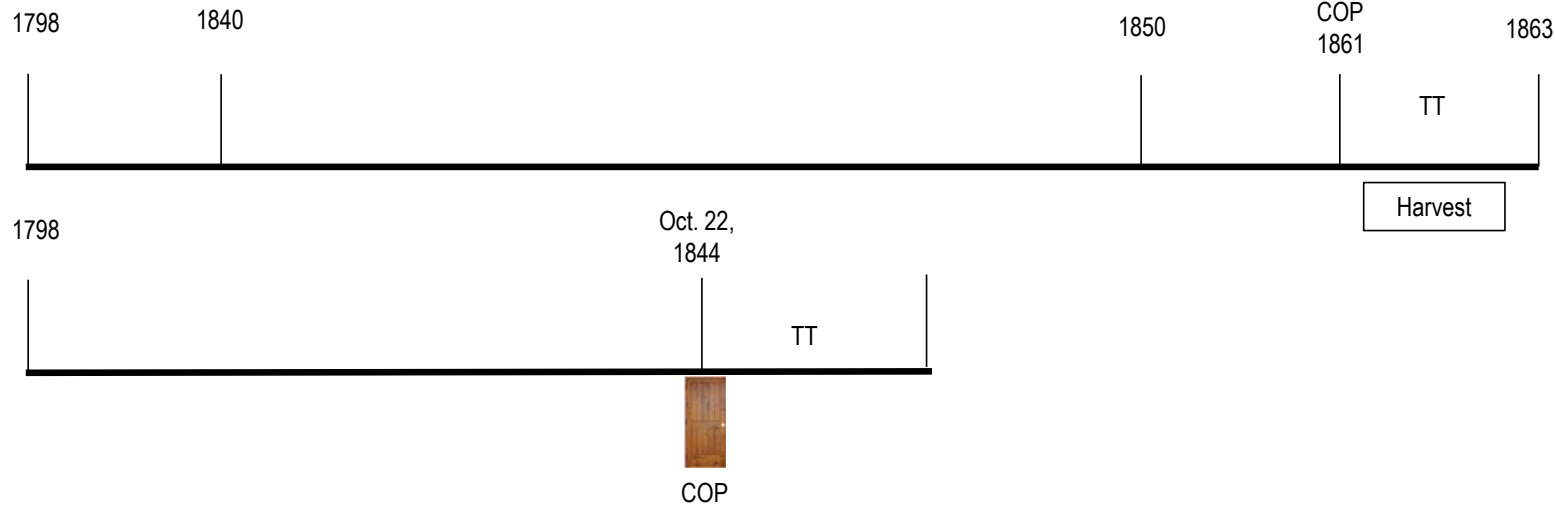
1850 we talked about the 1850 compromise, the fugitive slave act.

1861, what happens in 1861? The beginning of the Civil War. And we understand that if they had been a history of success if they hadn't gone into a Laodicean condition in 1850 that Christ was to return in their own dispensation, in their own lifetime. Ellen White makes that explicitly clear.



α Modern

Rome
Ω A. Israel
2 Calls church

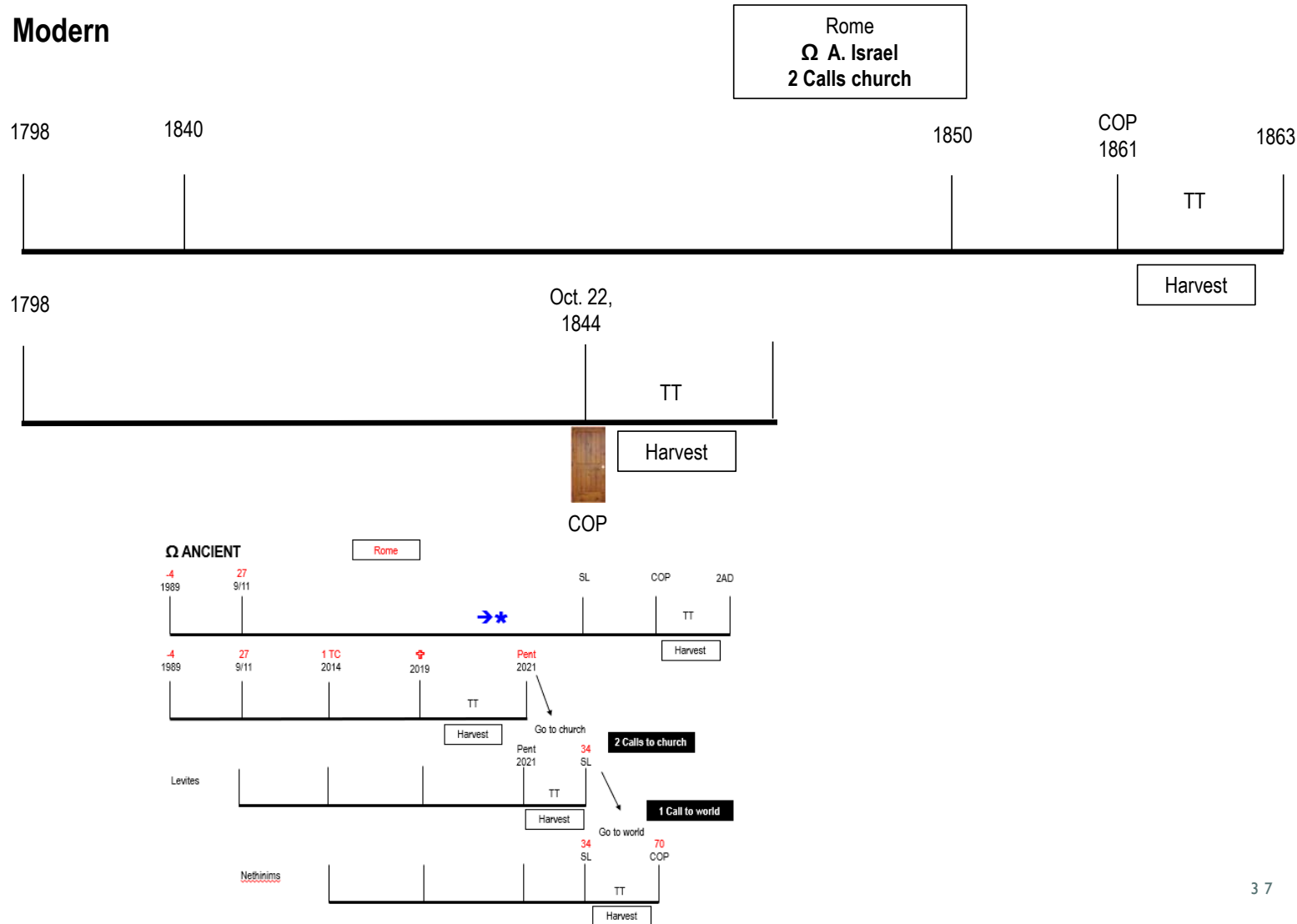


But we also understand that October 22, 1844 was a shut door. Where is October 22, 1844 on this reform line? It's not there. So we have to recognize that there is a reform line underneath, there is a fractal a shadow.

Without building the history in between this is October 22, 1844 and we know here that there was a shut door. If there's a shut door then this is a close of probation. It's the beginning of the time of trouble. So we can see already that this top reform line is like the line of the 144,000 but there are still going to be these progressive steps. You have the time of trouble that was the Civil War but you also have this first group, the Millerites, they experience their great test, their shut door, their close of probation, the beginning of their time of trouble on October 22, 1844.

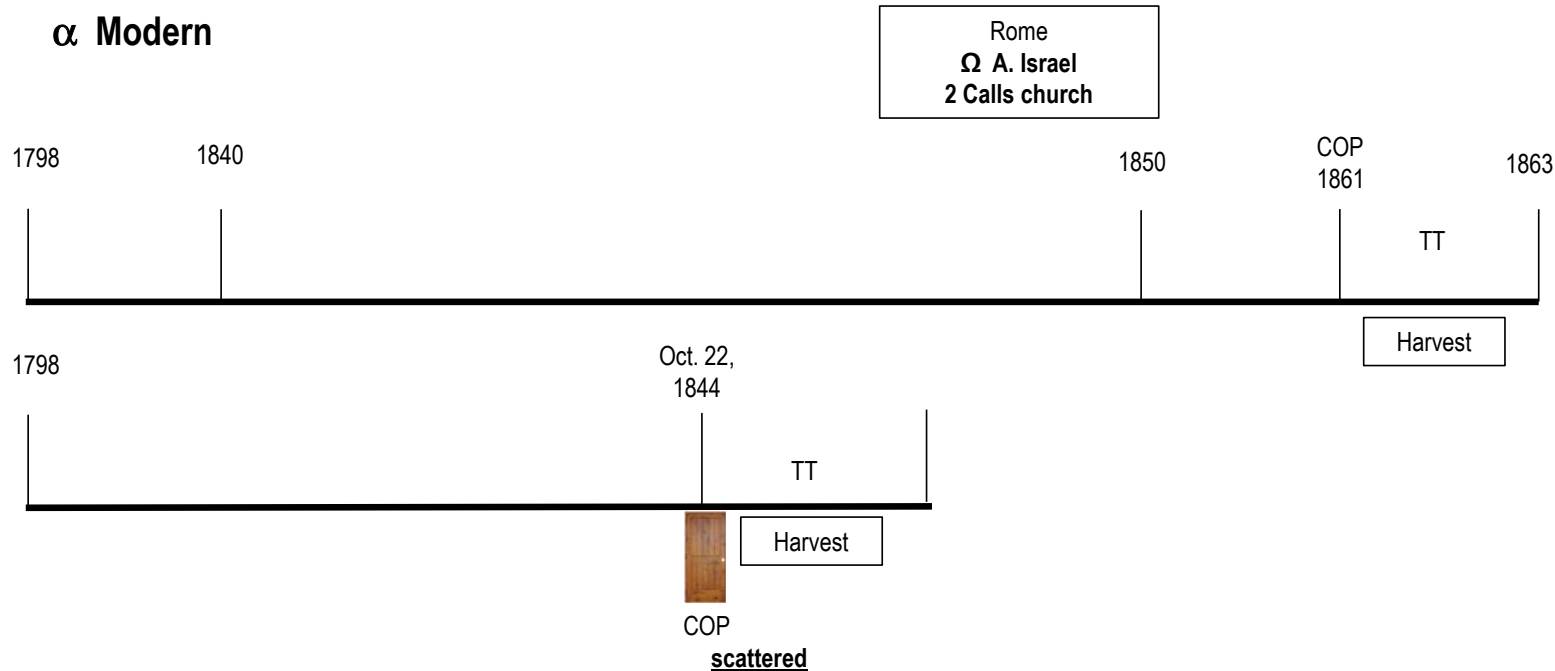
α Modern

This begins a time period of harvest. So we have harvest, harvest, harvest, harvest. October 22 begins a harvest. In that time of trouble they are scattered. We're going to read from a couple of quotes and there's quite a lot in these quotes but we're just looking for one thought, if we can follow that one thought we might go back into those quotes at a later time to glean some of the other interesting thoughts. But we're just looking for one thing, so we're going to go to Life Sketches 97.5.



We're going to quote but this won't be found in Ellen White's writings, it's in the pioneer writings, it's NPU Gleaner March 30, 1910. We'll just look at those two, the first one is Ellen White. It's actually this quote itself and it's in quotation marks, this is actually Bates. This is Joseph Bates when he's trying to ascertain the authenticity of Ellen White and her visions.

α Modern

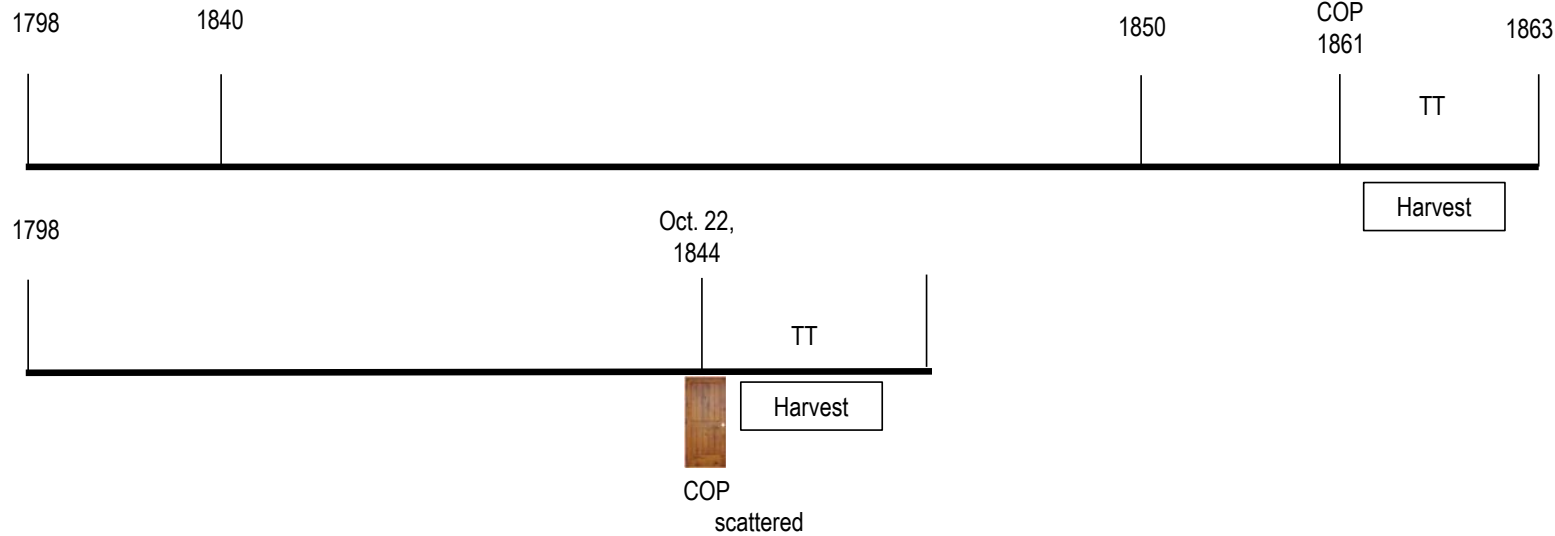


"I therefore sought opportunities in the presence of others when her mind seemed freed from excitement out of a meeting to question and cross question her and her friends which accompanied her, especially her elder sister to get if possible at the truth." He gives a little more information and says "I believe the work is of God and is given to comfort and strengthen his **scattered**, torn and peeled people since the closing up of our work for the world in October 1844." That's the part we want to look at for this. This was published by James White in 1847. It's that part, what Joseph Bates is recognizing however much they don't understand the prophetic framework of what has taken place, he recognizes that there was a work that closed up from October 1844 and God's people are now what? They're now **scattered**, torn and peeled. We'll focus on the word **scattered**. So when they're disappointed in October 22, 1844, **God's people are scattered**.

Our other quote, this is not Ellen White, "after the disappointment light is given on the sanctuary question. The Sabbath truth and the three Angels messages of Revelation 14. The cities of the East were given the light of present truth." So there was light in that dispensation which is important and we're going to come back to that. But again that isn't the theme or the thread that we're pulling now. "light shown on the pathway of the scattered believers concerning the near Advent of their Lord. And some received the message gladly."

