

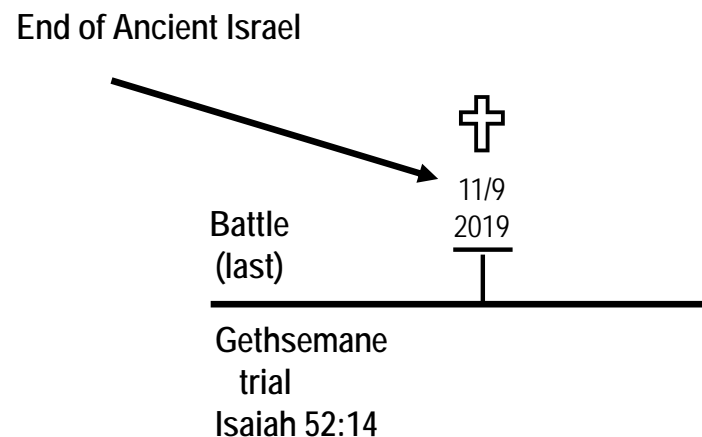
#2 Reform Lines: An Anchor

HARVEST TIME

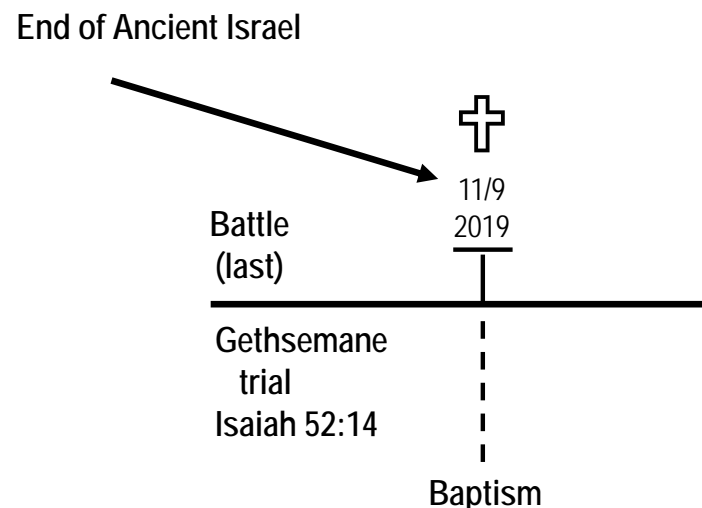
PATH OF THE REMNANT
MINISTRY



I made the claim in our first study that we're in a dangerous time period on our reform line. When we look at history, the end of Ancient Israel, we identify the primary waymark as the Cross that takes us to November 9th, 2019. Ellen White describes the period before the Cross Gethsemane and then the period up to his death as Christ's last great battle with Satan. We take the quote from Isaiah 52:14 and we apply that to his time in Gethsemane. Isaiah 52:14 says *many were astonished at thee, his visage was so marred more than any man and his form more than the sons of men*. So we understand that Christ's suffering in this time period is a fulfillment of Isaiah 52:14. This is a battle, his last great battle with Satan. If he fails here the Great Controversy is lost. We do this through the history of the end of Ancient Israel come and make this primary application of the Cross.

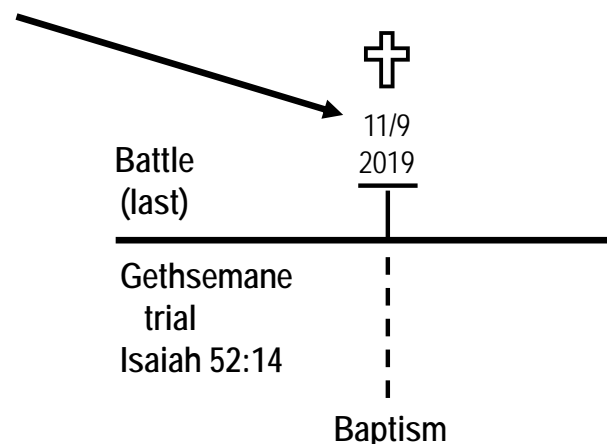


Then we can go to another history, it's not a story about the end of Ancient Israel. It's a story about Christ's Life as a priest. When we do that this waymark, he turns 30 years old. He's born at the time of the end and those first 30 years are preparation for him to do the work of a priest after the order of Melchizedek, which is how we define our job function. So this waymark becomes baptism. When we talk about Christ baptism, we can tend to think his ministry began here, but it didn't. The 30 years of training had been completed but there was a final finishing touch. I'll read from CTR 192.4; she talks about his baptism and then instead of going to work he goes into the wilderness. *He was led by the spirit of God; he goes into the wilderness to fast and to pray and to consider his mission and work.* So I said yesterday the only thing that tells us how to behave is reform lines. It's only by knowing where you are in a reform line you know how to behave.



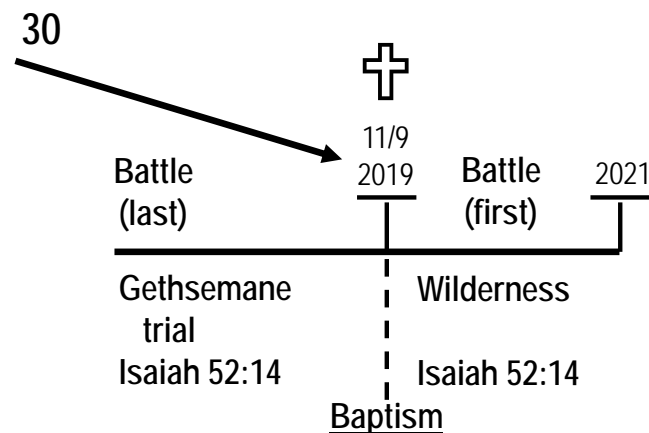
So she talks about the time in the wilderness, he goes there to consider to pray and fast and consider the work he's about to do. So perhaps we should think about what we're meant to be doing, what it means to fast and pray. So that's something we should consider when we have this time period between Raphia and Panium, how Christ fasted and prayed and he's considering the work he's meant to be doing, treating it with a degree of solemnity, he knows the implications of this work and the necessity of his preparation. It was a time period that God gave him to prepare. **So every single one of us should be considering our training and preparation.** If you're a sister and you don't think you can teach, what use are you making of your preparation? Brother and sister, if you're not sure if you understand the message, if you don't have faith in the movement, this is the last chance to become firm in those subjects.

End of Ancient Israel



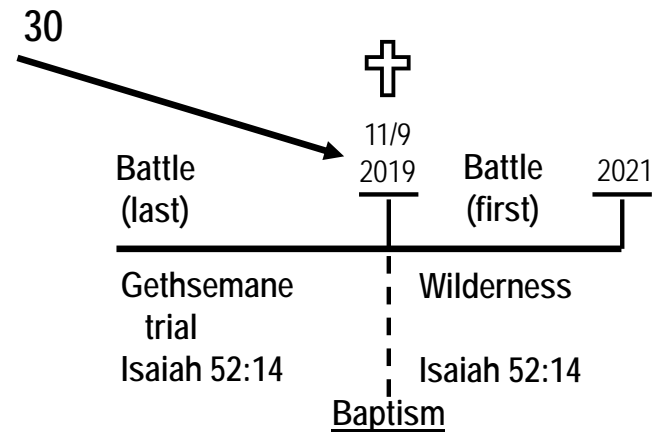
So Christ is fasting and praying and considering the work he's about to do. He was bracing himself for the blood-stained path he was about to travel. But Satan saw him in the wilderness and thought he's vulnerable. This was the last battle, and this was the first battle, his first great battle with Satan. If he loses and Gethsemane, the whole Great Controversy is lost. And Ellen White tells us if he loses in the wilderness the whole Great Controversy is lost. And then she says Christ is weak, he's starving, emaciated, worn and haggard, there's mental agony. And then she applies Isaiah 52:14 the same verse that talks about his visage being marred. So we can take his last great battle and his first great battle, and they come into this history back to front, covering the time period leading up to our shut door and then covering the time period of our harvest. We find that there's a battle in Gethsemane that puts the Great Controversy in jeopardy and then there's a battle in the wilderness that puts the Great Controversy in jeopardy.

End of Ancient Israel



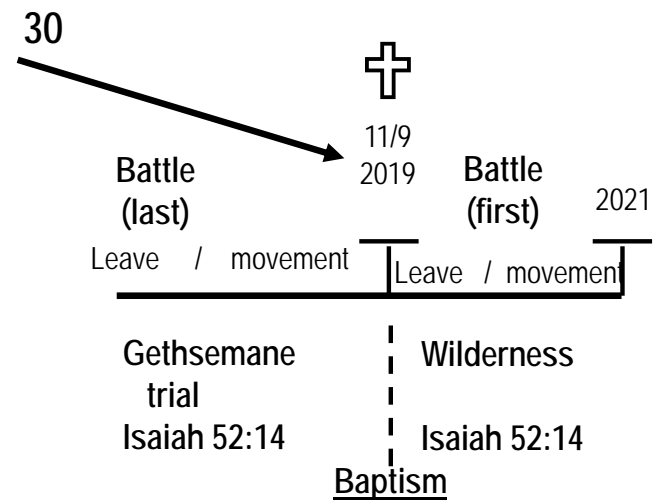
So the reason that I'm saying that we're in a dangerous time period is because if you think that Gethsemane was dangerous, we've come out of this experience and we've entered into this one, the wilderness. If you have the phrase out of the pan into the fire. We haven't come into this nice peaceful time period where we can put down our guard and have a nice rest before going to work, that's not the purpose of this time period, it's to fast and pray and consider our role in this movement, understand correctly the work we're about to do, consider the message we're about to take, come into unity on that message and what makes that whole process difficult is Satan saw us as weak and attacked before 2019 and there's attack after.

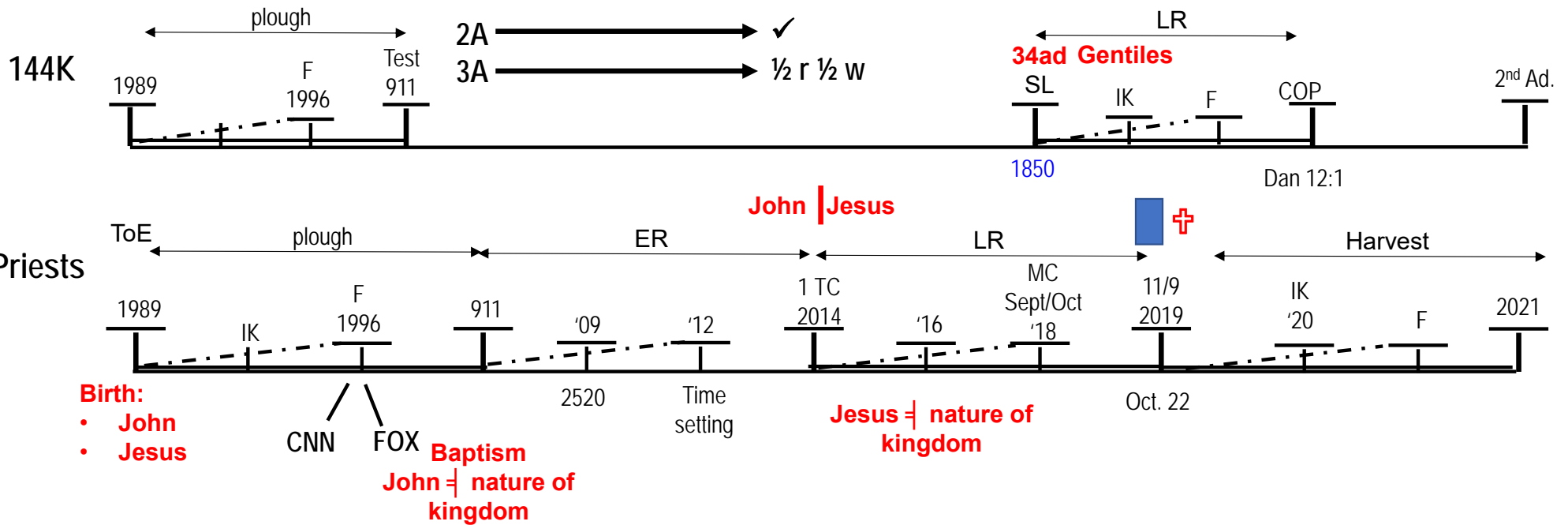
End of Ancient Israel



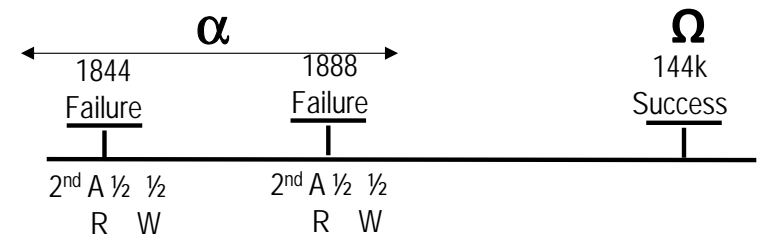
So we're not going to go into what that attack was now. I just wanted to clarify why I said that we are in a time period that is dangerous because you all know how many brothers and sisters we lost before November 9th, this was a shaking and there's two groups; there's the movement that trusts in reform lines and then there's all those that leave that don't trust in reform lines. When you come to Christ in the wilderness you do not have that visibility. All you have is Christ so you have to compare and contrast, if people left in the history before November 9th, 2019, in the wilderness you only see Christ, will people leave? Yes, people will leave, you have to compare and contrast to understand that.

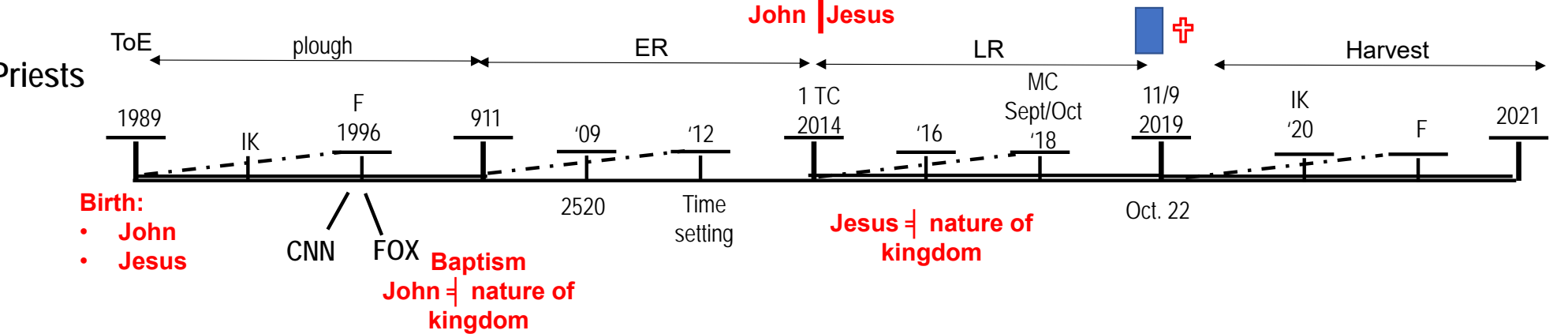
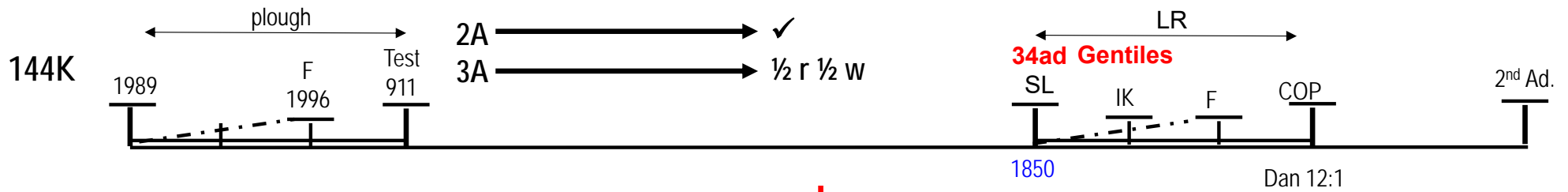
End of Ancient Israel



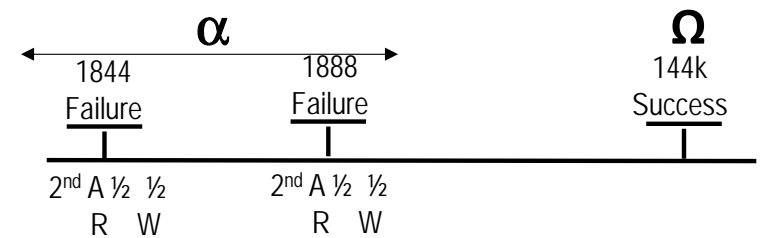


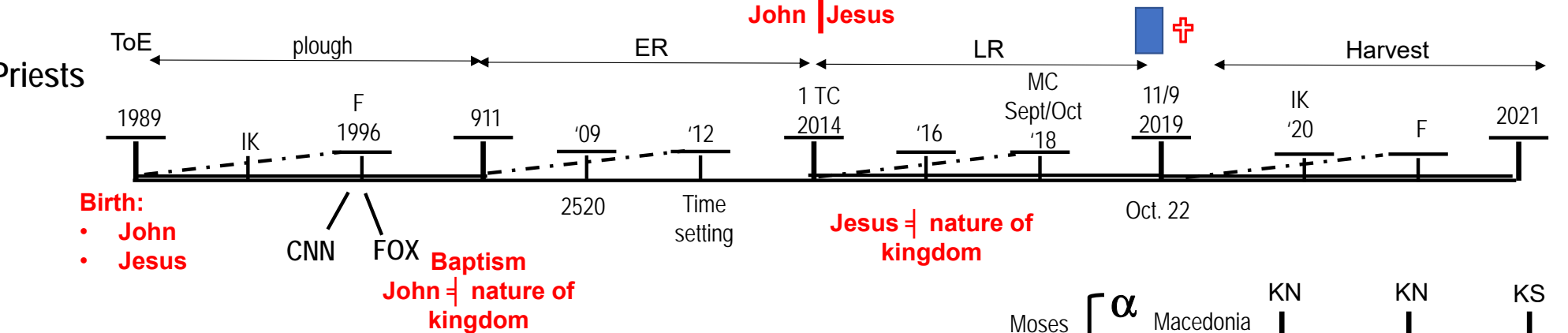
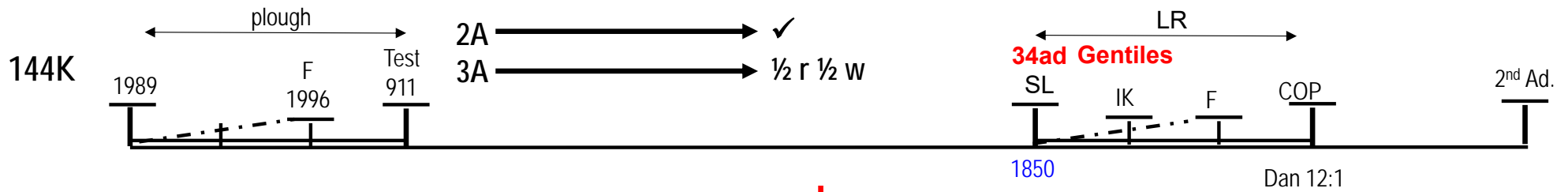
So we want to know how to be safe and I'm suggesting no one would have left if they understood and accepted reform lines. They had to lose their confidence in reform lines to separate from this movement. So we went back to those reform lines and I wanted to prove one specific point, the Midnight Cry is presented September and October of 2018. Other than private conversations the first open attack against this message was Elder Jeff in April. And the attack he's going to make was the message of half right and half wrong. He's not going to make it against the Midnight Cry message but rather against 2012. But what he's saying is the message of Samuel snow was half wrong, he applies that to 2012.



