

#4 First Angel of the
Counterfeit

HARVEST
TIME

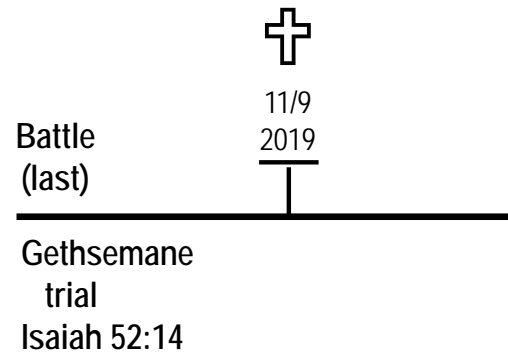
**PATH OF THE REMNANT
MINISTRY**



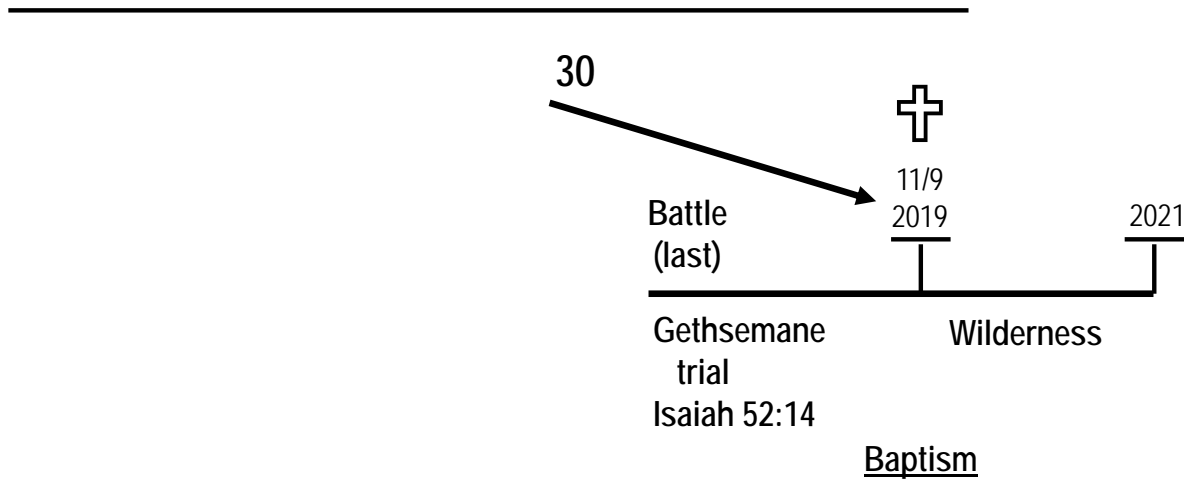
We won't go through each thought comprehensively. For example, the lines of the counterfeit were done at the school so if you want to see that expanded upon, done more comprehensively I would recommend the school. But we need to touch enough that we can make a few key points.

We started by considering where we are on reform lines. In 2019, as the Midnight Cry was presented, at the same time but not presented, (not part of the Midnight Cry message) we were becoming aware of the line of Christ. We were doing some refinements on how we understand the end of Ancient Israel. I personally wasn't sure why this was being brought to our attention when it seemed so disconnected from the messages that we were presenting. As we saw the three repeating patterns, the three fractals, it became clearer about where to place the waymarks of the end of Ancient Israel.

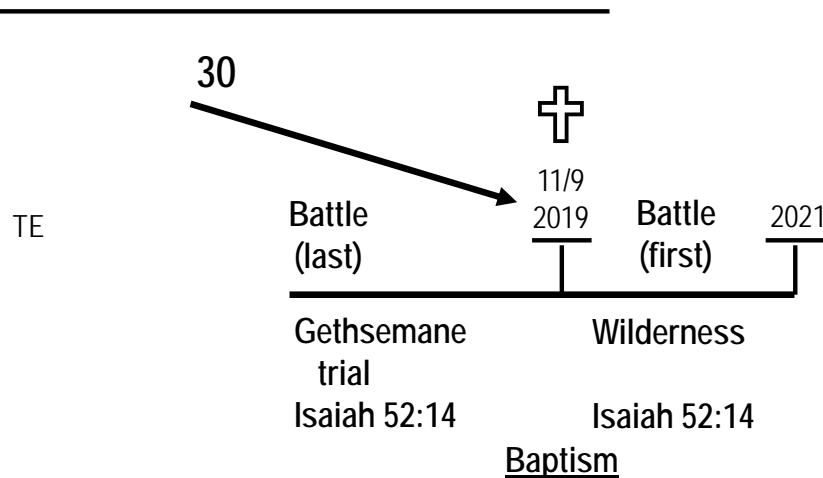
In the Bible conference in Germany, we found that some of our brethren no longer had faith in this movement. And all of those lines that we had been studying, we suddenly understood why God had brought them to our attention: because the end of Ancient Israel is our closest, really our key history to explain the end of Modern Israel. And when our understanding of the end of Ancient Israel was refined and you saw the Cross connect to 2019 in a way that is watertight, that reform line proved the accuracy of this movement in a way that no other reform line could. It showed the mistake of the First Angel, it showed the correction of that mistake by the Second Angel, it showed the separation and the shaking just before the shut door and those three points alone, all the experiences of the first group called, prove that this movement is right and those who leave us are wrong.



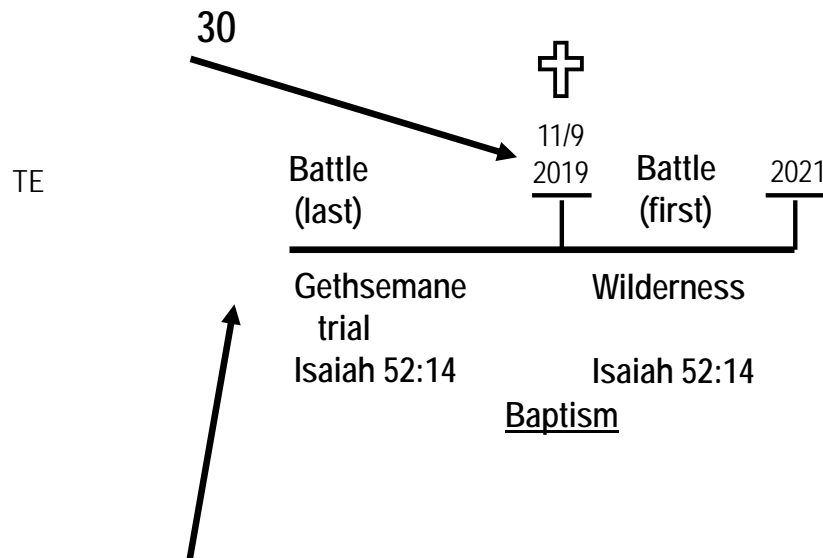
Partly based on that reform line we built the following model in our previous study where we have a shut door, November 9th 2019. And we show that the primary application of the Cross comes at this waymark. Prior to the Cross you have the experience of Gethsemane and the trial. You have Judas leave, then you have this painful experience of Christ; it's described as Christ's last great battle with Satan and it's here that the Great Controversy was won. And when we look at this period of his life, we make application of Isaiah 52:14. Christ's last battle with Satan, you have the painful experience of Judas leaving, the separation within the movement prior to the shut door, you have the painful experience of Gethsemane which we understand as being described in Isaiah 52:14 where we apply this to Christ. It says *his visage was marred more than any man. And his form more than the sons of men.* So that explains our experience before the shut door.



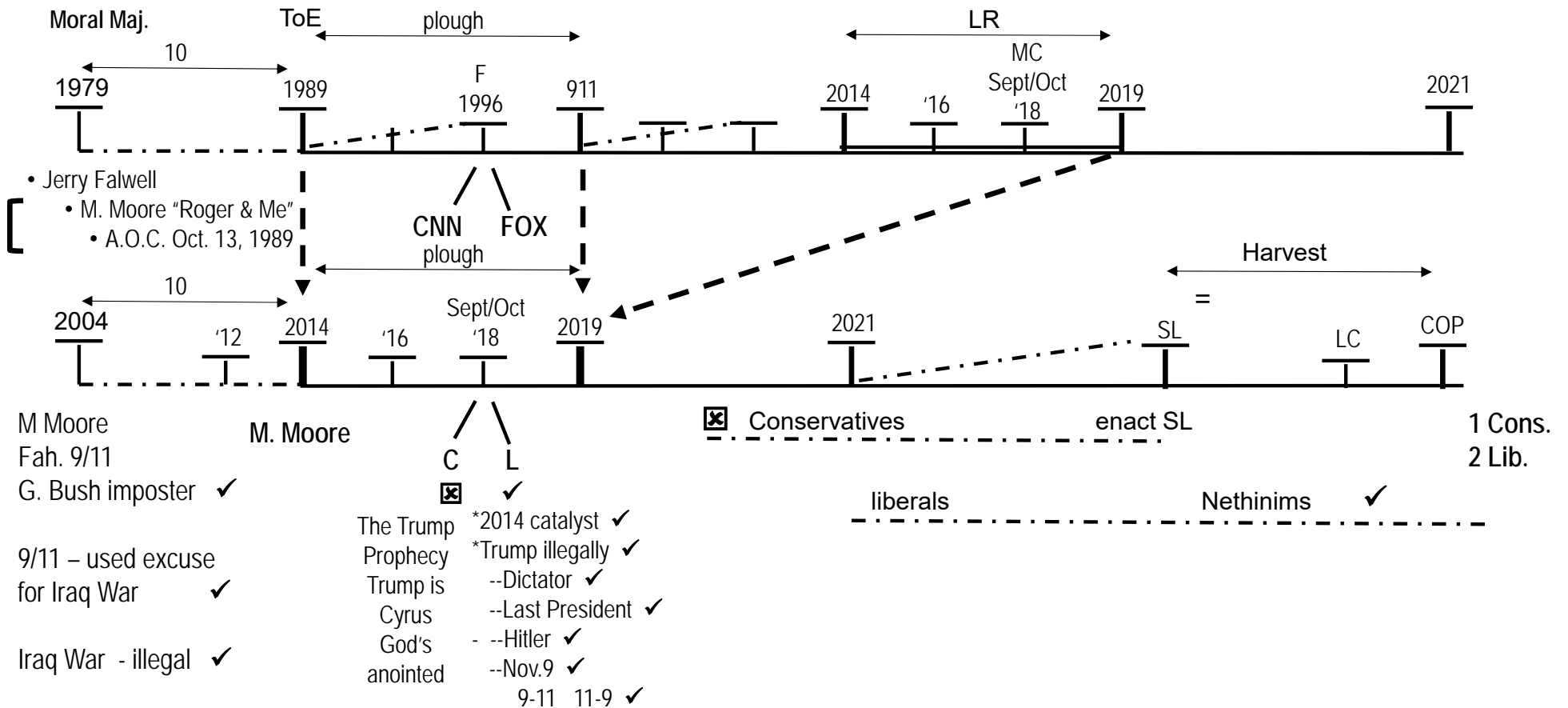
Then we have a secondary line in that history that says that from the time of the end to the shut door is the 30 years training of a priest. This is the line of Christ as a priest after the order of Melchizedek. When we construct this reform line based on the training of the priesthood, when Christ turns 30 his training to be a priest is completed and that is when he's baptized. He's recognized, he's ready to go to work and his work is that of a priest. But he does not go to work, there are to be some finishing touches of his training or Ellen White calls it his preparation. Instead, he goes into the wilderness. Ellen White says he goes there to be alone to consider his mission and work; by fasting in prayer, he was bracing himself for the blood-stained path he must travel. So we read this yesterday and *I wanted us all to consider what this means for us*. Why do we have this space between Raffia and Panium, between our shut door, completion of our training and when we go to work? Because *Christ used that time not to take a breath but to fast pray, consider the work he is about to engage in*.



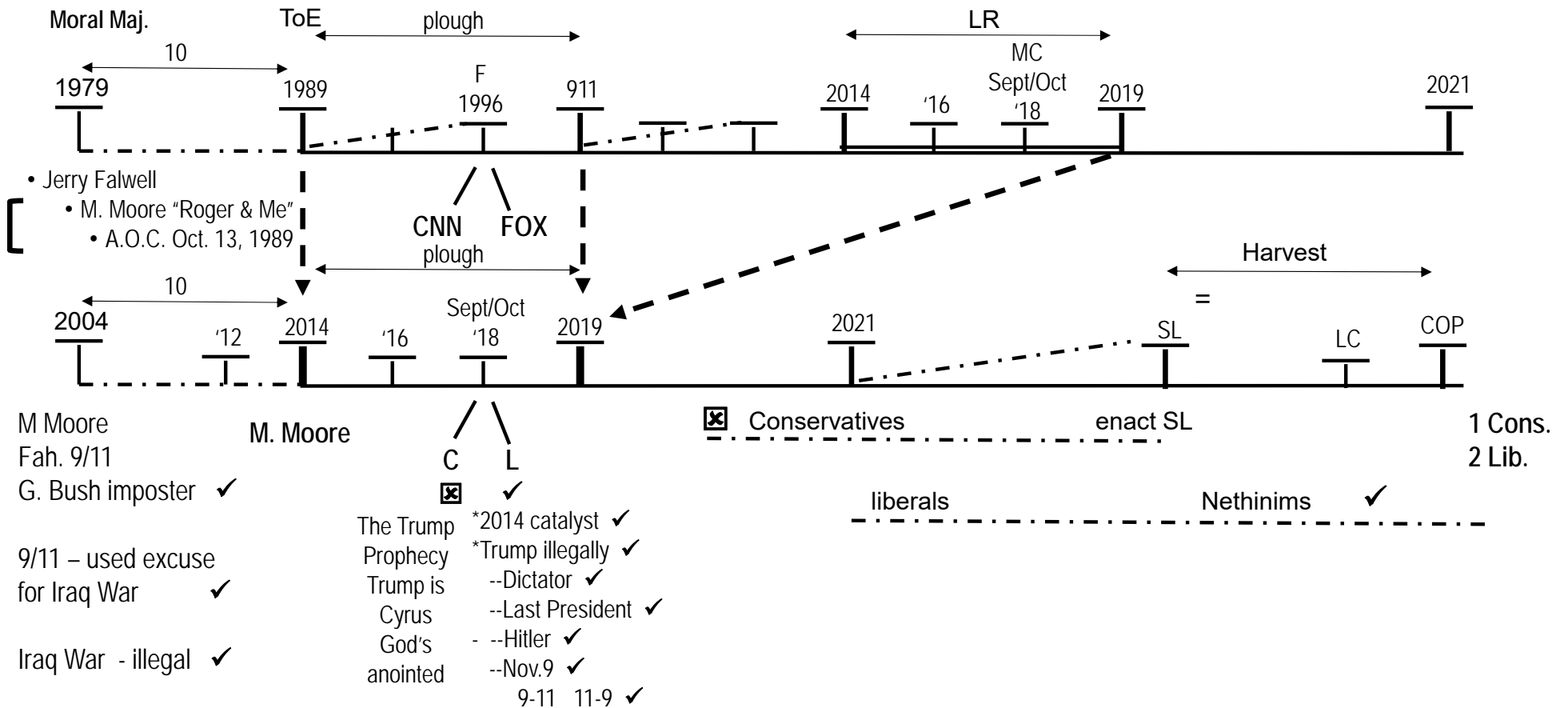
And in this history, in the wilderness, he's fasting, there's no bread, he's described as weak and emaciated, worn and haggard with mental agony and Satan sees an opportunity. This is Christ's battle with Satan, Ellen White describes it as his first great battle. So in the history just prior to the shut door and just after the shut door we know back here we have the triumphant entry and his work, it's this final period up to the shut door where we have this last great battle. Prior to him beginning his mission (2021) we have the marriage of Cana, but back here we have the wilderness. So one after the other. Just before the shut door just after the shut door in those months we have described the last great battle and the first great battle. In both histories Ellen White applies Isaiah 52:14 as in both battles, Christ is identified as being in a period of physical weakness. And in both periods Satan sees an opportunity to launch an attack. If he lost the battle in Gethsemane the Great Controversy is lost. If he lost the battle in the wilderness the Great Controversy is lost. So the point of us touching on this subject was that I wanted to introduce to our minds that there is danger in feeling safe in this time period.



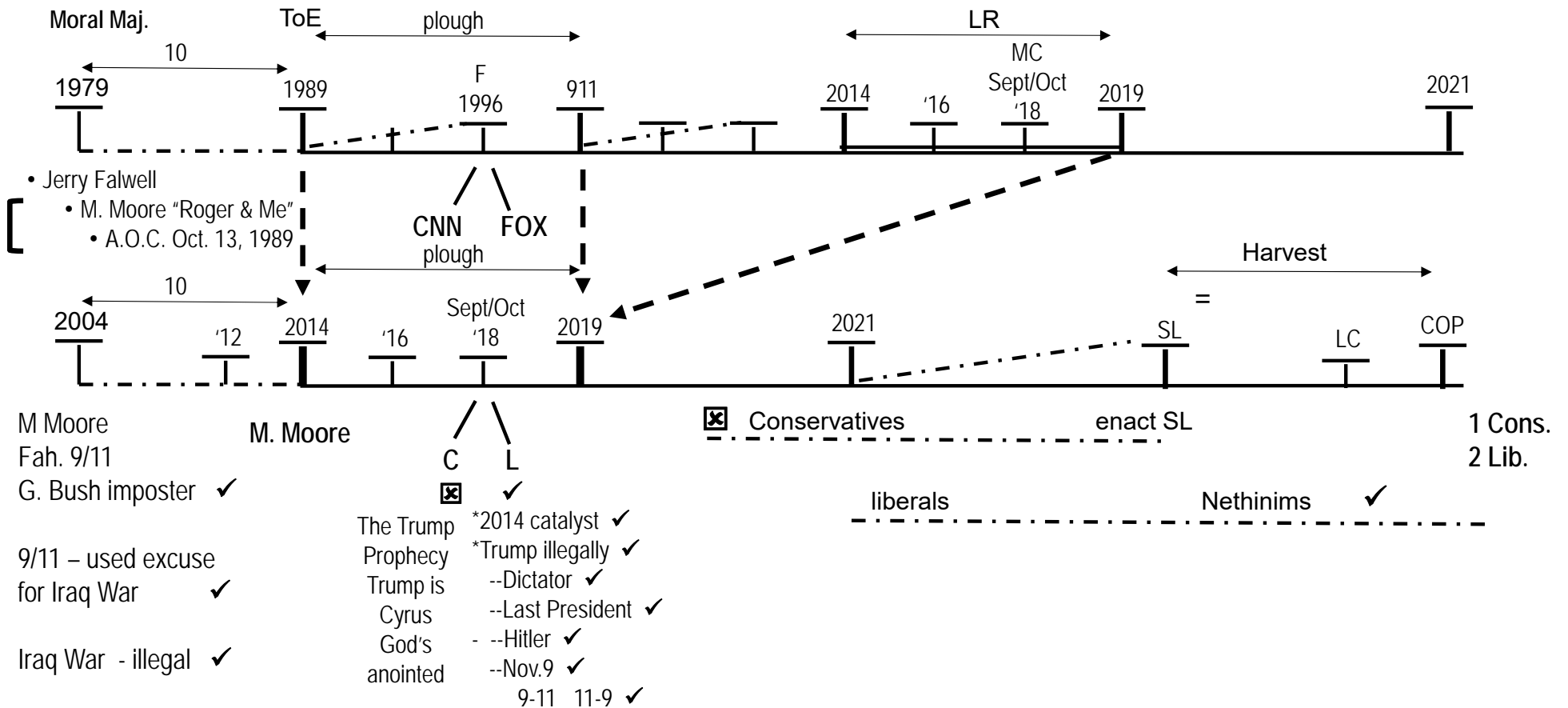
Many of us have felt personally this shaking, we still labor for our brethren who see any light in what FFA teaches. But all that was this battle before 2019, they're gone, we hope some will come back who have not understood how they were being led. But this is a different battle with different temptations in the wilderness. And it's just as serious, if we lose it here the Great Controversy is lost. This is not the history of the movement versus FFA. This movement versus FFA is the history of Gethsemane before 2019. After 2019 it's a different battle. Christ is preparing himself **for a path of sacrifice** and what threatens that is the temptations of Satan, suggesting to Christ that his path and his mission is not as he understood it but it's to set up a different type of kingdom the different type of king. So we want to touch on that wilderness at the conclusion of our studies.