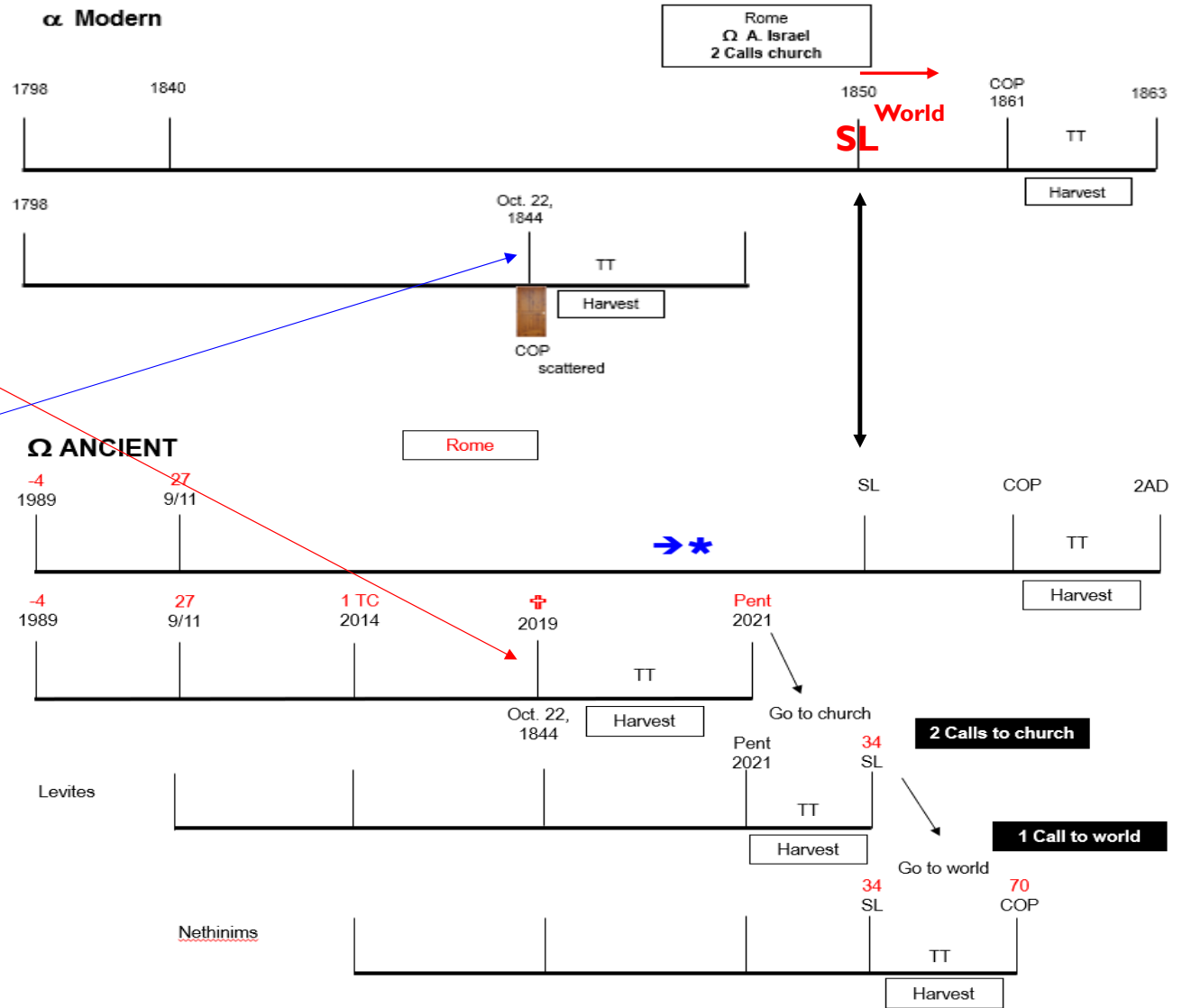
α Modern

Rome
Ω A. Israel
2 Calls church

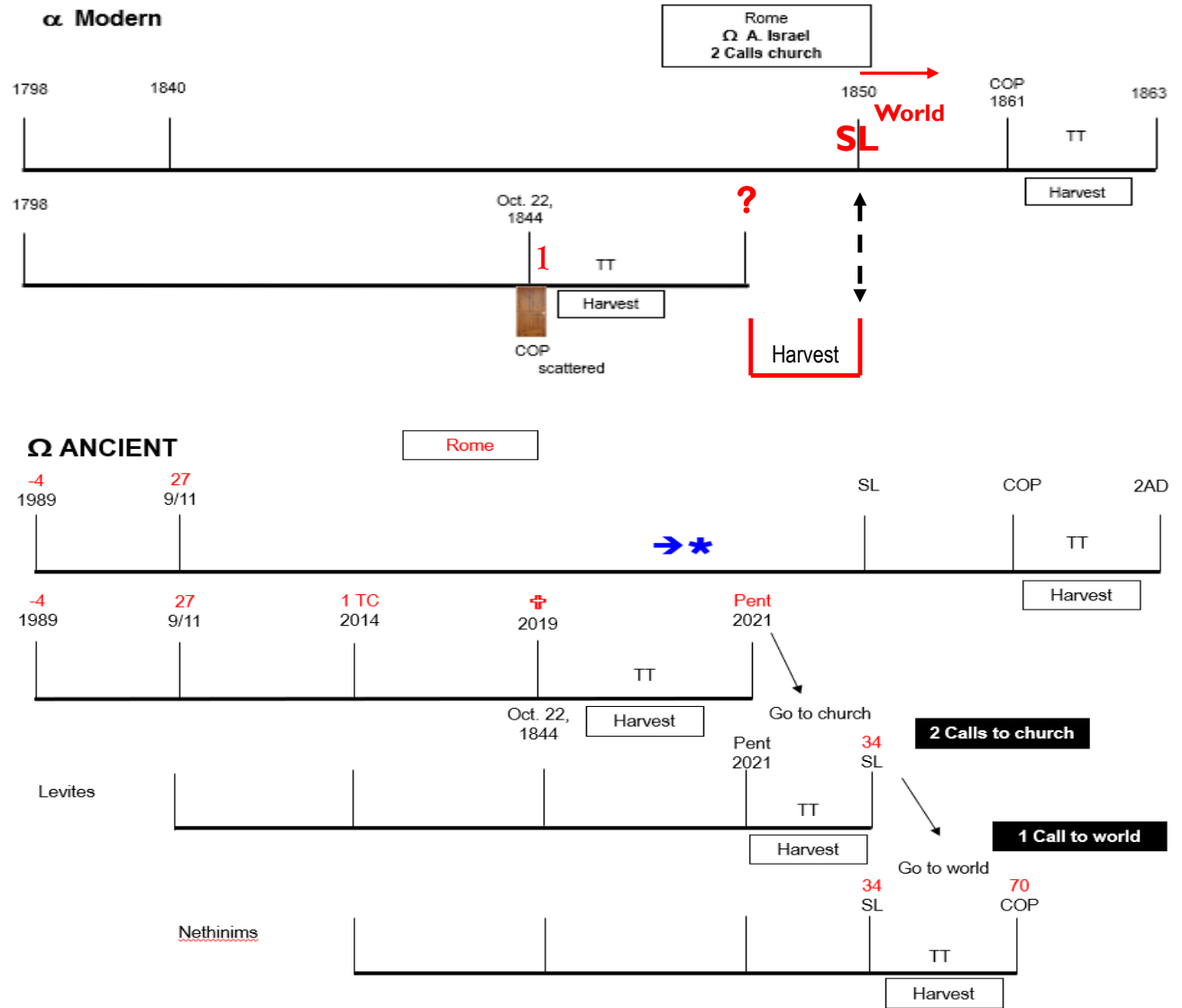


We've just looked at two quotes, one's Joseph Bates and it's written in Life Sketches. One is someone separate and then we'll see Ellen White and they all describe this time period as a time period of scattering, when they were not bringing a message to the world with any effect.

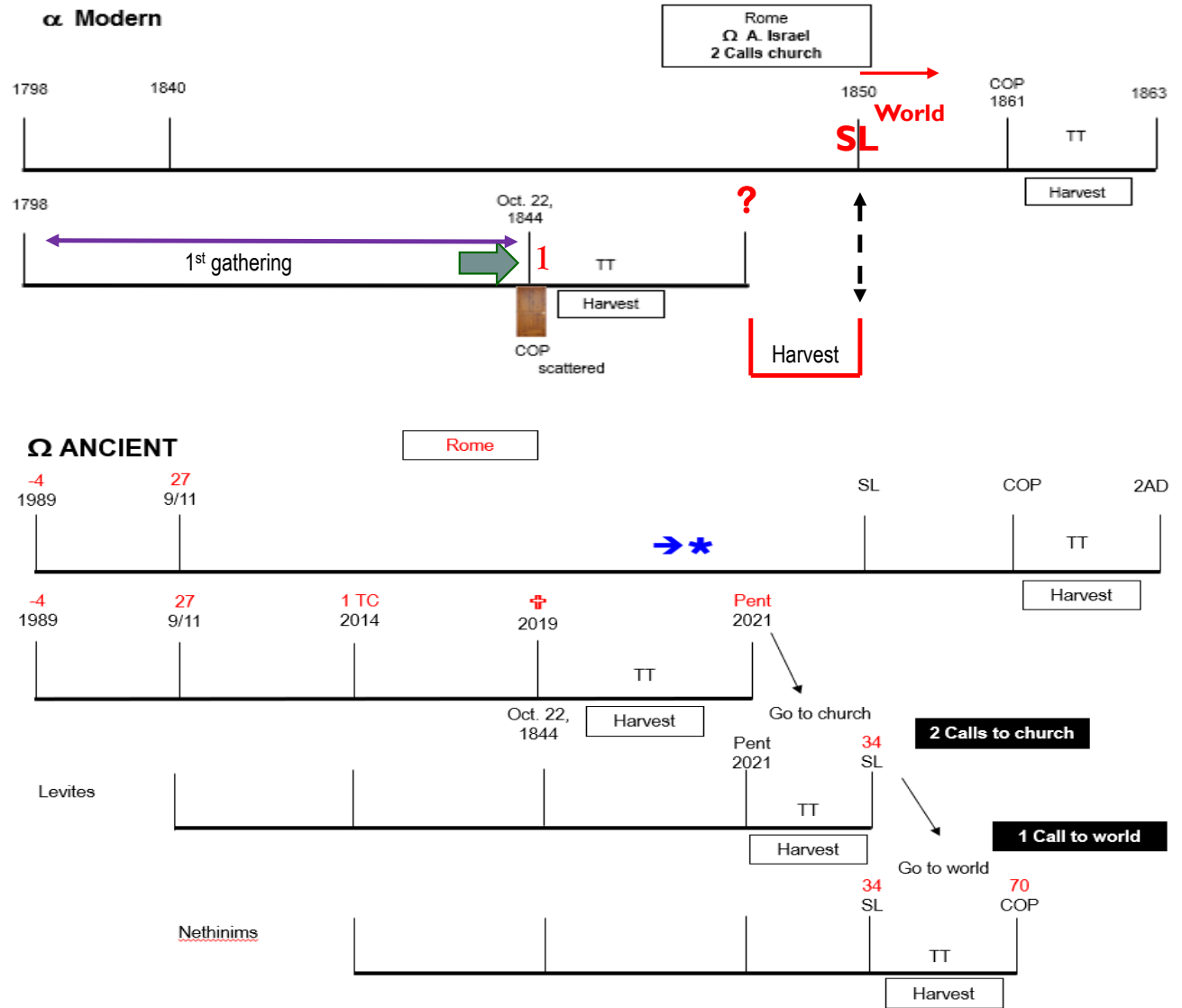
So when we look over in the omega history we see that there are two calls for the church. 2019 waymark for us, the Cross for the disciples and this is October 22. It's a close of probation for the first group called. And this is October 22 the close of probation for the first group called. So this 1850 being a Sunday law, at the Sunday law who do you go to? Church or world? Sunday law 34 ad you go to the world. Here you go to the gentiles.



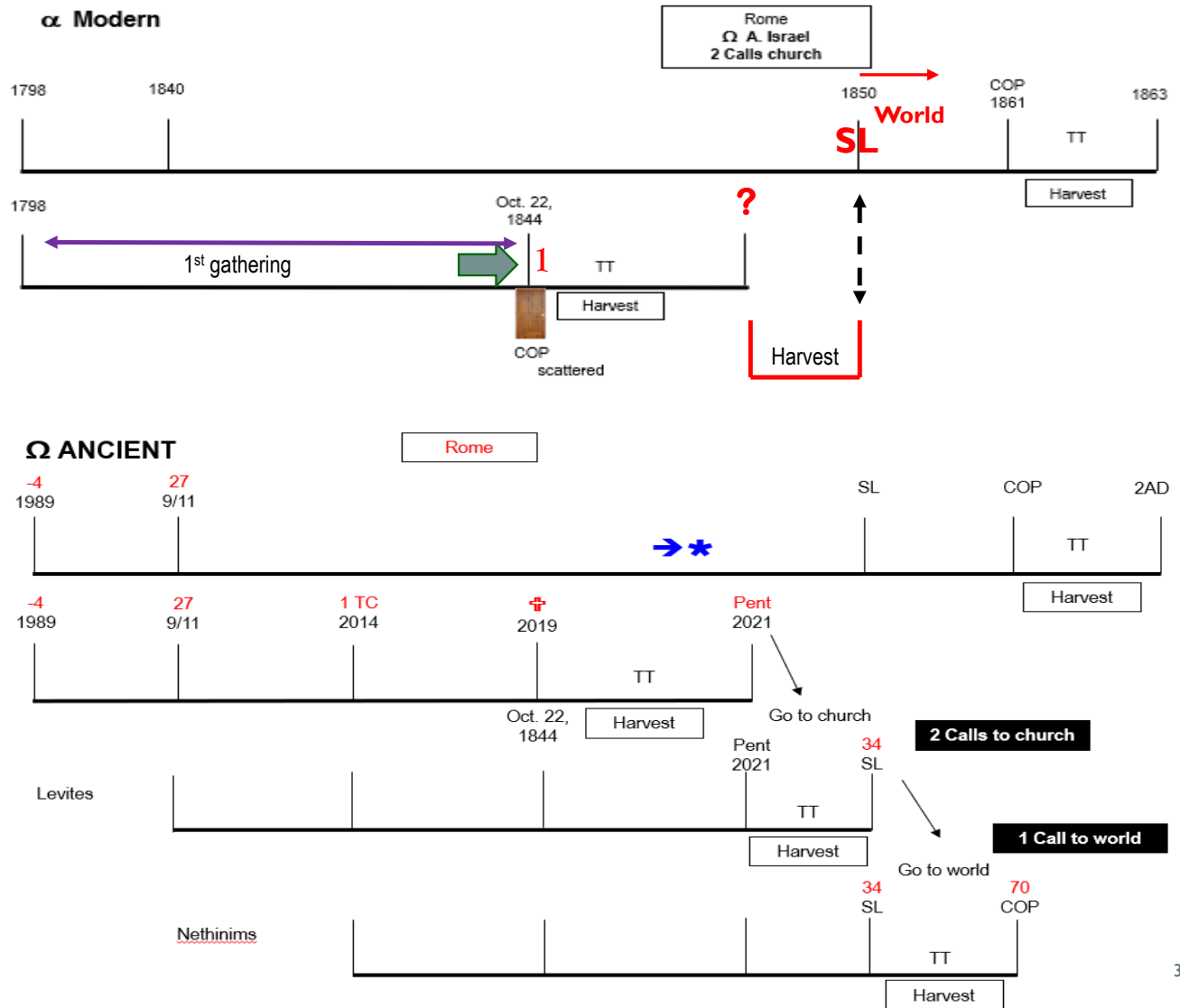
So prior going to the world what would you expect to see? Before the Gospel goes to the world it goes to the church in how many steps? Two steps. So you have **one step here October 22nd**. The experience of the Millerites that harvest time, that scattering time after October 22. Then **we have to ascertain this date**. When would there be a second call back to the church between October 22, 1844 and 1850? Because we've seen two calls to the church before the message goes to the world. We want to go to a well-familiar quote but we're going to read it from another perspective following this thread.



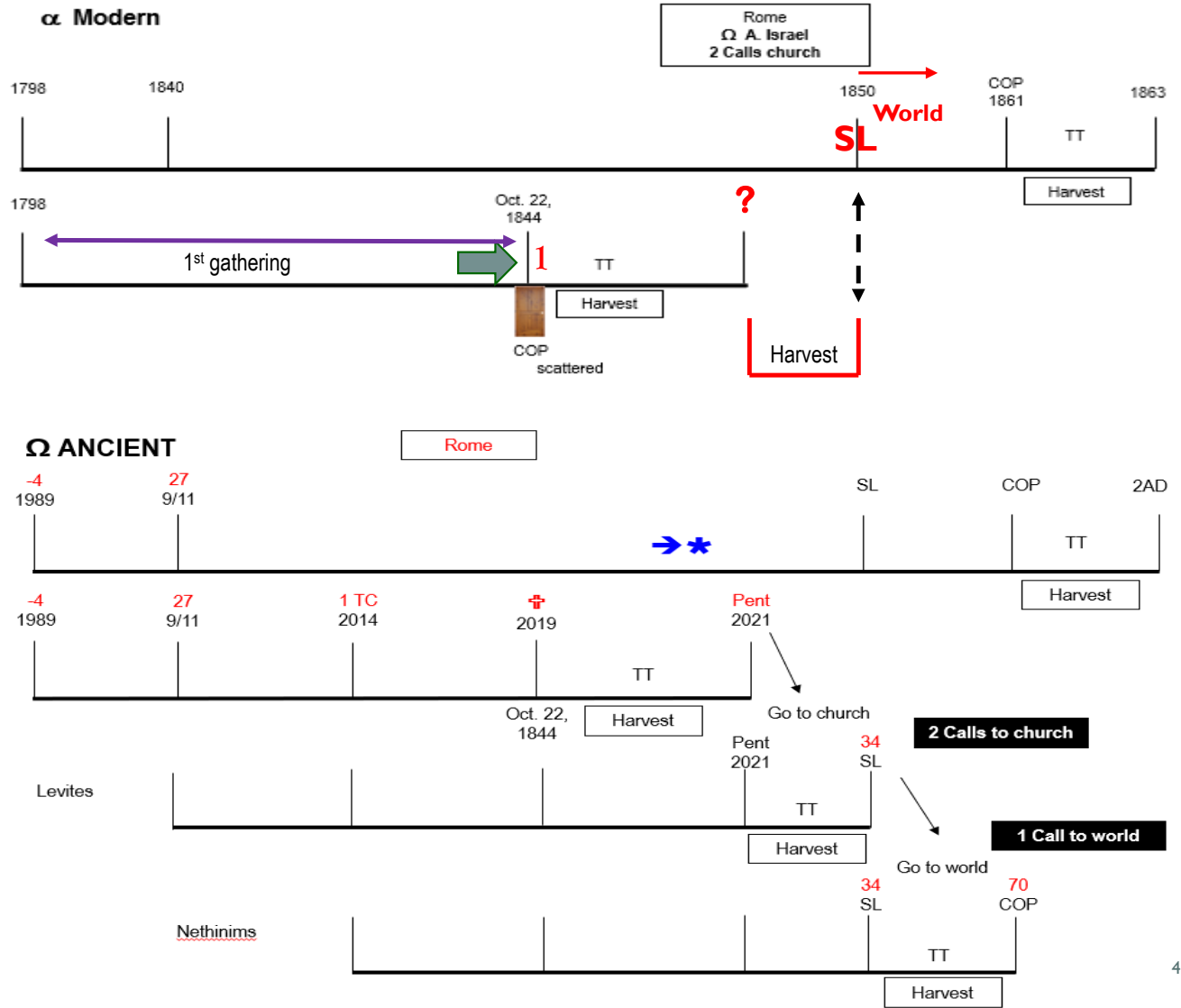
The next quote Review and Herald November 1, 1850 paragraph 9. A well familiar quote for us. This is written dated **November 1st 1850 and we are here on our line**. She says September 23rd, so it's written November 1 and she's going back to September and it says "*September 23rd the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people*". What time? The second time. When was the first time? When was His hand stretched to gather His people the first time? **1798 through 1844**. Then His people were scattered. And now he's going to stretch out His hand and gather a second time. So this reform line is the first gathering. He stretched out His hand and a hand has how many fingers? Five or five waymarks, four dispensations.