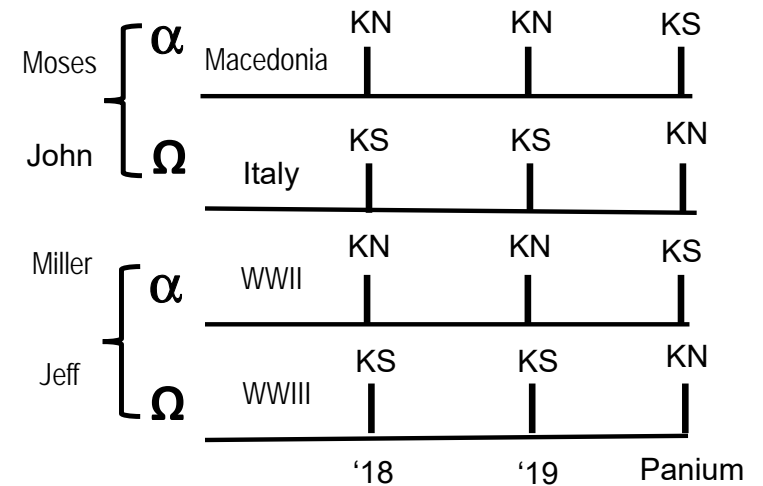


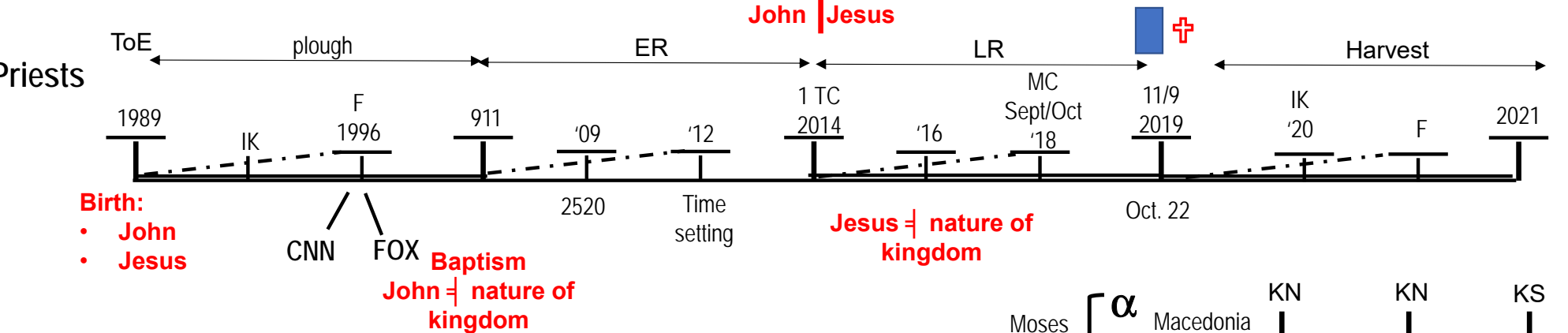
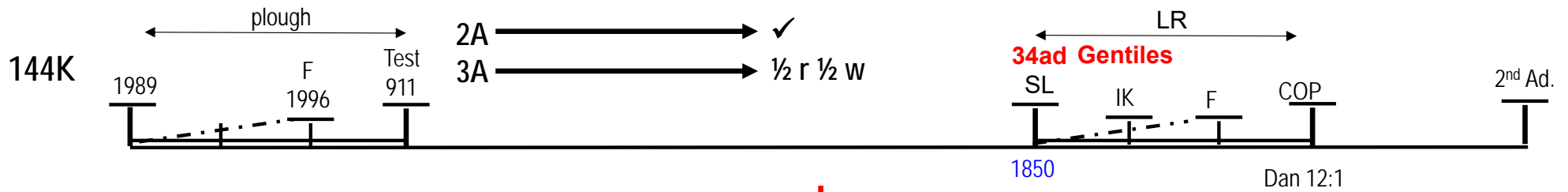
But everyone knows that if you're going to do it to the Midnight Cry then 2012 is an application, the half wrong must be at the Midnight Cry which leaves him with an interesting problem. Right now, since he left this movement, his whole point is that 1996 was perfect, that his message and its formalization was perfect. And he wants to argue that Miller and Snow were both half right and half wrong which means he needs to acknowledge that he was half wrong, but he doesn't want to do that. He says perfect in 1996 and 2012 and Midnight Cry half wrong and half wrong.



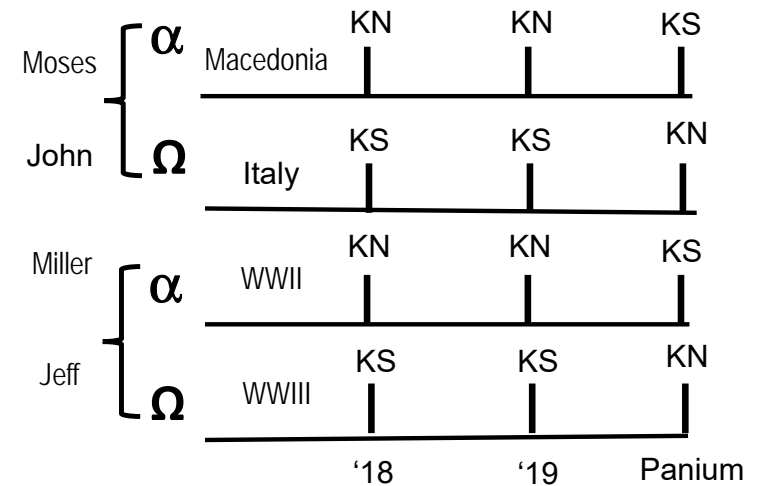


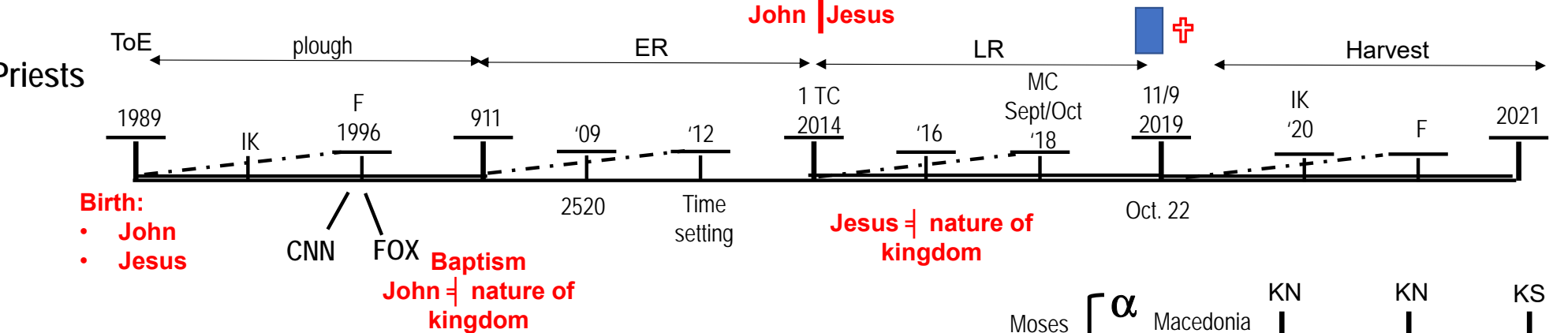
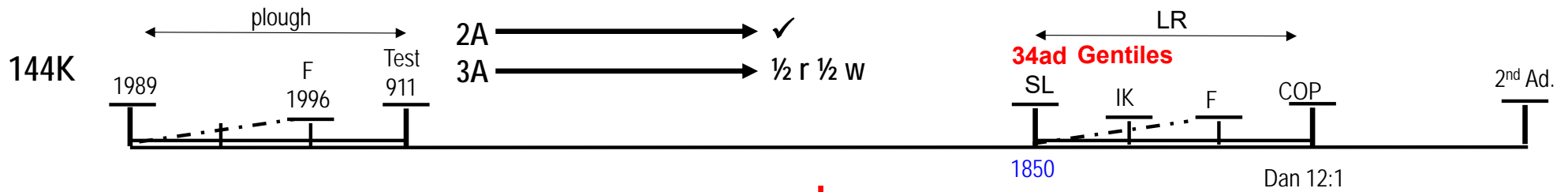
So as soon as he taught that it's these lines of the King of the North and the King of the South that were presented; it had already been done in October and we had already made the point you can't take a history of the beginning, the Alpha history, and drop everything into the Omega. For the King of the North the end of the Alpha history is failure. If it was success, there would be no Omega. If Hitler had one WWI there would be no United States fighting the Soviet Union or Russia, there would have been no Cold War to fight.



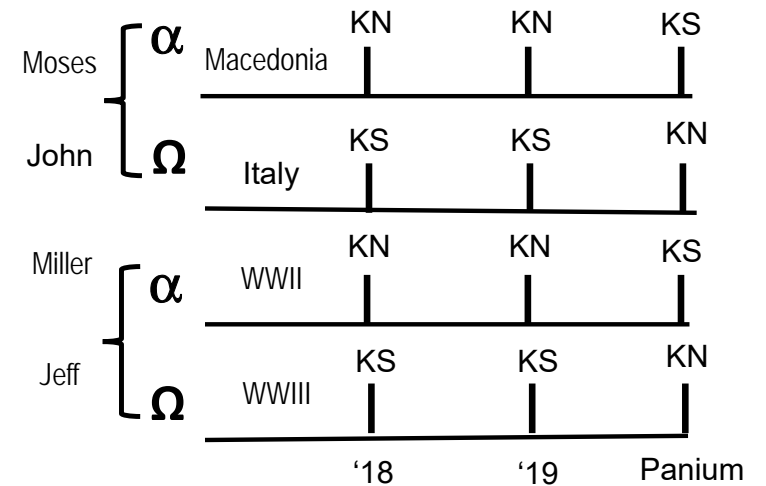


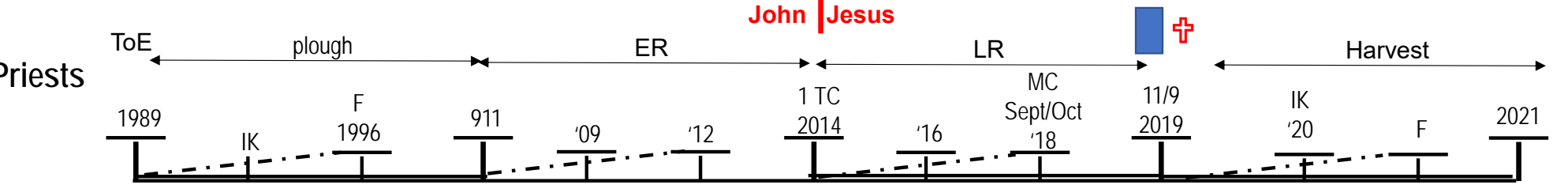
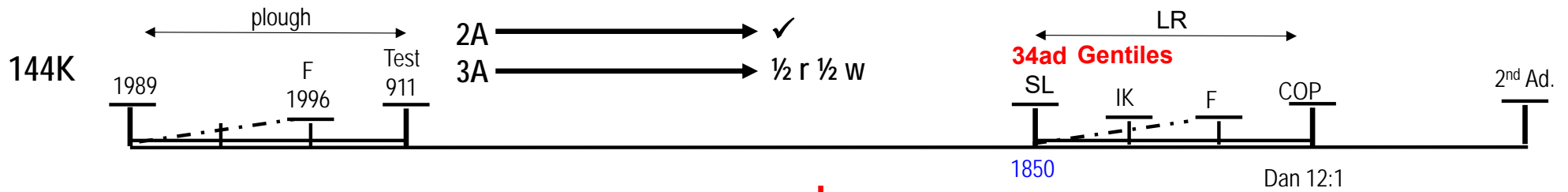
The only reason we have WWII is because WWI and WWII failed for the King of the North. So we're not just given this final switch, it's locked into place by a pattern. At the beginning of each line there's no difference between the Alpha and the Omega. Then you come to around halfway through that line and there's a switch that occurs between an Alpha and an Omega history. In the history of success, it starts badly for the King of the North but in the end he's victorious. We've seen Donald Trump lose twice Putin in 2018 and 2019. And we know that all of that gets turned around at the Battle of Panium, but the histories start the same.





We took that to our reform lines, (these are not lines of reform), our reform lines are the biblical histories of Moses and John, Miller and Jeff covering Ancient and Modern Israel. Consistently in every history the First Angel is wrong at the beginning on some points. **Specifically, how they see the kingdom of God.** That is consistent for the first part of our reform lines and then you get to about halfway through and the second messenger arrives; in a history of failure he continues the same work as the first, continues the same errors leading to disappointment. In the history of success, the second messenger is able to correct, not everyone understands and not everyone accepts but the correction in the message occurs.





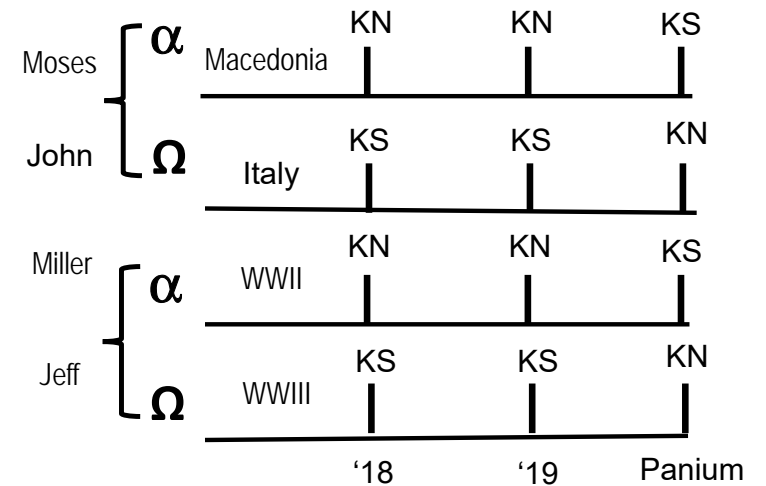
Birth:
 • John
 • Jesus

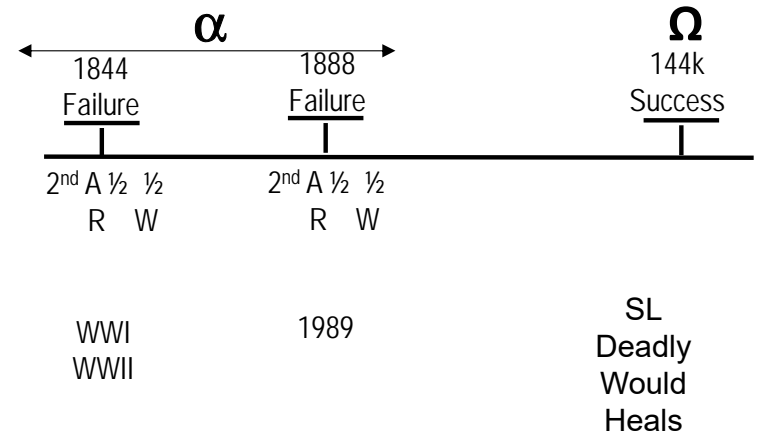
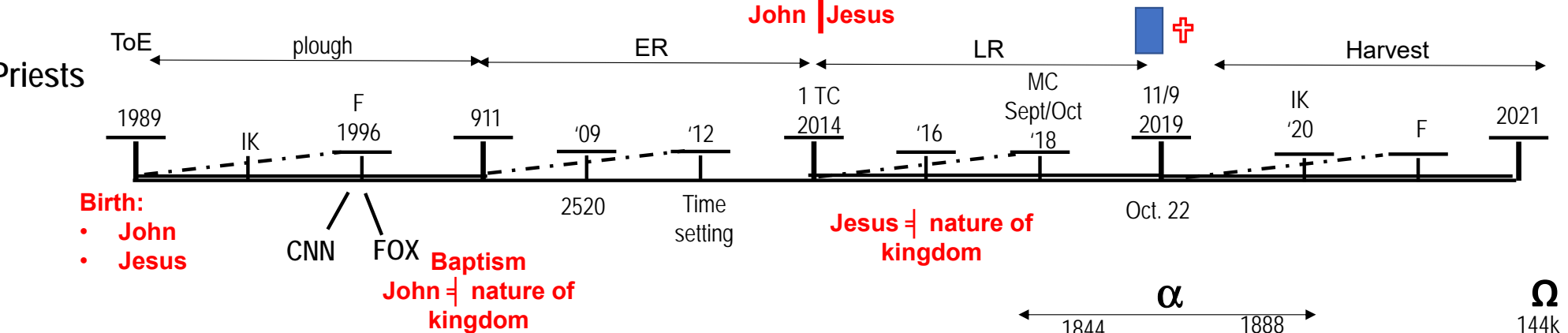
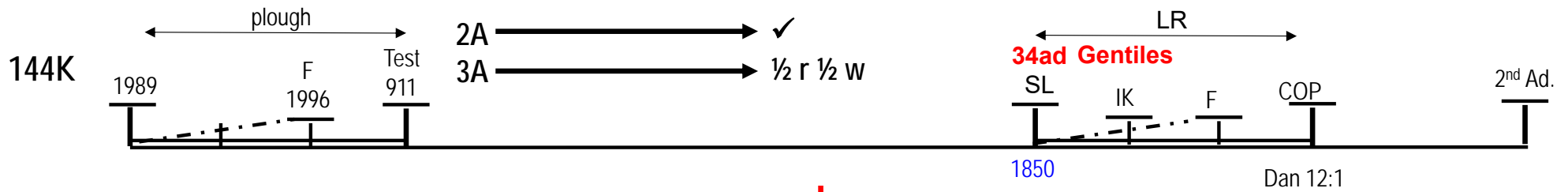
Baptism
 John = nature of kingdom
 CNN FOX

Jesus = nature of kingdom

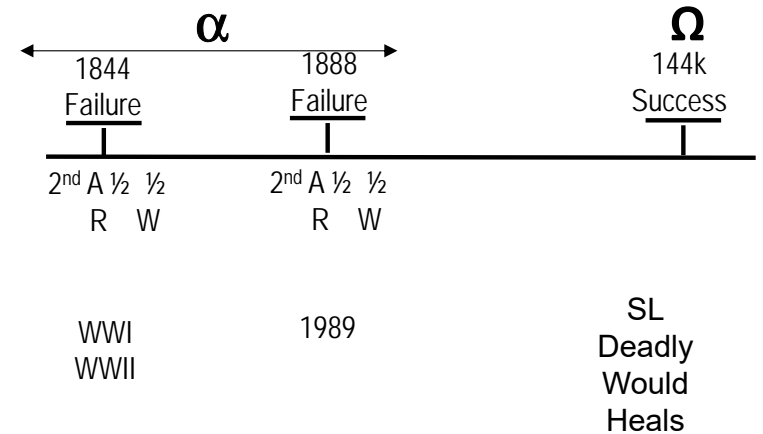
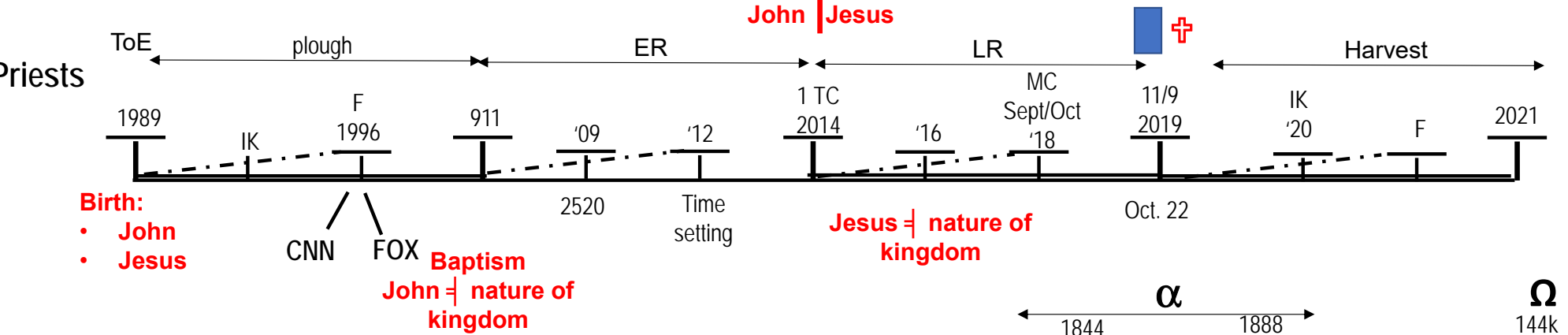
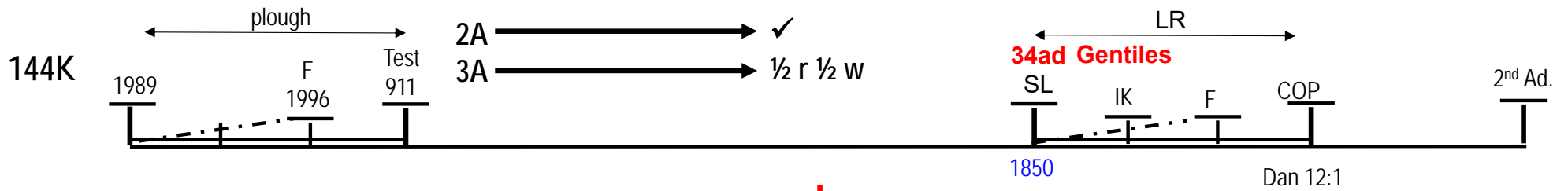
Oct. 22

We went to the history of Christ and talked about John and Jesus. Both arrive at the time of the end; John is going to give a message, raise up a movement. But he has a wrong idea about the kingdom, he thinks it's an earthly theocracy. Christ must come and correct that. If you went to the history of the Millerites, what Miller taught and what Samuel Snow taught were the same thing, the error continued all the way to the shut door, and it resulted in failure. So we cannot take the failure which is really the failure of the second messenger from a history of failure and apply it to a history of success. We've already applied 1844 and 1888, both become histories of failure.

