

Having A Correct World View

Australia Camp Meeting #8 - Parminder Biant - 5-11-19

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

References:

Acts of the Apostles 47.1; 54.2-55.2

Great Controversy 343.1-343.2;

GC Chapter 38

Last Day Events 227.3

2Selected Messages 80.4

Bible - Acts 24

Bible - Colossians 1:23

Bible - Daniel 11:40

Bible - Isaiah 28:10, 13

Bible - John 16

Bible - Matthew 5:2-3; 10:5-6; 15:14; 23

Bible - Revelation 2-3; 14, 18

Review of Dispensation

In the presentations yesterday we were looking at the word “**dispensation**” and the concept behind it in the accusation that has been leveled against this movement that we have now entered into an Apostate Protestant doctrine called Dispensationalism. We spent our time yesterday talking about the usage of the word dispensation both in the Bible and in the Spirit of Prophecy. We read through a number of Spirit of Prophecy quotes looking at quotes that refer to the word dispensation; this helped us see how Ellen White connected the word dispensation with the word age.

Then we looked at the word “**age**” in a Spirit of Prophecy quote from the *Great Controversy* 343.1-2. The reason why that becomes significant is because paragraph two in this reference talks about a truth that is clearly taught in scripture, in fact there is no truth that is more clearly taught in the scriptures than this, that God uses human beings through the channel of the Holy Spirit to do his work. Here is the quote,

Dispensation

Dispen = age

Age → GC 343.1-2

“No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation....” {GC 343.2}

Review of Dispensation, continued

She connects this idea of giving the work or caring for the work of salvation through these great movements. If you connect that to paragraph 1 you see that this great movement that she is speaking about in paragraph 1 is called the Great Reformation or Religious Movement. She then goes on to repeat and enlarge upon this principle four times, talking about the Great Reformation, the Religious Movement, His dealing with human beings is always the same, the important movements of the present have their parallel in the past, and the experience for the church in former ages has lessons of great value for us in our own time. She uses this phrase at the beginning of chapter 19, Light Through Darkness.

“The work of God in the earth presents, from age to age, a striking similarity...” {GC88 343.1}

And that phrase “age to age”, the way we connect the word dispensation to age, we can substitute the word from ‘dispensation to dispensation’. So, we saw how Ellen White used this concept.

Dispensation

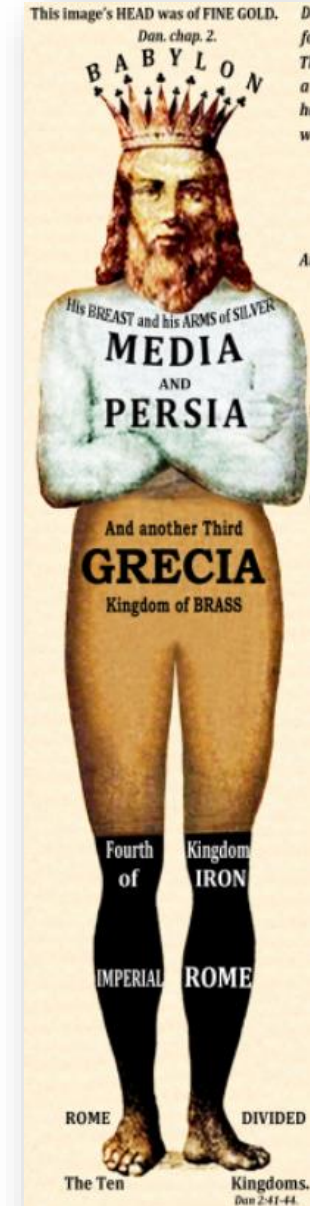
Dispen = age

Age → GC 343.1-2

We then saw that in the same way that Paul uses this idea, that you have the dispensation of the Old Testament and the dispensation of the New Testament. She approaches this in two ways, one is that the Old Testament dispensation or “the old” is done way with and replaced by “the new”. The second way she explains this concept is that the new is just a progression of the old and that the old never disappears. So, that the new is an explanation of the old or the new is a replacement of the old. There are two perspectives of understanding the relationship of what we would call the Old Testament and the New Testament. The reason why this becomes significant is because this principle is something that is used over and over again in our movement.

Our Counter Position to Progression

Now Adventism in general understands the idea or the concept of Progression reasonably well. It is something that we Adventists teach; I am going to say in the correct and proper fashion. It is almost an exclusive way of understanding prophecy. An example of that would be Daniel chapter 2, where you see the progressive role of these kingdoms as you go from the beginning to the end. All this [Daniel 2] is Progression. This idea of Progression is connected to the issue or the concept of dispensations, which I am going to come back to in a moment.



Our Counter Position to Progression , continued

When this movement was raised up, and we have been following through with this principle for the last 30 years, but perhaps over the last three plus years, we began to expand our message, to broaden it, to understand it in a much clearer fashion. What I am referring to is this following idea. So, the church, its focus is on Progression. It is a human condition, you could say a human fault, that if someone takes a particular position and you want to elicit change, what you tend to do is take an opposite or a combative position that opposes that thought or that idea.

It happens over and over again. Children when they are brought up in a particular way, in a particular family situation, when they grow up they often try to bring up their children or run their families in a way that counteracts or tries to address the force and failings that they see in the way that they were brought up. So, they become reactionary, and this is what has happened in our movement. Because Adventism is so fixed upon this idea of Progression, to teach our message what we have ended up doing is taking a completely opposite or counter position. This movement has focused almost exclusively, not on the principle or the idea of Progression but of Repeat and Enlarge.

Our Counter Position to Progression , continued

Now I have used the phrase 'Repeat and Enlarge', but that is not normally how we would express it. The way we would normally talk about this is, we would go to Isaiah 28:10 and 28:13 and we would use the phrase or the concept of 'Line Upon Line'. We can develop this idea about 'Line Upon Line'. What we would do is add another word to that and we would say 'reformed line, upon reform line'. Here is Isaiah 28:10, 13.

28:10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken.

We already did a study on Isaiah 28 on November 2, 2019 [Class titled "[Under New Management](https://www.youtube.com/watch?v=KaPrQVTG5o0)" <https://www.youtube.com/watch?v=KaPrQVTG5o0>]. In that study we took our time to actually go through Isaiah 28. We looked at the structure of that chapter and how line upon line is used there. We did not go into the details of the verses from 7-13, but in the midst of those verses is the phrase "line upon line". God has given an author to his people; he is going to educate them, and he is going to instruct them. He gives you two options; you can either be instructed line upon line, or you can be instructed by punishment and/or pain. In the earlier verses it talks about how that punishment and/or pain will be given to God's people, and it is given by a mighty strong person. We identified who that person or that power was when we went to Habakkuk 1:5 and onward. It is the Chaldean Nation or what we would call the Babylonians.

SDA → Progression

Movement → Repeat/Enlarge
Isaiah 28:10, 13
– Line/Line

Our Counter Position to Progression , continued

Our movement has focused almost exclusively upon the concept or principle of Repeat and Enlarge as a backlash against what Adventism teaches. Because we want to undo many of the mistakes or misconceptions that Adventism has been teaching, the theology that we have had in our church. We want to undo a lot of that damage that has been done. So, our focus is upon repeating histories.

Line / Line

Reform Line / Reform Line

α / Ω

Begin / End

First / Last

There are many ways to express these repeating histories, like line upon line, Repeat and Enlarge, Alpha and Omega, the beginning and the end, and the first and the last. There are many ways to express this concept and we have become so fixated by this idea, this methodology of repeating histories, that we have actually forgotten veracity (the truthfulness and accuracy) of progressive history. It actually is a valid and correct principal or idea to understand Progression.

What we have begun to recognize from **2014**, but our focus has really been brought into view the last 12 to 24 months, that we really need to handle Progression and Repeat and Enlarge at the same time. It becomes quite difficult to juggle those two concepts at the same time because sometimes you are going to be thinking about Progression and sometimes Repeat and Enlarge. But you have to do it almost seamlessly in a particular study; if you do not you can fall foul of the study that you are trying to understand. The reason why this becomes problematic is because often Ellen White is going to be dealing with the concept of Progression, which is all the inspired statements that we are going to be using. But what we want to do is handle all of that information in a Repeat and Enlarge fashion. So, it becomes difficult if you are not able to manage the two.

Our Counter Position to Progression , continued

I will give you an example. If you go to 'Acts Of The Apostles', by Ellen White, page 47, Chapter 5, 'The Gift Of This Spirit', then skip down to page 55, she is going to discuss the title, The Gift Of The Holy Spirit, and she is going to discuss the work of the Holy Spirit through an Agricultural Model. And because she does that and we pick up on this methodology that she is going to use, we can take her writings to understand what is going to happen at the end of the world.

It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church. {AA 54.2}

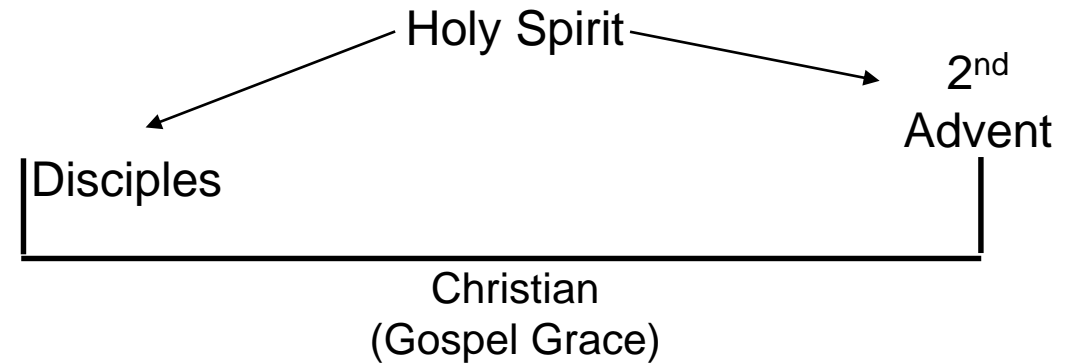
But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain." In response, "the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down . . . the rain, the former rain, and the latter rain," Zechariah 10:1; Joel 2:23. {AA 55.1}

But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need. {AA 55.2}

I refer you to some previous classes where this study was done in more detail at the French School of the Prophets in August 2019. There is a series of classes covering 'Acts of the Apostles' chapter 5 in a lot of detail, we spent four or five classes dealing with this subject.

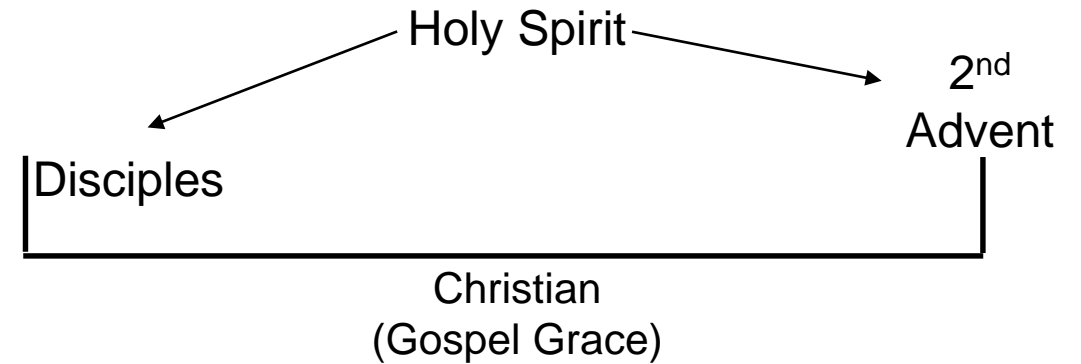
Our Counter Position to Progression , continued

All I want us to pick up here is, if you read these pages you will notice that Ellen White takes us through a progressive history, and this progressive history is the history of Christianity. We might call it the 'Gospel Dispensation' that we picked up yesterday in our studies, or we could call it the 'Dispensation of Grace'. It could be understood in a number of different ways. What she does is takes you through a progressive history. It is going to begin in the time of the disciples and it is going to end, I say, with the Second Advent. She is going to run you through this history using an agricultural model. She is going to tell you that this is the story of the Holy Spirit. I am sure you are all familiar with studies that have been done on the work of the Holy Spirit or the gift of the Holy Spirit.

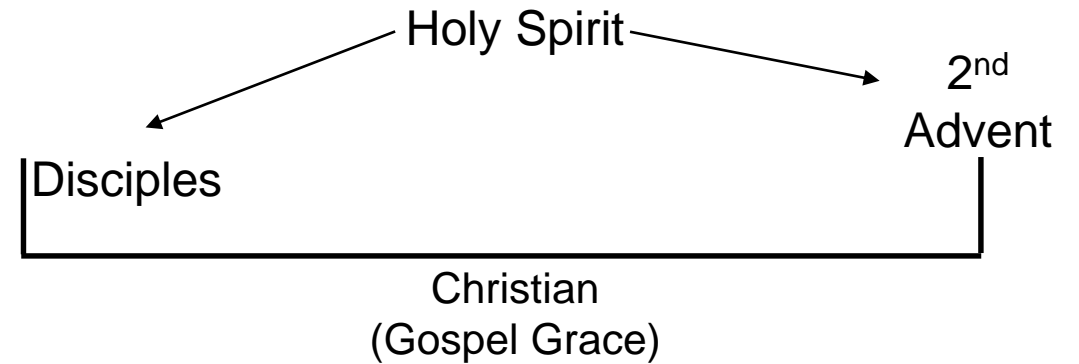


Our Counter Position to Progression , continued

Often, we will go to the book of John chapter 16 where it talks about the work of the Holy Spirit. The work of the Holy Spirit is in three steps, to convict of sin, of righteousness, and of judgment to come. We take that idea of **sin, righteousness, and judgment, three steps, three angels' messages, the work of the Holy Spirit, the everlasting gospel, and we can tie that back into 'Acts' in the Bible, chapter 24.** We can also tie that in with **Revelation 14.** You can tie John 16, Acts 24, and Revelation 14, all together, all the work of the Holy Spirit, the everlasting gospel, in three steps, sin, righteousness, and judgment. The Holy Spirit is going to be poured out or given to God's people. The way it is spoken of both in the scriptures and also in Ellen White's book, *The Gifts of the Holy Spirit*, is in the way that the Holy Spirit has never been here before, it is some new phenomena. But obviously we know that is not true; we know the Holy Spirit has been here on earth since the very beginning of the Great Controversy as it is been prosecuted here on earth.



