

# 8. Midway 2014

Tess Lambert, 02.10.2018

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## Youtube Video

[https://www.youtube.com/watch?v=8aAfvI2\\_nfc](https://www.youtube.com/watch?v=8aAfvI2_nfc)

### [00:00:15.610]

Amen. Yesterday, we looked at information as it relates to our reform line, particularly as it relates to the mode of warfare and the breakdown of the Constitution. We looked at the two streams by which information reaches us. Through the media. We're going to come back to this subject, probably tomorrow, and see what information warfare looks like at the Battle of Raphia. Today's class is more of a preparation for what I want to begin tomorrow. I'm happy for today's class to be a little bit more relaxed. If there are other thoughts you want to share. Before we begin today's subject, I want to note a couple of things. Perhaps you've already picked up. But I want to make sure that they aren't passed by. When we looked at the lines of Pyrrhus, we saw that there's four battles. To combine the lines, we see Ipsus, Heraclea, Asculum, Beneventum. And we noted the Battle of Ipsus is 2016. The Battle of Heraclea is our Loud Cry. Asculum is our close of probation. It's commonly known as Raphia. Beneventum, second Advent, if we're thinking of the line of the priests. Or Panium. And what we noted about these four battles in the line of Pyrrhus is that this one is won by elephants, elephants, elephants and elephants. Which is what brought us to looking at 2016 as an example of what this warfare will look like in each of these battles.

### [00:03:05.550]

The problem with looking at a war a couple of thousand years ago is this is what wars looked like back then. But when we bring this to World War II, it gives us another perspective. We saw the first was the invasion of Poland, the beginning of World War Two in 1939. Then we marked August of 1940. This is when the relationship between the King of the north and the King of the south begins to be broken down. What we marked next was 1941. This was Operation Barbarossa when Germany invaded the Soviet Union. The King of the north comes against the King of the south. 1945, end of World War II. What we noted with World War II, with this structure, is what we didn't have was four individual battles. Instead, what we had was a series of invasions. Poland was an invasion. 1941 was an invasion, and 1945 was an invasion as they descended on Germany. What we noted was that we then had two fronts of World War II. What begins first is the Western Front.

### [00:04:44.090]

What begins at Raphia is the Eastern front. And we noted that the Eastern front looks like the Western Front. War in the west precedes war in the east. One of the reasons I wanted to review this point is, first of all, so that we can see how this lines up the west and the east, these invasions, but also so that we can see on this line, August 1940 is different. It's not an invasion, and it isn't identical to these other three. Considering that this is the battle that we are closest to. I thought that we should make it a little clearer what we're looking for. August 1940 was about trade. It was financial. We understood that Germany could

not wage war without its trade agreements with the Soviet Union. And when it invades the Soviet Union in 1941, some of its supplies wouldn't have lasted through the first day if they hadn't already been delivered from the Soviet Union between August 1940 and 1941. When the Soviet Union cuts trade to Germany in August of 1940, the situation was dire. But we understand it only lasted for the one month.

**[00:06:21.460]**

I wanted to note that while we note elephants at each one of these battles, world War II gives us a different perspective, particularly about this battle here between the north and the south. This was trade and financial. This being Pyrrhus and Russia.

**[00:06:50.190]**

I wanted to note then one other thing about these lines. Panium is a way mark on our reform line. Raphia is a way mark on our reform line. Heraclea is a way mark on our form line. What about Ipsus? We understand about midnight, midnight cry, July 21, August 15. July 21, is 2014. And this is midnight. Here the loud cry begins. The next way mark we have is August. This is Exeter. And the loud cry, which people are already suggesting is 2018. This is a swelling of the loud cry, all of which leads you to October 22. I want to read you a quote from a pamphlet by Joseph Bates.

**[00:08:34.730]**

He says, "*at midnight a cry was raised*". This is 21 July, or for us, 2014. "*The bridegroom is coming. Go you out to meet him. Then all the virgins arose and trimmed their lamps. We have already shown that the tarrying time for the bridegroom by the Prophetic periods was six months beginning 19 April down to 22 October 1844. The midnight of this dark, stupid time would be about July 20.*" We know 21. "*Snow gave the true midnight cry in the Tabernacle in Boston at this time, and it was received by the Virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed, as we had been taught from 1840, that the midnight cry embraced the whole subject, even beginning back to the French Revolution. And some were old enough to believe it had begun in the days of the apostles. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with who related the wonderful manner in which they were moved upon to examine this subject before they had heard it. At midnight, in the dead of the night of the carrying of this bridegroom, the cry was raised, which caused great agitation and excitement. Looking with unparalleled interest at definite time, the 10th day of the 7th month, or October 22, 1844. A camp meeting was held in Concord, New Hampshire, somewhere about 1 August. Here, as we afterwards learned, the cry resounded throughout the camp. On the 12 August, another was held in Exeter.*"

**[00:10:21.280]**

What Joseph Bates is marking is the 21 July. The 1 August where the cry resounds throughout the camp. All leading to August 12. And we know that Samuel Snow reached in the night of the 14th. I'd like to suggest August 1 is 2016. Which would make it a way mark. 2014 to 2016 is two years. 2016 to 2018 is two years. The 21 July to August 1 is eleven days. August 1 to August 12 is eleven days. If you're willing to mark the beginning. Because of yesterday, I wanted to see 2016 for the significance that it is. 2014

politically we saw with that mode of warfare was just preparation for a battle at 2016. It has to have some meaning for us. And that's all I want to note with that. Okay, I missed a point back here. We'll go back to this for a second.

