

6. Ninja Sheep - Part 1

Tess Lambert, 13.06.2020

Youtube Video

https://www.youtube.com/watch?v=b_73-MWcvV8

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Our gracious heavenly Father, we thank you for this opportunity to come aside and worship you and to learn from Your Word. We ask that you would bless Tess. Grant her Your spirit. And also bless everyone listening, each one of us. That we may be endowed with Your spirit, that we can understand Your precious things. We count it a privilege to be counted amongst Your children. And we pray that we may truly learn what it is to be one of Your children. We thank you for this opportunity. We thank you for the technology that makes this possible. And we pray that you would be glorified through this study. We thank you for that. And we ask in Jesus name. Amen.

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I'm really hoping to finish this series of studies today. What we've been going through. I want to close today. Wrap up all of our studies on this subject and be able to kind of move in a slightly different direction. I know today we're going to actually look at a lot of external sources. I'm not actually going to write them all on the board, I'm going to refer to them. And because I'm only going to refer to short parts of quite a lot of external sources, they will be put up on the Media Broadcast Group. There is one particular article that is very important that I believe every priest should read. It's a very good article. I'm quite excited about that one. I'm going to post that article first. And then all the other articles will be posted at a later time, probably a similar time. Whenever they get posted, please don't lose this first article in that mass of posts. The first one posted is a must read. The others are a collection of articles that are all just speaking about the Donald Trump administration and some of the beliefs of those who participate in his administration.

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Short summary, as we always do. I'm sorry for those on Zoom who can't see so well. But this is essentially what we've had up for weeks now. It's showing ancient Israel and modern Israel, going from Egypt, Babylon to Rome overlaying that with Millerite history, 1888 history, and the history of the 144000. Showing that Alpha and Omega. Ancient Israel coming out of pagan nations, modern Israel coming out of Protestant churches. Ancient Israel in darkness, captivity, they've lost the Sabbath. They're the deliverer raised up, when they're brought out as a denominated people, Moses. The Sabbath is reinstated. They're given the writings of a prophet, the writings of Moses that becomes really the foundation of the Jewish system. Then you see all through that history, what they're all struggling with is this Apis Bull. And you can see that in different ways. You can try it calling it different things, but it is this Apis Bull. They try and rename this Apis Bull Jehovah, but they will associate the character of the Apis Bull and project that

onto God. It's that mentality of a king. And that's what they struggle with from Mount Sinai through the history of their time period in Canaan, what splits them into north and south is this behavior with the kings.

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Finally, they come out of Babylon, they lose the image, but they keep the characteristics of this pagan deity and then they project it onto Christ. They project that pagan deity onto Christ. It's the idolatry that they were meant to leave behind in Egypt that carries with them all through that time period. We came down to modern Israel and we showed how Adventism came out of Protestant churches. There's another dynamic here, and we discussed this at the beginning. To understand our Omega history, we have the Omega history of ancient Israel. But we also need to understand this Millerite time period. It's what Sister Brodie was discussing this morning. And it's the external political events that I want us to explore in coming weeks a little more closely. Protestantism is what we came out of, but Protestantism itself is divided. There's this split through Protestantism, and it's this split between the kind of liberal, socially liberal factions and this conservative faction. The conservative faction is the one that we've spoken of the most. It was predominantly in the south. It has a literal to literal interpretation of scripture. It sees America is a Christian nation.

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Church and state are meant to be together. It's a separation of institutions, but not a separation of influence. How they try and phrase that. They believe in the deep state. That's what was introduced in 1798. It's this Illuminati threat that is controlling people behind the scenes in secret societies to lead to a really satanic deep state union. And that crosses party lines. Predominantly, it's the opposition party, it's Thomas Jefferson and his party, but it's also the people in their own party who are not loyal to the administration of John Adams. And one of the main people that they targeted with these conspiracy theories was Alexander Hamilton. We discussed all of that. They start off saying America is a Christian nation. That warps their views on slavery. It's the idea of a Christian nation through literal to literal interpretation, leads them to their conclusions about slavery. Their conclusions about the enforcement of Sunday. Going right into the 1890s to 1960s, segregation. It's a conclusion about feminism and LGBT. All of these issues come from this branch of Protestantism. But I also want to make the caveat that that is overly simplistic.