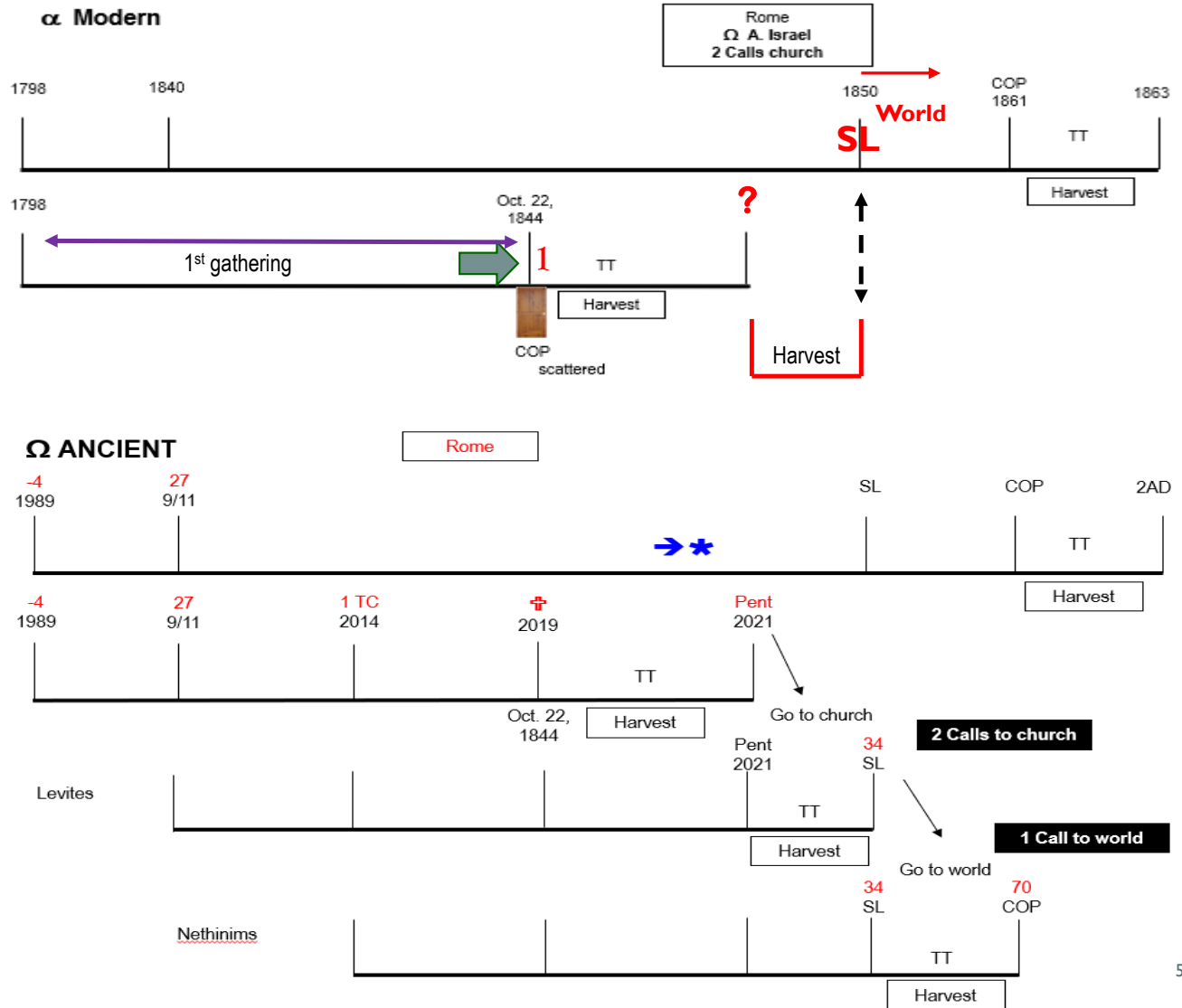
So there's the first gathering and then what begins with 1850? The second gathering. Is that the case for the alpha history? God stretched out His hand to gather a remnant of His people, the disciples. Then He stretched out His hand again and gathered who? The Jews at Pentecost. At 34 ad that is a third attempt. Then He reaches out His hand a third time and now it is come out of Babylon my people, come out of the statue, not out of the mountain. Come out of the world not out of the church. So two calls to the church and then there's a third call for God's people to come out of Babylon to come out of the statue, to come out of the world that's the third call. But in 1850 is it the third? No, it's the second call. *September 23rd the Lord showed me that He had stretched out His hand the second time to recover the remnant of his people and that efforts must be redoubled in the gathering time. In the scattering Israel was smitten and torn, but now in the gathering God will heal and bind up His people.* When did the scattering begin? October 22, 1844. When did it in? 1850.



Can you gather someone while you yourself are scattered? No, when God's people are scattered they cannot do a work of gathering. That's why in the scattering efforts to spread the truth had but little effect, accomplished but little or nothing. But in the gathering when God has set His hand to gather His people. Efforts to spread the truth will have their designed effect. All should be united and zealous in the work.

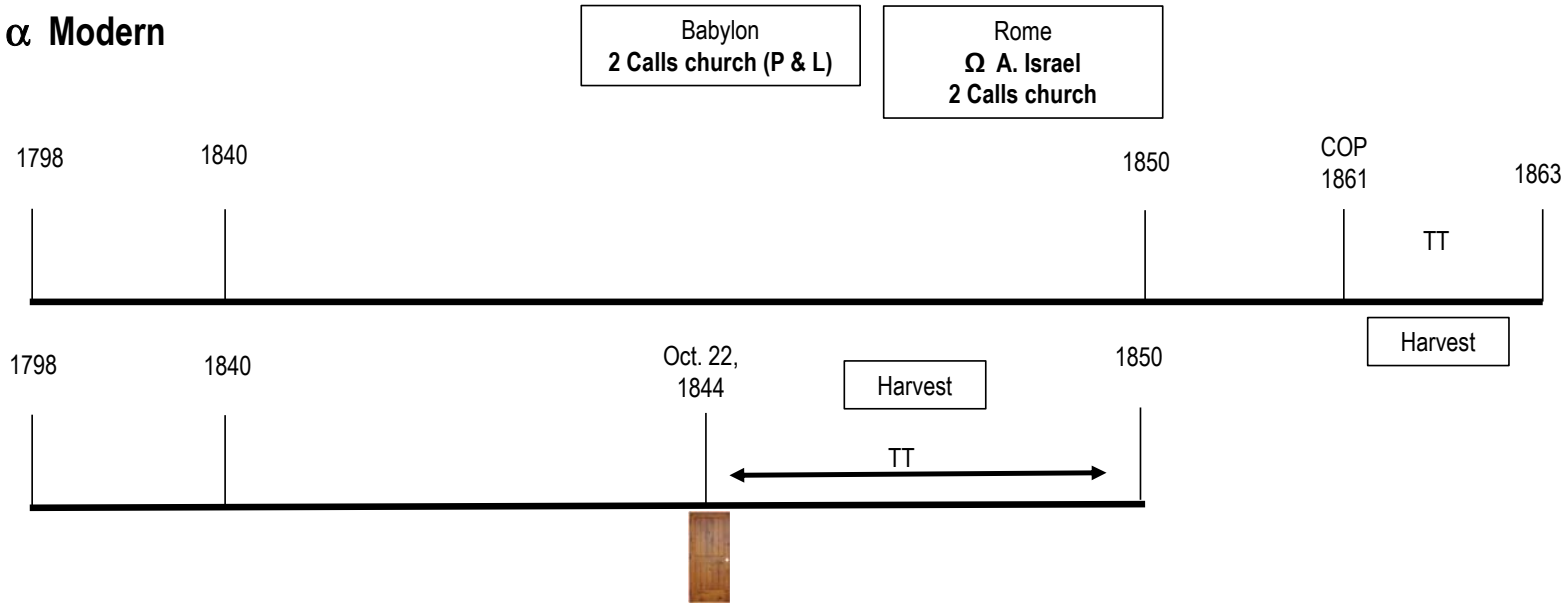


So this model is wrong. If God's people are scattered they're scattered from October 22, 1844 all the way to 1850. This is where you take an alpha history and you compare and contrast. You compare an alpha history with an omega history but you also contrast. What were identifying is a contrast. There are two gatherings for the church in an omega history. For an alpha history, where's the church, where is Israel? It's under construction. This is the beginning of modern Israel so there is no point of gathering twice. You're going to gather a people, form modern Israel and then have that new institution do a work for the world. At the end of modern Israel you have this Laodicean church to deal with and that's why it needs these two efforts, two calls into that Laodicean church. You don't have that dynamic in an alpha history.



So God's people were scattered all the way from October 22, 1844 to 1850. So does the line of alpha ancient Israel have the same dynamic? The last couple of weeks we have gone over this point about priest, Levites and Nethinims. We've shown how it existed as God's people are called out of the idolatry of Rome. You have two calls to the church. We showed how it developed from Ezra 7:9 in 2014 based on the history of Babylon.

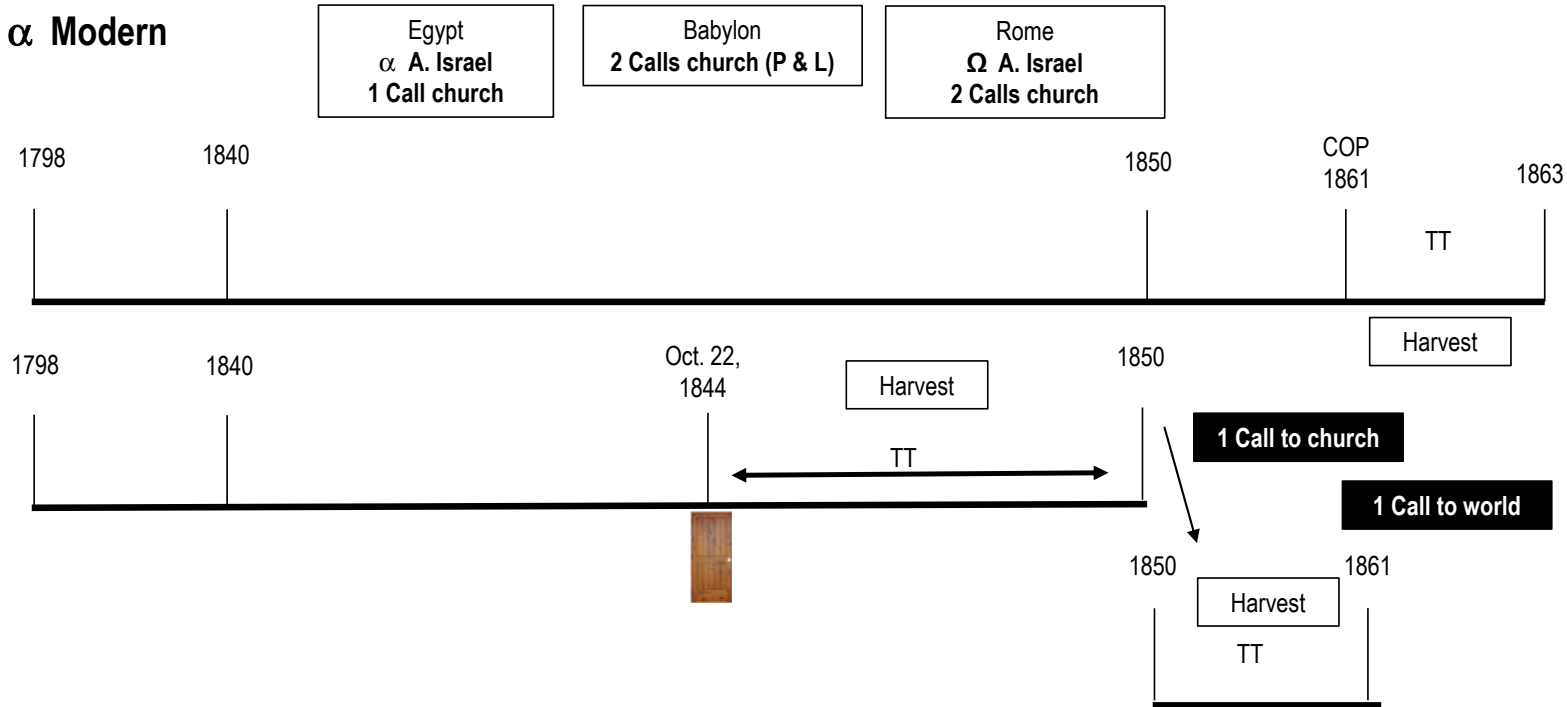
α Modern



How many calls do you have to come out of Babylon for the Jews? Two, priest and then the Levites. The priests are called out and then Ezra looks at them and says where are the Levites? There's no one of the tribe of Levi. So he has to send people back into Babylon and there has to be a second Exodus.

When it comes to Egypt, how many exoduses of Israel occurred from Egypt? One. So two calls for ancient Israel to remove themselves from the idolatry of Rome. Two calls for ancient Israel to leave Babylon. How many groups left Egypt? Only one, there's only one Exodus. You didn't have one group leave Egypt, cross the Red Sea, then say there isn't enough, we left people behind. They didn't go back into Egypt and call out a second group. So you have only one call to Israel.

α Modern

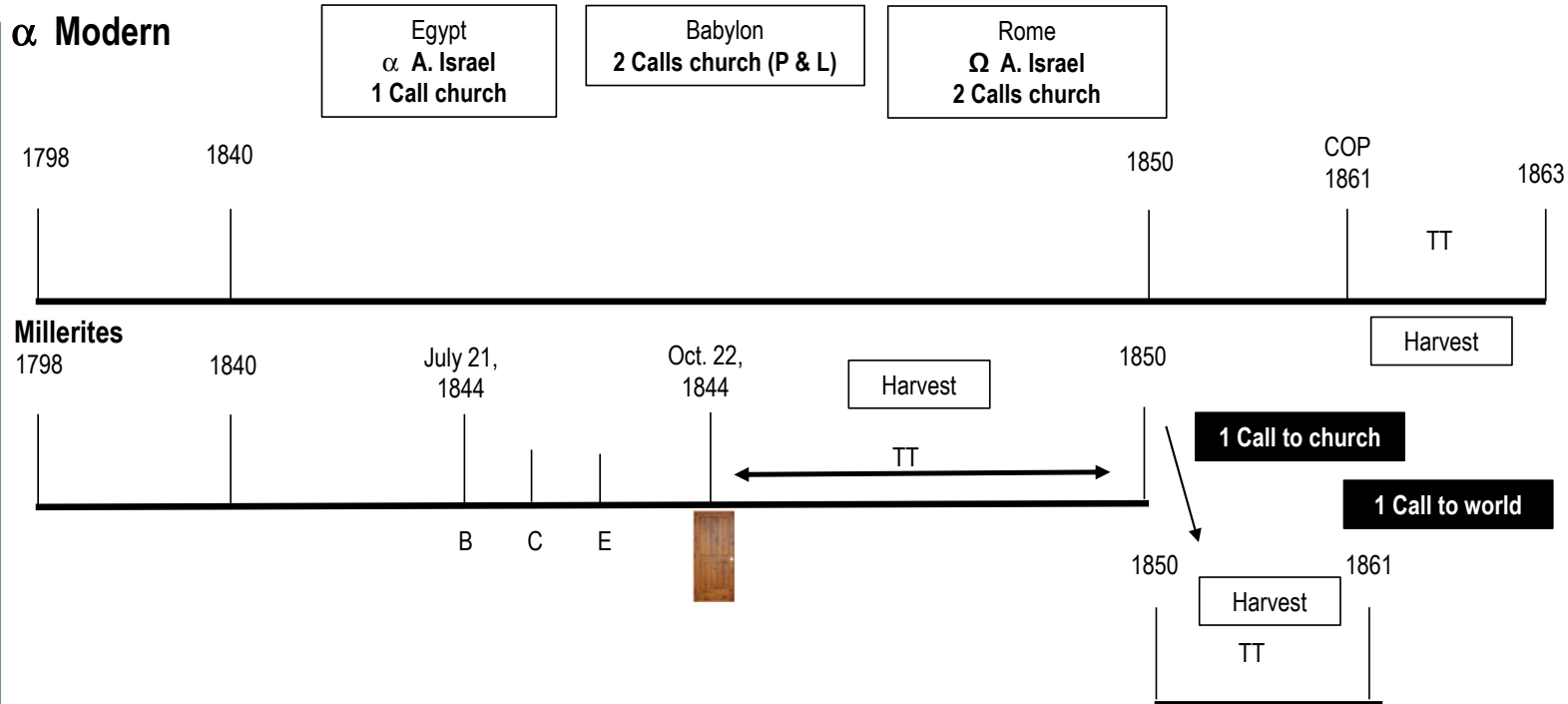


These reform lines have not been properly developed. It's been discussed before how God is opening up reform lines in a more thorough fashion, step by step. We haven't yet properly dealt with the history of the Exodus, the beginning of ancient Israel. But you can already see that if it's the same pattern, there's only one call at the beginning of the history of Adventism that forms Adventism and then in 1850 they're going to make another call into the world.

So you have harvest for the Millerites in that gathering time from 1850 to 1861, then you have the time of trouble. That harvest of 1861 to 1863 of those who should have numbered the 144,000.

We know that where our history ends at Panium, prior to the Sunday law, their second Advent waymark extended all the way to 1850. So 1798, 1840, the shut door and the scattering of October 22, 1844, and that scattering that extended to 1850. We know that important things happen in that time.