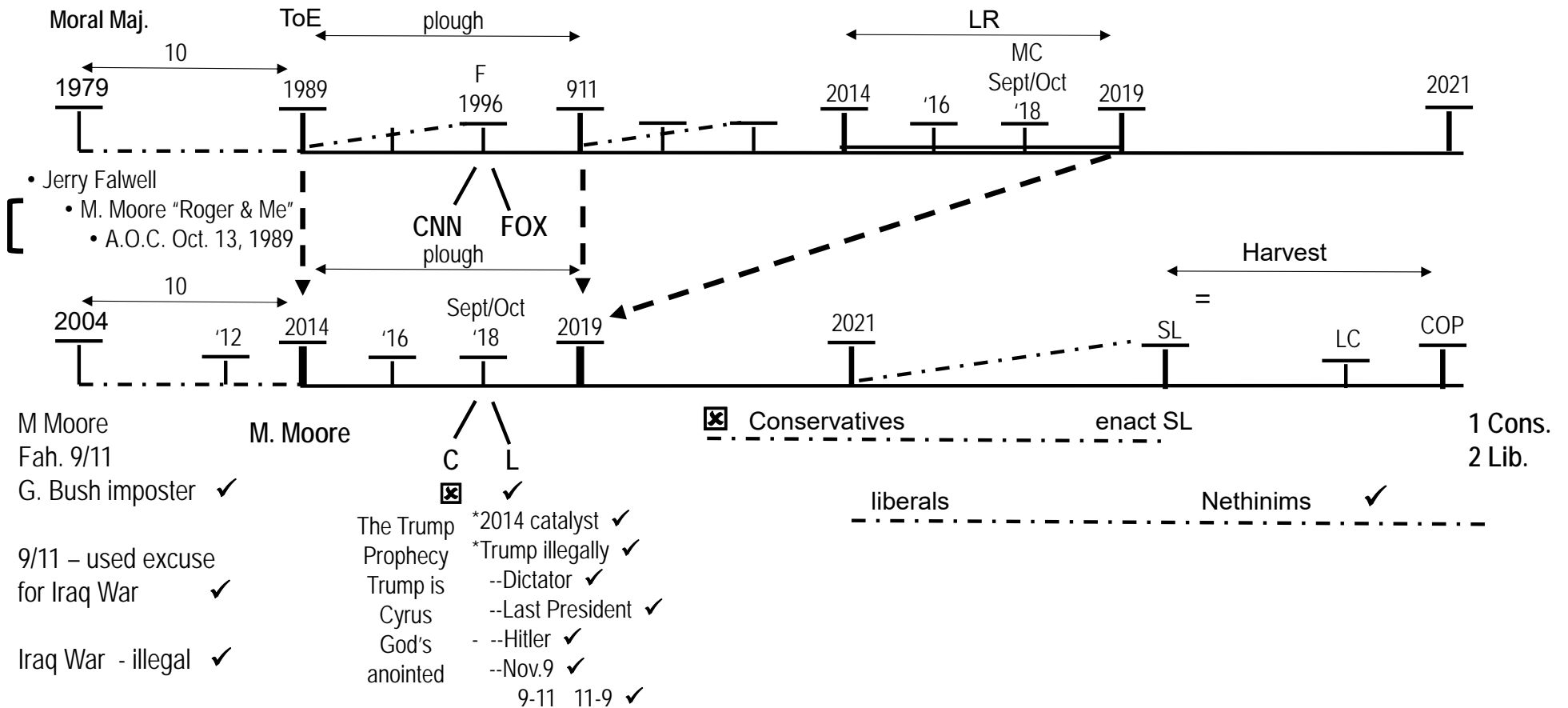
Leaving that to one side we went back to our past dispensation, this plowing of the Nethinims, the compare and contrast that showed a messenger being raised up, Michael Moore, how he worked in 2004 to begin preparing. Then we find him at the time of the end, he's raised up here, he's going to have an increase of knowledge, develop a documentary, just as Elder Jeff had an increase of knowledge, developed a magazine. And we've listed the conclusions that Michael Moore made in two key documentaries and how they have been demonstrated to be prophetically accurate conclusions.



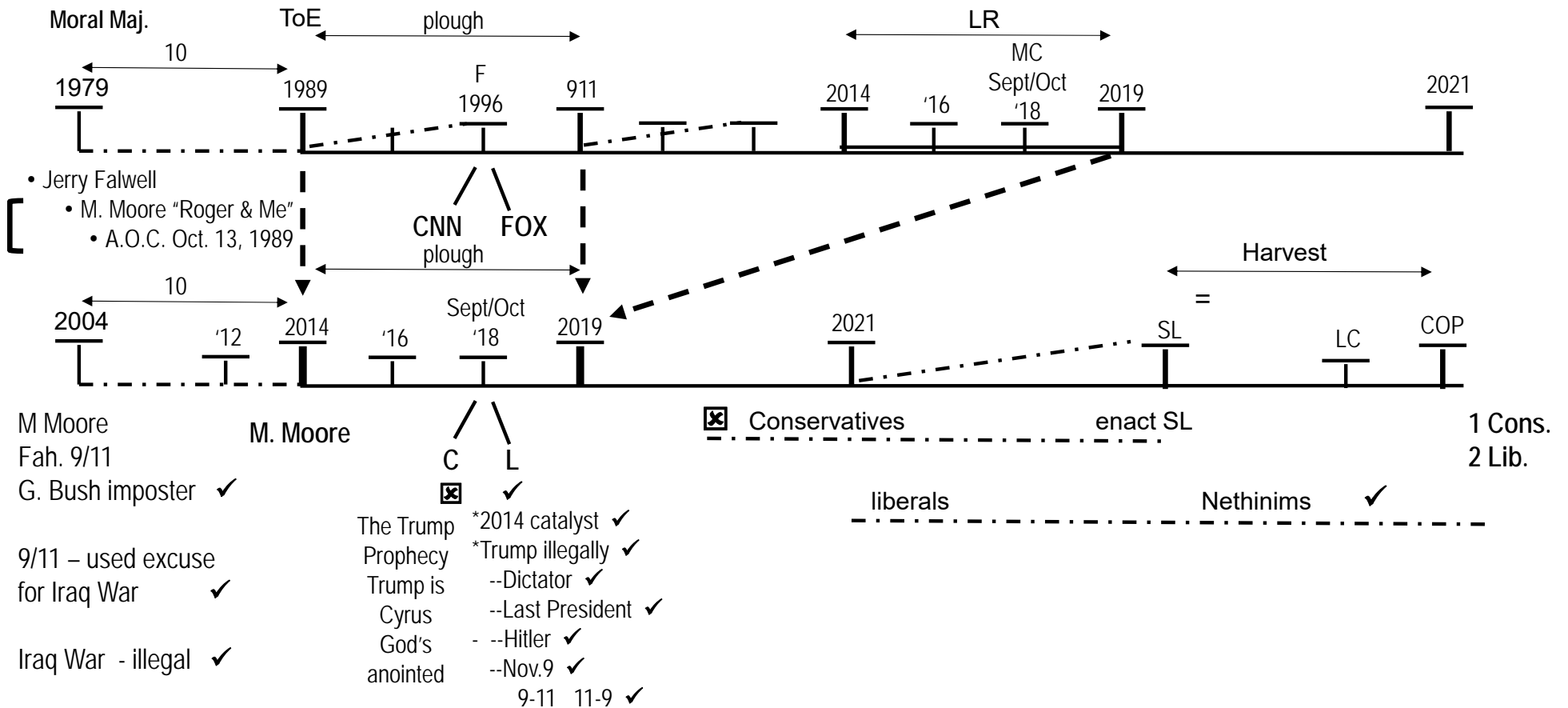
We come to the formalization of their message which is September and October, and you have two streams. You have the Evangelical right which I want to make the point, it's not just Jerry Falwell, it's Steve Bannon. His mission is as religious as Jerry Falwell, just couched in more political language. We identified their description of Trump as God's anointed. And we find these two streams dividing America in many ways between conservatives and liberals.



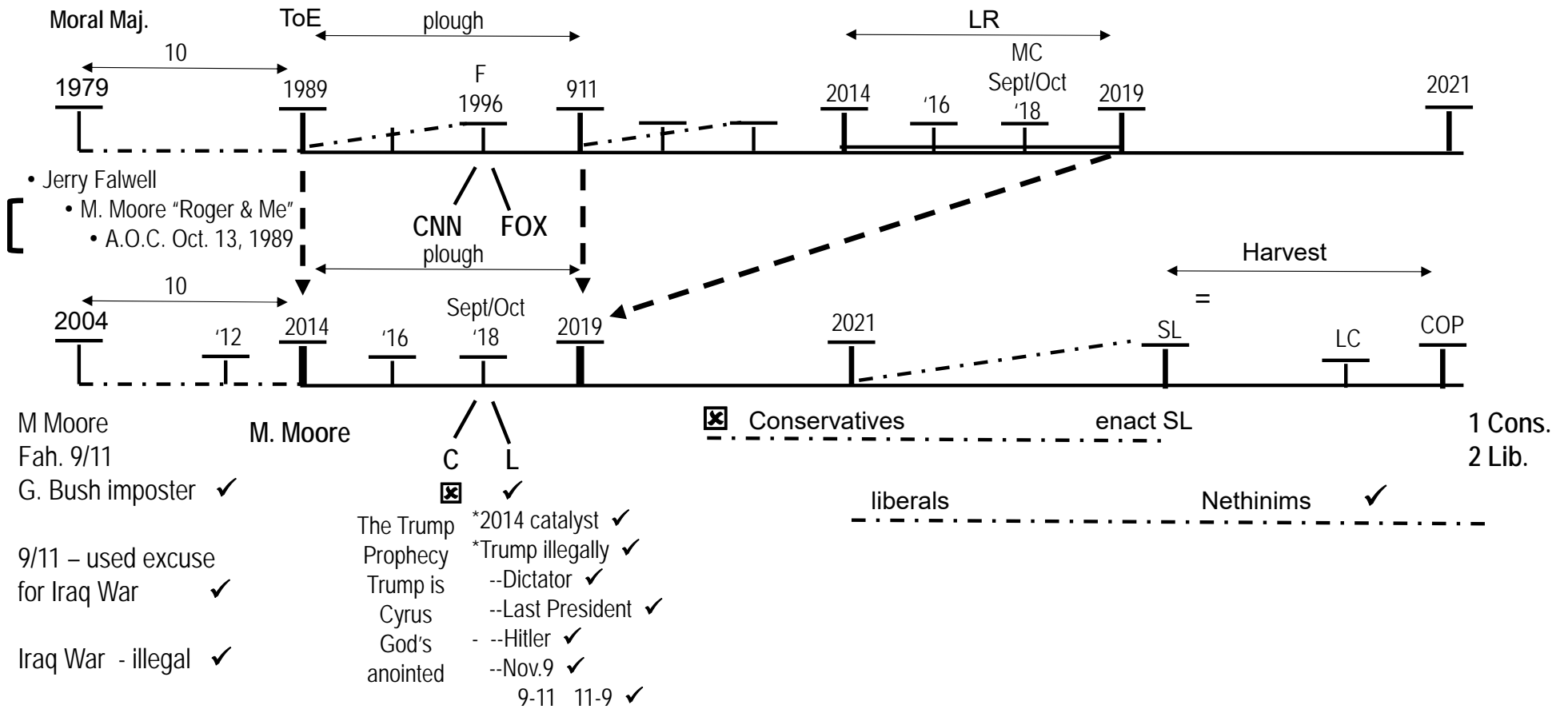
Based on that history of the ploughing I made the point last year to drive it home to our conservative brethren who were fighting against this message, that **these conservatives rejected the first angel**, they will not join us in the history of the Sunday law. Because if you reject the First Angel, you're not going to find light in the Second and you won't come out at the Loud Cry. It's the liberal stream that accepts the First Angel.



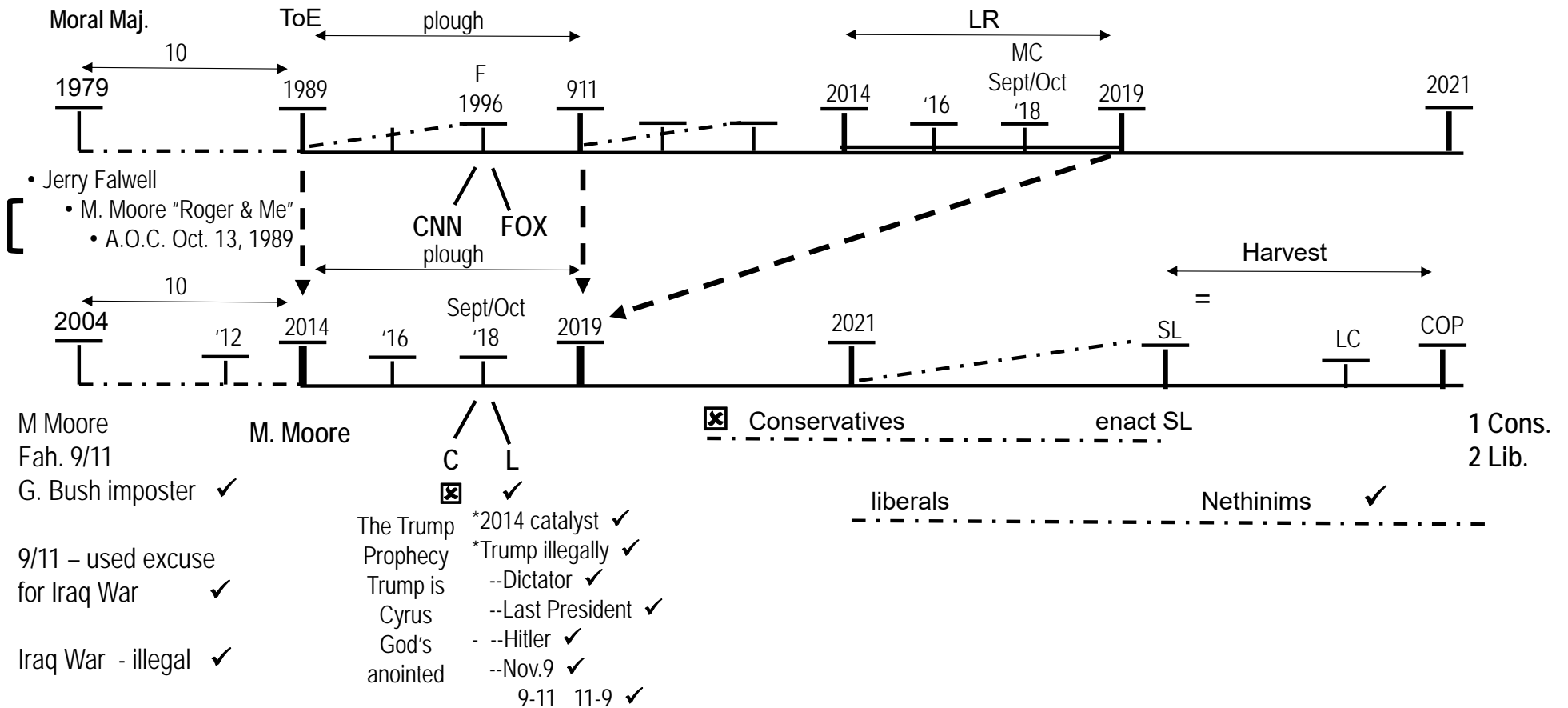
Even if they haven't watched the documentary, they have seen enough to agree with its key points. Those people, when we call them out, some will come. So our hope for Nethinims are the liberals and that concept, the implications of that, created a shaking in the movement.



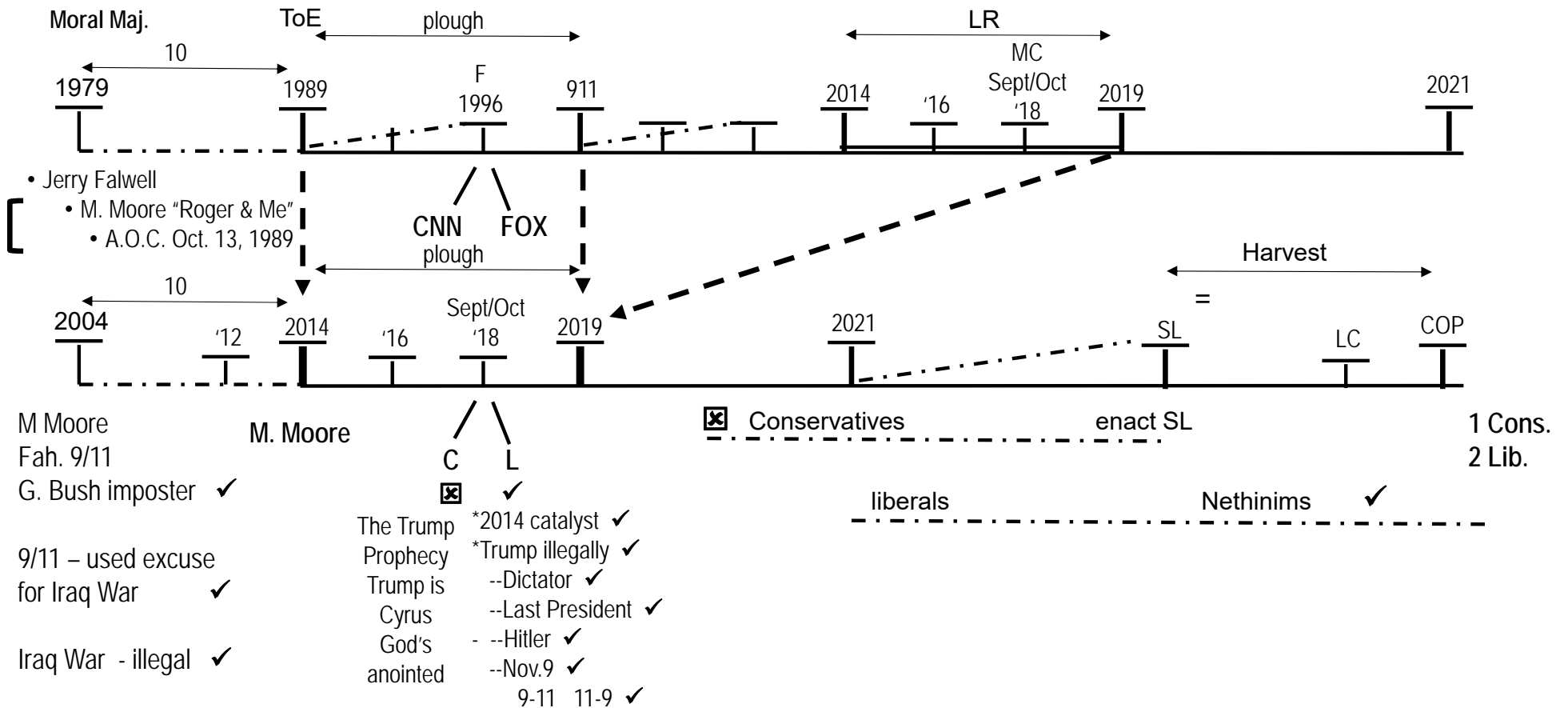
Then I read some messages that a friend of mine sent and we saw where people have taken this study. These conservatives are trying to force people to behave to fit in with their idea of what is right and wrong. And late last year there were rumblings in the movement as people started to suggest those conservatives are forcing upon people their idea of right and wrong. This movement won't baptize unless people accept our idea of right and wrong that is encapsulated in a set of vows.