### **[00:11:58.990]**

Why did the Soviet Union cut off Germany's trade in August of 1940? What led them to do this? There was a couple of reasons. First of all, Germany was falling behind in its payment. But what I think is particularly relevant is that Stalin was worried that Hitler's war with the west might end more quickly than he wanted. As France had signed an armistice. *"Towards the end of August, Stalin was again convinced that Germany would face a long war in the west. When Britain improved in its air battle with Germany and the execution of an agreement between the United States and Britain regarding destroyers and bases."* In early August of 1940, Stalin's worry is that this war in the west is going to wind up sooner than he wants, because what he's trying to do over this time is weaken his enemy. To, first of all, foment, and then prolong this war in the west as long as he can. This is how he weakens both sides, both Hitler, Britain, everyone that he sees as a threat to himself. And in August of 1940, it looks like that war is going to end too soon and Germany is going to come out too strong.

### **[00:13:23.110]**

I'd suggest. Is Putin worried that Trump is doing too well? He has to do something. It relates to information, relates to trade, relates to financial, to make sure that this war doesn't wind up too quickly and Trump doesn't get too strong. They're the only two points I wanted to bring out before we head into today's subject.

### **[00:13:56.890]**

Today we're going to look at 2014. And this isn't particularly new. We know that there's been a lot of good, solid studies done on 2014. I want to introduce another thought in preparation for tomorrow and the classes that are coming. We understood that we have a 126 that takes us from 1888 to 2014. But 2014 is also midway. As we read that Joseph Bates laid out for us, it's midnight because it's midway. You have April 19, July 21 and October 22. And this is a midpoint. When we do a 126 from 2014 to 1888, I would suggest this is a midpoint. Prophetically. Can we see a midpoint in 1888?

### **[00:15:24.990]**

I haven't printed notes, but I will write the references on the board. 1884, it's Ellen White's last open vision in Portland, Oregon. Her first open vision being in Portland, Maine, 40 years previously in 1844. In 1884 Ellen White's last open vision. The Church no longer has that luxury. Review and Herald, November 25, 1884. For those of you that have your devices. I want to note a couple of things she says in this year, and I'm beginning from paragraph 23. She says, *"those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled views of the Prophecies and Prophetic Chronology father Miller gives the following simple but intelligent and important rules for Bible study and interpretation."* And then she proceeds to list rule number one to five. She says, *"the above is a portion of these rules, and in our study of the Bible, we shall all do well to heed the principles set forth"*. I just liked that year. The particular one I want to know is

Review and Herald, November 22, 1892. For 1884, I'm marking her last open vision. And she also brings out William Miller's rules and gives her a seal of approval. And mentions those studying the third angel's message in this correct methodology.

### **[00:18:20.210]**

1892, paragraph seven. She says, *"let everyone who claims to believe that the Lord is soon coming search the Scriptures as never before. For Satan is determined to try every device possible to keep souls in darkness and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer that he may be enlightened by the Holy Spirit as to what is truth. That he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures and disappoint the enemy. The time of test is upon us. For the loud cry of the third angel has already begun. In the revelation of the righteousness of Christ, the sin pardoning Redeemer. This is the beginning of the light of the angel, whose glory shall fill the whole earth. For it is the work of everyone to whom the message of warning has come to lift up Jesus, to present him to the world as revealed in types, as shadowed, in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples, and in the wonderful miracles wrought for the sons of men. Search the Scriptures, for they are they that testify of him."*

### **[00:19:50.470]**

What is she marking in 1892? The loud cry of the third angel has already begun. The time of test is upon us. She also talks about the lifting up of Jesus. I would suggest this is an ensign. We understand that as a midpoint, July 21 is a midpoint, is between April 19 or 911 and October 22 or our close of probation. Raphia. What about the 151? This takes us to 1863. What is 1863 the middle of? 1863 is the midpoint of the American Civil War. Begins in 1861 and ends in 1865. Abraham Lincoln suspended Habeas corpus this is pretty much British law changing to Roman law. 1861 beginning of the Civil War, and the suspension of habeas corpus. I'll read you a quote from Abraham Lincoln. He says. *"Now therefore be ordered first. That during the existing insurrection, and as a necessary measure for suppressing the same, all rebels and insurgents, their aiders and abettors within the United States and all persons discouraging volunteer enlistments, resisting militia drafts, or guilty of any disloyal practice, affording aid and comfort to rebels against the authority of the United States, shall be subject to martial law and liable to trial and punishment by courts marshal or military commission. Second, that the writ of habeas corpus is suspended in respect to all persons arrested or who are now or hereafter during the rebellion shall be imprisoned in any fort, camp, arsenal, military prison or other place of confinement by any military authority or by the sentence of any court marshal or military commission."*

### **[00:23:20.210]**

Marking this as 911, the Patriot Act, the breakdown of the Constitution. I would suggest, of what we see in this line, the beginning of a dictatorship. Which is pretty much what Abraham Lincoln set up. In 1863, this is the midpoint of the Civil War and the Battle of Gettysburg. This is the turning point. Robert E. Lee's invasion of the north is halted and it marks a turning point where the north began to triumph. And you have the Gettysburg Address. What I would suggest between 911 and Raphia is this overturning of the Constitution, the setting up of a new form of this dictatorship. And also of the dividing of the United States

into these two separate factions. All ending in 1865 with the end of the Civil War. And also the assassination of Abraham Lincoln.