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In 1863, was it the conservative south or the liberal north that formed the National Reform Association. Who formed that north or south? That was formed by the north? This was the Northern Protestants, the ones that you might want to associate with the liberalism that formed that society that took us to 1888. It's not so simplistic, and I want us to explore that more in the future. But we've particularly traced this social conservative element. 1844 was a turning point. We have discussed before that election most in detail in Portugal, the last three presentations in Portugal and the 1844 US election between Henry Clay and James Polk. Henry Clay versus Polk. Clay is the good guy. If I can give the give the punchline. Clay's the good guy, Polk is the bad guy. If you can keep it that simplistic, it's not that simple. In reality. Clay declared that the Church divisions, the Protestant divisions through America in 1844, were the greatest

source of danger to our country. If you were to read Ellen White in the Great Controversy. Great Controversy 389.1-2. She speaks about the condition of the Protestant churches in 1844.

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I'll quickly read those two paragraphs. When faithful teachers expound the Word of God, there arise men of learning. Ministers, professing to understand the Scriptures, who denounce sound doctrine as heresy and thus turn away enquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain cutting truths of the Word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenetrance lies at the door of the Church. That's a very significant sentence when you think about it. All the world's impeditance. The sin of that impenitence lies where? At the doors of the Church. The Second Angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the Second Angel did not reach its complete fulfillment in 1844. The churches then, in 1844, experienced a moral fall in consequence of their refusal of the light of the Advent message.

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She's writing the Great Controversy. She takes us back to 1844 and discusses the condition of the Protestant churches in that year. We've discussed before about the first and second Great Awakening. The Second Great Awakening takes us through the late 1700s, through the 1820s. But by 1844, she discusses this fall, this declension. But she never tells us the details of why. If you're just the average Adventist. I won't say the average. The average Adventist probably doesn't even read these statements. Let's just say you're a good conservative Adventist. The liberals don't even read her. So that can't be helped. You're a good Conservative Adventist. You read about this and what do you think about the Protestant churches in 1844. I think the idea we form would be quite spiritualistic. It would be about somehow those Protestant churches just became kind of depressive. They didn't know what to preach anymore. The people just felt lethargic. There was just kind of this spiritual lethargy that came over them. Maybe it was just dark every Sunday and everyone wanted to sleep in. I think we can have that kind of spiritualistic, almost view of what actually happened there.

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I just want to speak about the main three Protestant churches, and we won't go into detail because I want us to go into more detail about this at another time. But just so we know. The three largest Protestant denominations in the United States, at this point in time, are the Methodists, Baptists, and Presbyterians. They were the three largest Protestant denominations. The Methodists right back in the 1780s had said, every single slave owner who belongs to our church, we will excommunicate. There was such a backlash that they brought themselves back from that position and that they said that they wouldn't excommunicate. That was happening. That tension right back in the 1780s. All three of these denominations come to a head on these issues in 1844 and 1845. The Methodists the split in the Methodist Church finally came in 1844. The immediate cause was that at their general Conference

session, they censored Bishop Andrew of Georgia, who by marriage came into the possession of slaves. They had a bishop who had become a slave owner, and they punished him at their general Conference session. The Southern branch of Methodism then cut their ties with the Northern branch. And there was a schism through the Methodist Church. The Baptist's denomination. In 1840, the New American Baptist Antislavery Convention denounces slaveholding. Baptists in the south threatened to stop giving to Baptist agencies.

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The Southern Baptists say, we'll stop supporting the Baptist agencies. 1845, the Home Missions Board refuses to appoint a Georgia slaveholder as a missionary. 1845, Alabama Baptists ask Foreign Missions Board whether a slaveholder could be appointed as a missionary. Northern controlled board answers, No. Southerners form new separate Southern Baptist Convention. If you've ever heard of the Southern Baptist Convention. It formed in 1845, and it was a split over slavery. It still exists today that split.