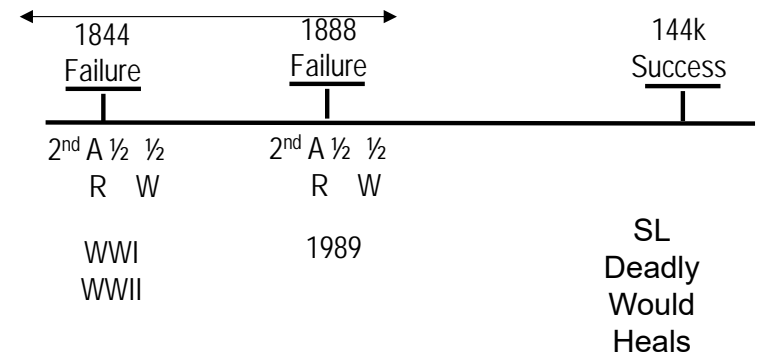
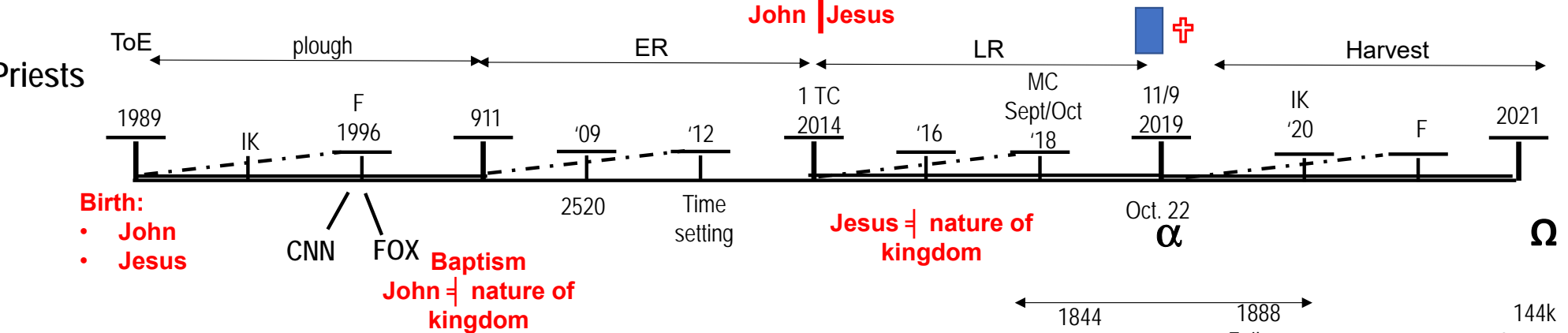
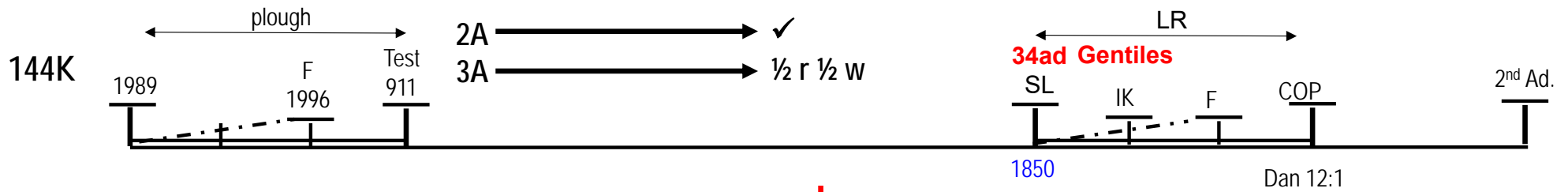




We can go back into the history of 1844 and it's the history of WWI and WWII for the counterfeit. Whether we talk about the state: Germany or the church: the papacy, do these wars end in success or failure? Failure, disappointment. You come to 1989 and here you have the papacy. We take these two dates from the line of the counterfeit. How does John Paul do in 1989? This is the kingdom of the true King of the North and this is the kingdom of the counterfeit King of the North. I won't prove it here it's been done before, 1989 looks like success but it's failure which is why the papacy is in no better condition, no more powerful than it was in the history of John Paul, if anything less powerful.

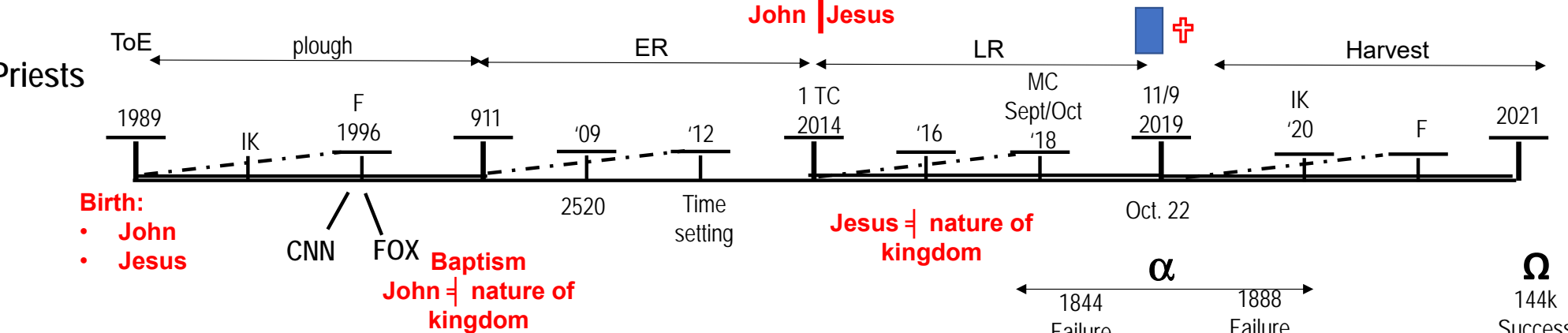
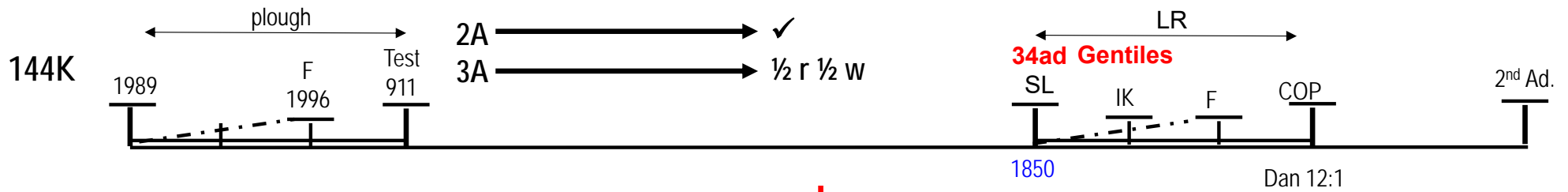


But we know in the Sunday law history the deadly wound heals, so is that failure or success? We have failure, failure, success. So we can't go to the history of failure and say that the Second Angel has a mistake in understanding the nature of the Kingdom and we've done that with multiple witnesses. In fact, in the history of success that mistake must be and is corrected.



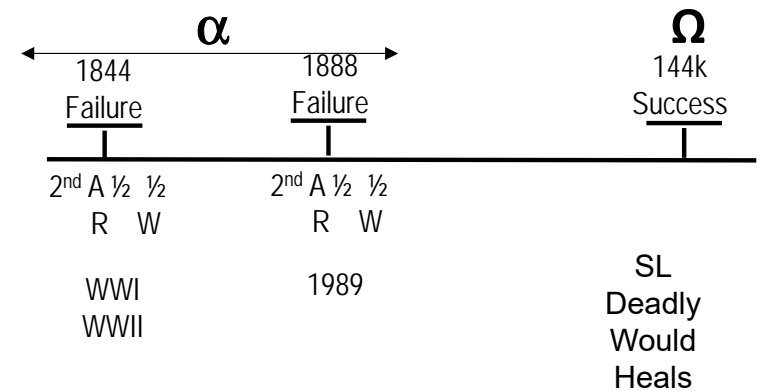
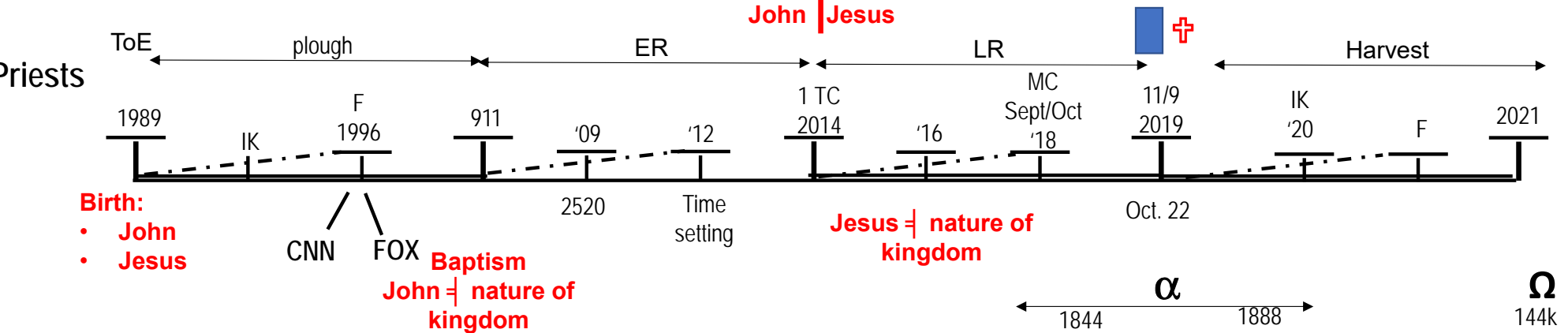
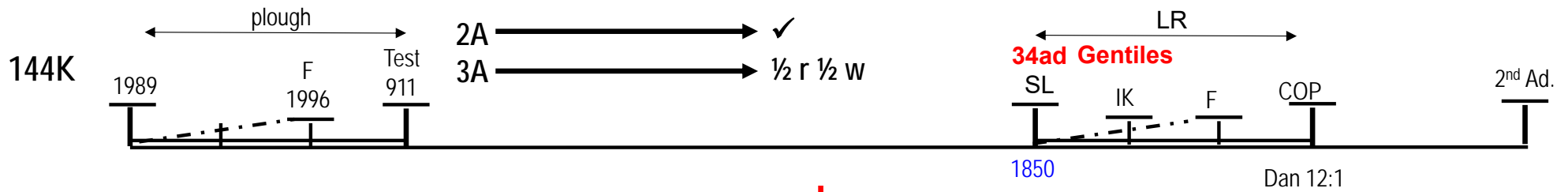
1A = 3A

So then people say the following, the First Angel was half right and half wrong in his message. The Second Angel they can't argue with if you take them to the lines. My concern is that they're no longer trusting in the lines. But then people do the following, Elder Parminder has taught the First Angel equals the Third Angel. And they say the First Angel is half wrong, so the Third Angel is half wrong. There's a problem with their methodology because there's a reason that the First equals the Third and you cannot take every characteristic of the First and say it's equal to the Third. They do different work, so that's one problem: the wholesale taking of everything that applies to the First and applying it to the Third.



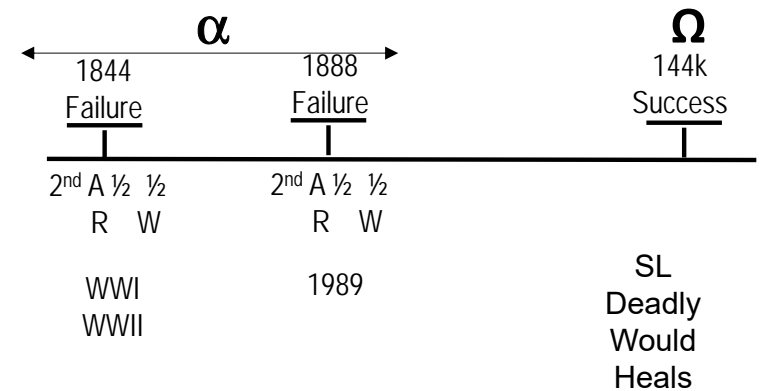
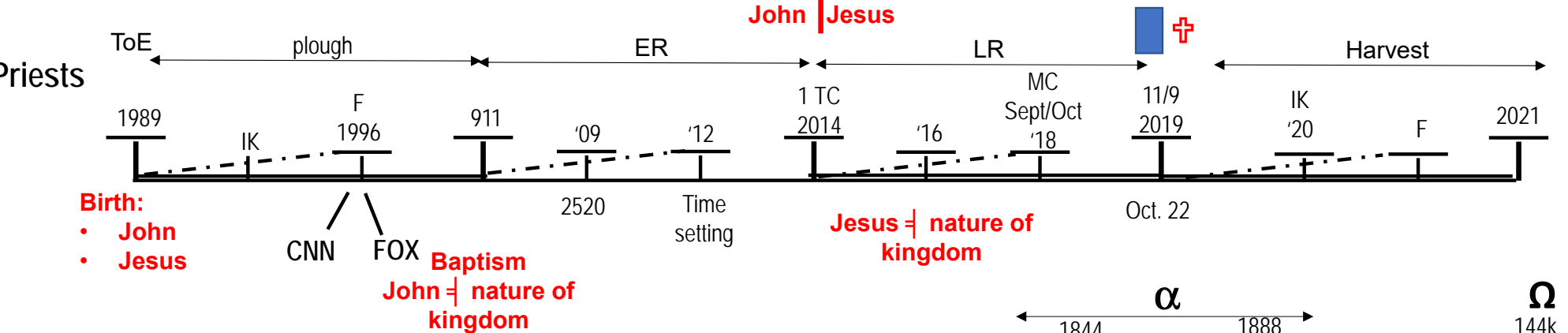
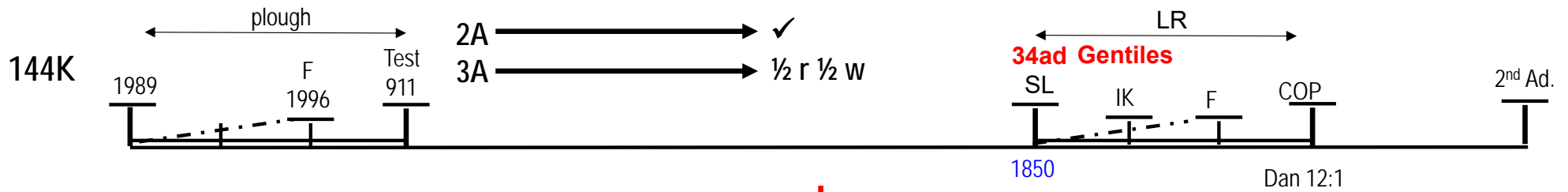
The second point that I asked them, go to a reform line and demonstrate it, go to any reform line and demonstrate this dynamic. I want to take you to the line of the 144,000, you have the errors of the First Angel and then at 9/11 if you followed Elder Parminder's presentations you have the arrival of the second and the arrival of the third and they are going to run concurrently all the way to the close of probation. So you would have to come to the conclusion that this Third Angel, that message has mistakes from 9/11 to Daniel 12:1. And if that message is half wrong from 9/11 to Daniel 12:1 we're in a serious trouble. Not only that, when they do this, they have to acknowledge that the Second Angel does not have that mistake.

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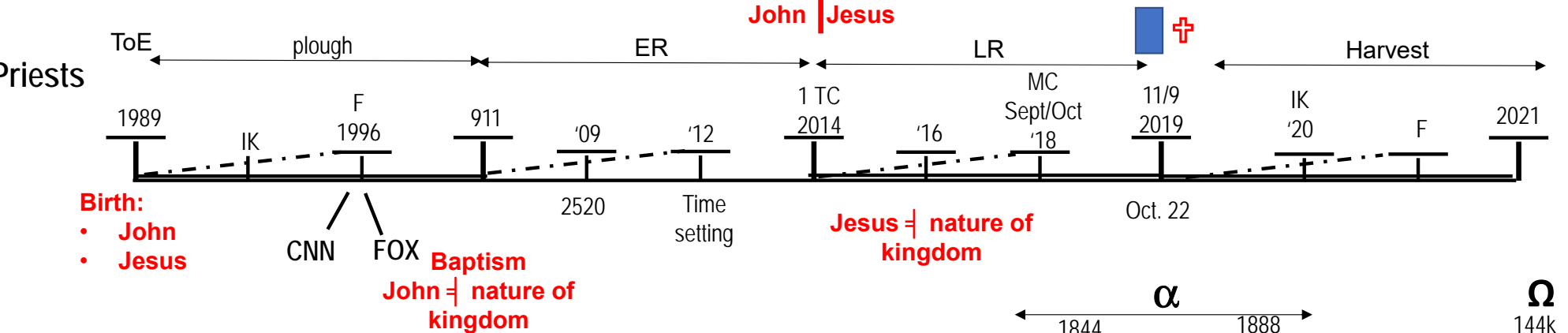
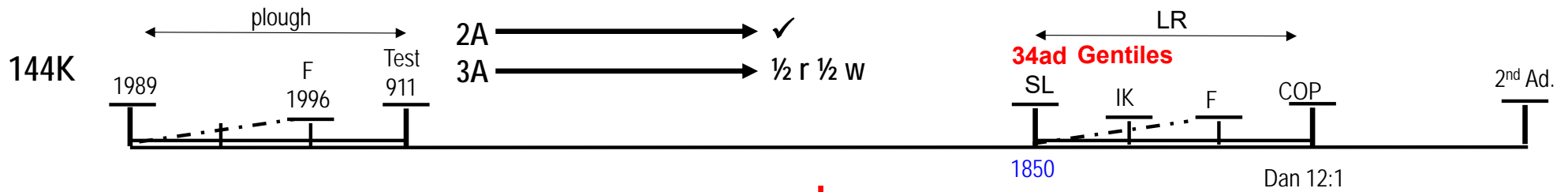
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So if this message (second) is perfect and it's running concurrently with the third, these messages must be in open disagreement to each other. When people do this they don't understand the placing of the Third angel. They want to say First Angel to 1989 to 9/11 mistake and then 9/11 to 2014 Second Angel, just by the pattern of doing this **1A = 3A** they're forced to say the Second Angel is true. Then they want to put the arrival of the third in 2014 which Elder Parminder has demonstrated is incorrect and say in this history (2014 to 2019) the Third Angel is half wrong. And if they understand the Third Angel ends at the shut door (November 9th,) does not go into the harvest, it creates further problem for them.

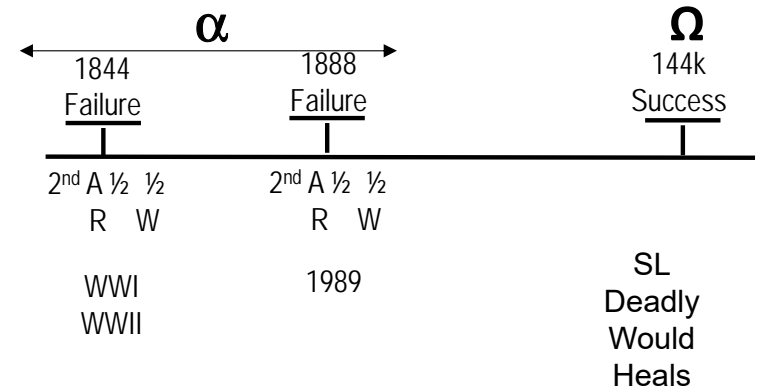


So I want us to see the problems when we take this concept and it apply to a reform line, those issues are highlighted when you place the Angels correctly. The second and the third arrive at 9/11 whether it's for the priest or the 144,000. So if they're trying to correct the mistakes of this movement, correct our Third Angel's message, they have a serious problem. Because that Third Angel's message is going to go from 9/11 to Daniel 12:1.

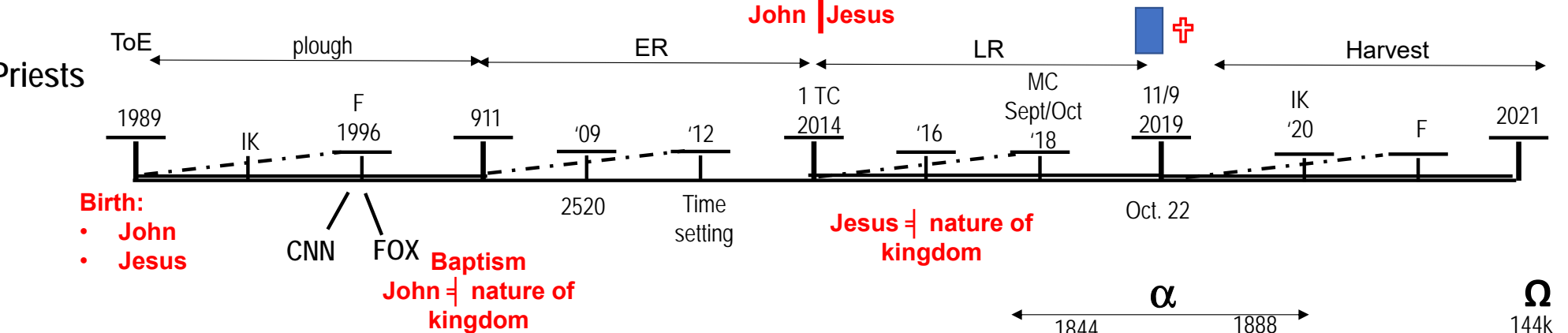
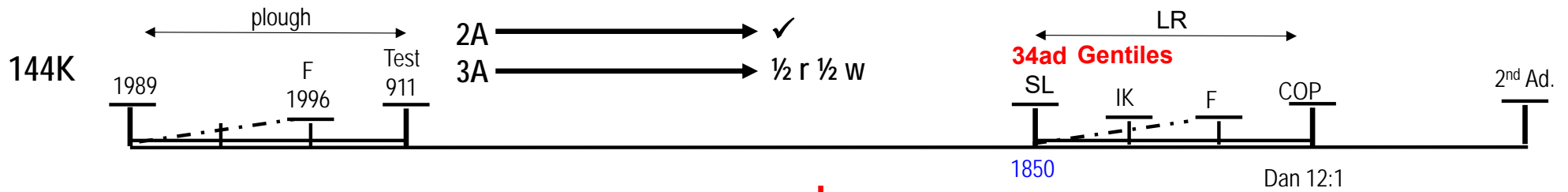
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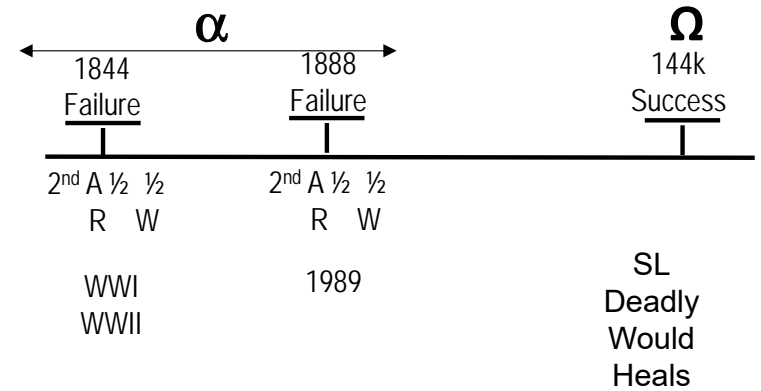
So at what point do they expect it to be corrected? Because the First Angel does not correct his mistakes all the way to the closing of his work. It's only the second that corrects it. So if the first is half wrong all the way through then you come to the third it must be wrong all the way through if you're going to make that experience equal. So our Third Angel's message is wrong all the way through and that suits them when they want to put the end in 2019 and then say they're going to fix the errors of the third angel. You can't do that on the line of the 144,000. And that second and third came at the same time, they're running all the way through.