Our Counter Position to Progression , continued

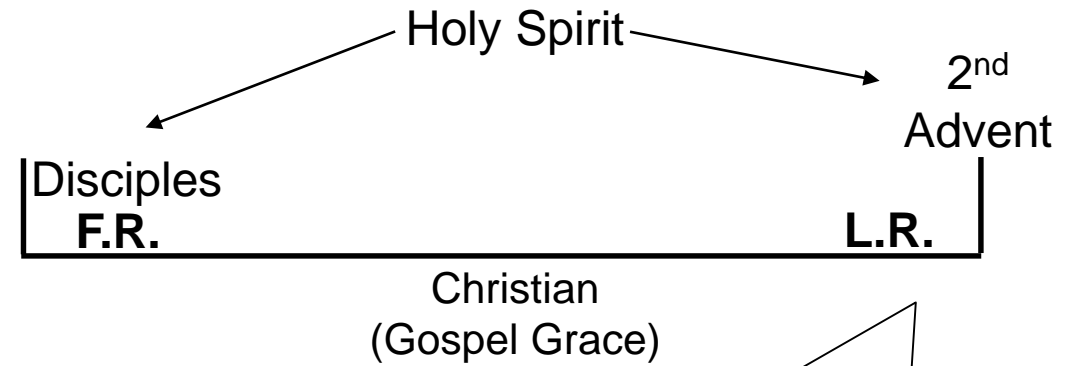


I just want to read the first paragraph of 'Acts of the Apostles' page 47, paragraph 1.

When Christ gave His disciples the promise of the Spirit, He was nearing the close of His earthly ministry. He was standing in the shadow of the cross, with a full realization of the load of guilt that was to rest upon Him as the Sin Bearer. Before offering Himself as the sacrificial victim, He instructed His disciples regarding a most essential and complete gift which He was to bestow upon His followers-- the gift that would bring within their reach the boundless resources of His grace. "I will pray the Father," He said, "and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17. The Saviour was pointing forward to the time when the Holy Spirit should come to do a mighty work as His representative. The evil that had been accumulating for centuries was to be resisted by the divine power of the Holy Spirit. {AA 47.1}

Our Counter Position to Progression , continued

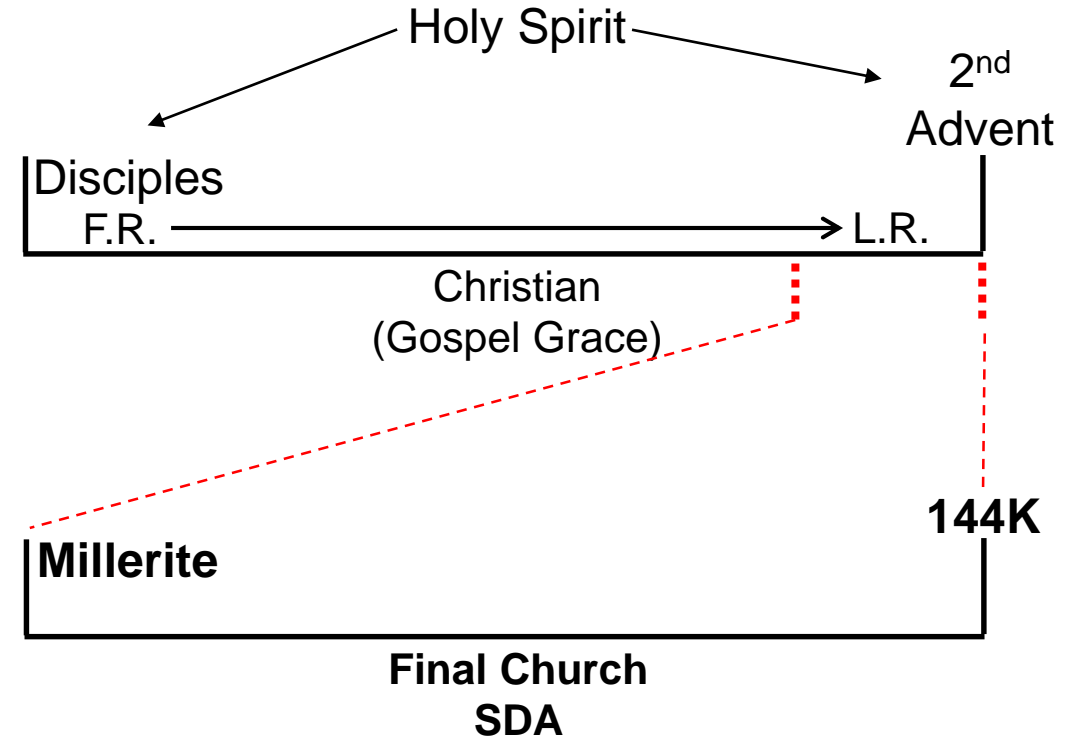
And then she talks in the next paragraph about the day of Pentecost. “What was the result of the outpouring of the Spirit on the Day of Pentecost?” And then she develops this study. So, it is going to go from the work of the disciples to the Second Advent, and she is going to say it begins with the former rain. She is going to use the former rain as the symbol of the work of the Holy Spirit and the former rain runs all the way through history for the next 2,000 years or so and it is going to end in the latter rain. The latter rain is going to prepare the harvest or the church for the final ingathering. She is going to connect 2,000 years of history, through the work of the Holy Spirit, in this progressive fashion. It is all this idea of Progression.



She will run another story for us and this other story we could see in different ways. I am not going to go to any Spirit of Prophecy quotes for this, hopefully we are familiar with this. She is going to take another history and this history is basically focusing on the end here at the history of the 144K.

Our Counter Position to Progression , continued

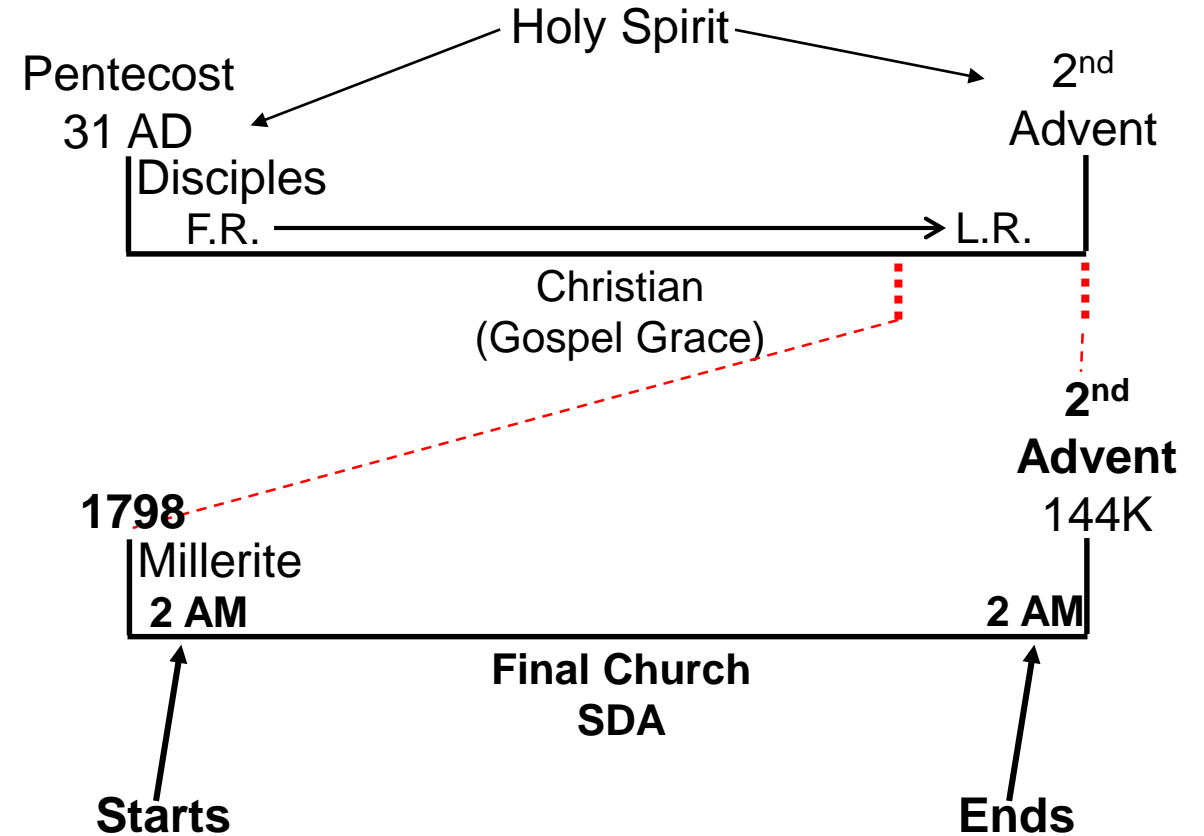
So, in some ways it is a fractal. We are going to focus on this small portion at the end. This is the Millerite history and I am going to call this the history of the 144,000, the final generation; it could be termed in different ways. What she is going to do is tie these histories together. This is not the Christian dispensation; we could call this the dispensation of the final church, or we will call it the Seventh-Day Adventist Church. It can come under different terms. She is going to connect this all the way from the Millerites to Us.



Our Counter Position to Progression , continued

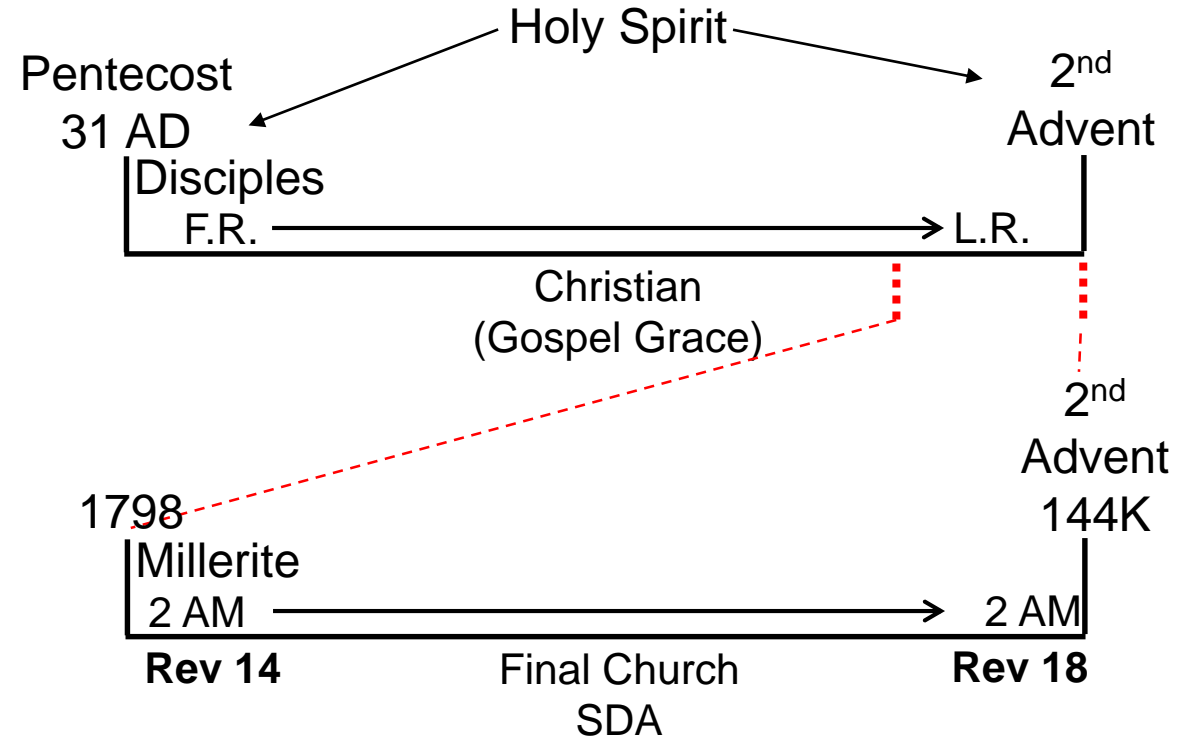
The beginning of the Final Church line is 1798, and the beginning of the Gospel Grace line is 31 AD, Pentecost, we have read it from 'Acts of the Apostles' 47.2, what was the result of the outpouring of the Spirit on the day of Pentecost. It goes from 31 AD to the Second Advent, this would go from 1798, really to the same endpoint of 2nd Advent. She is going to connect this history together.

The way she does this is in a slightly more complex fashion, but what I want to do is connect it with the work of the Second Angel. She would say the Second Angels Message began in 1798 and it is going to be completed during the 144K. It starts in 1798 and it ends at 2nd Advent.



Our Counter Position to Progression , continued

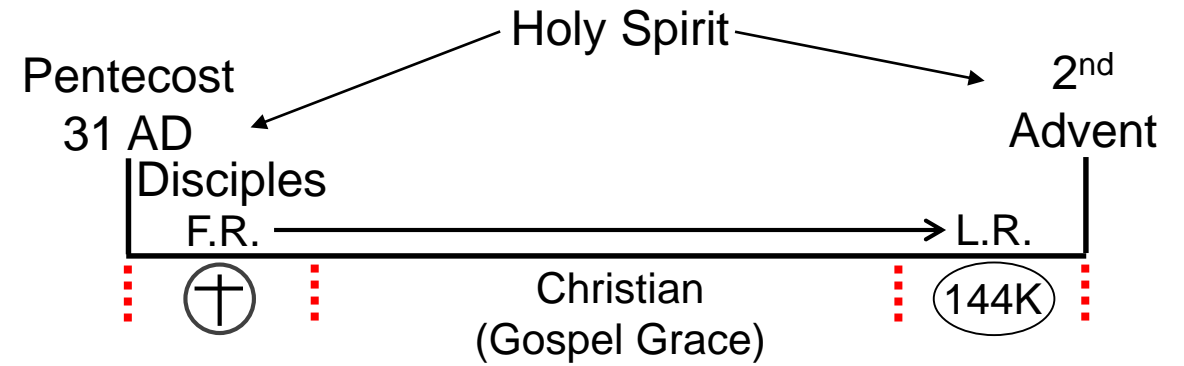
The reason why we would use the Second Angel to do this connecting work is because the Second Angel is given twice in the book of Revelation. The actual message itself is given in 1798 in Revelation 14; she will tell you that that was fulfilled in the Millerite history and its final fulfillment is Revelation 18. Revelation 14:8, Revelation 18:2-3. So, she is going to connect this Final Church history again in a progressive fashion. This idea of Progression is essential, it is integral to our understanding of Bible prophecy. If you do not grapple with the concept of Progression you will not understand how to deal with the message that we have been given.