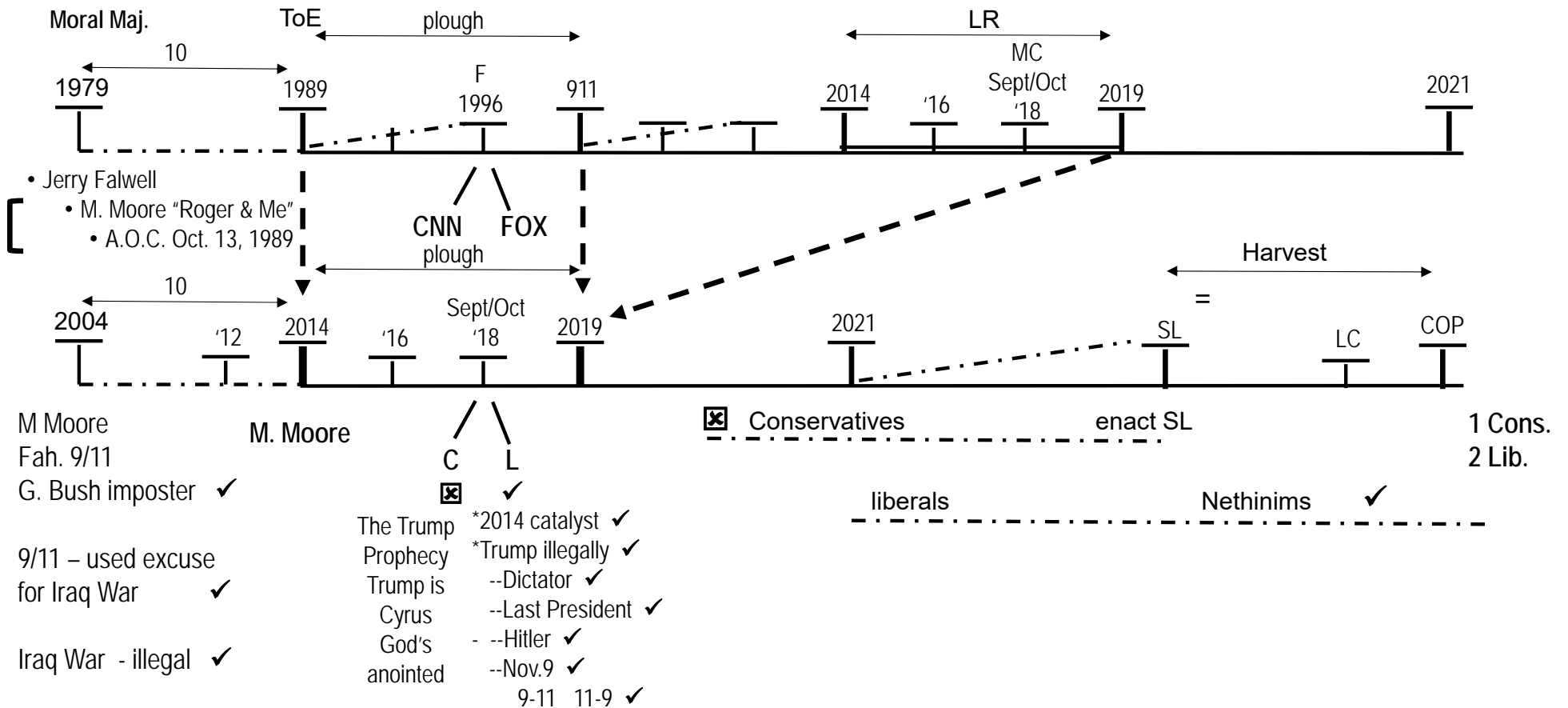
So people began to question why would we have any vows or on reforms, any vow on diet or dress or adornment. Those were the vows that people wished to be edited or removed, because it seemed to them all these vows were conservative, to be vegan is conservative. To dress modestly and have any type of standard of what modesty looks like is conservative. So it's chiefly the four reform vows. But then I read some comments a dear friend sent to me, where my friend spoke not about those four vows, our conversation was quite extensive till she came to her point.



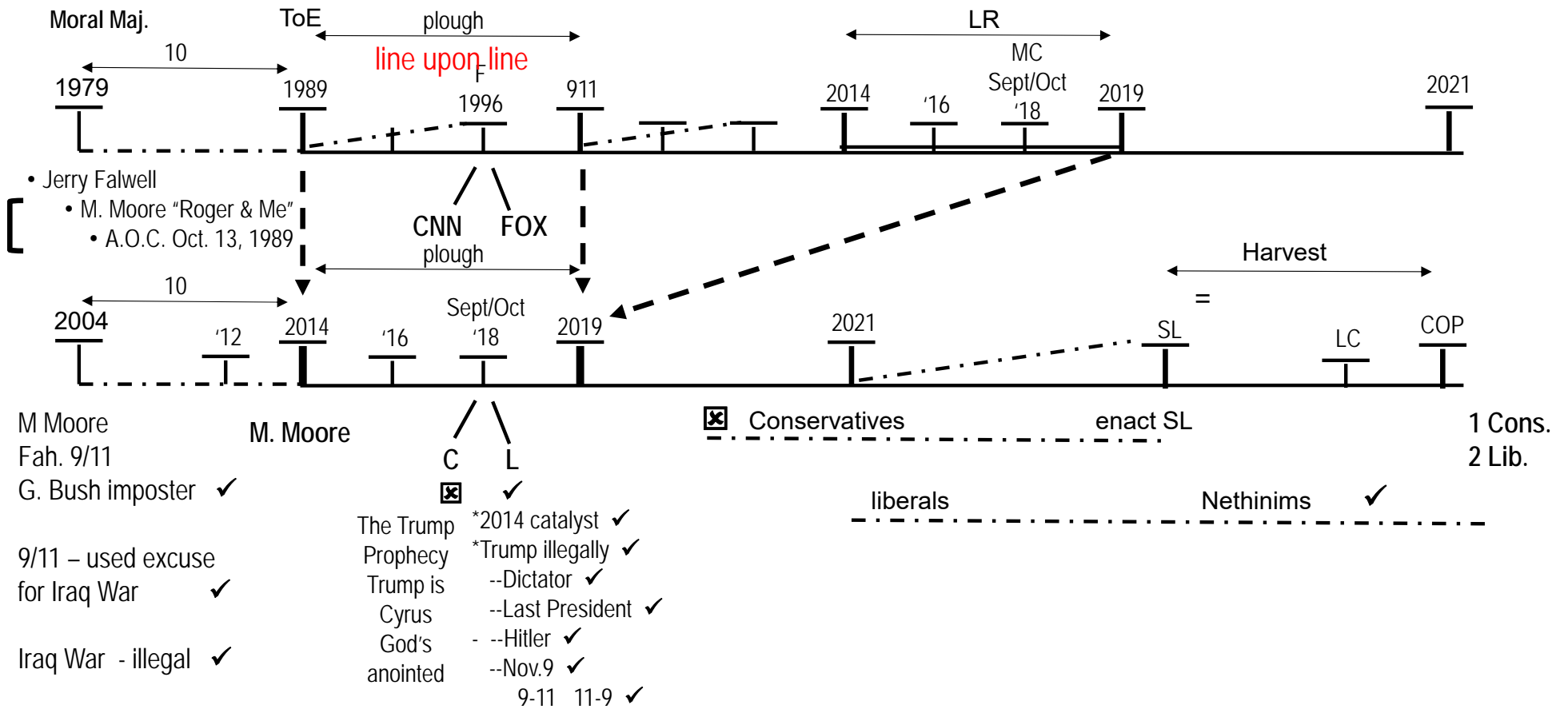
She says, what she is struggling with is this movement does not seem to give liberty, that's my paraphrase of how she's feeling. She says she doesn't see the Sabbath as a test in our history so there's no need to agitate it. By agitate it, I'm going to define that, she might disagree, we don't make it a requirement for people, we don't push it on people, when we go to Levites and Nethinims we don't require them to keep it to be baptized. She says the Sabbath should not be a test of fellowship, the Sabbath might be good for us but the minute we make it a requirement it becomes a subtle force, just like being vegan.



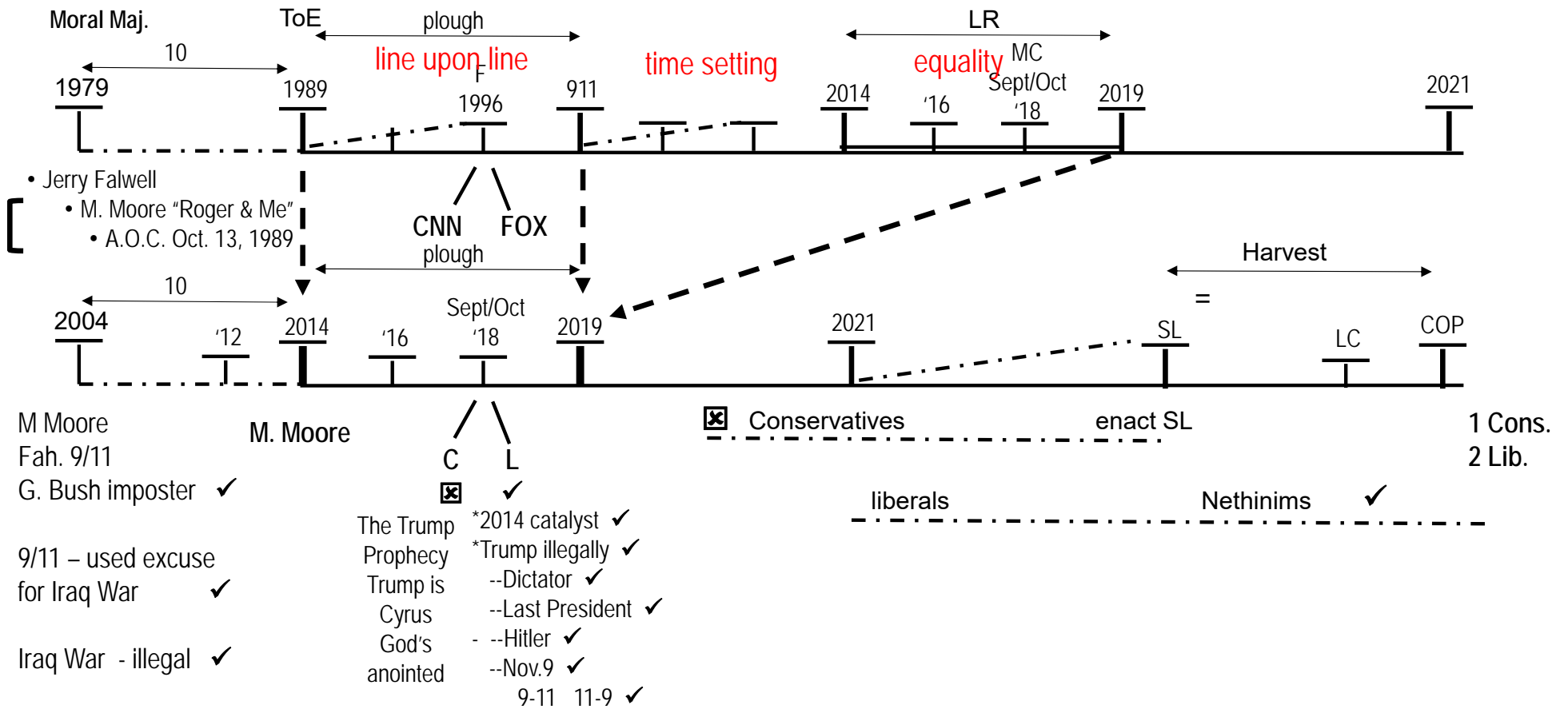
So she already believes that the vow on diet is force and against the law of liberty, that's one of the four vows challenged. But the inevitable conclusion being vegan has nothing to do with the test of equality, it's a conservative principle. People argue of a past dispensation. If you follow that train of thought so is the Sabbath. And that's where it has moved from those four vows to other fundamental principles that make us Seventh-Day Adventists.



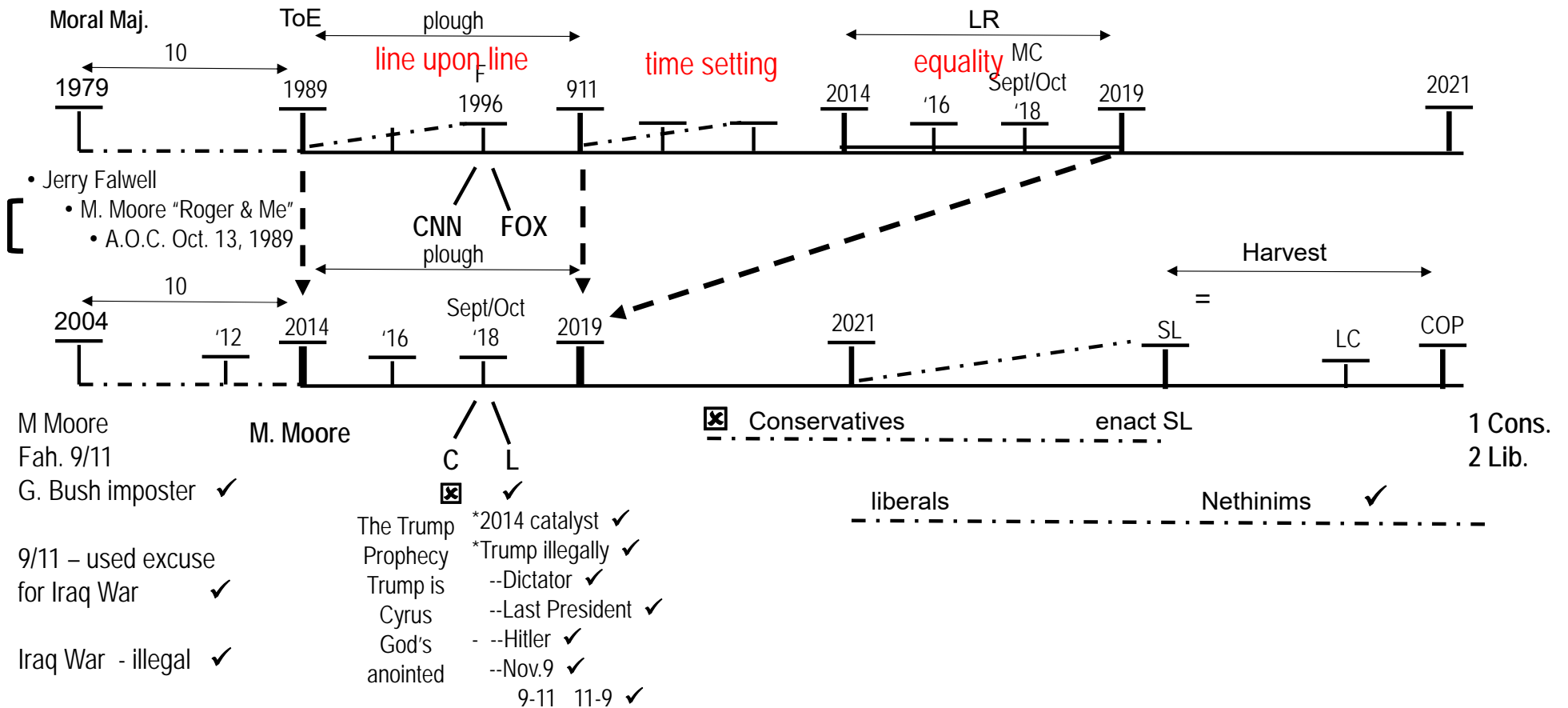
She says our test is equality, she's saying God is not like the conservative Protestants, then we can bring to them no other test than the test of equality which is the test of their ploughing. And we identify as it being developed to the test of the Sunday law, whatever that looks like. So if they're being tested on equality here and they pass that test how can we go to them with all our rules and say you passed the test, you're behaving properly, now keep the Sabbath or we won't baptize you.



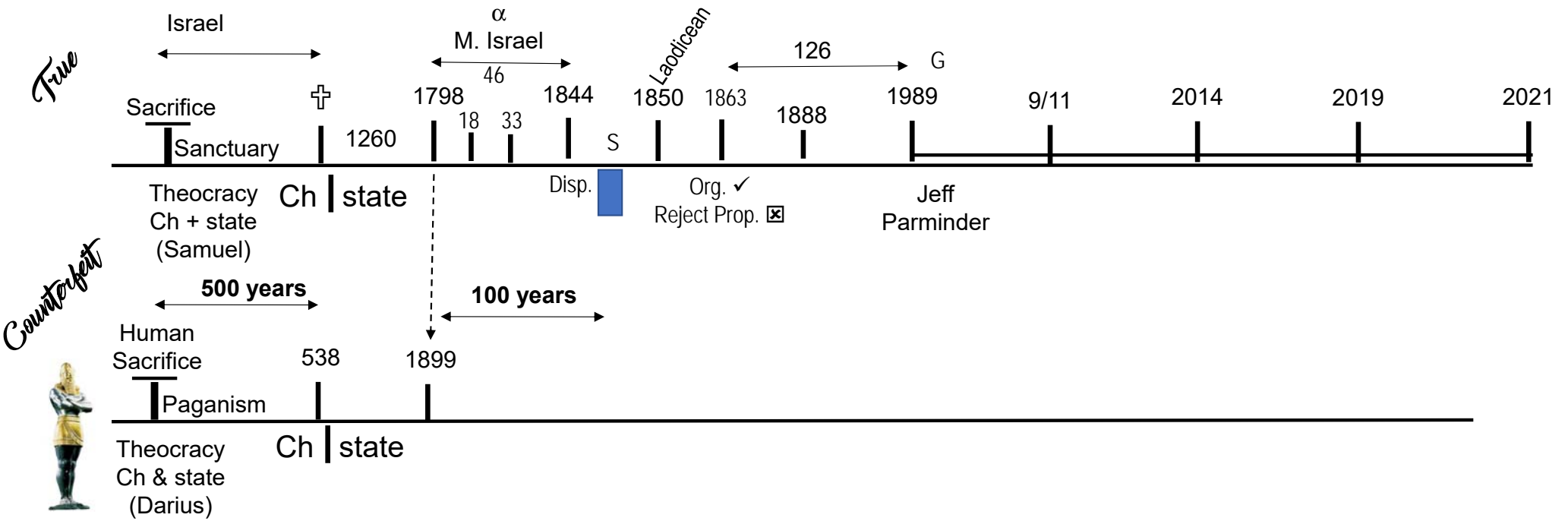
Then she makes another point, why baptize at all? If baptism replaced circumcision, why do we make baptism a test if we just have to accept line upon line?. So the concept of what is being developed, **line upon line**, no other test, people shouldn't have to accept anything else to be part of the Kingdom of God.