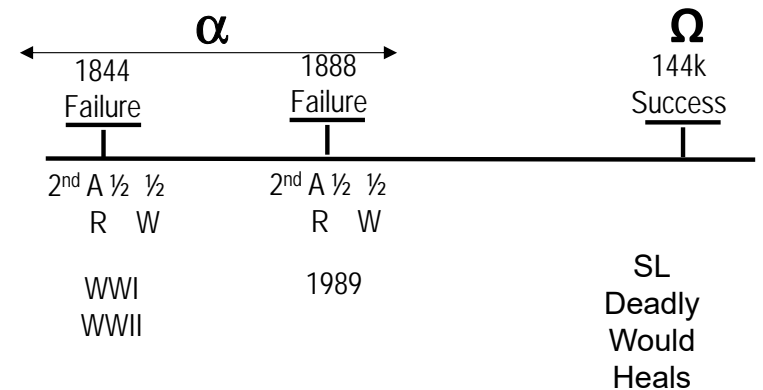
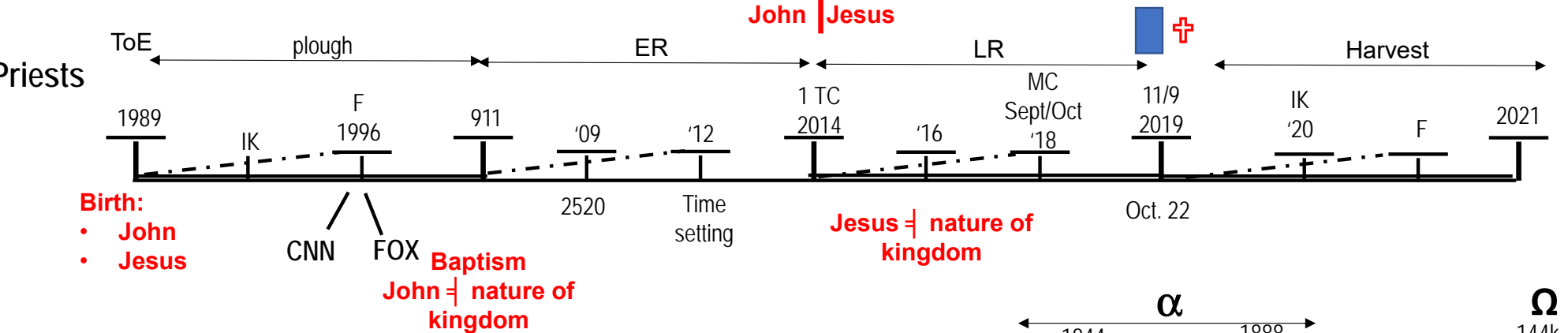
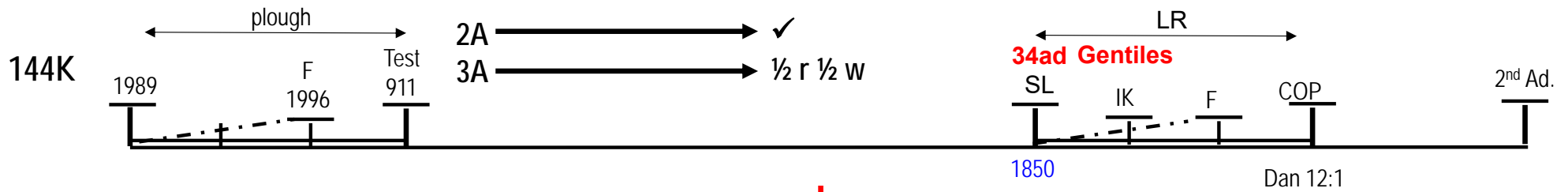
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So they have a couple of problems, first of all taking something from a history of failure that does not work in a history of success. Second, they are not applying the Angels correctly. And third they're not being consistent in identifying that this mistake must go all the way to Daniel 12:1 which means their efforts to correct that mistake are pointless, it won't be corrected. They mistake what is meant by saying the first equals the third. And my question constantly to people is to take it to any reform line, preferably use them intelligently, such as identifying failure and success, and prove this point that the first equals the third.

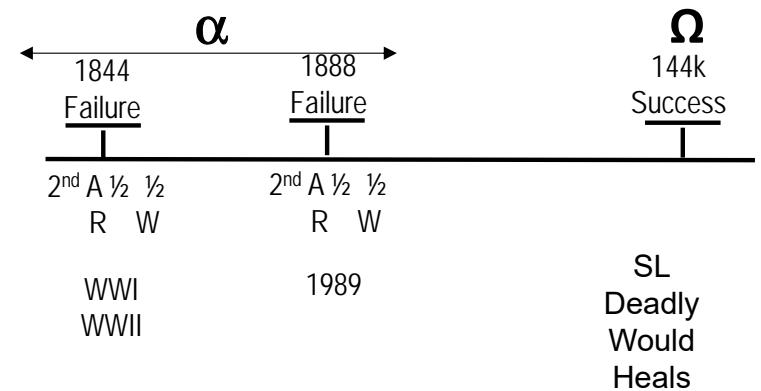
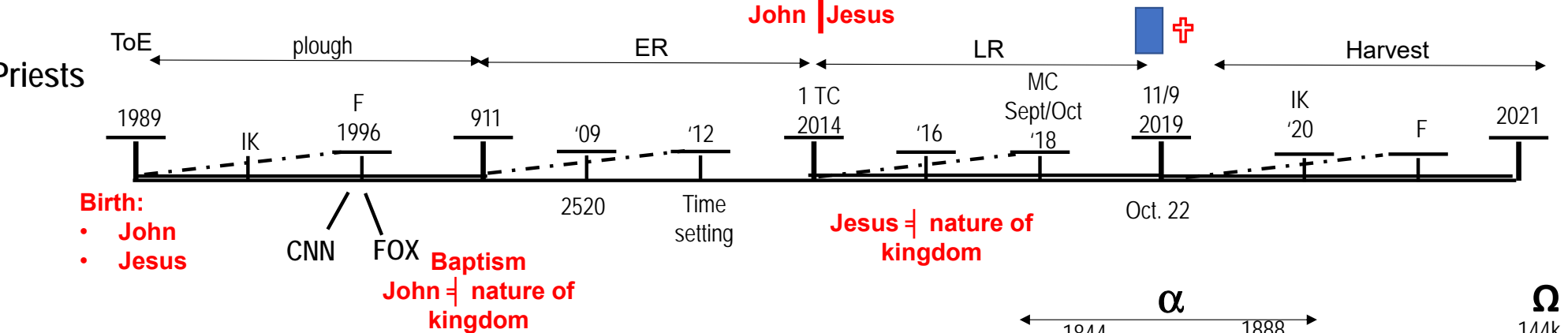
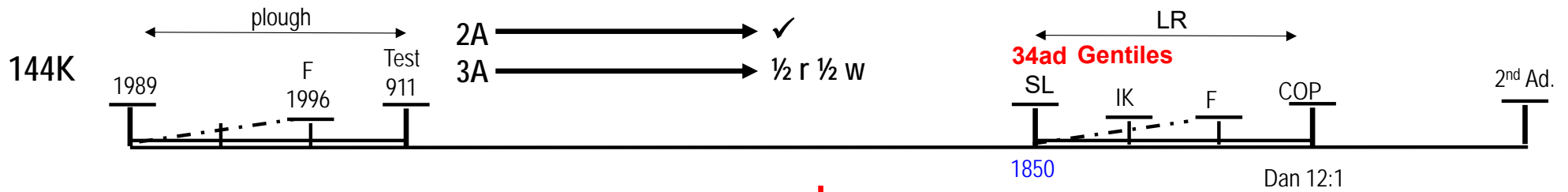


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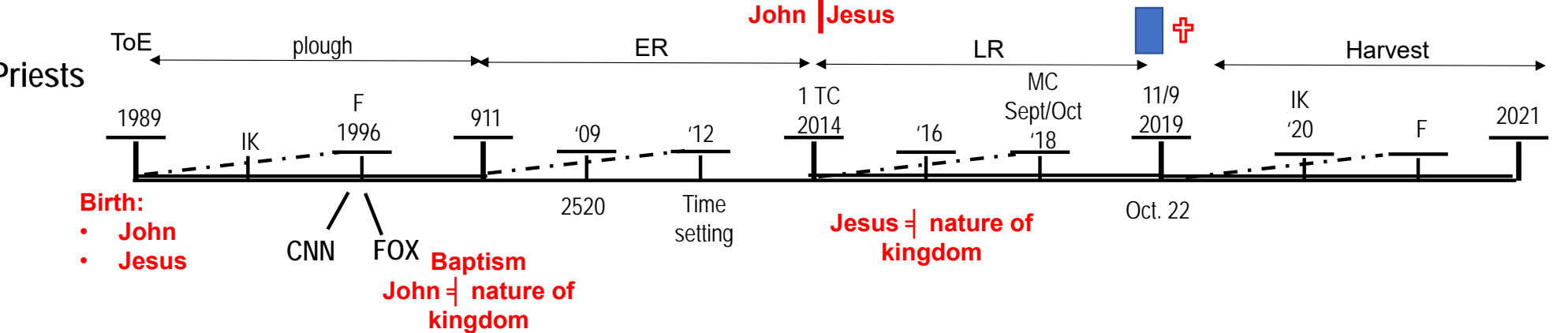
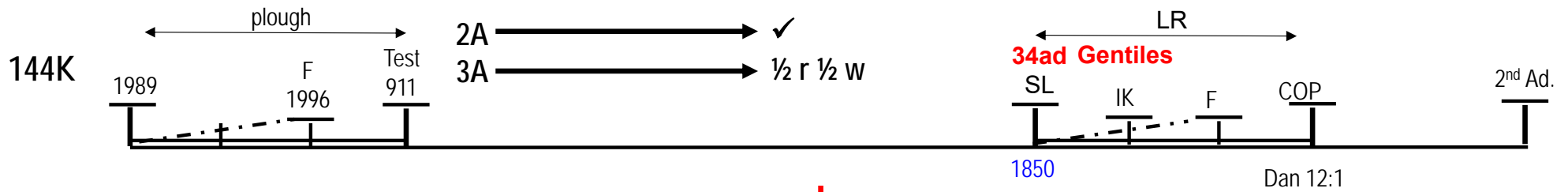
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And the warning is that's how Elder Jeff started, divorcing himself from reform lines and twisting points because it suited his message that this movement is conservative. If fits his idea of the nature of the Kingdom. And people are doing the exact same thing using the same methodology, divorcing themselves from reform lines, twisting points that don't make that application to say this movement is liberal, to build evidence that supports their idea of the nature of the Kingdom. They don't realize they're using the exact same methodology or lack there of.



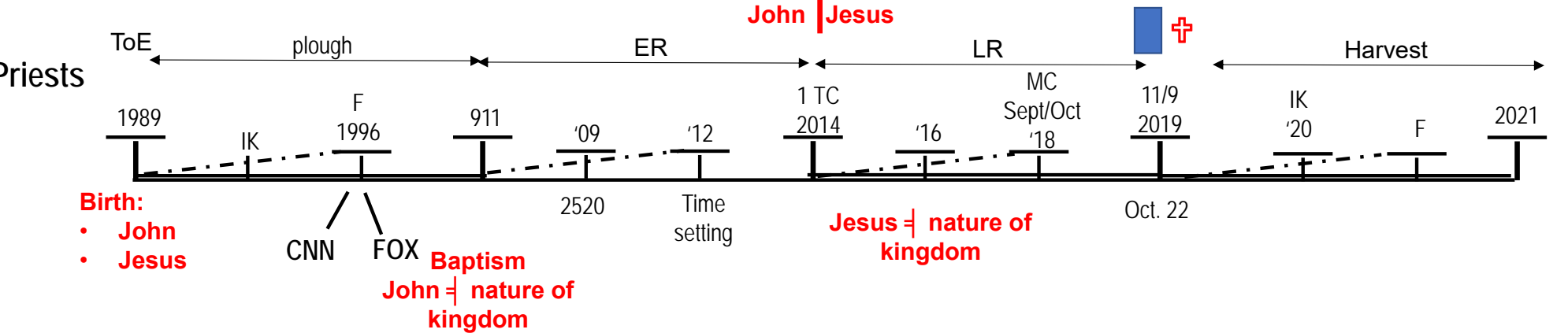
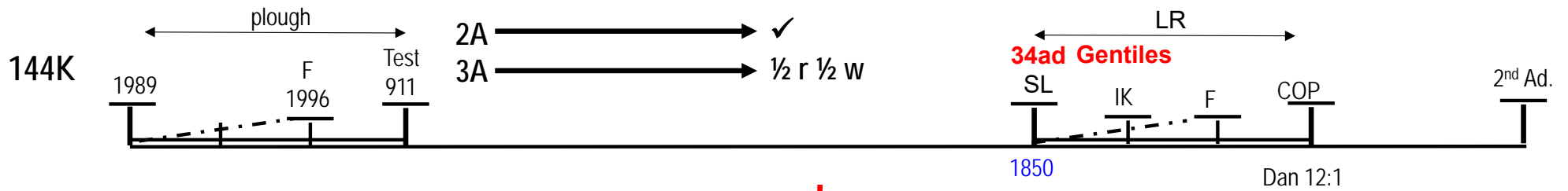
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So I want to move past that, I want us to consider why people are having this misunderstanding. We talked about the increase of knowledge, not as it relates to the message but there's a mechanism that God sets up, where God gives an increase of knowledge, showing how that message can be shared. The Protestant Reformation had the printing press, allows the sharing of the message. Just something to consider, if you were to go back to the days of Christ, why was that the right time for Christ to be born?



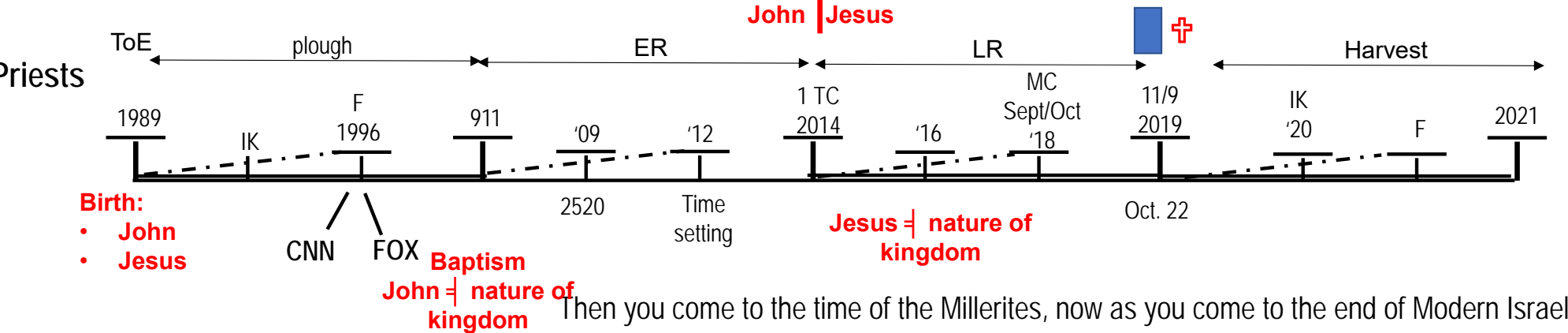
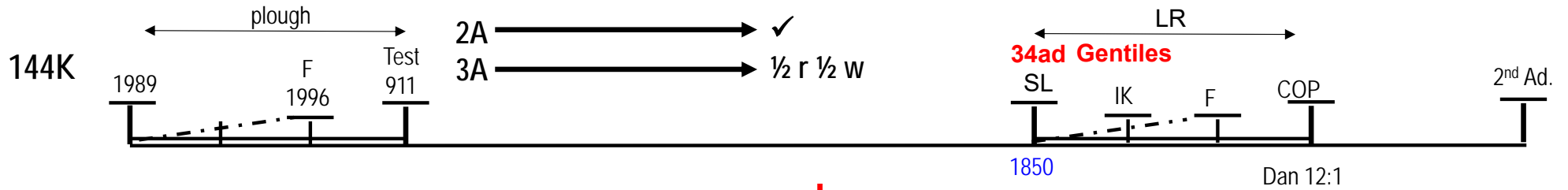
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- 144,000 → 1844 first message = WWW
- 1996 = Google

Finally, when you get to that history, you have the Roman empire in relative peace, it's made all of these roads, everywhere can be reached, you know the phrase all roads lead to Rome. Rome had set up a system that Babylon, Medo Persia and Greece did not have. And for that brief period, you have all the known world connected by road systems in relative peace. So when Paul wants to spread the gospel, he has all the road systems, or he can go on ship and reach the whole of the known world for that time period. Ellen White tells us that that was the specific time where Christ could come. So even there you see God has set up all of the external mechanisms needed, God had created the right environment.



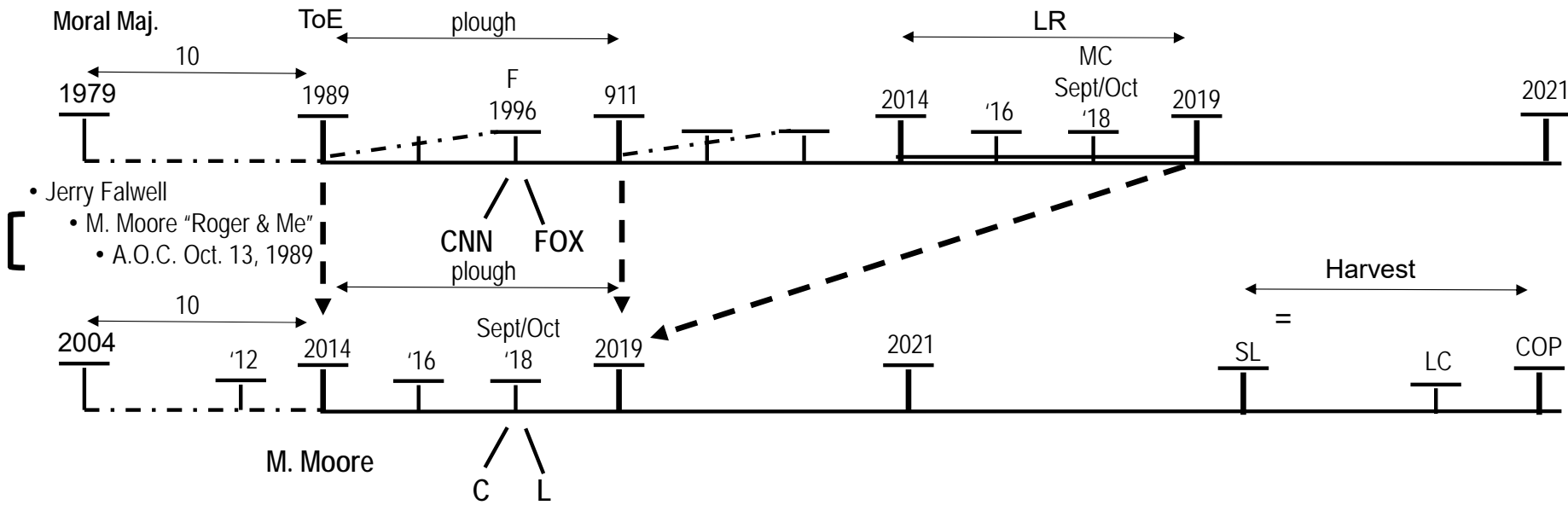
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Then when you come to the Reformation, it's like how we consider a line of progression, he could only give us so much at one point in time, there's no way the internet was coming in the time of the Protestant Reformation. People did not have that level of knowledge. So they're going to have an increase of knowledge on the printing press. That is the right environment for sharing the message.