Our Counter Position to Progression , continued

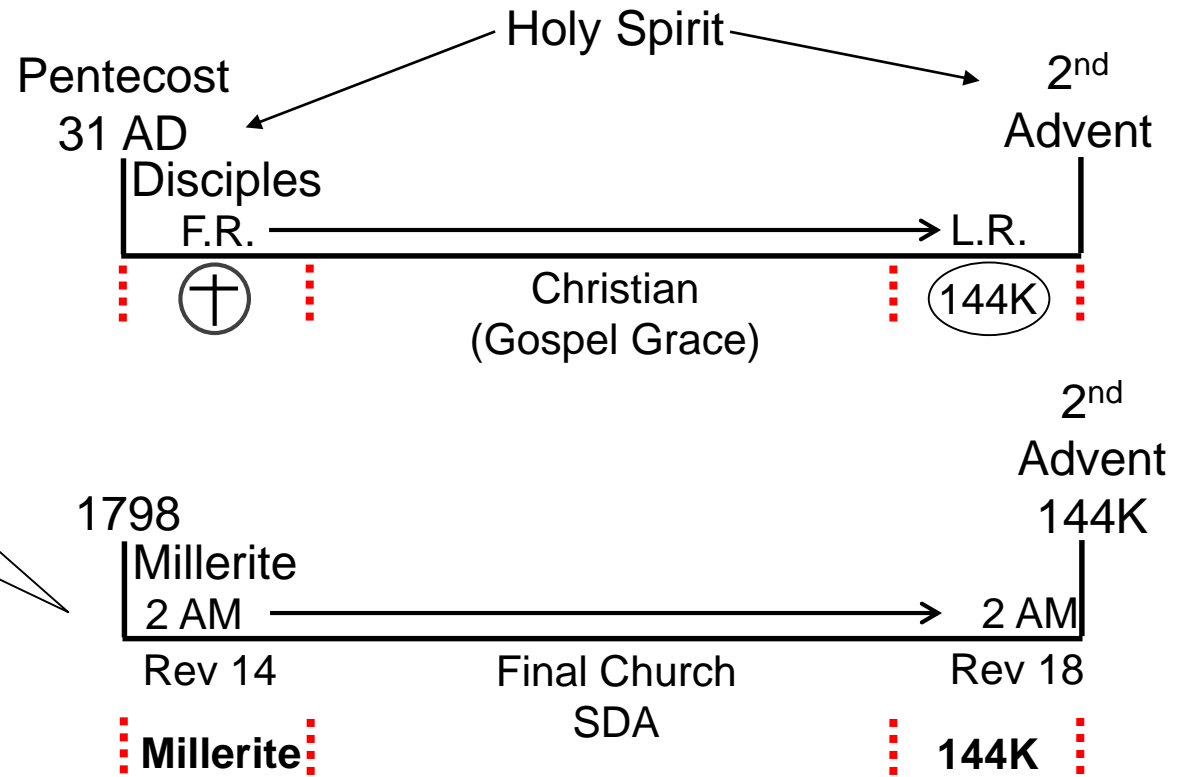
We need to deconstruct these histories in the correct fashion in order to understand our own history. What we need to do is get these lines of Progression, these histories, and then we need to deconstruct them or break them down into smaller segments or Repeat and Enlargements. Hopefully you know not how we do that per se, you may not know the details of how we do it, but you know that we do it.

So, if I was to take this story of Gospel Grace and say that the beginning is the story or the dispensation of Christ and the end is the story or the dispensation of the 144,000, then you know that we do a Repeat and Enlarge. We say the beginning, Christ, is one reform line and the end, 144K, is another reform line.



Our Counter Position to Progression , continued

We do the same with this Final Church story; we say that the beginning is the reform line of the Millerites and the end is the reform line of the 144,000.



We ignore what goes on in between the reform lines; we ignore what goes on in between the Millerite and the 144K histories and between Christ's history and the 144K and we do this concept to Repeat and Enlarge.

Our Counter Position to Progression , continued

But to be able to do Repeat and Enlarge properly you need to understand how Ellen White is going to deal with a lot of the concepts and ideas that we are going to borrow from her. If you do not do that properly you end up manipulating and miss applying or miss reading Spirit of Prophecy quotes. So, you might think that she is saying something but you end up finding that she is actually talking about something else. We do this more often than not, in a way that many of us do not actually realize.

I want to read the passage to you. We can find this passage in a number of different places, but I am just going to take it from Last Day Events page 227 paragraph 3.

The Lord has shown me clearly that the Image of the Beast will be formed before probation closes for it is to be the great test for the people of God by which their eternal destiny will be decided. {LDE 227.3}

It is a relatively straightforward quote, but the way we approach this quote and the way Ellen White originally intended it is completely different. What we do is try to understand the purpose of this movement. The purpose of this movement, it was raised up to give a warning to God's people first, and then after that work had been done its purpose or its work was to then move on to warn the world. I think often we do not perhaps fully understand that two-step work that we are required to do, especially the second part of that work.

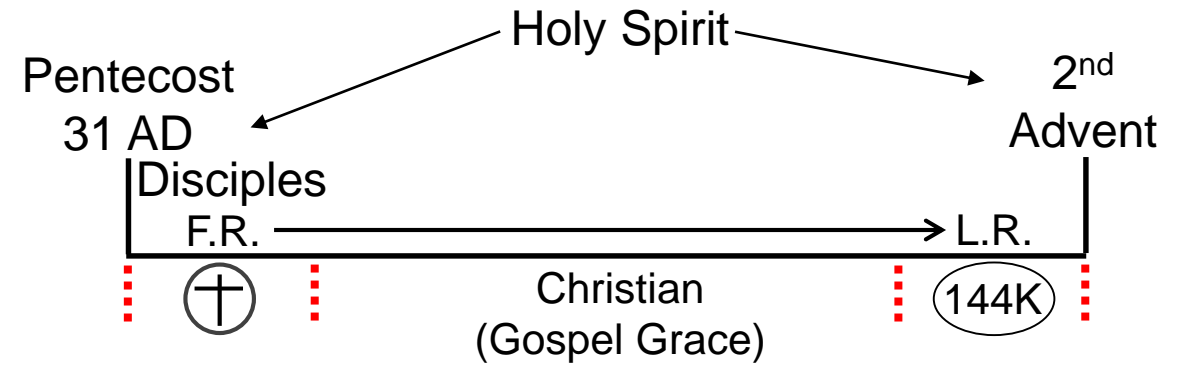
Our Counter Position to Progression , continued

Go back to this history of Christs dispensation, turn to the book of Colossians 1:23. Paul is going to speak about the giving of the gospel to the world.

Colossians 1:23

If ye continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel, which ye have heard, [and] which was preached to every creature which is under heaven; whereof I Paul am made a minister;

This talks about the giving of the gospel to the whole world. This was done in the time of this dispensation of Christ, that history. Paul clearly tells you who did that work. I am not saying he is the only person who did that work, but he was one of the ministers, one of the Apostles, one of the Prophets, that was the main contributor to the work of giving the gospel to the world.



Our Counter Position to Progression , continued

If you see Paul's writing throughout the New Testament his main premise, his motif, would be that there are two churches, two groups of people. What I want to do is call Church I the Church of Laodicea and call church II the Church of Ephesus. Paul is a member of the Church of Ephesus, and the Church of Laodicea is the church that is run by the Sanhedrin; this is Caiaphas and Annas, those people that we are probably all familiar with.

Church I
Laodicea

Church II
Ephesus

[Luke 3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.]

[John 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.]

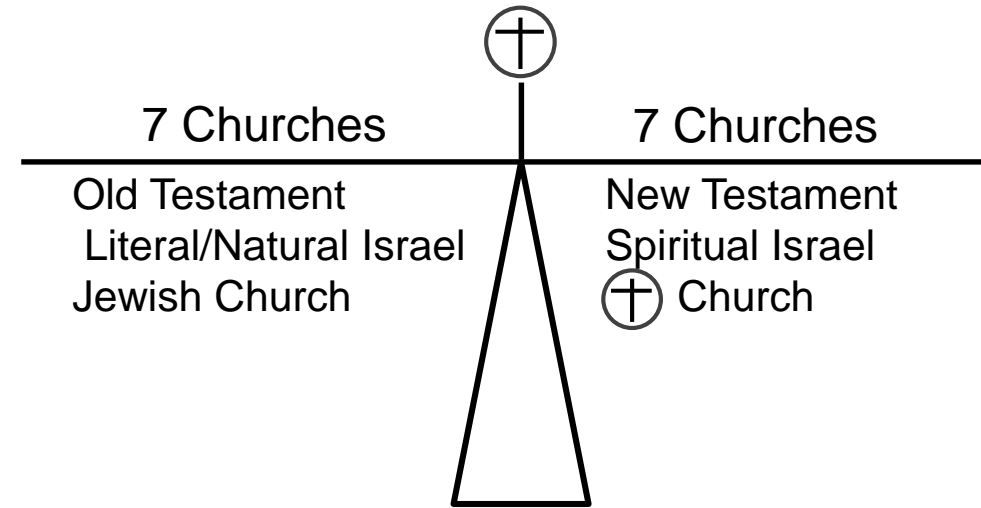
[John 18:24 Now Annas had sent him bound unto Caiaphas the high priest.]

[Acts 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.]

Our Counter Position to Progression , continued

If the Cross was the dividing point between two dispensations, the right side would be the New Testament and the left would be the Old Testament. You can see that we are taking the word Testament and we are creating a chiasm and balancing them. The New Testament side would be called Spiritual Israel and the Old Testament side would be called Literal or Natural Israel. It goes from the Literal to the Spiritual. You can see how we are understanding the Church or Israel in exactly the same way; one is natural and one is not. You could call the Old Testament side the Literal Sacrifices and the New Testament side the Spiritual Sacrifice of Christ.

So, if we can see that there are these two different ideas, two different concepts. The New Testament side is the history of the Christian Church. So, we can list Church on that side, the Christian Church. The Old Testament side is also the history of God's church. So, we can list Church on that side also, the Jewish Church.



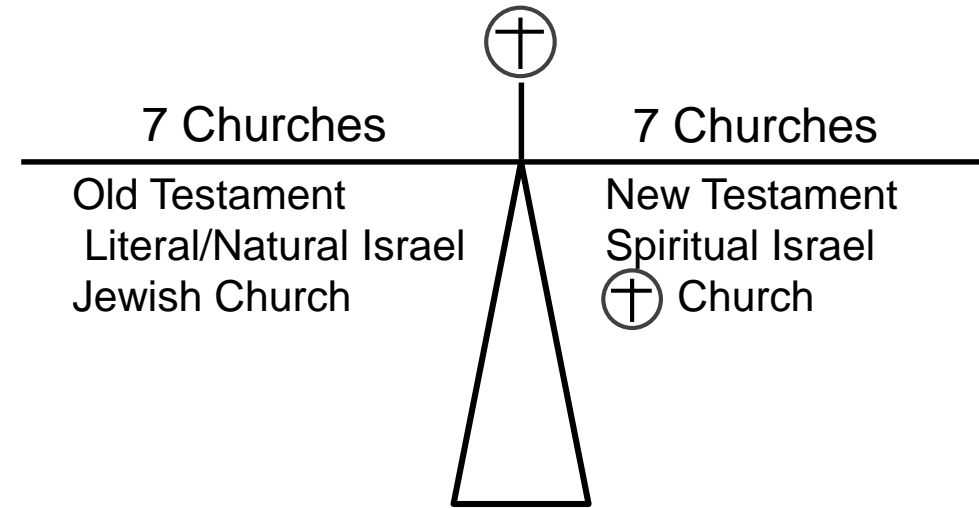
Our Counter Position to Progression , continued

The Christian Church is in how many dispensations, how many steps? You go to Revelation chapters 2-3. It begins with Ephesus, Smyrna, and it goes all the way to Laodicea. We have seven churches.

Of course, it is not seven churches is it? It is seven experiences, seven churches, seven dispensations.

So, if we have seven on the New Testament side, what would we have to have on the Old Testament side? We would have to have seven as well.

Do we know what the word Laodicea means in its most simple understanding? The word Laodicea means judgment. It can be understood in a number of different ways. But it is the church that brings judgment to people, and it is the church that comes under judgment by God; so, it is the Church of judgment.



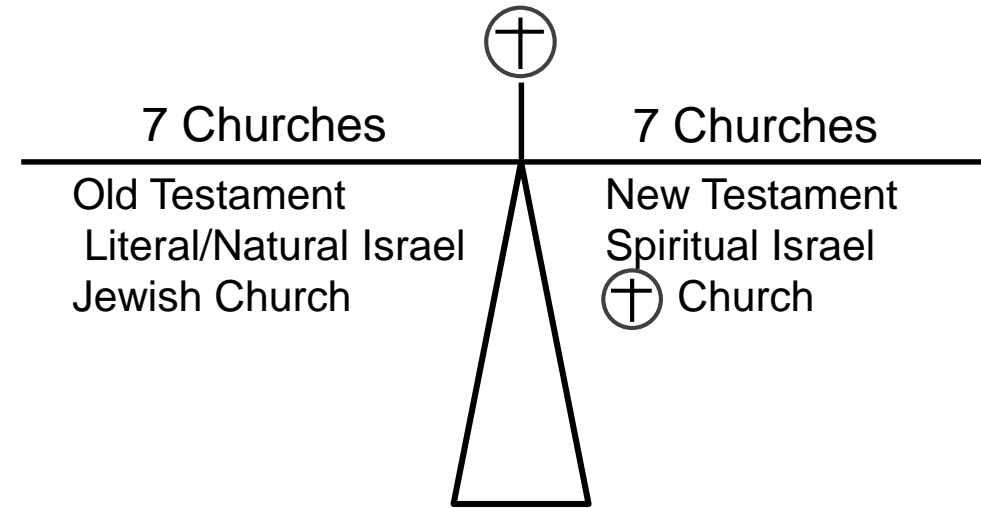
Our Counter Position to Progression , continued

Was the church in the time of Christ, the Jewish church, brought under judgment? Yes, it was.