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Presbyterians. The disputes led in 1843 to the creation of the breakaway Free Presbyterian Church, whose members wished to concentrate power in the hands of ministers. The Schism reached Canada in 1844 and quickly divided Presbyterians across the country. It began in 1843 and full division by 1844. The Presbyterian Church divided into two. There were other issues, but it centered around the issue of slavery. And these are the three largest Protestant denominations in the United States. When Ellen White says that there was a moral fall, that there was spiritual declension. I want us to see that that's just not some type of feeling that people had every Sunday. It's not that it rained on Sundays.

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It's that there was a very real external events that happened impacted the churches, and it centers around the subject of slavery. We have to think about what she's talking about when she says they had a moral for. Because slavery is a moral issue. Sunday keeping is a moral issue. And to understand that, I would refer you back to Elder Palmeinder's presentations in Portugal. I just wanted to touch that subject, that there is this divide, really, this civil war that's going through the churches of Protestantism. And it is described by historians as there was a religious civil war before there was a civil civil war. If there had not been a Protestant religious civil war, there probably would never have been an external civil war. We discussed these two branches. What characterizes the particular branch we were looking at was conspiracy theories. And I just want to summarize what we said about conspiracy theories and their methodology. I'm going to put that down. I'll put that down here. Actually, I put it over here. So we have a little more room. We looked at the methodology behind conspiracy theories. We've already said repeatedly that what saves a people, what makes this a history of success at the end for Christ, for the early church, the Disciples, for the 144000, it's the methodology of parable teaching. The ability to go from literal to spiritual, literal to symbolic.

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The counterfeit methodology that is used to destroy parable teaching is conspiracy theories. And we showed that there are two particular aspects that can form a good conspiracy theory. First is ignorance.

Second is the Ramsey Theory. Ignorance is easy to understand. It's just being ignorant of the facts of a matter. Which makes it easy to believe, what they call an alternative fact. And then there is the Ramsey Theory. The Ramsey Theory is a mathematical principle. A rule that even within a small set of data, you are most likely or almost definitely going to find certain structural patterns. For example when you meet someone that you know in a place you might not expect to, and you say, it's a small world. I don't know if everyone's familiar with that phrase. If I was to run into you in the street in the town near here, we would meet and I would normally say, wow, small world. Now, what I'm actually saying when I say that is that the world isn't small. I don't mean to say the world isn't small. I mean to say, why would I meet you here?

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Isn't this strange? And when we actually think about it, we can do this more than we realize. Is it actually strange to meet someone you know, in a big city where you wouldn't expect to? And when we meet each other and we say small world, it's almost like a sarcastic comment. We know how many billions of people there are. There are we know how easy it is to lose someone in a supermarket. You don't easily run into someone unexpectedly. What we're really saying in a sarcastic fashion, it is really strange to see you here. What the Ramsey Theory would teach is that it isn't actually strange. It's perfectly normal. What it might feel like is strange because with such a wide degree of possibilities, if you were to think about the billions of people on earth, it does seem strange. But the mathematical principle is that these so called, these coincidences, these patterns, these strange events are actually perfectly normal. I attached some videos, I think, last week that can explain that Ramsey Theory a little better. But I just wanted to remind us of how we say small world.

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The Ramsey Theory would say it's perfectly normal. But to us, it just feels strange. And that difficulty for us to understand how normal it is to have patterns, these types of unexpected coincidences and patterns is one of the reasons that we can gravitate towards conspiracy theories. I used the phrase how it can generally be developed. You'll have two phrases. "Why is it?". As I said before, I can hear that in Walter Veith voice. And: "Could it be?" And I can hear that in his voice as well, because they're phrases that he uses repeatedly. And then we started to discuss a few different conspiracy theories and show how it came back to these two methodologies and these two phrases to develop it. We discussed Princess Diana, her death. Now, I know that some of these conspiracy theories are more there's more details to them. I don't want to go into all the details. I just want to touch on a few, so we have a working knowledge of them. You have Diana, it took 1.1 hour to travel 3 miles. Why is it that it took 1.1 hour for the ambulance she was in to travel 3 miles to a hospital?

