

# 1. Navigating the Complex

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Tess Lambert, 11.02.2022

## Youtube Video

<https://www.youtube.com/watch?v=jh0jWDL11IA>

### [00:00:06.430] - Tess

Dear Lord, thank you for how you have led us and guided us. We are so grateful for the way you have taught us and the way you have revealed yourself to us. And we're so grateful to have a sense of hope when we see so much pain and suffering in the world around us. I pray that you'll be with us as we discuss and study and as we enter your Sabbath hours. I pray this in Jesus name, Amen. I want to review how we got to this point. And if you need to just raise your hand. If we get to a point that you want to go over again, we're pretty much circling. We're coming back to the same points over and over. We started looking at 1888. Is that too high for the camera? There was a conflict in 1888 that I wanted us to discuss a theological debate. And before we got to that theological debate and that internal division within Adventism, I wanted us to consider how we look at the whole of 1888, the whole of the internal history within Adventism surrounding that controversial time period surrounding the Minneapolis General Conference.

### [00:02:05.850] - Tess

And to approach that complicated history, we discussed how complex history is versus the prophetic narrative or the cliches that Adventism develops. Where did we go to to understand that this is the reality of what history looks like and this is the prophetic narrative. We went to the trumpets. The trumpets look like the following. You have the first trumpet. I'll put it over here and then I'll race it for space. You have trumpet number one. Trumpet number two. And then at what point does the trumpet number two sack Rome? This is a quick revision. Trumpet number two, the sack of Rome was 455. That's by the Vandals. The Vandal sack Rome in 455. Not saying that's when the second trumpet ends, just saying they sack Rome in 455 AD. And the third trumpet, which is the Huns and Atilla the Hun, he died in 453. If you actually wanted to draw what the trumpets look like, it goes 1st, 2nd, 3rd, 4th. If we can see that the history of the trumpet is much more complicated than the simple prophetic story of revelation that has 1 2 3 4, it looks simple.

### [00:03:44.840] - Tess

1 2 3 4, you draw it out. What it looks like when you stretch it out. And it's one, two, the three coexisting and fitting into the second, and then the fourth, which is only really one year. That's not going into a study of the trumpets. It's just showing this is the prophetic, the simple, this is the reality. And even this is too simplistic because it's not just four Germanic tribes that troubled Western Rome. I think we all know that. It wasn't like there were four tribes and that's all the problems that Western Rome had. You have a complicated history and reality, then you have a very simple prophetic narrative giving God's people a a structure. There is simple pinpoints to hold onto so they know what is happening in a massive event. We

went to that to see how 1888 is complicated. We have these simple Adventist catch phrases that are true. We say Butler and Smith rejected the prophet. We say that they abandoned the foundations. We have these catch phrases, but we don't understand what it looks like to actually walk through that history. And this is where they see this, the simple [...], to see what the Sunday law looks like. Sunday law. Loud cry. Close of probation. Second Advent. Simple. They comment on my videos and they say everything that you've taught is far too complicated. God isn't going to teach his people or require his people to understand some complicated story of Afghanistan and Russia and all these events and gender and LGBT. It's going to be really simple. It's just Sabbath, Sunday easy to see. Another example, the Reformation simple. You had a Noble, brave Martin Luther and a wicked Pope with devil horns. John the Baptist. Simple, clear, easy message. We'd all pass. If we were there, we'd all recognize the Son of God. We'd all accept John the Baptist and those evil Pharisees who would just refuse to read prophecy. We have the problem with Adventism is they expect to see this in reality, when you walk through history, it looks like this. The Sunday law is going to look like this even though we have a simplistic prophetic story. I wanted us to go over that before going to 1888. We would see that when we went to 1888, we had to understand the complexity so that we know that we wouldn't make the same mistakes that the General Conference leadership made.

#### **[00:06:51.430] - Tess**

So first stop point, 1888, second point, we moved to a discussion of the complexity of history versus our simple parable stories. Third point, we went from understanding the complexity of history to say, how do you take a tangled history, whether it's past or present day, and understand it? And then we began to discuss lateral reading. How we research, especially using external information. But some of the principles apply also to inspiration as well. We made the point about needing to know the historical context of the complexity rather than the simple, that we don't make a mistake with the simple. And that especially applies today when we're doing this in the midst of an information war. To do lots of reading, you need to shift your sources. And this is where we really diverged from our topic of 1888, which we will hopefully at some stage get back to. But this is where I said you take lateral reading. And assuming that none of those are Fox News, these are all good sources still might agree with 20% of that, 180 percent of that 195 percent, 5%. 60%, and so on. We don't necessarily agree with everything.

#### **[00:08:41.260] - Tess**

Then I might take the 95% and say I'll share that on the media, but I'll write a little at the beginning so people know what is worth picking up out of that article and hopefully don't just take the whole of it so they can get to the point of what's being shared. I might find something in the 20%. For example, I read a really good article lately on foreign policy that spoke about Russia and it said 80% of the article I didn't think was worth anything. But they made one really good point that I think will come into a presentation somewhere. But I won't share the article because the 80% I don't think was actually useful. The 20% was a really valid piece of information. Sifting of sources. We went from 1888 to understanding the complexity of history, including our present day history. Adventism makes a lot of their most dangerous mistakes. They don't understand that the history is naturally complex. That we can navigate past and present events through lateral reading. To lateral read we need to know how to sift, which means we need to know how to take and what to take and what to leave.