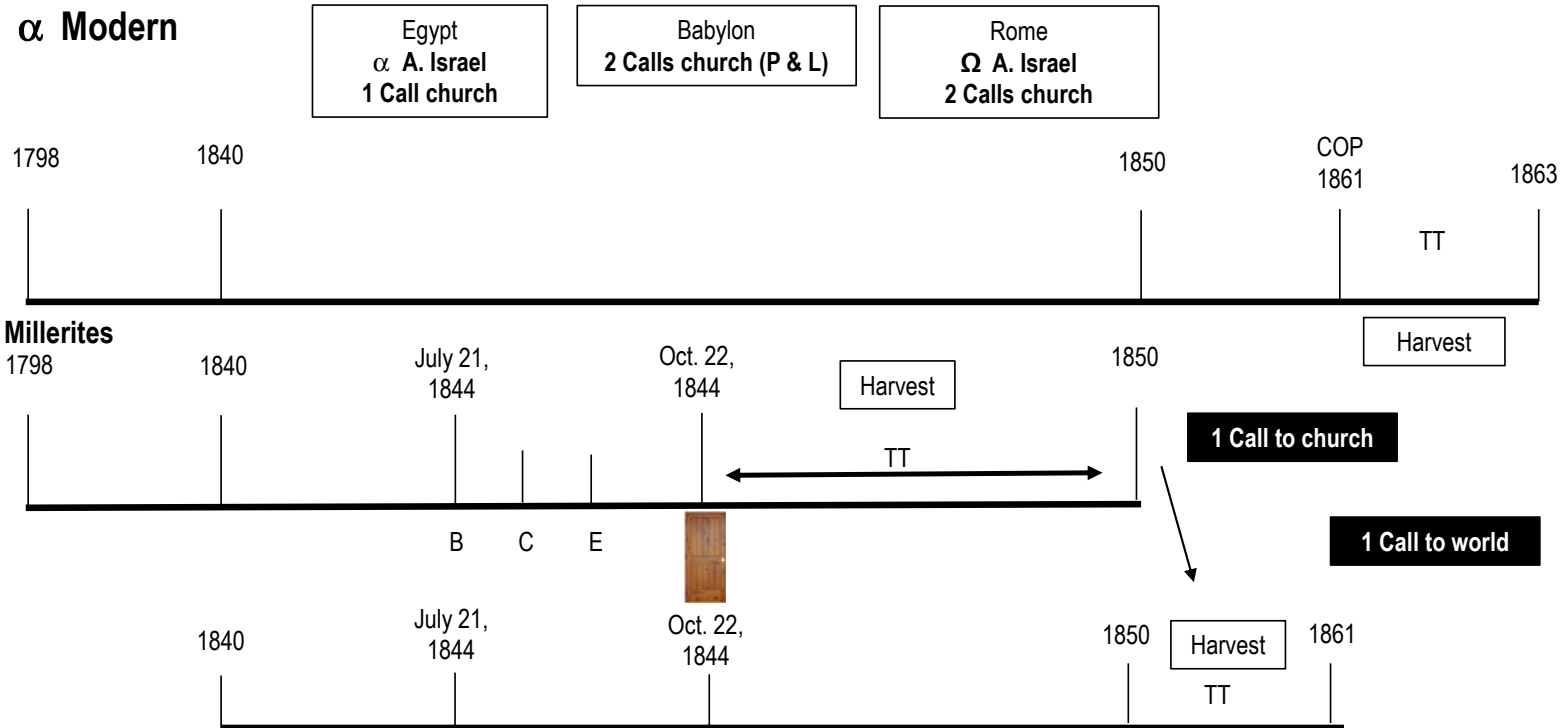
α Modern



So we do need to look at that. The middle waymark is July 21, 1844. What happens there? This is the Boston camp meeting. So we have Boston, Concord, Exeter, and test. That's where we get that those symbols from. So you have here the beginning of the midnight cry message that's going to grow and swell. It's midway, it's midnight, the symbols associated with the Sunday law. So this is the first group called, this is the Millerites.

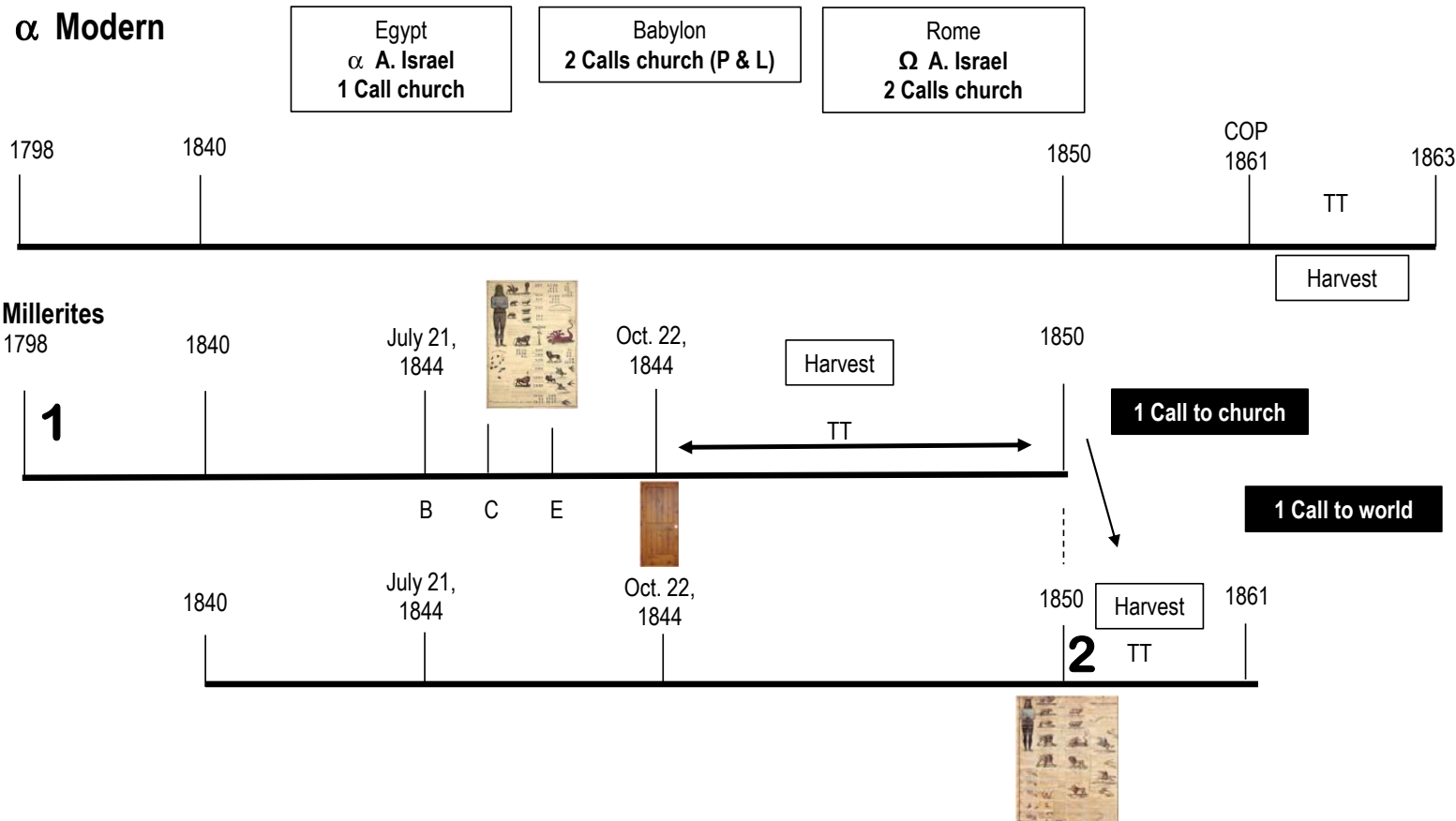
Then we can construct a second line underneath and it takes you to 1861. Where is the call going to this group? What is that latter rain, loud cry message going? When it's the world it's the Nethinims, it's the history of the 144,000 the latter rain that coincides with their harvest, because it's a latter rain for the 144,000 but it's the harvest for the world. The harvest for the world is when they are cut out of that statue, when they are cut from the world and join God's people. Come out of Babylon is the call of the loud cry. They come out in the Sunday law history in the time period of their harvest. If you want that explained more clearly, it was discussed quite thoroughly in Holland.

α Modern



So there's this second gathering that began in 1850. This first gathering the Millerites, what was their tool, what was their weapon? The 1843 chart. So they have the 1843 chart as their weapon in this time period. What about the history for the world? 1850. The 1850 chart was the weapon they have to take the Gospel message in this second time period of gathering.

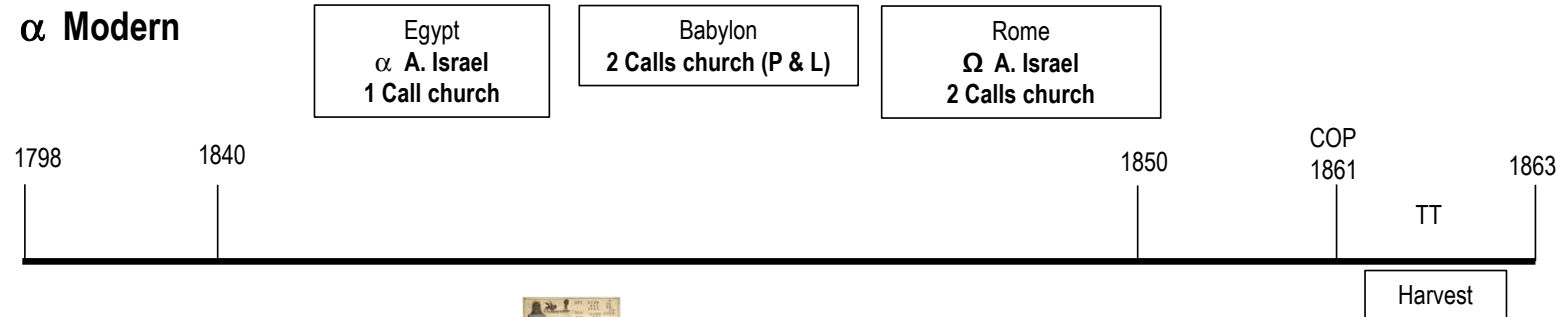
So we have harvest of the first group, God reached out His hand a second time to gather to harvest of the world. Then you have that time of trouble, the close of probation and the Civil War.



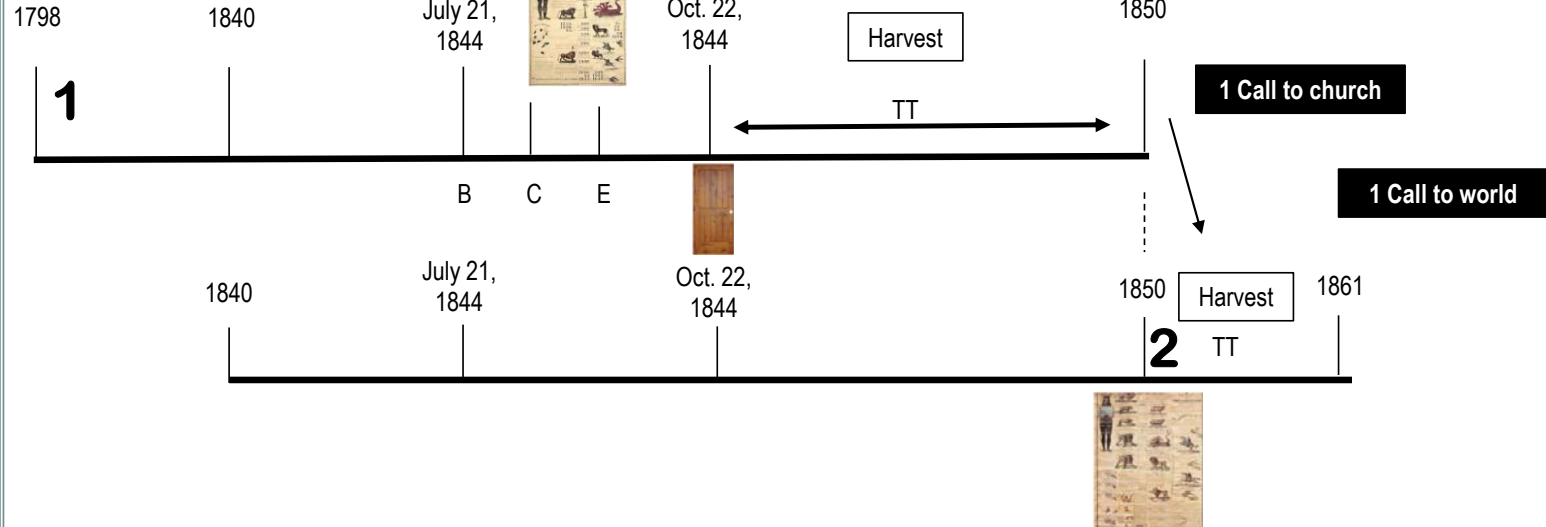
We wanted to put that structure in place so we can see when we go back into Millerite history that we can know what our framework is. We can know what structures we're to look at.

So someone asks that would make 1861 a second coming for the world, wouldn't it? So who's close of probation is 1861? It's the exact same answer you'd have for 144,000. Who's close of probation is Daniel 12:1? So close of probation on which line? It's 144,000. So it's a close of probation for the 144,000.