And was it found wanting? Yes, it was. You can go to Daniel chapter 9 and you can see that.

Because in Daniel 9, what happens? When Christ comes it says he will do what? He will put an end to sin. You can put an end to sin in two different ways; one of them is you stop sinning.

The other way is what? How would you put an end to sin? You destroy or you stop looking. If I no longer look at you, I do not know what you are doing anymore, so I do not know if you are doing sin anymore. So, the sin comes to an end. And the way it comes to an end is you stop looking at the Jews because you put them aside or that nation gets destroyed.



Our Counter Position to Progression , continued

So, Laodicea in the Old Testament is as much the Church of Laodicea as we are the Church of Laodicea. There are other ways to see that. The Church of Laodicea has three characteristics; they are poor, blind, and naked. You can take those three concepts of poverty, blindness, and nakedness, and you can see that they have all the characteristics, the Church in the time of Christ. You would go to Matthew 5:2-3, Matthew 15:14, and Matthew 23, I think around verse 37, 38, to show all the characteristics of Laodicea.

Matthew

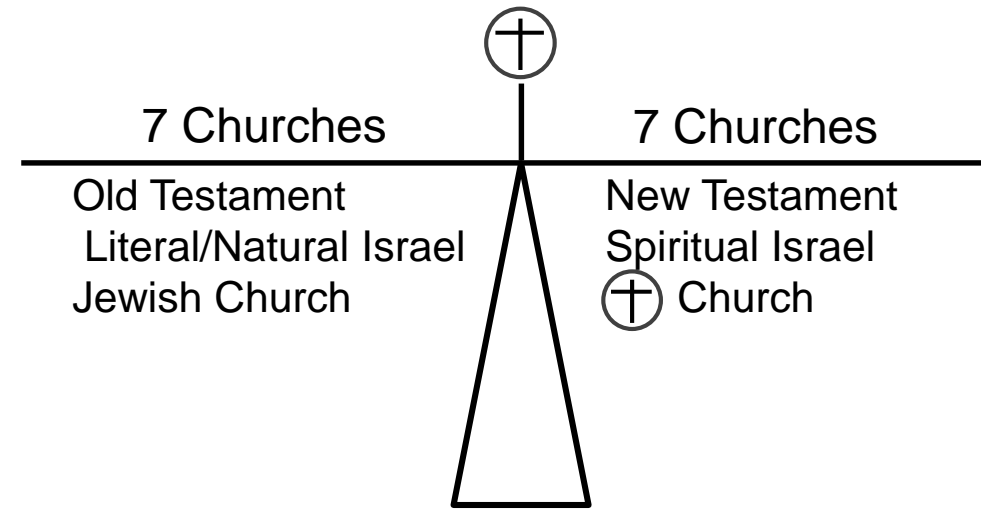
5:2 And he opened his mouth, and taught them, saying,

5:3 Blessed [are] the poor in spirit: for theirs is the kingdom of heaven.

15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

23:37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!

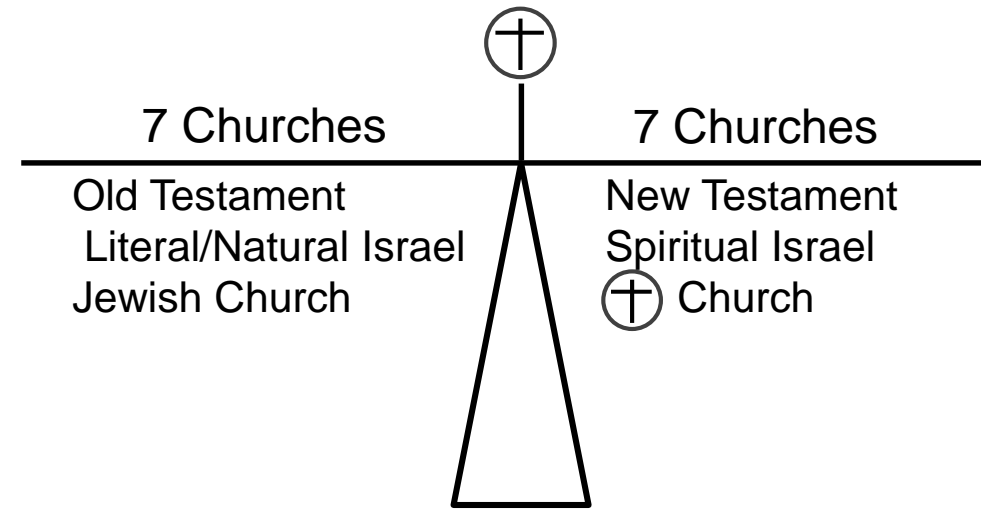
23:38 Behold, your house is left unto you desolate.



Our Counter Position to Progression , continued

When we go to this history of Christ, we know that the church that is going to give the gospel to the world is not the Church of Laodicea, it is the Church of Ephesus. We know this because the Church of Laodicea is going to die; it is going to be destroyed.

What's the first work of the Church of Ephesus that gives this message to the world? See Matthew 10:5-6.



Matthew

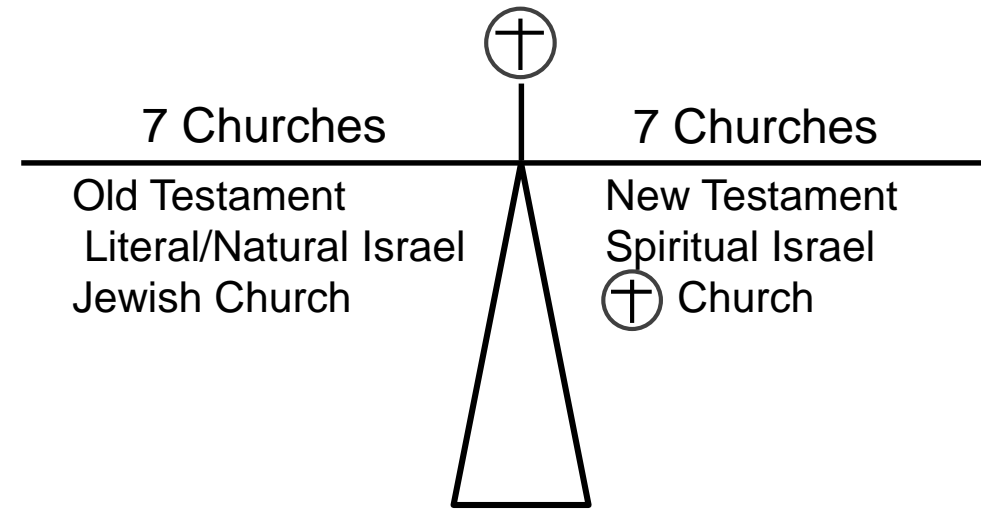
10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not:

10:6 But go rather to the lost sheep of the house of Israel.

Christ gives you the commission for the twelve disciples. He says, do not go into the way of the Gentiles or preach to the Samaritans.

Our Counter Position to Progression , continued

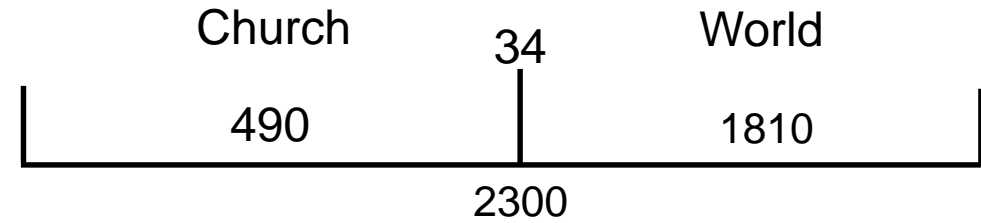
Where are you supposed to go? To the lost sheep of the house of Israel. The lost sheep of the house of Israel in that context of Matthew 10 is talking about God's church or the Jewish Nation. The Church of Ephesus is going to go to two groups of people, first to the Church, then to the World. That is what we have to do; we too have to go to the Church and then to the World.



Because we have become so engrossed in our work of giving the gospel to the church, our focus has been on the Sunday Law. What we have taught, going back to the story of Christ, going back to other models, and today we would go back to the story of Acts 27, which would give us a really good prophetic narrative to show that the shipwreck of the church occurs at the same moment when they crash upon that shore, and then they start beginning to interact with the Gentiles.

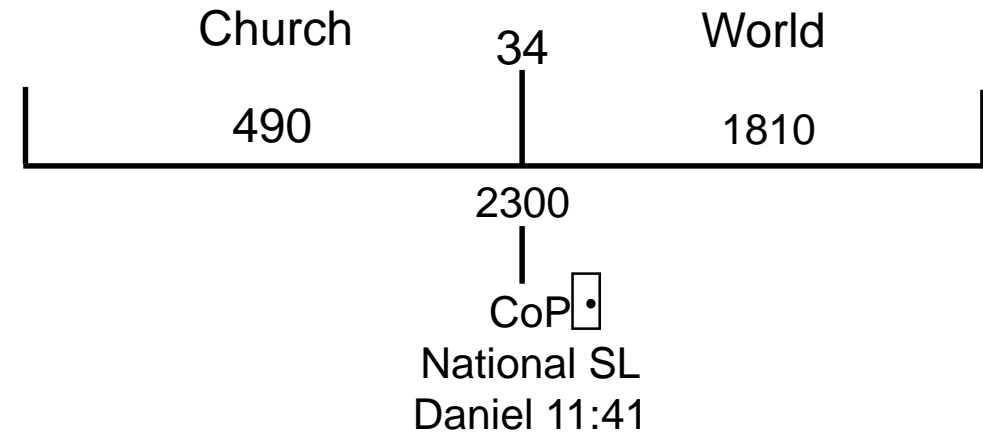
Our Counter Position to Progression , continued

You see imagery nicely there in the story of Paul. He goes to make a fire, a serpent, the symbol of Satan, tries to kill him; but he is unable to. Paul, essentially, we could say he is immortal; he is not going to die. He is a symbol of the final generation people, who do not die, and give a Gospel message to the Gentiles. You can see imagery in the story relatively easy, that when the boat crashes that is when the gospel is then given to the Gentiles. That study has been given a number of times; if you are not familiar with it you should review that study. We equate that with the Sunday Law. The message first goes to the church and then to the world. You see that happening in 34 AD, which is the culmination of the 70 weeks. Ellen White will tell you that that is the end of 490 years or 70 weeks which is the first part of the 2300-day prophecy with 1810 days or years remaining. Hopefully we are familiar with that concept, that it is the gospel when it goes to the Church and then to the World, the Jews and the Gentiles. And 34 AD is the end of the 490 years and the beginning of the 1810 years.



Our Counter Position to Progression , continued

Based upon these models and other stories, what we have understood in our movement is that the Close of Probation for God's Church happens where? If I would just to take this idea and I would call 34 AD the Close of Probation or the Shut Door, we would mark it as being the Sunday Law, the National Sunday Law. I am going to reference this back to Daniel 11:41. Because there are many Sunday Laws that we are dealing with nowadays we have **2014, 2019, 2021**, and then this "National" Sunday Law. There are four Sunday Laws in our line of history **2014, 2019, 2021** and this one which we do not currently have a date for. We start thinking of it in terms of this model, that the Close of Probation for the church is the National Sunday Law, Daniel 11:41.



Our Counter Position to Progression , continued

What we have done in our movement is we have taken a passage such as this and we read as follows,

... The Lord has shown me clearly that the Image of the Beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. {2SM 80.4}

If you took that quote and plugged it into this model, so, this is the Sunday Law, it is the Close of Probation. She is talking about the people of God.

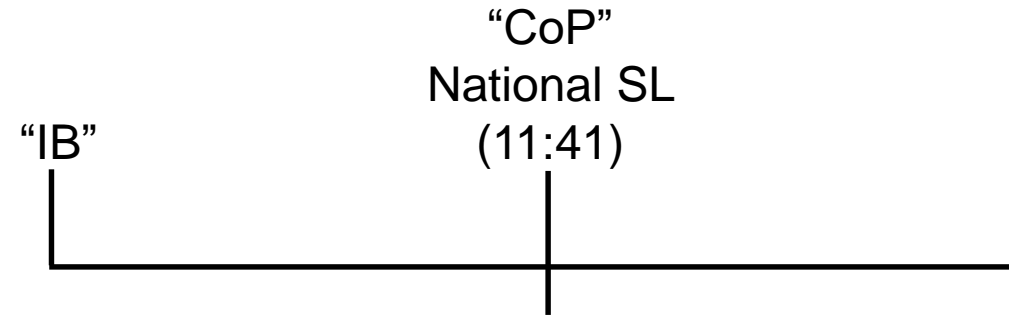
And this movement, Ephesus, is dealing with which group of people? The Church of Laodicea. We have the message to Laodicea, which is the people of God.

“CoP”
National SL



Our Counter Position to Progression , continued

It is really easy to fall into the trap, into the ditch, to say, if we have this model and we know that the Close of Probation for God's people is the Sunday Law and she just said that the Image of the Beast is the great test before the Close of Probation, if this is the Sunday Law, Daniel 11:41, **what is the great test for God's people?** The Image of the Beast, she says it clearly.

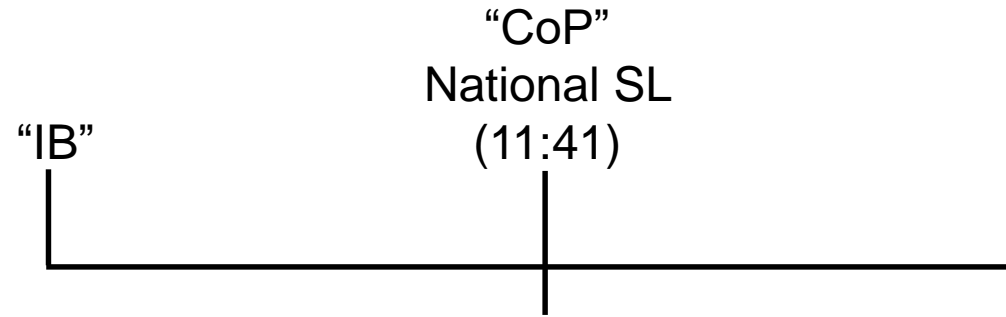


When is that? So, it is going to happen before. So, we have the Image of the Beast here now and as soon as we do that we begin to run into problems. Because what we are going to end up doing is taking this model, which Ellen White is not even speaking about because she is not doing this at all.