### **[00:10:07.650] - Tess**

We moved from there to understand the safety of its sources. We went to some examples which were left wing examples. And I started to explain issues with the left wing and why I might find some sources more problematic. We used Max Blumenthal as an example. We went to examples. We went to Max Blumenthal. But really the target of my criticism, there was more subtly 'Democracy Now'. And they say a lot of good things. I'm picking on them a little bit. But I'm trying to explain why a source that you would think is mostly good. I would still very critically sift, especially this one and especially that branch of left wing journalism. We got to hear and I asked the question, we're discussing how we sift sources and I would assume by this stage in the movement everyone would know that this is majority, not all, but majority left wing sources. And then I ask the question, how did this movement become left wing in the first place? We took a step right back and said, okay, how are we left wing in the first place? I asked someone. If this bottom line is the political spectrum with left wing moderate, or centrists and right wing, where was the movement politically from 1989 to the first three quarters of 2018?

### **[00:12:03.550] - Tess**

And the answer that you all gave. Someone gave and everyone I think agreed was that the movement was here. You planted us here from 1989 to late 2018? I asked, why are we here? Why are we right wing until 2018? And we gave some reasons as to why this movement would view the Republican Party and political conservatism as supporting their biblical and prophetic worldview. We discussed their views of morality. We stayed really general. Traditional family values, the United States as the glorious land, Islam, prophetic explanation of Islam and capitalism. The economy. Then I asked what moved us from here, from being in the right wing to the left wing. And this is where we've been the last couple. What moved us in late 2018 from here to here? Because none of you, I think, were convinced by news articles it was a prophetic shift. We have written down two of the four that I want us to review. We have the first one history. But this is prophetic history. This is reform lines, particularly 79 to 89, the history of the Moral Majority. We shift from right wing to left wing here in this history from September 2018 to November 2019.

### **[00:13:56.380] - Tess**

We take this shift. One of the first of the four reasons that I wanted us to list for that shift are prophetic history relevant attached to our reform line, particularly the Moral Majority, in connecting Republicanism to conservative Protestant evangelicalism and seeing the Church and state Union that's grown there. We spent only a few minutes on that. The second point took more of our time, and someone said, this is Pyrrhus. It's the history of the third and fourth Diadochi war, the prophetic role of Pyrrhus as the King of the south. And we narrowed that down, particularly to the battle of Ipsus. Here Josephine took us back and made the point last week. She swung us back to point 2 of the journey we've been on. And she said, this history is another example of where we have a simple prophetic story, Daniel 8:8. That shows the death of Alexander the Great, the rising up of four general. It's another example of how prophecy gives us this beautiful, simple picture that I'm so grateful for because my brain can't hold that much at once. It gives us just what we need to be orientated. But the reality is not that. The reality is much more complicated.

### **[00:15:39.760] - Tess**

The simple is still true. I want to make that point. The simple is still true, but it's the complexity that we need to see if we're going to navigate present day. Josephine took us here and we revised how the Diadochi Wars showed the complexity that Daniel 8:8 makes simple. Then we went to Ipsus and showed how this second point of our fall also moved this movement from being a politically orientated right wing conservative movement to a left wing political position. Is everyone okay so far? Just doing what I said we do last week and show us how we got from here to here. And really down to here. We're all okay with that review. Okay, then we stepped away from that for a second and just made one little side point about Panium. And we were still discussing how history is complicated. How the fall of Western Rome was complicated. And our parables help us navigate the complication. It helps orientate us by giving us the simple, the very simple steps. Because we discussed this afterwards, you had a question, Brendon. Do you mind just leading us through just go as far as you want to.

**[00:17:52.870] - Tess**

How understanding the complexity and the simplicity of the parables navigating us through the complexity of history, how we took that to Panium. If we can just take a break for a slight technical issue. I'll be right back. Brandon, you have a [..]

**[00:18:36.670] - Brendon**

Sorry, other test. It broke up a little bit there. When you come back, to ask that question again. I'm sorry.

**[00:18:57.650] - Tess**

Sorry. We just changed the WiFi connection. To repeat, to review that last question. What I'm asking is, we segueyed for a moment and we took the complexity of history with the simplicity of the parable. Then we took that to Panium.

**[00:19:27.670] - Brendon**

I have no recollection from last week about that particular thing. But if I was to comment on them, a lot of things have happened over the past. Lots of different things have happened over the past six, eight months, and it's been quite messy. I'm sorry. I'm actually not sure what I'm supposed to be saying or how to.

**[00:20:11.410] - Tess**

Does anyone else remember that point that was made last week? Does anyone else have something to contribute on that? Catherine?