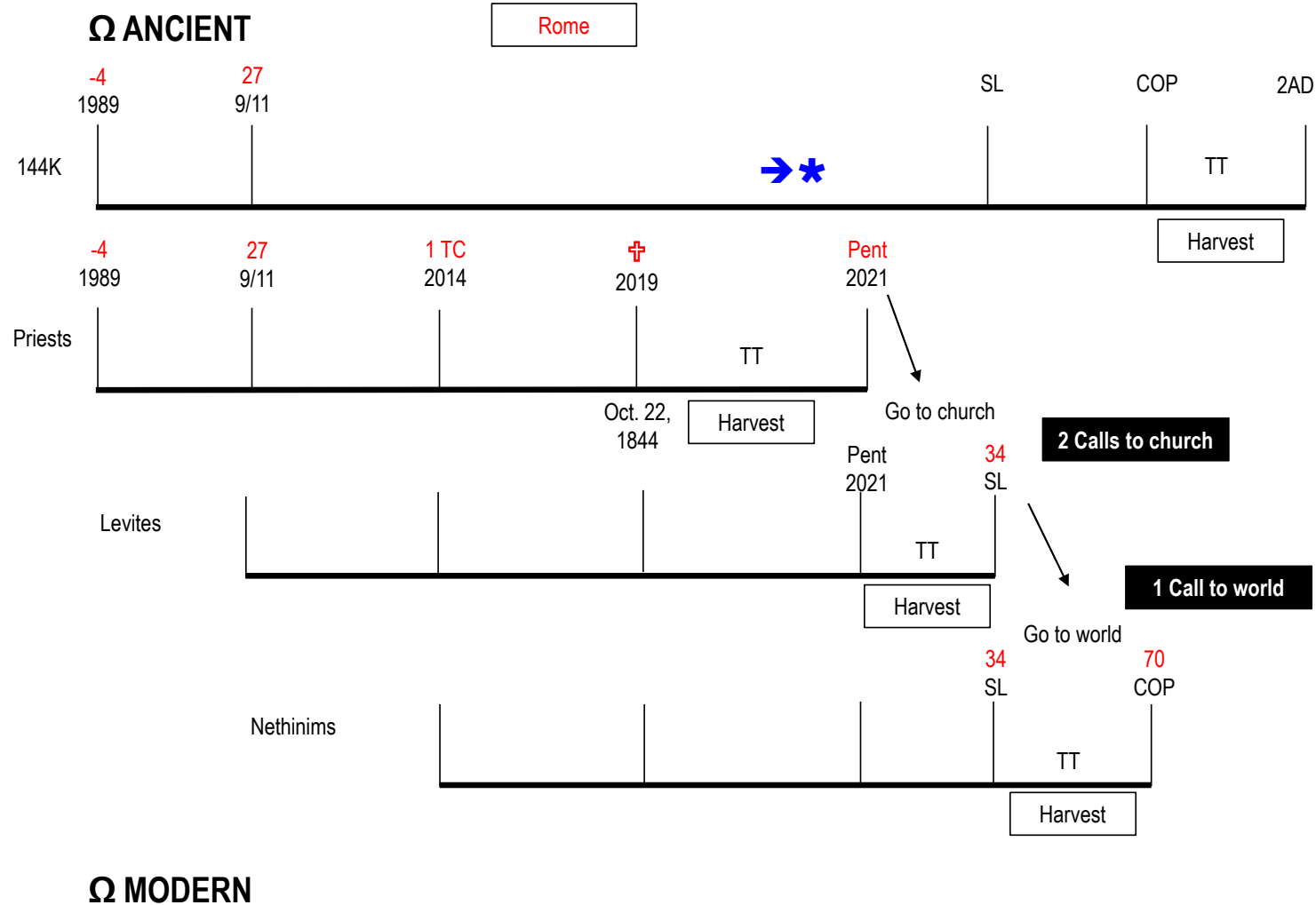
α Modern



Millerites



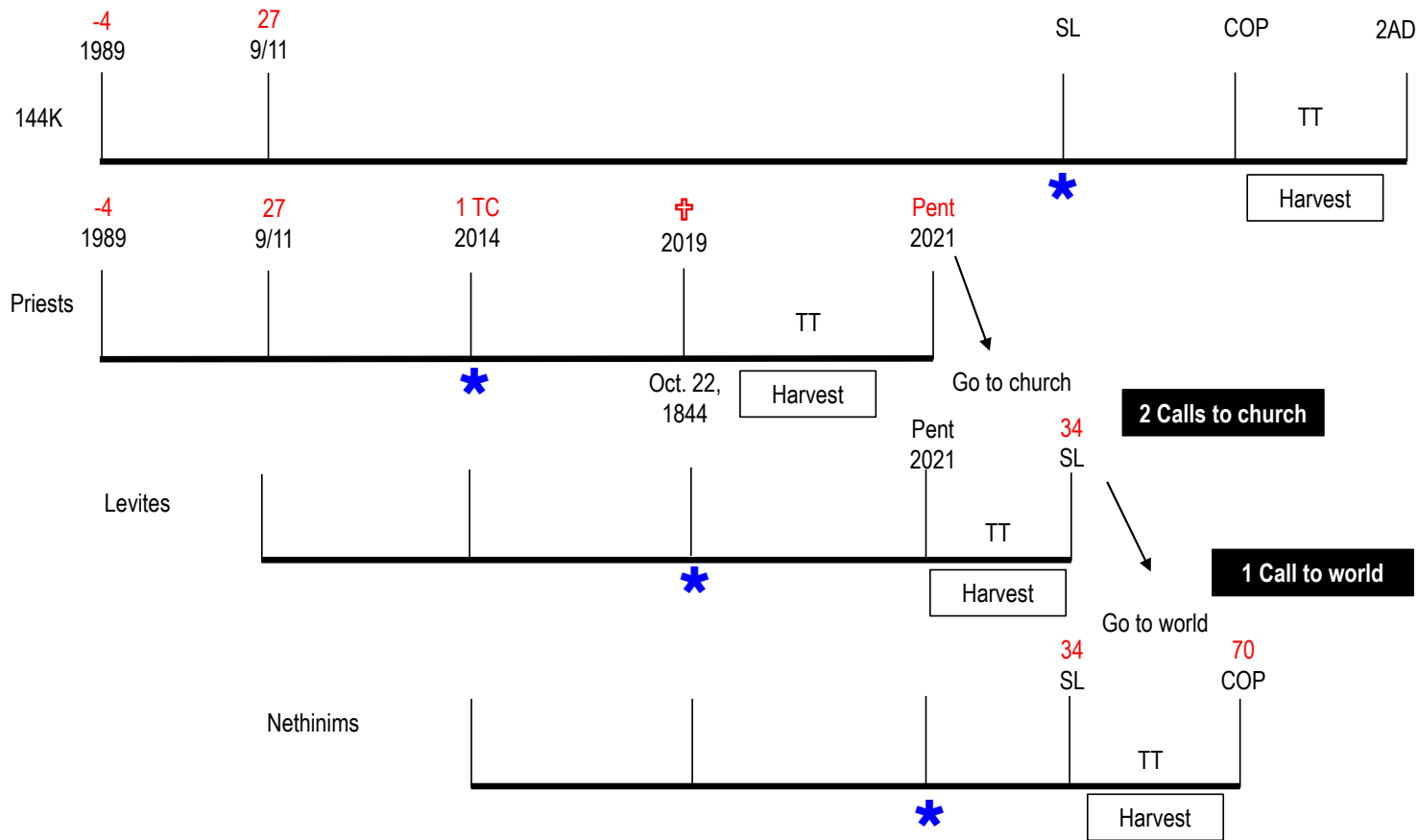
If we can try and explain our fractals in the following way, we say fractals but that's not entirely accurate. It's not a perfect fractal. What we are seeing is we can visualize it as a shadow. The line of the 144,000 is as your body. It has all of the details of your body. It has the shape of your nose, it has the shading of your skin, it has your freckles if you have them, the dimples in the cheeks, the shade of the eyes. It has all of those details, this template line is like the body. And then as we see God prepare these three groups, again it's an imperfect parable but it has the semblance of a shadow.



It doesn't have all of the form and it doesn't have all of the details of the body. So when we come to this Sunday law on the 144,000 line you would expect to see a law in Congress that forces you to either disobey that law or violate the law of God. Did that occur in 2014? No. But 2014 is a Sunday law, it is the Sunday law for the first group called, but it is also marking progression. *It's showing us the steps, the successive steps that bring you to that law.* We looked at 2014 and saw the changes in the legislative and the judicial branches. Doesn't have all of the appearance of the body but it does show that shape.

Ω ANCIENT

Rome

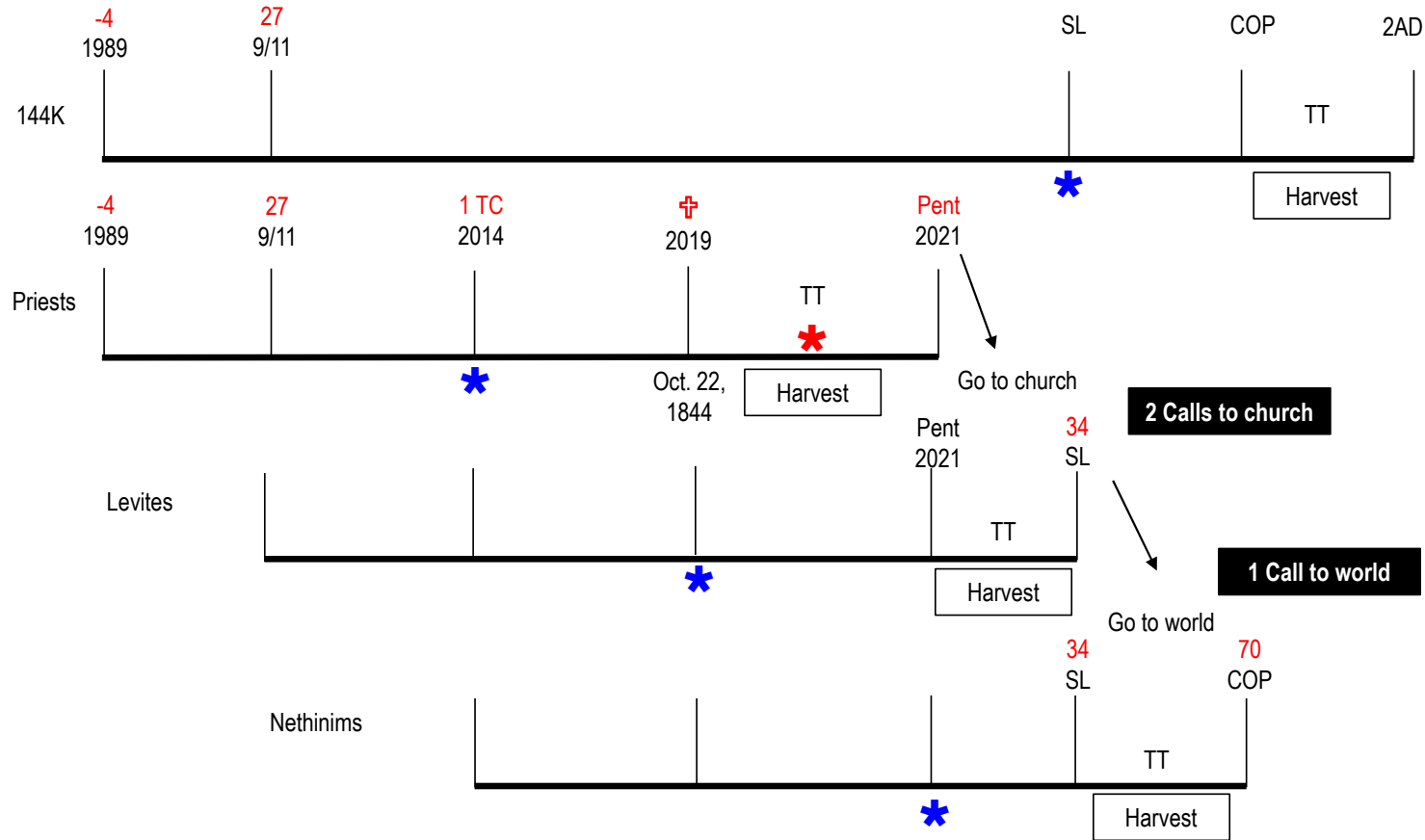


Ω MODERN

2019 is a shut door. Did Christ cease intercession? No, but you know that there was a shut door there, that there was a test that faced this movement that divided us and continues it to divide us into two groups of people. We stand here at **Concord**, the death decree. Is there a death decree facing us right now? No, but can we see the time of trouble, what happens at the death decree? All those opposed to the movement God has raised up come into unity on one thing and one thing alone. Their opposition to that movement.

Ω ANCIENT

Rome

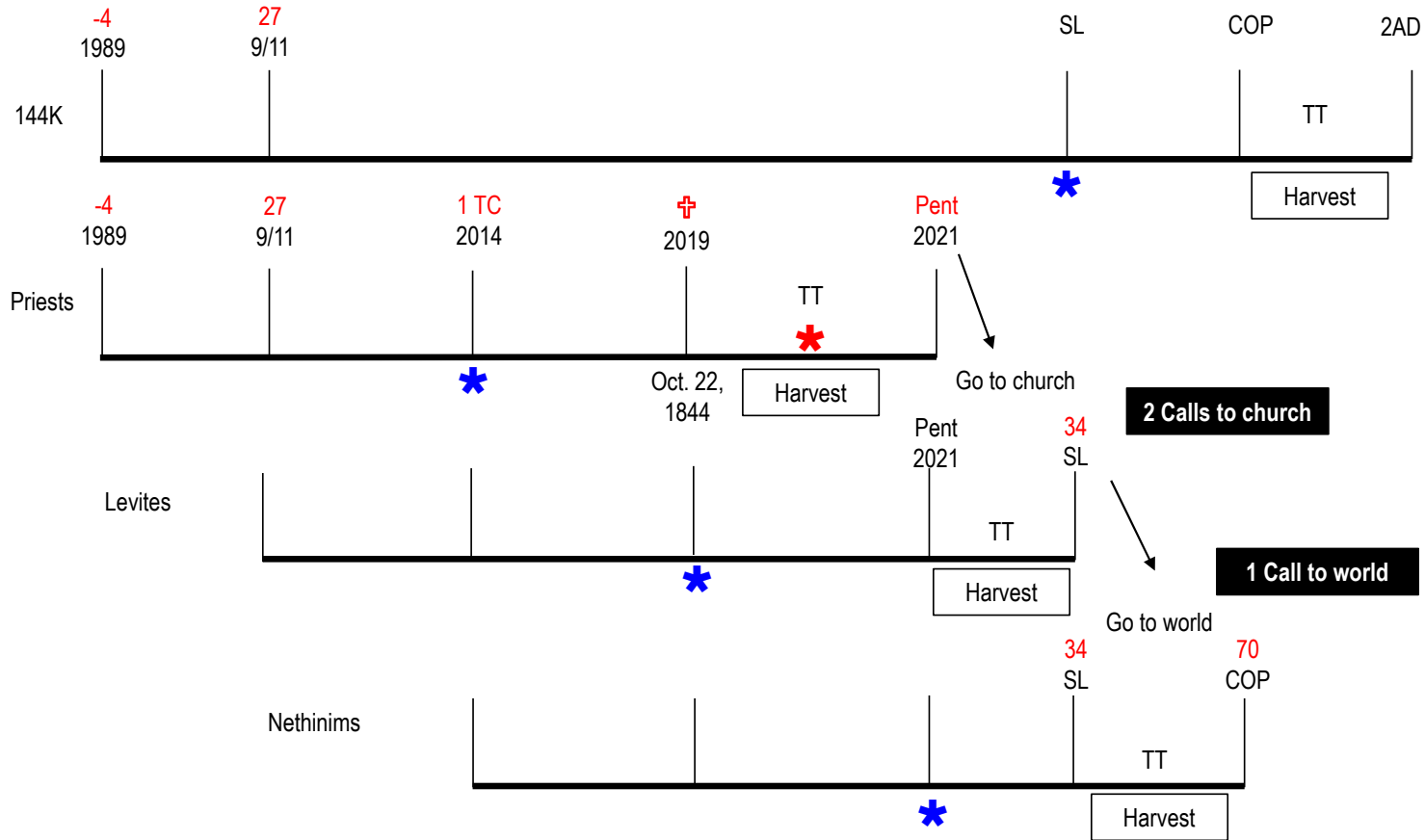


Ω MODERN

What do we find at Concord?
 Everyone who stands in opposition to the midnight cry comes into unity, they are in unity on nothing except their opposition to this movement and that is why we face a further shaking now. Everyone who rejects the midnight cry comes into unity on that one point. So we experience the death decree in the form of a shadow.

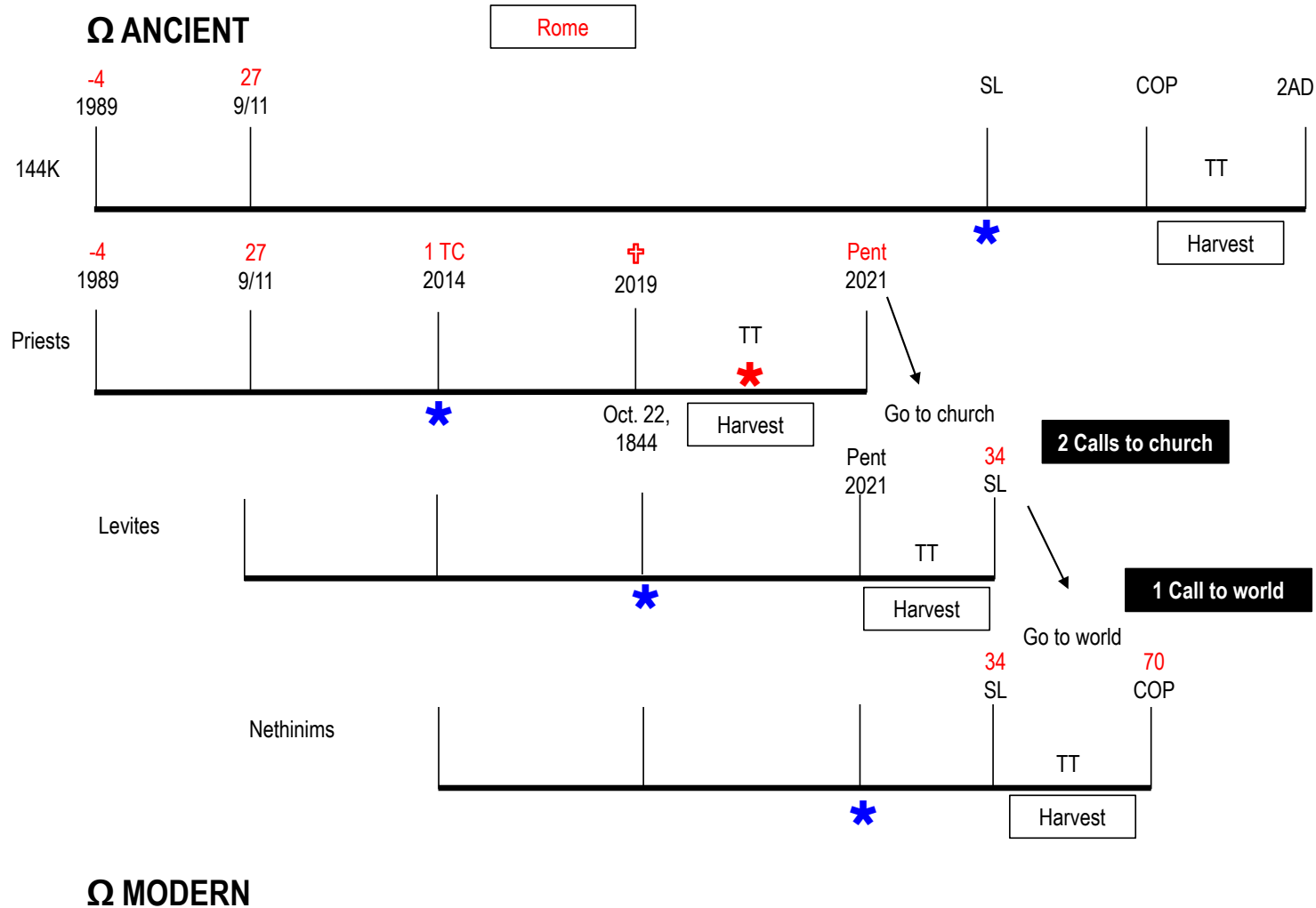
Ω ANCIENT

Rome



Ω MODERN

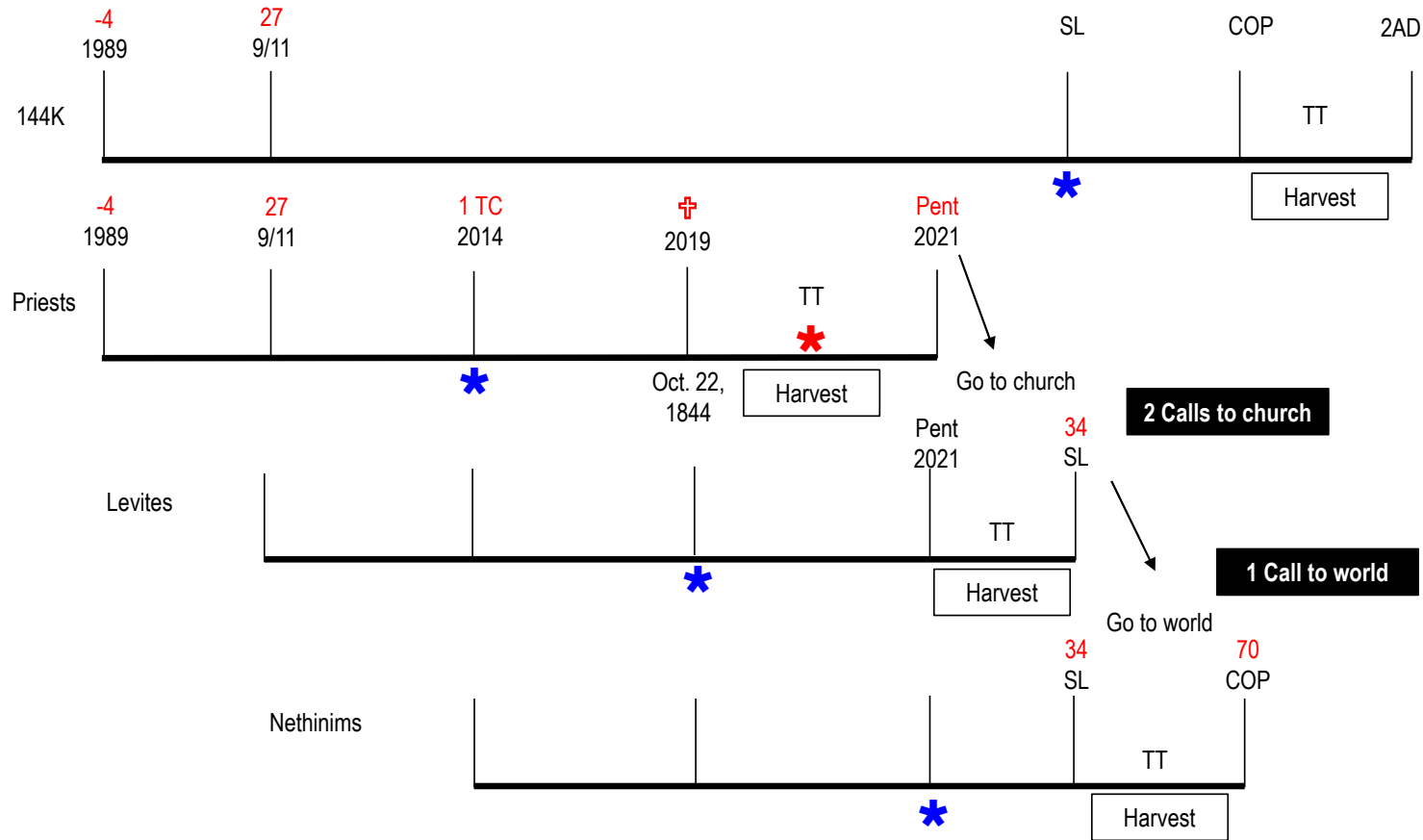
The second advent, is there a literal second Advent here? No, but you can see it, you can see the shut door, the Sunday law, the midnight cry, the latter rain, time of trouble, Concord at death decree externally and internally, Concord, The upper room, the second Advent. You have all of the shadow there, it's powerful but it doesn't have all of the contours of the body that you expect to find in the template line. So when we look at the close of probations that is what we see, successive shut doors. But we know it's the shut door for the 144,000 but there for the 144,000 and the world in its entirety is the end of intercession.