We have created this model by taking an inspired statement which is using which type of model, Progression or Repeat & Enlarge? Which type of model is Ellen White using? She is using the model of Progression.

Our Counter Position to Progression , continued

She is going to, even though you might not be able to clearly see it, almost all of her writings, unless she explicitly says, is all about Progression. She is going to take this progressive story and she is going to make a statement about it. God has shown her that the Image of the Beast will be formed before the Close of Probation. The reason she is making this statement is because there are false prophets in the Church that are arguing otherwise. She is going to make this rebuttal against the false prophet and she is going to say God has clearly told her how it operates. It does not operate like Repeat & Enlarge. She is going to do this with a story of Progression.



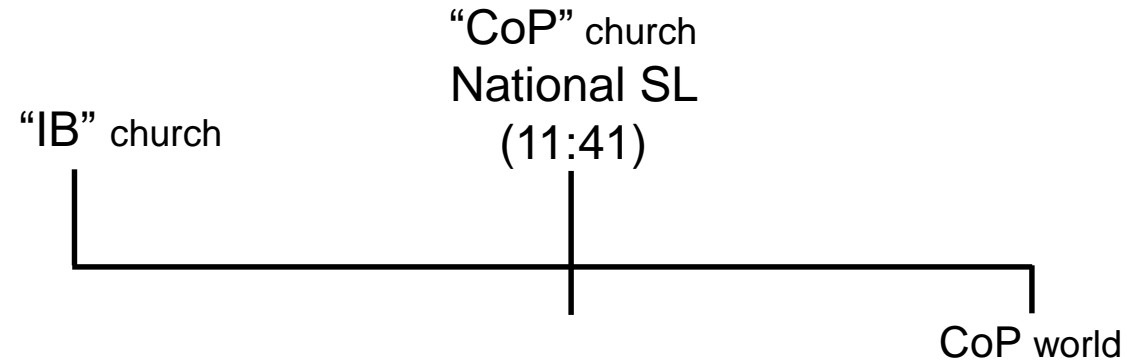
Our Counter Position to Progression , continued

If we were to do a Repeat and Enlarge, which means we have two repeating stories, **what would the two repeating stories be?** The Church and the World, repeating story. One story would look like this, because this is the story for the Church.

You have another story, which would be the same story, but it would be for the world. If you have a story for the World, this is the Close of Probation for the Church, Image of the Beast for the church.

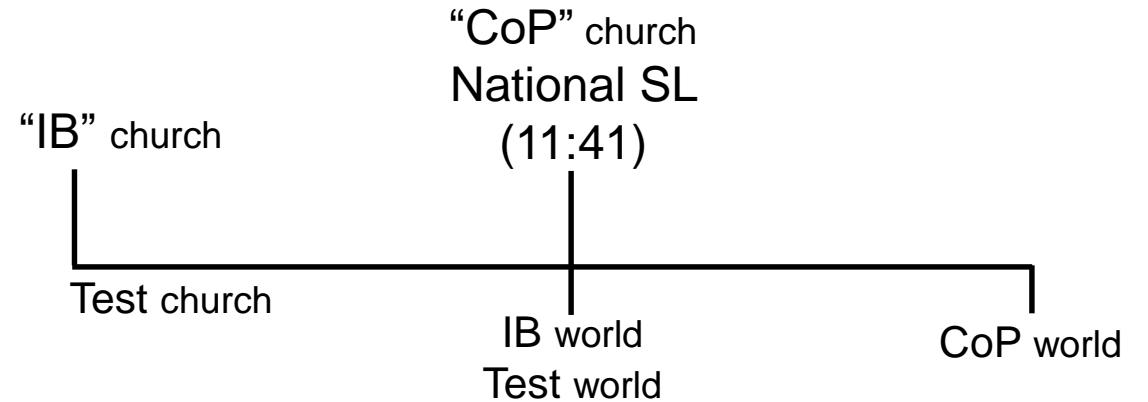
If you were to do a story for the world what would that look like? You have a Close of Probation for the World.

What would happen before that? You would have an Image of the Beast.



Our Counter Position to Progression , continued

... The Lord has shown me clearly that the Image of the Beast will be formed before probation closes; for it is to be the great test for the people of God... {2SM 80.4}



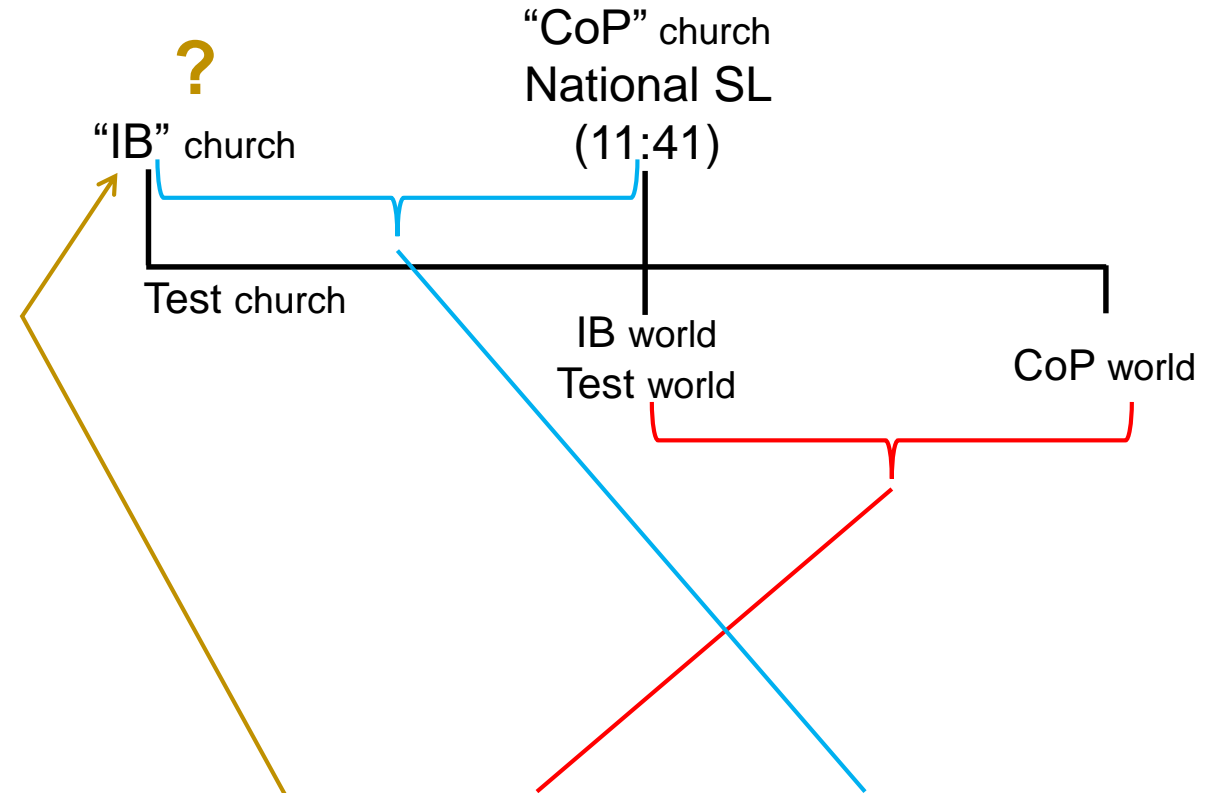
The Image of the Beast would be what? It is to be the great test for the people of God. So, the Image of the Beast is the test for the Church and she is got an Image of the Beast which is a test, we are going to say for the World. It is not that straightforward.

Where would that be? It has to be before the Close of Probation.

Our Counter Position to Progression , continued

Now if you look contextually where this Image of the Beast is and how she uses it in other passages of inspiration, it is clear to see that the Image of the Beast occurs at the same time as the Sunday Law, in fact they are synonymous terms.

So, I am going to put the Image of the Beast at Sunday Law for the World, which is the test. So, you have Ellen White's version; this is what an Ellen White's statement says in its original proper context.



This movement reads it, is by **taking this** and **shifting it here**.

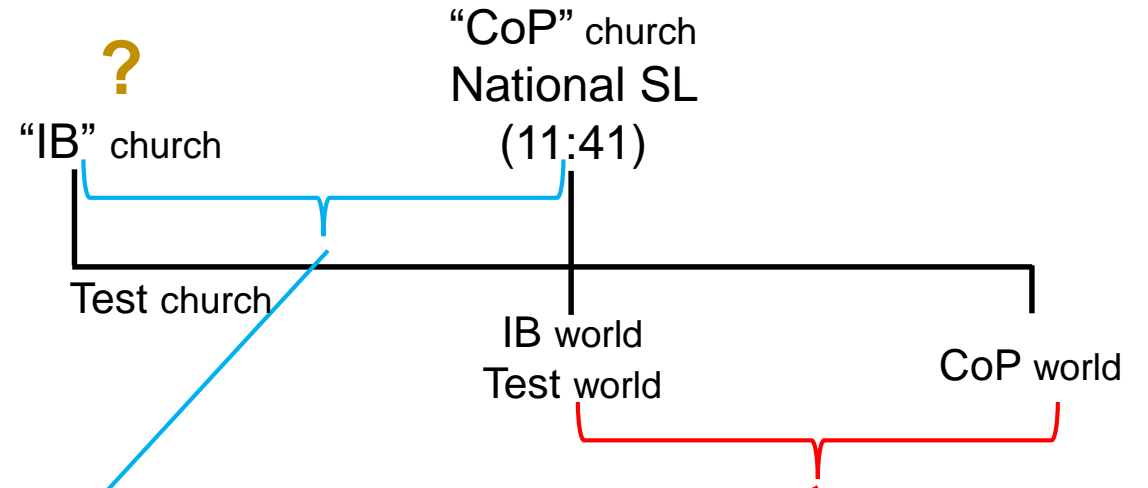
As soon as you do that you fall into a problem because we do not have a clear understanding of **what this** means. What an Image of the Beast would look like before the National Sunday Law.

Our Counter Position to Progression , continued

You can see what problems will arise or you are going to get into because, which verse would this be in if you were in Daniel 11? It would be Daniel 11:40 part B. The King of the North has come as a whirlwind against the King of the South, the chariot, horsemen, and ships. It is somewhere in that verse, in the second part of that verse, that this Image of the Beast test is going to happen.

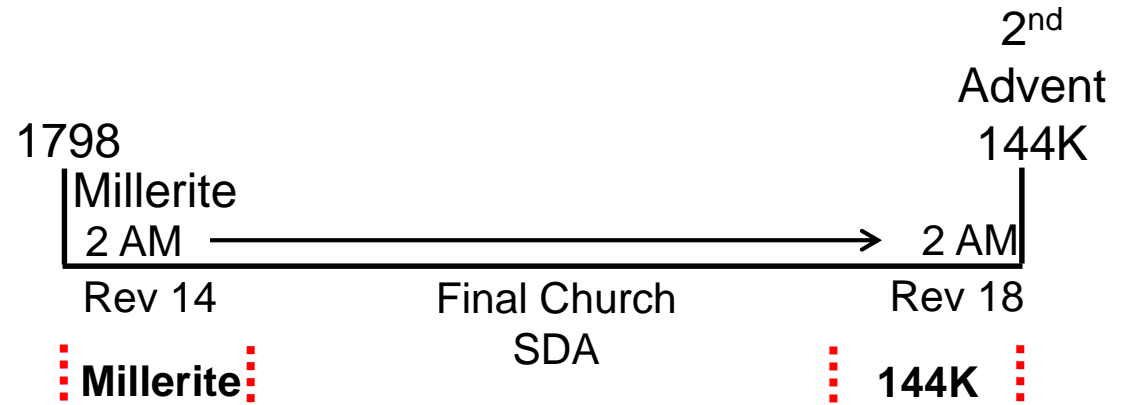
What I am saying is, I am not denying that we cannot take this passage and bring it here in the way that we do. But when we do that and think that is what Ellen White is speaking about, we need to be really careful because Ellen White is not speaking about **this history**, she is speaking about **this history**.

It is completely different. The reason why we have swapped and changed this all around is because we are fixated with Repeat & Enlargement and we are not using this concept of Progression. This becomes really important when we begin to draw our lines, our reform lines.

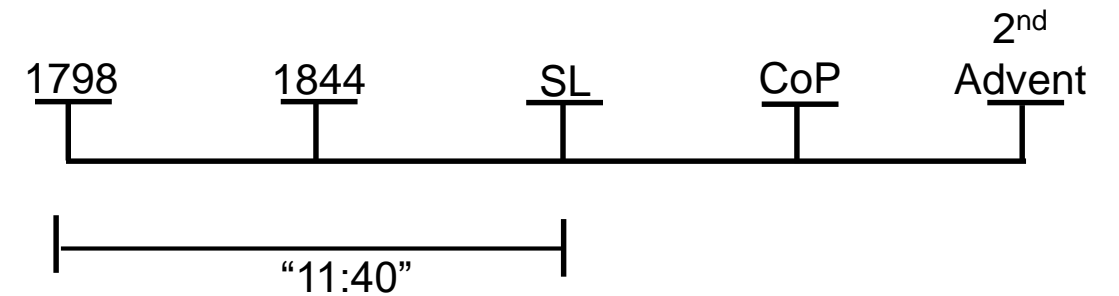


Our Counter Position to Progression , continued

I spoke earlier about the Final Church, Seventh-Day Adventism, and this line of Progression that Ellen White has.