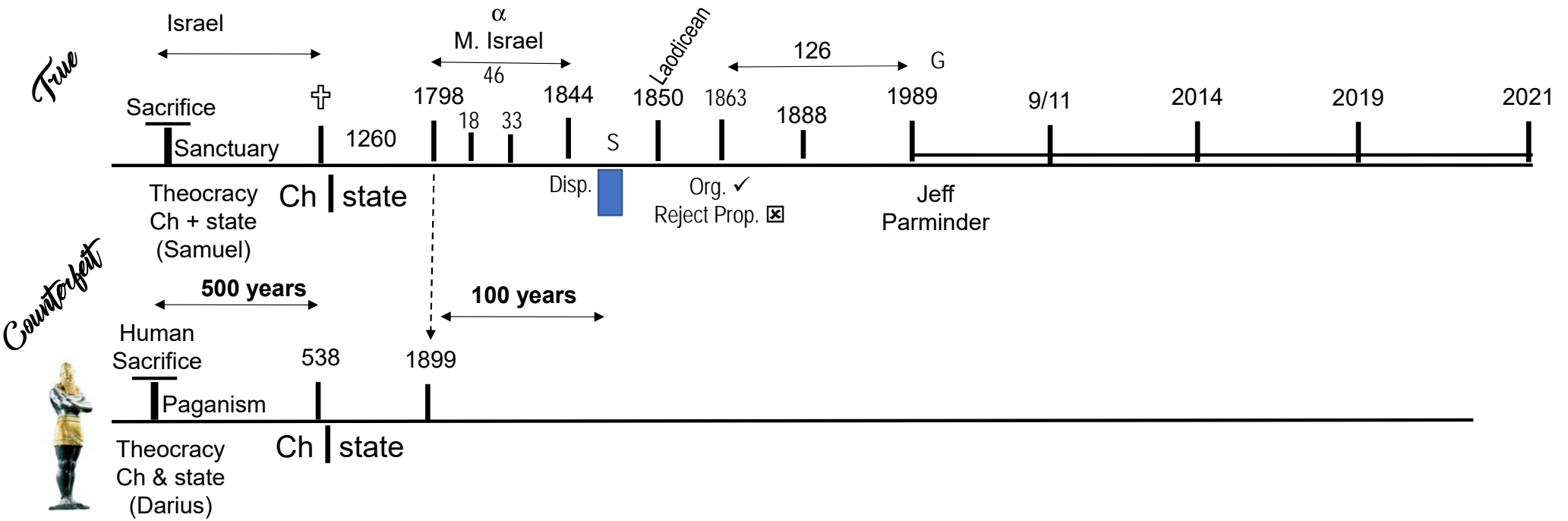
The next dispensation **time setting**, no other test. Next dispensation **equality**, no other test. So as long as we have those three points, we've passed the test of every dispensation, the vast majority of our vows, all the other subjects like the Sabbath are no longer binding for us today, that's the concept. The Nethinims they understand pure quality, so they have it all figured out.



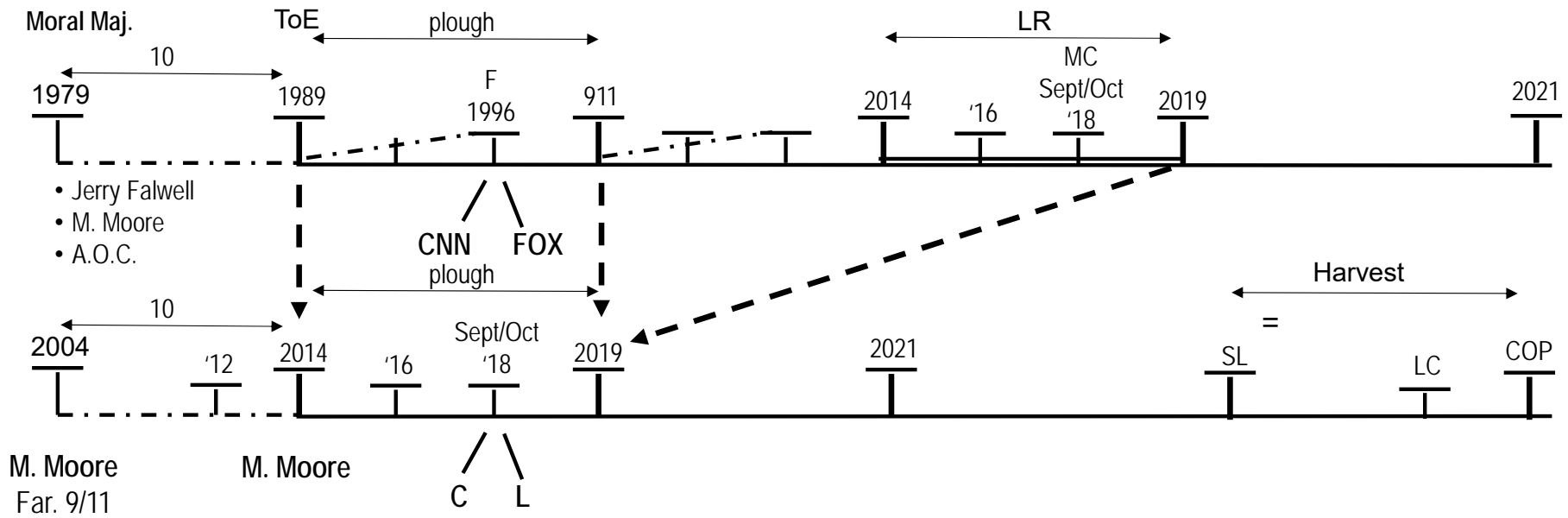
All we're going to do is bring them this one test on equality from Sunday law to close probation, what right do we have to impose anything else upon them? So naturally I asked for evidence, all these ideas are concepts, I want a line, line upon line that demonstrates this and examples. Only one example was given and that was when my friend made the point God creates a system that reflects the world to win the world. And the example given was the sanctuary.



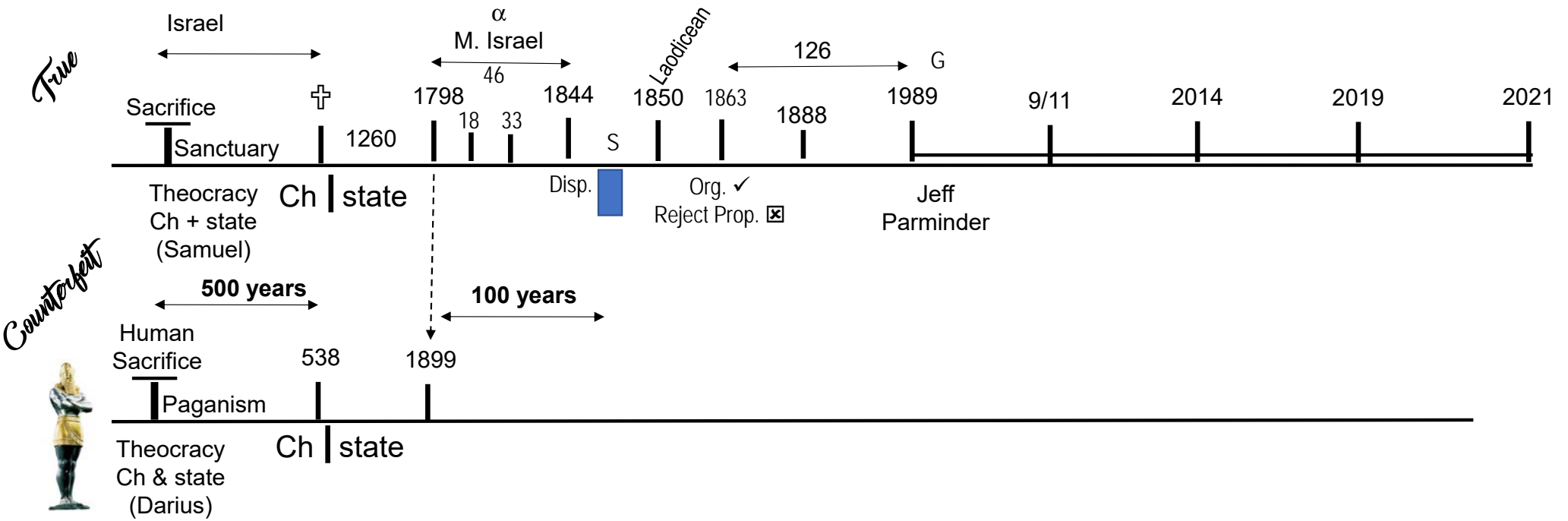
So you had paganism, human sacrifices and then God created a sanctuary system that reflected paganism so that the pagans might be able to understand the character of God. So paganism original, sanctuary system a reflection and the whole context of this is the claim that God does this in every dispensation, at every point in history when God wants to reach the world his people are set up in such a way as to reflect the world. And the implications of that are that this movement by Sunday law must have a system that reflects the world. The context is questioning why we would make the Sabbath a test, diet a test, wearing earrings a test, any other requirement that makes us not a reflection of the world.



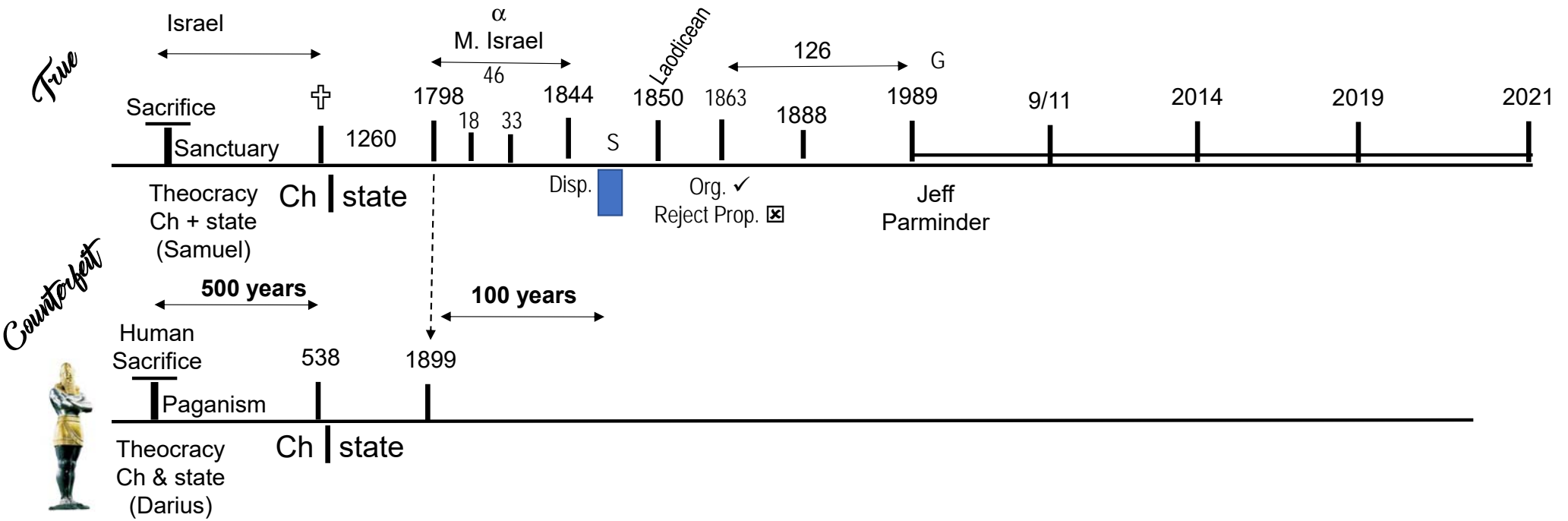
So we went back to the very beginning, we looked at Patriarchs and Prophets 120.3 and Signs of the Times June 17th, 1880, paragraph 9, they explained how the sanctuary system came about, how in Eden our parents sinned and God introduced the sacrifice system. In Patriarchs and Prophets, she describes how Satan wanted to bring contempt upon the sacrificial system that prefigured the death of Christ. He darkened the minds of the people with idolatry and paganism and then he led them to counterfeit this system.



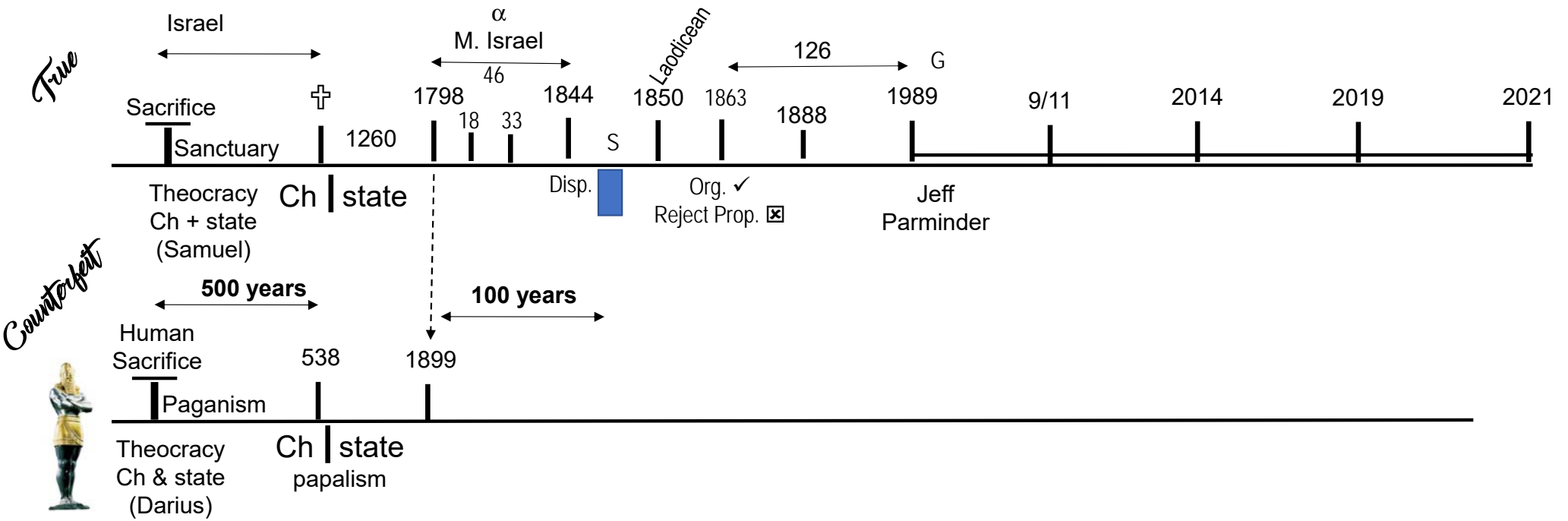
Someone asked the question yesterday, they thought that this sacrifice system wasn't counterfeited until after the flood. The Signs of the Times article talks about the system that God set up after Eden, of sacrifices, was corrupted before the flood. So Satan was already counterfeiting this before the flood. We have this picture of the time before the flood, I grew up with the Adventist picture, that it's just all of these people having too much fun, they're eating too much, partying too much. But I think that's a misunderstanding of that history. When you start reading quotes in context the time before the flood is described as a time period of incredible abuse, human sacrifices, child abuse, sexual slavery, the control of the weak by the powerful.



What the world is turning to that reflects the flood is a world where the powerful abuse the weak and Satan brought that about by counterfeiting God's system of sacrifices. So it is not the sanctuary that's a reflection of paganism, it is paganism that was a counterfeit of the sanctuary system; counterfeit priests, counterfeit temples, counterfeit sacrifices. And this is one of the fundamental differences between the perspective of my friend and I. Because it shows how they believe God relates to the world.

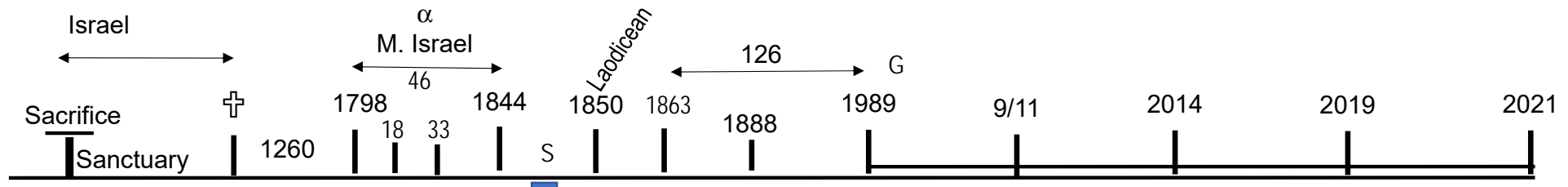


We began to do this line of the counterfeit, We began it back at the very beginning, really back in Eden. The first sacrifice, counterfeited. The sanctuary system, counterfeited. Israel, church and state counterfeited by Babylon church and state. Those counterfeit systems run side by side; at the cross God puts an end to that system in two ways: he ends sacrifices and separates church and state. So what does Satan have to do? He has to end sacrifices and he has to separate church and state. So the first one: sacrifices came to an end at the cross, so the whole system of temples, sacrifices that needs to be abolished, all of that defined paganism and instead we find the rise of papalism.



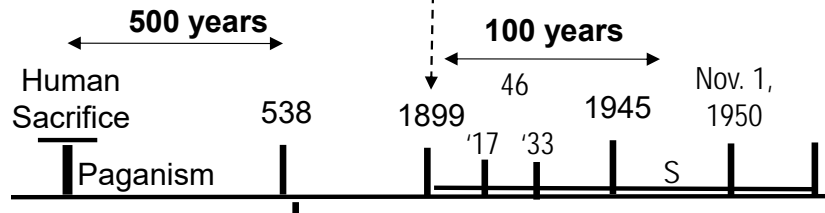
Second one, the separation of church and state, so Satan had to separate church and state and instead of having a Darius whose government embodies both, under papalism it's divided into the papacy and the kings of Europe, papacy equals church, kings equal state, you can identify them as two separate entities. So Satan counterfeited the early church, but it took him 500 years to accomplish that counterfeit and to set it up. Then it rules for 1260 years until it went into captivity. So for time we won't go through these proofs, God began to restore Modern Israel through the 46 years of 1798 to 1844 under the Three Angels messages.