**[00:20:34.760] - Catherine**

We spoke about how Panium was fitting in like a cold War period. When we compare it with some of the lines, the World War I and World War II, it's a cold war. And then when we're looking at World War II, we're comparing Pyrrhus with Hitler and Hitler dies at what would be Panium. And so the question is then, if that means that Putin or Russia died of Panium, how can he do any cold war now?

**[00:21:20.210] - Tess**

That's accurate. That's what we were discussing last week. We took the complexity. We know that today's complex. But what you've reminded us, what you've brought us to is the simple story we have. World War I plus World War II equals World War III. And we all know that after World War II, once we get to this point in time, Hitler dies. And Hitler, in that prophetic parable that we apply to the present day, Hitler, represents Vladimir Putin. Then we asked if Vladimir Putin is alive and becoming more belligerent now. What does our prophetic parable, what is it trying to teach us? Does anyone want to continue on from there with any other thoughts? Brendon, did that bring anything back?

**[00:22:28.610] - Brendon**

It did, as Catherine was saying. Those things brought it back, but I'm still not too sure what the next bit was for a memory. Sorry.

**[00:22:43.350] - Tess**

Fine. This is where we got to the point last week, where it started to move really fast. This is why I wanted to do this again. Marie.

**[00:22:58.990] - Marie**

I think you were saying as Hitler was becoming more belligerent. Now Putin, the King of the south, as he is now heading for death. He is also doing the same.

**[00:23:26.430] - Tess**

We have this written as 2021. This is Panium. What date would this be in the Second World War on the lines of the first and Second World War?

**[00:23:43.550] - Marie**

I'm sorry, I didn't put my hand up.

**[00:23:46.430] - Tess**

No, that's fine. I was still asking you.

**[00:23:53.010] - Marie**

1945?

**[00:23:53.010] - Tess**

Yes. We are now in 22. Hitler's dead. He's not heading for death. He's dead. If Vladimir Putin is Hitler, can you see the problem, Marie?

**[00:24:14.990] - Marie**

Okay, he's dead too, but his Kingdom is spiraling down between Panium and the Sunday law. He symbolizes Hitler's death now, but there's a progression of his Kingdom being destroyed.

**[00:24:42.250] - Tess**

Sure. No, I think that that's touching on points. We might expand that a little bit more. Josephine, you had your hand up. Josephine.

**[00:25:03.990] - Josephine**

I was going to make a point about. I think I'm too ahead of the point you're making now. I don't want to say it just yet.

**[00:25:14.710] - Tess**

Do you want me to come back to you? Raise your hand right at the moment we get to that point. If you can raise it again so that I want to get your point. Brandon?

**[00:25:32.810] - Brendon**

It's coming back to me now a little bit. The dilemma is you've got the death of Hitler or Putin, and yet the external events, he appears to be getting stronger.

**[00:25:50.130] - Tess**

Great. You've really well articulated our problem.

**[00:26:02.290] - Brendon**

So I guess at that point. I can't go to the next step. Sorry to elder Tess. It's dropped out of my mind.

**[00:26:26.370] - Tess**

It's fine. Raymond?

**[00:26:33.730] - Raymond**

Isn't it like Hitler's symbolizing the King of the south. We see him die and then the King of the south switches to Stalin. No?

**[00:26:48.290] - Tess**

No. Stalin continues. Stalin. They don't switch through that history, not in this parable.

**[00:26:59.970] - Brendon**

Okay, then I'm out. Sorry.

**[00:27:10.570] - Tess**

You could put it in there, but I don't think that's what the parable is trying to teach us. I don't think that's where it's going. Catherine.

**[00:27:22.370] - Catherine**

We talked about 2019, which is there on the board. And we talked about how we have the death of a dictator marked there. But from another perspective, we could see a rise of a dictator and both were Trump. And so we have to work out how could that make any sense? And that makes sense because it marks changing his behavior at that point. And so we use the same principles for 2021. We can see that there's a change of behavior possible there in 2021, in the same way.

**[00:28:03.350] - Tess**

So what prophetic parables were we going to here? What is this? What study is that part of?

**[00:28:18.150] - Catherine**

I don't know if it's revolutions, but yeah, Napoleon.

**[00:28:21.000] - Tess**

It's the line of revolutions. From 2018, we're teaching that Trump dies. In 2019, we're teaching that he dies and there's a new dictatorship. But all the way through, we never taught that that was someone other than Trump. What are we teaching about the death and the resurrection of one man? To remind us the lines of the revolution. We have the line of the French Revolution in two applications, the Russian Revolution, the German Revolution, the American Civil War. We say that there is at that way, Mark, there is the death and resurrection of a dictator. And we know that it is Trump who dies and Trump who resurrects. It's symbolizing something. Josephine, have we come to your point?

**[00:29:30.350] - Josephine**

I think Catherine made it. Because I remembered her making that point last week. And I remember the point for this week. But, yeah, I think she's made it about Trump dying. But when he rises up, he's going to be worse than what he was before. I don't know. In my mind, when the six Kingdom goes down, it's going to rise up. The seven Kingdom is going to be to us.