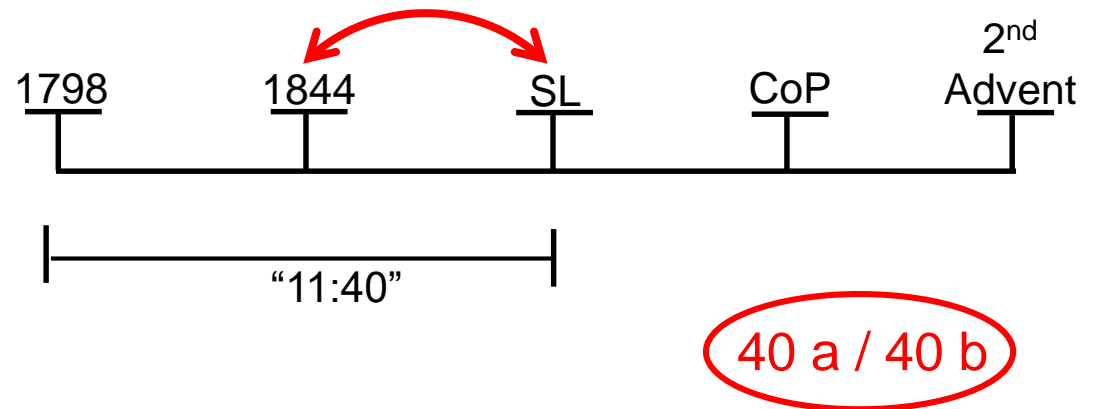
Now if we were to draw a reform line with all the information that Ellen White has given us, it would be pretty sparsely populated. We begin in 1798, next Waymark you have would be 1844, and from 1844 onward you really do not have much. You then go on to the Sunday Law, Close of Probation, and the Second Advent.



You will notice, you have five Waymarks, so it is a proper reform line. It has all the characteristics of the agricultural cycle that you are all familiar with. But this is a reform line that Ellen White will give us. Everything that you and I understand or know which is basically Daniel 11:40 is contained in this history here, this is 11:40.

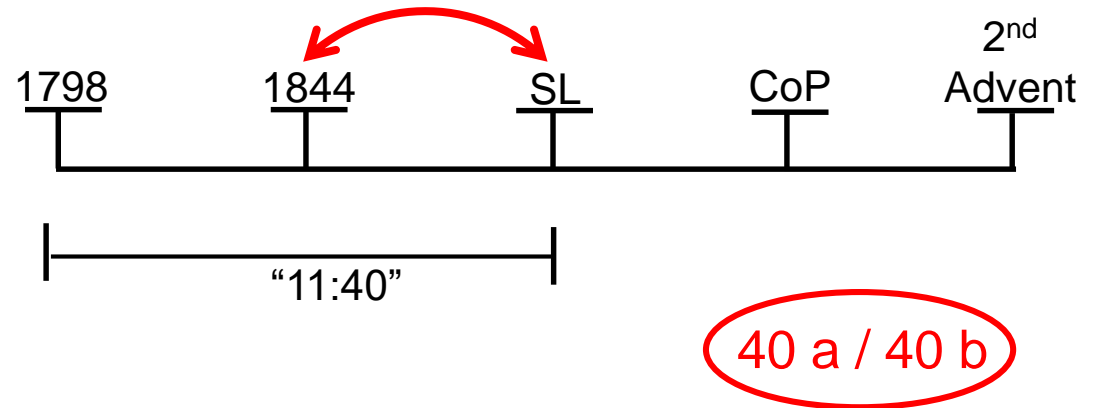
Our Counter Position to Progression , continued

If you were to start thinking about Daniel 11:40 Part B in the way that we would, than what you begin to open up is the possibility of taking this line and beginning to add extra information to it, which is essentially what this movement has done. This movement has taken this reform line that Ellen White gives us and she speaks about this explicitly, she never creates a line like this, obviously, you are never going to see a diagram that does this. This is our version of all of what inspiration teaches and it is accurate, it is correct. But everything that we understand about Adventism is all in this time period from 1844 to the Sunday Law. What we need to do, which we have done, is populate this history. The way we have populated that history is to get Daniel 11:40 and turn it into a Part A and Part B.



Our Counter Position to Progression , continued

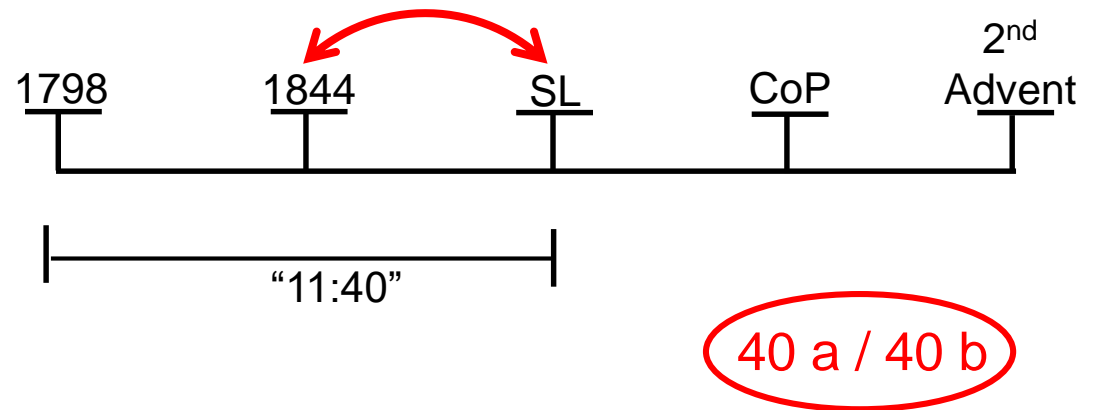
As soon as you start doing that we have gone from what concept? From Progression to Repeat and Enlarge. This moving from Progression to Repeat and Enlarge is not something that Ellen White gives us very easily. We really have to construct this. And when we do that construction work, we need to be careful how it operates. Because what we have done is, we have become very blinkered in our vision, to think this is the only way to understand this history or these verses.



Our Counter Position to Progression , continued

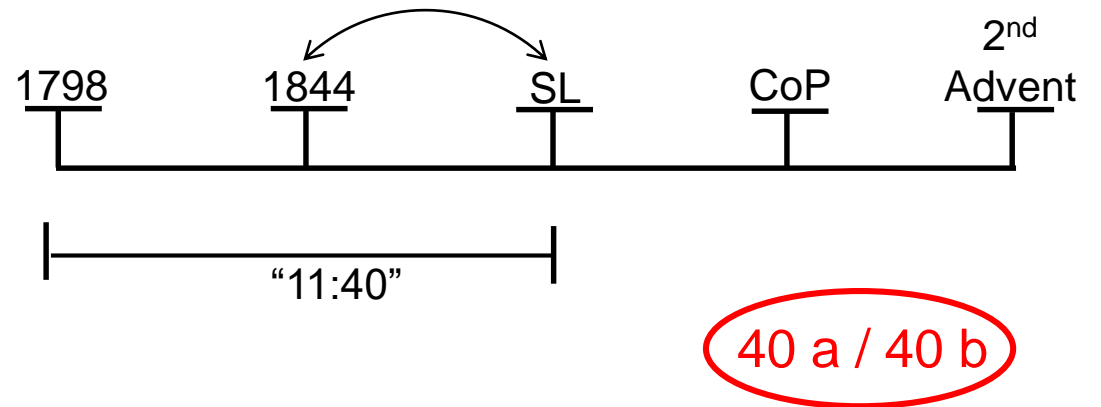
In the devotion we had yesterday morning, we were taught that we can have different endings. You have a beginning and depending upon the route that you take, because often we just draw this as a singular line, but we saw that this line can actually fork in different directions depending upon the choices you make. You can actually have different endings. I will explain it in a different way. There are strong Ellen White quotes that speak about the reality, the fact, that Christ wanted to come back earlier than he is going to end up coming back. He is going to come back in the next few years, but he wanted to come back a long time ago. He actually wanted to come back in the history of the Millerites. There is clear evidence to show us that. When that did not go very well, he then wanted to come back in the history of the 1888 movement or Jones and Waggoner. That did not turn out very well. And then in a last ditch hope he is going to come back in our generation. Hopefully we all have this belief, we all have a hope, that he is going to do that.

We have all of these stories, these lines of Progression and Repeat and Enlarge to indicate that he is about to return in our history. But he wanted to come back in the Millerite history. So, if you can see that, that he really wanted to do that. There are some people in our movement who actually do not even believe that he was going to do that. He was going to come back for real, genuinely, in that history.



Our Counter Position to Progression , continued

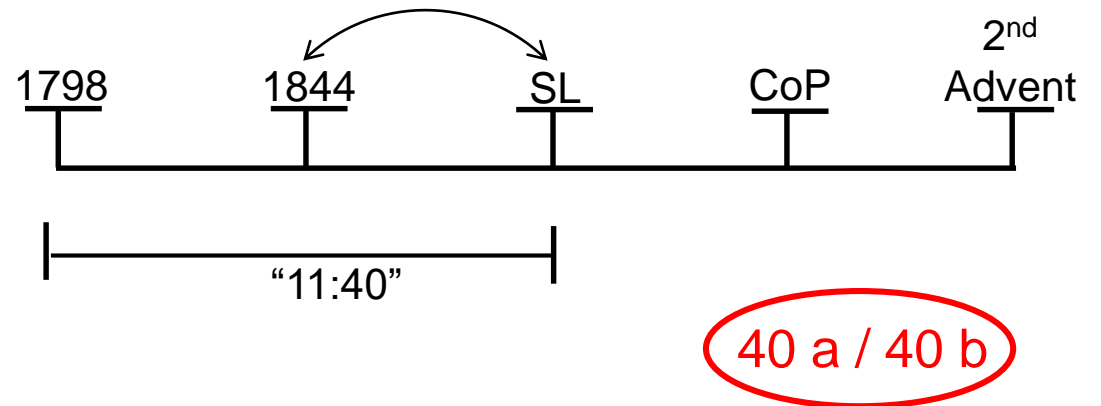
But if he was going to do that, when you go to Daniel 11:40, could you do a Repeat and Enlarge? Could you take 11:40 part A and 11:40 Part B? Is it possible to do that? The answer is no. What you cannot do in one generation is have two 'Time of the Ends'. Hopefully you can think about it and conceptualize it in your mind. The Time of the End is not the end of something really, it is the beginning. Sometimes the way we conceptualize that, is the Time of the End as the end of something, like it is the end of a prophecy. Actually, the Time of the End is the beginning of something, it is the beginning of a time period. If you are not familiar with that, I would refer you back to the School of the Prophets in France this year [2019]. We went into that concept, that modeling, in some depth to show why that is so and why it is important to see it that way. So, the Time of the End is the beginning of a journey.



Our Counter Position to Progression , continued

If you are going to begin this journey, can you begin the journey twice? No, you cannot. If I began my journey at a point and started walking to you, I cannot say, 'Oh actually, I am going to begin my journey again, now'. You see, you cannot do that. You can have only one beginning. If I began my journey at a point and I died and my children were born and they came up they would begin the journey where I stopped or where I left off. So, you can have multiple beginnings, if you have multiple generations, which is what we teach in our movement. We teach this because we have multiple generations. The Millerites were the first generation, and we are the last generation, the first and the last. If I can call it, the beginning and the end, or just two generations. We can have two Time of the Ends; in fact, you are required to have two Time of the Ends.

As the Millerites began their journey, what are we required to do? We are required to begin our journey.



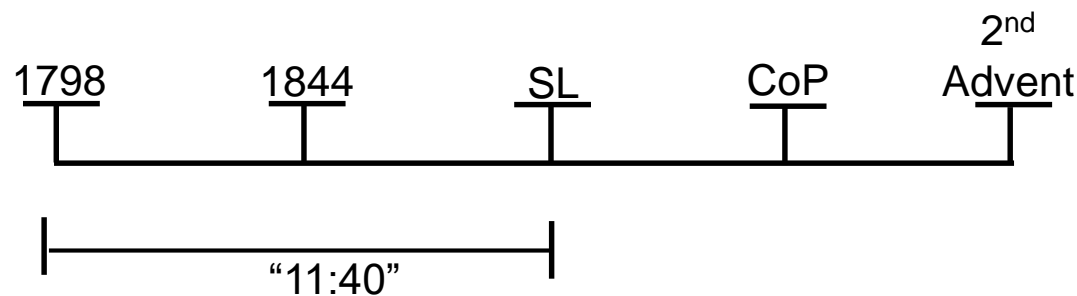
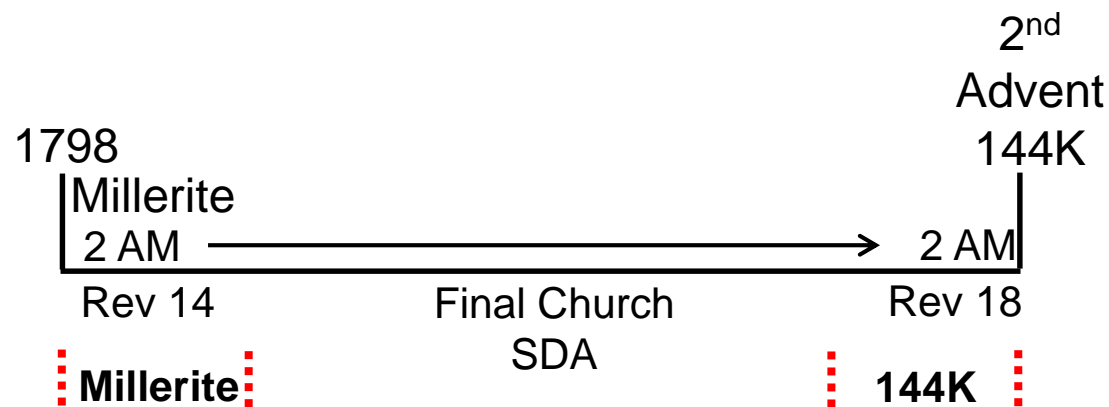
Our Counter Position to Progression , continued

We do not begin where they left off, do we? Do we begin where they left off? Yes, we do, because it is a line of Progression. Look it is right here. →

Where they finished, what do we do? We begin. You see you are all trapped in Repeat and Enlarge. We have to begin where they left off.

If we did not begin where they left off, what would we be dealing with? We would be dealing with the Papacy in 1798, and we are not.