### **[00:24:55.050]**

What begins as one dictatorship here, we see in multiple lines. Which I'm hoping to do in the next coming days. We see both the death of a dictator and the rise of the dictator at Raphia. And Abraham Lincoln is assassinated. The 126, the 151. What about a 220? Takes us to 1794. What is that in the midpoint of? 1794 is the midpoint of the French Revolution. From 1789 to 1799. Thus marking Revolution from 911 to close of probation. 1789 marked the beginning of the first US government presidential election and the Constitution goes into effect. You have the beginning of the Constitution. I would suggest paralleling the end of the Constitution. Beginning of the end. And it's ratified by Congress. 1794 as a midpoint marks the change from the Reign of Terror to the White terror. 1799 gives you Napoleon and the setting up of a dictator. So France is overturned from 1789 to 1799. Paving the way for the rise of Napoleon. There are other details in this history. What I want to suggest, particularly when it comes to Robespierre, and this split between reign of Terror and White Terror, that the French Revolution has more than one application.

### **[00:27:35.290]**

What I want to bring out is two of those applications and that will make more sense when we do that. But in this application it's showing us the overturning to the rise of Napoleon. The last one I want to look at, as it relates to 2014, and we'll spend most of our time here, because I love this one, 1524, the 490. If you count 490 from 2014. 1521 is a diet of worms. We're going to read some of the account of this in the Great Controversy. Chapter eight. If you turn to GC 145.2.

### **[00:29:54.370]**

*"The attention of all parties was now directed to the assembly of the German States, which convened at Worms soon after the accession of Charles to the Empire. There were important political questions and interests to be considered by this National Council. For the first time, the princes of Germany were to meet their youthful monarch in deliberative assembly."* 146.2: *"About this time the bull declaring Luther's excommunication was published. And this coupled with the representations of the Legate, induced the Emperor to yield. He wrote to the Elector that if Luther would not attract, he must remain at Wittenberg."* I want to scan through this chapter. Chapter eight. Okay, back in 145.2. I missed the bit I wanted there. It says *"there were important political questions and interests to be considered by this National Council. For the first time the princes of Germany were to meet their youthful monarch in deliberative assembly. From all parts of the Fatherland had come the dignitaries of Church and State."* What you have coming together here is all of these dignitaries of Church and State, the princes of Germany. Marking this assembly.

### **[00:31:41.810]**

GC 149.1. "The Legates address made a deep impression upon the Diet. There was no Luther present. With the clear and convincing truth of God's word to vanquish the papal champion, no attempt was made to defend the reformer. There was a manifest, a general disposition not only to condemn him and the doctrines which he taught, but if possible, to uproot the heresy. Rome had enjoyed the most favorable opportunity to defend her cause. All that she could say in her own vindication had been said. But the

apparent victory was a signal of defeat. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. Never from that day would Rome stand as secure as she had stood.

**[00:32:35.450]**

GC 160.3. Talking about Luther. I'm trying to pick up. Sorry.

**[00:32:40.280]**

Does that say church and state?

**[00:32:42.310]**

Yes. Thank you.

**[00:32:50.430]**

GC 160.3. Trying to highlight passages in this chapter, though I would recommend you read the whole chapter eight of the Great Controversy to see the similarities. It says, *"thus stood this righteous man upon the shore foundation of the word of God. Luther is now there to present his case. The light of heaven illuminated his countenance. His greatness and purity of character, his peace and joy of heart were manifest to all as he testified against the power of error and witnessed to the superiority of that faith that overcomes the world."* She's marking the greatness and purity of his character, the peace and the joy of his heart. And we mark the new heart at 911.

**[00:33:44.750]**

GC 163.3: the response of the Leadership. *"Yet Charles had deliberately rejected the truths presented by Luther. I am firmly resolved to imitate the example of my ancestors, wrote the monarch. He had decided that he would not step out of the path of custom even to walk in the ways of truth and righteousness."* Before the leadership two paths are presented and he decides on the path of custom and the path of his father's.