**[00:30:05.050] - Tess**

You've expanded the point quite a bit there. This is Trump dying. This is Trump resurrecting. This is a change I think we called it last week. This is a simple story trying to tell us all it's trying to tell us is that there is going to be a change of behavior. You brought us then to the story of the 6th Kingdom and the 7th Kingdom. You're telling us this story of not an entirely new entity. It's the same entity. But what we were

teaching through end of 2018, through 2019 is that all of this is symbolizing changes of behavior, not this simplistic narrative of one dies, one resurrects, one Kingdom crumbles, which doesn't really happen in an era of globalization anymore. And then a whole new one rises up. That's not what this is talking about. It's talking about the fact that Trump in the history of his first impeachment, was going to radically change in his behavior. He was going to die as one type of dictator because we knew that he already was, and he's going to rise up as a new type of dictatorship. We've spoken before about the stages that it took for Russia to turn into this authoritarian state power that it is now.

**[00:31:40.280] - Tess**

It didn't all happen in 1999 when Vladimir Putin became President. It didn't start when he became Prime Minister or become when he became President or when he took over from the oligarchs or when he took control of state media or when he took control of the Internet or when he changed the Russian Constitution. At what point did Russia transform into an authoritarian state? You could argue none of them. I would argue all of them. And what we're tracing, what these parables are teaching us is the step by step changes that are occurring in this story, in the story of the revolutions occurring within the United States. Moly, you had your hand up.

**[00:32:33.930] - Moly**

Yeah. No, I was just looking at things concerning Hitler. I thought when Trump was resurrected, he was reflecting the character. It was the transformation of the character of Trump before, when he died to Hitler. When he resurrected. He becomes a tyrant.

**[00:32:59.230] - Tess**

Yes, he's still the same person. He hasn't radically changed, but he is emboldened. He's fascist before. But now when that first impeachment takes place and when he finds that after all that he did, they can't physically remove him, that he still has maintained his power base, the loyalty of his people and the loyalty of the Republican Party, especially. He's that much more bolder. And he also now feels like he's that much more of a victim. He's angry and he's emboldened by that first attempt to remove him from government. So, yes, we're seeing that worsening. That's what this parable is trying to teach us when we come to the revolution. If we take that from the revolutions, the death and resurrection of fascism, we bring that down then to this story of Panium. And we're not really going into Panium. I'm going to pull us back from that soon want to get us back to this switch from right wing to left wing that we did. Want to pull us back from this in a moment, but we're just expanding on that thought about how simple our stories are. They have to be to try and help us understand the complexity of what is happening.

**[00:34:39.160] - Tess**

Because remind us, Adventism believes that the trumpets looks like this, not this. Therefore, today they expect present day events to look like this, where it looks like this. This is the prophetic. This is the reality. Not that the prophetic isn't reality. I hope you can get how I'm using those terms. ,Adventism today has really difficulty. They can't approach Donald Trump, the Republican Party, Russia, global politics, the Pandemic, they can't approach any of this from a prophetic position. They're trying to take it from a moral position. They're trying to be unifying rather than divisive. They have all of these different divisions within



them, because they can't look at present day events prophetically. Does someone want to take, what we just said about this history, and take it back to Vladimir Putin, 2021? Who wants to do that for us? Graeme. You can say no, but do you want to do that for us?

**[00:36:11.590] - Graeme**

2021 is Panium. We see what we have said in the past in simplistic terms as the overthrow of the King of the south. But it's also a changing of authoritarianism or dictatorship, which is the same person. Vladimir Putin just becoming more aggressive in his actions and particularly at the moment we see throughout Ukraine. I'm not sure if that's exactly what you're after.

**[00:36:43.430] - Tess**

Yes, that's exactly what I'm after. You're seeing death and resurrection. We know that the King of the south fought an information war. From crussade 2003, from the history of the Iraq war, there has been this conflict which we call an information war between the Western Russia growing in intensity. When we say that Putin dies in 2021, we're symbolizing him with Hitler. We also know that beginning at Panium, a cold war begins between Putin and the west. He can't be dead. We know he's not dead because he's wagging a cold war now. And that's what our prophetic narrative laid out for us. There would be a cold war from Panium to the Sunday law. This death symbolizes just like it did with Trump. It's symbolizing a change of behavior, a change of behavior that is moving from the context of an information war, which is more accurately symbolized as a cold war. And we said that would happen in the late months of 2021. Now, there is overlap, complicated. There is a lot of overlap between saying something is an information war and saying that something is a cold war. Especially in the way that war is fought now, that there is quite a lot of information war in a cold war and quite a lot of cold war and an information war.

**[00:38:15.550] - Tess**

But I hope if we look externally, even we won't go more into it here. If we look externally at what is happening right now, this is the largest troop mobilization since the end of the cold War. That's been happening since late 2021 on the Ukrainian border. There is a change of behavior. Complicated present day history taking us up to the Sunday law, simple prophetic parables to help us step through that history and know where we are at. Josephine.