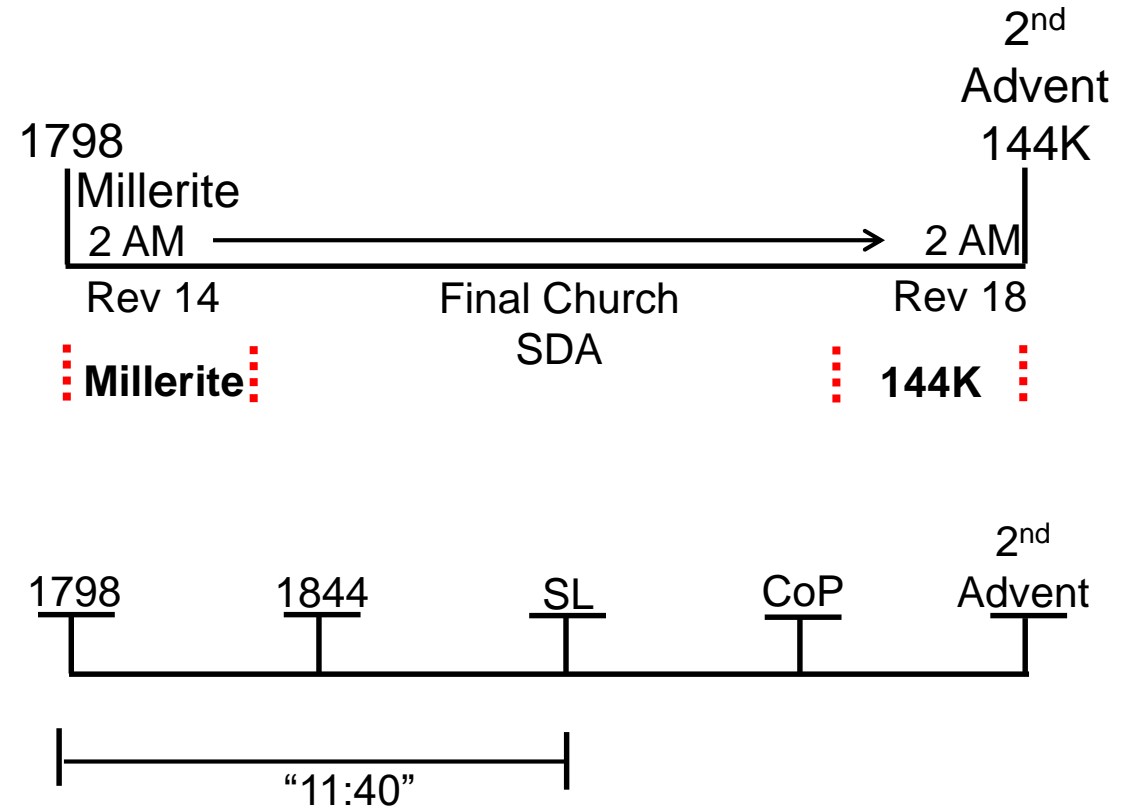
We are dealing with what power? The United States. We are not dealing with Europe. If we started off where our parents began in 1798, we would have to go into a time warp and actually go back and fulfill their history. The problem, if you did that, we would never get to our history because we would be dead before that. We would be stuck in this time warp, always doing the same thing, the Papacy, the Pope, would keep on dying in Europe. We would never get to an end. So, we have to begin our journey where they left off; it is a necessary Progression.



Our Counter Position to Progression , continued

But if you are going to progress it that way, where will you end up? You have no roadmap to go to; that is what the problem is. You have no roadmap when you go to a line of Progression. It is Repeat and Enlarge that gives you the end of your journey.

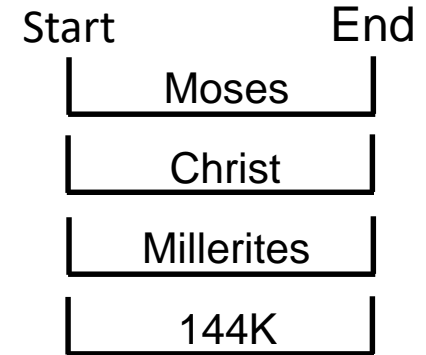
What will the end of your journey look like? It will look the same as the end of your parent's journey. So, the Millerite history, wherever it ends, our history, our journey will end the same way theirs does. It begins in the same way and it ends in the same way. That is what reform lines are, that is what line upon line means.



Our Counter Position to Progression , continued

We have the line of Moses, Christ, the Millerites, and Us. What we do, when we do this, is we testify to the reality that the start and the end are the same in four histories. We end the same way that the Millerites end, the same way Christ ends, the same way Moses ends. That is how reform lines work; if it did not, we would not know what our end looks like. We have to understand Progression and Repeat and Enlarge in these two ways.

Now if the Millerites were to be the final generation, we would only have three generations. The last one would not exist.



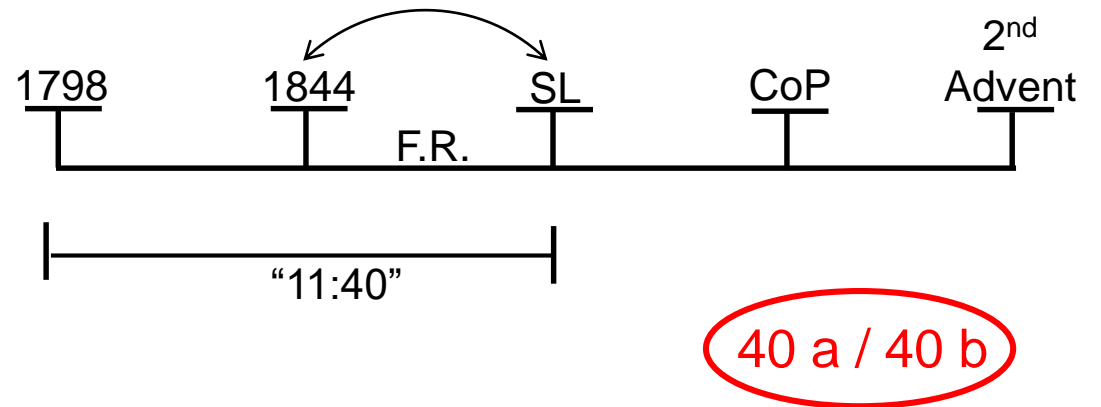
Our Counter Position to Progression , continued

Daniel 40 would be in how many parts? There would only be one part. You would only have one Time of the End. Because you already have one Time of the End, this whole thing would look the same; it would have the same structure, but the Waymarks would be different. It would have different dates; it would have a different feel to it.

I think we are uncomfortable with that idea, that you can have different narratives, different stories, that end differently. But it is the reality of the situation, I want to contend.

The only reason we had Daniel 11:40 part A and 11:40 part B is because we have gone from the Millerite history to our own. We are the children that have been raised up and we are going to have our own start and that is why we have these two parts of the verse. All of this, in this history. Because we are in this situation, what we are going to do is, we are going to create extra information in this history.

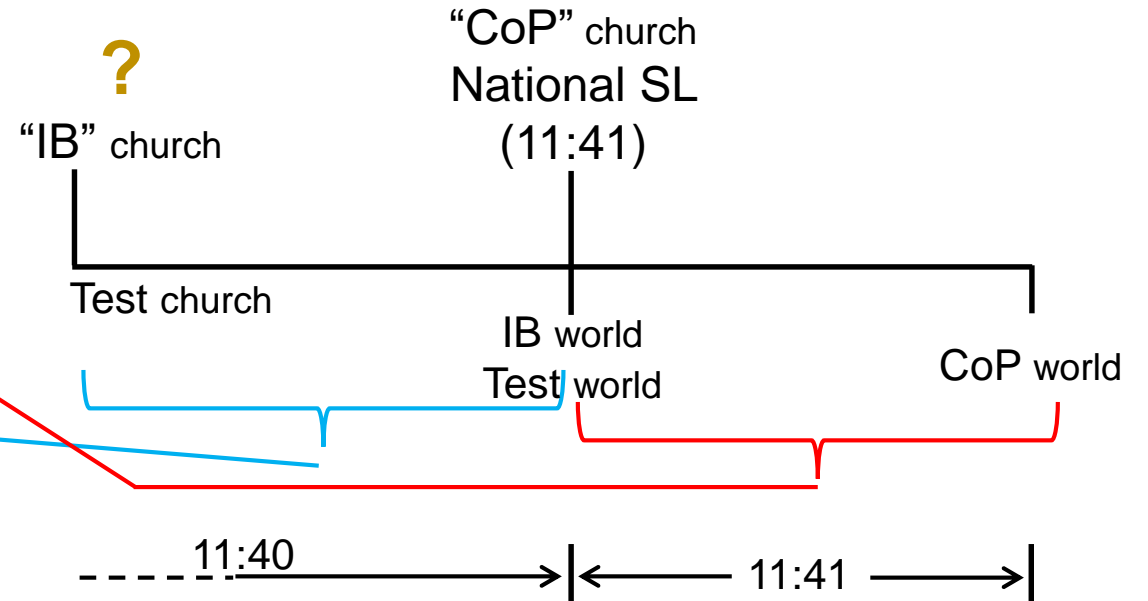
If we were to do this in the classic way that we understand, this between 1844 and Sunday Law would be the Former Rain. You have the Plowing, the Former Rain, the Latter Rain, and the Harvest. In the Former Rain history, everything that we are experiencing, the Priests, the Levites, most of the Nethinim history, all of that is contained in this history of the Former Rain or Daniel 11:40 part B, specifically.



Our Counter Position to Progression , continued

Coming back to this problem. Because we are so fixated about our own history, Daniel 11:40 part B, and because we are used to this Repeat and Enlarge technique, what we do is we take this **story here** from Last Day Events that Ellen White is speaking about, this dispensation or this history, and we are going to **shift it over one, into this history**.

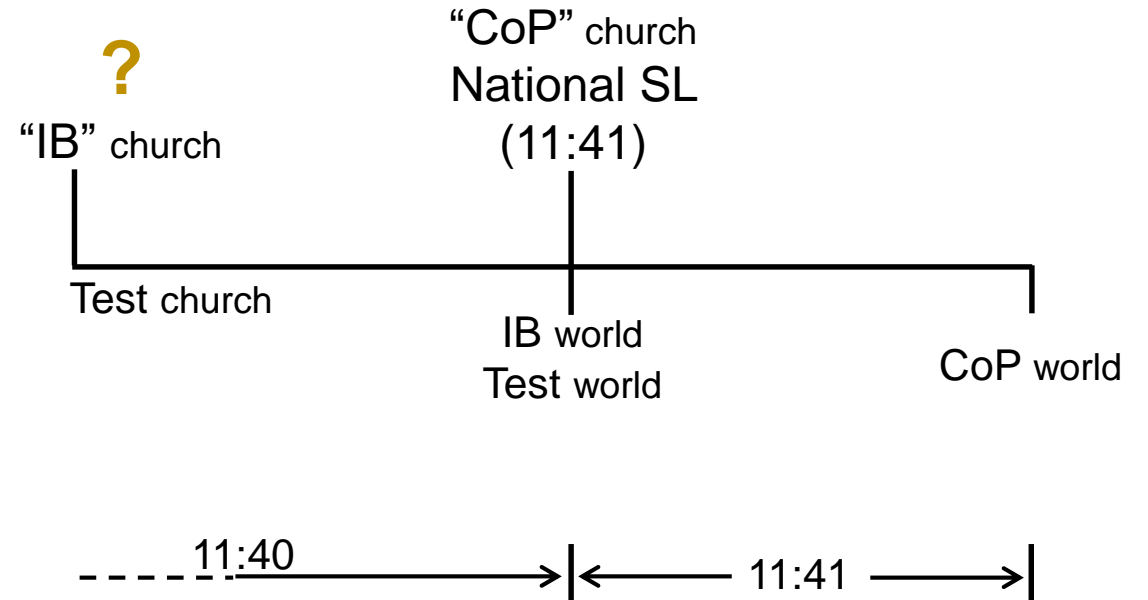
Because we want to focus upon verse 40 and we are not going to be focusing upon verse 41. Ellen White's focus is on verse 41, which is what this history is; this is 11:41. Our focus is on 11:40.



Our Counter Position to Progression , continued

And what we have to discover, is what this Image of the Beast is. It is necessary for us to do that, if you are going to make any sense of what is going on. Because we have not been careful in the way we construct lines, in the past we have not, we are becoming much more careful now, at least those in the movement are. In the past, what we ended up doing is we began to create a story or a picture work of what we thought the Image of the Beast was. The Image of the Beast is a copy of the beast so we would begin with that.

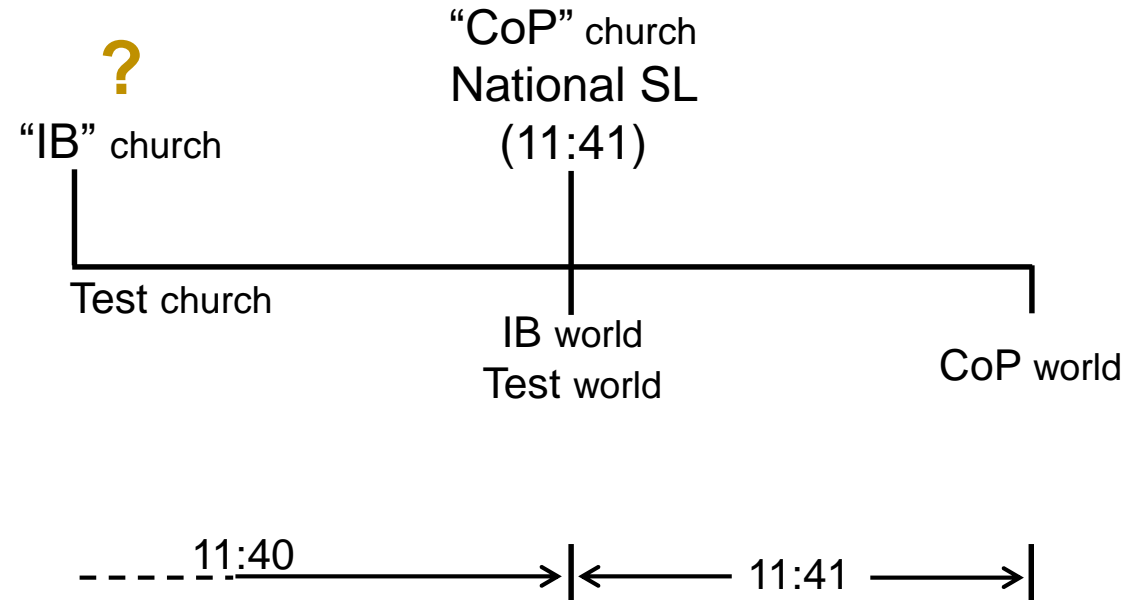
We would try to understand what the Beast was and we try to create a history or markers for a particular Waymark so that we could identify what was going on. But what we ended up doing when we started thinking about the Image of the Beast is, we looked at it from this perspective, we said a beast is the Church-State relationship. A Church-State relationship is like a man and a woman marrying. A man and a woman marrying looks like marriage.