**[00:34:17.600]**

*"Because his fathers did, he would uphold the papacy with all its cruelty and corruption. Thus he took his position, refusing to accept any light in advance of what his fathers had received or to perform any duty that they had not performed."* He will not accept advanced light. She says, *"there are many at the present day thus clinging to the customs and traditions of their fathers, when the Lord sends them additional light they refuse to accept it because not having been granted to their fathers, it was not received by them."* There has been an increase of light above and beyond what was given to the fathers. She says, *"we are not placed where our fathers were. Consequently, our duties and responsibilities are not the same as theirs. We shall not be approved of God. In looking to the example of our fathers to determine our duty, instead of searching the word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received and which was handed down as an*

*inheritance for us. And we are accountable also for the additional light which is now shining upon us from the Word of God."*

**[00:35:30.500]**

So she doesn't discount the light that was given to the ancestors, to the fathers that's been handed down as an inheritance. But now there is additional light shining from the word of God, and it is our responsibility to accept it. Said Christ in the next paragraph of the unbelieving Jews: *"If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, his spirit pleaded for the last time with many in that assembly, gathered leadership, as Pilate centuries before permitted pride and popularity to close his heart against the world's redeemer as a trembling Felix bade the messenger of truth, go thy way for this time, when I have a convenient season, I will call for thee. As the proud Agrippa confessed, almost thou persuadest me to be a Christian. Yet turned away from the heaven sent message, so had Charles V, yielding to the dictates of worldly pride and policy, decided to reject the light of truth."* Here the leadership rejects and they reject because they cannot accept that any new light would be given to them.

**[00:37:07.790]**

Great controversy 168.1: "God had provided a way of escape for his servant in this hour of peril. Now that Luther's life is threatened. A vigilant eye had followed Luther's movements and a true and noble heart had resolved upon his rescue. It was plain that Rome would be satisfied with nothing short of his death. And only by concealment could he be preserved from the jaws of the line. God gave wisdom to Frederick of Saxony to devise a plan for the Reformer's preservation. With the cooperation of true friends, the Elector's purpose was carried out and Luther was effectively hidden from friends and foes. In 1521, this message goes to the leadership. You have the gathering together of Church and State. With this rejection and this gathering, there was also a threat on the life of Luther. To preserve him, there is a hiding and a tarrying time. Luther goes into hiding. It's interesting that he is hidden both from his friends and from his enemies. And I would suggest we have friends in the Levites that we're yet hidden from in this period.

**[00:38:43.730]**

It's interesting also. GC 168.3. Two paragraphs down. She says that "while his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still active. A host of tracks issuing from his pen circulated throughout Germany. He also performed the most important service for his countrymen by translating the New Testament into the German tongue. From his rocky Patmos, he continued for nearly a whole year to proclaim the Gospel and rebuke the sins and errors of the time. Is this hiding and tarrying time, a time where nothing gets done? The Bible is actually translated into the tongue of the people. The message is packaged in a way that it can then be taken to the world. Yes.

**[00:39:44.560]**

How do you show that this is 1521.

**[00:39:50.310]**

1521?

**[00:39:52.530]**

Everything you are reading. How do you show that this, what you are reading, is happening 1521?

**[00:40:01.230]**

It didn't say it in the quote, did it?

**[00:40:03.090]**

Okay.

**[00:40:03.450]**

I think it's known historically.

**[00:40:05.150]**

Okay.

**[00:40:10.070]**

I've lost my place. At the same time, Luther going into hiding and tarrying also presents the Reformation with a new type of crisis. And we will read that in GC 186.2. This is the Reformation carrying on while Luther is in hiding. She says: *"a few men deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from heaven and claimed to have been divinely commissioned to carry forward to its completion the Reformation which they declared had been but feebly begun by Luther. In truth, they are undoing the very work which he had accomplished."* What are they saying was feeble. The beginning of the work? If this is 911, what they're marking as feeble is 1989 to 911. Somehow this work they're saying was weak, and now they need to step in and fix it. But Ellen White says that they are undoing the very work which Luther had accomplished in this time period. She says: *"one of these prophets claimed to have been instructed by the angel Gabriel, a student who united with him forsook his studies, declaring that he had been endowed by God himself with wisdom to expound his word. Others who were naturally inclined to fanaticism united with them. The proceedings of these enthusiasts created no little excitement. The preaching of Luther had aroused the people everywhere to feel the necessity of reform. And now some really honest persons were misled by the pretensions of the new prophets."* While Luther is in hiding, you have fanaticism enter this new movement. And what they're particularly suggesting is that that early period had been but feebly begun by Luther.

**[00:42:33.310]**

And this is what drives Luther out of hiding. Now, Wittenberg, this is GC 188.2. She also says 186.3, that the preaching of Luther had aroused the people everywhere to feel the necessity of reform. And now some really honest persons were being misled by the pretensions of the new prophets. There are people



also being following these other men and being misled. In 188.2, she says: *"now Wittenberg itself, the very center of the Reformation, was fast falling under the power of fanaticism and lawlessness. This terrible condition had not resulted from the teachings of Luther, but throughout Germany, his enemies were charging it upon him. In bitterness of soul he sometimes asked, can such then be the end of this great work of the Reformation? Again, as he wrestled with God in prayer, peace flowed into his heart. The work is not mine, but thine own, he said. Thou will not suffer it to be corrupted by superstition or fanaticism. But the thought of remaining longer from the conflict in such a crisis became insupportable. He determined to return to Wittenberg."* What Luther then does is he comes out of hiding to confront this new form of fanaticism and these new prophets, as Ellen White terms them.