**[00:38:55.270] - Josephine**

I just want to ask the question. We're looking at Ukraine and Russia and we're looking at NATO in America and the British putting troops lining up there. But we know. Is this correct for me to say we know that it's going to be a cold war and not a hot war? Or am I sort of assuming.

**[00:39:29.130] - Tess**

The original points that were made about an information war? I'll explain the context a little.

**[00:39:36.690] - Josephine**

Thank you.

**[00:39:38.730] - Tess**

Raphia and Panium were already being taught in the movement by the end of 2018. Partly because the complexity of present day history after the invention of atomic weapons wasn't really being understood prophetically or with prophetic glasses on. The movement, or people within the movement were expecting Raphia and Panium to look like Russian tanks disembarking on Florida's beaches and Russians pouring off with semiautomatics and machine guns and bombs flying into Moscow. They're expecting hot war between two superpowers, Russia and the United States. Direct hot war. When I started teaching that it would not look that way, that this was a war centered on information disinformation, the manipulation of information that didn't discount war entirely. We know that we've had Iraq, Afghanistan, Syria, just to name a few. I'm not suggesting that that means that there won't be military conflict in Ukraine or in other countries, that it won't get very volatile between Russia and the west. The whole context of us fighting against hot war was that hot war at that point in time, 2018 in the movement, meant essentially Russian tanks on Florida beaches type of thing. Does that make sense?

**[00:41:27.590] - Josephine**

Yes. Thank you very much. That's really clear in my mind.

**[00:41:33.630] - Tess**

There can be proxy wars within a Cold War. It can look quite heated at times. But with both globalization and the invention of nuclear weapons, the point of teaching on information war was first of all, 1989 was the invention of the World Wide Web. Disinformation has been weaponized to extent never seen before in Earth's history. And that is the most dangerous form of warfare today. And it's also the form of warfare that we find internally. And in the context of the great controversy, it centers on information streams. Remember, this is 2018. We're teaching two streams of information for the first time. And one of our evidences of that is the external way war is fought now. Two streams externally, two streams internally. But that doesn't mean that there is not armed conflict. And we have seen that Iraq is an example. Vladimir Putin, he is facing difficulty in 2021. If we know what happened with Navalny, he is very threatened, especially internally. In 2021. And with his imprisonment of Navalny, we know the protests. 2021 was so full, I think we can easily forget what took place in 2021. But what is particularly marked is a change of behavior.

**[00:43:17.990] - Tess**

It's not like information war ended in a Cold War began. Information war extends all the way through to the end of our history, I think. But it's trying to show us in this complicated mess of external events that we need to expect to see a change of behavior. And we saw that. Still dealing with the complexity. Is everyone okay with this? If we leave that there, if we leave 2021 and we move on. I'm seeing people with cameras on nod. If no one has their hand up, we'll do that. I stopped here and made a point about the Sunday law. We might just revise that quickly. Does someone want to revise for us? Take the complication of history, take what we did here, and we went to a Bible verse, and from the Bible verse, we made a point about the Sunday law. James, do you remember that.

**[00:44:35.270] - James**

Was this last week's study?

**[00:44:39.410] - Tess**

Yes, but I know it moved quickly at the end, if you don't want to, if it doesn't recall easily, that's fine. If you can think of any. Oh, you weren't on last week?

**[00:44:50.610] - James**

Yes.

**[00:44:51.890] - Tess**

Sorry. Well, you're on this week, I'm going to pick on you next week.

**[00:44:57.110] - James**

Okay.

**[00:45:00.870] - Tess**

Someone else? Does anyone else want to? Catherine.

**[00:45:13.250] - Catherine**

We looked at Daniel 11:40.

**[00:45:18.810] - Tess**

Can you read for us the relevant parts that you.

**[00:45:25.030] - Catherine**

It has to do with the many being overthrown. Do you want me to read the verse?

**[00:45:29.610] - Tess**

You can.

**[00:45:34.310] - Catherine**

Sorry, I don't memorize things very well, especially when I'm under pressure. Okay, just taking the bit there. At the time of the end the King of the south shall push at him, and the King of the north shall come up against him like a whirlwind with horsemen, with many ships, and he shall enter into the countries and shall overflow and pass over. But I think it was 41. He shall also enter the glorious land. And many countries

shall be overthrown, but they shall escape out of his hand. even Edom and Moab and the chief of the children Ammon.

**[00:46:37.710] - Tess**

So we know that the word [..]

**[00:46:39.260] - Catherine**

Yeah, many being overthrown. And we're talking about Sunday law, and we know that many will be overthrown of people that are in God's Kingdom, which means in this movement, because to be taken out of God's hand means you have to be taken out of this movement is my understanding. And so many will be overthrown and people will be lost at that point. And the question was posed, if we predicted something really dramatic and sort of visible, like something you could clearly see and it happened like walls of fire out of the sky or something like that. If that was predicted and that actually occurred at Sunday law, who would leave the movement because you would see that fulfillment. And so you wouldn't even leave the movement if you have some problems with leadership or some issues with something to do with the message or something to do with equality or issues of gender or whatever, if it was that sort of easy to see, you wouldn't leave. How can people be overthrown implies that it must not be so visible as that. [..]