In closing, we'll summarize. We've reminded ourselves of the four reform lines that construct the end of ancient and the end of modern Israel. We've reminded ourselves that there are three groups called, the 144,000 coming from one of those groups. But there are three groups: priests, Levites, Nethinims, church, church, world. We've seen that the two groups, the disciples, the Jews at Pentecost, and the gentiles at 34 ad.

Ω ANCIENT

Rome

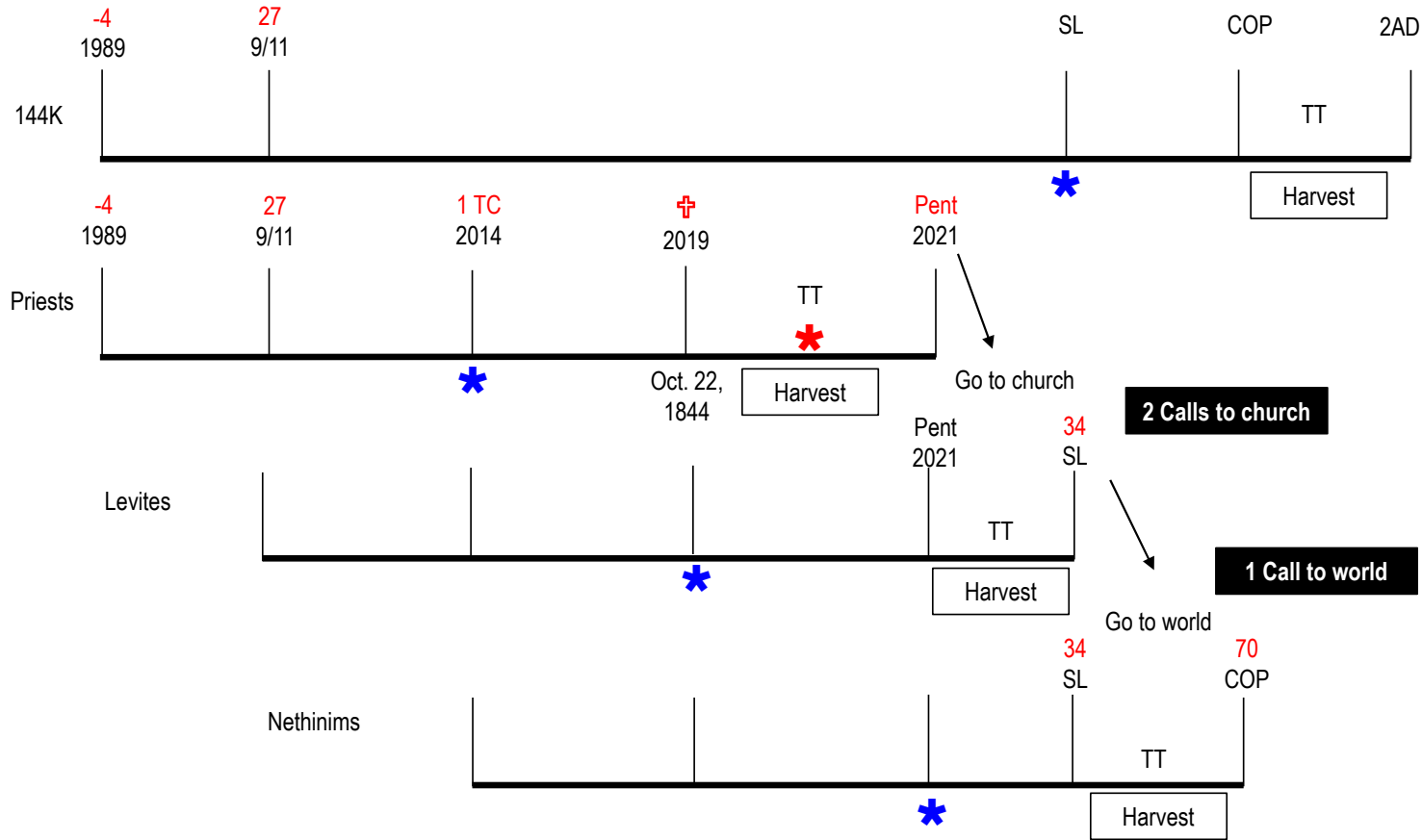


Ω MODERN

The Jews failed because they were so focused on the restoration of the glorious land, they're so focused on what they believe is about to occur externally that they fail to experience the necessary steps internally that would take them to 34 ad. Because they fail in the history leading up to 34 ad there's no hope for them beyond as an institution and for many of them individually. Adventism is going down the same road, the whole world is split into these two camps and Adventism finds themselves standing on the side that is already directly opposed to what prophecy tells us.

Ω ANCIENT

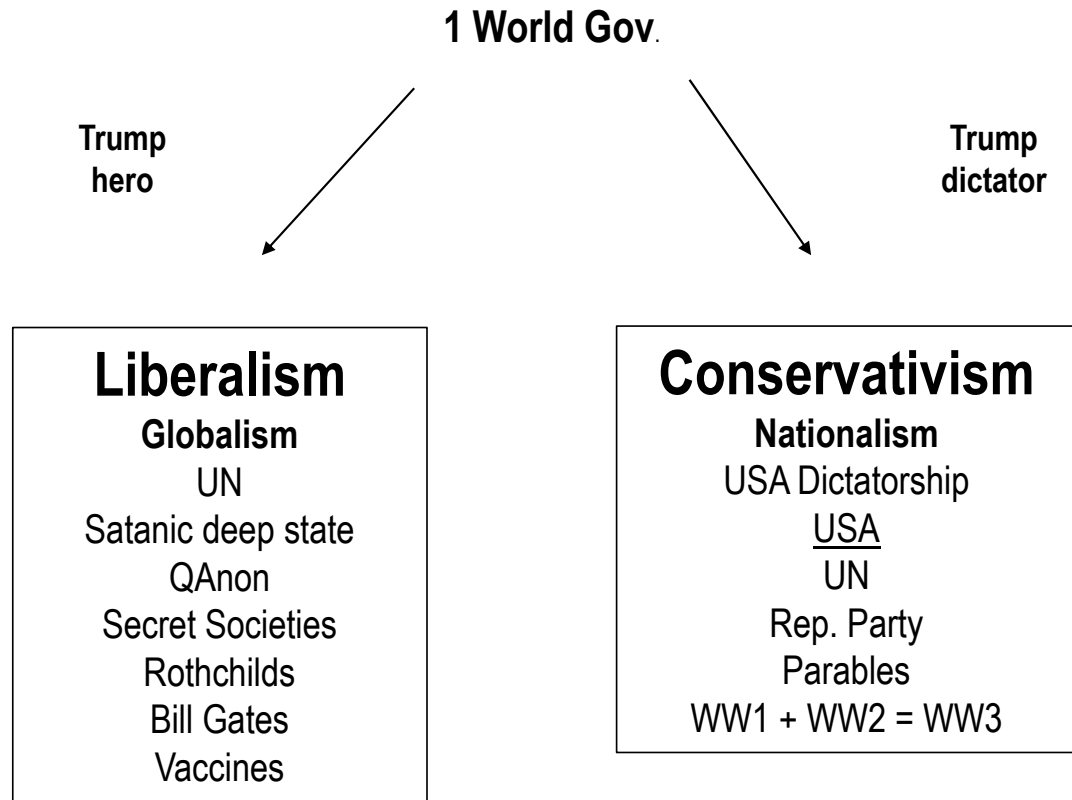
Rome



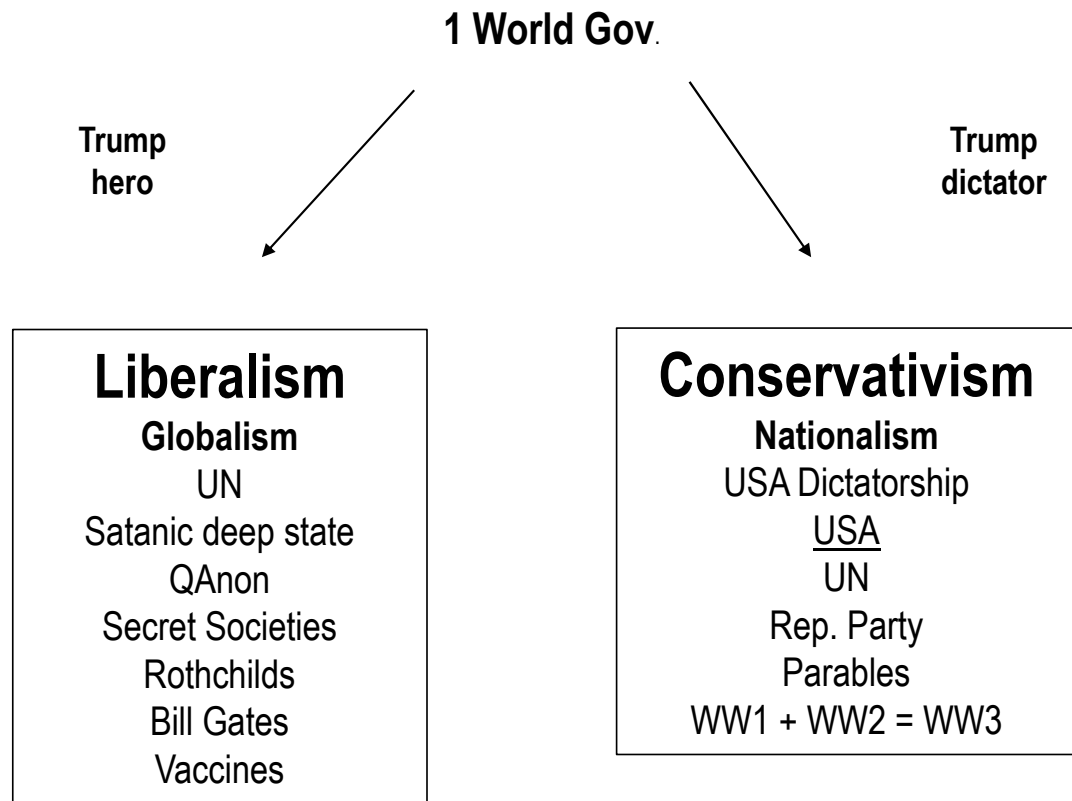
Ω MODERN

We'll make one final point about that.

Two camps. You have social liberalism says the great threat is nationalism. You have social conservatism says the great threat is globalism, satanic deep state, the United Nations coming into unity working as a block, the European union, the World Health Organization. You have these two different sides. When we have the current shaking in this movement, what people are doing is saying if I have the freedom, if you truly give me freedom then I am liberal but I have the freedom to be socially conservative.

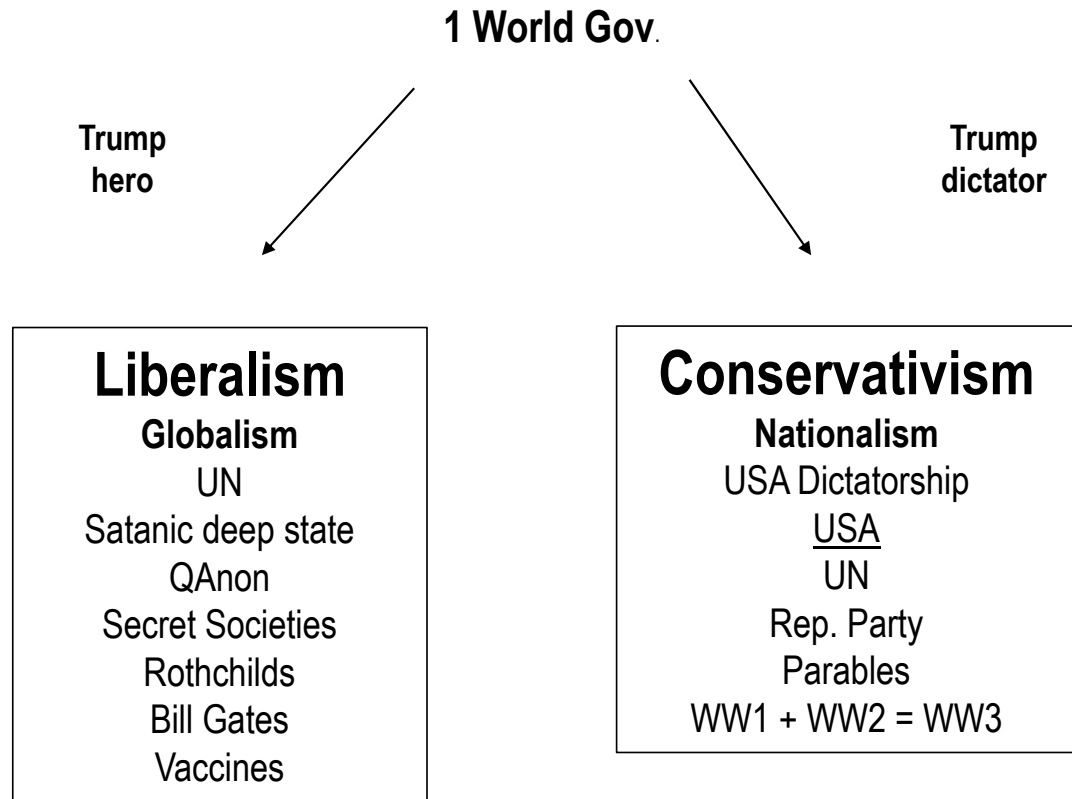


So if someone says I'm a woman, I'm in Kakuma refugee camp, I'm South Sudanese, and I believe in liberalism. Therefore I have freedom, therefore I have the freedom to be bought and sold like a slave, to have someone pay dowry for me. The way people are using the concept of freedom is to actually attack and undermine the exact freedom they're offered. They're seeing equality, freedom, therefore we have the freedom to be socially conservative, to pay dowry, to not practice equality. To focus on the type of deeply entrenched conservative Hollywood ideals that place the value of a woman on her body and her appearance.



This Freedom that is occurring under the current issues that have split this movement is the so-called freedom to stand on the wrong side. All that we're saying is that you're failing the test. You think you're a liberal but you're conservative. If you think freedom means that you don't have to study for the test then you're already failing it. That freedom is designed to help us to prepare for the test not to say I have the freedom to fail it. I have the freedom to not study for it and somehow because of that freedom I'll be saved.

What we're seeing now being done in the name of freedom is nothing more than social conservatism and inequality rebranded.