#### **[00:44:03.550]**

Can we see the parallels with 911, or do I need to go into that? We can see that. Here we see Luther before the Diet, the gathering of church and state. Leaders clinging to the traditions of their fathers. The hiding and the tarrying time. We see men claiming Luther's beginning work was weak, that they need to fix it. The fanaticism enters, and Luther leaves from his hiding to confront these new prophets.

#### **[00:44:35.910]**

Also in 1521, I want to note one other incident. The year before Solomon I, also known in the west as Solomon the Magnificent, becomes Sultan of the Ottoman Empire. He's the 10th and longest reigning sultan, reigning for 46 years. Under his administration the Ottoman state ruled over 15 to 25 million people. In 1521 he begins his attack on the west by taking Belgrade. In 1521, Solomon personally led the Ottoman armies in conquering the Christian strongholds of Belgrade, and Rhodes, as well as most of Hungary before his conquests, were checked at the siege of Vienna in 1529. You see this Islamic attack on the west, and I want to mark the response of the world.

#### **[00:45:46.120]**

*"The fall of Christendom's major stronghold, Belgrade and Rhodes, spread fear across Europe. As the ambassador of the Holy Roman Empire to Constantinople was to note, the capture of Belgrade was at the origin of the dramatic events which engulfed Hungary. It led to the death of King Louis, the capture of Buddha, the occupation of Transylvania, the ruin of the flourishing kingdom, and the fear of neighboring nations that they would suffer the same fate."* We also see this fear of the nations. With Islam comes the fear. And again, we're marking this as 911. And 1524, as the midpoint. 1524 marks the German Peasant War. This was the largest revolution or public revolt before the French Revolution in Europe. *"It was a widespread, popular revolt by the peasants. From 1524 to 1525. It failed because of the intense opposition by the aristocracy slaughtered up to 100,000 of the 300,000 poorly armed peasants and farmers."*

#### **[00:47:23.830]**

Many of these revolutionaries were Protestant. They were coming on the back of the Protestant Reformation, claiming that men were created equal and that they should be given more rights. More influence, and more freedom. And the Anabaptists played a significant role in this interaction. Martin Luther never condoned it. He stepped back and saw it as evil and wrote the pamphlet against the

murderous, thieving hordes of peasants, and he condemned the revolution. But what you have here is the lower classes rising up against an embedded aristocracy. And considering what we looked at yesterday, I would suggest they wanted to drain a swamp. This is the beginning of that revolution. It has often been seen as a precursor of communism and socialism. The result of this was new Protestant churches, because of this crisis caused by the Peasants War, became more conservative and more under the total control of the elite. You see also this rising conservatism. Luther's innate conservatism was reinforced by the result, and he reinforced the elite's domination of the new church and theology. What this causes is a crisis point in the revolution and what they describe as the beginning of its splintering.

#### **[00:49:24.250]**

You also have internal problems where Luther, Zwingli and Erasmus begin to disagree. The first major internal break within the Protestant movement. The first splintering within the Reformation, within the leadership, which we can note with Path of the Just etc.. Division beginning to occur.

#### **[00:50:01.730]**

1527 is a sack of Rome and the end of the Renaissance in Italy. What had happened under Charles V. He could no longer pay his army. And the soldiers desired payment. The proposal they gave to him was that if you won't pay us, then you need to give us Rome to sack and pillage. And left with little choice, with a whole army of very angry soldiers, the generals led the army into Rome and they pretty much decimate the city. On May 6, the imperial army attacked the walls and Vatican hills. The death of the last respected command authority among the imperial army (Charles V) caused any restraint in the soldiers to disappear and they easily captured the walls of Rome, the same day. The Pope Clement flees to safety.

#### **[00:51:15.030]**

*"Charles V was greatly embarrassed by the fact that he'd been powerless to stop his troops striking against Pope Clement VII and imprisoning him. Clement spent the rest of his life trying to steer clear of conflict with the Emperor, avoiding decisions that could displease Charles. But making the Pope powerless. Without any qualms and without conditions, Clement agreed to cede the worldly and political possessions of the Bishopric of Utrecht to the Habsburgs. Many feared at the time and since of a repeated sack of Rome. That, coupled with the Pope's virtual imprisonment, compelled the Pope not to grant England's King Henry VIII an annulment to his marriage with Catherine of Aragon, the Emperor's aunt. In doing so, the Pope pacifies Charles V. And incidentally, as a byproduct, this is what sparked the English Reformation."* This event marks the end of the Italian Renaissance. The population of Rome at this point in time, going from about 55,000 down to 10,000. The army only left when there was absolutely nothing left to pillage. Many of those people had fled, but an estimated 6000 to 12,000 had been murdered. And the problem is, after they left, then disease set in with the unburied bodies in the street.