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Could it be that she was murdered? That this was a plan she wasn't supposed to survive? We explained this to show how easy it is to go from "Why is it?" to "Could it be?". Another one. We discussed climate change. The fact that ice expands. Ice is just expanded water. As it cools, it solidifies and it expands. Then we talked about the North Pole, the South Pole. How people say, if all that ice melted, the oceans would go down, they would not rise. And then we discussed how much of that ice is actually located on a land mass which completely destroys that theory. But people can just give you part of the information. Ice

expands. Why is it that ice is expanded and that ice should shrink all world oceans? Could it be that there's no climate change and instead it's a deep state conspiracy? According to some Adventists, the deep state conspiracy designed to bring about the Sunday Law. We've discussed Diana, we've discussed the melting of the polar ice caps. I just want to add in a couple of other ones. You know that during the 2016 election, there were many conspiracy theories about Clinton.

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There's a video that went from Russia Today onto Fox News, and it showed her shaking. She did this kind of violent tremor with her body. What they'd done is cut the tape. They gave you part of the information. What she'd done is she'd just drunk a very cold drink and then she'd kind of shaken, kind of like when you get a brain freeze and it was partly a joke. They cut the part of her drinking, the cold drink. It just showed her shaking. Why is it that she's having these health episodes and these body tremors? And they said, maybe she's having strokes or seizures. Maybe she's about to die. She's on death store, she can't be president and she's still alive today. That was a conspiracy theory. Why is it that she seems to be so ill? Could it be that she's dying? Another one. You look at Obama. Now, this one I find quite interesting. His middle name is Hussein, who is a leading Muslim martyr. His grandfather was Muslim. He went to a school, I think it was in Indonesia, where there were some Muslim students and teachers. Not just, it wasn't a Muslim school. It was inclusive of everyone.

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But he went to a school where there were Muslim students attending. And why is it that he's being so nice to Iran? What is it about Barack Obama where he wasn't entirely supportive of Saudi Arabia, as had been the United States default position? He was harder on Saudi Arabia. And what is it about this nuclear deal with Iran? Why is it that Obama is trying to go into a nuclear deal with Iran and is taking a softer approach with them than what many Republicans wanted? This is an interesting conspiracy theory. I think most of us would be familiar with the conclusion. What is the "Could it be?". Could it be that Obama is a Muslim? That's a simplistic view of this conspiracy theory. This conspiracy theory actually gained its traction not in the United States, but in the Middle East. Why is it that the Iraq War brought about a civil war in Iraq. Why is it that it split the country and it hasn't been able to heal? The issue is when they overthrew Saddam Hussein in 2003, they have to replace Saddam Hussein with another Iraqi government. But then the issue is, is that new government going to be Sunni or Shia?

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Now you have Saudi Arabia and Iran and some other interested countries keenly interested in trying to influence whether or not the new government of Iraq would favor Sunniism or Shiaism. In other words, is it going to lean to Iran or Saudi Arabia? It's that debate that really tore apart Iraq. When all of this is happening, it's particularly in Iraq, there was actually an Iraqi minister who first made the claim. It's not just that Obama is Muslim. Obama is Shia. Because Hussein is the most famous martyr of the Shia branch of Islam. This Iran nuclear deal, it's being gentle on Iran, which is the Shia power as opposed to the hardline Saudi Arabia wanted to take, which is the Sunni. It wasn't just about him being Muslim, it was about him being a Shia Muslim. That is the conspiracy theory about Obama. It's his middle name. It's the fact that His grandfather was a Muslim. It appears that his father, at least, was a very bad Muslim or

wasn't one at all. He went to a school where there were some Muslim students and teachers. And he just seems to be nice to Iran.