**[00:48:01.430] - Tess**

That's spot on. Is there anything you wanted to add?

**[00:48:10.540] - Catherine**

No, you didn't interrupt. That was all I was going to say.

**[00:48:14.850] - Tess**

Okay. Brendon, you raised your hand. Did what Catherine say reflect what your thoughts were?

**[00:48:27.370] - Brendon**

Yes.

**[00:48:29.110] - Tess**

Can you then repeat it in your own words? You explain a point on the Sunday law how you would do that.

**[00:48:41.990] - Brendon**

If many are overthrown at the Sunday law, therefore most people in the movement do not understand what it looks like. It must be so messy. And if it was such a clear cut event, like fireballs hitting an American city, like what Elder Jeff predicted, many wouldn't be overthrown. We know that prophecy can't look like fireballs falling out of the sky. So exactly what you're going through now, over now is exactly what

prophecy looks like. It is very complicated. It is what you're saying. And I guess many people are going to be overthrown, it's not going to be easily seen. That's exactly what Catherine said. I liked what she said.

**[00:49:44.050] - Tess**

Both hit the nail on the head. I think that's a good revision of what we said, Daniel 11:41 many inside the movement are overthrown there at the Sunday law. I won't move on. We have hands up and I want to hear them. Josephine.

**[00:50:10.350] - Josephine**

So it's the people in the movement that are overthrown. What about many in Adventism as a whole? Because they don't understand this complicated history, they would be overthrown also, is that correct to say.

**[00:50:42.850] - Tess**

It's complicated because we teach Adventism and shipwrecked there, don't we?

**[00:50:48.190] - Josephine**

Yes,

**[00:50:49.450] - Tess**

But I think taking those other parables aside from it, what we take from 41 in the context of the verse is that to be overthrown, you have to be standing. And in the context of Acts 27, Adventism is standing till the Sunday law. Again, it's a simple gives us this simple story of Adventism that other parables help us break down for us. But with Daniel 11:41, we teach that that many is members of the movement. Because it has to be people who are you can't overthrow someone who's already overthrown. And it would be like sending back to Babylon people who never left, if that makes sense.

**[00:51:43.370] - Josephine**

Yeah, that makes a lot of sense because I don't know, I've been studying Acts. Because I'm delivering it the last part of it. And so I want to make sense of that and how it compares to many here in Daniel 11:41. And like you said, it's good. I understand it very well now.

**[00:52:13.670] - Tess**

It was a good question, but I think sometimes we don't become tangled. We need to divide up our parables. And Acts 27... I love that parable so much. But it can entangle with some of the others. For example, we're within the conference structure all the way to the Sunday law. It teaches us a couple of points very well, but in a very narrow, specific fashion. And I think to not become tangled, we need to divide and keep the two separate. Graeme. You had your hand up.

**[00:52:56.210] - Graeme**

I didn't hear Brendon or Catherine cover it, but I just want to bring up the point of fear. Fear is something that is missing when you have the comparison between the complicated play of human events that we see now leading up to the Sunday law, an other Sunday law, compared to the fireballs or something coming out of the sky. So one you've got that fear that keeps you in the movement. The other one, that fear is gone. Where do you lie now? Where do you side?

**[00:53:40.010] - Tess**

I can see fear in both, but different types of fear.

**[00:53:46.990] - Graeme**

I guess the way I was doing it. It's a prophecy neatly laid out in the structure gives you this fear of God. And for me, I almost see this fear being removed when we see the events that we see taking place around us today and the understanding that we're growing with the complicated play of human events. Not that there's no fear there, but it doesn't seem to be something that stops you making a decision whether you stay or go in the movement.

**[00:54:31.030] - Tess**

We have security and understanding. Is that what you're describing?

**[00:54:44.770] - Graeme**

Yeah, I think when you have a more holistic understanding of the events that are taking place around us, sheds that fear. But in the fear of some sort of event taking place that is visible and predicted, that fear is there that keeps you within the movement. It seems to be a dividing piece.

**[00:55:11.590] - Tess**

It's very emotional, isn't it? In a way, when you're just looking for such an event? I agree with you. I think I need to think about that some more. I think not discounting that. I think that some people can also find a comfort in thinking it's just going to be simple. And then it's a comfort that we don't really need to understand everything. We don't need to worry too much because we'll just see it. And when we see it, we'll just do the right thing. If it's just Sabbath and Sunday, I'll see it in Congress, and then I'll keep Sabbath anyway, and my Salvation will be secured. And I think shaking people from that can also cause a different type of fear as well. It can be securing to feel like God has shut every door, every way out of Salvation and not giving us any room to hang down upon. That would comfort me. But I know that he hasn't. And there are hooks for my doubt. But I think we're describing two quite different types of fear. It's good to bring fear into the discussion. Just to add on a couple of thoughts with what was shared, I see we have this picture of World War I, World War II overlapping again.