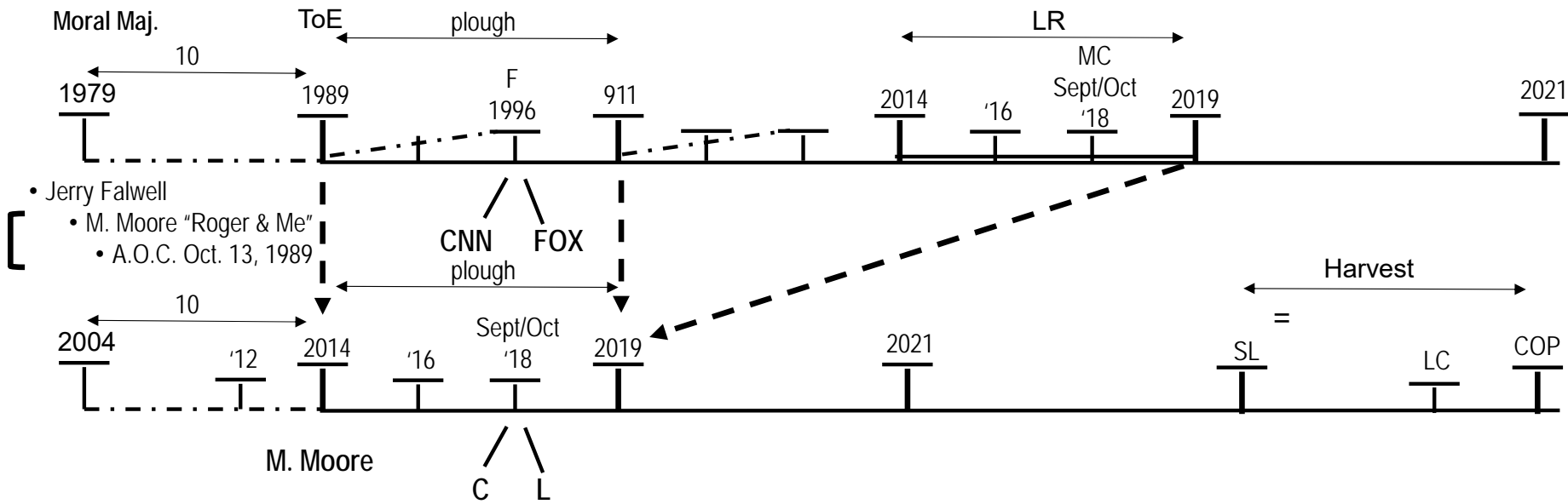
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Then you come to the time of the Millerites, now as you come to the end of Modern Israel there's going to be massive advancements, particularly when it comes to transport and the dissemination of information. So we focused on the steamboats and trains, you had the beginning of the automobile, but they don't become serious in this history. It's mostly steamboats and trains. It allows for the rapid spread of the message, Miller used them, we read about Joseph Bates and Ellen White, that was their means of travel, and they could reach all corners of the United States rapidly with the message. Then you have the beginning of the telegraph, the ability to spread information rapidly from one corner to another corner without physical presence. So all of this comes right on time for the message. 1825 comes the passenger trains. Six years later Miller's having to travel.



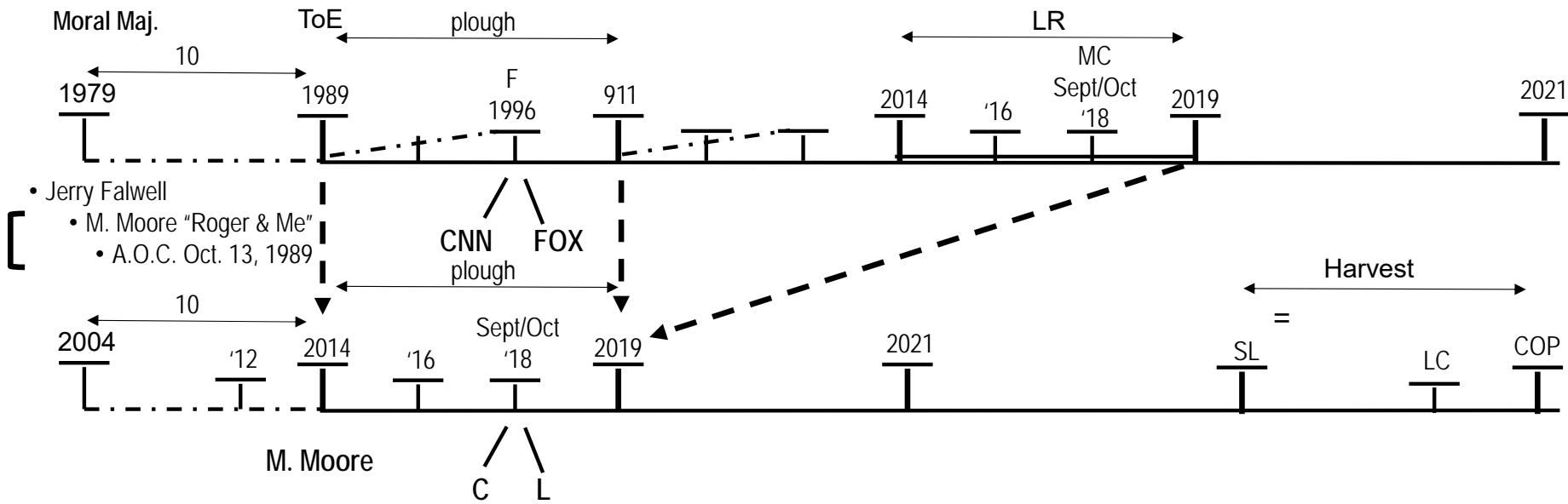
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We come to our reform line and just in time God's giving another increase of knowledge and creating the right environment that this message can be as successful as possible. We have the introduction to the World Wide Web described as the Big Bang of the internet and how that grew into Google, developed into YouTube. What would this movement be without YouTube? That platform alone, who was it there for? Us, the only reason it's there, the only reason it exists. The whole point of the internet is the work of God to spread this message, it has no other purpose. And without it, without the internet or YouTube, without the World Wide Web, exactly how would we spread this message? Think about what it means to this movement.



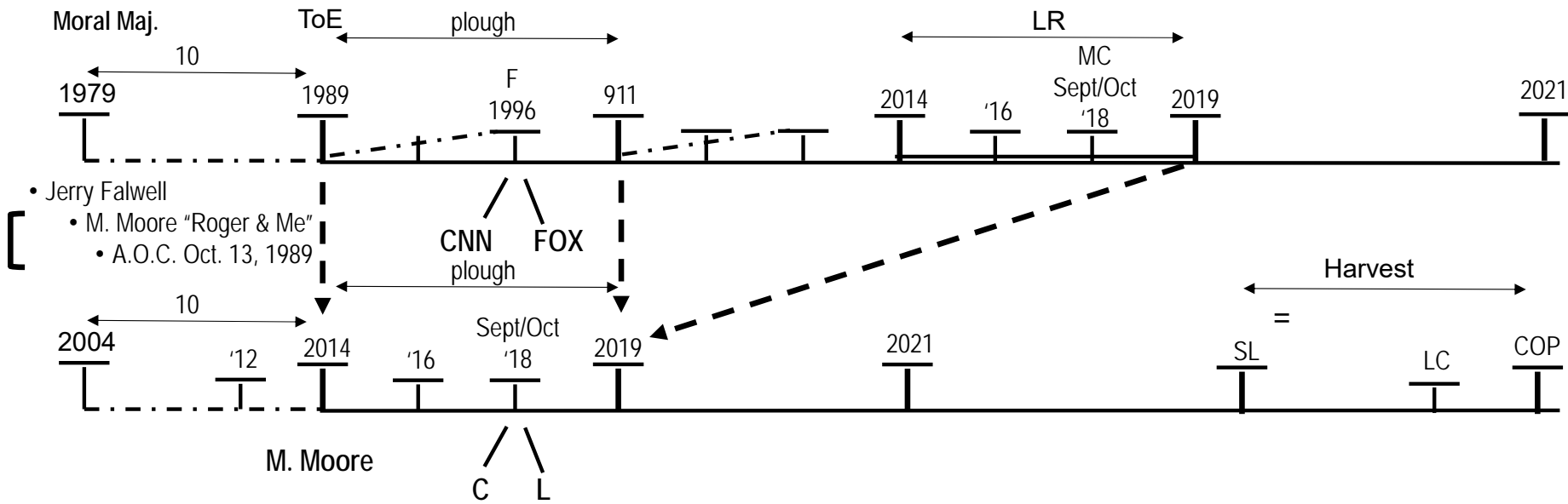
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So we have our own increase of knowledge on technology. I wanted to make the point that these things are for our benefit, that's why we find their development at the time of the end all through this increase of knowledge and formalization. And there's something else that's for our benefit, we find that it's not just us that use that media but everyone. So we start introducing a few individuals. Jerry Falwell has already been discussed in that history, the moral majority leading to the election of Reagan, this whole conservative Evangelical movement and then they find their platform, their mouthpiece in 1996 with Fox News.



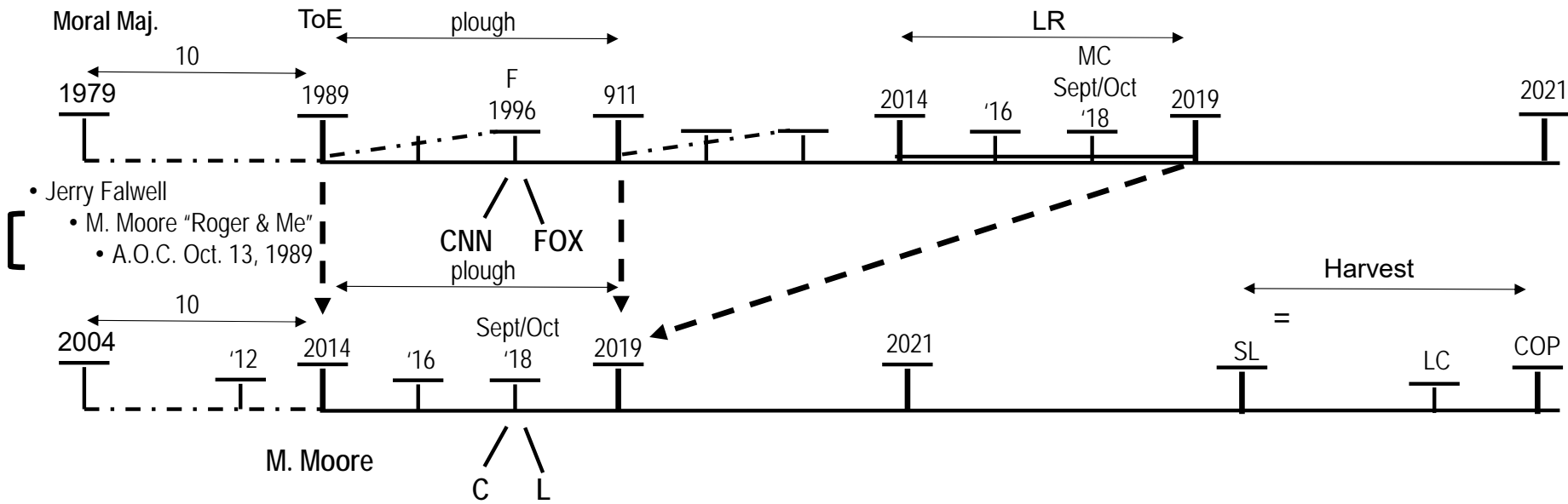
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I want to remake some points that were discussed at the school. When it came to the message shared last year, we focused a lot on the fact that we were in the dispensation of the ploughing of the Nethinims. We made a lot of conclusions from that, one of the chief conclusions and the one that more than anything else divided this movement, was that at the formalization of our message there was a messenger raised up and a message given that was a life and death message. So for the Nethinims we know that they're harvested in the SL history, we have no problem calling this the harvest from Sunday law to the close of probation. I don't think anyone has a problem calling this the harvest. But the minute you say harvest you're going to the model of agriculture.



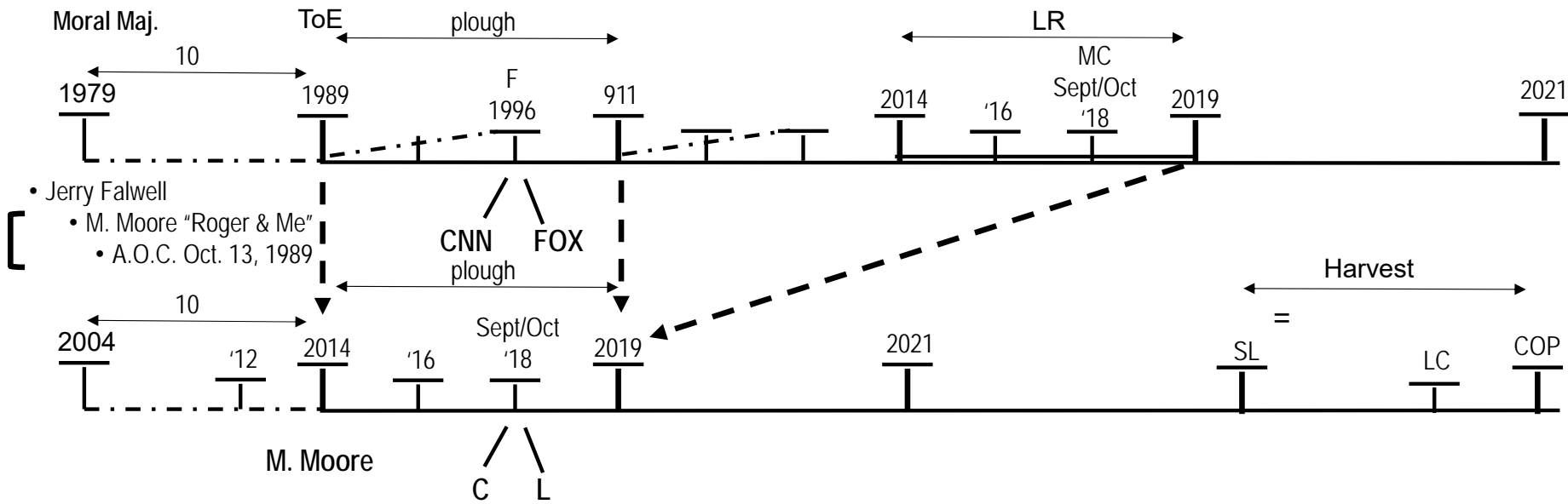
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So FFA would say that they're harvested but you can't have a harvest without a Latter Rain, an Early Rain, the planting of that seed and the preparation of the ground. So it becomes an inevitable conclusion, if you have a harvest at some point the ground was prepared. So what prepared it? Just as what prepared us? The ground must be prepared by a life and death message and then all that we had to do was understand what this life and death message was. That's a fundamental point where we started to split from FFA. It seems mild but the implications of that for a conservative American was serious because it started to conflict with their preconceived ideas. It conflicted openly with their understanding of the nature of the Kingdom



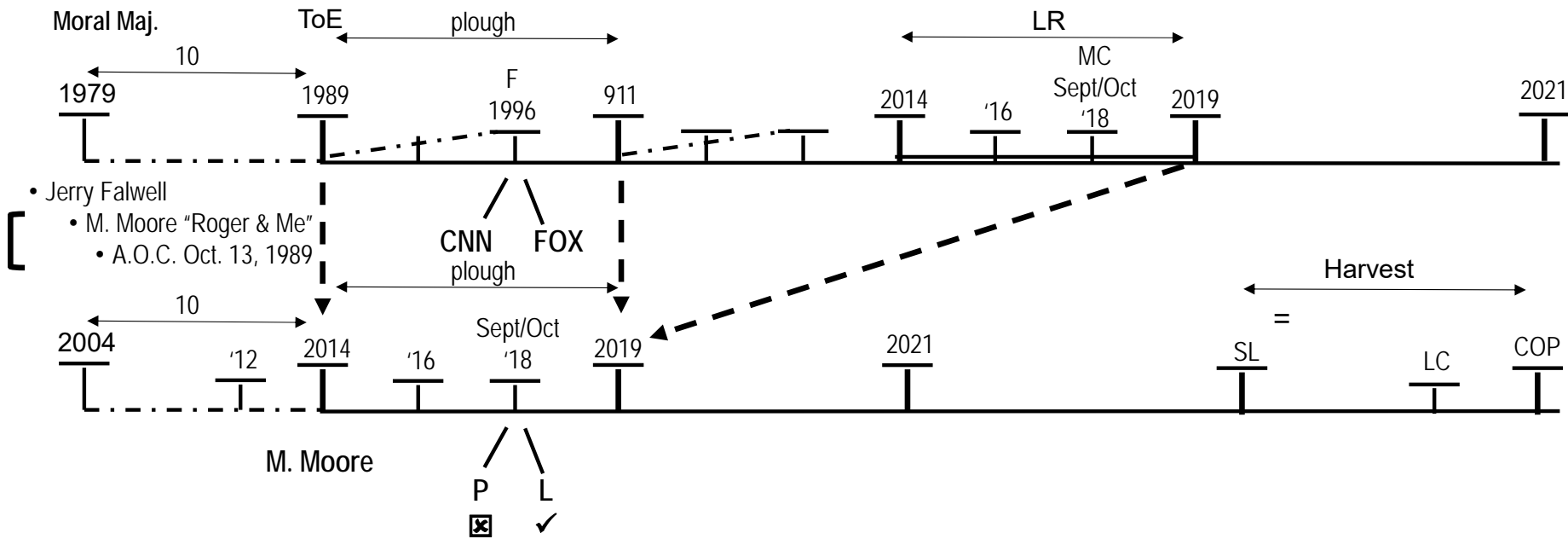
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Prior to that history Elder Jeff was teaching, when we go to the world the people who will mostly come in are those good Protestant conservatives who read their Bibles. There was a problem with that understanding before we ever changed our understanding of the nature of the Sunday law. We know full well at the Sunday law, Saturday Sunday issue, that those conservative Protestants are not on our side, they are a threat, if you want to build that 1888 Sunday law model.



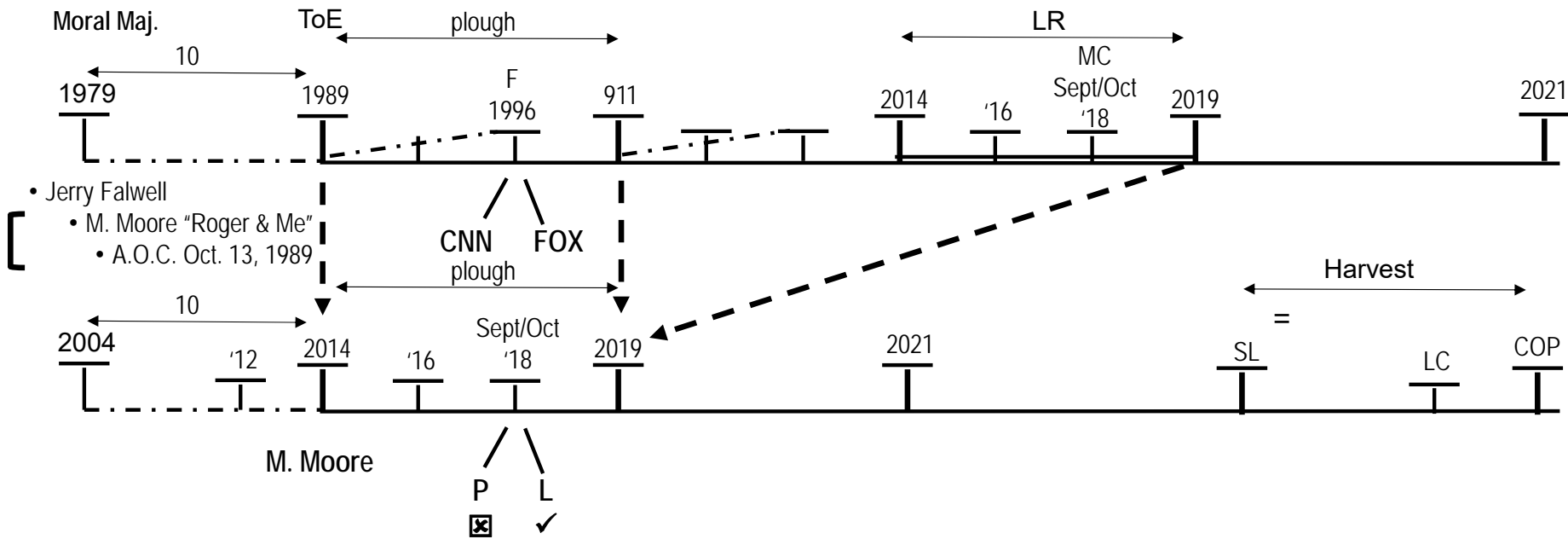
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But that was Elder Jeff's understanding of the people we would reach. Because despite their problems he saw them as good people, against all those evil liberals. It connects to his understanding of the nature of the Kingdom. And when we did this work, 2014 to 2019, and talked about the formalization of their message it became easy to see that the conservatives were not on the right path when you see it as one path leading to the Sunday law. They are already on the wrong side of the issues, the wrong side of freedom, the wrong side of church and state.