#### **[00:52:42.630]**

This siege and pillage lasted for eight months until the food ran out. It's in commemoration of the sack and the guards bravery in their attempts to defend the Pope that recruits to the Roman Swiss Guards are sworn in on May 6 every year. On the anniversary of the sack of Rome. Prior to 1527, Rome had become arguably the center of the Renaissance. But that ends in 1527. The capture of Rome and the occupation

of the imperial army caused massive economic dislocation and much of the city's wealth was spent on ransoms or stolen. Rome was devastated by the sack and its aftermath. In one year, going from 55,000 to 10,000 people. The economy was in ruins. The colonial family revolted in the Papal States, and established a virtual independent principality. Following the end of the occupation of Rome, a plague decimated the survivors. Rome was in a state of collapse and the sack had set the city back by a century." The Renaissance in Rome ended, which was the end of one of the last centres of the great culture that had been flourishing prior to this time.

**[00:54:03.530]**

What you also mark in 1527 is the Anabaptists formulate their beliefs and persecution begins. And again, I'm marking this as Raphia. With this defeat of the west and also the beginning of persecution, against the Anabaptist. It's interesting to note that both Roman Catholics and Protestants are like united to persecute them. You have this coming together of Catholicism and Protestantism to persecute the Anabaptists. Resorting to torture and execution in attempts to curb the growth of the movement. The Protestants under Zwingli were the first to persecute the Anabaptists, the first martyr in 1527. They were deemed too radical and therefore a danger to religious stability by both Catholics and Protestants. This continued persecution in Europe was largely responsible for the mass emigrations to North America by Amish, Hutterites and Mennonites. This is when you see the Earth swallow the flood and people flee. This is responsible for the people fleeing for the United States, the New World, The Glorious Land.

**[00:55:38.210]**

Yes. Sorry,

**[00:55:40.310]**

What did you say the Anabaptist release?

**[00:55:47.630]**

They formulate their belief. Sparking the persecution by Catholics and Protestants. That was the end of the study on 2014. What I wanted to note is the midpoints. Particularly, why I wanted to do this study was that in a future study, it's going to be important to see that from 911 to Raphia is the French Revolution and the American Civil War. You'll see why we need to understand that in a future study. Do you have any questions related to this, or thoughts?

**[00:56:46.170]**

All right, so we still have half an hour left. I want to put one other thought in place. Am I all right to rub this out? When we think of the study on the counterfeit. It was suggested that, as we see beginning of ancient Israel, the end of ancient Israel. Beginning of modern Israel, the end of modern Israel. That we can also see the beginning of modern Babylon and the end of modern Babylon in these histories that we're looking at as it relates to World War II. Fatima. Pope Pius XII. What I'm wanting us to consider is, when can we see the Papacy receive its seat? There was a pattern that seems to appear when looking at the Diadochi

Wars. We should go back to before we saw Pyrrhus and Demetrius as king of the north and king of the south. We should go back to our traditional understanding of Daniel 8 & 11 and the four generals.

### **[00:58:20.580]**

King of the north, king of the south. Who is the king of the north among our four generals? That would be Seleucus. I want to look at the beginning of his empire. And this is a line we've already drawn up, already addressed. I want to add a couple more points. We understand that 4th Diadochi War began in 307 BC, and this is the time of the end. We also saw that in 311 BC, the 3rd Diadochi War ended with a peace treaty. Between three of our generals. Not Seleucus, but Lysimachus Cassander, Ptolemy and Antigonus. Cassander, Lysimachus, Ptolemy. And this is with the fifth general that we looked at, Antigonus and Demetrius his son. Why does Antigonus want this peace treaty? One is because over the previous years, he hasn't been strong enough to defeat the other three. And the other reason is that Seleucus, after the Battle of Gaza, which is around 312 / 313 BC. Seleucus and Ptolemy unite. They defeat Demetrius at the Battle of Gaza, and this frees up Seleucus to go back and retake Babylon. He had been given Babylon, but he had lost it again when Antigonus came up against him, and he fled.

### **[01:00:57.120]**

In 311 BC Seleucus heads back to Babylon and retakes the city. And this sparks the beginning of the Babylonian war that went from 311 BC to 309. The war over Babylon. This was a series of battles where Seleucus, who retook Babylon in 311, and then Antigonus and Demetrius come against him. They retake Babylon and then they fight over the city for this two year period. The final outcome was in 309 BC. Seleucus was victorious, which began the Seleucid Empire. This is the beginning of the Seleucid Empire marked when he has his seat in 309. In 309 BC he defeats Antigonus by marching on his army and taking them in the early hours of the morning when they weren't expecting it, and he was able to strike a definite blow. Antigonus then retires west and gives up Babylon. When we looked at our lines of Pyrrhus, we overlaid this history 307 BC with 1939. You can mark it as the beginning of World War Two, or as time of the end, both occurring in that year. When did World War One end? Why do we still consider the Korean peninsula to be at war?

### **[01:03:51.170]**

The reason is that a peace treaty is not the end of a war. November 11, 1918. All nations had agreed to stop fighting while the terms of peace were negotiated. On June 28, 1919, Germany and the Allied nations signed the Treaty of Versailles, formally ending the war. I probably shouldn't have used the word peace treaty. But an armistice is not the end of a war. Agreeing to stop fighting does not mark the end of a war. We can mark the end of World War One two ways. It's generally marked in 1918, but it doesn't formally end until 1919 in that Treaty of Versailles, which is a peace treaty. World War One. World War II.