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"Why is it?". The "Could it be" that Obama is a Muslim and he's a Shia? Then we went to Walter Veith and we spoke about Veith. We could bring in Mary Stewart Relfe. She would say, why is it that there's a 666 on the cruiser that the Egyptian president is riding on? Could it be he's the antichrist of Revelation? You could put her entire methodology into this equation, but we'll just put Walter Veith. He does the exact same thing. And we looked at a couple of his that he threw out in just a few sentences. One. Why is it that Syria is destroyed? It's a mess. Why is it that Syria is a mess? Could it be that what we're seeing, these terrorist attacks at 911, is not terrorism. There's no terrorist threat. Because Syria is a mess. Why is it that they're saying that Islamic terrorism is responsible for these terrorist attacks when Syria is a mess? Could it be that Islam is not responsible for these terrorist attacks? Could it be that it's a Zionist papal union? And we explained how ridiculous that theory was.

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Then he went to explain what he believed the cause of those terrorist attacks was. And he spoke about the Rothschilds. Their name means Red Shield. And who goes into war with the Red Shield? It is the papal armies. Ignoring the implications of the meaning of the name Veith. If he wants to use that methodology, which I think is even more significant if you trusted such a methodology. Rothschild's red shield. They were bankers for the papacy. Where can you see two on the camera?

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Okay. Rothschild. Red shield. Bankers. I'll put number two over here because our camera won't get to there. Name means Red Shield. And in a 1906 encyclopedia, they're described as bankers for the papacy. Could it be that they are Zionists engaged in a deep state conspiracy controlled by the Papacy to bring about Armageddon. These are the same. Using the same methodology as every other conspiracy theory. And I know that last week we also discussed a vaccine. So that the approach someone might take with vaccination is to say, why is it that my child had a diagnosis of autism at the same age that she received a vaccine? Why is it that at three years old, she was diagnosed with autism, she had a vaccine around a similar age. Could it be that the vaccine caused the autism? It's the same type of thinking that sees correlation equal causation and correlation does not necessarily equal causation. Obama going to a school where there are Islamic students does not make him a Muslim. Even though those things, both things are correlated to Obama. He is the President of the United States, he's supposed to be President Protestant, but he has a middle name of a Muslim martyr.

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The fact that those things center around Obama doesn't equal him being a Muslim. Whichever conspiracy theory you take to these lines, you're going to see a very similar pattern. And it becomes quite simple when you erase most of the facts, most of the data. We talked about the 1970s, Mary Stewart Relfe, how she began to particularly use this in the 1980s. And she was concerned about the 666, the Antichrist, what was happening with Israel and the Middle East. Song Lyrics. What she believed was in the same

belief that Jedidiah Morse taught about a deep satanic state. It's the same belief in a deep satanic state that formed it from Jedidiah Morse. He introduced it in 1798. It's been part of some branches of Protestantism, it's been part of their thinking for the last centuries. It resurrected most, I think, quite clearly in the teachings of Mary Stewart Relfe, but it also worked its way into all the other people that we know of in the 70s and 80s like Falwell, etc. I wanted to take us to our own history. 1989 forward. How is this thinking evidenced today. These aspects of socially conservative Protestantism?

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I wanted to take us to an article. We'll read all of it. And this is an article that I referred to at the beginning that we all should save. It's from the advertiser. It's actually an Australian newspaper around Adelaide. I think it's from around Adelaide. It's another major city and it's called the Seven Mountains Conspiracy. We're going to read this through this document and I just want to remind us of what we all know. When it comes to our reform lines we have 1989, the plowing, the early rain, the latter rain and the harvest of the priests. 911, 2014, '19, '21. This is for the priesthood. When does a plowing start for the Levites? One across, because their harvest is one across. We're all familiar with this. This shouldn't be a strange thought. First the priests, then the Levites, then the Nethinims, the world. And this you see clearly in the history of the end of ancient Israel. When you have the disciples called, then they go back to the church at Pentecost, and then in 34 AD, they go to the world. When they go to the world, we go to the Gentiles.