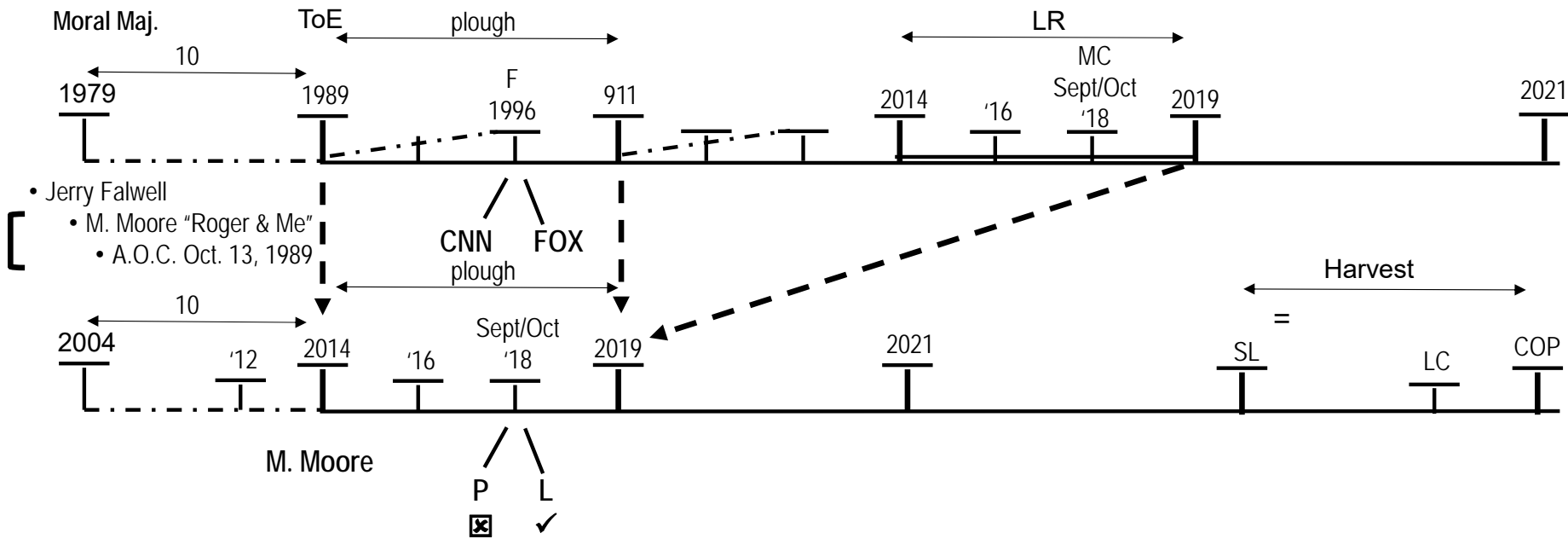
We had traced the rise of these conservative Protestants through the election of Donald Trump to 2018. And we said the Protestants are bad and the liberals are good. The liberals are good, they're on the right side of this history, their protesting church and state, they believe in liberty of conscience, they believe in the Constitution, they're fighting against the dictatorship and all the relevant subjects of that history are good, we meant that prophetically. But when that is said it conflicts with his understanding of the nature of the Kingdom, so the crack happened in the movement right back in this presentation.

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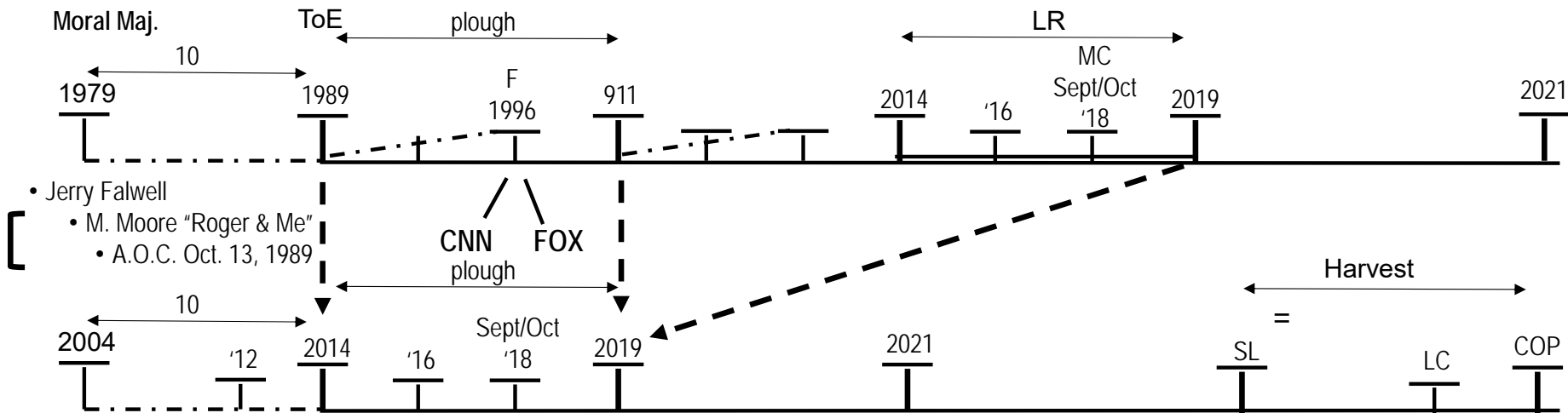
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So we could just draw one line (would be better if this was 144,000) of just this one rise of conservative evangelicals, the power of apostate Protestants. But when we come to a fractal, we can see that's not so simple, that in fact they rose here 1989, they did a work at the time of the end, then they came into the time period of Obama and all that work gets undone. So they must rise a second time, first it was under the father Jerry Falwell, then they're going to rise the second time under the son Jerry Falwell Jr. First time it led to Reagan and the second time it led to Trump. The reason they needed to restart their movement in 2014 was because everything had gone wrong under Obama.



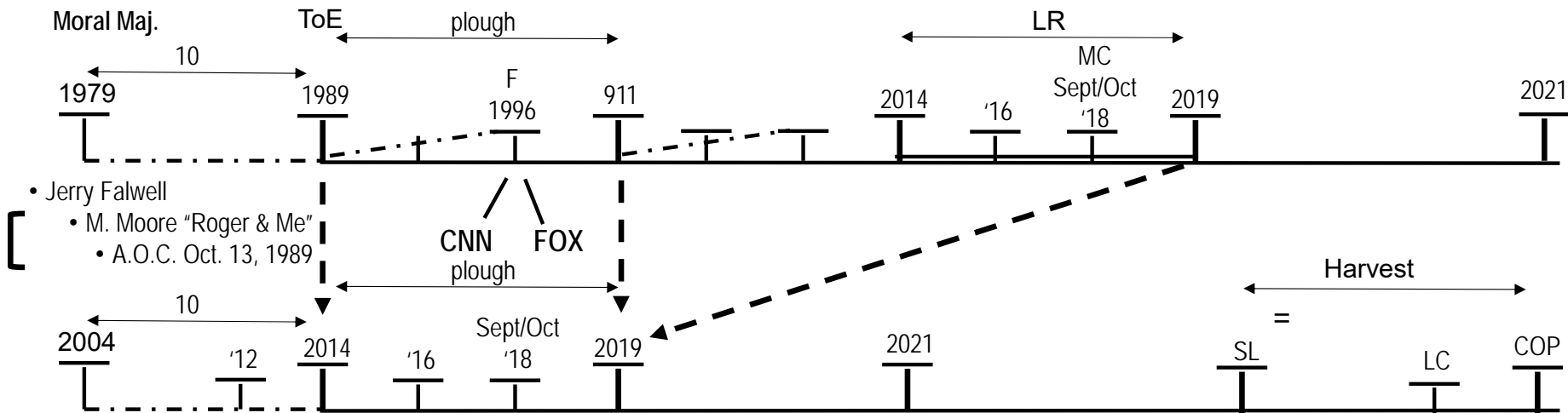
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We have in prior presentations traced the rise of that movement. I want to speak about the liberal voice because it's the liberal voice that is formalized, must give the true message. If we want to understand their ploughing, we use parable methodology and we take something that we know to explain something that we don't know. We don't well understand their ploughing, we need something that we know to teach us what that looks like, and we have two histories that we use to do that. First of all, we must compare and contrast it with the ploughing of the priests, our ploughing will explain their ploughing. So if we were to compare and contrast, we can already start to add information that we wouldn't know was there without this compare and contrast.



M Moore
 Fah. 9/11
 G. Bush imposter
 9/11 – used excuse
 for Iraq War
 Iraq War - illegal

There must be a 10-year period that begins to wake up the world. If we go back to 2004, what begins to wake them up, there's a number of significant things that happened in this year. Most historical commentators mark 2004 as the point where Vladimir Putin becomes a dictator in Russia, that's when he starts taking over the election systems and local governments in Russia. If we're going to keep to our theme this is Michael Moore, and it is Fahrenheit 9/11. He's going to go into past history, particularly from 2000, he's going to explain 2000 to 2003. And what are his conclusions? He says George Bush is an impostor, should not have been president, he won that election illegally. He's going to explain 9/11, he isn't going to go into conspiracy theories but he's going to say that this attack of Islam was used as an excuse for the Iraq War. And the Iraq War was illegal.



M Moore
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 G. Bush imposter ✓

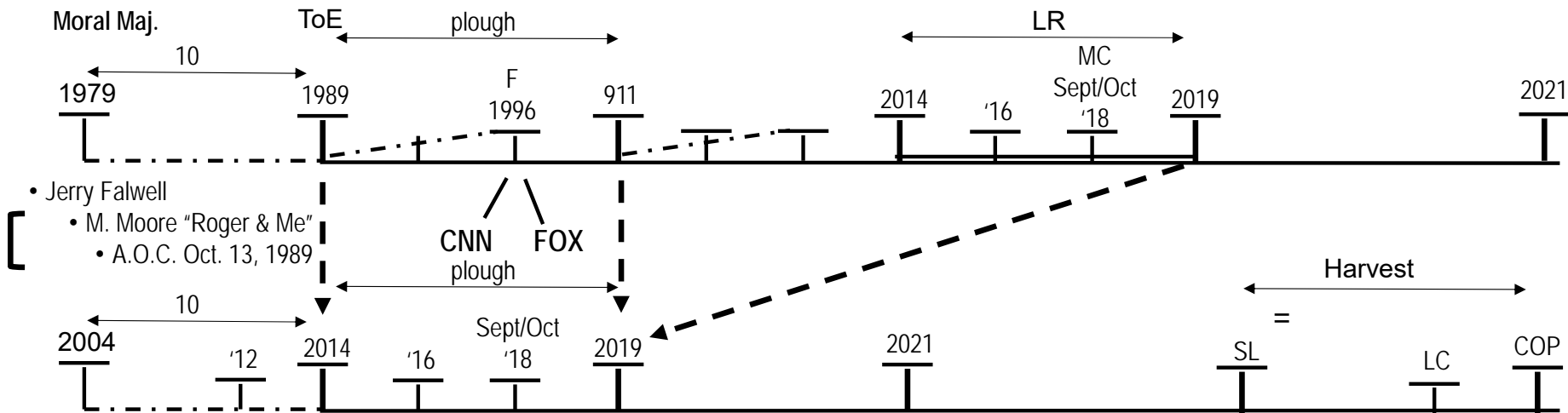
M. Moore

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9/11 – used excuse
 for Iraq War ✓

Iraq War - illegal ✓

So those are being his key points, George Bush should not have been president, the September 11 attacks were used as an excuse to start a war in Iraq, and that Iraq war violated international law. How many of these agree with prophecy? George Bush, who is he in Daniel 11? False Smerdis, an impostor. 9/11 you go to the application of WWI and you see Austria Hungary use a terrorist attack as an excuse for a war that they already wanted. You go to the third Diadochi War, and you see three allies that we all identify as members of the UN telling the United States do not do this, you do not have the permission of the UN and they do it anyway. His three key points all agree with our prophetic narrative. No good true apostate Protestant would agree with any one of these, only the liberals would start agreeing with some of this even if they might not have clarity on the points. So this is the message he starts to spread in 2004.



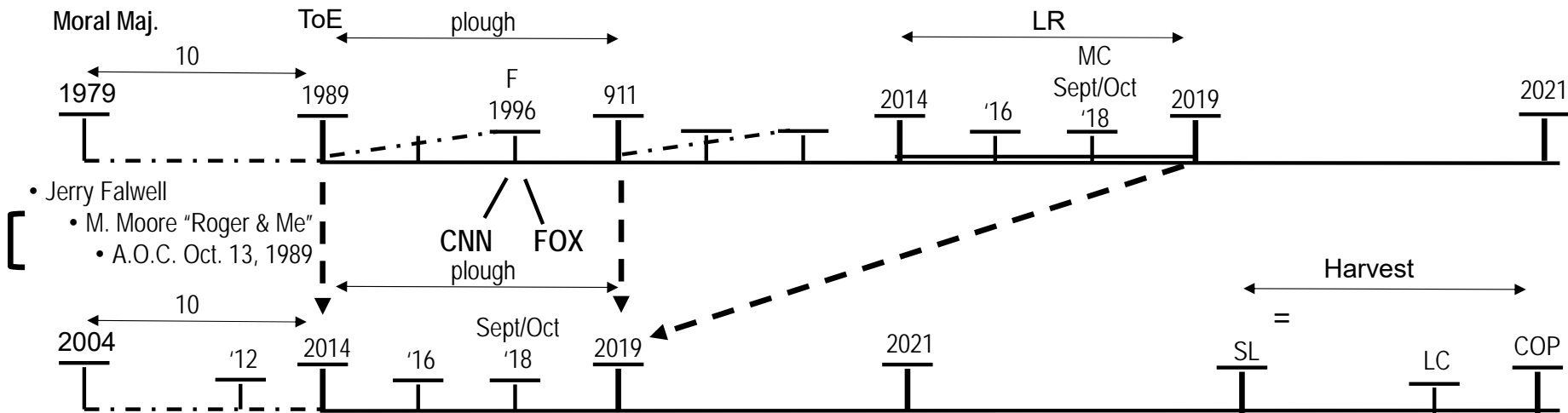
- Jerry Falwell
- M. Moore "Roger & Me"
- A.O.C. Oct. 13, 1989

CNN FOX
plough

M. Moore
P L ✓
 *2014 catalyst
 *Trump illegally
 --Dictator
 --Last President

- M Moore
- Fah. 9/11
- G. Bush imposter ✓
- 9/11 – used excuse for Iraq War ✓
- Iraq War - illegal ✓

You come to 2018 and he starts to spread a message about what has happened since 2014. And what he's sharing is the following: he goes back to 2014 and he's going to discuss a crisis in Flint, Michigan. When he does his first documentary in 1989 it's all about Flint. He's going to say that 2014, that crisis, was a catalyst for the rise of Donald Trump, so he's going to pin a beginning point in 2014. While he doesn't do that with the clarity we do he still taking you back to that year. He says Donald Trump is President illegally, he says Donald Trump is a dictator. Without our prophetic vision he doesn't have clarity, but he does say without significant steps, essentially open revolution Donald Trump will be the last president of the United States.



M Moore
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 G. Bush imposter ✓

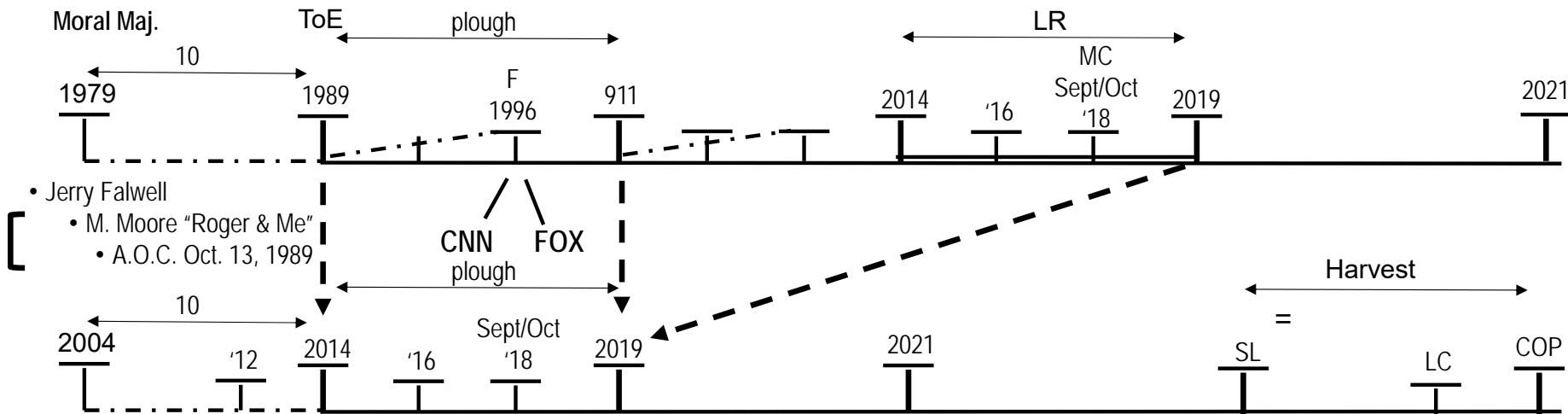
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Iraq War - illegal ✓

M. Moore

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- *Trump illegally ✓
- Dictator ✓
- Last President ✓
- --Hitler ✓
- Nov.9 ✓
- 9-11 11-9 ✓

He says Donald Trump is typified by Adolf Hitler and again without our prophetic glasses he connects all of this to November 9th and identifies a chiasm between 9/11 and 11/9. So how many of his key points agree with prophecy? We say 2014 began the dispensation is the catalyst, Trump won that election illegally with the help of Vladimir Putin and Cambridge Analytica. He's a dictator, he's the last president, he's typified by Hitler, we take our prophetic glasses to this and know that there is a connection between 9/11 and November 9th. So he's on the right side of prophecy on all of his key points.



- Jerry Falwell
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- A.O.C. Oct. 13, 1989

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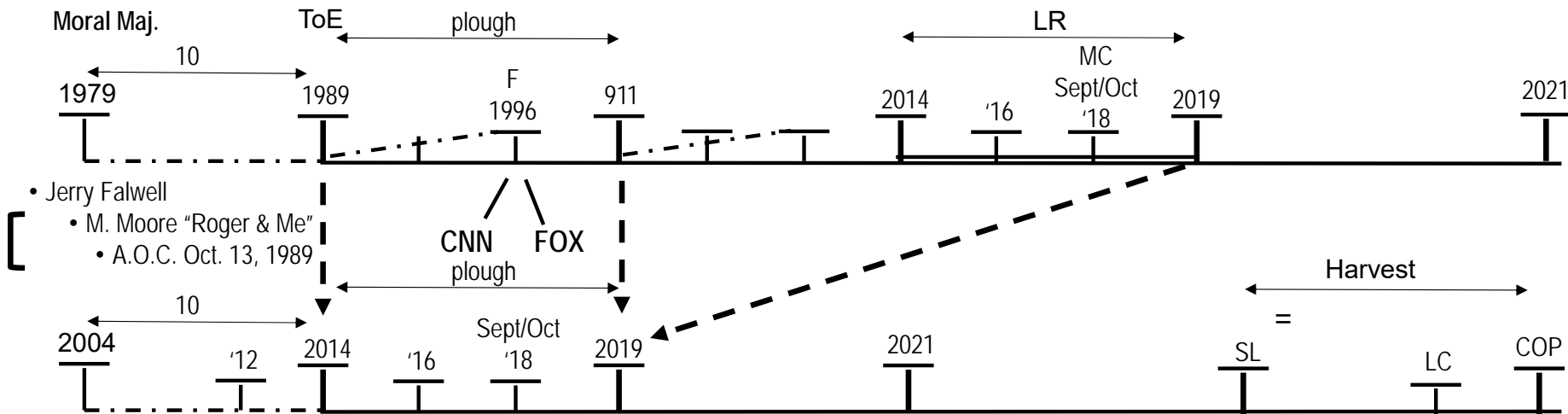
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M Moore
Fah. 9/11
G. Bush imposter ✓

9/11 – used excuse
for Iraq War ✓

Iraq War - illegal ✓

He gives that message in September and October of 2018, this is where we begin to make our second compare and contrast. We compare and contrast ploughing with ploughing but then we compare and contrast the dispensation of our Latter Rain. We have a dispensation from 2014 to 2019, we can compare and contrast it with their experience in 2014 to 2019. We're walking through the same dispensation; we're being tested on the same things, so we want to make two compare and contrasts. First our time at the end and their time of the end and then our 2014 to 2019 to their 2014-2019. When we do that, we find the Midnight Cry was given in September and October 2018.

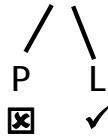


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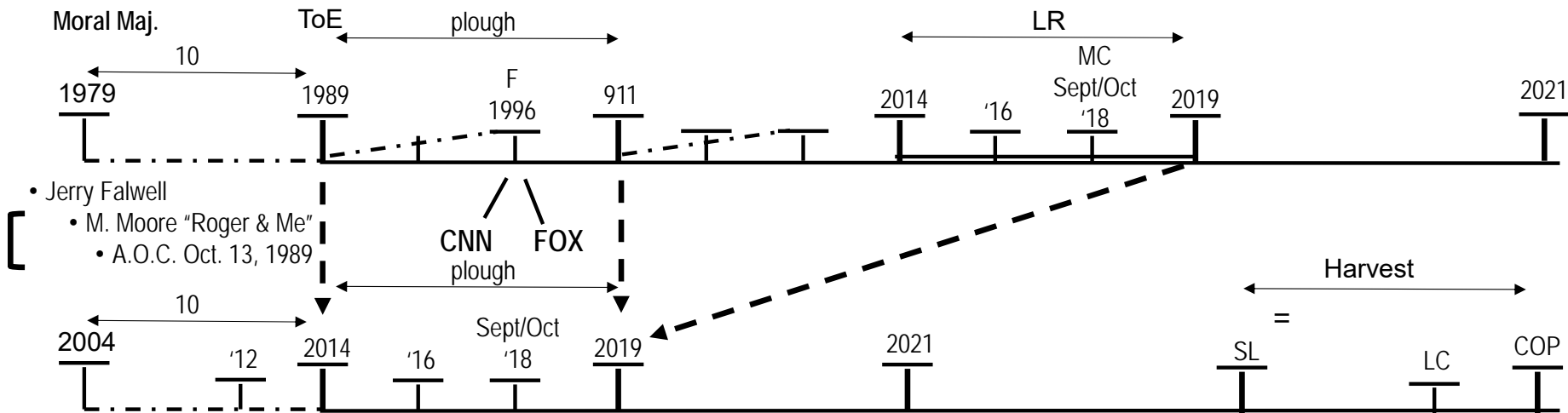
Iraq War - illegal ✓

M. Moore



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- 9-11 11-9 ✓

September and October 2018 and September and October in 2018, compare and contrast. But as he's speaking there's a second stream, and that second stream is the voice of apostate Protestantism. So we find two streams, we find that in our ploughing history; you have the voice of the Adventist Church structure in opposition to the movement of the priests. Compare and contrast, you have the voice of the structure, Donald Trump's government and establishment versus the movement of the Nethinims. You have two choices, if you don't have two choices this message is not a testing message, you must have more than one.