### **[01:05:01.290]**

This quote is from warfare history network: *"at least ostensibly, World War I ended first with a cessation of armed hostilities between the warring powers at the famed 11th hour of the 11th day of the 11th month. That is November 11, 1918. The official or diplomatic end of World War I came Lateran Treaty of Versailles, June 28, 1919."* The previous quote was from America's Library, a government website.

**[01:05:33.650]**

Between 311 to 309, you have a two year period, and then you have 309 to 307, a two year period to our time of the end. In between these two dates, 1919 and 1939, you have 1929. And this is the Lateran Treaty.

**[01:06:08.130]**

*"After World War I, Benvenuto Soreti, Secretary of State for Extraordinary Ecclesiastical Affairs, discussed the Roman question in Paris with Vittorio Orlando, the Italian premier. And presented to him a solution composed by Cardinal Gaspari that would have attributed to the enclosed Vatican the character of a sovereign state."* This is in May 1919. The question comes up in 1919. Cardinal Gaspari. A solution composed by Cardinal Gaspari. This is a powerful cardinal. Not only does he oversee the writing of the Lateran Treaty, but he is pretty much Pope Pius XII boss. During nearly all of his training. He oversees the writing of the Lateran Treaty and the writing of the new Code of Canon Law. This led to a projected concordant in May of 1919. But all of this got delayed in June 1919 with the fall of Orlando's cabinet. This is the political controversy going on in Germany after World War I, when they're still in a national state of revolution. And that puts an end to the discussions. "In 1919 Italian Catholics founded under the leadership of Don Luigi Sturzo, the popular party, Alfredo Rocco declared in Parliament, it does not seem to me impossible to find a point of agreement which conciliates the teachings of the Holy See concerning the complete independence with the domestic and international needs of the Italian state. June 21, 1921."

**[01:07:59.480]**

So over this period, you have this debate over whether or not the Papacy should receive a complete independence with its domestic and international needs. An independence from that of the Italian state. Over this period of time, the relationship between the Vatican and the Italian state continues to improve. You can see that with the official state mourning at the death of Pope Benedict the 15th and the blessing by Pius the 11th. All of this debate in the Italian parliament led up to *"the Lateran Pacts of 1929, which set up the Vatican City as a fully independent and sovereign state, concluded a concordant regulating church state relations, arranged a financial settlement, abrogated the law of guarantees, and definitively and irrevocably terminated the Roman question as stated in Article 26 of the treaty."* In 1929 you have the seat. In 309, you have the seat. This is something that is debated over a ten year period. You have a ten year period and then another ten year period. 307 BC is the time of the end in our study of the Diadochi War, and it lines up with 1939, and also with 1989. In 1989, we can see a different conflict being entered into. And I don't want to mark two completely separate wars.

**[01:09:47.400]**

But if we can picture that Cold War morphing, it changes form over time. What I want to suggest is when we think of this history of the Alpha, it's a perfectly good seat for Nazi Germany. We have to cut off this rise of the beginning of modern Babylon from the end of modern Babylon. This seat does no good once it changes beast. This seat is for this beast, Nazi Germany. But if it's going to take on a new beast, the United States, it needs a new seat. 1989 marks our time of the end. The conflict hasn't ended. It didn't

end in 1989. It changed form. It didn't end in either, but it changed form. It morphed from a Cold war into a proxy war. What America failed to see was that this war was not ending. It kept changing in its form. *"American and British diplomats and spies within Russia speak of the time before 1989 when their homes and hotels were bugged and they were closely followed by members of the secret security services particularly grew, and the KGB. Intimidation tactics were used, such as their homes being broken into and evidence left of the intrusion to intimidate, such as stepped on cigarette butts, etc. Over 1989 to 1991, these practices ceased all across the former satellite states of the Soviet Union. But in Russia it was noted that they continued as if there had been no change through 1991 to 1994, etc."*

#### **[01:11:56.820]**

There was no change. In 1979 it morphs from a Cold War into a proxy war. And again, with the end of the Cold War in 1989, it changes again. I'll mark it as World War III. When does the Papacy receive its seat for modern Babylon for the beast that is the United States, for the lamb like beast? New York Times writes January 16 1984. Five years after 1979. Five years before 1989. I'd like to note that in 1979, the Pope is welcomed for the very first time to the White House and is called Our New Friend. This is the beginning of the relationship before Reagan ever comes into office between Pope John Paul II and the American government. This is the New York Times article. 1984. *"The United States and the Vatican established full diplomatic relations today for the first time in 117 years. The step announced here and at the Vatican this morning was described by spokesman for the Reagan administration as intended to improve communications at a time when Pope John Paul II has become increasingly involved in international affairs. But it touched off strong criticism among Protestant groups as well as some Jewish and civil liberties groups who criticized the move as a violation of the separation of church and state. Senator Ernest Hollings, a Democrat of South Carolina and a candidate for his party's presidential nomination, said he would oppose elevating the special representative to the rank of ambassador. He said it's in violation of the First Amendment of the Constitution and sets a bad precedent. The White House spokesman, Larry Speaks and John Hughes, the State Department spokesman, said there was no violation of the separation of church and state because the United States was recognizing the Holy See rather than the Roman Catholic Church itself."*