True



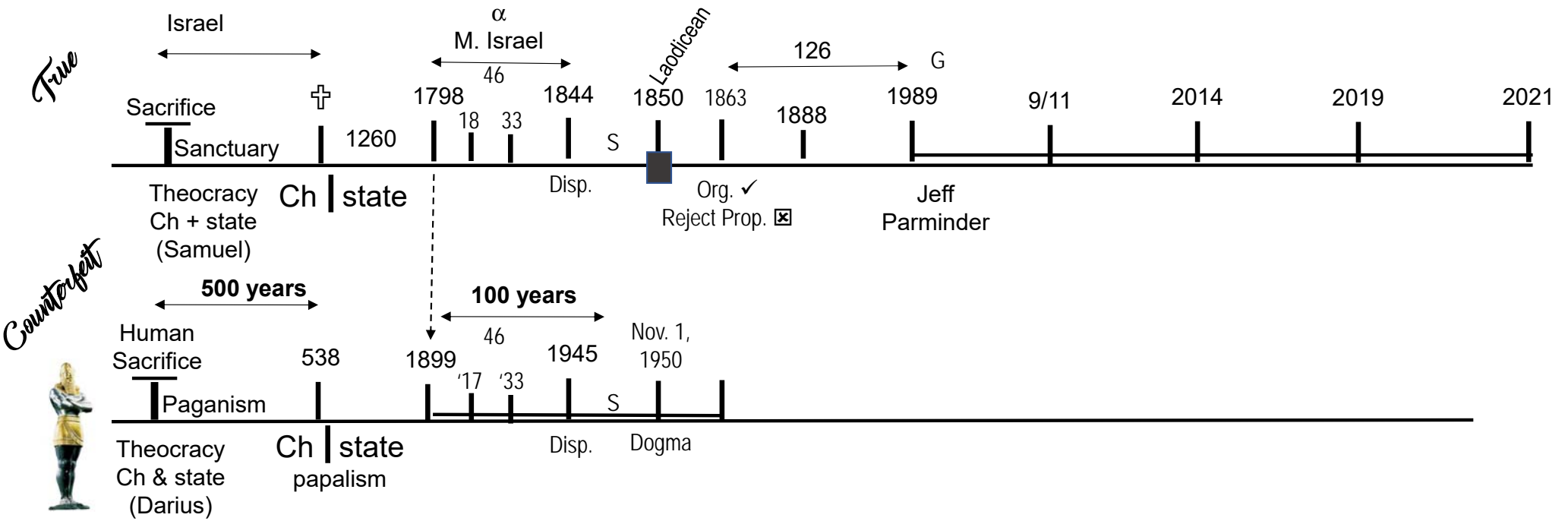
Theocracy Ch | state
 Ch + state (Samuel)
 Disp. [Blue Box]
 Org. ✓
 Reject Prop. ☒
 Jeff Parminder

Counterfeit

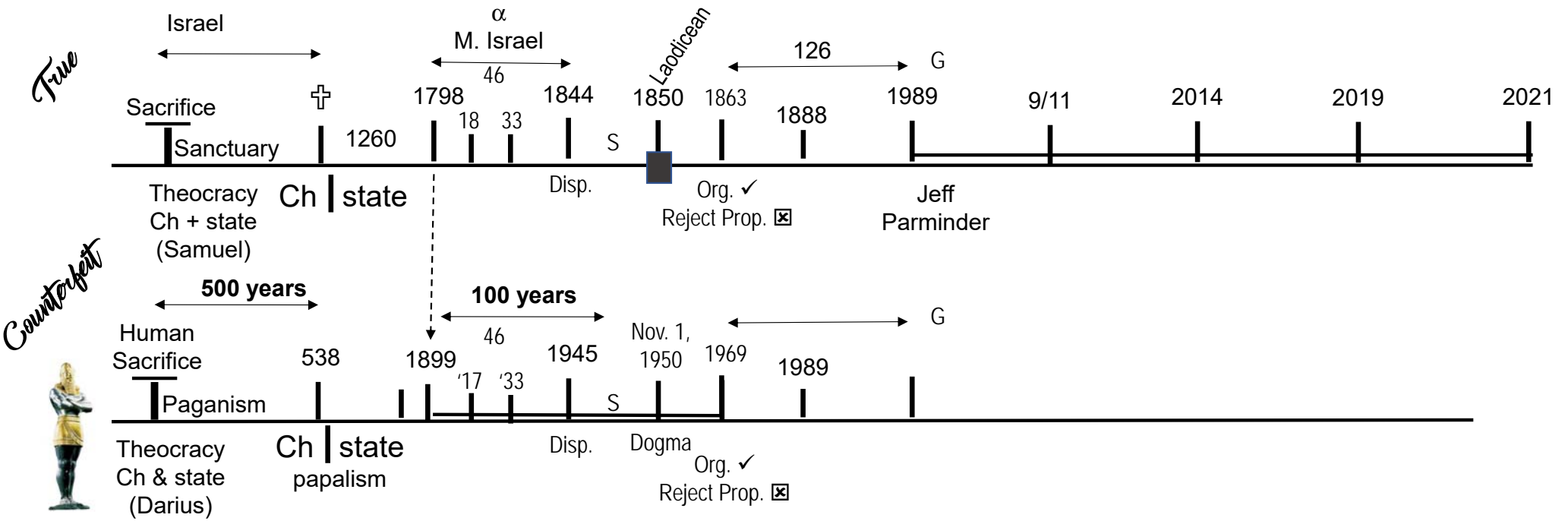


Theocracy Ch & state (Darius)
 Ch | state
 Ch & state
 papalism
 Disp.

So Satan begins to do the same, they've gone into captivity in 1798 and he's going to bring them out in 1899 in an alpha history. So remember alpha means failure. In 1917 they have an increase of knowledge, in 1933 it's formalized with an alliance with Hitler, that all ends in disappointment in 1945. We find the King of the South wins, the papacy is scattered from 1945 to 1950, November 1, 1950.

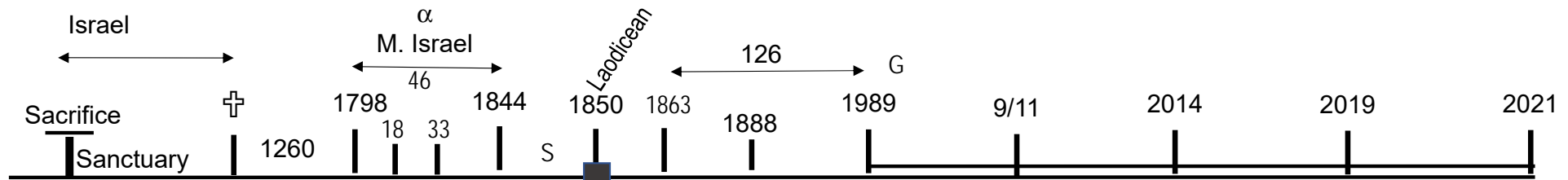


So it took Satan 500 years to counterfeit, now it takes him 100 years to counterfeit. There's an alpha history of Modern Israel and alpha history of Modern Babylon, both ended in a disappointment. November 1 of 1850 November 1 of 1950 there's an attempted gathering to finish the work. You have the 1850 chart, and you have the 1950 Dogma of the Assumption of Mary.

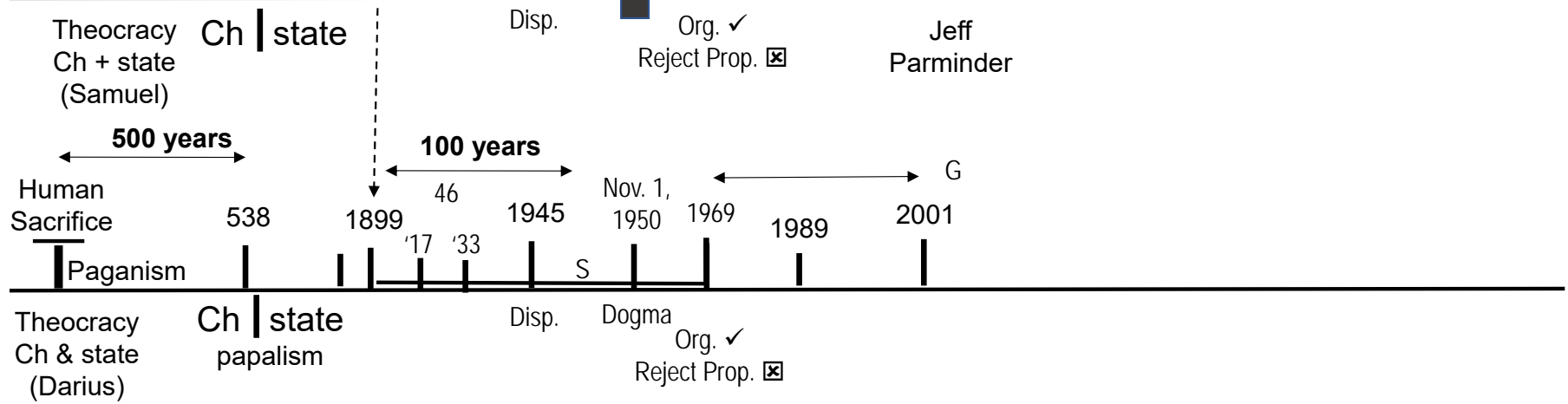


That Pope dies and there's a new pope who's going to reorganize the Catholic Church, that organization is good but they're going to reject their prophetic message of Fatima, so they go into a scattering time. In this time period we find 1989 and an attempt to finish the work. I don't want to go into any detail, just trace this one thread. In 1798 the papacy went into a time of captivity, they went into captivity because they killed their prophets, rejected their messengers. Who were their messengers and who were their prophets? The Jesuits, so it's the Jesuits back here. You come to 1989 John Paul is half right and half wrong. He knows that he needs to take down the Soviet Union but he's in open war with the Jesuits so he's half wrong.

True



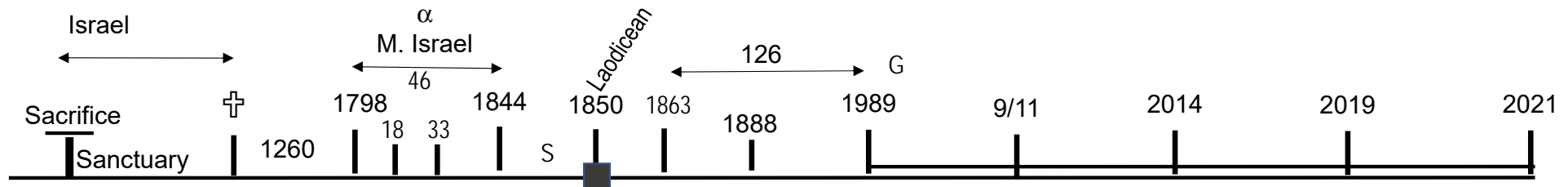
Counterfeit



They went into captivity at the very beginning because they rejected the prophets, so who's going to do the work at the end? You must have the prophets, their messengers, it must be the Jesuits. So without proving it I just wanted to trace that thread all the way along it was the Jesuits who they were meant to accept.

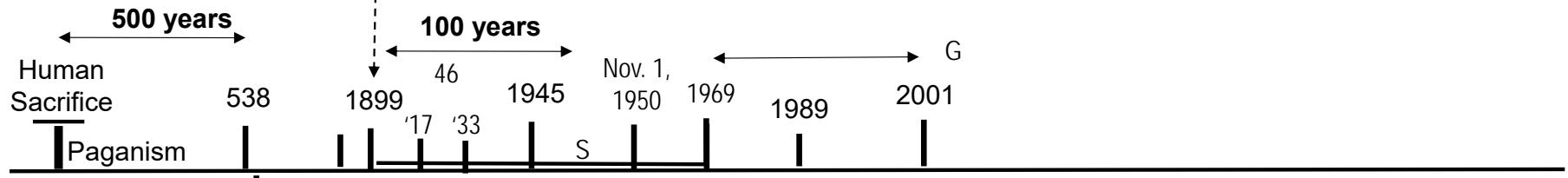
In 2001 we find the rise of one prominent Jesuit. I want to remind us about a history of success. At the time of the end, you have both leaders arrive.

True



Theocracy Ch | state
 Ch + state (Samuel)
 Disp.
 Org. ✓
 Reject Prop. ☒
 Jeff Parminder

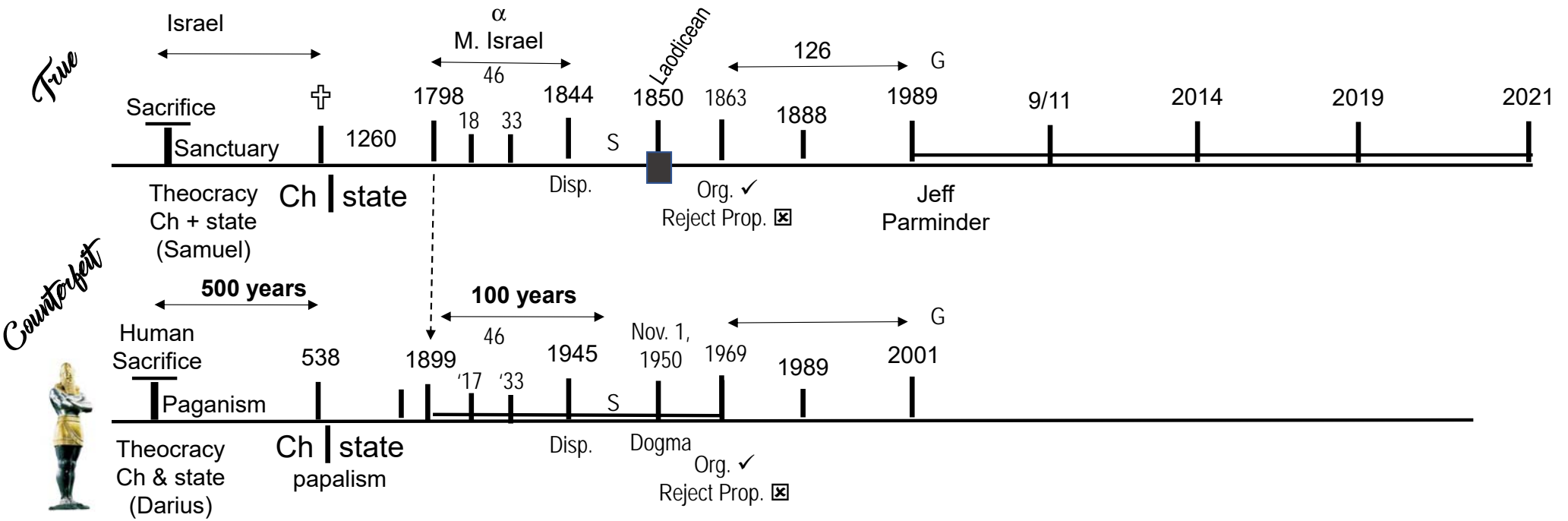
Counterfeit



Theocracy Ch | state
 Ch & state papalism
 Disp.
 Dogma
 Org. ✓
 Reject Prop. ☒

We had quite a discussion in the school about the resurrection or the healing of the deadly wound. People wanted to make that healing to be the work of Protestantism, we discussed that over quite a few classes to where I believe at least the majority of us were in agreement. We went through a number of quotes where Ellen White speaks of the Papacy and Protestantism, speaks of them being separate and distinct, the mother is separate from the daughters. I'll give you those quotes.

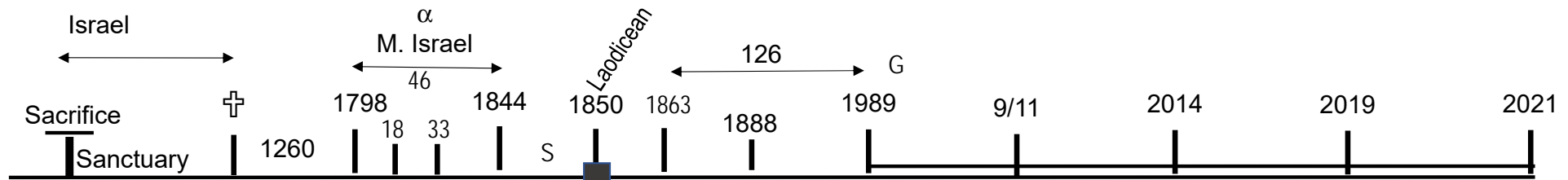
SpM 1.4



SpM 1.4 this is where she says the mother is not the daughters, the papacy is not protestantism but separate and distinct from them. We went through that whole paragraph in context.

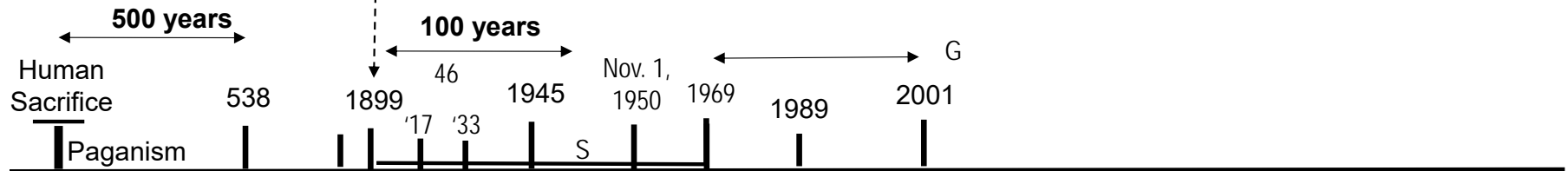
GC 578.3 where she speaks of two beasts, the lamb like beast and the leopard like beast. Two separate and distinct beasts one is like a lamb, and one is like a leopard. But as she describes these beasts it's the leopard like beast, the papacy that is resurrected.

True



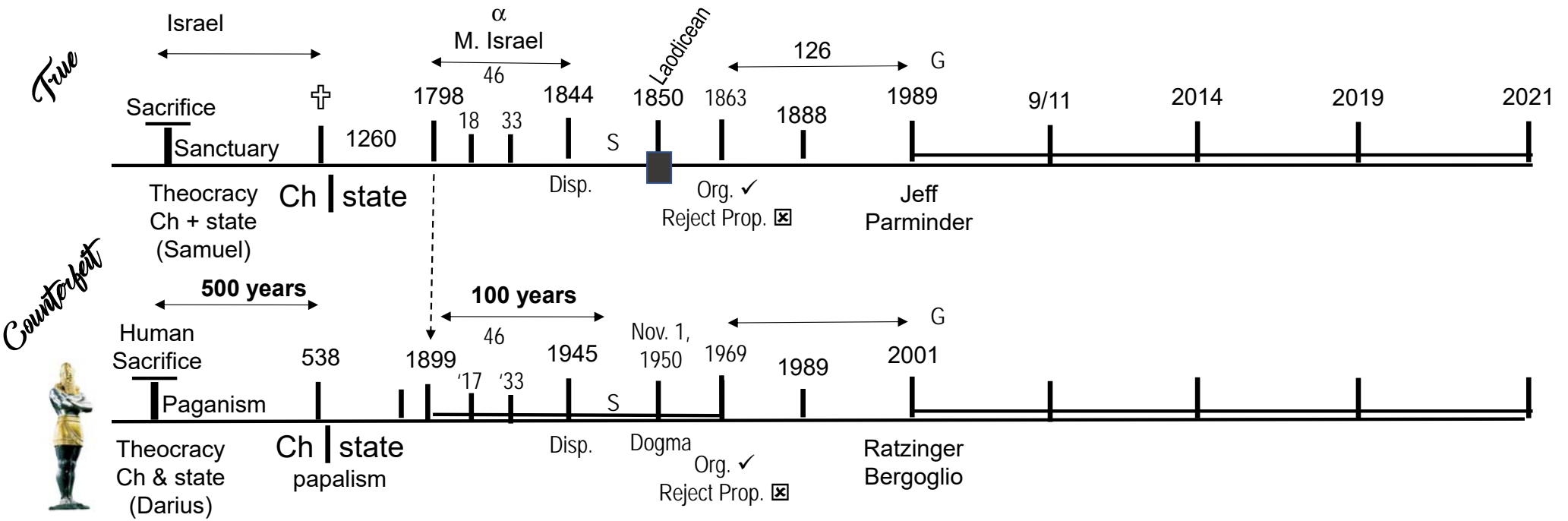
Theocracy Ch | state
 Ch + state (Samuel)