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That's the Sunday law history. To remind us, this is a pattern that fits perfectly with the end of ancient Israel. First of all, you have the disciples, then at Pentecost, a second harvest for the Church, the Jewish nation, and then at 34 AD, they go to the Gentiles. And then we have the history of the 144000. John, how he sees the, what Ellen White describes as, the second advent of Christ from the Isle of Patmos, representing the 144000. To remind us of that structure and what I've repeated at length over the last year and a half, the priests, that's us, the Levites, we go to them here at their harvest, we go to the world at the Sunday Law, as the disciples went to the Gentiles at 34 AD. For the Nethinims, for the world, who plows them? Who gives them their early reign? Who gives them their latter rain? It's not us. This movement, certainly not Adventism, not even this movement will plow the world. We'll give them their early rain, we'll give them their latter rain. Our job is harvesting. By the time you go to harvest the wheat and the tares are already fully ripe, the work has already been done.

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All you're going to do is divide them. Which is why we discussed before that division, when we talk about the One World Government. We talk about the One World Government and you can have two branches come out of this. You can believe in globalism or you can believe in unilateralism, as the threat. Is the threat that comes with the One World Government globalism? It's what Protestantism teaches about the ten kings coming together. Is it globalism or is it unilateralism? Unilateralism is one world superpower. This is the United States of 1989 to 91 rising as the one world superpower. If the threat that we face, globalism, it's a satanic deep state of all of these different countries meeting at the UN over some type of spiritualistic satanic ground with their secret handshakes and their secret signals, forming this apostate union behind the scenes with secret handshakes, etc. Is it that globalist threat or is it unilateralism? The

United States rising as a dictatorship. Essentially. World War I. World War II. Kaiser Wilhelm, Hitler, Donald Trump. If you follow down this road, Trump equals the hero. He's going to save you from globalism and the UN.

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And that one world Satanic deep state. If you believe in the United States as a dictatorship, where the constitution is overthrown, protecting people's liberty, then Trump equals the dictator. Trump as a hero, the globalism narrative, is built entirely on a bed of conspiracy theories. Whether you're Kenneth Copeland, Mary Relfe or Walter Veith, it doesn't matter. That is the ground work. That is the cornerstone of their entire message. Adventist or Protestant. Trump equals a dictator. The foundation of that argument is built upon parable teaching. World War I, World War II equals World War III as one example. But we have many. For those in the world, this group of Nethinims, gentiles, they're fully divided in this history of their harvest, but they're already ripe and ready for harvest by the Sunday Law. How have they become wheat or tares? How is that division being created between two classes of people? It's this narrative. You do not even need to be a Christian to start believing in these two deep state sides. But it certainly helps if you're a Protestant. When we go to the world, they'll already be divided into one of these two camps.

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It's what's happening within Adventism today, and it's only going to escalate when people talk about a polarized society. It's polarized between these two arguments and it's exactly what's going to divide the world in the history of the Sunday Law. Who does the plowing work, the early rain and the latter rain for the gentiles, for the nethinims? It's external sources. Because an external source, if you trust external sources, as you should, it will place you in one of these two camps. CNN, for all the mistakes they do make, for any lazy reporting, they'll put you in this camp. Fox News. Now, it's malicious. It's not lazy reporting, it's direct propaganda. It will put you in this camp. Sorry. CNN, Fox. Because I'm writing about what the threat is. CNN says this is the threat. They're not part of this. Fox sees that this is the threat. They're not part of that dictatorship. CNN will tell you that side is the danger. Fox will tell you that side is the danger. And that decides where you stand at the Sunday Law and whether or not you pass or fail the Sunday Law test.

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The Nethinims, the world needs to be divided into those camps from the history of 2014 to the Sunday Law. And what happens there, what divides them, is these external events. We're going to have a quick short prayer. And then we'll come back immediately. We won't have a break and finish. So our translators are able to cut the presentation. When we come back. We're going to go straight into that article. If you kneel with me.

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Dear Father in heaven, thank you for our blessings. Thank you that we can study these two sides that are forming. We know the picture is more complex as we see many people struggle to understand. Many liberals still find themselves struggling with your messages. I pray, Lord, that you'll give us clarity on these things. That we can make sure that we stand on the right side of the Sunday law issues. And that as we

stand on the right side of the first and second and third angel's messages, we can cause others under our sphere of influence to also pass this test. I pray that you will bless our study this morning. In Jesus name. Amen.