#### **[01:14:37.500]**

What they're going back to is 1929 and saying it became a state power. If we recognize the Catholic Church, we're not recognizing a church. We can now recognize it as a state power. He goes on to say: *"The United States holds Pope John Paul II in high esteem. We respect the great moral and political influence which he and the Vatican exercise throughout the world. We admire the courageous stand he takes in defense of Western values."*

#### **[01:15:10.030]**

They are recognizing his moral influence even though they're trying to pass this off as recognition of another sovereign state. This is the official government proclamation of this act. *"The United States of America and the Holy See, in the desire to further promote the existing mutual friendly relations, have decided by common agreements to establish diplomatic relations between them at the level of embassy on the part of the United States of America and nunciature on the part of the Holy See as of today,*

*January 10, 1984.*" In 1984, the papacy now holds nunciature. And the United States has an embassy within the Vatican. I would mark that as a seat. It's interesting, in 1984 you see this change from Italy from the Old World into the New World. And in 1984, the United States steps forward and Italy steps backward. In 1984, the Italian government and the Vatican alter this Lateran Treaty. And Italy ceased to be a Catholic country. *"In 1984, Italy declared themselves no longer a Catholic country. Catholicism is no longer their official religion. The annual payments made by the state to the Vatican as was established in 1929 were placed in a fund that could be accessed by multiple religious bodies. That numbered ten in 2013. There was also no longer compulsory religious education in Italian schools."*

**[01:17:12.820]**

You see this transfer of seat. Where it's no longer Italy, this Catholic country under the Lateran Treaty that is amended. Now the United States establishes this diplomatic relationship. The seat of 1929 and the Lateran Treaty was all well and good for the beginning of modern Babylon when it's trying to ride a different beast. But this history, the end of modern Babylon, requires a different seat within the United States. I would like to suggest that seat was set up in 1984. Do we have any questions on that subject? Yes.

**[01:17:52.570]**

What is that word above embassy?

**[01:17:55.110]**

Nunciature.

**[01:17:56.260]**

What does that mean?

**[01:17:57.440]**

The Catholic word for an embassy? They don't call themselves embassies. They have their own words, but it's essentially a Catholic embassy. Yes.

**[01:18:08.230]**

You have World War I, World War II and World War III. I don't know if you can do that, but you could erase the number three and put a third W. Then you have worldwide web. Just a suggestion.

**[01:18:31.670]**

Just for Daniel. Anything else? Yes.

**[01:18:40.570]**

If you could put a line down there. And follow along, I think you'll get the point. In 1980, Reagan is elected following a very liberal president. And the embassy in Iran is taken captive. But the Iranians know that when Reagan takes office, he's going to go in and clean house. When he's elected, they release the prisoners. Okay, so 1980 leads you to 1984. I'm saying there is a relationship here. You have a liberal president leading into a conservative president with Islam being part of the issue. 1984 is a way mark that you've established that the diplomatic relations are set up, but it's also a presidential election. 1988, is a presidential election that gives us the justification for identifying the time of the end with two presidents. Reagan is still president in 88, but Bush gets elected in 88. He's going to sign into office in 89. We have both of them in 1989. What I'm saying is these presidential elections are way marks. In 1992, a presidential election, we sometimes identify as the increase of knowledge, but it's a way mark that we often refer to.

**[01:20:43.070]**

In 1996, we have a presidential election. That is a way mark. We don't talk much about the year 2000, but the year 2000 is a crash course for the people of the United States on the Constitution because they're about to be judged on the Constitution. So they have the hanging chads. The elections put on hold while the Lord reinstructs all the people of the United States about the Constitution that's about to be overturned. 2004 is a presidential election where we mark the beginning of the foundation. Most people aren't aware of it, but in this room. Parminder, Kathy and I can give testimony that the shaking that began with Path of the Just began in 2008 in London, which was a presidential election. That's where it began. It was hidden. Doesn't come to the surface until later. 2012 we're marking as a way mark. What you were starting with at the beginning here, making a case about 2016 being a way mark. Upon the testimony of nine consecutive presidential elections, 2016 has to be a waymark. And I would suggest the conclusion there is that 2020 must be some type of prophetic waymark.

**[01:22:29.110]**

That's neat. Thank you. Let's kneel for prayer.

**[01:22:39.470]**

Dear Father in heaven. Thank you, Lord, for our blessings. Thank you, Lord, for the light of truth that poured upon your people. Father, in those early years that were not frail or weak and has continued to shine ever since. I pray, Lord, that we will go from strength to strength. We'll understand your light, Father, from that time and as it continues to unfold. I pray, Lord, for our loved ones, our friends, our families, those that we are trying to reach with this message. Lord, that in Your time, in Your way, their hearts might be touched. Father, I pray for a correct understanding of these things, both for myself and for the other heads bowed and those watching at home that will have a firm hold of what the future holds for us and what our experience must be now. I pray all of these things is in Jesus name. Amen.