M Moore
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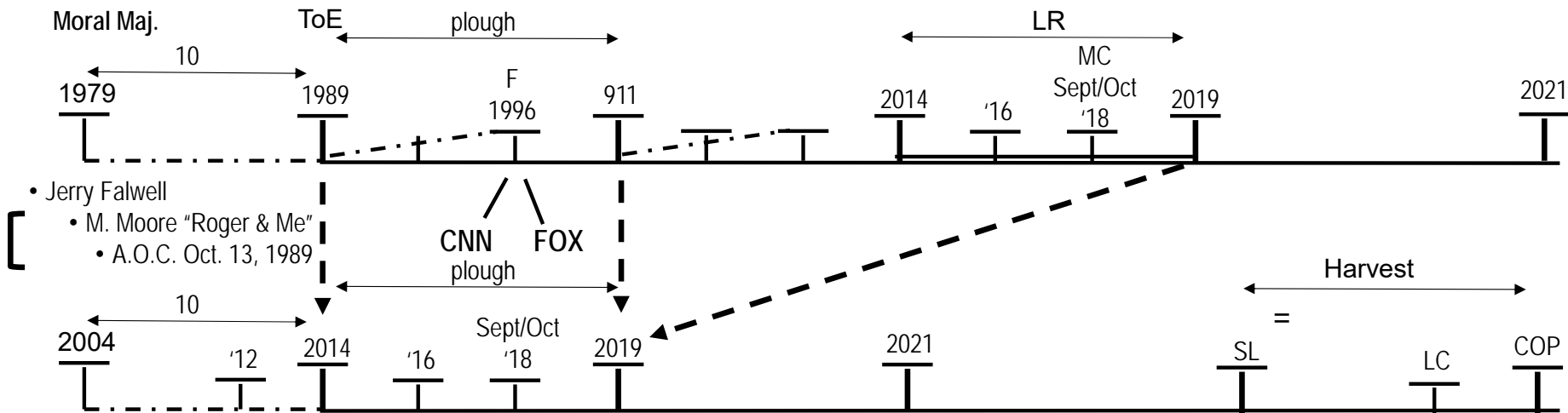
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M. Moore

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- Trump is Cyrus God's anointed
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- Nov.9 ✓
- 9-11 11-9 ✓

So the voice of Donald Trump's America is speaking and it's speaking again through Jerry Falwell and he's going to release in October of 2018 the Trump Prophecy, part movie part documentary. So this is a documentary, and this is a movie/documentary. It says that Trump is Cyrus, he's God's anointed. To quote the White House advisor Paula White, who I know Elder Thabo has made you familiar with, *to speak against Trump is to speak against God, to vote for a Democrat is to vote for Satan*. Because Trump walks on White House ground, that ground is holy because her and others walk that ground, and they are God's anointed. How much of that agrees with our prophetic message? None whatsoever and yet FFA's position is that all of this is equally wrong, equally wicked, there's no difference between these two streams. You can't justify that with a compare and contrast or with prophecy.

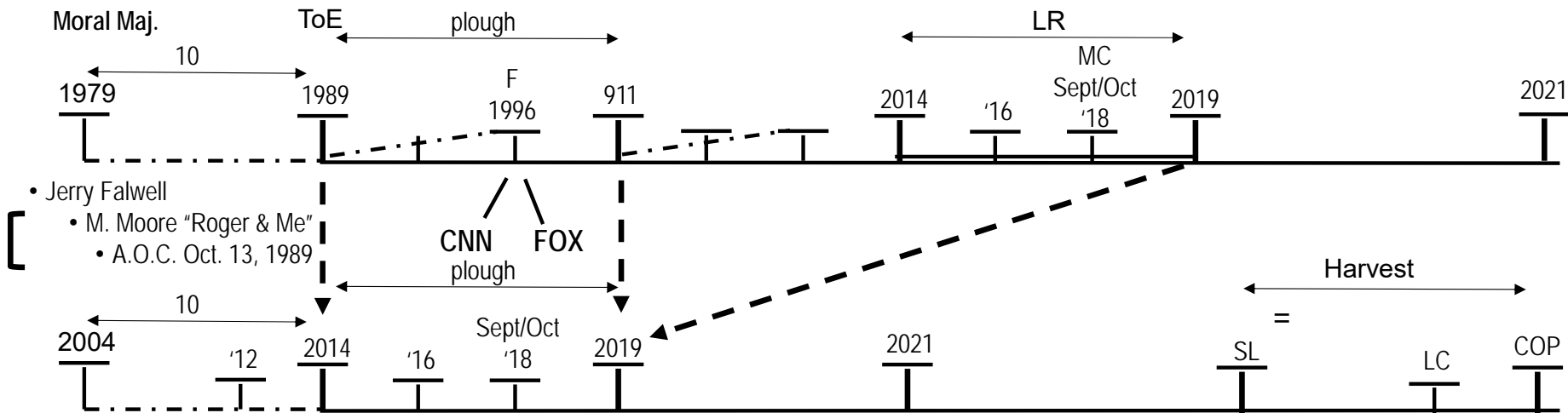


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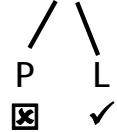
So in September and October of 2018 you have their two streams, Michael Moore who becomes their messenger, raised up from their time of the end he's going to formalize his message in 2018, the same point as ours. We also find the other stream formalize a message. So the split in this history occurs between two movements. One has become the government of America with the combination of church and state and the other is this movement of Nethinims in opposition to them. All of these two streams are setting up for the crisis of the Sunday law, one will enact it and one will fight against it. So we have these two streams at the beginning that we speak of roughly as liberals and conservatives, as good and bad.



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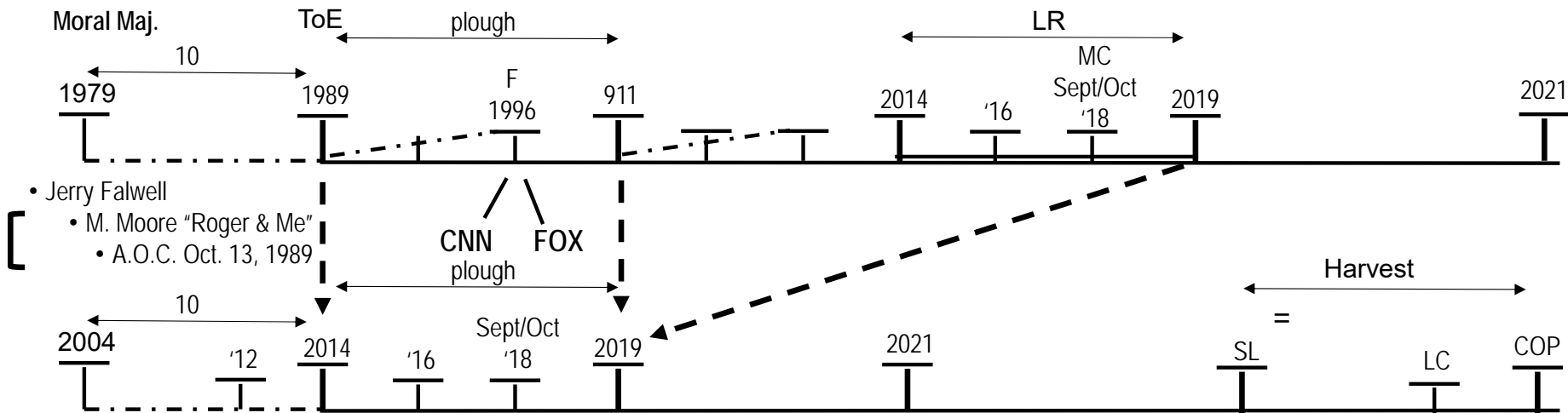


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So those who are now coming into disagreement with us, we all agree on that common point, in the ploughing there are two groups, the liberals are good, and the conservatives are bad. I just want to connect Steve Bannon to this history, just to remind us that he becomes part of this story. He believes in the Jewish Christian West; this is all defense of a white Protestant America. So not only is it racist we need to identify that everything Steve Bannon does is also religious.



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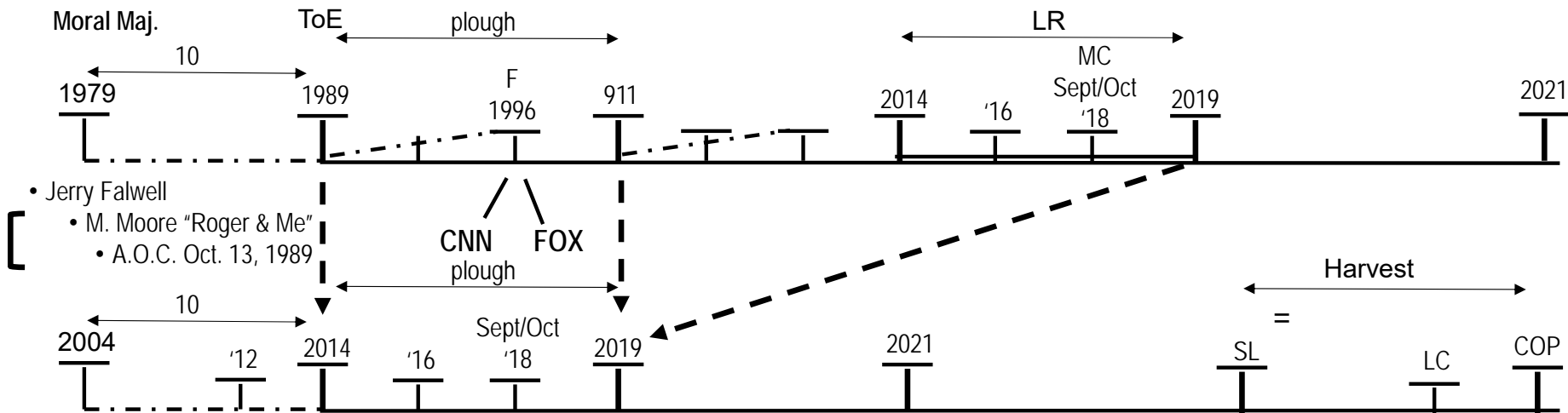
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It can be easy to look at this history and think it's secular, but he and his followers likened their work to the crusades when Christianity rose up and fought against the Muslim Lords, protected the West from these invaders. So he knows that his whole framework of everything he does has religious basis, so it's not just Jerry Falwell, it's Steve Bannon and they're both fighting for from a religious base.



M Moore
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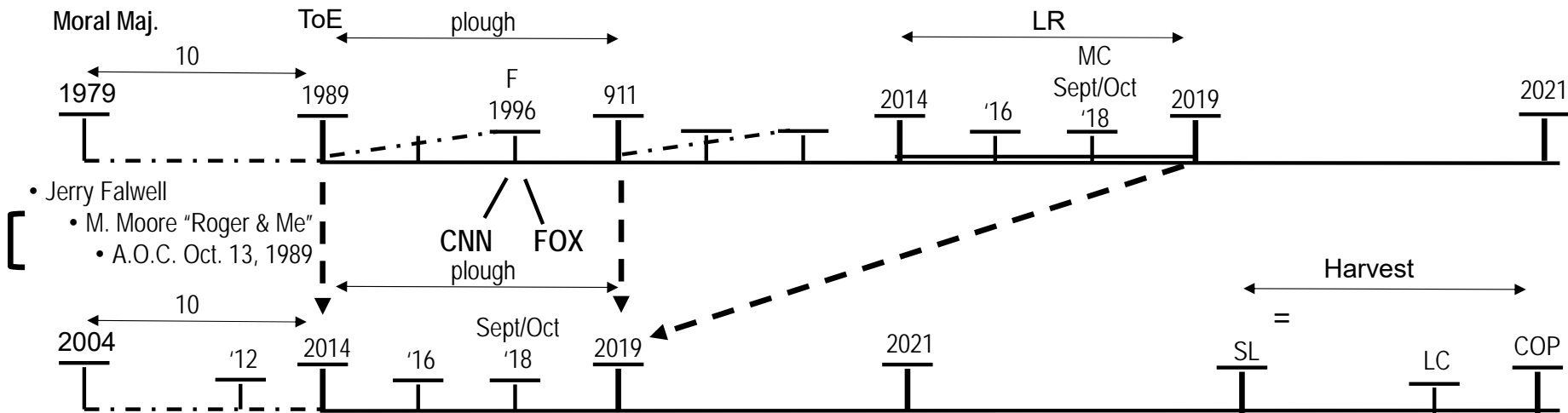
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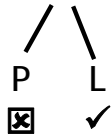
Conservatives enact SL

The conclusion that people have come to when this has been taught over the last 18 months, what I remember teaching is that this split, conservatives and liberals, is going to continue to develop. And the conservatives will enact the Sunday law, this is the work of that church state union. We use the quotes if you're not benefited by the First Angel, we apply the First Angel to Michael Moore and we said all of those followers of Trump who were not benefited by his message there is no point of them receiving a second, they won't receive it. They're already choosing their side, they weren't benefited by the first, they cannot be benefited by the second nor by the Loud Cry if you remember that quote of Ellen White.



M Moore
Fah. 9/11
G. Bush imposter ✓

M. Moore



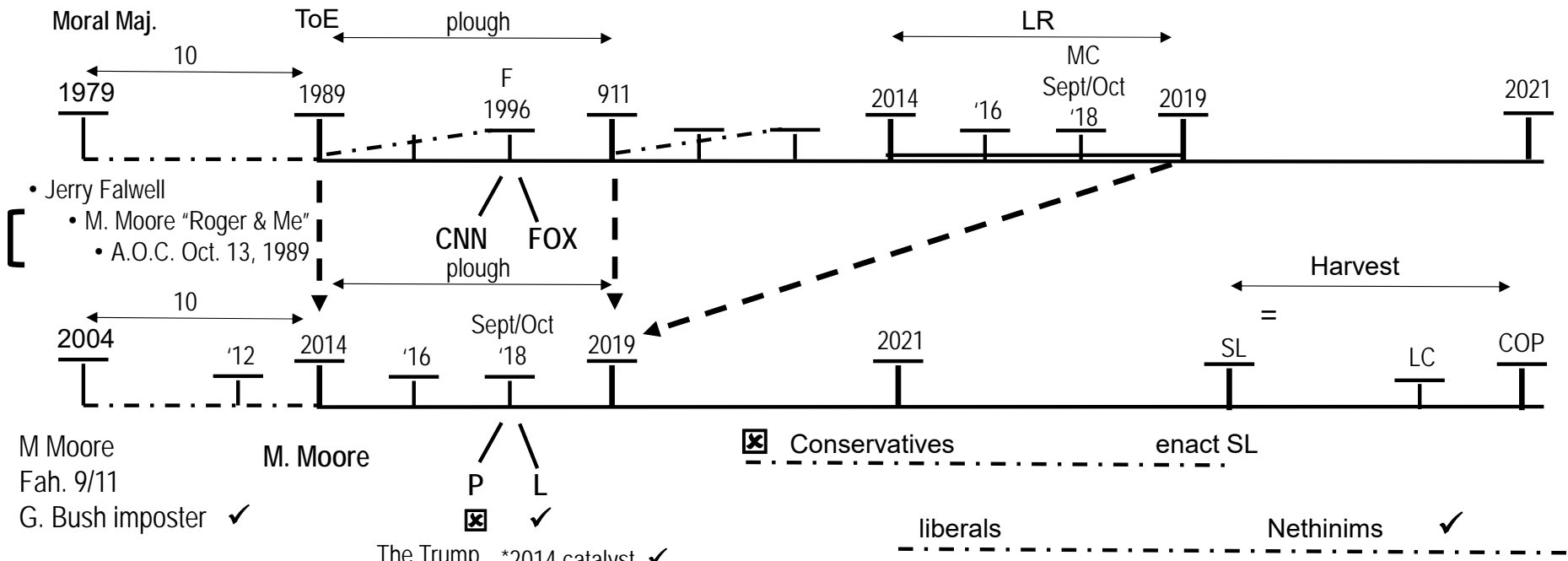
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for Iraq War ✓

Iraq War - illegal ✓

So when we call people out, are we going to be calling out these conservative Protestants? I'm talking about a movement, not saying every conservative Protestant right now is lost. Many of them are in fact protesting Trump, so there's elements within conservative Protestantism, people I have hope for. I'm speaking about a movement which means that your language becomes what sounds absolute. Just know that I don't mean it that way. If you're not benefited by the first, you cannot be benefited by the second nor by the Loud Cry.



- Jerry Falwell
- M. Moore "Roger & Me"
- A.O.C. Oct. 13, 1989

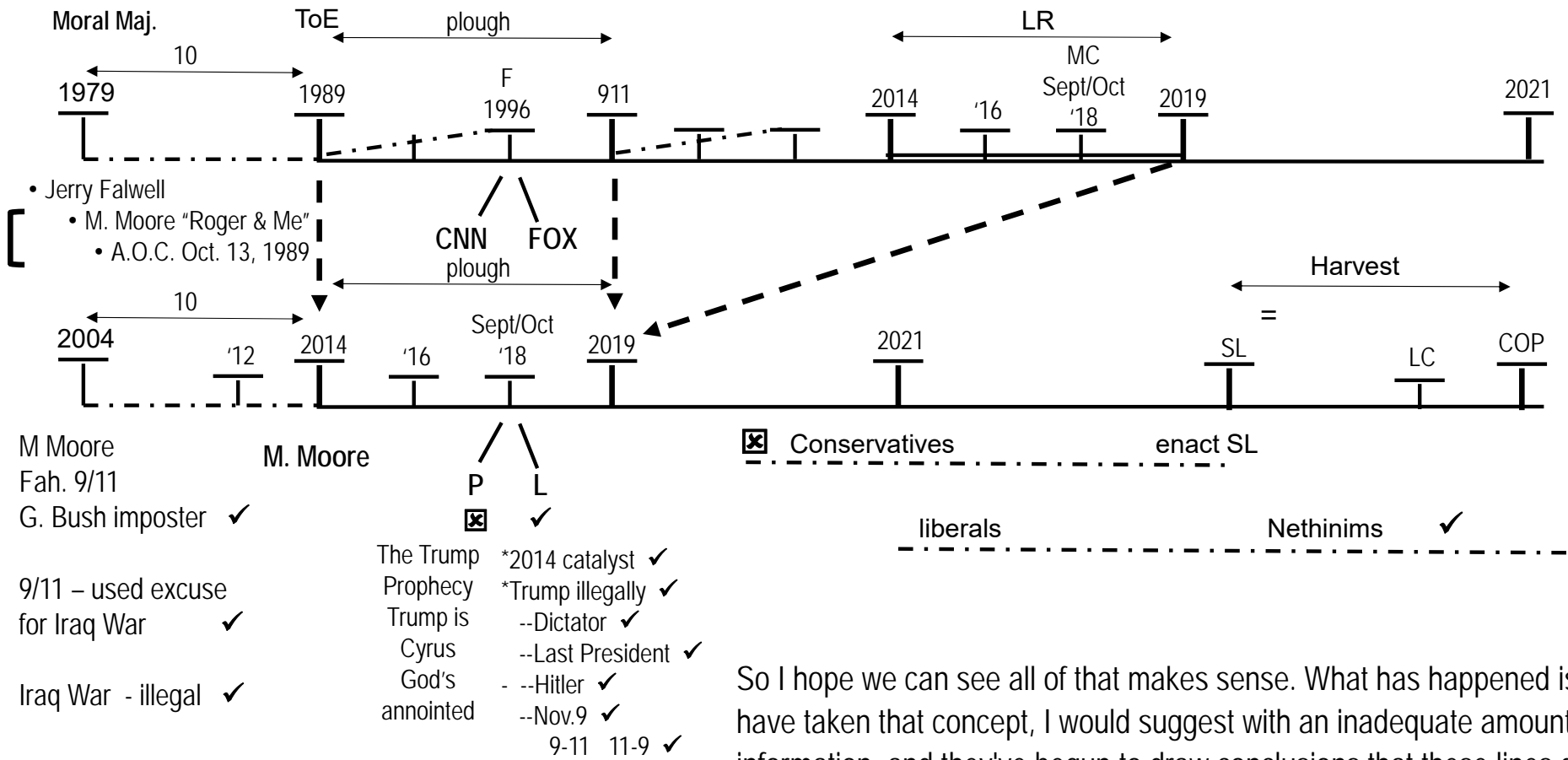
M Moore
Fah. 9/11
G. Bush imposter ✓

9/11 – used excuse
for Iraq War ✓

Iraq War - illegal ✓

- M. Moore
- P ✓
- L ✓
- The Trump Prophecy
- Trump is Cyrus
- God's annointed
- *2014 catalyst ✓
- *Trump illegally ✓
- Dictator ✓
- Last President ✓
- Hitler ✓
- Nov.9 ✓
- 9-11 11-9 ✓

So when we call people out of Babylon who leaves? It won't be the conservatives, it's the liberals who become the Nethinims and join this movement. That was as far as we brought it last year, that it is these conservatives and liberals, the liberals accept the First Angel and they're preparing to accept this movement in the history of their harvest. Conservatives rejected the First Angel and they're all prepared to enact and accept the Sunday law; they will be our opposition in that history.