Counterfeit

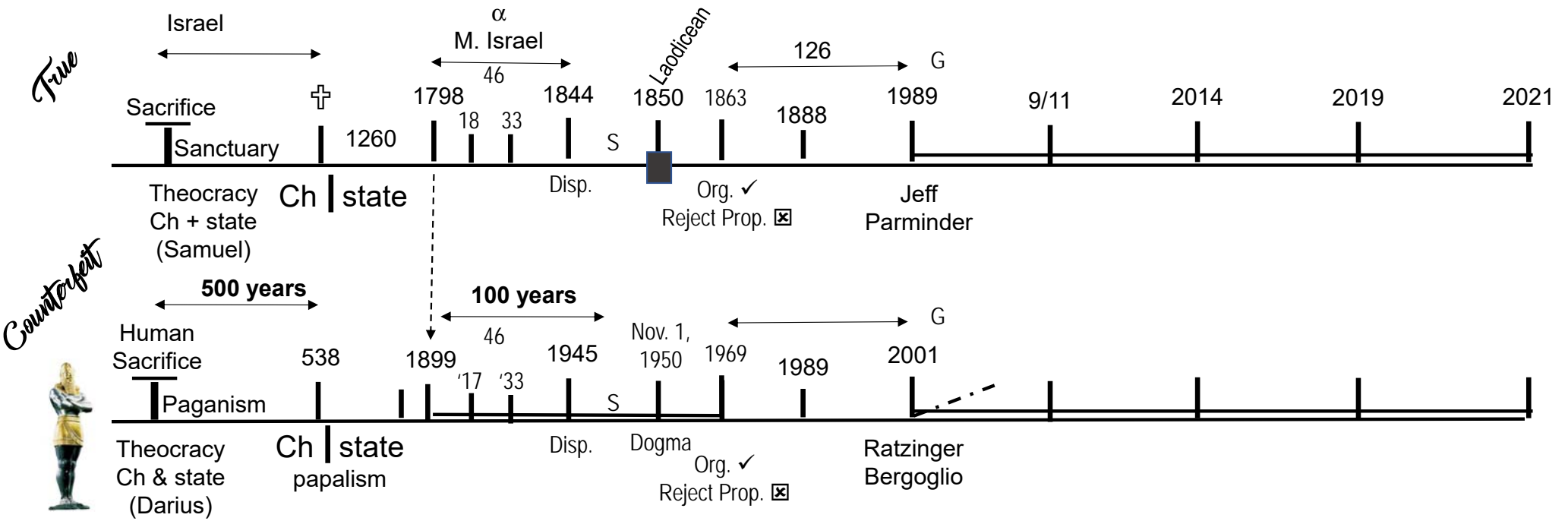


Theocracy Ch & state (Darius)
 Ch | state
 papalism

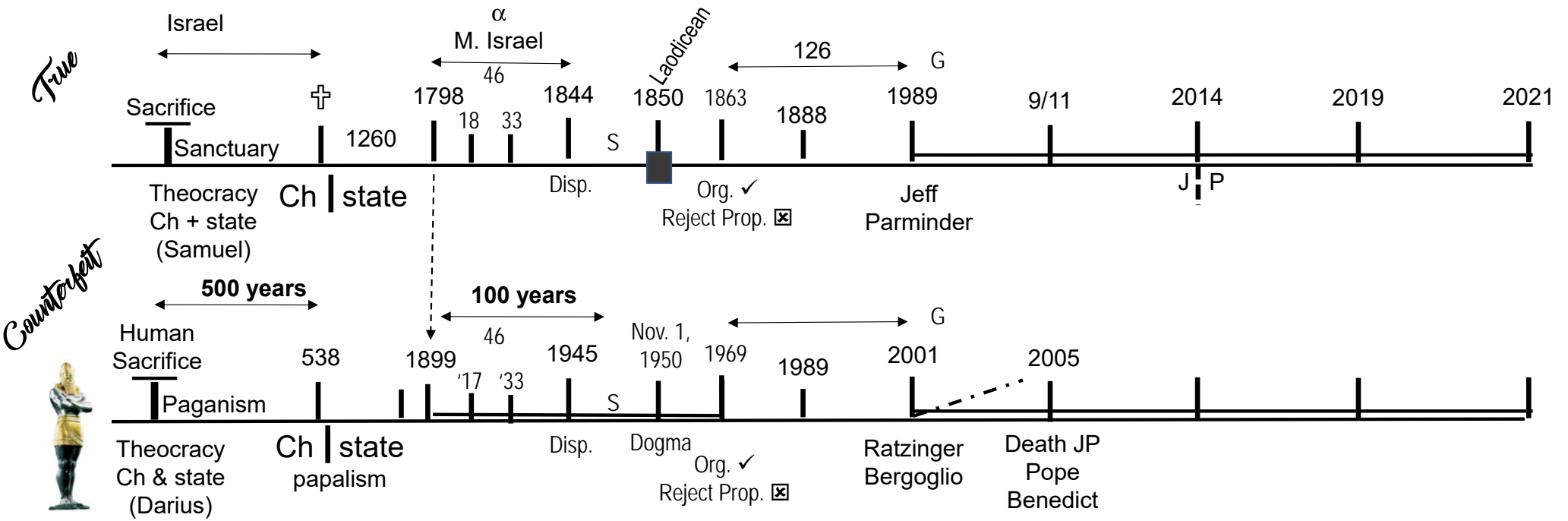
GC 441.2 for me is quite clear; the lamb like beast and the leopard like beast. She calls the leopard-like beast the first beast who had a deadly wound and the deadly wound is healed. So two separate and distinct beasts, it is not like the lamb like beast that received a deadly wound, remember one of his horns is protestantism, that horn did not receive a wound, that lamb like beast had no wounds to heal. It's a separate and distinct beast that is wounded and then healed.



So at the time of the end, you find both leaders, the first and the second, John and Christ, Omega history. Jeff, Parminder Omega history. 2001 is an Omega history so you will find the arrival of both leaders, Ratzinger and Bergoglio. Ratzinger is going to become Pope Benedict; Bergoglio will become Pope Francis.



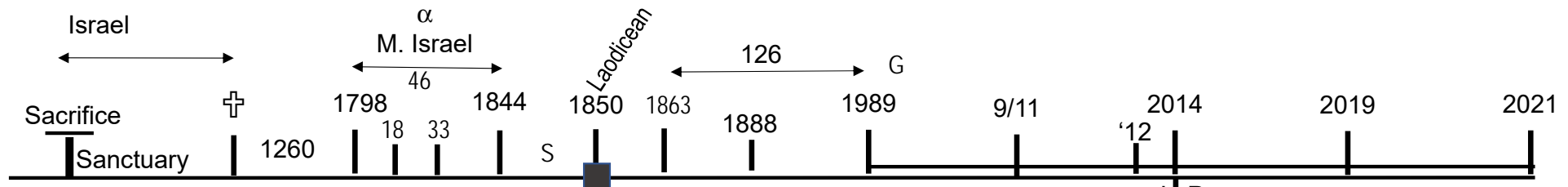
In 2001 the Catholic Church is facing a crisis which has been described as their greatest crisis in 500 years. When their historians talk about the crisis of the Catholic Church, they mention two, first the Protestant Reformation that's why they say 500 years. The second the sexual abuse crisis that has enveloped the Catholic Church. Ratzinger is one of the chief theologians of the last 100 years. I'm just touching that point, that itself lines him up with the first angel, his theological work. But for time I'll just mention his work with that sexual abuse crisis. At his request he takes over oversight of that crisis in 2001 and begins the work of organizing, cleaning the Catholic Church.



At 9/11 we mark the death of the leadership, we talk about Saul, his death, the transition into David, all those old studies that show the death of the old leadership at that way mark.

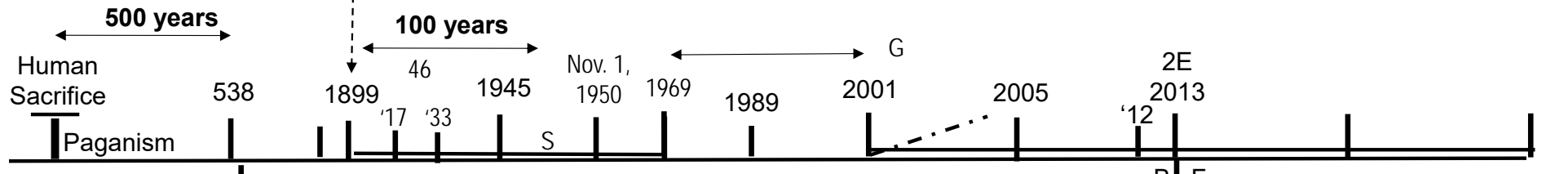
In 2005 you have the death of John Paul and quickly with him the death of their prophet. So there's the death of the leadership, Ratzinger becomes Pope Benedict, but you also have Bergoglio come to everyone's attention like the baptism. He is the second, the runner-up in that conclave. It was either going to be Ratzinger or Bergoglio, but Ratzinger succeeds and becomes the leadership.

True



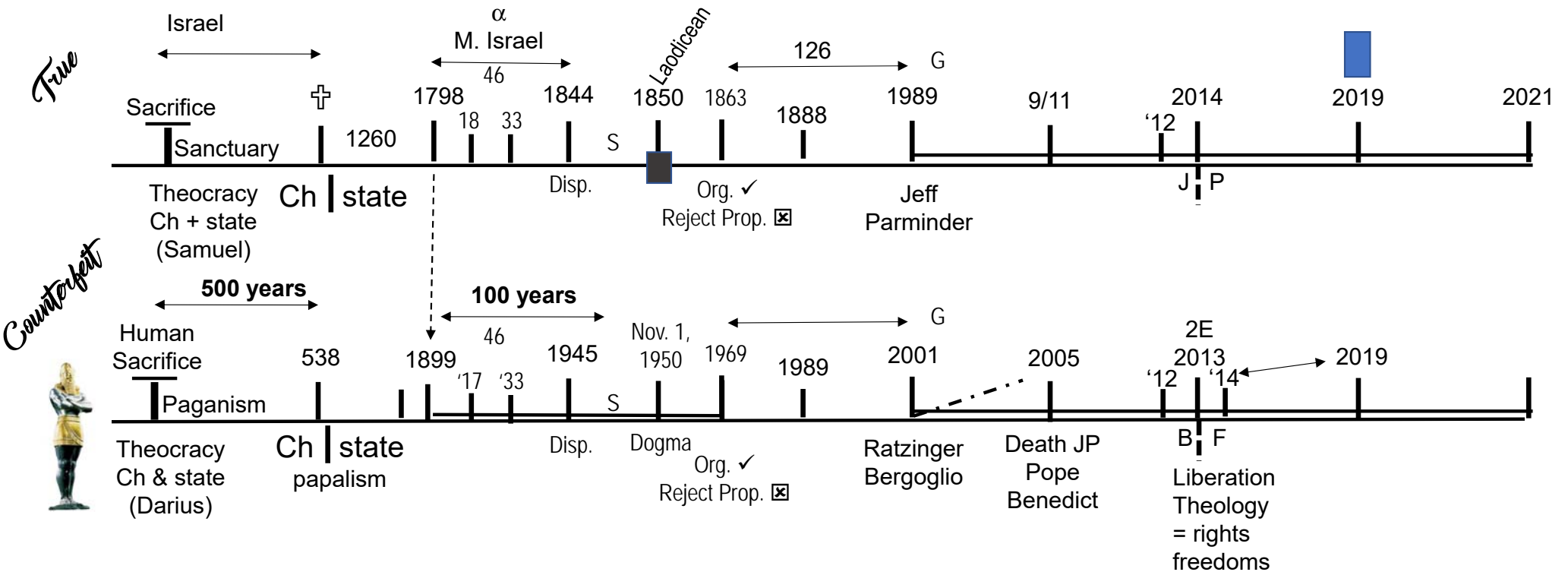
Theocracy Ch | state
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 Reject Prop. ☒ Jeff Parminder

Counterfeit

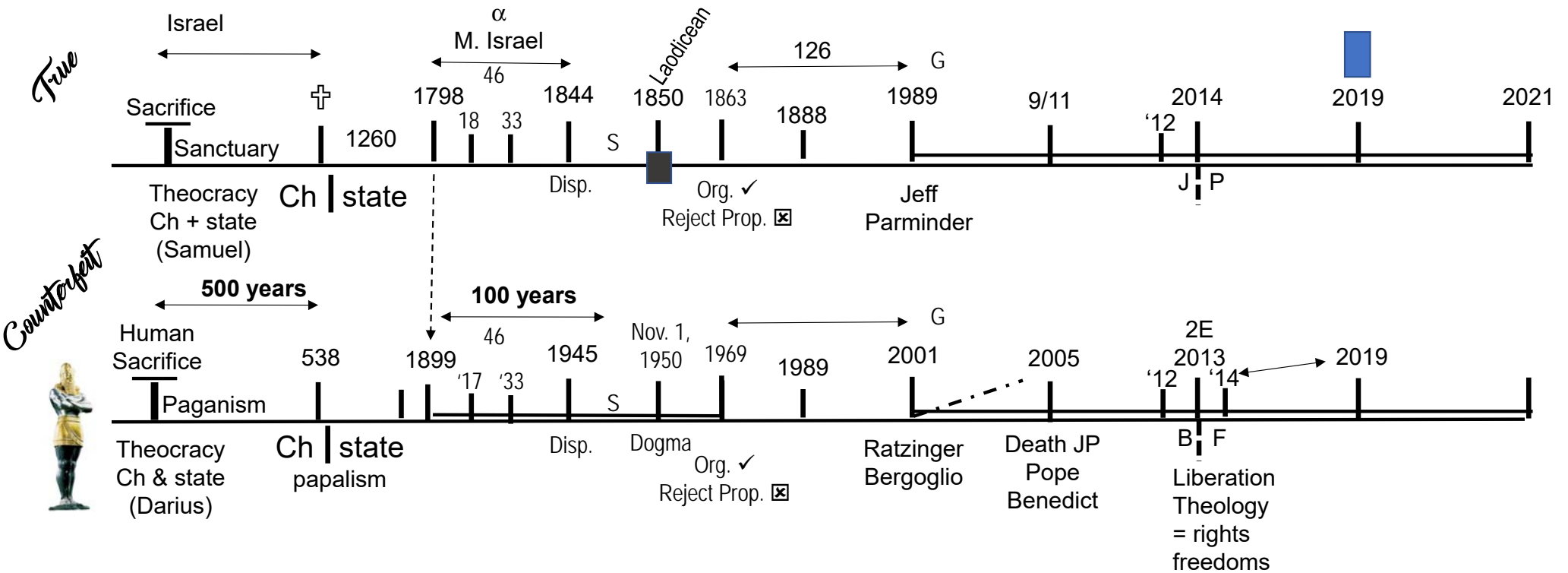


Theocracy Ch & state (Darius)
 Ch | state papalism
 Disp. Dogma Org. ✓
 Reject Prop. ☒ Ratzinger Bergoglio
 Death JP Pope Benedict
 B | F
 Liberation Theology = rights freedoms

Until in 2012 there's a crisis, Ratzinger is unable to handle that crisis, it demonstrates mistakes in his work, unable to handle that crisis, he becomes the first pope in 600 years to resign. In 2013 you have Christ go to work, second Angel empowered, change in leadership all of those things. As Benedict resigns, Bergoglio becomes Pope Francis. He's immediately going to start transforming the Catholic Church. I said before all the way through this history it's the Jesuits who bring the message, 'do the work.' Francis becomes the first Jesuit to become Pope. And what defines the Jesuits is liberation theology. It's a type of theology they developed in South America that says that their mission is all about equal rights, treating people correctly, the rights of women, their involvement in the church, the subject of married priests, their freedoms.



But particularly to take interest in the welfare of the weak, the poor, minority groups, indigenous populations. It's all about civil rights, people's equal rights. So just a point, they become an accurate counterfeit. Elder Jeff, Pope Benedict are conservative, they do not believe in a message about equality. The change of leadership starts to undo their mistakes, starts to teach a different model of the nature of the Kingdom. So from 2014 specifically to 2019, he begins in 14, bookends 14 to 19, there's three specific things that Pope Francis does that transformed the Catholic Church.

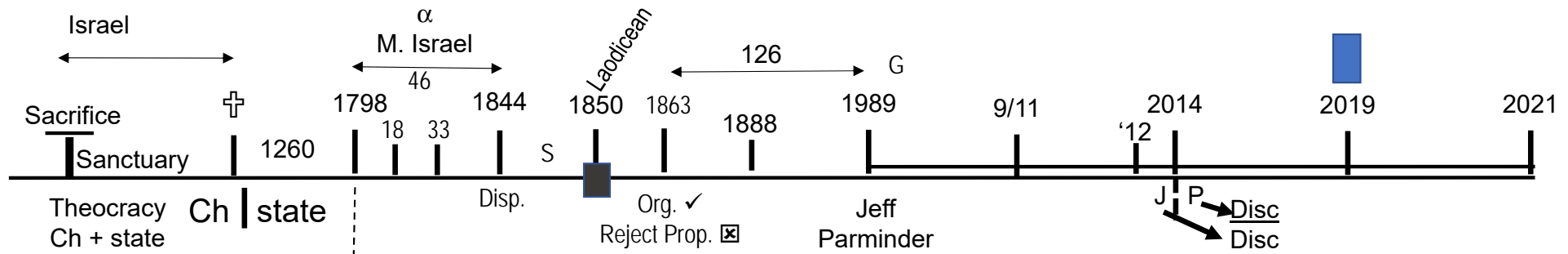


The first one in 2014 he calls a Synod on the Family. This is all about the rights of how we treat divorced people, homosexual people.

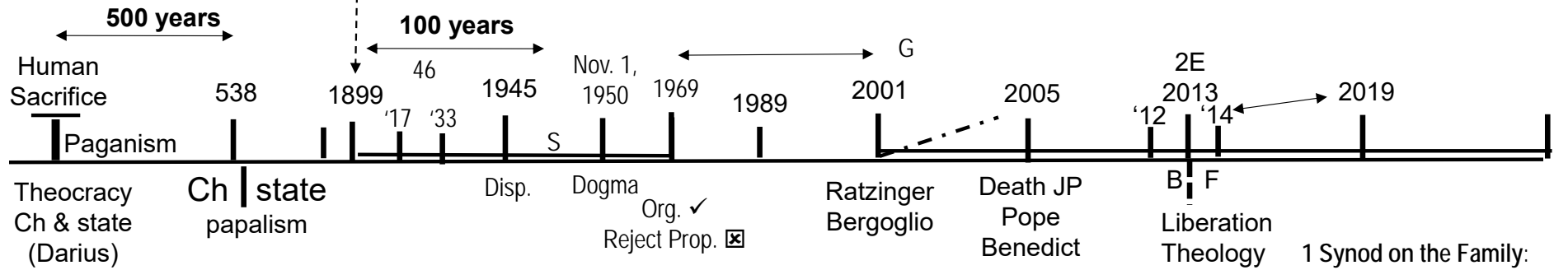
Second, Amazonian Synod, he begins planning that in 14, this Synod occurs in 2019, 5 years in preparation. This is all about married priests, equality for women and the treatment of indigenous populations and minority groups. This all comes under this liberation theology that he believes in.

The third, is how he starts treating the College of the Cardinals, he begins appointing many more Cardinals till by 2019 he has a liberal majority. In just 5 years he's appointed more Cardinals than John Paul did in two and a half decades.

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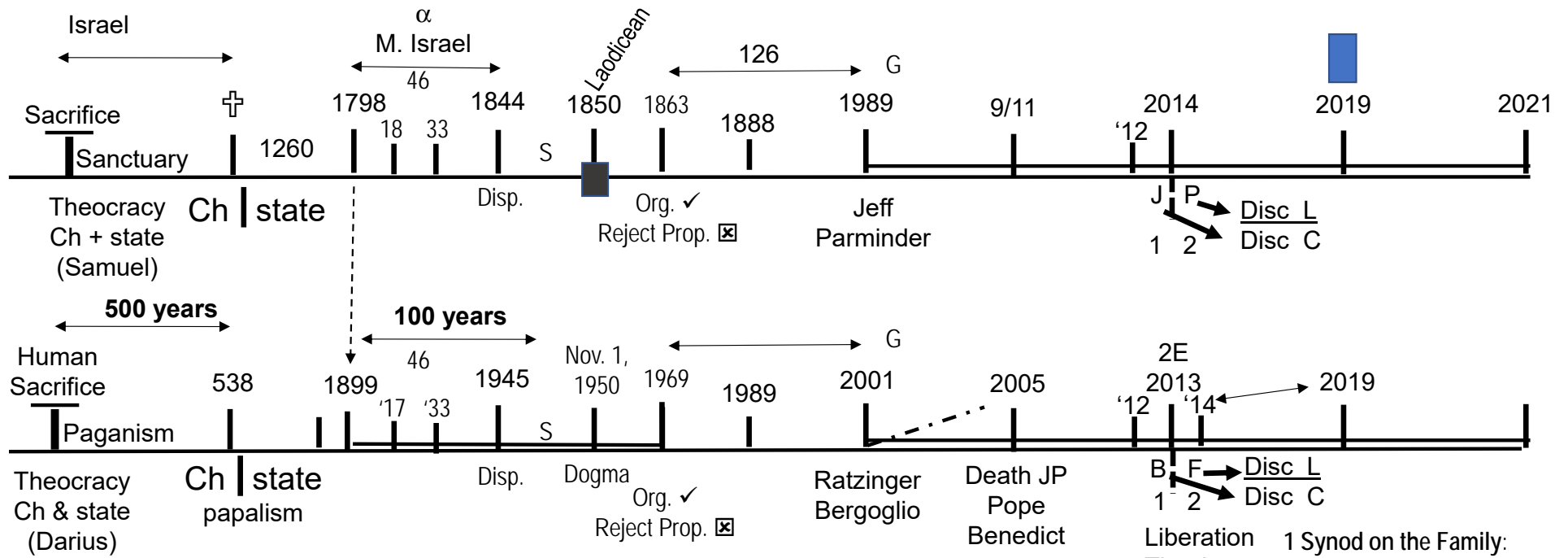
Counterfeit



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- 2 Amazonian Synod: married priests, equality for women indigenous minority
- 3 Cardinals

So in this time period we know he takes over leadership and '13 but the transformation of the Catholic Church begins in '14 and you have two sides develop. First of all, the disciples of the first angel and disciples of the second angel. The disciples in our movement, we had two sets of disciples develop and I'm using Elder Jeff's language not ours if it seems strange to phrase it that way. That's what Elder Jeff identified and spoke of; this concept did not come from us.