**[00:57:08.640] - Tess**

It's a little bit complicated, but we see this conflict between Vladimir Putin and the west through all of this time, particularly from the George Bush era, George Bush Jr. Through to 2021. And then we're going to see end of 2021, this radical transformation where Vladimir Putin... And really, it came as a bit of a shock to many, because Biden was soft. He was soft on Putin because he was going after Xi and China. But then all of a sudden there's this escalation, and they are calling it the new Cold War. And it's the greatest trip mobilization for sure, since that time period. But then we come to the Sunday law Daniel 11:41. And again, I wanted us to see the past. We see our parables teach this in reality is this. But the parables, they are what anchor us. We're anchored by understanding these first four trumpets. Otherwise, how would we know how Western Rome fell? It would just give us a headache and then we wouldn't be sure. It helps explain. Western Rome fall looks like this. Greece fell looks like this. The United States is falling, Russia is falling.

### **[00:58:43.840] - Tess**

And then we have parables to illustrate that. But the reality of walking through that history does not look exactly like the simple. You can see it enough to be anchored. We can see enough at the end of 21 to be anchored. That's the whole point of it. But what we don't have is no room to hang our doubts. What we don't have is a simple story to explain a simple history, because history and present day is never simple. When we come to the Sunday law, many are going to be overthrown. If I stood up tomorrow and said Balls of Fire are going to fall on Nashville on February 2, 2026. And that will be the day of the Sunday law, what I'm saying is a simple prophecy and it's going to look simple. That's not how it works. But then if we got to that date in February 2 and Balls of Fire fell on Nashville, I wouldn't leave. I doubt you would leave. No one would leave because your faith is anchored on the external event. Your faith is anchored on seeing simple prophecy and simple parables. Explain simple history. But this is where people get tangled.

### **[01:00:03.410] - Tess**

If their faith is hooked on seeing simplicity, essentially clarity and simplicity, it's clear. But you have to see the complicated play of human events. And if I describe how a Laodicean mindset would view the Sunday law, discounting what we should be learning, have learnt and have been learning by now. What do we think happens at the Sunday law? We think Putin dies because isn't this like a deadly wound in the death? Putin dies. Simple, right? Russia dies. Simple, right? United States turns fascist, Church and state Union. Simple, right? And then what do we think begins? And I'll explain what many of us would probably say, no, we know that isn't the truth, but what we might envisage is world peace. Conflict, fall of King of the South, United States, a dictatorship. And then what do you think happens after the Sunday law? It's just world peace, essentially. Because the United States is running everything. And I'd like us to consider it doesn't look like that at Panium and it doesn't look like that at the Sunday law. Do we really think that Xi in China, who has called Vladimir Putin his very best friend in the whole wide world. His best friend. Is going to just let Russia dissolve and Vladimir Putin be humiliated by the United States?

### **[01:01:42.240] - Tess**

Do we think that North Korea is going to let that happen? North Korea is seeing conflict and is now testing and demonstrating its weapons arsenal in a way it hasn't done in years. Iran is acting belligerent, and if it chooses to go ahead, it can have a nuclear warhead in approximately three to four weeks. If they go for it,

they've been at that stage for a while. They could head for it and they have one in three to four weeks. Israel has essentially said, United States, if you don't stop Iran and we think they're going for it, we'll go to war with Iran without you. And now we have nuclear powers, not superpowers, but we have regional conflict with massive weapons. If we think that the Sunday law and some type of fall of the United States is going to bring about a type of world peace at the Sunday law, I'd like to suggest that we're in far more trouble than we can imagine. If we think that progressives in the United States are just going to see the rise of fascism and not fight back, I think we have a little bit more trouble ahead of us than we can necessarily imagine.

**[01:03:03.490] - Tess**

But we know that God gives us parables and prophetic light for the dispensation that we're in. We needed to understand 2001 to 2021. That's the early rain of 144000. From 2001 to 2021, that was the time period that we were walking in. That is the time period God had to give us prophetic light to understand. Now we are walking from 2021 to the Sunday law. I'm not sure if I did that correctly. Sorry if I made a mistake there. My mind is fried. But we are walking in a new dispensation. That's my point. And as we walk from 2021 to the Sunday law, we have more to understand. And when we get closer to the Sunday law, we don't necessarily have complete clarity on what the history after the Sunday law looks like. All that I'm trying to say is not changing what we've taught in the past, but seeing that as we get closer and our vision clears that these waymarks are complex. And we're not adding towards global peace. That brings us up to what we discussed in last week's class. I think we've covered all of that.

**[01:04:32.900] - Tess**

Sorry. 2001 to the Sunday law, the early rain for 144000. Tangled there. But we've still had these changes in dispensation and we still run into the Sunday law itself to see exactly what that looks like. We'll have that clarity when we need it. Does anyone have a comment or a question? Does that make sense? Marie?

**[01:05:14.970] - Marie**

I just wanted to clarify, is this still a death at Panium for Putin? Leading up to the Sunday law? You spoke about China and not allowing him to be defeated. And I know you're trying to make a point, but I just wondered from a simplistic prophetic picture, is that still the case?