Our Counter Position to Progression , continued

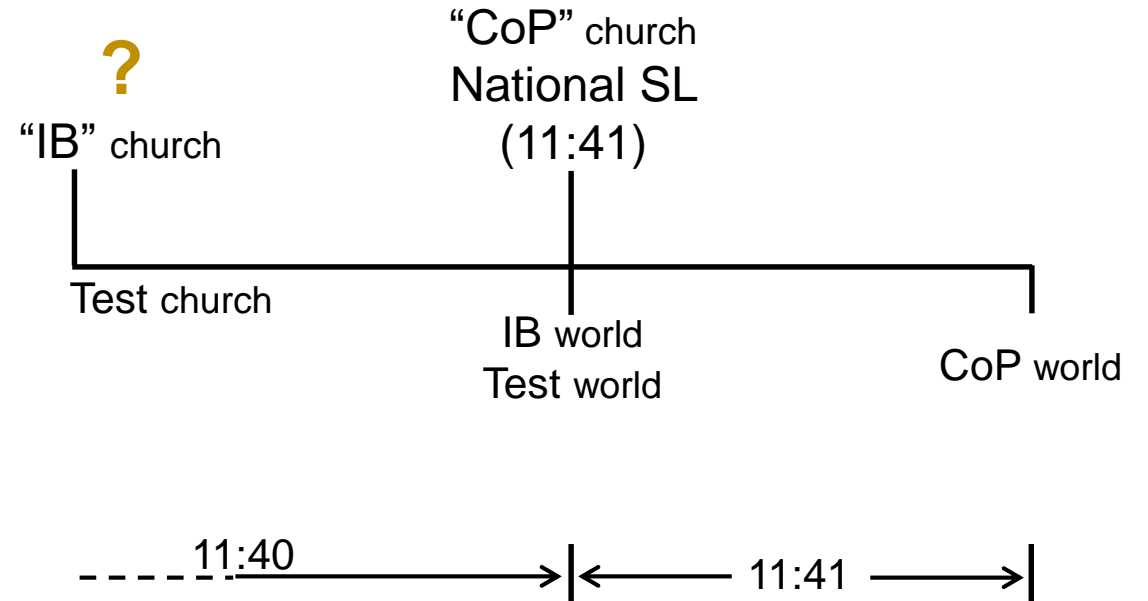
In **2015** when we saw events happening in the United States which were dealing with marriage, what this movement latched on to was that we had come to a place in **2015** where this Image of the Beast event had been fulfilled. The Image of the Beast that Ellen White is referring to here had been fulfilled in **2015** and therefore we knew that Daniel 11:41 was imminent. The problem with all of that thought process is that it is all wrong! It is so clear to see that it is all wrong. When you think about it and you sort of transport yourself back four years and then you think, how could we have been so foolish.

The difficulty that we are facing now is that those people who have left this movement are still dealing with inspiration in this fashion, this manipulative fashion where they take Spirit of Prophecy quotes and wrench them out of their context and try to shoehorn them into a story to make them fit in a way that they are not designed to fit.



Our Counter Position to Progression , continued

Now we know that this Image of the Beast Waymark is not **2015**. The reason we know that is because of this marriage issue that came up in **2015** in the United States. It is when laws were passed allowing same-sex marriage, that two people of the same gender, if they wanted to could marry. They had the same legal rights as those in heterosexual relationships. We saw that as an aberration of marriage and we saw that as a sign of the Image of the Beast or the Image of the Beast test. We needed to pass that test and point it out to people to say, look what is going on. And if we had done that, which we believed that we did, that we would pass the Image of the Beast test and we were ready and waiting for the Sunday Law. It was only 12 months later that we were proven to be unbelievably wrong. And the problem with that, when I say it was only 12 months later, we had all the clues way before **2015**. But even in the next year, we had all the information to know that this idea was already wrong but we still were holding on to so many wrong concepts that we still did not let go of all of this baggage. We were not identifying correctly the nature of the Sunday Law and how it was going to be introduced into the United States.



Our Counter Position to Progression , continued

I just want to hold all of these thoughts for our next presentation, but I just want to close with this one idea. Sister Tess read in the end of her last presentation, I think it was the last presentation, a Great Controversy quote that speaks about the Sunday Law history and those people who have already assimilated these worldly concepts, these worldly ideas, who are handling the third angel's message and at a certain point in the Sunday Law history they leave. Now when most people read that passage from the Great Controversy chapter 38, they are going to try to understand what Ellen White is referring to. Sister Tess took that statement, fractalized it, if I can use that phrase, and brought it into our own history.

When we do that, we want to ask ourselves two things, are we going to deal with that issue as a Progression or as a Repeat and Enlarge? The answer is we should use it in both ways. It should be a Progressive narrative and also a Repeat and Enlarge narrative. She used it as a Repeat and Enlarge narrative. So, if you take that history and Repeat and Enlarge upon it in our own history, what we find is that there are people who are giving the Third Angels Message. And before the Sunday Law, before the Final Warning, which is the title of chapter 38, what they are going to do is already begin to think like the world, worldliness. When the Sunday Law happens, sometime in that history, they are going to come to a place where they are so upset with their experience, they are going to be so enamored with the world, they are going to be so worried about losing their direction, that they are going to jump ship and go to the world. But they do not see it as jumping ship, they see it as doing the right thing; going into the world is the right thing to do in the Sunday Law history.

Our Counter Position to Progression , continued

Now as an Adventist that probably sounds crazy to you. I am sure all of you, before these studies came up, would be thinking the following, that these are talking about these crazy liberal Adventists, however you define liberal in their lifestyle. They are so worldly, when they start feeling a Sunday Law pressure, no buying, no selling, they are not going to take that heat. They are not going to be able to endure the trials and tribulations of Sunday Law history. And because they are already worldly anyway, they lightly regard the Sabbath, they are not strict in their reforms, they dress in a crazy way, they watch TV, listen to worldly music, they are just like the world. When the Sunday Law pressure begins to be applied, all they will do is buckle under the pressure and say, you know what, I am just going to go into the world and hope for the best. That is how most of us interpret that passage.

So, you have to think are we going to do that with a Repeat and Enlarge or Progression? What we understand now is we cannot separate the two. We have to understand things in two ways, Progressive, and Repeat and Enlarge. Now if you bring that history into our own, the first thing that you need to do is be able to understand and accept that **2014** was a Sunday Law.

Our Counter Position to Progression , continued

If you are not fully clued up with the controversy between this movement and the sinners in Zion that have left this movement, Future for America, they are now going back and questioning in a serious way whether or not **2014** was a Sunday Law. It began in the Spring of this year as we were earlier taught with the idea of half right and half wrong. They were willing to accept around six or seven months ago, that there was a Sunday Law, half right. But they were not willing to accept that it was a Sunday Law, obviously of Daniel 11:41, half right, half wrong. They are now beginning to shift their position and question in serious fashion that there is no Sunday Law in **2014**, saying there is no such thing as that.

So, we are going to go with the assumption, with the truthfulness, that there was a Sunday Law in **2014**. First thing people are going to ask is, what Sunday Law is that? So, I am not going to address that problem here, but there was a Sunday Law. If you are able to do that, you have to deal with Repeat and Enlarge and Progression; you always have to factor that in. But if that is the case that there was a Sunday Law, then what we should expect to see is the fulfillment of the Spirit of Prophecy quote that was read to us earlier. When they see the storm or the trial coming, they are going to jump ship and go into the world, which is not a big problem because they have already assimilated the worldly concept, the worldly ideas.

Our Counter Position to Progression , continued

What is going to catch people, many Adventists, by surprise when they see this, if they ever do, and what has caught this movement by surprise, and what FFA are completely, of course, unwilling to ever accept, because they are going to throw that accusation upon us and we are going to throw it upon them, is what the definition of worldliness is. Sister Tess clearly identified that the definition of worldliness is not liberalism or liberality, it is conservatism. We know that because if you see how history has been fulfilled, if you go back to the history pre **2014**, those people who have left the movement had all failed the tests in the history up to **2014** and their mindset, even though it was not expressed with clarity, was a right-wing, conservative, evangelical, mindset which is the definition of what worldliness looks like today.

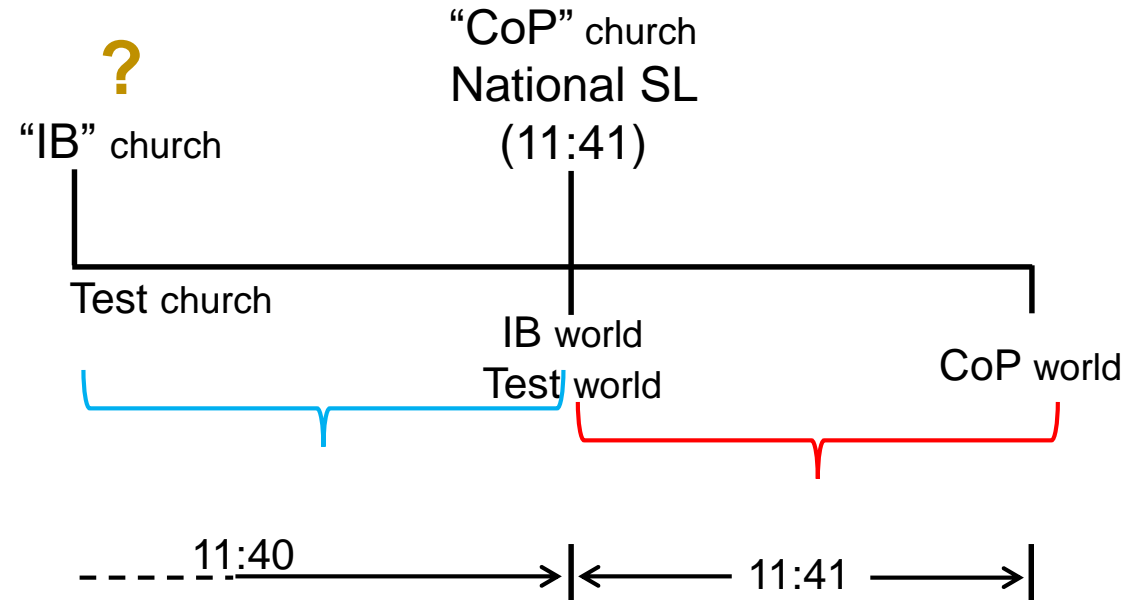
They are already assimilated or bought into the idea of the right-wing conservative Christian mindset. We will identify it by a symbol. They would watch Fox News; we will say it as simply as that. So, Fox News becomes a symbol of the type of information or source of information that they adhere to, their belief system, their perspective, their worldview, worldliness. And so, when the Sunday Law comes and they begin to see what is going to happen when you get to the Close of Probation at some point in that history between **2014** in **2019**, **what do you expect them to do?** You expect them to leave the movement and jump into the world and when you can understand what that world is, it is not geography, it is not leaving the church in the way that most people think, it is a mindset.

Our Counter Position to Progression , continued

Now once you have that mindset you are actually going to move geographically, because we no longer fellowship with those people anymore. But as they see it, they believe that they are still in the movement. And we say that they are no longer in the movement, they are in the world. Because the world view that they hold is the same worldview that is being promulgated by, of course, Fox News. It is the same belief system that has been promulgated by the White House. In fact, if you see how the White House is operated, the rules and regulations, the belief system, the culture that they have, you will see that it is the same culture that is being held to or practiced in FFA and those who follow.

Our Counter Position to Progression , continued

What I want us to see is that the Image of the Beast here is not **2015**, same-sex marriage. It never was. It was a complete misunderstanding. The reason we held to those views, incorrectly, first of all was that we had a miss reading of the Spirit of Prophecy quote. Spirit of Prophecy is talking about the Sunday Law test. We had taken a passage, moved it here and most people in the movement did not even realize we had done that. We thought this was the original context of what she is referring to and it is not, therefore we then manufactured an Image of the Beast. We put **2015** there because of our preconceived ideas and as that began to be corrected, remember this is all in the Sunday Law history because Sunday Law history begins in **2014**, as it begins to be corrected in **2016**, into **2017**, and then into **2018**, the pressure begins to build in our movement to identify that the people who had created this narrative had created it because they had a worldly perspective. That worldly perspective without them even realizing it was being held to, cultivated, develop, before the Sunday Law in **2014**. Then at the Loud Cry, the Midnight Cry, on time, they leave the movement.



When I say on time, they are not the only people that have left, there have been people who have left before. But the final separation occurred at the Midnight Cry when Future for America separated itself from the movement and went into the world.

Our Counter Position to Progression , continued

When you start reading passages that talk about people falling off the path and falling into the wicked world below this is not people who wear miniskirts and listen to rock music. It is the wrong understanding of what worldliness is today. Worldliness is having an evangelical perspective that is racist, nationalistic, and sexist. It is the narrative or the culture that is being set by the Presidency of the United States. And it is a view or perspective that is entrenched not only in our movement but also in Adventism. The struggle that we are going through now in our movement between these right-wing conservatives, Future for America and those who follow them, and this movement that is being led by God, is the same story, the same struggle that is going on in many different institutions. It is not only happening within our movement, we all obviously know it is happening in the United States between the Democratic Party and Republican Party, but it is happening in other areas too, in other institutions.

So, I want to talk more in our next presentation about dispensationalism and why it is important for us to understand this. If you remember the point that Sister Tess brought up about half right and half wrong, how Elder Jeff begins to introduce this concept of being half right and half wrong. And he ends up trying to prove this movement to be wrong and he ends up identifying that the person who is in error, the person who has a false belief system, is he himself. And as we go through this subject of dispensationalism you are going to see that the same thing that they are accusing us of, is the very thing that they have fallen into. FFA have fallen in the mindset, into the belief system, the theology of dispensationalism in its ugliest form. Hopefully we are going to demonstrate that as we go through our studies.