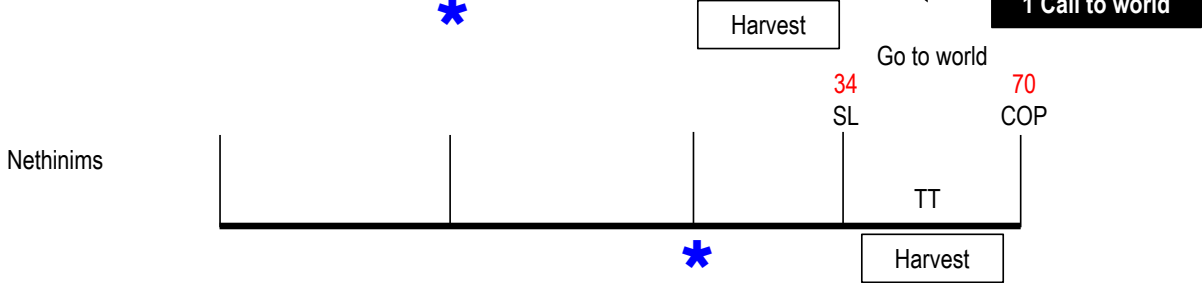
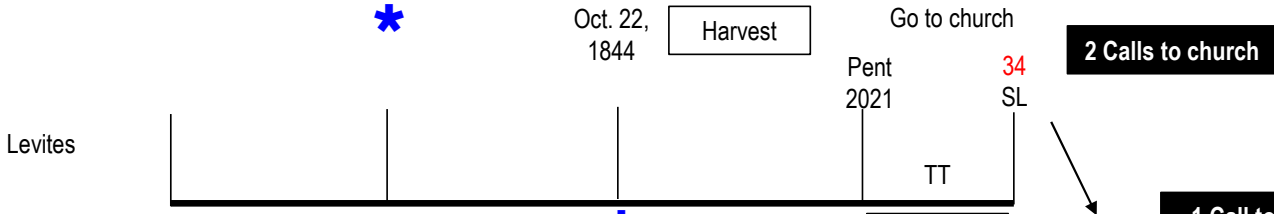
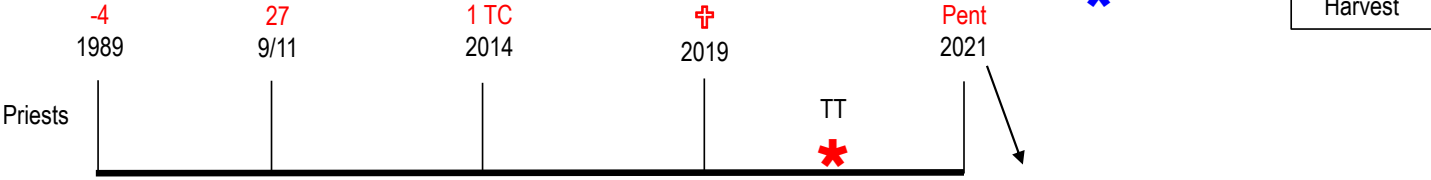
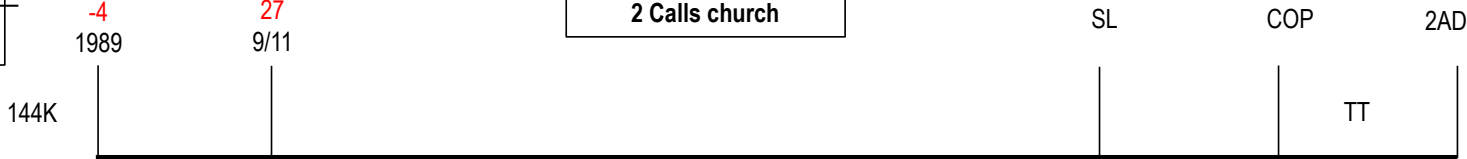


Egypt
α A. Israel
1 Call church

Babylon
2 Calls church (P & L)

Rome
Ω A. Israel
2 Calls church

Ω ANCIENT

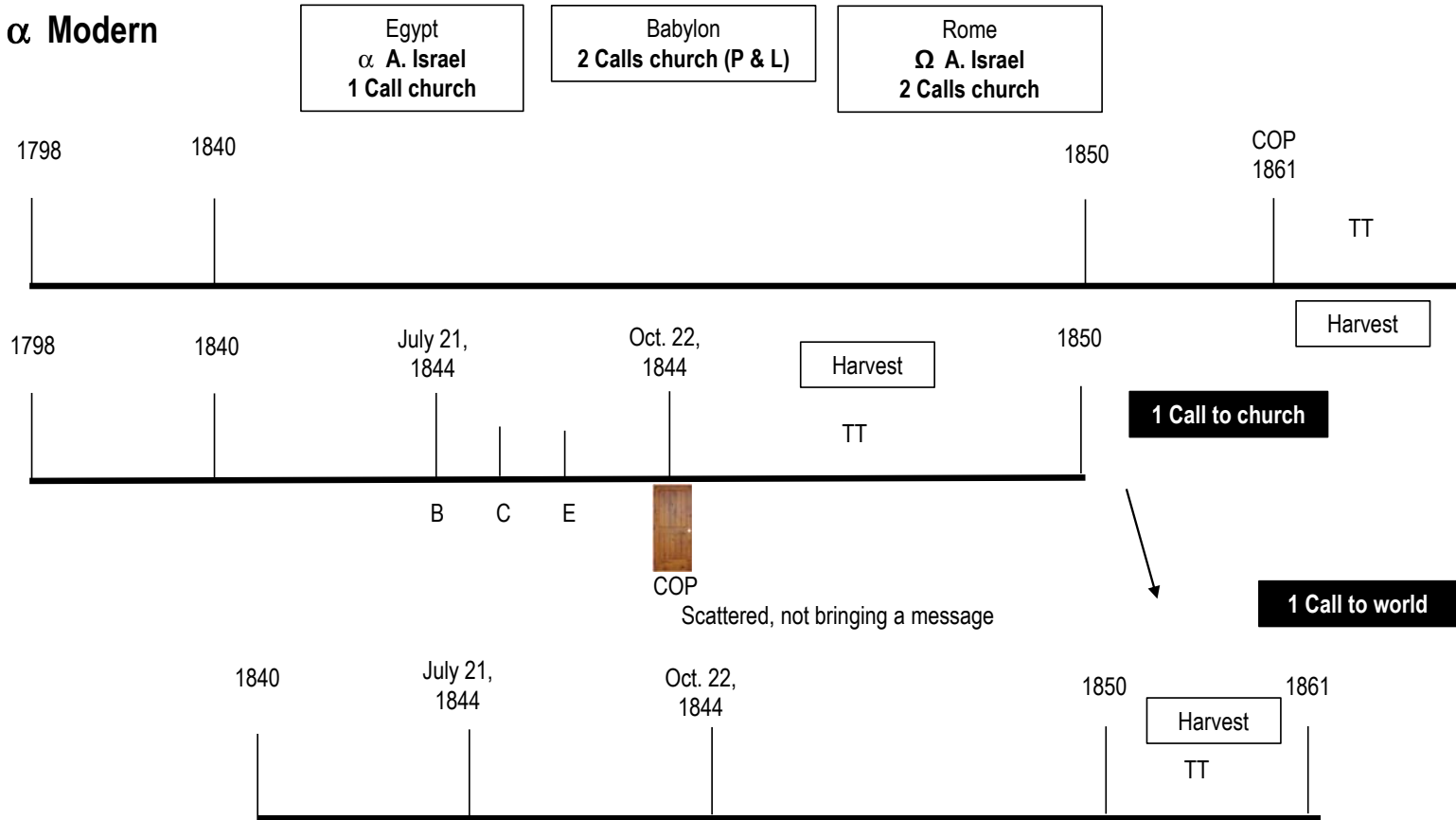


Ω MODERN

We saw two calls for the church, one call for the world. We went back and we saw this middle history we came out of Babylon, two groups of the Jews came out of Babylon – priests and Levites.

1888 we haven't touched. Coming back to our alpha history, the alpha of ancient is the calling out of Egypt, the alpha of modern is the calling out of apostate Protestantism.

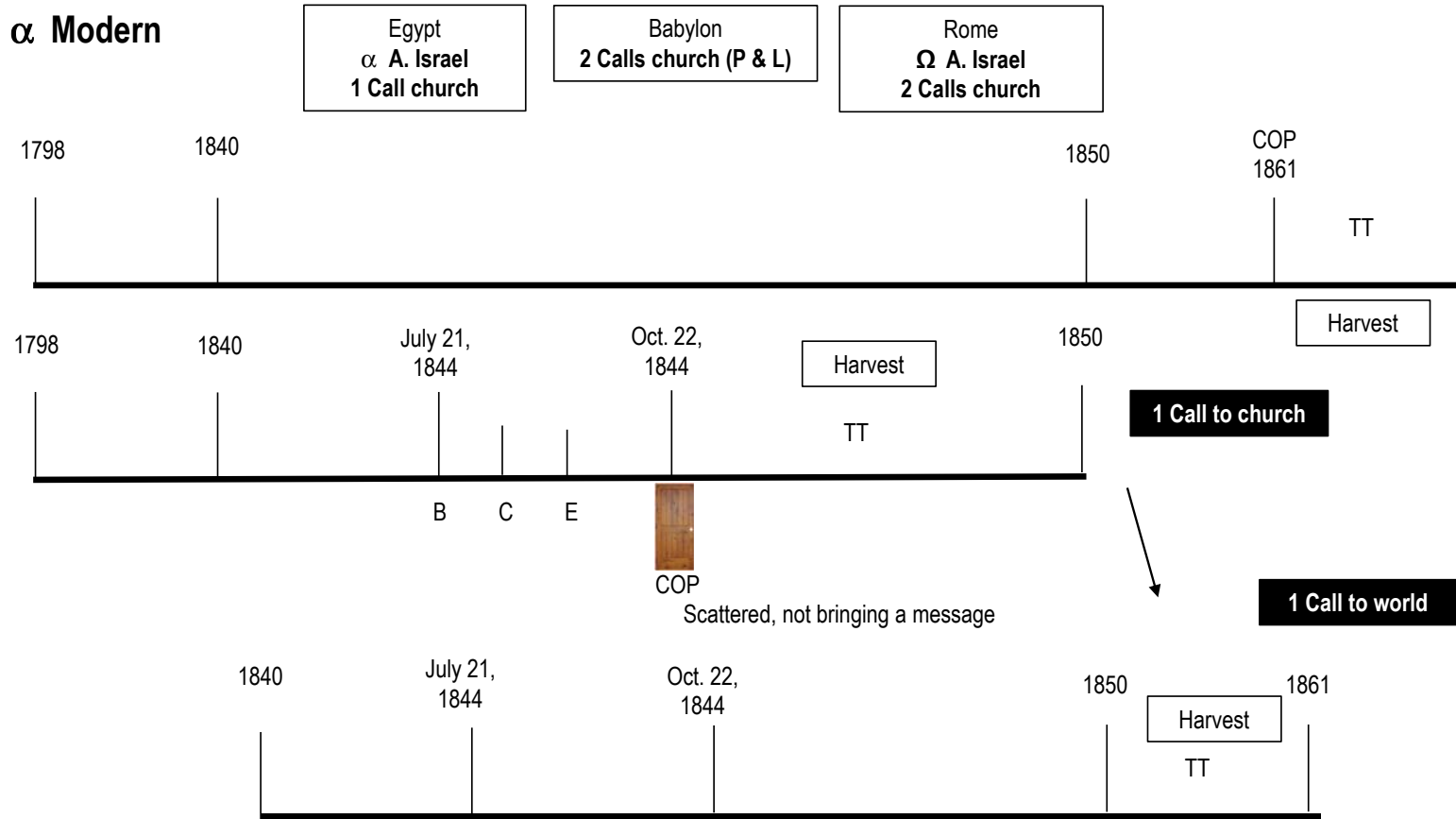
α Modern



calling out of
apostate
Protestantism

We've made a contrast between alpha and omega histories. In an alpha history there's only one call for the church. We saw that also in Egypt, they only leave Egypt as one body, as one group. Then they're going to go through their own scattering, their own wilderness experience, then they will go into Canaan and do a work for the world. So you have one group scattered then they go and do a work in Canaan. In the alpha of modern one group scattered from October 22, 1844 all the way to 1850, which is the Sunday law.

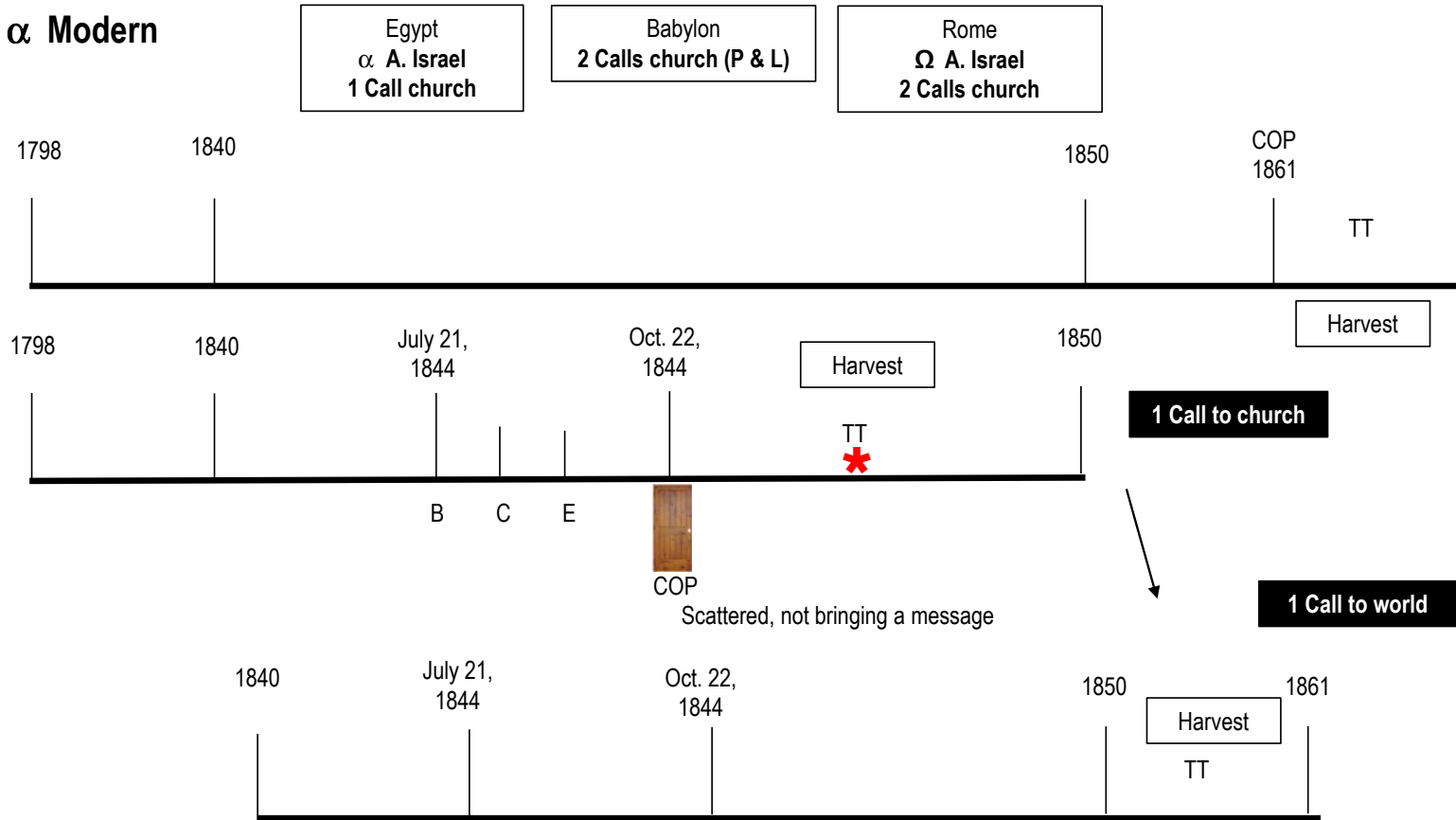
α Modern



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Protestantism

Then at 1850 they're going to go forward and do a work for the world. **So we stand here** and we have to understand particularly this dispensation internally, but we have to understand all this history externally. Every single one of these waymarks (Ω) are external events. Every single one of these waymarks (α) are external events. And we suggest this is all about external events. You know that 1861 is, 1850 is, 1798 is, 1840 is. Then the only thing we need to know, the first thing we need to nail down is 1844 and that presidential election.

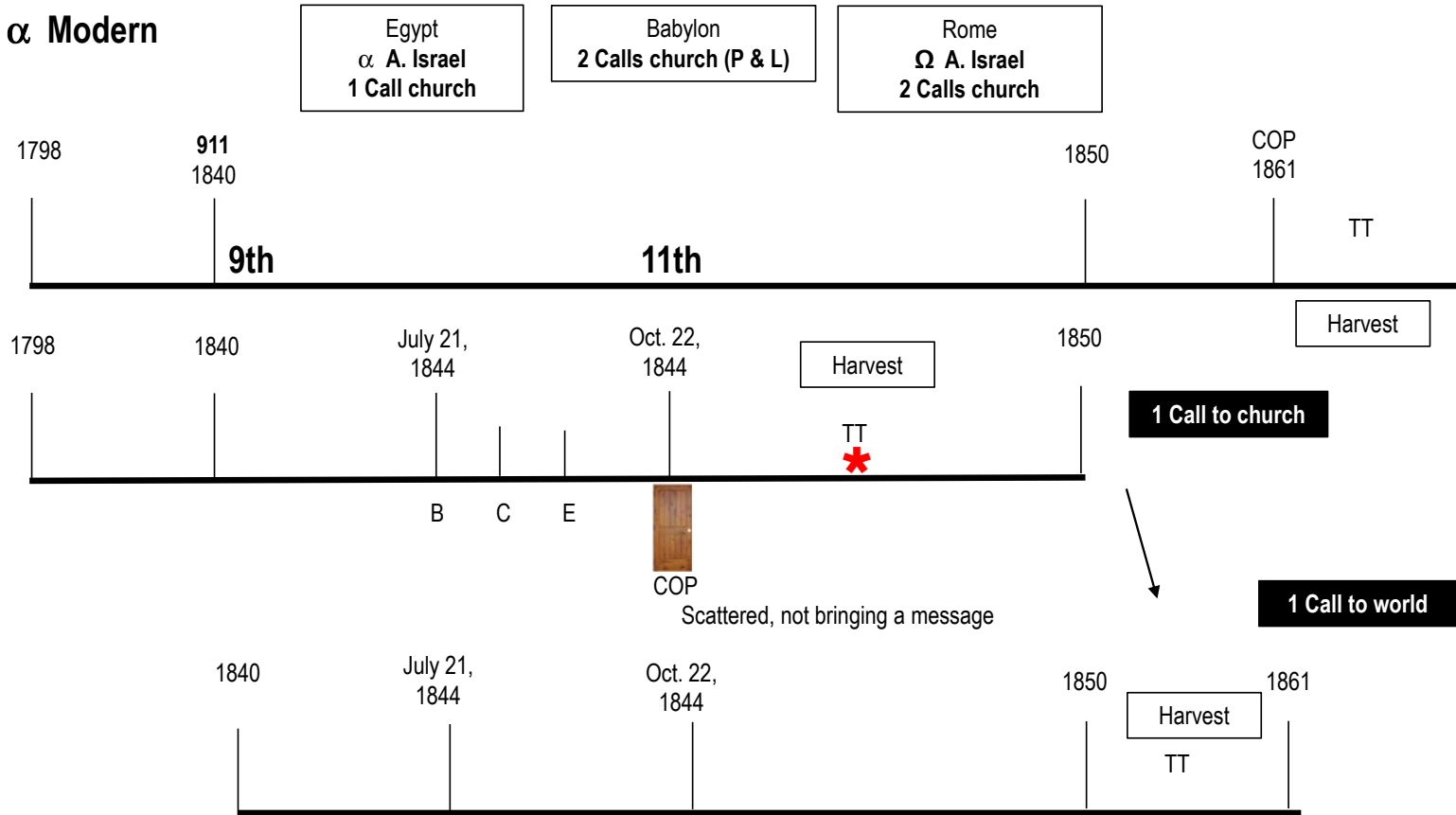
α Modern



calling out of apostate Protestantism

Also to remind us, if 1844 is a presidential election what else is the presidential election? Go back one presidential term, 1840 is a presidential election. It's interesting 1840 elects the 9th US president. He dies while in office. His vice president becomes president, finishes that term. So in 1844 what number US president is elected? The 11th.