**[01:05:50.910] - Tess**

Yes. I'm not trying to change what we've taught in the past. What I'm trying to have us discuss and consider is what these things look like. I found a quote I really liked. This is completely different topic. It's dealing with 2014 Gamergate. There was an article written in 2016 about Donald Trump in the 2016 election. In 2014 Gamergate. The events relating to the altright in 2014 were not taken very seriously. By the end of 2016, what they're seeing is that they can now trace what led from Donald Trump. Now, you could take it from 2009 and the Tea Party. You could take it through a few different waymarks. But this article in 2016, referencing Donald Trump's election, it says, quote: Everything we're seeing now had its precedent two years ago. Now, two years ago in 2014, people can't see that those events are going to lead them to Donald Trump fascism, Ipsus and the fall of the United States. But once you get a little



further ahead in history, you can look back and say, oh yeah, that's how the United States fell. When we get into future history, I think we should already be able to look back and see what Vladimir Putin did at the end of 2021.

**[01:07:32.330] - Tess**

First of all, it was quite unhinged. And second of all, I think it's not something that he can come out of successfully. Not saying it exactly looks like that failure, but it's not something he can just come out of successfully. His steps have been political suicide. They have been very unhinged. And when we trace the decisions that have been made, the conflict with the West, I believe we will be able to trace his fall, especially to what he has done at the end of 2021. What I'm asking is what does that fall look like and what do we call a complete fall in this time period, in this context, with globalization and the backing that he has? All I'm saying is just to take what we've already discussed to this story. Panium is talking about deadly wound and death is really simple. What that actually looks like is complicated. 2014 is a really good example. We see the Sunday law of the United States as fascist. We look back at 2014 with the benefit of hindsight now and say, yeah, that was a really key point, a turning point when the United States started to fall into fascism.

**[01:09:07.930] - Tess**

They can already see by the end of 2016 that everything they're seeing under Trump had its precedent in 2014. But sometimes it takes time to understand the complication and the steps of how that became a political fall. Does that make sense, Marie?

**[01:09:34.690] - Marie**

Yes, it does. Thank you.

**[01:09:42.050] - Marie**

It's funny. I just pictured Putin hanging on tooth and nail. Because we know we have the lines. To me, it just seems like he's hanging on tooth for nail because he knows he's dead or dying. And that's the only reason why I picture that way is because we've got the line to show us.

**[01:10:06.870] - Tess**

Yes. I wasn't really meaning us to go right into Panium in these classes. I think we're going to do that in the future in camp meetings and different meetings. But I do think that we can see. My only point, I wanted to address it in a simplistic fashion, was change of behavior, showed us the fall into fascism of the glorious land, a waymark in that fall. That was the lines of revolutions. That when we take it down here we see a change of behavior, Vladimir Putin that will have a political impact. But we need to see the complication. Especially when we see that this is not Russia versus the United States on its own. Simply, yes, complicated story. No, this is the West versus Russia, China, North Korea, Syria, Iran, Venezuela, et cetera. And that's one of the complications. We need to expect to see Sunday law and the history through that to look complicated. Just like the fall of Western Rome, just like the fall of Greece, just like our

parables are teaching us. We need to be careful to not get lost in the complexity. The simple is still accurate.

**[01:11:28.810] - Tess**

We're given the simplistic narrative because God knows full well that if we only have this, we'll be lost. We won't know how to orientate ourselves. We will have no idea where we are. We need to hang on to the simple. We need to hang on to these lines and parables. Without them, Adventism has no idea where they are in world history. They are valuable. I don't mean to diminish them, but we need to see that it's complicated or we won't believe that these parables are accurate. I might hold questions for next week and we'll pick up from here. We've made our point about the Sunday law, I think. And if it was any less complicated, I don't think people would simply leave the movement over doctrinal disagreements. If they could hang on to a fireballs over Nashville anchor for their faith, they won't have that. They didn't have that in 2014. They didn't have that in 2019. They haven't had that in 2021. They won't have that at the Sunday law. It has to be an anchoring on parables in the message. And then next week, next week, we'll move back to point 3 and 4 of what moved us from right wing to left wing, if that's okay.

**[01:12:51.050] - Tess**

James, can I ask you to close in prayer for us?

**[01:12:58.890] - James**

No. Sorry.

**[01:13:02.070] - Tess**

That's fine. Graeme. Could you pray?

**[01:13:08.650] - Graeme**

Yes. Dear Lord. As we open the Sabbath hours. We come together as a small group studying. We ask that you'll please impress upon our minds the understanding that Elder Tess is bringing through the message of the past and how they are laying out in the future. We pray that we will understand the complicated play of human events, simplistic terms that we use. And what they actually mean is we're walking through the histories that confront us. So that we can safely navigate the borders ahead. We ask that you please bless each and all of the members who are entering into the Sabbath hours. And we ask that you please bless the elders and leaders who are leading out of this movement. That sure will be done. And we ask this in Jesus name, Amen.