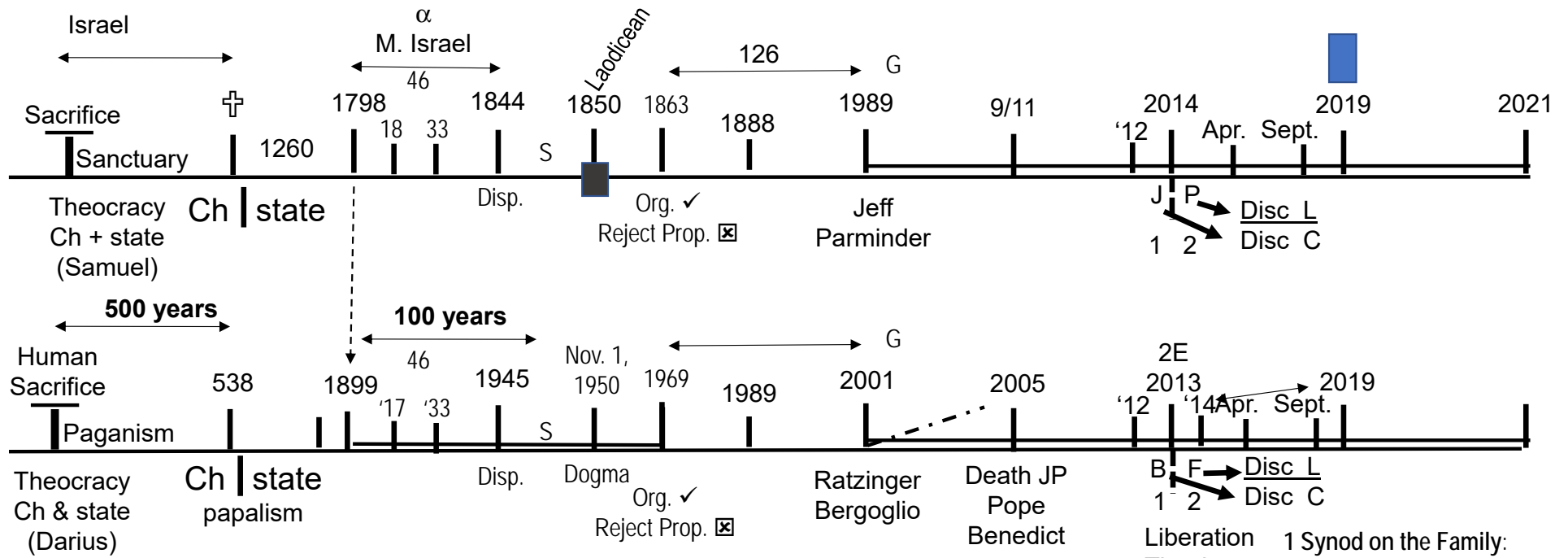
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But Elder Jeff identified two sets of disciples, his own, he's the first angel, Elder Parminder, he's the second angel. Elder Jeff's disciples are conservative and Elder Parminder's are liberal. And those two sides become completely polarized. Over this time period in the counterfeit, you have the development of two sets of disciples. Benedict is the first angel; he has his disciples and they're conservative. Pope Francis is the second angel, and he has his disciples and they're liberal. And the Catholic Church becomes split into two opposing factions just like this movement did. So that's the crisis they are in, and it all came into the open in 2019.

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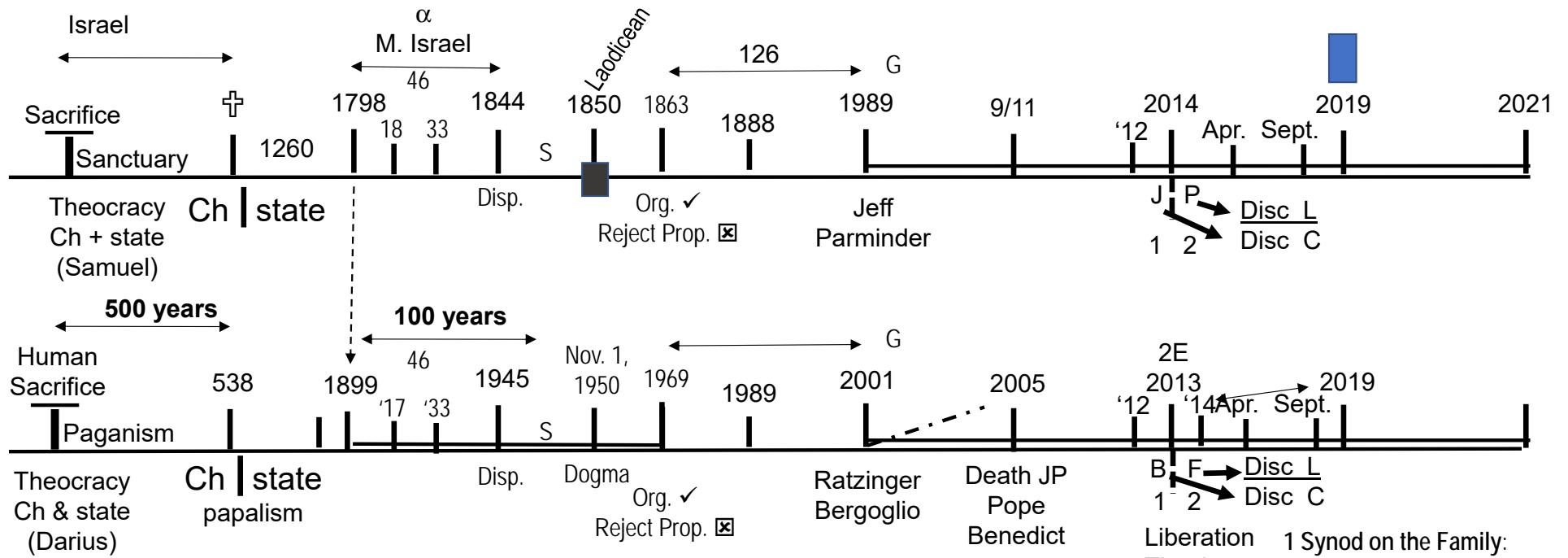


In April of 2019 Elder Jeff released that study on half right and half wrong, the study that we described earlier as the first open attack.

In April of 2019 former Pope Benedict released a statement that was the first open attack on Pope Francis.

September of 2019 this movement, Elder Jeff releases a study that for the first time it's not just undermining the message, it's attacking the message.

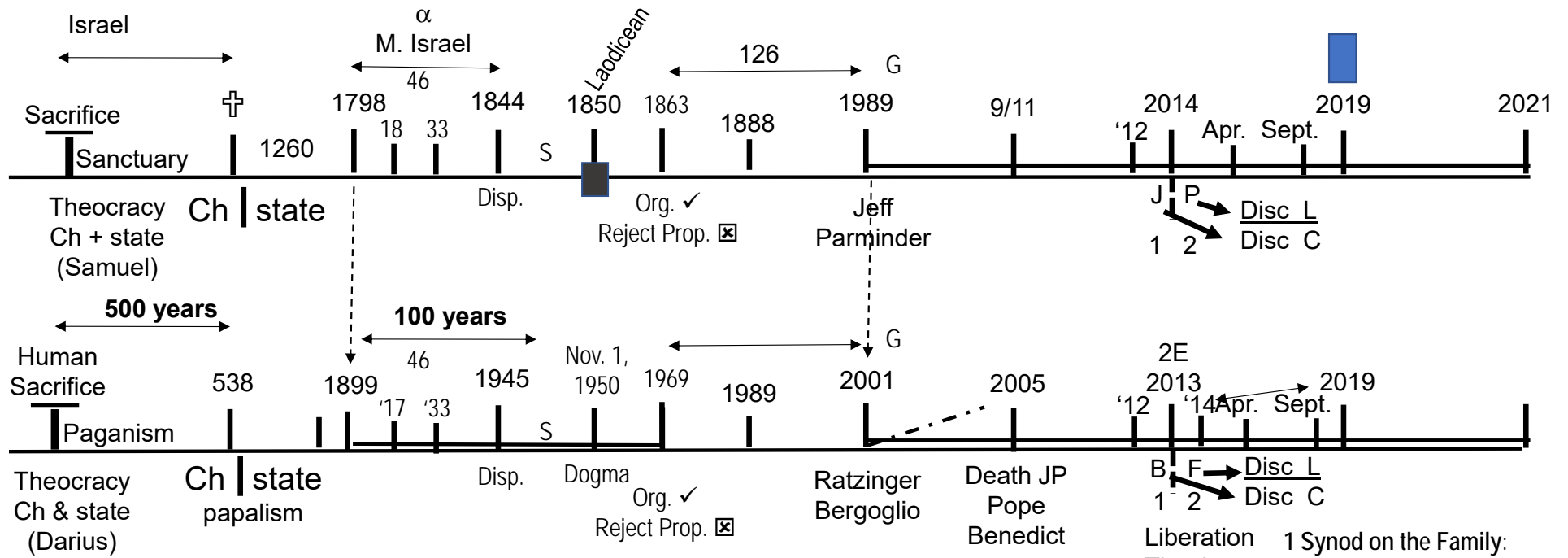
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In September 2019 former Pope Benedict began writing a book, in April he just undermined Francis, in September it's open attack. He's writing the book beginning early September, but we didn't notice it then, it took time for the book to be published. And he's attacking Pope Francis for his liberalism, for his liberation theology, about all of these issues that you could summarize as civil rights and equality.

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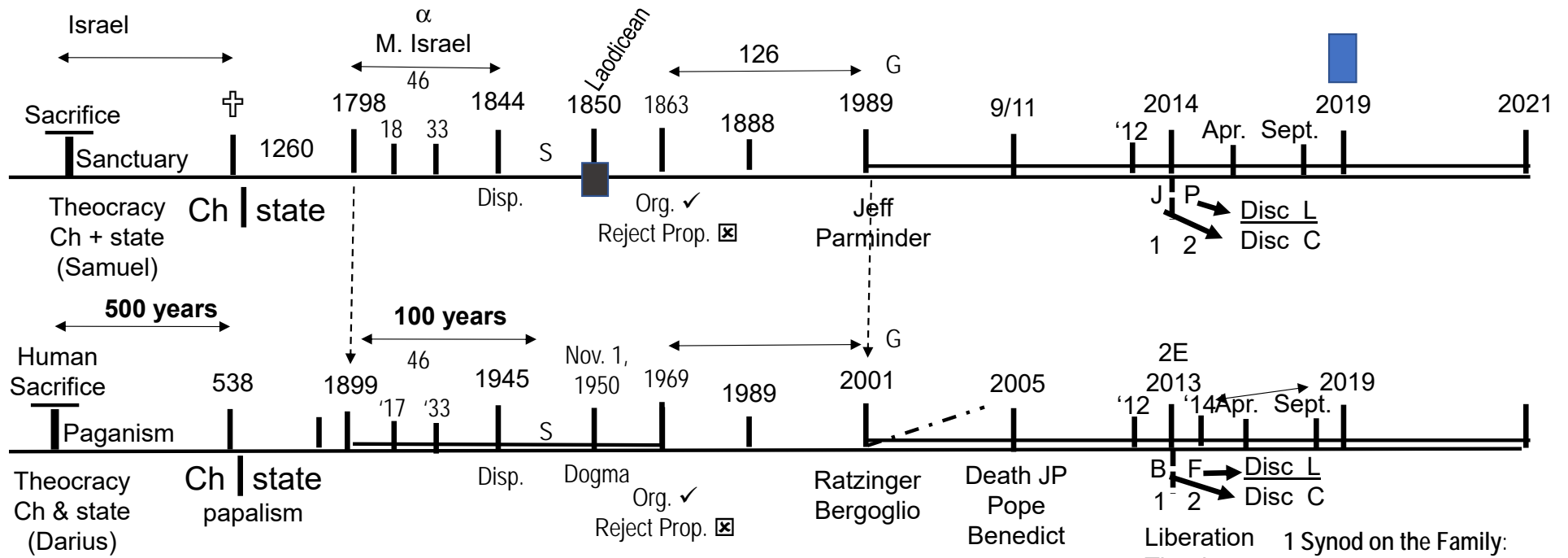
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So that's a far too fast look at this history, we could expand that line and discuss this a lot more, it's been done at the school, for time we won't do that. I just want you to see how this is a counterfeit just as you see all the way along Satan counterfeit. But any person that counterfeits through practice they improve. It was 500 years then it was 100 years and then when we get to our dispensation, by the time you get to 2013 and 2014 we're running concurrently.

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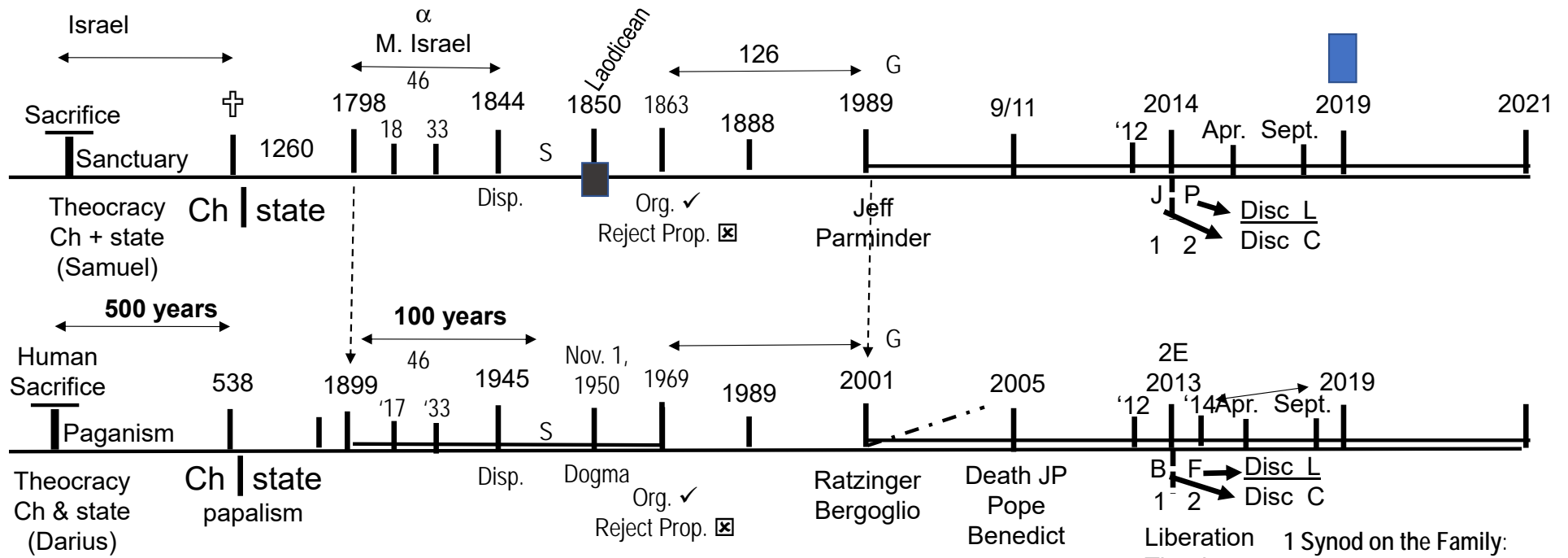
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So Satan knows what's happening and he can now counterfeit in real time. He could not sort out paganism in 34 ad, he needed time to understand and to change. Same with the papacy, he couldn't sort them out in less than 100 years. But in the final generation one of the reasons you know there is no other reform line it's because we are now completely in step, we're heading towards the Sunday law.

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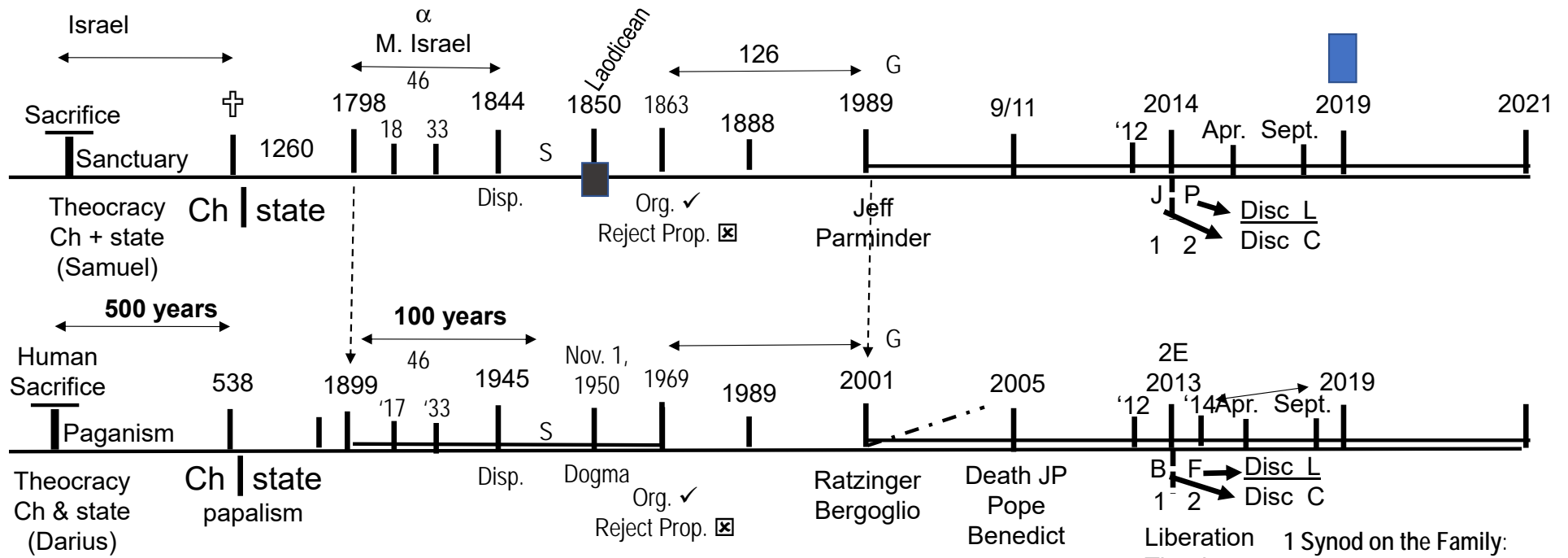
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At the waymark of the Sunday law, we know the deadly wound heals, the Catholic church has sorted out its problems, most of those problems are internal. This movement goes to work at the Sunday law, so you know at the Sunday law God's Church have fixed their problems which are mostly internal. So we are heading towards a collision point at Sunday law. At that waymark Modern Israel, Modern Babylon, both go to work at the same point in time. That is why we know that we're going to clash in this reform line.