M Moore
 Fah. 9/11
 G. Bush imposter ✓

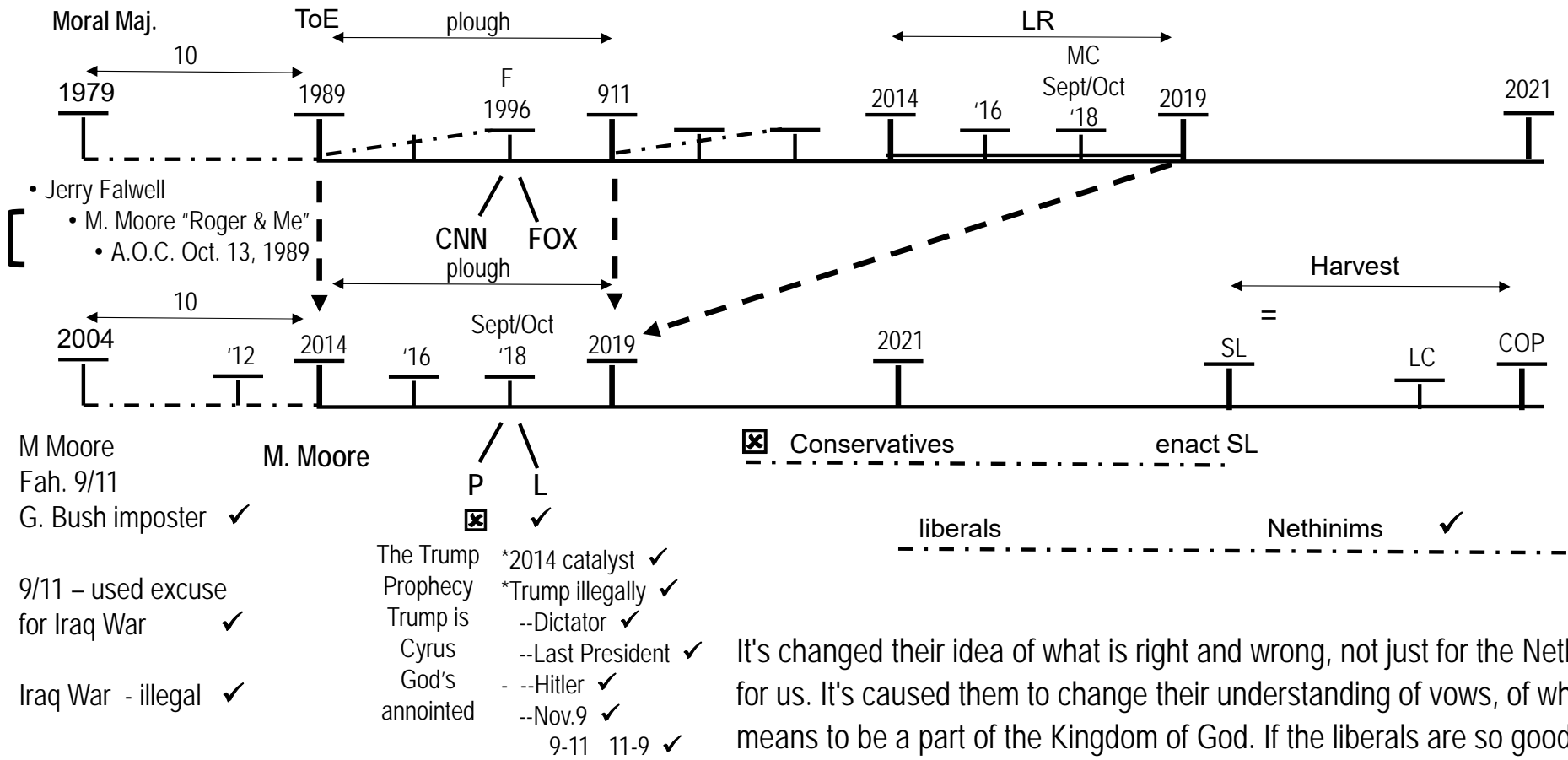
9/11 – used excuse
 for Iraq War ✓

Iraq War - illegal ✓

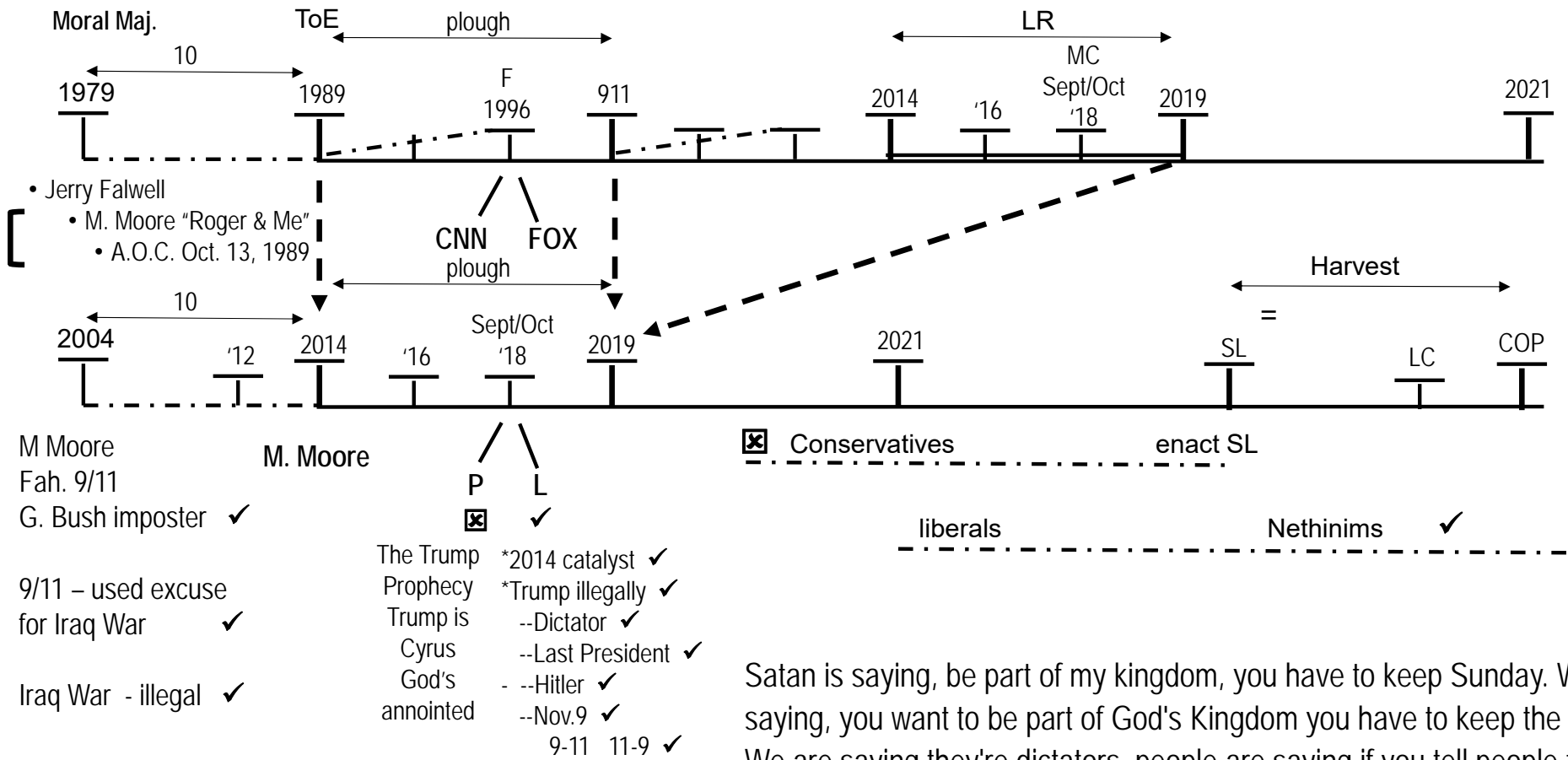
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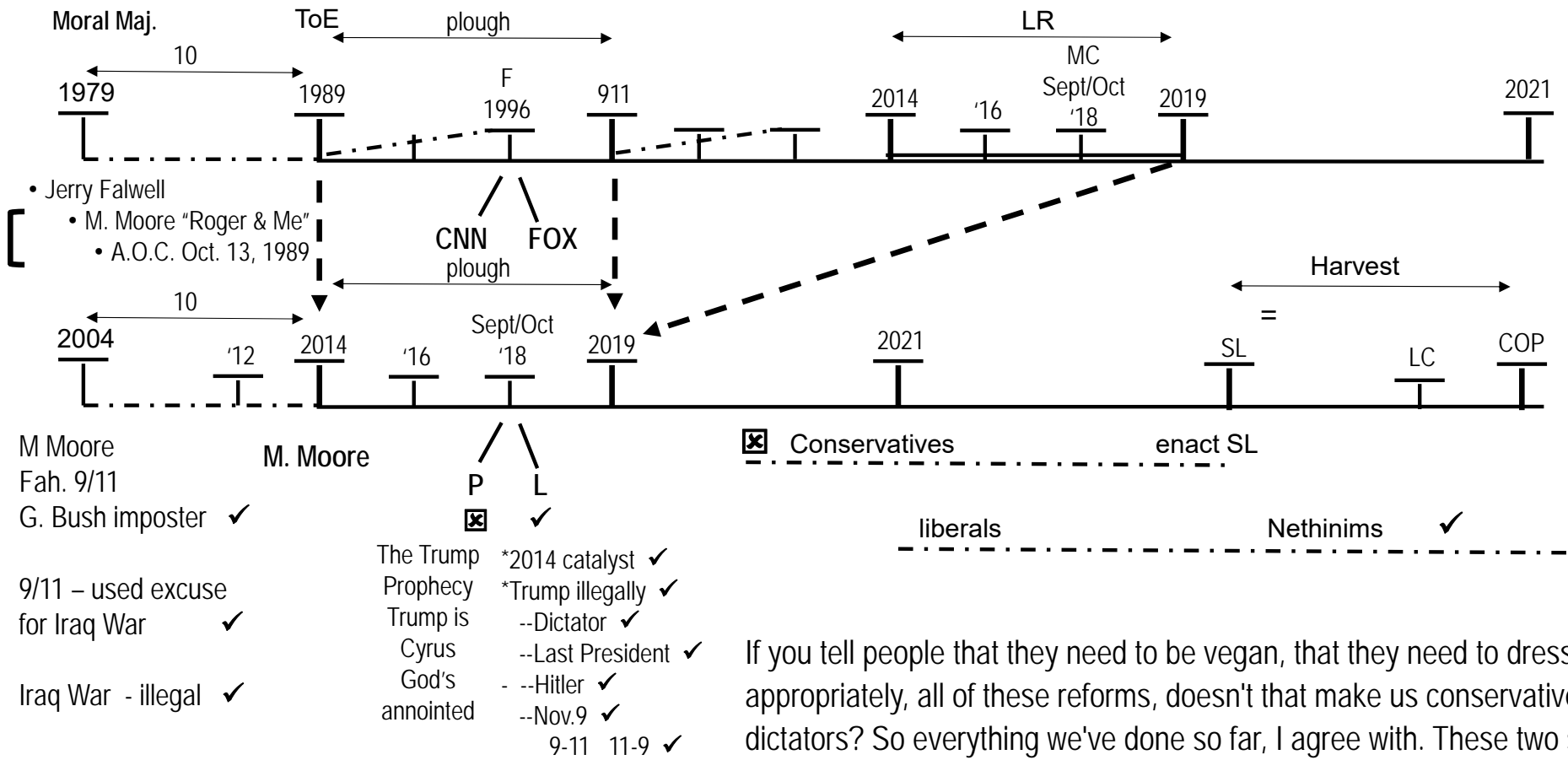
So I hope we can see all of that makes sense. What has happened is people have taken that concept, I would suggest with an inadequate amount of information, and they've begun to draw conclusions that these lines do not actually prove about these two streams of conservatives and liberals.



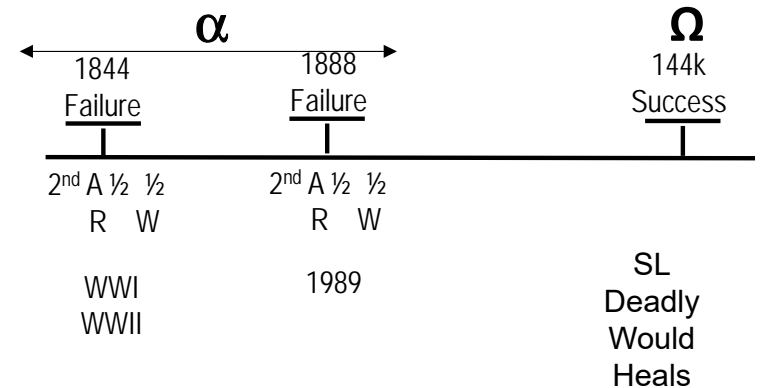
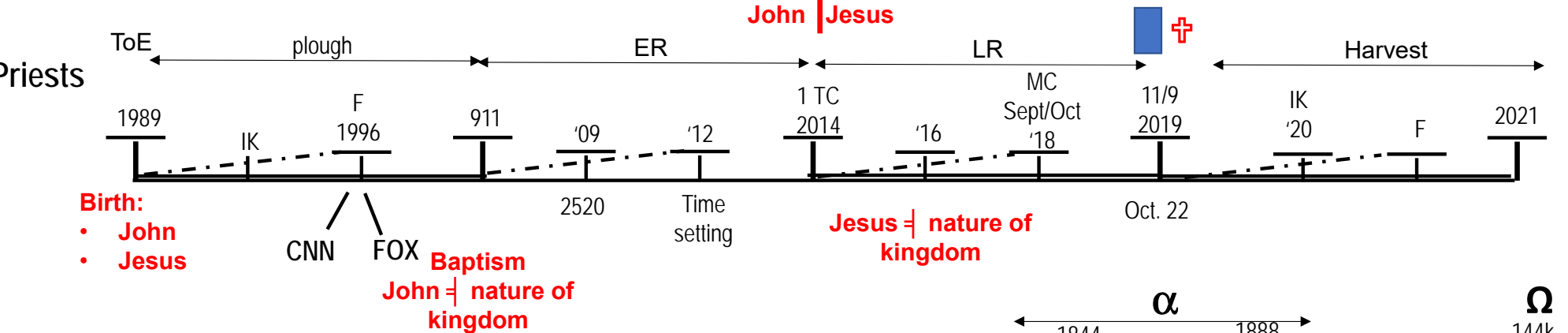
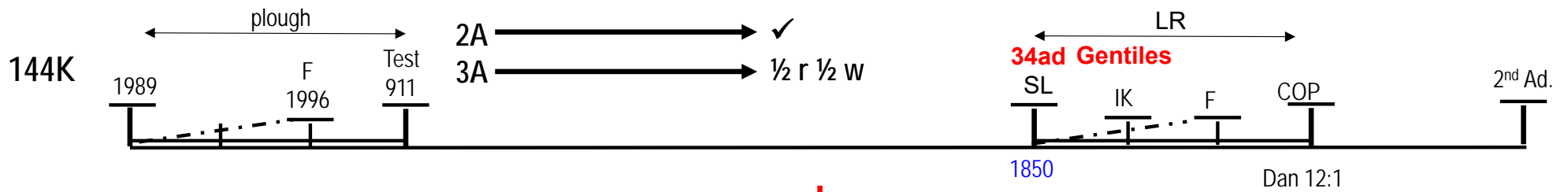
It's changed their idea of what is right and wrong, not just for the Nethinims but for us. It's caused them to change their understanding of vows, of what it means to be a part of the Kingdom of God. If the liberals are so good, why do they need to keep the Sabbath? How can we come to them with vows in this history, where those vows say if you want to be saved you have to keep the Sabbath, doesn't that sound like control? And dictatorship?



Satan is saying, be part of my kingdom, you have to keep Sunday. We're saying, you want to be part of God's Kingdom you have to keep the Sabbath. We are saying they're dictators, people are saying if you tell people they have to keep the Sabbath to be saved you're just as much a dictator.

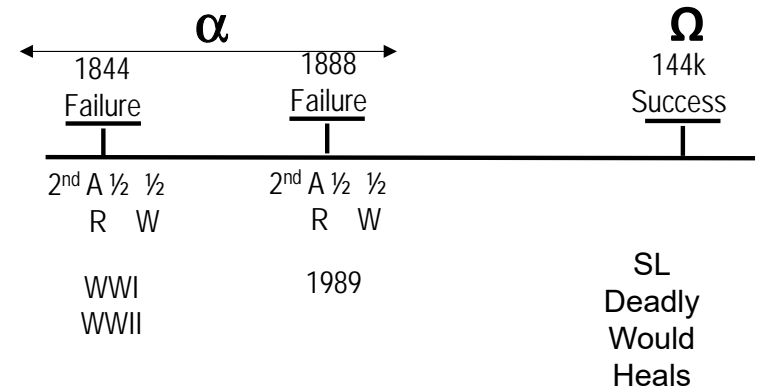
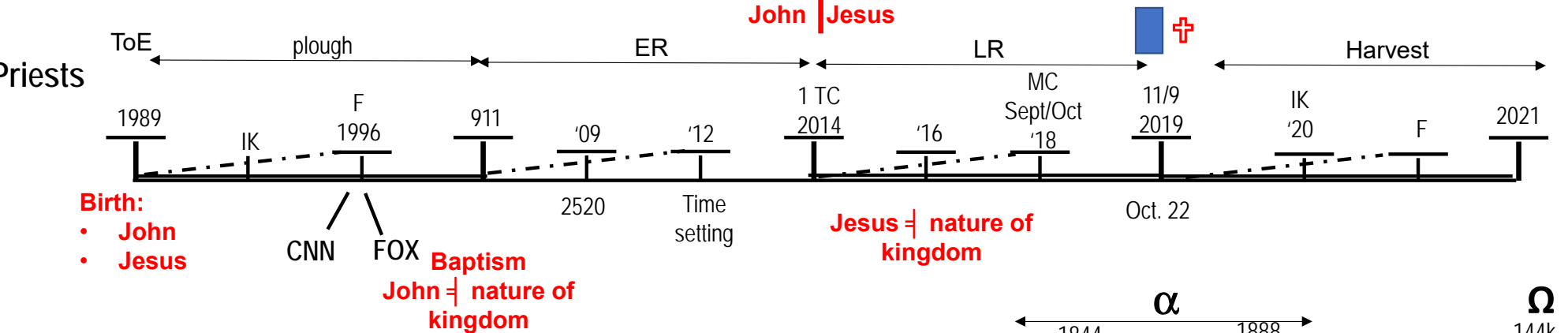
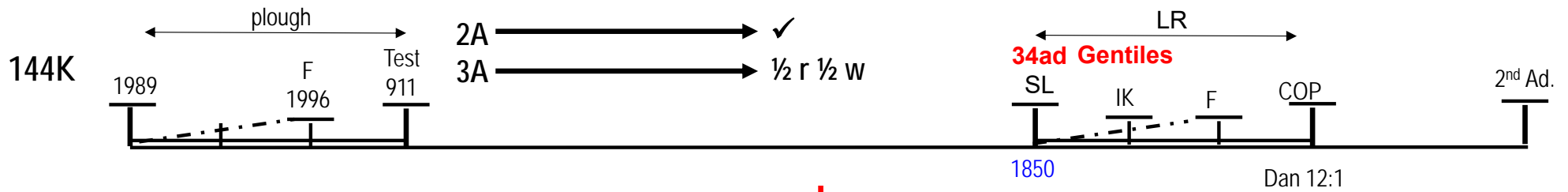


If you tell people that they need to be vegan, that they need to dress appropriately, all of these reforms, doesn't that make us conservative dictators? So everything we've done so far, I agree with. These two streams developing in the ploughing. We have had a very rough look about what that Sunday law history looks like and because just based on that information alone these questions have arisen. So people will say we're fighting against conservative dictators, but this movement enforces a Saturday Sabbath.



1A = 3A

So aren't we conservative dictators? Which means this movement must not understand the nature of the Kingdom which means the Third Angel must be half wrong. I hope we can follow some of their train of thought, I know that's not all of it. But it's all developed based on how we understand the line of the Nethinims, and that's why we were focusing on this reform line because on that simple level you can see why people would start to have these questions.



1A = 3A

If we don't want to be like those conservative Protestants with all their controls about what you can and can't do, then don't we have to be like the good liberals, freedom of thought, freedom of action, no enforced Sabbath keeping to be part of the Kingdom of God and you become part of the Kingdom through baptism. So the very beginning of that attack is going to attack the vows, that's where it starts. Because we're saying that to be part of the Kingdom there's a list of rules and that sounds like conservative dictators. I want to address some of those concerns people have and we'll look at that in the next study.



Dear Holy God, thank you for our blessings, thank you for this new day. Lord it's been a blessed camp we know that you have been with us. Lord we are grateful for everything you do for us, when we look at the care you've taken to us like a parent who cares about every detail, the whole environment that we can do this work. Lord You've nurtured and cared for us, and we know that you have set every system in place, you've given us transport, you've given us the internet, all of these different things you have given us so that as many people as possible can receive this message as accurately and quickly as possible. Lord I pray that we will take this time, our wilderness time period to consider our work, both as a movement understanding who we are and what message we have to give. We know Jesus spent this time contemplating the path that he was about to follow. May we look ahead to our work and as a movement find that preparation and unity and individually Lord, I pray that people will consider their role in that work and their personal preparation, I pray Lord for those that are struggling with these questions, you know we love them, and I hope that they know that we love them. We just wish them to be part of this work to not separate from us. I pray Lord that they will have faith in the reform lines, that we can have unity on these subjects. Lord we want to understand your character, we have much to learn, and I pray that you'll continue unfolding it to us in Jesus' name amen