α Modern



1 Call to church

1 Call to world

COP
Scattered, not bringing a message

calling out of
apostate
Protestantism

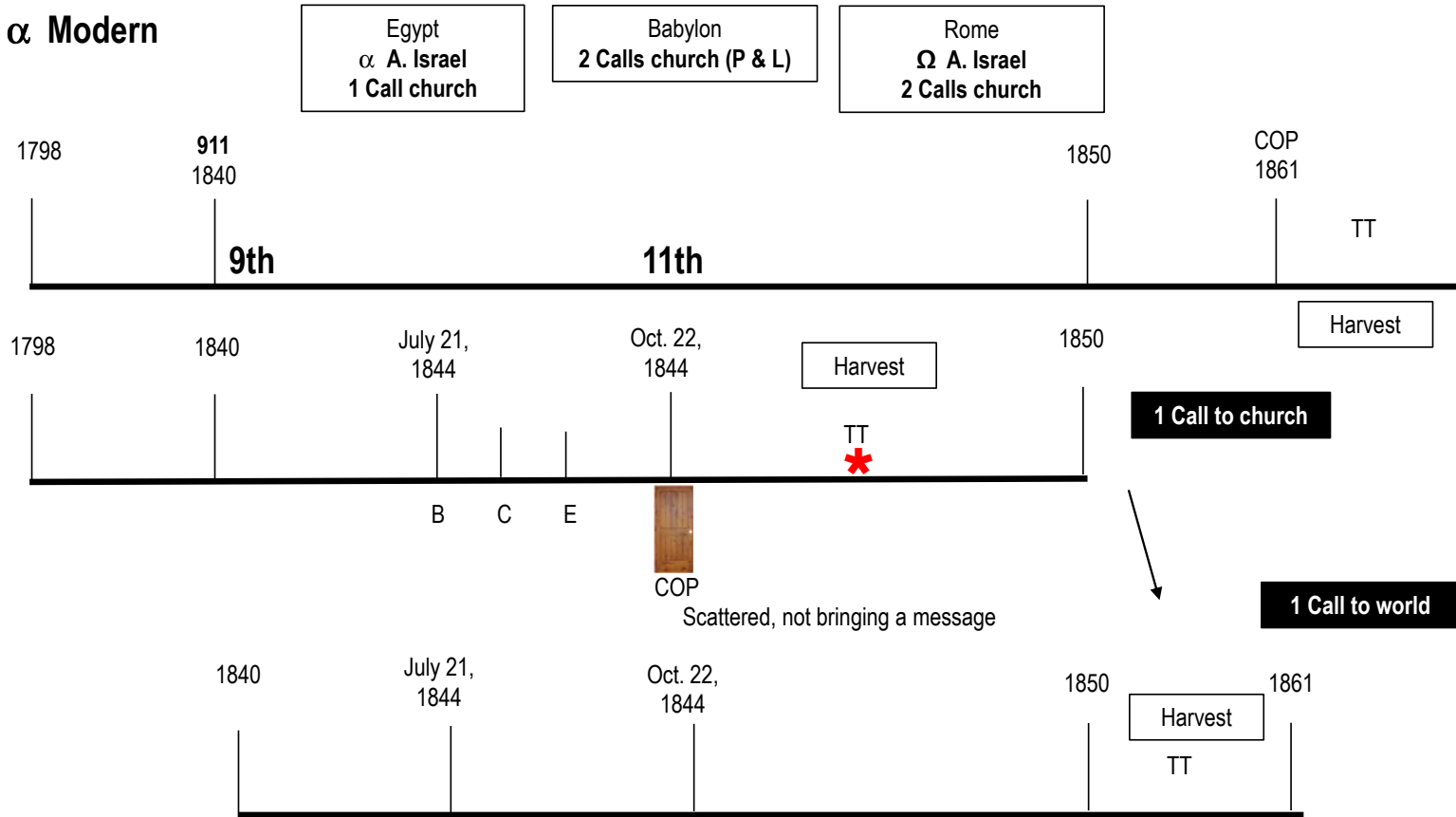
So we're marking 1840 which lines up with 911. You have 911 the 9th US president elected dies in office. October 22 lines up with 2019 you have the 11th US president elected. 11th because you had a death in office of the 9th. The 10th being his vice, the 11th being the 1844 elected James Polk. So even there you have 9 and 11.

All about external events

- ✓ 1798
- ✓ 1840 (9th President)
- ✓ 1850
- ✓ 1861
- ✓ 1863
- ✓ 1798
- ✓ 1844 (11th President)

1840-1863
6 elections
9 US Presidents
2 deaths in office
Intense political time period

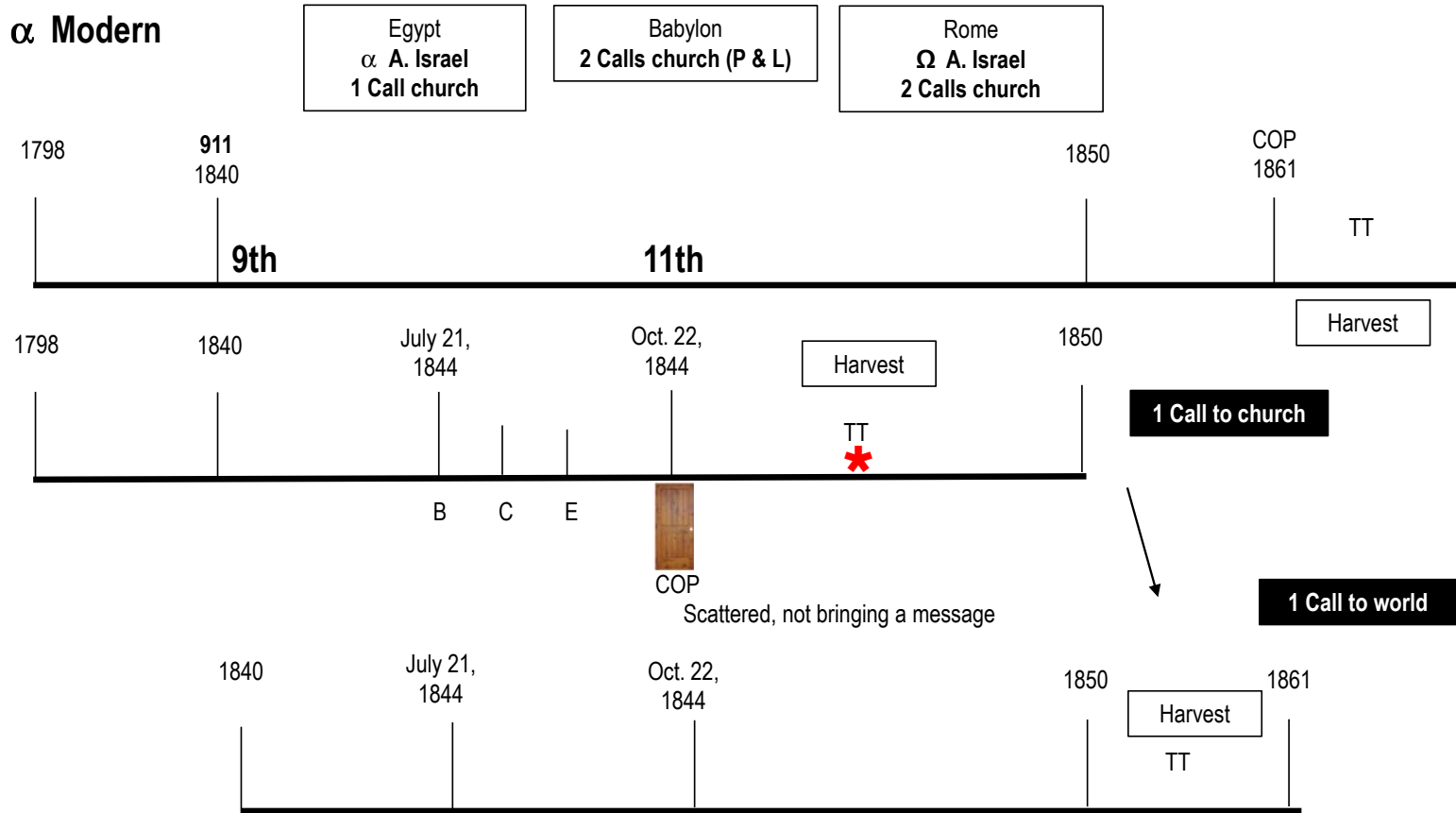
α Modern



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Protestantism

This is a history of intense external events. From 1840 to 1863 you have how many presidential elections? 1840, 1844, 1848, 1852, 1856, 1860. So you have six presidential elections between 1840 and 1863. How many US presidents do you have in those six elections? If you have six presidential elections you would expect that you would either have three because there'd be two terms, two terms, two terms. Or you would have a maximum of six. Actually you have Martin Van Buren, William Henry Harrison, James John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln.

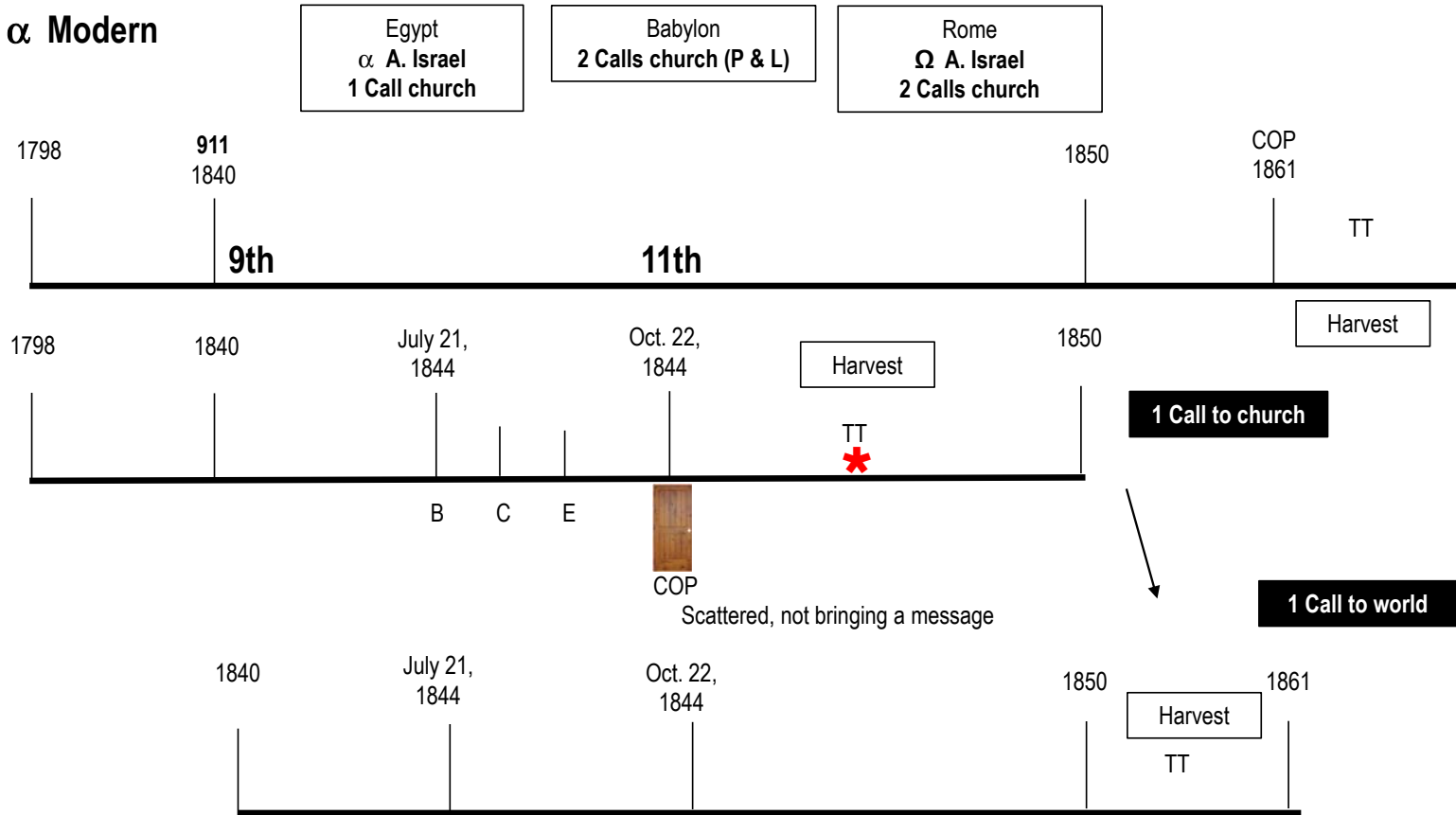
α Modern



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You have 9 US presidents in a history when you only have 6 us elections. You have 2 deaths in office and 1 of them, the reason you get the 9th is because of that 1840 election where you have 2 close together. So this is an intense political time. **The 1844 election was the turning point in US history** and we want to understand the external events that brought us not just to the Civil War **but to that 1850 Compromise**. When you find the sin being laid not just on the South but on the North as well.

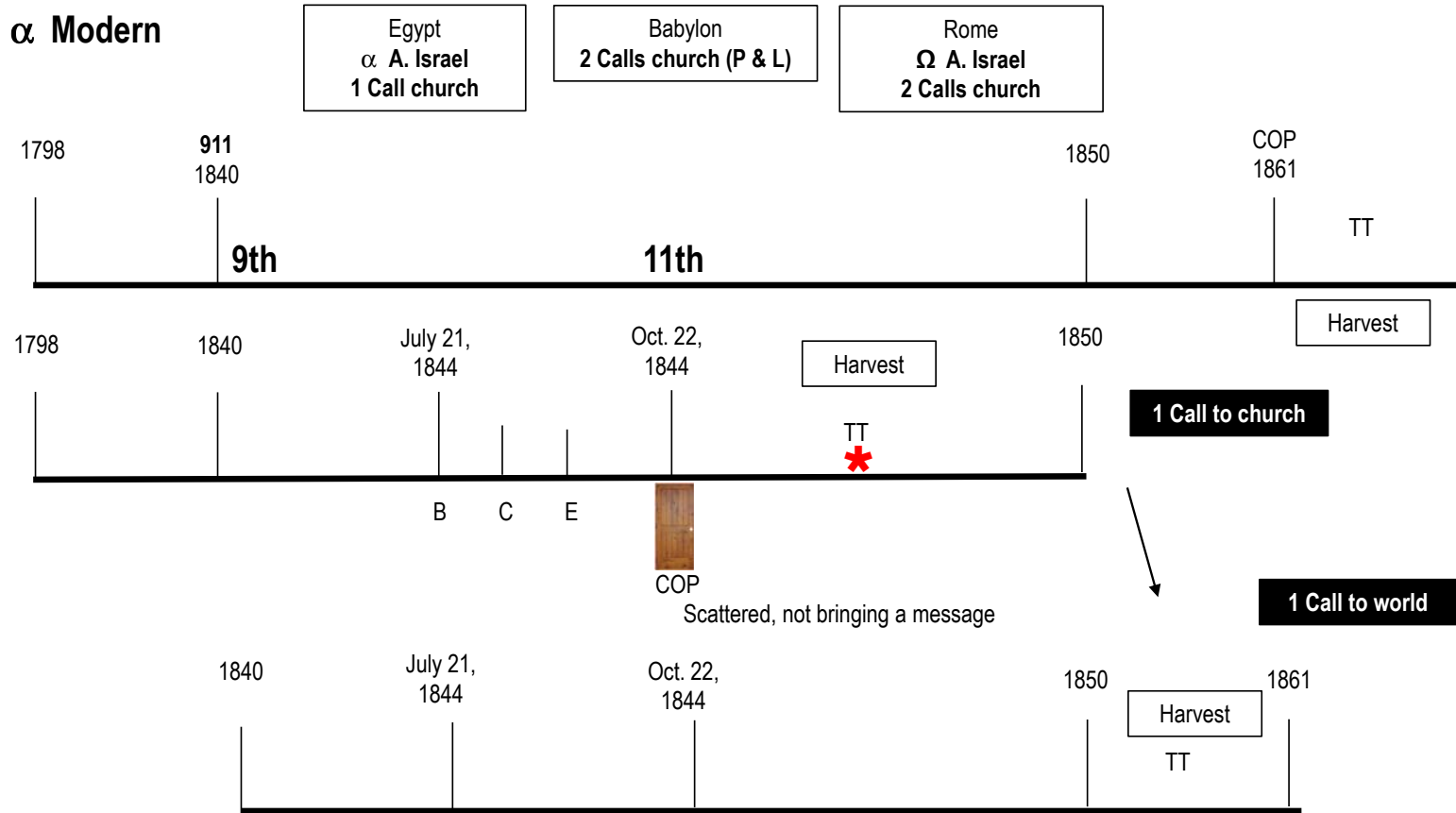
α Modern



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Protestantism

Before we do any of that we need to have correctly the structure put in place. We've compared and contrasted the alpha and omega histories. We will review this next time so we can have those constructs clearly in our mind. And clearly in our mind why there's this contrast. And it's neat that we can already see that it fits with the history of Egypt, it fits with the history of ancient Israel, one call to the church. In Babylon two calls to the church in Rome to calls to the church.

α Modern



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Scattered, not bringing a message

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