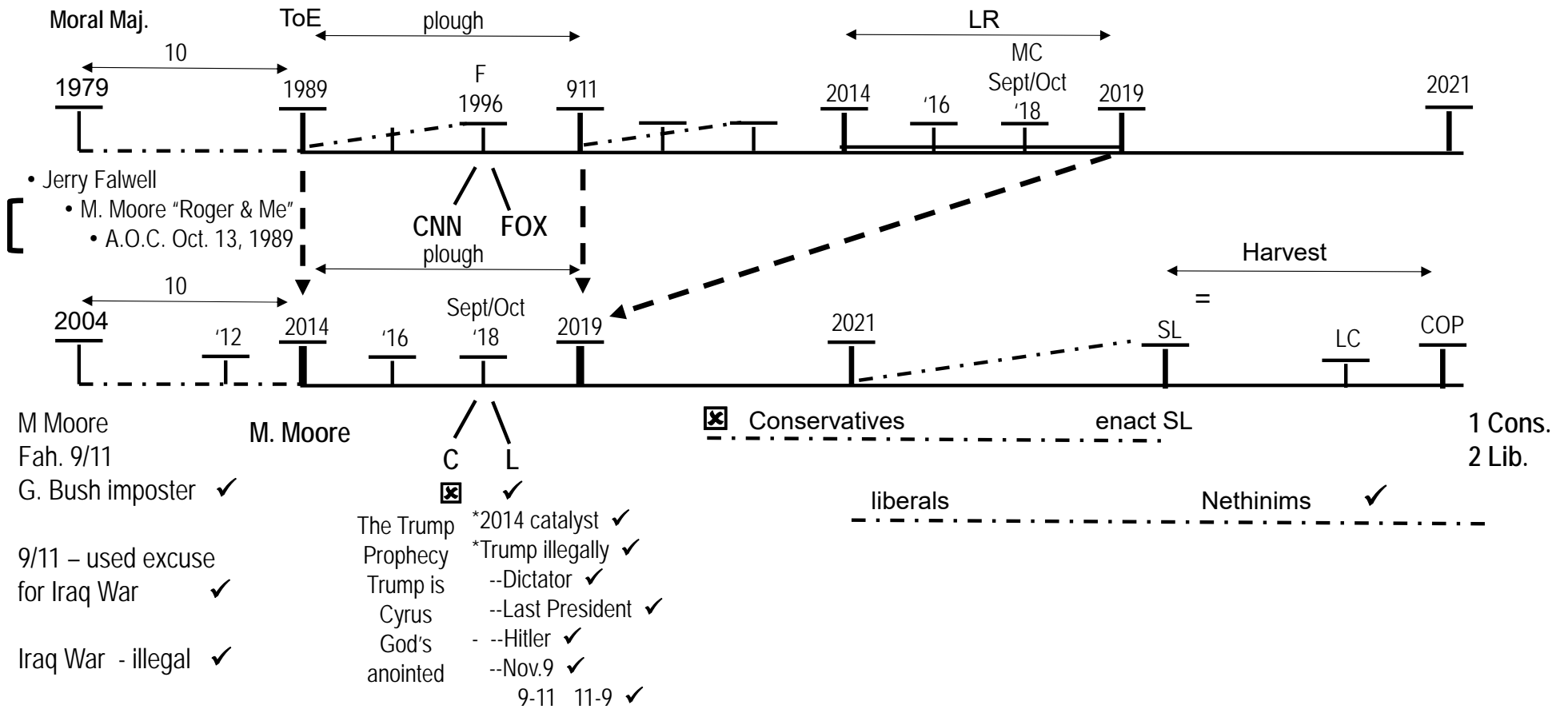
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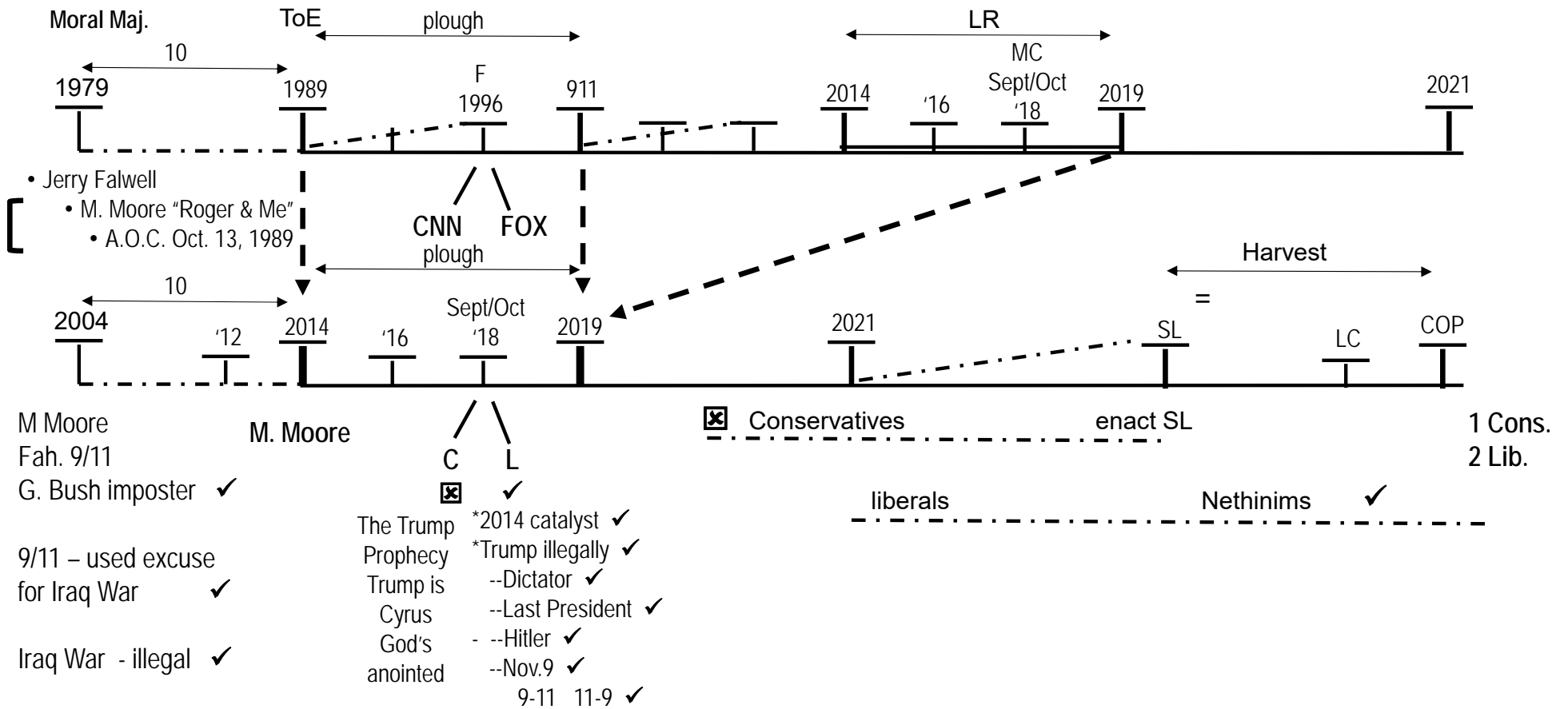


So we could go into the Third Diodochi War, bring other lines of evidence, but the only point that I want to make is the role of the papacy in our time. And when you come to the papacy in 1989 you have the mother: John Paul, she's doing a work. You have the daughters: Jerry Falwell, they're doing a work, but they are separate and distinct, different works, don't overlap. What John Paul is doing with the Soviet Union, working through Reagan, Jerry Falwell is working through Reagan, bringing church and state together for a very different purpose.

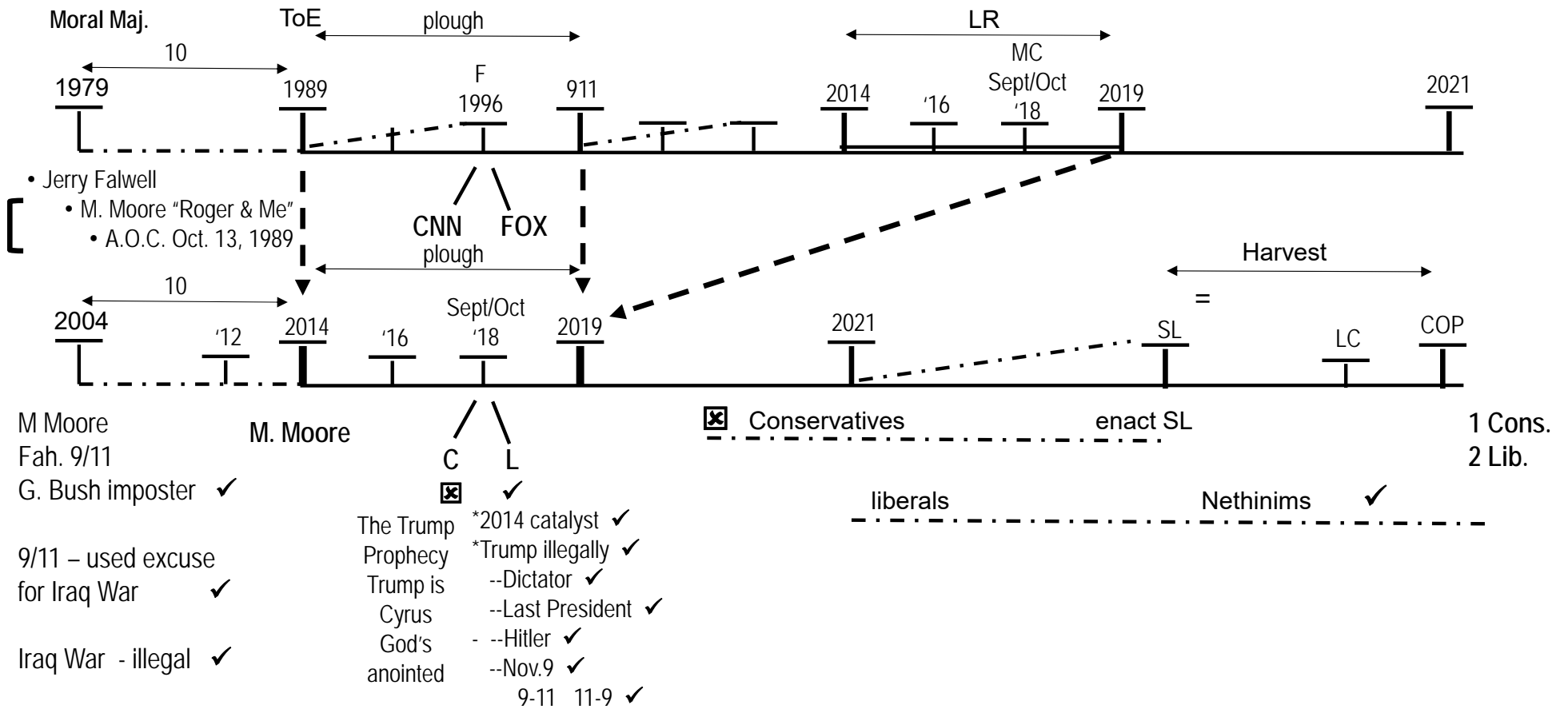
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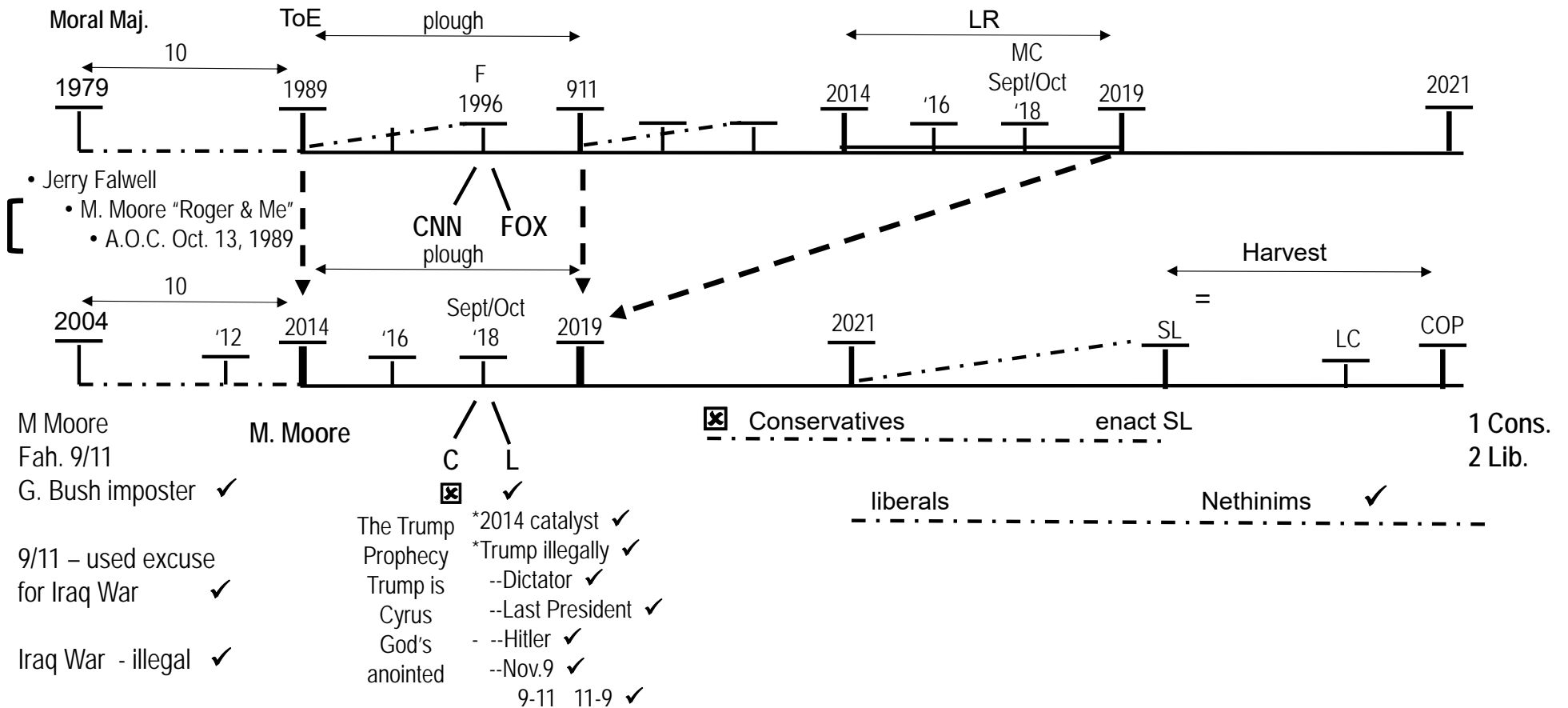
So separate and distinct at the time of the end. Separate and distinct all the way through. So we know that the papacy begins to rise particularly from 2021 just as we do. We're in a wilderness, they're in a wilderness. We're divided, they're divided. You come to 2021 we've sorted our act out and we begin to go to work, and we begin to grow.



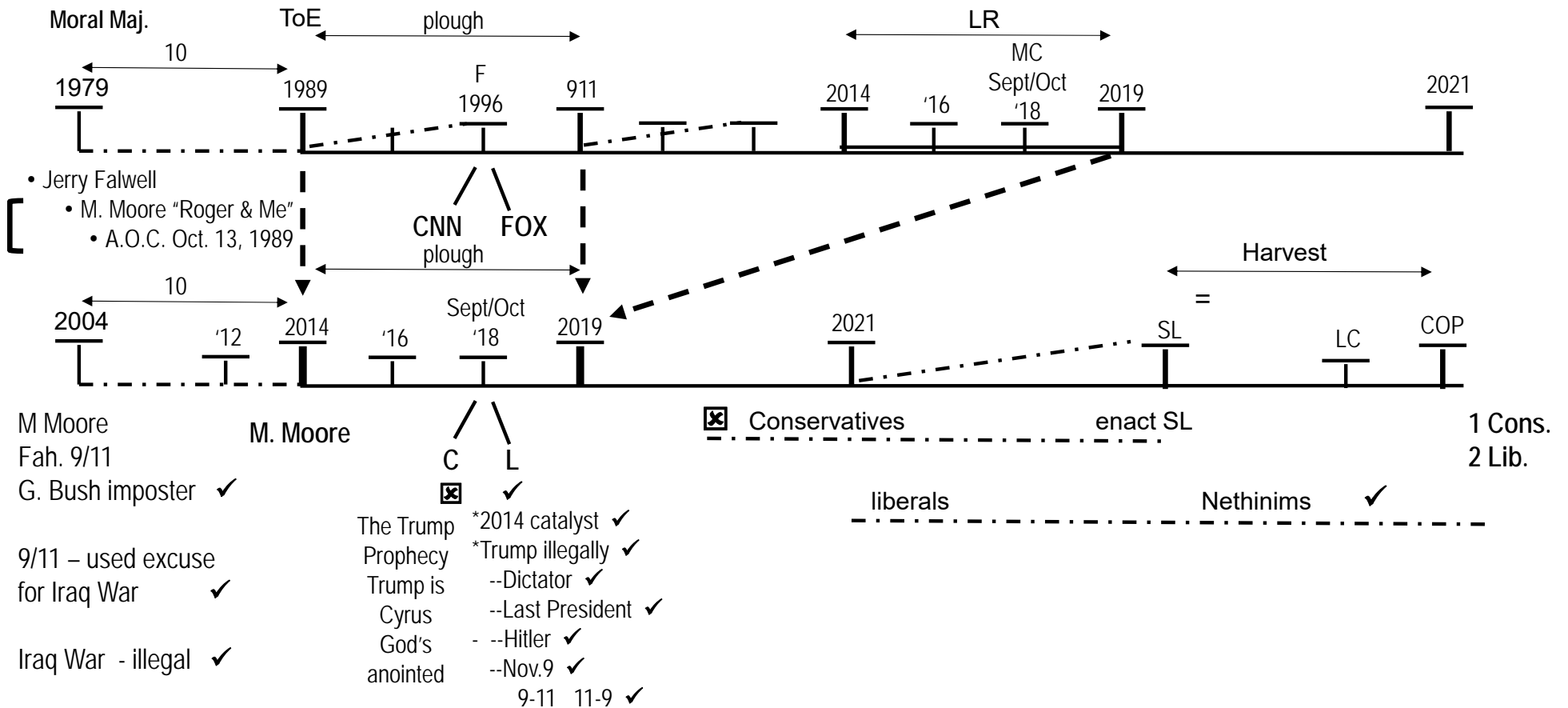
The papacy reflects the same. This is the Babylonian War of the third Diadochi War, the rise of Seleucus. They begin to grow till they are established at the Sunday law. So in this history Sunday law to close of probation you have the papacy doing a work and this movement doing a work.



The Papacy, liberation theology, Jesuit Pope, would you define them as liberal or conservative? Liberal. So just at that point we start to have to consider our model. These liberals become Nethinims. So now people start to say that those that are questioning our reforms, all the thoughts are shared, Pope Francis must be a Nethinim, he must be good because he understands equality.



So the Pope will join us because isn't the test equality? And isn't he passing the test? In fact, in this dispensation 2014 to 2019 the test is equality and he's passing that test, the defining test of that dispensation. So the Catholic Church, the papacy must be a good movement that's going to join us, has it all figured out, that comes back to my friends' questions.



If the Sabbath isn't binding what separates us, why would we go to Francis with any type of testing message about the Sabbath, why would we bring to him our old conservative tests of past dispensations? Can you see the problems with their argument? Even if you don't have all the answers, you can see the natural conclusions. And they are identifying them when they say Pope Francis is a Nethinim because we only have one test and he's passing it. When we come back, we'll discuss that dilemma.



Dear Lord, thank you for your Sabbath day, thank you that we can come together to worship. Lord we know that we are in a dangerous time period. We have been through a dangerous time, a painful time for very many of us. Many of us are tired, we are weak but Lord we have strength because we know your lines, your lines that tell us a thus saith the Lord in their correct context. Lord so we do not need to fall to temptation we can have the strength of Christ. Lord I pray that we'll understand the battle that we're many of our brothers and sisters are struggling with this battle. Lord, they have loved your lines they have loved this message but in this time period, Lord many become confused, and I pray Lord that we will have clarity and unity as a movement, that they understand our dangers and understand what makes us a people. I pray this in Jesus' name amen